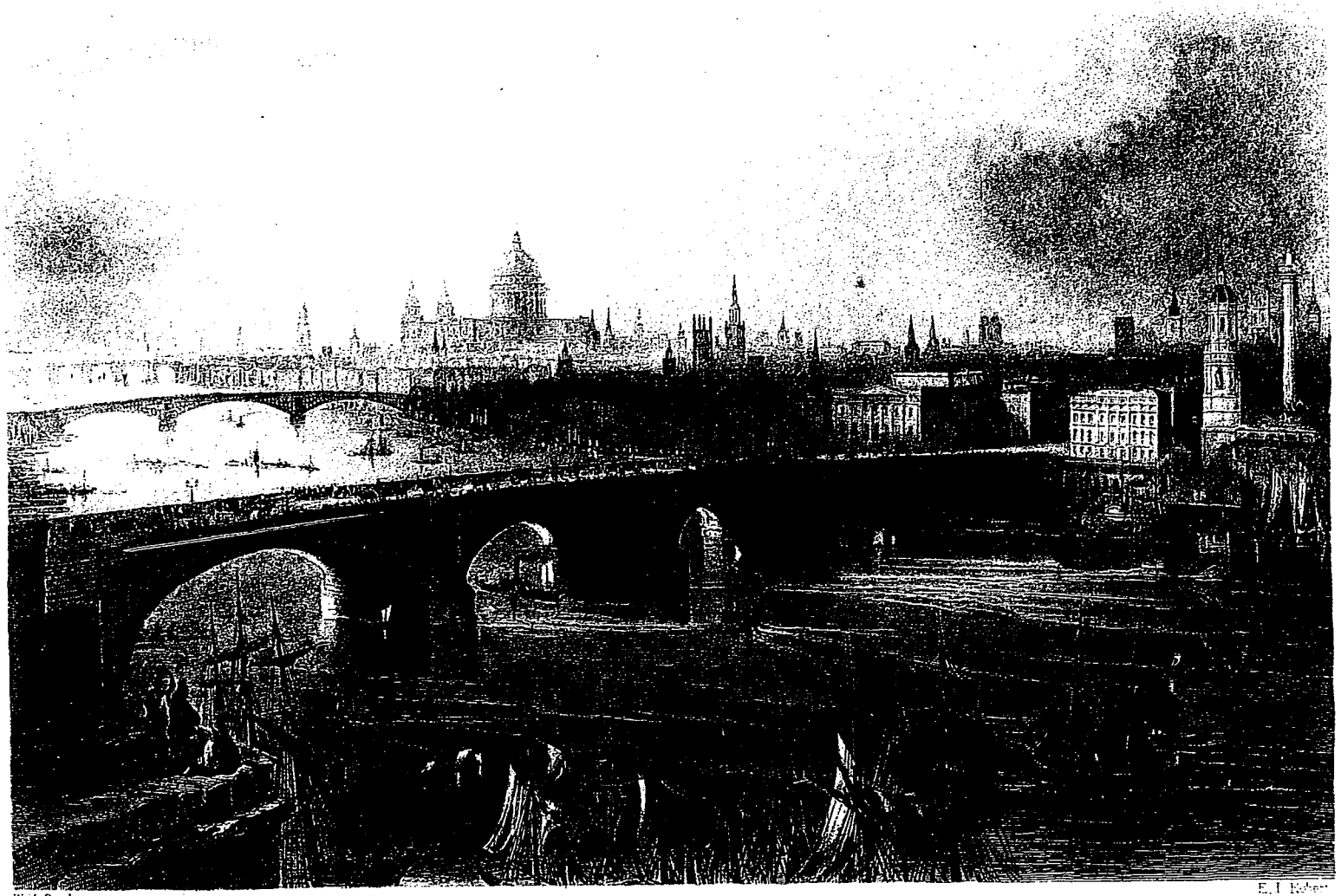


**London Ringers and Ringing in the  
Seventeenth and Eighteenth  
Centuries**

**Volume IV**

**Trollope, J. Armiger**

Earth hath not anything to show more  
fair  
Dull must be he of soul that could pass  
by  
A sight so touching in its majesty.



H. P. Cooper

E. J. Ketchum

THE CITY OF BOSTON, AS SEEN FROM THE BRIDGE OF THE BOSTON RIVER  
From the bridge side of the River

London  
Ringers and Ringing  
in the  
Seventeenth and Eighteenth  
Centuries.

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By J. Armiger Trollope.

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Vol. IV.

Chapter Eight  
London  
Bells and Bell Towers.

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First written 1932-3  
Rewritten A.D. 1937-1938.

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Introduction  
to Chapter VIII

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Although there are many references in early antiquarian writings to old and historical bells, it was not until the middle of the nineteenth century that a few men woke up to the fact that all over England in the towers and steeples of villages and towns there were hundreds of Church bells of great interest and many of them of high antiquity. These bells were little cared for and through neglect and misuse their number was diminishing every year. In 1847

a little book was published by the  
Rev.<sup>d</sup> Dr. Alfred Gatty which marks and  
to some extent created a renewed  
interest among a section of Church people  
in the bells, the sound of which was so  
familiar to their ears, but which themselves  
were so remote and inaccessible. Gatty's  
book was popular in style and slight  
in texture, and its intrinsic merits are  
altogether less than its ultimate effect;  
but it was followed by the writings of  
a few men who brought real learning  
and knowledge to bear on the subject.  
Two of them may be called the real  
founders of bell archaeology - Henry  
Thomas Ellacombe and William C. Luker (858)  
Thomas Ellacombe and William C. Luker

and these men, followed by others, began to make a survey of the belfries of the Country, to copy inscriptions, and to search out the records of the old founders; with the result that a number of books were published giving details of all the church bells in many of the Counties of England. Lukis's Church Bells was published in 1857; Ellacombe's Church Bells of Devon was published in 1872, and his Church Bells of Somerset in 1875; Tyssen's Church Bells of Sussex in 1864; Ravens' Church Bells of Cambridgeshire in 1869, and of Suffolk in 1890; L'Estrange's Church Bells of Norfolk in 1874; Thomas North published

The Church Bells of Leicestershire in 1876, and in subsequent volumes covered most of the Eastern Midlands; Stahl'schmidt's Surrey Bells appeared in 1884, and his Church Bells of Kent in 1887; while the bells of other Counties were dealt with by later writers and especially by Mr H. B. Walters, whose profession as well as his inclination especially fitted him for antiquarian work of this sort.

The interest of all these men was archaeological. The value of a bell to them lay in its age, its inscription, the beauty of its lettering and the rarity of its founder's work. They were little concerned with a bell as a

musical instrument, with the quality of its note, the purity of its overtones, or the harmonic effect of the whole ringing peal. Some of them dealt very fully with the historic and archaeological uses of bells, but (with perhaps one only exception) change-ringing had scant interest for them, and when they mention it in their books they do so without much understanding or knowledge.

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Ellacombe is the exception. He was himself a ringer; though he did not progress much further than Grandring Doubles, and he was keenly interested in ringers, but he cared far more about their moral and social welfare than

about the art they practised. He was a diligent parish priest somewhat of the old squire-parson type, and a born archaeologist. It is easy to see why change-ringing had few attractions for these men. Between the scholarly studious antiquarians and the rough unlettered village ringers of the nineteenth century there could scarcely be much sympathy or points of contact. Both classes were interested in bells, but their point of view and modes of thought were utterly dissimilar; the ringers had not sufficient education to understand the things that the antiquarians cared for; and the antiquarians quite missed the

attraction that Change-ringing has for the ringer. Yet these books had indirectly a very profound and lasting effect on the fortunes of the ringing Exercise. It was mainly through them that the clergy began to wake up to the fact that the bells in the church towers were among the most valuable and interesting of the Church's possessions. Interest in the bells led to interest in the ringers, and so the belfry reform movement was greatly strengthened. The actual readers of these books no doubt were few but they influenced many.

The interest in bell archaeology has much declined since the great



was. This no doubt is mainly due to the feeling that most of the work has been done and that there is little left for the new-comer. The pioneers were adventurers and discoverers, who when they visited some neglected tower, could always hope that they might come across some ancient bell by an obscure founder; but that is all passed. There are few bells now which are not known and of which the inscriptions have not been copied, but though full surveys have been published of most of the counties there are still some districts where this has not been done and among them is London.

The difficulties which face the man who should attempt to take rubbings of ~~the~~ the bells in all the London Churches as Ellacombe did in the Devon Churches and other men have done in other Counties, are so great that one may fairly assert that it will never be done. It is one thing to visit a pleasant Country village where the bell key can usually be readily obtained from the neighbouring parsonage; it is another thing to gain admittance to a London City tower, and when this has been done, not without the expenditure of much patience trouble and money, the investigators task

is not a very pleasant one. There is dirt in a Country bell chamber especially when the bells have been neglected (a thing fortunately much rarer than it once was), but the dirt which is the result of the slow disintegration of stone and timber is not unpleasant dirt. The dirt in a London bell chamber is caused by the smoke laden atmosphere of centuries and will not only ruin any clothes but gives a sense of personal depliment.

And should the enthusiast surmount these difficulties the harvest he will reap for his pains is meagre in the extreme. From an archaeological point of view the bells in the London district

are perhaps the most uninteresting  
of any in England. Except at Southfield  
there are none which date from medieval  
times. The fire of 1666 destroyed those  
in the greater part of the City, and  
those that survived were afterwards  
sacrificed to the demand for larger and  
better ringing peals. There are many  
fine bells in London and some of the  
eighteenth and nineteenth Century  
founders were excellent craftsmen, but  
their inscriptions are uninteresting and  
common place to the last degree. In  
the Country many of the oldest and most  
valuable (archaeologically speaking) of  
the bells are to found among the rings  
of three and five or as single bells; in

London the majority of the churches possess but few and those not earlier than the end of the seventeenth or the beginning of the eighteenth Century.

But though London presents such a poor field to the bell archaeologist, to the change-ringer and the historian of ringing these belfries are perhaps the most interesting in the country for nowhere else was there so much development of the art in early times and my book would not be complete without a chapter on London bells and bell towers. I'm writing it I have endeavoured to gather together the not inconsiderable amount of information

which is to be found scattered among scores of books written by many people with very varying degrees of ability. I have endeavoured to give some account of all the ringing peals in the London district and of all the City Churches both before and after the fire so far as it can be done, but my point of view has been that of an historian of ringing and not of an archaeologist. I have made use of the inventories preserved in the Public Record Office which up till now have only partially been utilised. (Hahlschmidt and Daniel-Tyssen published the records for Kent and Surrey) The only

major source of information which has not been fully explored is the parish accounts which exist at the Guildhall at Westminster and elsewhere. They give invaluable information of early times, but to use them requires necessarily much time skill and patience. Fortunately a good deal has been transcribed and published. As early as 1797 Nichols printed copious extracts from the accounts of St. Margaret's Westminster though not perhaps very accurately or literally. The same accounts have been described and partly copied by John Edward Smith (1900) and in lesser degree by H. J. Hesilake (1914). The complete accounts of St. Mary-at-

Hill between the years 1420 and 1559 were most carefully printed in 1905 by Henry Littlehales for the Early English Text Society. These too had been copied and printed by Nichols in 1797.

Dr. Edwin Freshfield published in full detail the accounts of St. Martin Lotherbury, St. Christopher Stocks and St. Bartholomew Exchange covering the early part of the seventeenth Century.

John V. Killo transcribed and edited the Accounts of the Churchwardens of St. Martin in the Fields and they were published by the vestry with many facsimile illustrations. St. J. Waterlow's book, privately printed, gives the accounts of St. Michael



Cornhill between the years 1456  
and 1608. In addition several writers  
have given extracts from the accounts  
of various parishes. The items in these  
accounts dealing with the bells and  
ringing are proportionally many and  
thus we have a very considerable  
amount of information at our disposal.  
If all the accounts still extant could  
be searched we should learn a good  
deal about individual rings but not  
much would be added to our general  
knowledge of bells and ringers of the  
sixteenth seventeenth and eighteenth  
centuries. We should like of course  
to have learnt more say of the

relations between the ringers and  
the Church authorities but we must  
be thankful for what we have got.  
If we had been interested in the  
organs and the church music we  
should have drawn an absolute blank.

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# Chapter Eight.

## London Bells and Bell Towers.

The penalty a city pays for being great and prosperous is that it is always changing. Its generation succeeds generation, each with new ideas and new standards of art, convenience, and comfort, the buildings which suited one age are found inadequate to the requirements of the next, and when there are sufficient energy and wealth, are swept away to make room for others. Within living memory the face of central London has been entirely altered. From Westminster to the Tower there is scarcely an important street that has not been rebuilt during the last sixty years. The London of the middle nineteenth century is already

only a memory, and behind it lie many other Londons, - the London of the eighteenth Century, the London of the <sup>seventeenth</sup> ~~eighteenth~~ Century, medieval London, - all differing from each other. It is only by a great effort of the imagination that we can realize what the City was like, five, or three, or four hundred years ago. Some districts there are where the stress of life has not been so urgent and which preserve much of the outward appearance of bygone times. The streets and squares of Bloomsbury are still much as they were in the eighteenth century, the houses and mansions of Mayfair still much as they were in the early nineteenth Century. But these were districts that stood above the ordinary people, and aloof from commercial and industrial changes. In

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The smaller County and Cathedral towns we find many old buildings, and much of the atmosphere of the 17<sup>th</sup> and 18<sup>th</sup> Centuries still clings to their bricks and stones. Oxford and Cambridge take us back to medieval times and a world far remote from the life that surges round the Banks or Charing Cross. But these were never Commercial and industrial towns as London was, and they never could have reproduced the peculiar atmosphere of the metropolis. What the great cities of the 17<sup>th</sup> and 18<sup>th</sup> Centuries were like we can best realize in those few instances where a town once populous and wealthy has not decayed nor ceased to grow, but has been left outside the main industrial or political influences which have transformed the rest of the Country. Such a one is

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Bruges whose streets and buildings, and churches and pictures, carry us back to times when the Low Countries stood in wealth and culture at the head of the world; and here in England, the Norwich we knew sixty years ago or so, still preserved much of the outward form and much of the atmosphere which it shared with the London of the 17<sup>th</sup> and 18<sup>th</sup> centuries. For Norwich had been a wealthy and prosperous city, second only to London and Bristol, the capital of the Eastern Counties in a way that no provincial town can now be. And fortunately when the great industrial revolution of the late 18<sup>th</sup> century took place, Norwich found itself far away from coal and iron, and so was unaffected by the changes

which turned so many of the towns of England into collections of hideous factories and mean and sordid dwelling houses. Norwich was a manufacturing town, but it did not depend on mechanical power. The weavers worked their looms by hand and largely in their own houses, and for that the old buildings were still adequate. Changes took place of course, but comparatively slowly, and seventy or eighty years ago the city was not so very unlike what London must have been one or two centuries earlier. The narrow winding streets paved with round un-faced stones; the dignified Georgian houses each with its walled garden, where dwell the leading citizens and professional men, not segregated from the poorer houses

but mixed up with older and meaner dwellings; the gabled houses of the 16<sup>th</sup> and 17<sup>th</sup> Centuries, often falling into a picturesque decay; the scores of narrow yards and alleys where dwell the poorest of the people, seems horrible to live in, but differing from the slums of more modern towns at least in this that often they were a delight to an artistic eye; the deplorable sanitary conditions; the dozens of churches each with its high walled churchyard within which generation after generation had been buried until the surface of the ground was raised <sup>there</sup> six or eight feet above the level of the surrounding street, and the grass grew rank amid the mouldering tombstones; and almost at every turn some remains - a wall, an archway, a



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window - of the still older city of  
Gothic and medieval times.

Such, no doubt, was old London, but  
with the exception that there never was  
there the mixture of 17<sup>th</sup> and 18<sup>th</sup> Century  
architecture which was so striking in Norwich,  
for the great fire of 1666 swept away the  
city, and it was a new and entirely  
different London that arose on the ruins.  
Very picturesque the older city must have  
been. The streets were narrow and winding  
and paved with rough stones; the houses  
mostly built with wooden frames filled  
in with bricks and often with overhanging  
upper stories. Many of these frames were  
carved and painted, and Goldsmith's Row  
at least could compare for magnificence  
with anything on the Continent.

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London was pre-eminently a city of churches. Within the small area of the City there were before the Fire, 107 parish churches <sup>(1)</sup> and, in addition to numerous chapels belonging to hospitals and smaller monastic houses, seven great Conventual churches. <sup>(80)</sup> St Paul's Cathedral was one of the largest in the world, 720 feet long, 130 feet wide and 150 ft high with a central tower and spire 520 feet high. What St. Bartholomew's Priory and the church of the Augustine Friars were like we may see from the remains which still exist. At Aldgate was the wealthy Holy Trinity Priory which might still have been standing as a parish church if the people of St. Katherine, Creechurch, had not feared that in accepting it as a gift they would be

running the risk of incurring unknown liabilities. The Grey Friars' Church did become parochial but perished in the fire. St. Martin-le-Grand and the Church of the Black Friars were pulled down in the 16<sup>th</sup> century.

Since the parish churches were so numerous many of them were sure to be small and insignificant, but there were also wealthy parishes where the churches were large and magnificent, even if none of them quite equalled the greatest of those in the provincial towns such as St. Mary Redcliffe Bristol, St. Michael at Coventry, or St. Peter Mancroft at Norwich. The last part of the 15<sup>th</sup> century which saw the introduction of the Perpendicular Gothic style of architecture, was a great time of church building in England. The English

parish churches are unequaled in Europe and many of the most magnificent of them date from a few years before or after 1500, and probably most of the larger London churches were rebuilt or reconstructed at that time. Examples of them remain in St. Andrew's Undershaft, St. Giles' Cripplegate and St. Margaret's, Westminster which give us a good idea of what others were like. All of them, large and small, had towers and ringing bells, for one bell at least, was a necessary adjunct to every church in the middle ages, and no parish which could afford more, was satisfied with one only. <sup>(144)</sup> I have already pointed out the important part that bells played in the life of the people, and we must realize that before we can understand how the birth

of such a thing as change-ringing <sup>70</sup>  
became possible. The uses of bells may  
roughly be divided into three kinds -  
liturgical, social, and civic. The  
liturgical use of bells included such things  
as the sanctus bell rung in the service  
of the mass, the ringings at processions,  
funerals, and obits, and for the angelus.  
The social uses included ringing to  
celebrate victories or other rejoicings, to  
mark the visits of kings, bishops and  
other great persons, and at weddings and  
such like. The civic use was by order  
of the magistrates, and was part of the  
government of the city. This latter went  
back to very early times. Not only in  
England but all over Christendom every  
town had a communal bell which

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was rung to call the citizens together  
for meetings connected with the civil  
government. How says that the  
common bell belonging to the City of  
London was in olden times hung in a  
clock-tower or bell tower, which stood  
in the north east part of St. Pauls Churchyard  
and was rung to call the people together  
for their folk-motes. What his authority  
for the statement was we cannot say.  
The earliest extant account of any civic  
use of bells is an order in the reign of  
Edward I relating to the curfew rung at  
St. Martin-le-Grand, but bells had been  
rung for civic purposes centuries earlier.  
St. Martins was a large Conventual  
Church which stood not far from the

north east corner of St. Paul's. Hingpe<sup>70</sup>  
says that it had a great bell which could  
be heard at a great distance, and so  
was used to give the citizens warning of  
the time of night and to keep within  
doors. <sup>(2)</sup> Possibly for some reason the bell  
in the clochard could no longer be used  
and the bell in the neighbouring church  
was substituted. There is still a survival  
of the use of this bell in the tolling of the  
great bell of St. Paul's by order of the civic  
authorities on the death of the sovereign  
or the Lord Mayor. <sup>(845)</sup>

The bell at St. Martins set the time, but  
curfew had to be tolled at every parish  
church in the city. "On Wednesday next  
before the Feast of Pentecost (May 17<sup>th</sup>) in  
the 10<sup>th</sup> year of Edward I (A.D. 1282) the

underwritten ordinances were made. 73

At each parish Church Curfew shall be tolled the same hour as at St. Martin's, beginning and ending at the same time, and then all gates, as well as paverns, whether of wine or ale, shall be closed <sup>(3)</sup> and no one shall walk the streets or places."

The following although not dated, belongs to about the same time -

"Articles Confirmed by the Lord the King touching the state of the City and the street observances of the peace, which articles are signed with the Great Seal of the King -

"Whereas murders, robberies and homicides have in time past been committed in the City by night and day it is forbidden that anyone walk the streets after curfew tolled at St. Martin le Grand with sword



Cuckles, or other arm, unless he  
 be a great lord or other respectable  
 person of note or their acknowledged  
 retainers bearing a light. \* \* \* \* No taverner  
 to keep his tavern open for wine or beer  
 after Curfew nor admit any one into his  
 tavern unless he be willing to answer  
 for the Kings' peace, etc. (4)

In 1321 it was ordered that the main  
 city gates were to be closed at sunset  
 while the wickets were to be kept open  
 until the Curfew rung at S. Martin le Grand  
 and not to be reopened until the first  
 bell be rung at S. Thomas de Acon. (5)

These orders were repeated several times  
 in following years; in 1352 with the addition  
 that no one was to wander about the city  
 by night with a mask or with his face

Covered. In 1362 and 1369 the  
 Bell at St Mary le Bow, (now Lady of the  
 Arches) is mentioned instead of that at  
 Martin le Grand, and in 1370 and 1376  
 four Churches in four parts of the City  
 - St Mary atte Bowe, Perkyngchurch, in  
 Tower Ward, St Bride, and St Giles without  
 Crefelgate - are appointed to set the time. <sup>(1)</sup>  
 This continued to be the custom for a very  
 long time, and an incomplete entry in one  
 of the letter books of the City Corporation,  
 dated 22 April, 9<sup>th</sup> Edward IV, (A.D. 1469),  
 and headed Ordinancio de pulsacione  
 campane de Bowchurch, refers to an  
 ordinance of the Common Council to the  
 effect that it hath been of old accustomed  
 for the peace of the City and keeping due  
 time at night for the great Bell called

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Bowbell and the bells of the churches  
of All Hallows, Berkyng, <sup>(260)</sup> St. Giles without  
Crepelgate, and St. Prudes in Fleet Street  
to be struck at the accustomed hours. <sup>(8)</sup>

Twenty-six years later the Lord Mayor,  
Sir Henry Colei, gave directions to the  
Quest of Wardmote that if any parish  
clock rang curfew later than at these  
four churches, he was to be reported. <sup>(9)</sup>

There are more contemporary references  
to the curfew than to any other secular  
use of bells because that was the one most  
subject to official regulation and ordinance,  
but other times of the day were also marked.  
Bells were rung in the early morning to  
start ~~the~~ work and from the quotation  
given above we gather that at one time

the bell of the chapel of St. Thomas Acon  
 set the standard time. Markets were  
 opened and closed to the sound of a bell <sup>(40)</sup> ~~(34)~~  
 and the same means was used to call  
 the citizens together for any civic purpose. <sup>(524)</sup>

To ring the bells in honour of the visit  
 of kings, bishops, and other great people  
 was a recognised thing in the late middle  
 ages; <sup>(39)</sup> so much so that failure to do so  
 was considered to be a slight. In the  
 passage given on page 43 of my second  
 chapter Foxe refers to Thomas Sturdel's  
 action in suspending certain London  
 churches for not ringing as an example  
 of the pomp and arrogance of the bishops  
 in pre-reformation times, but fortunately  
 we have the Archbishop's own version <sup>(10)</sup>

It was not, he says in effect, a personal matter, but a question of the respect due to his office and to his Church of Canterbury that the bells should be rung when he passed through the streets with his cross borne before him, and he could construe their silence only as a deliberate lack of reverence. The Archbishop was the greatest man in England next the king and he claimed precedence and respect throughout the country. But there were men holding other offices who were not disposed to allow all his claims. The monastic orders were exempt from episcopal control and were subject only to their own Principal and to the Pope. So when Archbishop Chichele visited St. Albans, the

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Abbot of the Abbey declined to have the bells rung, and at once a nice point of precedence and etiquette was raised. In the settlement of the dispute each side stuck to the main position but was willing to meet the other as far as possible. The Abbot consented to ring his bells, but only as an act of courtesy and grace. The Archbishop reiterates his right to be greeted with bell-ringing whenever and wherever he passed through his province, but he disclaimed any intention of interfering with the privileges of the Abbey whatever they might be. <sup>(11)</sup> <sub>(139)</sub> Bishops were not the only ones who took offence at the absence of bell-ringing. There are

several instances of parishes being  
 fined because they omitted to ring their  
 bells when the town or district was visited  
 by some royal person. <sup>(12)</sup> <sub>(L14)</sub> The tradition that  
 it is obligatory to ring the bells on the  
 occasion of the bishop's visit continued  
 until modern times and today it is the  
 proper thing to do. <sup>(33)</sup> <sub>(228)</sub>

We may assume that bells were rung  
 at weddings from very early times but it  
 is rather remarkable that there are no  
 references to any such use in old parish  
 accounts. There are scores of references to  
 ringing and tolling at deaths and funerals  
 and the fees charged formed an appreciable  
 part of the church income, but not a  
 word about wedding ringing. <sup>(131)</sup> <sub>(L75)</sub> The

Explanation probably is that, as at present, the ringers were paid directly by the parties, and the surplice fees of course went to the incumbent, and not to the churchwardens.

The first use of bells in the service of the Church was obviously the simple one of calling the people together for public worship; but as time went on, and the custom grew up of blessing the bells and considering them as the voices of the Church and the trumpets of the heavenly King, <sup>(13)</sup> it was natural that they should take a more important part in divine service. I have already referred to their use at times of death and burial <sup>(14)</sup> and in addition there are many indications that they



were rung as part of the ritual of other services. There was ringing on the vigils of saints' days and especially on All Hallows eve when it continued all night long, probably as a form of exorcism. There was ritual ringing during processions on Palm Sunday and at Rogation tide, and from the Injunctions of 1547 we may gather that it was the custom to have processions and bell-ringing before high mass on festivals. During the Eucharist a bell was rung at the Sanctus and in most churches there was a smaller bell specially devoted to this purpose and which was called the sanctus or paunce bell, and sometimes the saint's bell all of which are variations of the

same word. <sup>(231)</sup> In many provincial churches this bell was hung in a col or funnel over the chancel where it could conveniently be rung by one of the servers, <sup>(17)</sup> but in London it was usually in the tower among the other bells. At the time of consecration a smaller bell <sup>(134)</sup> was rung inside the church, and this either was hung in a frame on the screen or chancel wall or was a hand bell. <sup>(18)</sup>

Sometimes a chime of <sup>(19)</sup> small bells was used. These

bells were called passing

bells. <sup>(59)</sup> The object of the passing bell is said to have been to let people outside the church know that the canons or central



(20) 84

part of the service was just beginning,  
but a more probable explanation is that  
it was a ritual act of worship. The  
reason for the sacring bell was more  
utilitarian. It was to call the attention  
of the worshippers to the elevation of the  
consecrated elements, and since the service  
was in Latin and the canon was said  
inaudibly this was necessary. (21) In some  
churches today it is the custom to ring  
one of the tower bells after the words of  
institution in the prayer of consecration.  
(855) but not at the Sanctus. This is a departure  
from pre-reformation use when the tower  
bell was not rung as a sacring bell, (848)  
although it seems that the ringing of the  
large bell at the conventional mass was

in the fiveyth Century ordered by the  
 statutes of some monastic orders. <sup>(22)</sup> Sanctus  
 and pacing bells were abolished at the  
 time of the Reformation. The hand bells  
 were Confiscated among so much other  
 Church property in the reign of Edward VI.  
 The sanctus bells still remained in the  
 towers but served a new purpose and  
 were rung immediately before the service  
 to notify that the clergyman was about  
 to enter the church, hence they were  
 called presis' bells, <sup>(38)</sup> though the old name  
 (often corrupted to paints' bells) <sup>(25)</sup> has  
 survived to the present time. <sup>(473)</sup> Although  
 the Book of Common Prayer only orders  
 the use of a single bell to be tolled  
 in convenient time before Morning and

(23)  
 Evening Prayer, two bells were generally considered to be the indispensable minimum - a large bell which was rung whenever there was a sermon, and the small priest's bell. (24)

The semi-liturgical uses of bells grew up gradually and without any general regulation; consequently we have little or no information concerning them, but of the Angelus some particulars have come down to us though they are rather conflicting. A distinction should be made between the recital of the Ave Maria as a general form of religious exercise, and the particular devotion known as the Angelus. Urban II, the Pope who preached the first Crusade (1096-1100) is said to have directed that

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Three times a day a bell should  
be sounded in order that the faithful  
might recite the Ave Maria and by this  
prayer beseech God for the recovery of the  
Holy Land. The custom fell into disuse  
and was revived by order of Pope  
Gregory IX, (1227-1241).<sup>(26)</sup> According to  
another account St. Bonaventure at  
a general chapter of the Franciscans at  
Assisi, soon after 1266, ordered the  
triple salutation of the Blessed Virgin  
called the Angelus Domini to be recited  
every evening at six o'clock.<sup>(27)</sup> The  
modern observance is usually said  
to have been started by Pope John XXII  
who directed that the Angelic Salutation  
should be recited every evening in

(18)

Honour of the Incarnation of Christ  
The Council of Sens, 1347, decrees (cap<sup>13</sup>)  
that the ordinance made by Pope John  
for the saying of three Ave Marias  
at the time or hour of curfew be  
inviolably observed, and the statutes  
of Simon Bishop of Nantes ordain  
that the parish priests shall at the  
customary <sup>time</sup> cause bells to be rung in  
their churches for the ignitignum, and  
shall instruct the parishioners at  
each ringing to say on bended knee  
the words of the salutation Ave Maria,  
and thereby they gained ten days of  
indulgence. In 1369 the Synod  
of Beziers ordained that henceforth  
at dawn of day three strokes should

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be struck with the clapper on the larger  
bell, and let everyone hearing it  
whatever his station of life, say  
three times *Paternoster* and the  
*Ave Maria*.<sup>(29)</sup> The mid-day observance  
was introduced by Calixtus III  
(1155-1158). "He gave orders that  
God should be supplicated every  
day and that a bell should be  
rung about noon to give the people  
notice that they should join in  
prayer for the Christians against  
the Turks, so that the Christians  
assisted by the prayers of the whole  
Church fought against the Turks  
at Belgrade and conquered them,  
a blow which so much scared



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the Turks that he retired in haste  
to Constantinople" <sup>(30)</sup> Finally the full  
observance, three times a day, morning  
noon, and night, was ordered by  
King Louis of France in 1472 in  
order, it is said, to gain assistance  
against his enemies, <sup>(31)</sup> and this was  
confirmed by the Pope with the addition  
of three hundred days of indulgence. <sup>(32)</sup>

The modern devotion may therefore  
be said to have been French in  
its origin and development, though  
it was adopted by other parts of  
Christendom. Writers usually  
assume that the Angelus bell  
was generally rung in England

before the Reformation, but I am <sup>91</sup>  
rather inclined to doubt if it were so  
to any great extent at any rate in  
its full form of thrice a day at morning,  
noon, and night. Of course the recitation  
of the Hail Mary was used here as  
elsewhere as a form of devotion, and  
there were various directions for its use  
as when Archbishop Arundel toward  
the end of the fourteenth Century ordered  
one Paternoster and five Ave Marias  
to be said at dawn <sup>(66)</sup>. In the diocese  
of Salisbury and elsewhere a bell  
was tolled three times either before  
or after divine service and was called  
the Ave or Gardow bell. This obviously

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was a summons to a devotion  
and evidently a call to the recital of the  
Hail Mary. It is said to have been  
called a "pardon" bell because of the  
indulgences which were attached to  
the devotion. <sup>(42)</sup> In 1538 Nicholas  
Thasclon, Bishop of Salisbury, issued  
a set of injunctions to his diocese which  
contained the following - "Item, that  
the Pardon or Ave Bell which of long  
time hath been used to be tolled  
three times after or before divine service  
be not henceforth in any part of my  
diocese any more tolled." <sup>(34)</sup> This,  
clearly, though somewhat similar,  
was not the same as the present day

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Angelus or the French use, for the times of ringing were different, and evidently it was not regarded as a Catholic custom but as a local use which was within the province of the diocesan to regulate; for though Thasclon was one of the early reformers and was actively engaged in reducing the many superstitious habits and beliefs which had grown up in connection with the use of images and relics and in public worships, as yet there had been no changes in the official doctrine of the Church, and though he had the support of Thomas Cromwell, he would scarcely have ventured on his own

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authority to have forbidden the use  
if it had really been considered a Catholic  
Custom. <sup>(37)</sup> No doubt the bell was rung  
in other parts of England besides in  
the Salisbury diocese, for until quite  
recent times the custom survived in  
several places of ringing a bell on  
Sunday morning after service. This  
is usually said to have been with  
the object of notifying a service in  
the afternoon, but in some places it  
was called the "pudding" bell and was  
supposed to have been intended to  
warn the housewives to get the Sunday  
dinner ready. <sup>(35)</sup> The most likely  
explanation is that it was a survival

of the Ave bell and that the word "pudding" was a corruption of "pardon", though naturally in the course of years hearers would attach their own meanings to its use. (227)

Of all the changes in religious belief at the time of the Reformation that which seems to have come about the earliest and the easiest in England ~~were~~ was in connection with the doctrine of purgatory. The tremendous power and influence of the medieval Church was due largely to the claim she made of being able to influence and control the fate of men after death, and by masses and indulgences to lessen the pains of purgatory. So long as this

claim was admitted she could control both the minds and the purses of her children, but many of them grudged the money they had to pay, and when the reformation came with its changes in belief the doctrine which to many was chiefly associated with the payment of fees was the first to go. The Angelus had been instituted to commemorate the incarnation of our Lord, but through its attached indulgences had in the popular mind become a means of lessening the terrors of purgatory, and directly men ceased to believe in purgatory the observance of the Angelus ceased. <sup>(60)</sup> It is noteworthy that though there are many references in

the writings of the Reformers and  
 the Puritans to "superstitious" ringing.  
 there is (except for Bishop Hasleton's  
 injunction) no mention of the Angelus  
 or similar uses. (64b)

Whence then, it may be asked, came the  
 custom of ringing a bell at certain set  
 times which until comparatively recent  
 years was common all over the country?  
 We are usually told that these were  
 survivals of the Angelus bell which  
 continued long after the meaning of  
 it had been forgotten and after other  
 and secular reasons had been associated  
 with it. (54) If that were so then the ringing  
 of the Angelus must have been a very  
 old established custom deeply rooted in



the habits and ideas of the people.

But the fact was otherwise. The ringing was not a religious use which in the course of time had become secularized, but was originally and throughout a secular use with which a religious devotion was for a time associated, and so the cessation of the religious devotion in no wise affected the ringing of the bell. The faithful were enjoined to say so many Aves or Patenosters when they heard the Curfew or the midday bell, but the primary object of that bell was to mark the hours at which work should begin and cease. As we have seen, when the devotion of the Angelus was

enjoyed at Nantes the bell used  
 was the ignitogium (i.e. the curfew) and  
 the same generally was the case; though  
 of course there were instances, as with  
 the Salisbury Ave bell, where special  
 ringing was ordered. Some people have  
 thought that the bells dedicated to St.  
 Gabriel were specially used for this purpose  
 but there is no good reason for thinking  
 so, nor does an inscription such as that  
 at Long Sutton, HAL MARI FVL OF CRAS,  
 or the frequent AVE MARIA GRATIA PLENA  
 DOMINVS TECUM have any necessary  
 connection with the devotion of the Angelus. (859)  
 One however would like to know why  
 sanctus bells were some times called

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Gabriel bells. <sup>(43)</sup> As I pointed out above, the Hail Mary was recited in England as elsewhere as an act of devotion and some forms of the Angelus may have been observed especially in monastic houses, but we must remember that the Angelus became popular in France just at the time when French influence was much less felt in English opinion and custom than had been the case for several centuries. England had lost all her continental possessions except Calais and was mainly preoccupied by domestic affairs, the dynastic disputes and the Wars of the Roses. We may see the effect of this in the contemporary church architecture,

For many years churches in England had been built in much the same style as those in northern France, but now, while the French used the Flamboyant style, the English developed the totally different Perpendicular style.

The ringing of the curfew was originally as we have seen an order to the citizens to keep within doors but it was continued because it was a convenient means of letting people know the time of day, and so long as it remained a convenience it was still rung and after that it lapsed. In London it was gradually superseded as churches were one after another supplied with clocks that struck the hours. These clocks were becoming fairly common by

(44) the middle of the sixteenth Century,

but the early morning and evening bells

were still rung from many steeples at

the beginning of the next Century, and (70) (523)

apparently both were called the curfew

for in Romeo and Juliet. Shakespeare

makes old Capulet, who had been up

all night, say, "the second cocks hath

crow'd, the curfew bell hath rung, 'tis

three o'clock." (45) In the provinces and

especially in the villages the use of the

bell continued until the nineteenth

Century because it supplied a real want, (169) (48)

not because it was an interesting

survival from older times; and when

that want was met by other means it

very soon died out. In the middle  
 of the Century there were still scores of  
 towers where both morning and evening  
 bells were rung but every year saw  
 their number getting less. <sup>(46)</sup> In a few  
 places the custom lasted into the present  
 Century and then was finally killed by  
 the great war. <sup>(61)</sup> The early morning bell  
 naturally was the first to go and perhaps <sup>(233)</sup> <sup>(811)</sup>  
 in many places for the same reason as  
 led to its discontinuance at Hammersmith  
 where in the reign of George I an invalid  
 parishioner named Martin found it an  
 intolerable nuisance. He offered to erect  
 a cupola on the church steeple with a  
 bell to strike the hours if the ringing were  
 stopped, and the parish agreed to accept

to accept the gift, but a later  
Churchwarden resumed the practice.

Martin then appealed to law and the  
Earl of Macclesfield, Lord Chancellor,  
granted him an injunction restraining  
the Churchwarden from having the bells  
rung. <sup>(117)</sup> This case is sometimes cited as  
an instance of an aggrieved parishioner  
procuring by legal process the cessation  
of bell-ringing; but the injunction was  
granted on the grounds that the parish  
had entered into an agreement in return  
for a valuable consideration and had  
broken the agreement.

In several places the ringing of the  
evening bell was endowed. In 1472 John  
Donne, mercer, gave to the parson and

Churchwardens of St. Mary-le-Bow

two tenements with the appurtenances, to the maintenance of Bow bell and the nightly ringing of it. <sup>(49)</sup> Sometimes the gift was associated with the delivery of the donor from some danger. Thus the Ashburton bell at Chelsea old church was given by William Ashburton in 1679 and endowed with money so that it could be rung every night at nine o'clock because on one dark night he lost his way and was in great danger of falling into the river, when the sound of the bell from the church tower warned him of his whereabouts.

John of Collin, citizen of Norwich in his will dated January 9<sup>th</sup> 1457 directed that his body should be buried in St.



Giles' church. "I give and devise a piece of land containing one acre with its appurtenances, in Heygham next Norwich to the parishioners of the said church on condition that they for ever cause the ringing called Curfew bell faithfully to be observed in the said church every night." (51)

"For ever" is a long time. The bell was duly rung for nearly four and a half centuries after the testator died and I have often myself when a boy "put the curfew out" at St. Giles. But I was almost the last to do so and the custom is now dead.

Kirkpatrick, the Norwich antiquary, notes from a deed of 1474 that the

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land was called Collin's acre  
and that the ringing was to be during  
one quarter of the ninth hour. <sup>(52)</sup> According  
to tradition Collin coming home towards  
the City late one night lost his way  
and would have walked into the river  
and been drowned had he not heard  
the great bell of St. Giles's.

The curfew was also endowed at the  
adjoining parish of St. Peter, Mancroft.  
Peter Read gave his house in St. Laurence  
parish to the end that the great bell of  
St. Peter Mancroft should for ever be rung  
at 4 o'clock A.M. and 8 o'clock P.M. for  
the help and benefit of travellers. This  
house came into the hands of the parish  
in 1569 and was said to be given for  
"the ringing of the Bow Bell called the

4 o'clock and 8 o'clock." (53)

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Poets in many ages have been impressed by the curfew and it has inspired several unforgetable lines. In Milton's "Il Penseroso," the words "slow with sullen roar" give the very spirit of a noble tenor heard in the distance on a quiet evening across an English landscape -

"Up on a peak of rising ground,  
I hear the far-off curfew sound,  
Over some wide-watered shore,  
Swinging slow with sullen roar." (129)

Only a supreme master of the use of words would have thought of such an adjective as "sullen" in connection with a bell. (130)  
Consciously or unconsciously Milton borrowed it from Shakespeare in that lovely passage where he says -

"The first bringer of unwelcomed news  
 Hath but a losing office; and his tongue  
 Sounds ever after as a sullen bell  
 Remembered knolling a departing friend." -  
 a passage which seems to say all that can  
 be said to explain or justify the use of  
 bells at funerals.

Magnificent too is Greys familiar  
 line - "The Curfew tolls the knell of parting  
 day" - where the word "tolls" with its long  
 open vowel sound strikes the solemn  
 key note of the whole of the following  
 poem.

There is perhaps only one other line that  
 I should care to put alongside the foregoing  
 which is Tennyson's,

"Twilight, and evening bell,  
 And after that the dark."

We have practically no information as to the number of bells in the parish churches earlier than the 15<sup>th</sup> Century nor how soon it became the custom to cast bells to be rung in peal. Dr. Raven was of the opinion that before the year 1000 there must have been a considerable number of peals of bells in England, <sup>(55)</sup> and he bases his opinion on the oft-quoted story of the ring of seven which Abbot Egelric hung in the tower of Eborac Abbey

"*nee erat sine tanta consonantia campanarum in tota Anglia*;" <sup>(56)</sup> but it is probable that such rings as there were, were in monastic and Collegiate churches. In France the diocesan

statutes of Saint Charles Borromeo

ordain that a Cathedral should have from five to seven bells; a Collegiate Church, three; and a parish Church two or three. <sup>(57)</sup> Roughly the same rule obtained in England, and in London in the fifteenth Century when we first get any detailed information from Churchwardens' accounts, it seems that it was usual for the parish Churches to have a ring of three in addition to a small sanctus bell. Towards the end of the Century parishes were increasing the number of their bells to five, and this happened not only in London but all over the Country, in villages as well

as in towns, wherever people could afford it. At the time of the Reformation all the larger parish churches in the land had rings of five. Rings of six were very rare and full octaves hardly thought of. Dr. Raven made an estimate of the number of church bells in the County of Norfolk at the time of the Reformation and compared it with the number at the end of the nineteenth Century. <sup>(58)</sup> At the earlier time it was 2153, at the latter 2004, which shows that though the number of sixes and eights has considerably increased the number of fives has very much diminished.

Although any definite information on the matter is necessarily lacking

it seems likely that many, perhaps  
 the majority of these rings of five were  
 tuned to the minor scale. The reason  
 for thinking so is not only the large  
 number of old rings of five tuned in  
 this way which still remain, but the  
 fact that the minor scale is the natural  
 scale of the old folk melodies. Actually  
 there exist at present only two pre-  
 reformation rings of five - St. Bartholomew  
 at Smithfield, and St. Laurence Ipswich -  
 and I have no information as to how  
 either is tuned; but the five at Norwich  
 Cathedral which <sup>are</sup> ~~is~~ practically a  
 pre-reformation ring (though the third  
 was recast in 1635) are in the minor  
 scale. <sup>(7)</sup> On five bells the minor scale



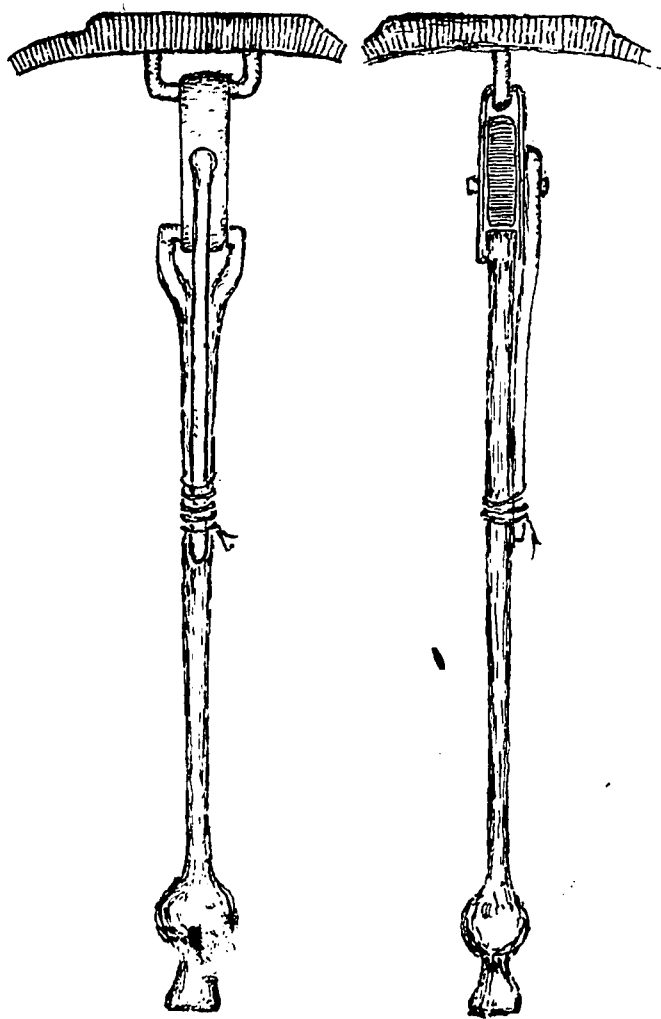
is musically exceedingly effective,  
 but it is not suitable for a larger  
 number, and probably many of these fives  
 were increased to six by adding a tenor  
 and so men's ears were gradually  
 accustomed to bell music in the  
 major scale. (65)

From the churchwardens' accounts  
 which begin in the fifteenth century, we  
 have a good deal of information about  
 the fittings and repairs of the bells, for  
 they form an appreciable part of the  
 yearly expenditure of the parish. The  
 work was usually done by local tradesmen.  
 The local carpenter made and repaired  
 the frame and the wheels; the local  
 smith forged the clappers and the iron  
 work which hung the bells; while

every parish as a rule had a handy man usually the sexton who besides "trimming and oiling" the bells did the minor repairs and odd jobs which fall to the lot of a steeple keeper.

In the early

accounts the most frequent change is for new baldricks. A baldrick was a leather strap of untanned hide which was passed



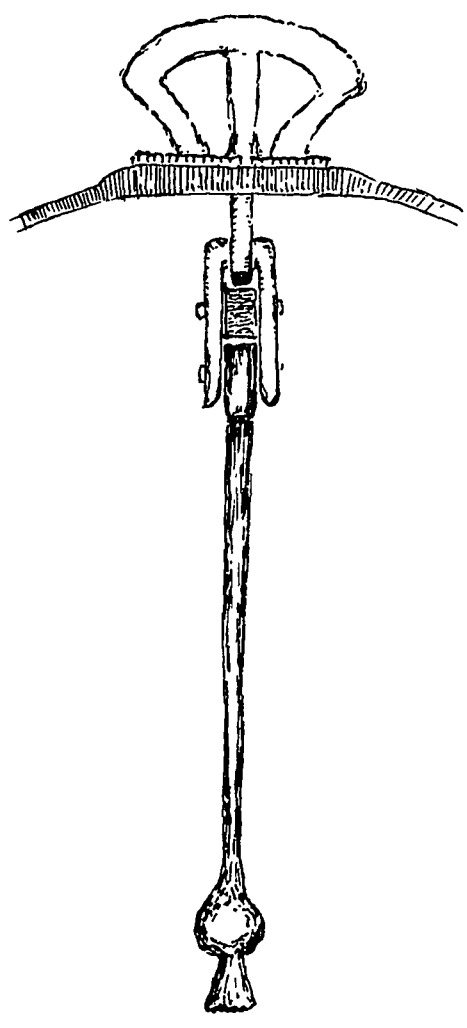
through the crown plate and the loop of the clapper and fastened with an iron

pin. Between the crown staple  
 and the top of the clapper a wooden block  
 was inserted and alongside the clapper  
 was a wooden lusk board or sword  
 to give sufficient rigidity and to  
 ensure that the clapper hunged on the  
 crown staple. It

formed a very efficient  
 hanging for the clapper  
 but had the defect that  
 it was soon worn out  
 and had to be replaced.

So much so that some  
 parishes bought a

whole hide at a time to make baldricks  
 of. (62) Later on wooden baldricks were



substituted. These consisted of a wooden strap usually of ash which clasped the crown staple. Between the flats was a wooden block and the clapper was fixed below it with bolts. (63) This style of baldrick was introduced probably at the beginning of the seventeenth Century and after that there are few changes in the Churchwardens accounts for renewing this fitting. But bells fitted with the old style were still to be found in Country villages as late as the middle of the nineteenth Century. (72)

The wooden baldrick in its turn was

displaced by one consisting of an  
 iron strap lined with leather and today  
 probably <sup>the</sup> great majority of bells are so  
 fitted but modern bell hangers use  
 a much improved style often with ball  
 bearings and counter balances to ensure  
 correct clapping.

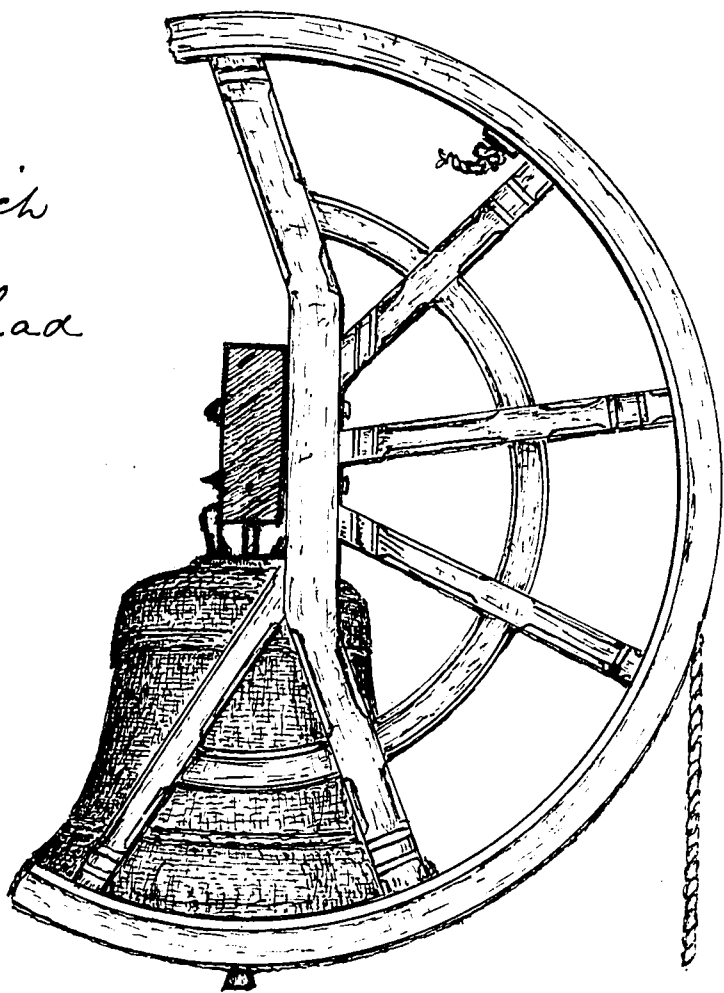
In some City Churches the custom  
 was for the clerk to receive the fees for  
 the knolls on the bells (except the  
 high fee charged for the great bell) and  
 out of them he had to provide new  
 baldricks and ropes when they were  
 required. (68) (133)

The ropes were bought by the pound  
 and of course were plain without palls

and in some parishes they were renewed at very frequent intervals. At St. Bartholomew the Little for quite a long time it is the exception not to find a charge for bell ropes in the yearly accounts. It used to be said that in country villages the old bell ropes were the churchwardens' perquisite and very useful they were on the farm. Perhaps in the City the clerk or the person found a ready sale for them for we seldom find that they were disposed of for the benefit of the parish.

One of the fittings occasionally renewed was the cottrell. This was an iron plate with a hole in it through which the top end of the rope was passed

and knotted thus  
 forming a fising  
 to the wheel which  
 in early times had  
 been developed  
 out of the original  
 lever and  
 was no more  
 than a half  
 circle. <sup>(127)</sup> Wheels



were in use in the early fifteenth century  
 and one or two survived from then down  
 to the nineteenth century in remote  
 village towers <sup>(481)</sup> They are said to have  
 been beautifully made and moulded  
 but to some extent it may have been  
 a case of the survival of the fittest, for

The entries in the parish accounts relating to the repairs and renewals of wheels are very frequent. They illustrate with those relating to the ropes how much more strenuous and violent an exercise bell-ringing was then than now. At Cheddington in Buckinghamshire there was lately and probably still is a bell hung on a stock which has a mortice cut in it in which the original lever was fixed. <sup>(74)</sup>

A fairly frequent charge was for "trussing" the bells, that is tightening them on the stocks. The bell was hung with iron straps called stirrups which passed through the canons and were fixed with nails to the sides of the stock. Such an arrangement was liable to



be affected by the varying expansion and shrinkage of the iron and wood, but the modern bolt and nut was out of the question for there were no means of cutting a thread.

The gudgeons were round pieces of iron driven into the iron-bound ends of the stock lightened by wedges and finished as fine as possible with the file. This was the method used down to fairly modern times and we need not wonder that a bell never went well until the brasses were worn slack or, as the saying went, until the bell had settled to her bearings.

The frames were of oak and were similar in construction to those in

in general use until the introduction  
of the modern steel or iron frame. Indeed  
there are still many towers with frames  
which date from the sixteenth or seventeenth  
Centuries

It has often been said that at the time of the Reformation there was great loss and destruction of bells, some writers going so far as to say that in whole districts - Oxfordshire for instance <sup>(75)</sup> and Devon and Cornwall - the churches were stripped <sup>(76)</sup> only one bell and that the smallest, being left to call the people to prayers. When we examine the available evidence however we shall come to the conclusion that such destruction as there was has at any rate so far as <sup>parish</sup> church bells are concerned been greatly exaggerated. There are numerous references in old books to the pulling down and sale of bells, but the writers, as a rule, repeat general rumours and do not give specific

instances or relate what they personally knew to be true. The passage I have already quoted from Sir Henry Spelman's History and Fate of Sacrilege is typical - "When I was a child I heard much talk of the pulling down of bells in every part of my Country [Norfolk.] I dare not venture upon particulars, for that I then hearing them as a child regarded them as a child." (17)

What however is certain is that the dissolution of the monasteries in the reign of Henry VIII and the suppression of Chantries, Colleges and Hospitals in the reign of Edward VI did cause the destruction of many

bells which though not hung in the steeples of parish churches were yet devoted to the service of the Church and of religion.

The lesser monasteries were dissolved in 1536 the greater in 1539<sup>(78)</sup> and all the lands, buildings, plate and fittings were confiscated to the crown. The lands and buildings were in most cases granted to laymen in return for the payment of money but the plate and jewels went to the royal treasury. The lands were the most valuable part of the monastic property but the material of the buildings, stone wood and metal was also of immense value. though necessarily it took a long time to realize. The lead and

bell metal were in most cases reserved to the crown and there seems to have been some idea of using the latter to make cannon; but the material was widely dispersed, it would have been very costly to take it down from the abbey towers and collect in one place, nor had the government at its disposal the means of so doing. The plan adopted was therefore to sell the bells as opportunity arose, and meanwhile in not a few cases, especially in remote country districts, the local landowners went to the derelict churches and helped themselves.

How many bells there were in the monasteries we have no means of knowing. We can guess but we have

no assurance that our guess would  
 be even approximately correct. The number  
 of the lesser monasteries was 376, of the  
 greater 645. <sup>(79)</sup> Norwich Cathedral is  
 the only one of the greater churches in which  
 the bells still remain practically the  
 same as they were at the time of the  
 dissolution and we may perhaps take  
 them as the average ring for though  
 no doubt many of the abbeys had fewer  
 and smaller bells we know that others  
 had more and much heavier ones. At  
 Peterborough for instance there was a  
 ring of ten which weighed more than twelve  
 tons besides four other bells, and even  
 at Norwich there was an extra bell  
 tower which contained five bells probably  
 heavier than those in the central steeple <sup>(283) (482) (850)</sup> <sup>(232)</sup>

The ring of five at Norwich weighs <sup>129</sup>  
about  $2\frac{1}{2}$  tons, so that if the other large  
monastic churches were as well supplied  
they would together possess sixteen hundred  
tons of bell metal, and when we add  
that at the lesser monasteries we get a  
total of about five thousand tons of  
bell metal and there are indications  
that the actual amount was still  
greater. (225)

The monetary value of any commodity  
depends on the supply and demand. England  
in normal times produced sufficient  
new copper and tin to supply her  
wants and in addition to export a  
certain amount to the Continent, but



now not only was the market  
glutted by all this old metal but one  
of the largest bodies of consumers, the  
abbeys had ceased to exist. The men  
who came into possession of these bells  
would therefore find very great difficulty  
of selling them in England. But abroad  
there was a great and steady demand  
for this metal especially in those countries  
which did not themselves produce  
copper and tin. They did not want  
it to cast into church bells for all  
over Europe men were more concerned  
about fighting and disputing about  
theological questions than about building  
and equipping of churches. They wanted

it very largely for casting into  
 Cannon for warfare was being  
 revolutionized by the introduction of  
 artillery. In those days governments  
 did not believe in unrestricted free  
 trade and the English government  
 did not intend to sit still and see  
 English metal go to France or Spain  
 to be cast into guns that might be  
 used against her own ships or men.  
 As far back as 1529 before there was  
 any question of confiscating abbey bells  
 an Act of Parliament (21 Hen 8. Cap 10)  
 was passed "against carrying out of  
 Brass, Latten, and Copper" <sup>(81)</sup> which  
 enacted that whosoever shall convey

any Brass &c to any Port to be  
 Conveyed beyond the Sea shall forfeit  
 the same or the value thereof." This  
 was re-enacted in 1536 (28 Hen 8 cap 8)  
 the year in which the lesser monasteries  
 were dissolved. A certain amount of  
 Export was allowed by licence from  
 the Crown. For instance in 1545  
 an order of the Council declared that  
 Whereas one Mathew Moore of the Shillandde  
 Ladde made suite to the Kinges  
 Highnes for the conveyance out of  
 fowtye thousande of bellmettall offering  
 to bring in the Vallew thereof in wheat  
 or rye his Majestie in Consideration of  
 the scarcite of grayne within the  
 Realme graunted suite him this his

sayde request which was this  
 day declared by letters unto the Customers  
 &c of London. Iti Wyndesour the vi  
 daye of Octobre 1545. (82)

Notwithstanding the Acts of 1529  
 and 1536 the amount of bell metal  
 exported was so large that the government  
 became alarmed lest while other  
 nations were fully armed with cannon  
 England should find herself without  
 the necessary material to make guns  
 and in 1541 a more stringent Act  
 was passed (33 Hen 8. Cap 8). Whereas,  
 so runs the preamble, whereas in the  
 Parliament holden at Westminster the  
 third Day of November in the fiftieth  
 first year in the Reign of our Sovereign

Lord the King that now is among  
 other things it was enacted That no Person  
 or Persons should henceforth Carry or Convey  
 any Brass, Copper, Laton, Bell-metal, Gun-  
 metal ne Shroff metal into any Part or Parts  
 beyond the Sea upon Pain of Forfeiture of the  
 same Metal as by the said Act more plainly  
 appeareth (2) Likh the making of which  
 Exstatute divers Persons as well Englishmen  
 as Strangers have deceitfully obtained  
 Licences of the Kings Highness to Carry  
 over Bell-metal and other broken Metal  
 Sumising the same Metals not to be meet  
 for making of Guns and other Engines  
 of War nor for Implements necessary to  
 Household which Sumise is proven  
 untrue as the Common Experience thereof  
 daily declareth so that all Realms and

Countries be full of Artillery and  
 Munitions and this Realm is like to  
 lack if more hastily Remedy to stop the  
 Conveyance of the same be not further  
 provided than is in the same Act,  
 it was therefore ordained "that no  
 person or persons shall from henceforth  
 Carry or Convey by water or otherwise  
 any Brass, Copper, Latten Bell-metal  
 Gun-metal or Strop-metal whether  
 it be clean or mixed (Tin and Lead  
 only excepted) into any part beyond  
 the Seas or into any outward Realme  
 or Dominion whaliver it be under pain  
 to forfeit the double value of the same  
 metal .

Some attempt was made to use the

the metal for guns for the royal navy and in 1545 the Council sent to the "Chancellor of the Augmentacions" <sup>(84)</sup> to take order with — Gouche for the conveyance hither of suche bell-metall as lyeth redy at Boston within the precinct of his receipt to be employed here abowte the affayre of the ordenance and to make a warrantie with him for suche money as the said Gouch shall defray upon the transportacion of the same.

It was as broken metal that as church bells that the bells were valued and exported; probably in most cases as at the Jesus steeple of S. Pauls <sup>(85)</sup> they were broken up in the tower as the easiest way of getting them down; yet some of them did reach the Continent as

Complete bells and some of them  
no doubt on account of the beauty of  
them have found a new home in some  
tower or steeple on foreign soil. This  
is illustrated by an incident so finely  
described by Mr Stanley Baldwin in  
one of his speeches - "I remember many  
years ago standing on the terrace of a  
beautiful villa near Florence. It was  
a September evening and the valley  
below was transfigured in the long  
horizontal rays of the declining sun.  
And then I heard a bell, such a bell  
as never was on land or sea, a bell  
whose every vibration found an echo  
in my inmost heart. I said to my  
hostess "That is the most beautiful bell



I have ever heard." "Yes" she replied  
it is an English bell' And so it was.  
For generations its pound had gone  
out over English fields giving the hours  
of work and prayer to English folk  
from the tower of an English abbey  
and then came the Reformation and  
some wise Italian bought the bell  
whose work at home was done and  
sent it to the Valley of the Arno, where  
after four centuries it stirred the heart  
of a wandering Englishman and  
made him sick for home." (86) (472)

But not all of the abbey churches  
were pulled down. Some of them were  
cathedrals (87) and in them there was merely  
a change of Constitution the buildings

with their fittings and ornaments including the bells remained as before and there was no alteration in the services or ritual or even the personnel. (87)

Much the same thing happened in several other great abbey churches which now became cathedrals. (88)

In many cases parishes were enabled to acquire the whole or part of a monastic church and to turn it into a parish church and at the same time some of them obtained the bells. We are able to say

what became of the bells in most of the larger monastic churches of London. Those of Holy Trinity Priory Aldgate were sold and four went to Stepney parish church and five to St.

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Stephens Coleman Street; the ring  
of pipe at St. Bartholomews Priory Southwicks  
went to St. Sepulchres Holborn; the newly  
formed parish of St. Saviours Southwicks  
bought the bells of St. Mary Overie when  
the church was rented from the King;  
the bells of St. Johns Priory Clerkenwell  
were bought for All Hallows Lombard  
Street though they were never actually  
hung in that tower; the bells of St  
Martin-le-Grand were granted with the  
church to Westminster Abbey and were  
sold by the Dean and Chapter; Henry VIII  
gambled away the four heavy bells  
belonging to the Jesus Chapel at St  
Pauls; the new parish of Christ Church  
was granted the church of the Grey Friars

and no doubt the bell that hung  
 in the steeple; Westminster Abbey became  
 a Cathedral and the bells remained as  
 before; the churches of the Black Friars  
 and the White Friars were pulled down  
 but as we gather from How that each  
 had but a single bell there was no  
 loss of a ringing peal. (237)

Quite a large proportion of the bells  
 in this list were secured for parochial  
 purposes and though I have not sufficient  
 evidence on the point it is a fair  
 inference that the same thing happened  
 in other parts of the Country. (166) (128) (158) (226)  
 Four of the  
 greatest bells of the Priory of Bodmin were  
 in 1538 sold to the parish of Lanivet by  
 John Trezons for six and thirty pounds,

The dissolution of the monasteries had brought vast wealth to the Crown but it was quickly dissipated. The government acted like a man who has inherited large estates and is not content to live on the income but must needs sell his property and spend the proceeds. The permanent result was the enrichment of a new class of landed proprietors and the immediate result to what the appetite of both the government and the gentry for more spoil. By the end of Henry's reign the government was sadly in need of money on account of foreign war the raising of prices and the depreciation of the currency. The abbeys were gone but there was still a very large amount

of land and other endowments  
 belonging to chantries, hospitals, colleges  
 and obits. The guilds owned a lot of  
 property and there were the parish churches  
 with their plate and ornaments and  
 bells. The Protestant party were becoming  
 strong and were demanding a simpler  
 ritual <sup>(167)</sup> and less ornate churches. Both  
 the Crown and the gentry began to  
 think of a new spoliation. Under the  
 plea that they were the heirs of the original  
 founders men began to seize the lands;  
 wardens and incumbents began to sell  
 the property; and by an Act of Parliament  
 (37 Hen. 8 Cap. 4) all Colleges, chantries, free  
 chapels, &c were placed at the disposal of  
 the King to dissolve or re-establish as

might seem proper. It seemed a prelude to a general confiscation of church property. In several parishes the church wardens sold the church plate in the open market. It is generally suggested that they did so to feather their own nests but it is more likely that they were acting for the parishioners and the object was to forestall any action by the government and to put the parish property into such a form as would make it less liable to confiscation, as when the vestry of St. Benedict's Gracechurch Street ordered that all the church plate should be sold for £117.16.5 the money to be made up to £120 and to be laid out in the

purchasing of land for the advantage  
and maintenance of the Church. (91) (168) (132) (200)

Henry died in 1547 and was succeeded  
by the Duke of Somerset as Protector of the Realm  
during the minority of the new King Edward.  
Accomplished well-meaning and popular  
but weak and incompetent the ruler in  
conjunction with the extreme Protestant  
party wrought more havoc in the parish  
churches than has ever been done before  
or since in the long history of the Church  
of England. (92) The Act of Henry was renewed  
in stronger and fuller terms and all  
colleges, chantries, and hospitals and all  
endowments for obits, masses, candles,  
and the like were placed in the King's  
(that is the Government's) <sup>hands</sup>, and though some



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Things were saved from the wreck  
and a number of grammar schools founded  
everything that could be said to favour  
of superstition was swept nominally into  
the royal treasury but actually in a large  
degree into the pockets of a greedy horde.  
What interests us here is that this meant  
that a lot more bells were pulled down  
and the metal thrown on the market. 140

The number of Course was not nearly so  
large as when the monasteries were  
dissolved but still it seems to have  
been considerable. For instance the  
Church of the late College of St. Thomas  
Glasney Cornwall and the steeple and  
pisc bells therein was granted to John  
Gleyser and Thomas in return of course

for cash down <sup>(93)</sup> The Chapel of Rothwell <sup>147</sup>  
with three bells which belonged to the  
Guild of Rothwell Jokes to Thomas Bargrave <sup>(94)</sup>  
The chancel house and five bells belonging  
to the Trope Chapel in S. Michael  
Coslany Norwich were granted to Edward  
and Richard Catelyn <sup>(95)</sup> The College of  
S. John at Stoke nesci Clare Suffolke  
was granted with lead timber stone  
and bells. <sup>(96)</sup> And so on. Often the bells  
were reserved to the Kings use, and  
in some cases towns benefited by a  
new foundation Thus the Bridewell  
received all the implements and utensils  
of the Hospital of the Savoy only two  
bells one great and one little being  
reserved to the Chapel of the Savoy. <sup>(97)</sup>

At Norwich the Church of S. Giles  
 Hospital with all its bells and bell metal  
 was granted to the citizens to be a <sup>(98)</sup>  
 hospital for poor men and a parish church.  
 Crediton College Church with its bells  
 became a parish church. <sup>(99)</sup> S. Albans  
 Abbey, <sup>church</sup> which no doubt had stood derelict  
 since the dissolution for there was not  
 enough stone in it to make it worth  
 the while of any one to pull it down  
 was granted to S. Andrews parish,  
 and the old parish church with bells  
 and fittings to the mayor and burgesses. <sup>(100)</sup>

Meanwhile notwithstanding the  
 Acts of Parliament the export of bell  
 metal still went on. The difference  
 in the prices that could be got for

at home and abroad

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it was so great that men were prepared to run the risk of forfeiture and to resort to various stratagems to evade the Law. One way was to ship the metal on pretence that it was to be landed at another English port and then run it across to the Continent; another was to pack it in "small creels, sugar chests and hogsheads" and then urge the Customs officers not to search too narrowly. To counteract these things Parliament passed a further Act, (2+3 Edw Cap 37) against carrying of Bull Metal out of the Realm. "Whereas in the Parliament holden at Westminster in the three and thirtieth year of our late Sovereign Lord of famous Memory

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King Henry the Eighth it was enacted  
that no Person or Persons should carry  
or convey by water or otherwise any Brass  
Copper Laten Bell-metal Iron metal or  
Gun metal or Shroff metal whether it be  
clean or mixed Tin and Lead only  
excepted into any part beyond the Sea  
or into any outward Realm or Dominion  
whatsoever it be upon Pain of Forfeiture of  
double the value thereof (2) and where  
also by the said Statute it was likewise  
enacted That no Person or Persons should  
at any time ship or carry any of the  
said metals to carry or discharge the  
same in any Part of this Realm unless  
the said Person or Persons before the

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shipping thereof did declare and  
manifest unto the Customers of such  
Port or Creek where the same Metal  
should be shipped the true weight  
of all such Metal as should be shipped  
(3) and should also make a sufficient  
Obligation in the Law in the which he  
should be bounden to the said Customers  
to the Kings Use in such sum as should  
amount to the double Value of the  
said Metal so declared and manifested  
with Condition that the same should  
be discharged at some Port or Creek  
within the Realm and in no other  
place upon Pain & to forfeit the same  
in Manner and Form above rehearsed

as by the same Act among other things more plainly appeareth

11 Forasmuch as the Fines and Forfeitures in the said Statute are not great enough and forasmuch also as divers covetous and greedy persons having no Respect or Obedience to the Laws have craftily and by all sinister Means practised to defraud the said Statute some by bribing and rewarding the Searchers Masters Pursers or other Officers of Shups some by secret Conveying thereof in small Caskets Sugar Chests Hogheads and otherwise it was enacted that the penalty should be twice the value and £10 for every thousand weight

of the same metal so carried; the  
 Customs officer who by Covin or other  
 undue means assisted was to forfeit  
 his office and the value of the metal;  
 Penalties were provided against the  
 Masters of the ship which carried the  
 metal, and no metal was allowed  
 to be shipped except where there was  
 a Customs officer.

Even so a good deal of smuggling  
 went on and in 1551 the Council sent  
 to Sir Anthony Kingston a letter  
 of thanks "for his travaill susteyned  
 upon that Coast and to staine bell  
 metall and other thinges prohibited  
 from gounge beyonde the seas with  
 promise that the playes therey shalbe



sure of so much thereof as the  
statute giveth unto him to give the  
like order for grayne." (101)

A certain amount of lawful export  
was done and on June 1 1551 a licence  
was granted to Thomas Hayes, of  
London merchant to export 50 tons  
of bell metal within six months  
next ensuing. (102)

In many cases unauthorised persons  
had gone to the abandoned churches  
and chapels and stripped the lead from  
the roofs and taken down the bells  
from the towers. The Council sent a  
letter to the Chancellour of the Exchequer  
to give straight order for the restraint  
of lede and belmetall being the

Kinges Majesties not to be solde  
 or put awaie from his Majesties owne  
 use except the leade which Ancellynes  
 Savage must have by warrantie which  
 nevertheless he shall not be served  
 either of the leade at Bunge Nottingham  
 Bridlington or any other of the Kinges  
 houses" (103)

The Government had seized the  
 abbeys colleges and hospitals for the  
 sake of the Coole and in the end they  
 found not unnaturally that a good  
 deal of it had slipped through their  
 fingers and into the possession of  
 other people who were on the spot  
 and had no scruples about helping  
 themselves So great was the deficit

That a Commission was appointed  
 Consisting of the Duke of Northumberland,  
 the earl of Bedford and other leading  
 men, that is practically of all the chief  
 ministers of the Crown (for the Duke of  
 Somerset's head had fallen on Tower  
 Hill), "to enquire whereas by reason  
 of visitations and Commissions,  
 surrenders and suppressions of religious  
 houses the King is by Law entitled  
 to a great and notable quantity of  
 Lead bell-metal plate jewels etc  
 which ought to have come to him  
 or his father: To enquire what Lead  
 and bell metal ought to have come  
 to the King or his father, how much  
 of it has been sold and for what

money and to what authority (104) " how much remains unsold and where. It is proverbially useless to try and bolt the door after the pie is stolen and there is no reason to think that the big thieves had much success in trying to recover the swag from the little thieves.

All that I have written up to now ~~of~~ refers to the bells of the suppressed religious houses and the thought that strikes us is the great number of them. There must indeed have been "a great and notable quantity of bell metal" if besides the tons which were legally exported under licence there was so much smuggled

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out of the Country as to cause  
three Acts of Parliament to be passed  
in the attempt to stop it. I made a  
Conservative estimate of 2000 tons as  
the weight of the bells in the abbey  
steeple but large as that amount  
is we should multiply it several  
times if we judge by the Acts of  
Parliament and the Acts of the Privy  
Council. <sup>(137)</sup> <sup>(477)</sup>

There remained the bells in the parish  
churches. It is these that we are  
usually told were confiscated but  
actually there seem to have been  
very few of them destroyed. That  
Sir Henry Spelman should have  
heard, when he was a child, much

Talk of the pulling down of bells  
 is understandable and it was natural  
 for Latin writers to confuse bells in  
 religious houses with those in parish  
 churches <sup>(123) (#5)</sup> The former were all destroyed  
 (or nearly all); the latter survived but  
 they only just survived. The men who  
 remembered the Coot of the abbeys and  
 had themselves Cooled the chantries,  
 guilds, and colleges were not likely  
 to have much respect for the parish  
 churches. And there were others  
 some of them rather fanatical but  
 many of them sober, pious, and moved  
 by a real devotion to pure religion  
 who set themselves to simplify public

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worship and rid the churches of  
everything that tended to superstition.  
Reform of this sort was necessary but  
the thing was altogether overdone.

The churches were stripped bare,  
monuments were defaced and part  
at any rate of the brass and Latin  
that was being exported consisted of  
old memorial brasses. Some of the  
Reformers were active in opposition  
to "superstitious" ringing and Martin  
Bucer one of the most learned and  
influential of their leaders would  
allow no ringing at all except  
such for which a single bell would  
suffice <sup>(105)</sup> When the church plate  
ornaments and vestments had been

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seized and sold nothing else  
remained worth looting except the  
Bell bells unless the lead should  
be stripped from the roofs and the  
buildings themselves pulled down.  
That did happen in a few instances  
but as a general proposition was  
out of the question. The Government  
did seriously consider seizing the  
bells. Owing to esclavagence, mis-  
management and dishonesty <sup>(107)</sup> the  
Country was deeply in debt and  
loans were raised with the money  
lenders of Antwerp. They not only  
charged a high rate of interest  
but required an esclia percentage



on account of the exchange and 162  
the Council suggested that if they would  
not accept the debased English Currency  
at its face value the interest might be  
paid in "Kersey's Lead and bell-metal." (108)

By this time the bells of the abbeys had  
been disposed of and we can easily  
see where the new bell-metal was to  
come from. Fortunately the Antwerp  
Jews do not appear to have favoured the  
idea. In the Isle of Jersey the bells  
actually were taken down and tradition  
afterwards stated that fourteen of them  
were lost at sea on their way to (109)  
(862) S. Chalo.

Bad government, the changes in  
religion, & avarian grievances caused

better discontent throughout the Country and in the east and the west and in the midland Counties it flamed up into open revolt. Everywhere the rebellion was extinguished in blood and after hard fighting. Round Oxford the leaders were hung and says Fraunce "the bells which had been used to rouse the peasants were taken down and sold for the benefit of the government, leaving only one of the smallest size to tinkle feebly for the English prayers." <sup>(110)</sup> He

admits in a note that he had found no especial directions for the Oxfordshire bells but says that there was a general order of Council applying to all the

disturbed districts and I see no reason why Oxfordshire should be spared. Fraude was wrong.

Further west in Cornwall and Devon the revolt was much more serious and was not put down without great difficulty. The leader on the government side was John, Lord Russell, one of the new landowners who had been enriched by abbey lands and was afterwards Earl of Bedford and the founder of the present ducal house. To him, after the suppression of the rebellion, the Council sent the following letter. - "After our hearty commendation to your Lordship. Whereas the rebels of the Counties of Devonshire and Cornwall have used the bells in every parish

as an instrument to stir the  
multitude and call them together; thinking  
good to have this occasion of tempting  
the like hereafter to be taken away from  
them and remembering withal by  
taking down of them the Kings Majesty  
may have some Commodities towards  
his great charges that way, we have  
thought good to pray your good Lordship  
to give orders for the taking down of the  
said bells in all the churches within  
these two Counties leaving in every  
Church one bell the least of the ring.  
That now is in the same which may  
serve to call the parishioners together  
for the sermon and divine service.

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In the during thereof we require  
your Lordship to use such moderation  
as the same may be done with as much  
quietness and as little offence of the  
Common people as may be. And thus  
we bid your Lordship most hearty  
farewell. From Westminster, September  
12, 1549. " (iii) This is signed not only by  
the Duke of Somerset and such old and  
experienced Civil servants as Sir  
William Paget and Sir William Telie,  
but also, be it noted, by Archbishop  
Cranmer.

This order is explicit enough, and  
that the Council not only intended  
that the bells should be pulled down  
but thought that they actually had

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been pulled down is shown by the following entry in the Patent Roll of Edward VI. - "Whereas of late the bells of churches or chapels in Devon, Cornwall, and the City of Exeter were by Command of the earle of Bedford, Governer, late the Kings lieutenant in those parts taken down all save one bell in each church and chapel to call the people to divine service:

"Grant to the Kings servant Sir Arthur Champernon, knight, and John Chechster esquire all the Clappers of the said bells so taken down with all the iron and other furniture of them. Westminster  
2nd December, 1550. " (112)

Nevertheless it is quite certain that the bells were not taken down. This is

*evident*

not only from the fact that many of them still remain, representatives of the much greater number which from one cause or another have been recast during four centuries, but also from the inventories taken a few years after the rebellion, and when the Churches were despoiled of nearly all their goods and ornaments the Commissioners were empowered "to sell or cause to be sold to our use all parcels or pieces of metal except the metal of great bells and paunce bells."

Russell may have attempted to remove some of the bells and found the public feeling so strong on the point

that he did not think it worth  
 while to risk a further outbreak. He  
 was on the spot, he was a singularly  
 level headed person, he knew how hardly  
 the recent revolt had been put down,  
 and there was the saving clause in his  
 letter of instructions to fall back  
 upon.

It is undoubtedly to these precedents  
 that Shippe was referring when he  
 wrote of the Duke of Somerset - "He is  
 generally charged for the great spoil  
 of Churches and Chapels; defacing  
 ancient fonts and monuments, and  
 pulling down the bells in parish Churches  
 and ordering only one bell in a steeple  
 as sufficient to call the people together



which set the Commonality almost  
in a rebellion" (113)

170

A modern person might think it ridiculous to suppose that the Englishmen who saw their Churches stripped bare of ornament without any overt protest (whatever they may have thought or said among themselves) would have risen in rebellion to defend the bells in the steeples, but it is undoubtedly true that those bells had a place in men's affections which is difficult for us now-a-days to realize. We must also remember that ringing was becoming (if it had not already become) a very popular pastime. What would people today say if the Government attempted to confiscate the football grounds? Somerset headstrong and reckless in

171  
doing what he believed to be right;  
not too disinterested to crutch himself out  
of Church property<sup>(114)</sup>; and influenced by  
men far more rapacious than himself  
was prepared to flout public opinion  
and toll the Church bells, but his hour  
of power was a short one and after his  
fall the Council though they still tinkered  
after the bells and formally took possession  
of them seem to have come to the conclusion<sup>(253)</sup>  
that the game was not worth the candle

With the Government setting so bad  
an example it was inevitable that  
other people should try and follow it  
and attempt to seize church bells for  
their own purposes. The rebellion in

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Strife began in some dispute  
between the people and a local gentleman  
who had taken down the lead and  
bells of the abbey church at Wyndham (115)  
though that matter was quickly lost  
sight of in the larger questions of enclosures  
and other agrarian grievances. The  
parishioners of of Cresslon in Yorkshire  
complained that the two bells of the chapel  
of Tokington in the same parish had been  
removed by Sir M. Petrie. (116) "Bishop

Bretley of Bangor, anno 1541, not  
content to alienate the lands and weaken  
the estate, resolved to rob it also of its  
bells (for fear perhaps of having any knells  
rung out at church funerals) and not  
content to sell the bells which were

five in number he would needs  
 satisfie himself with seeing them conveyed  
 on ship board and had scarce given  
 himself that satisfaction but was  
 immediately struck blind and so  
 continued from that day to the day of  
 his death. " (117)

At Steyning in Sussex there appears  
 to have been some unauthorizd sale  
 of bells, for the Council sent "a letter of  
 thanks to the Lorde Laware for his  
 paynes taken in sending up James  
 Norton and crawling out of the hole  
 Circumstance of his and others doinges  
 touching the sale of belles and other  
 thinges. Requiring his Lordship to  
 call before hym and summe other

174

Justices of the Peace of that Countie  
the parishioners of Styrning Causing suche  
of them as by theyr examinations shall  
appear faultie in the matter to be Committed  
to wards there to remayne untill they  
shall put in sufficient bond for the  
restitution of all those things that they  
have solde or the just value thereof to  
the Kinges use and to stand suche  
farder ordre for theyr Contempt as shalbe  
awarded against them." (118)

Very often old documents suggest  
some drama but give no clue to its  
action. When John Ely and Thomas  
Chapman broke into St. Giles's church  
at Norwich and stole three bell clappers

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and some organ pipes it seems merely  
a common place theft like scores of others  
that take place every year, but why did  
it come before the Council, and why did  
the Council grant a pardon? No doubt  
there was something behind the whole  
thing and Ely and Chapman were agents  
of some much more influential persons.

"Whereas John Ely smythe and Thomas  
Chapman, laborer, both of Norwich are  
indicted of having on 9 Dec. 6 Edward VI  
broken into the parish Church of S. Giles  
in the Ward of Mancrofte between 9 and  
12 P M and stolen three bell clappers  
weighing 104 pounds and worth 16s  
200 lb organ pipes worth 16s and two lb

rockets worth 11 1/2 a the property of the parishioners in the Custody of the Churchwardens - Gardon is the said John Ely and Thomas Chapman for the said felony." (119)

It has been mentioned that the parish Churches were stripped of their goods and ornaments This was done with a ruthless efficiency which contrasts strikingly with the mismanagement by the Government of the general policy of the Country. In every County Commissions were issued to a number of leading men and a series of questions were submitted to Churchwardens who were required to furnish a minute inventory of all the goods, plate, jewels, vestments,

bells, and ornaments in their charge. <sup>(136)</sup> 177  
In London the churchwardens were  
summoned to the Guildhall and there  
received instructions. <sup>(120)</sup> They were to furnish  
not only a list of the goods but also  
an account of all the moneys they had  
received and spent during their year  
of office. As a result the government  
had a complete list of all the property  
in all the parish churches throughout  
the land. The goods were divided into  
two parts. Just enough to serve for  
the bare needs of the simplified ritual  
of the new prayer book was handed back  
to the parishes; the rest was confiscated  
to the Crown but for the time being was



left in the Custody of the Churchwardens. 178

In 1553 a second Commission was issued.

The terms for all the Counties were similar and the following which relates to the

County of Cheshire will serve as an example <sup>(122)</sup>

To William Earl of Pembroke, Lord  
President of the Council of Wales and others.

"May 29 1553. Whereas all manner of  
goods plate jewels vestmentes belles and  
other ornaments of every Church Chapel  
Brotherhood guild fraternity and Company  
within every parish of England and  
Wales was made and by indenture thereof  
the one part remains with the Custos  
rotulorum of the County or his deputy  
or Clerk of the peace and the Churchwardens

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Charged to keep the goods and the  
other parts returned to the Privy Council  
inasmuch as the King is informed  
that some of the said goods have been  
embezzled and removed and desires  
to know the truth and take further  
order in the matter "the Commissioners  
were to survey all goods within the  
County of Chester and make an inventory,  
Compare it with the former inventory,  
enquire into defaults by the oaths of  
honest men as to the defaulters and into  
whose possession the embezzled goods  
had come. They were authorized to  
leave for the administration of Holy  
Communion in every Cathedral or  
Collegiate Church and in every great

parish one or two Chalices, and  
in every small parish one Chalice.  
After providing for honest and Comely  
Coverings for the Communion Table and  
surplices for the ministers the residue of  
the ornaments and implements of Linen  
were to be distributed among the poor  
of the parish That done all ready  
money plate and Jewells were to be  
delivered to Sir Edmund Tectham  
and the plate and Jewells to the master  
of the Kings Jewel House. The Commissioners  
might then sell to the Kings use all  
the remaining Copes, vestments, altar  
Cloths and ornaments, and also sell  
to the Kings use by weight all metal

"except the great bell and paunce  
 bell in every of the said churches and chapels  
 and deliver to Teckham the money  
 arising by such sales. (12) (138)"

The bells which in every County were  
 handed back to the Custody of the  
 Churchwardens are marked in the  
 inventories as remaining to the Kings use, (135)"  
 and it is a moot point whether this  
 was done (as some writers have supposed) (142)  
 to forbid their sale by the parish or  
 any private person, or whether the Council  
 were still undecided as to what to do  
 with them. Probably they had not yet  
 entirely given up the idea of using  
 them for revenue. (124)

Upon such a slender thread did the

fate of the bells of England hang.

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We cannot doubt that if the iconoclasts had worked their wicked will the Cross would have been not for a time but for ever. It is not merely that the cost of replacing the bells would have been enormous or that men would have been little disposed to make sacrifices for what might at any minute be swept into the coffers of the government; but history abundantly shows that when the life of any institution of or custom based on sentiment and tradition is abruptly ended it cannot be revived after an interval of years. After four centuries the Church of England has but partially replaced the Copes and vestments which were sold in 1533

and that has been possible not only because an unbroken doctrinal significance is attached to them but also because their use has never ceased in the Churches abroad.

The modern ritualist may seek his inspiration in the Sacraments of pre-reformation times but it comes to him as a rule from the other side of the Alps. It would not have

been so with the bells. What would have happened we may perhaps see from

what actually did happen in Scotland. Scotland lost all her bells save one in each Church but she lost much more than that. She lost the sentiment attached to bells. There is something more than

fancy in the comparison that Robert Louis Stevenson draws between the

bells of Oxford and the bells of  
 Edinburgh. "I have heard the chimes of  
 Oxford playing their symphony in a  
 golden autumn morning and beautiful  
 it was to hear. But in Edinburgh all  
 manner of loud bells join or rather  
 disjoin in one swelling brutal babblement  
 of noise . . . Indeed there are not many  
 uproars in this world more dismal <sup>(1234) (16)</sup>,"  
 than that of the Sabbath bells of Edinburgh.

Does it signify that in both cases the  
 effect is produced by ~~an~~ ~~series~~ a number  
 of unrelated bells in different towers?

The result should be the same; is the same  
 says the materialist. But the underlying

<sup>spirit</sup> is totally different. Had England lost  
 her sentiment of bells there was nowhere

whence she could have recovered 185  
it. Not from the Continent. Many  
foreign Countries if not all use bells  
and some of them, Belgium and Holland  
for instance, love them, but their sentiment  
is not the English one. That was a purely  
national thing, a curious mixture,  
like the English character, springing  
from religious feeling, the love of home,  
and the love of sport. Once lost, it  
would be lost for ever.

But after all was the thread upon  
which the fate of the bells hung so very  
slender a one? We have seen how  
ruthless was the determination to bring  
every bit of available property out of



of the Church and how thoroughly it was done. Public opinion must have been of unusual depth and strength since it availed to keep the hands of the robbers from the spoliation of the Church bells.

A very large number of the inventories drawn up by the Commissioners or to their order are still in existence the majority at the Public Record Office others in private hands. <sup>(143)</sup> They give us a more comprehensive account of the numbers of rings of bells that were in England in 1552 and 1553 than for any other time in the history of the Country. They prove conclusively that the threatened spoliation did not take place, did not

even begin. The Bells of Oxfordshire <sup>187</sup>  
which Frode says were taken down  
in 1549 were still in the steeples in  
1553, and so were the bells of Devonshire  
which more narrowly escaped destruction.

The returns for the City of London are  
fairly full. Of the 106 parish Churches  
there are inventories for 94 but 9 of them  
are defective and at present do not  
tell us anything about the bells. One  
parish, St Faiths under St Pauls had  
no tower and no bells. In the  
remaining 84 Churches there were 2  
rings of six, 33 of five, 26 of four,  
and 20 of three. Two Churches had but  
two bells and one only one.

In addition there were rings of

five at St. Pauls Cathedral, St. 188

Martin-le-Grand and St. Bartholomew  
the Great, and a ring of three at St.  
Bartholomew the Less. The five latter

are among the churches for which  
no inventories survive. There are no

inventories for All Hallows Barking,

St. Michael Paternoster Royal, and St.

James Garlickhithe all of which most

probably had five (or at any rate four)

bells. Of the churches whose inventories

are defective St. Bridget Aldgate, St.

Bartholomew Exchange, St. Giles Foot

and St. Vedast Foster Lane all had

rings of five not very long after 1552.

The number of bells at St. Bridget's

Fleet Street is doubtful <sup>(144)</sup> but I am 189  
inclined to put it down as *riso*. Only  
two other churches possessed that number,  
St. Sepulchres which had lately acquired  
the bells of St. Bartholomew's Trinity, and  
St. Michael Cornhill where the bells  
were the special pride of the parish. <sup>(145)</sup>

In both cases the *pinor* was rather  
more than 30 cwt in weight. The  
fives at St. Martin-le-Grand, St. Mary-  
le-Bow and St. Giles Cripplegate were  
also heavy; the other rings varied  
in weight down to such fives as the  
one which still hangs in St. Bartholomew's  
Tower or the little three in such  
churches as St. Etheldreda's, or St. Helen's

not much  
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where the steeples were little more  
than pinnacles. In almost every  
Church in addition to the bells in  
the ringing peal; there was a saunce  
bell and in a few an eschia bell for  
the clock to strike on. In 1552 there  
were about 440 bells in the Churches  
of the City of London; at present there  
are about 235. In 1552 there were  
about 70 ringing peals (of four and  
upwards); at present there are 21 of  
which only 12 are ever rung.

Whatever cooling of bells took  
place in Country villages there was  
none in the ~~the~~ parish Churches of  
the City of London.

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The inventories for the Westminster Churches have not been preserved. Those for the four Southwark churches show that there were six at St. Saviour's, (not eight as is usually supposed) five at St. Olaves

For the parish parishes in Middlesex there are only nineteen inventories, but they are almost all of them for churches in what is now Greater London. These nineteen churches possessed between them 6 rings of five bells; 4 of four; and 6 of three. Two churches had each five bells and one, West Tuford, a single one

Edwards' short and troubled  
 reign came to an end in 1553 and  
 was followed by the reaction under  
 Mary. <sup>(1553)</sup> There was no more talk of  
 pulling down churches or confiscating  
 bells. The queen would have liked  
 to have made restitution and reestablished  
 the monasteries, but that was impossible.  
 A few were revived. Westminster which  
 had already ceased to be a cathedral  
 again became an abbey, and the  
 Black Friars went back for a time  
 to St. Bartholomew's. But the church  
 plate had gone to the melting pot,  
 and the grip of the gentry on the abbey  
 lands was far too strong to be

released. There must however have been many who feared being called to account for what they had done in the late reign, not perhaps the great men like the Russells and the Cavendishes who were too powerful to be touched, but lesser men, and there is a good deal of significance in a bond which is among the state papers the condition of which under a penalty of £40 is that Alice Gruff shall be free from responsibility touching two bells from the monastery of Basingworth in North Wales which were handed over to John ap Gruff and others.

(149)

Mary died in 1559 and the pendulum



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swung once more to protestantism,  
but the new government made it clear  
that there was to be no return to  
defacing of monuments or cooling of  
church bells. A Proclamation was  
issued "against breaking or defacing  
of monuments of antiquitie being  
set up in Churches or other public  
places for memory and not for superstition."  
which further declared, "And where  
the Conscience of certayne persons  
is such that as Tailors of Churches  
or owners of the personages impropriated  
or by some other colour or pretence  
they do perswade with the person  
and parishioners to take or throw

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downe the Bellies of Churches  
and Chappels and the Leade of the same  
conuerting the same to theyr private  
gayne and to the spoyles of the sayde  
places and make such like Alterations  
as thereby they seeke a scandalous  
desolation of the places of Prayer  
Her Majestie (to whom in the right  
of the Crown by the ordinance of  
Almightie God and by the Lawes of  
this Realme the defence and protection  
of the Church of this Realme belongeth)  
doth expressly forbid any maner  
of person to take away any Bellies  
or Lead of any Church or Chappel now  
used or that ought to be used with

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public and divine service, or  
otherwise deface anye such Church  
or Chappell under payne of imprisonment  
duringe her Majesties pleasure and  
suche further time for Contempt as  
shalbe thought meet.

And her Majestic chargeth all  
Bishops and Ordinaries to enquire  
of all suche Contemptes done from the  
begynnyng of her Majesties paygne  
and to enjoyn the persons offending  
to repaye the same within a convenient  
time. And of theyr doynge in thys  
behalfe to certifie her Majesties Privie  
Counsaile or the Counsaile in the  
Starre chaumber at Westminster that

order may be taken therein. <sup>(150)</sup> 107

This proclamation was ordered to be read throughout the land <sup>(151)</sup> and Elizabeth who (as we have seen) <sup>(152)</sup> shared the Englishman's love of bells and encouraged the sport of bell-ringing among her people, wrote letters with her own hand to leading men to enforce it. <sup>(153)</sup> Her Secretary of State <sup>(154)</sup> Sir William Cecil whose experience as a civil servant went back to the days of Somerset and Northumberland in a paper of instructions at the time of the revolt of the northern earls in 1569 wrote that "whenever any bells were rung to raise rebellion only one

bell [was] to be left in the steeple  
 in memory thereof, <sup>(155)</sup> but we need not  
 suppose that such action was approved  
 by his royal mistress. Later in her  
 reign when she heard that Sir John  
 Thellion had brought home a church  
 bell as loot from the capture of Cadiz  
 she was furiously angry and swore  
 by God's death! she would make him  
 carry it back. <sup>(156)</sup> <sup>(525)</sup>

The end of the fifteenth and the  
 beginning of the sixteenth centuries  
 were a period of great activity both  
 in church building and in bell  
 founding which was followed by  
 as marked a slump. This was

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inevitable. Periods of intellectual and spiritual upheaval are not times when men are much concerned about church building. During the Reformation many men were chiefly concerned to crush themselves out of the spoils of the suppressed abbeys; others were sincerely anxious for the purity of religion and the simplification of public worship; while those who still clung to the older beliefs and ritual were fighting a losing battle. But even if there had been no Reformation there would have been little church building during most of the sixteenth and seventeenth centuries. England had already got as many churches as she needed. The

population both in numbers

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and location was stationary, and those large and magnificent Perpendicular Churches which are still the glory of our land had but recently been erected not only in London and the larger towns but also in the villages of the more prosperous parts of the country. <sup>(157)</sup> We may regret the loss of the abbey churches but actually they were not required for the religious needs of the general people nor were they ever so used.

It was much the same thing with the bells. By the end of the first quarter of the sixteenth Century the Church of England had as many bells in her towers as were needed for the most elaborate ritual.

For the mass there were paunce and  
 sacering bells. For knells and funerals  
 there was the great bell for important people  
 and lesser bells for lesser people. For  
 processions, and vigils, and saints days  
 there were in almost every steeple bells  
 to be rung in peal, three and four in  
 ordinary churches and five in the wealthier  
 and more important. Beyond five the  
 ambition of parishes did not extend;  
 both for musical and liturgical purposes  
 the number was sufficient and, but  
 for one thing it is probable that it  
 never would have been increased.

But we have now reached the time  
 when bell-ringing had become a popular



pastime. How early this happened 202  
we have no means of knowing <sup>(182)</sup> but we  
may conclude that it was one of the  
causes that paved the bells from sporadic  
in Edward's reign, and we know  
definitely that it was the main reason  
for the increase in the number of bells  
in a ring during the next two hundred  
years.

The slump in bell founding began  
before the suppression of the monasteries  
or the changes in religion and lasted  
until Elizabeth had been a few years  
on the throne, roughly from 1525 to 1566,  
but bell founding was a craft and mystery  
whose rules were handed down through

The generations from master to  
 apprentice by verbal and practical instruction  
 and during that time it can hardly  
 have ceased altogether or it would have  
 become a lost art. Founders of Course  
 made other things than bells and no  
 doubt<sup>(159)</sup> they kept their crooks to be  
 used whenever they were needed. Men  
 who as apprentices had learnt how to  
 cast a bell lived through the slack  
 period and had not altogether forgotten  
 what they had learnt when the better  
 times came. <sup>(164)</sup> But probably there was a  
 good deal of experimenting and bad  
 workmanship, and this may partly be  
 the reason why Valentine Trevor "falsely

and deceitfully" made the bells for 204  
St. Margaret's Westminster and Laurence  
Knight's work more than once failed  
to give satisfaction. (160)

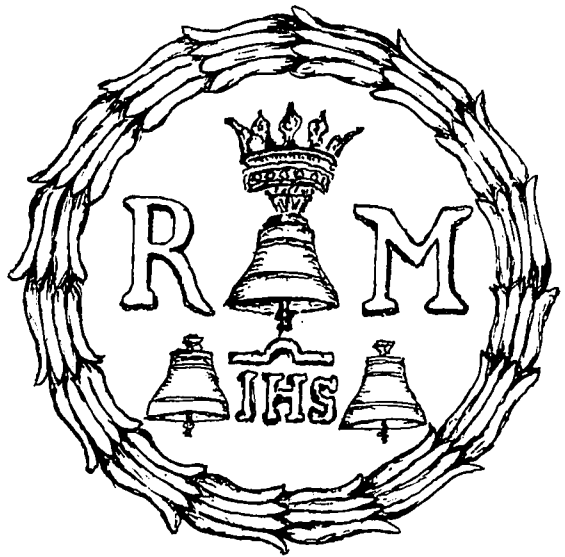
The revival in bell founding began  
as soon as the settlement of religion in  
Elizabeth's reign had shown that there  
was to be no more fear of the looting of  
parish bells for purposes of national  
revenue and it lasted without a break  
until the outbreak of the civil war in  
1642. (161) These were the years in which  
bellringing was perhaps the pastime  
of a greater number of people than  
at any time. After the introduction  
of change ringing it gradually became

much more difficult in technique <sup>205</sup>  
and so more and more confined to a  
smaller number of enthusiastic devotees

In 1602 the number of church bells  
known to have been cast in England  
whether to augment rings or to replace  
broken bells was 71. In 1607 it reached  
113 and in 1610, 107. From 1612 to 1640  
it was less than one hundred in only  
three years, and in two years 1624 and  
1636 it exceeded 150. <sup>(162)</sup>

The most prominent founder in London  
during Elizabeth's reign was Robert  
<sup>(163)</sup> Mot who started the famous Whitechapel  
foundry in or shortly before 1570, <sup>(247)</sup> and  
who for a quarter of a century did  
most of the casting for London churches

Two of his bells  
still remain at  
Westminster Abbey  
and he also cast  
the tenor there.



Four of the six at  
St Andrew Undercroft  
are his, and the sanctus bell at St Andrew  
Holborn and the bell at St Stephen Walbrook.  
He recast the tenor at St Michael Cornhill  
(the famous Ring) and other bells at St Botolph  
Aldgate, St Christopher Stocks, St Martin Ludgate  
St Martin in the Fields and many City Churches  
besides numerous bells in other parts of England.  
But his most notable ring if we can accept  
the evidence of Christopher Sachs was eight  
bells for St Andrews Holborn with a tenor

weighing 28 cwt.

This was the first  
oclave in London

and one of the

earliest, if not

the earliest, hung

for ringing in the  
(1651)

country. The evidence

seems satisfactory

and there certainly

was a ring of eight

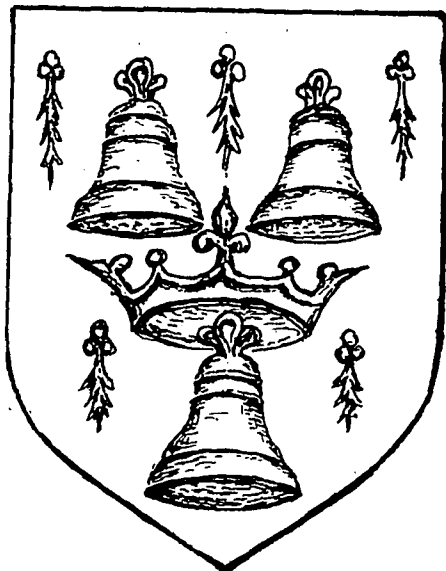
at S. Andrews in

the seventeenth Century, but we hear nothing

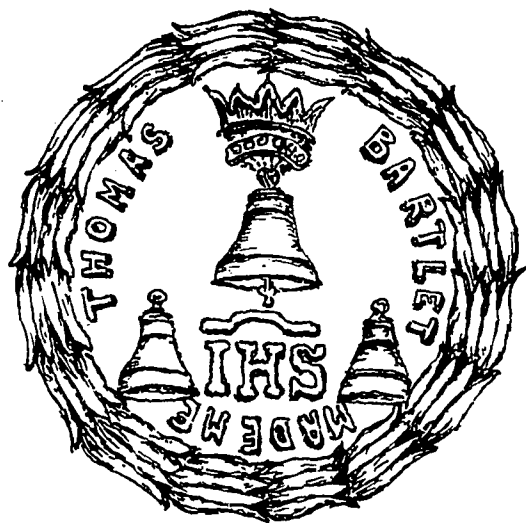
about them in connection with ringing

until 1734 when Laughton and the Rambling

Ringers scored a peal of major in the tower.  
(170)



SHIELD USED BY THE BRASERS  
OF NORWICH AND AFTWARDS  
ADOPTED BY ROBERT MOT.



In his early days Shot did work for the government and it was quite in keeping with Elizabeth's usual parsimony that he was kept waiting for his money. In November 1577 he petitioned Lord Burghley for the payment of £10-10-0 due to him and in the same year for £5-5-0. On June 7 in the next year he renewed his petition for £10-10-0, - your said poor orator is greatly impoverished and come into decay and is likely every day to be arrested for such debts as he oweth, - and at the same time he joined with Royland Rayleton and Richard Mason in a petition for a total sum of £47-8-0, due to the three (171)

It is likely that Shot had acquired the stamps and crooks and other founders

implements which had belonged  
 to the family of Brayers who in the  
 fifteenth Century were casting bells at  
 Norwich. The last of the family died in  
 1513 and by his will he directed that  
 his "workhouse" should be occupied "by  
 one of the comyngeest men of my occupation  
 that hath been my Prentice" on renewable  
 lease of a year and a day until his executors  
 could sell the "bell moulds and crooks  
 and odes instruments." (172) The crooks of  
 course gave the shape of the bell and were  
 one of the means by which the art of bell  
 founding was handed down from generation  
 to generation. (173) Not on some of his bells  
 used the Brayers' shields and letterstamps. (174)  
 and he was thus a link between the  
 medieval founders and those of the



seventeenth and eighteenth Centuries.

His inscriptions are usually in black letters, though they often contain nothing more interesting than the statement that Robertus Hoc me fecit and the date. <sup>(236)</sup> The inscriptions of the later London founders both in lettering and wording are common place and uninteresting, and in the nineteenth Century reach the level of the inscriptions on the sanitary inspection covers in the streets.

Hoc was succeeded by Joseph Carter <sup>(203)</sup> (1606), and William (1610) and then from 1619 to 1702 the Bartlets, Thomas, Anthony and James, carried on the foundry. None of the Carters' bells remain in London

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steeples <sup>(L50)</sup> but probably they did their share in the recasting and augmentation which was going on and we have a record of a bell supplied by Joseph Carter to All Hallows Staining. Some of the provincial founders had great reputations in the first part of the century notably the Bagleys of Chacombe and Miles Graye of Colchester, the Preads at Norwich, Tobie Norris at Stamford, and the Preads in the West. Whether any of these cast bells for London Churches we cannot say, but Miles Graye supplied a bell to All Hallows the Great and Ellis Knight of Reading was employed at St. Giles Cripplegate and St. Giles-in-the-Fields.

As we have seen, the leaders of the Church who belonged to the Puritan and Calvinistic party, where they were not actively hostile to bells were for the most part indifferent, and would have been well content if each Church had but a single bell. It was left to the laity as represented by the Churchwardens and the parish vestries to look after the bells and provide new ones. But all the clergy were not Puritans and those who belonged to the Anglo-Catholic party, (or as it was called the <sup>175</sup>Stannian) would have had little objection to the old semi-liturgical use of bells. The most influential of these men was William Laud successively Bishop of London, and

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Archbishop of Canterbury. Laud was a statesman as well as a bishop and he had many much more important things to think of but in his episcopal visitations he took care to enquire whether the bells were in proper order and if not to give instructions that they should be repaired.

"Directions given to the Dean and Prebendaries of the Cathedral Church of Rochester for the reformation of certain things presented in the Metropolitan Visitation of the most Reverend Father in God, William by Gottes providence Archbishop of Canterbury.

3. Item You are without delay to repaire the glasse windows of your Church in a decent manner as also to put your bells in good order together with the

frames of them"

Whereunto the Dean and Chaplein replied -  
 "To the shude we answered that at our  
 last audit we took order for performing  
 of both those things mentioned x x x x  
 and the belles likewise soe soone as the  
 season for felling of timber for that  
 purpose will permitt." (176)

Coventry and Lichfield - 1635 - "Item  
 that the frame of your great belles wch is  
 much decayed be substantially repayered" (177)

Peterborough, "That enquire be made  
 after the executors or administrators of  
 Deane Fletcher that some satisfaction  
 may be had from them either by a faire  
 composition or by compulsion of the lawe  
 for that great bell wch through his means  
 in his tyme was taken away and that

The ringe of belles w<sup>ch</sup> want's repaire  
be suddently amended and that you give  
an accompt of yo<sup>r</sup> doanges therein." (178)

Bishop Wren of Norwich too set himself  
to Counteract puritan ideas - "Particular  
orders, directions, and remembrances, given  
in the diocese of Norwich upon the primary  
visitation of the reverend father in God  
Matthew, Lord bishop of that See, 1636.

That there be the same manner of ringing  
and tolling of bells to Church on holly  
days as is used on Sundays and that  
there be no difference of ringing to Church  
when there is a Sermon more than when  
there is none, excepting knells for funerals (179)

But the time of the ascendancy of the  
Puritans was at hand and once more

the Church bells of England were  
 in danger of destruction. As in Edward's  
 reign that did not actually happen,  
 and probably for the same reason; but  
 that the danger was real is shown by  
 the order of the House of Lords that the  
 ring at Exeter Cathedral should be  
 melted into ordnance, and the motion  
 brought before the House of Commons  
 in 1652 that the bells of such Cathedrals  
 as Parliament shall think fit to be pulled  
 down, shall be applied to publick use  
 for making ordnance for shipping." (181)

Thus during the last half of the  
 sixteenth Century and the first half of  
 the seventeenth there were his influences.

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at work, one of which tended to increase the number of bells and their use and the other to diminish both; and the curious and rather paradoxical fact is that the former was almost entirely secular and lay, and the latter entirely religious and clerical, if we may include among Clerics the ministers and preachers of the sectaries.

The City of London was a stronghold of protestantism and puritanism, but no where in the country was ringing more popular as a pastime; and so while there was little ringing for ecclesiastical purposes there was much ringing for social and civic purposes and for sport. The bells were not only maintained in order but



They were augmented in many steeples. They were one of the principal charges on the parish revenue and the particular Care of the Vestry; and the vestry was not then an equivalent of the present parochial Church Council; it was the governing body of the parish Civil as well as ecclesiastical. The incumbents seem to have had little influence in the deliberations and decisions. As a result the changes during the Civil war and the Commonwealth made no difference to the ringing of the bells except for ringing on state occasions.

In all the churches both in London and throughout the Country there was a certain amount of paid ringing on

Certain stated days and also  
 whenever any royal person visited the  
 parish or neighbourhood. At St Margaret's  
 Westminster, the parish Church of the royal  
 palace of Whitehall, the bells were rung  
 whenever the King or Queen moved from place  
 to place. At rivers like Battersea, Fulham,  
 and Kestlake which lay on the royal  
 route from London to Richmond there  
 was frequent ringing for the same cause.  
 Royal visits to the City of London were less  
 frequent. But at St Margaret's Lothbury,  
 it was part of the parish Clerks duty to  
 see that the bells were rung "at the passing"  
 of the Queens majesty by water or by Land.  
 Elizabeth was popular but we need not  
 take the continual bell-ringing that

accompanied her progresses and  
 those of her successors as necessarily an  
 expression of loyalty. <sup>(184)</sup> Omission of ringing  
 entailed not merely censure but fine. In  
 1548 the Churchwardens of S. Margaret's  
 "paid for the King's amner when he would  
 have sealed up the church doors at the  
 departure of the King's Majesty because the  
 bells were not rung" the sum of two shillings  
 and fourpence. Perhaps there was something  
 more than neglect here. The "King's Majesty"  
 was only a boy. The real head of the  
 government was the Duke of Somerset and  
 his intention was to pull S. Margaret's  
 down to find material to build his new  
 palace in the Strand. <sup>(183)</sup>

During the reigns of James I and

Charles I the bells were rung on  
 state occasions at Westminster right  
 up to 1648 a few months before the latter  
 King was beheaded. The anniversary  
 of the Coronation day was the great  
 ringing day and on that occasion the  
 ringers were paid "by consent and allowance  
 of the vestry" a fee four times greater  
 than at any other time. As the value  
 of money altered, the fees paid increased  
 from time to time. In 1524 eightpence  
 was paid for ringing the five bells at  
 St. Mary-at-Hill. Fifty years later St.  
 Margaret's churchwardens were only  
 paying sixpence, though there were days  
 when double fees and even more were  
 paid. At St. Bartholomew-by-the-Exchange

in the early seventeenth Century  
 $\frac{2}{6}$  was the ordinary fee. In 1672 the ringers  
 at Fulham received 10s. for a day's ringing  
 and about the same time the Hammersmith  
 men were paid 8s. The amount varied  
 in different places and at different  
 times and ~~it~~ owing to changes in social  
 conditions and the value of commodities  
 it is really impossible to make any  
 reliable comparison between the sums  
 paid then and now, but probably they  
 were relatively higher. (185)

A good deal of the paid ringing in  
 the City of London was by precept of the  
 Lord Mayor. We shall not find in the  
 ringing mentioned in the parish accounts

any great expression of public feeling. The bells did express that, but it was spontaneous then, and did <sup>not</sup> need to wait for an order from the Lord Mayor, or a vote in the vestry. We find no mention of ringing when the Spanish Armada was defeated, or when Guy Fawkes's plot was discovered, though we cannot doubt that every tower and steeple in the Land gave voice to the national relief and joy. The parochial authorities however were voicing the sentiments of the common people when they set London's bells ringing for joy that Babington's Conspiracy was discovered, that Mary Queen of Scots was condemned, and that her head had fallen on the

scaffolds. If all the Churchwardens had annotated their accounts like him of St. Botolph Aldgate, <sup>(202)</sup> they would have ~~been~~ <sup>supplied</sup> most interesting and valuable evidence of current popular opinion. -

"we ded ringe at oure parishe Churches the 1x daye of februarie in ano 1586, and was for joye that the Queene of Scots that enemy to oure most noble Queens that is and oure Countreil was beheaded for the wch the Lorde God be prayed and I wold to god that all her Confederates weare knowne and cut of by the Lykes meanes." <sup>(186)</sup> The ordinary men of the time, who were face to face with stern reality, had no use for the sentiment of romance and tragedy with which later writers

have invested Mary's life and death.

We can take it too that when the bells were rung for the passing of the Triennial Act <sup>(187)</sup> " when the bishops were voted down <sup>(188)</sup> " and when the secluded members were voted in <sup>(189)</sup> " they were voicing the opinion of the general people.

There was much ringing which was strictly loyal and somewhat formal, and there was some that was neither one nor the other, when men were inclined to kick against authority and Labour somewhat revolutionary ideas. The ringing that was done in honour of John Ruskin <sup>(190)</sup> and Queen Caroline was flatly contrary <sup>(191)</sup> to the opinions of the clergy and the rulers in Church and State, but it



expressed what ordinary men  
felt, and we may be sure that there  
was a great deal of similar ringing  
throughout the seventeenth and eighteenth  
centuries, most of it perhaps for local  
and parochial causes rather than national.  
But we shall find no record of it,  
either in churchwardens' accounts or  
in the pages of historians and writers.

We are now in a position to make an estimate of the number of bells in London at the time of the great fire of 1666. On page will be found a table showing the numbers given in the inventories of 1552-3. Since then St. Martin-le-Grand had been pulled down, and the bells at St. Paul's Cathedral, and St. Anne and St. Agnes had been destroyed by fire. At the other churches it is almost certain that there were at least as many bells in 1666 as in 1553, although many of them had been broken and recast, and in several the number had been increased. We have definite information of the number of the bells both in 1553 and 1666 respecting fifteen churches, and in all, except three,

There was an increase. One parish had increased its bells from 3 to 5; two from 3 to 6; two from 4 to 5; two from 4 to 6; one from 4 to 8; two from 5 to 6; one from 5 to 10; and one from 6 to 8.

It is reasonable to suppose that in many of the other churches there had also been augmentation, and that <sup>in 1666.</sup> there were about sixty rings of five and upwards. Of these the most important were <sup>at</sup> St. Mary-le-Bow, where there were twelve bells, (of which apparently ten were in a ringing peal,) St. Michael, Cornhill, where there was a heavy ring of eight, St. Sepulchre's, St. Andrew Holborn, and St. Bride's. On the other side of the river the weighty reformation

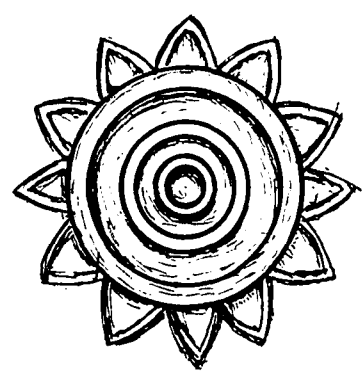
ring at S. Saviour's Southwark had been increased to eight and several of the bells recast. There were also five at S. Graves' and S. Georges.

At Westminster S. Margaret's had a ring of six, soon to be increased to eight, and S. Martin's in the Fields had five.

The chief rivals to the Whitechapel foundry in the first half of the seventeenth Century were provincial founders. John Hodson of Bishopsgate Street began business as a carpenter and afterwards took to bell founding. He had a foreman named William Hull, and as Hull's initials are on most of the early bells it is likely that it was he who was the real craftsman.

until Hodson had gained experience.

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JOHN HODSON'S STOP.

Hodson cast the third and tenor at Boreham in Essex in partnership with William Whitmore. That was in 1653 and they were among

his earliest bells <sup>(192)</sup> Afterwards he 231  
worked in partnership with Christopher  
Hodson who evidently was a relative,  
perhaps a son, perhaps a younger brother.  
Christopher set up his foundry at Sockney  
Gray in Kent where he did a good  
deal of work. His heaviest bell was  
Great Tom of Gosford which he cast on  
the spot. <sup>(193)</sup>

Another man who may have cast  
some of the pre-pre bells was Michael  
Darbie Darbie is usually said to have  
been an East Anglian man born at  
Kelsale in Suffolk <sup>(194)</sup> but the evidence is  
very poor. He is also said to have been  
the father of John Darbie <sup>(195)</sup> the bell founder  
of Ipswich who cast many bells still

hanging in Suffolk towers and in  
 other places in the Eastern Counties, and  
 who did work for S. Vedast, Foster Lane  
 and S. Sepulchres, Holborn, <sup>(196)</sup> but the evidence  
 depends entirely on similarity of name  
 and the dates. Michael Darbie is said  
 to have had a foundry in Southwark <sup>(197)</sup>  
 but to have done most of his work on  
 itinerant. His plan was to travel the country  
 with his implements and when he came  
 to a village where there was a cracked bell  
 he offered to recast it and if he got the  
 order did the job on the spot. Or he would  
 suggest that a heavy three could be made  
 into a lighter five or a heavy five into  
 a lighter six. It was thus that he recast  
 the bells at Merion College, <sup>(198)</sup> Gosford. Stone

of the old founders has got so bad  
 a name as he. Anthony Wood is very  
 caustic in his comments on the bells he  
 cast for Sherborn and no doubt they were  
 bad for Christopher Hodson recast them  
 a few years later. Darbie also recast  
 the bells at New College and Great Tom  
 at Christ Church. Dr. Raven called  
 him a "miserable artificer" (199) and says that  
 his wretched bells are to be found in many  
 districts for one specimen of his casting (200),  
 appears to have been enough for a neighbourhood.  
 I am unable to express an opinion about  
 the quality of Darbie's bells though I have  
 heard and rung on several of them, but  
 he may not have altogether deserved  
 Dr. Raven's strictures. The people at Oxford



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at any rate gave him a lot of work to do and perhaps if he was but an indifferent craftsman he was personally an attractive and likeable man. I rather suspect that he got many of his orders by promising more than he was able to perform. If the churchwardens would let him he would create up their old bells and out of them make a new ring more in number and equal in tone and note to the old ones. And then when the parish found that the new bells were not only lighter than the old ones but sounded as if they were lighter they were disappointed.

The following is an agreement made between Darbie and the churchwardens

of Windsor parish church in 1673. <sup>(236) 235</sup>

Agreed with Mr Farby Bell founder  
of Southwarke for £50 of which he hath  
received one Pound five shillings in p.<sup>ty</sup>  
Conditionally that he make of the five  
Bells piece good and tuneable Bells  
the five Kinde bells being equall in  
their noales w<sup>th</sup> the 5 y<sup>e</sup> are now in  
being and to make a new frame for  
the preble to cast new Brasses for all  
the bells and to be at the charge of  
taking them downe hanging them upp  
making good all the wheels deffraying  
all charges of Iron worke and  
carpenters worke and to secure them for  
a yeare and a day. <sup>(234)</sup>

By his will dated 1762, a man

named Michael Darby, left to the parish of All Hallows, Barking, the sum of £50 to provide gowns every Christmas for three poor men or women. I have found nothing actually to identify him with the founder but it seems more than likely. The dates agree and the eastern part of the City was traditionally the home of the bell founders.

The founder at first had nothing to do with the hanging of the bells; that was the carpenters job in connection with the smith and the parish made separate contracts and gave separate orders to those tradesmen. But bell hanging if it is to be done properly requires some

specialized knowledge and it was natural that the founder should recommend to the parish a man who he knew was a competent craftsman and so it seems probable that from the latter days of the sixteenth century each of the leading founders worked in conjunction with a bell hanger, though not in financial partnership. Thus we find John Brissendon working with Robert Mot at St. Michael's in 1596. (208)

In the middle of the following century Robert Turner was the leading bell hanger and when we remember how usual it was for sons to follow in the same trade as their fathers we shall consider it likely that he was the grandfather or

great grandfather of the Samuel  
Turner who did much work in the  
eighteenth century largely in connection  
with the Whitechapel foundry. (522)

Two other bell hangers in the middle  
of the seventeenth century were a Mr Allen  
and a Mr Gadsden. Later on it became  
usual for the bell founder to undertake  
the whole of the work and himself to  
employ the bell-hanger. It was the  
reversal of this process which it seems  
brought John Hodson into the bell founding  
business. He was, as I have said, a  
Carpenter by trade, and no doubt did  
the hanging himself while the casting was  
done at first by William <sup>Hull</sup> and afterwards  
by Christopher Hodson. (245)

Some men, like Michael Darby, were both bell founders and bell-hangers and being jack of all trades were masters of none.

Although bell hanging was more and more monopolized by the bell founders there were men right down to recent times who in Country districts carried on the trade of bell hanger. Some of these men worked themselves and were excellent craftsmen according to the standards of the time, but the work done by others was of a very inferior quality.

In the years 1665 and 1666  
London suffered two of the most notable  
calamities that any great city has  
undergone. In the closing days of 1664  
two men said to be Frenchmen died  
of the plague in Drury Lane. An attempt  
was made to keep the matter secret  
and for several weeks there was no great  
alarm among the people. But the  
number of burials at St. Giles-in-the-Fields  
began and St. Andrew's Holborn began  
to mount up steadily, then St. Bride's  
parish was infected and St. James  
Clerkenwell and by the end of May  
it had reached the City. The summer  
weather was curiously hot and dry.

without a breath of air or a drop 241  
of rain and all through the pestilence  
raged with increasing violence, till  
business was at a stand still, the  
markets and haunts of men were deserted <sup>(209)</sup>  
and the grass grew in the streets. All  
day long the death bells were tolling <sup>(210)</sup>  
from London's hundred steeples, and  
besides there were "the poor that cannot  
be taken notice of through the greatness  
of the number" and "the Quakers and  
others that will not have any bell ring  
for them" <sup>(211)</sup>

The effect on the ringing Exercise  
must have been great. De Loe has  
drawn a wonderful and graphic picture  
of a City altogether given over to



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honor and despair but he  
wrote fifty years after the event and  
his account, based on the memories of  
living men, is yet the product of his  
own creative mind. (212) Samuel Pepys  
is a safer, though far more prosaic,  
guide and we can see from his diary  
that though, weighed on the minds  
of men yet for the most part they  
had other things to think of as well  
and as far as they could attended  
to their work and enjoyed their pleasures.  
So we may assume that the singing  
societies met for a time in the bellies  
of the west end of the town in Holborn  
and St. Bride's parish where the more  
important societies had their head

quarters was just the district  
 where the pest was at first most virulent.  
 We can trace its effect in the list of the  
 members of the Society of College Youths  
 for though they did not omit to elect  
 a Master for each of these troublous  
 years there are no separate lists of new  
 members who joined in 16

We may perhaps attribute to the plague  
 the lapse of the important Society of  
 Esquire Youths which had started  
 with such brilliant prospects a few  
 years before and no doubt there were  
 lesser bodies which shared the same  
 fate.

As the pestilence grew many who  
 could do so left the infected city, and  
 it is a fair supposition that this was

the time and the cause of Fabian 244  
Hedman leaving London and returning  
to Cambridge. (213)

Before London had once more settled  
to its normal life, while the traces  
of the infection still lingered here and  
there among the houses and the memory  
of its horror was still fresh in the  
minds of the citizens the fire broke  
out which swept away for ever the  
old city with its churches and buildings.  
Early on Sunday morning September 2<sup>nd</sup>  
1666 it broke out in a house in Pudding  
Lane, Thames Street near the foot of  
London Bridge. The district was a  
crowded one, the streets and lanes  
narrow, the houses built of wooden

frames with warehouses filled with <sup>245</sup>  
oil, pitch, tar, wine, brandy, and such  
inflammable things. In a very short  
time a large area was in flames and  
a stiff wind was fanning the fire and  
carrying it into the heart of the City.  
For four or five days it burnt fiercely  
and then was stayed by the blowing  
up of houses. From the Tower by Thames  
side to the Temple Church, and from  
the north-east gate of the City wall  
to Holborn bridge the ruin was complete.

An area of 436 acres lay in ashes.

Besides the great Cathedral, eighty-nine  
parish churches, <sup>(217)</sup> four City gates, the  
Royal Exchange, St. Dunstons, Whittingtons  
alms houses, hospitals, schools, prisons,  
and over thirteen thousand dwelling

houses were destroyed.

So great a disaster must have brought down tens of thousands, yet there was no loss of life and beyond the confusion and bewilderment inseparable from such an event, no panic. London showed at its best and before the embers had cooled the work of rebuilding if only temporarily had begun. There were schemes for reconstruction on new plans, but the number of private owners was large and the task of reconciling their claims would have been immense; and while the schemes were being considered the citizens went back to their burnt homes and built anew on the old foundations.

The problem of rebuilding the churches

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at such a time was an immense one but it was packed and solved in an admirable manner. However they may have been preoccupied by their own private affairs, the Churchwardens and parish officials did not neglect their public duties. As the fire spread the plate and books of each church were removed to places of safety and none seems to have been lost. Only at St. Pauls the diocesan archives were thought to be safe within the strong walls of the crypt of St. Faiths. But the vaulting of the church collapsed and crashed through the floor of the building and all within was destroyed.

As the steeples were burnt out the bells fell to the ground and nearly all were

broken or melted but a few escaped 248  
and one or two of them still hang in city  
towers <sup>(216)</sup>

As soon as possible workmen were set  
to work to search among the ruins for  
lead and bell-metal which was collected  
and either handed over to a responsible  
person to hold in trust for the parish  
until such time as it could be used  
or was sold. <sup>(218)</sup>

Thirty-five churches were not rebuilt  
the parishes being united to neighbouring  
ones, <sup>(219)</sup> although they seem to have been  
retained as distinct administrative  
areas. Here and there in the City a  
tiny railed-in space still marks the  
grave yard of one of these thirty-five  
destroyed churches.

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It is usual to speak of the burnt Churches as having been destroyed, but in many instances, perhaps in the majority, total destruction did not take place. The buildings were gutted and all the wood work burnt. The lead was melted and the bells, organs, and fittings ruined. But the walls and stone-work still stood, though sadly scarred by the fire, and restoration in the modern sense would have been possible. But in the seventeenth century it was not thought necessary or worth while to attempt to reproduce the buildings as they had been before the disaster. As in the Perpendicular period <sup>were designed</sup> the new churches, in the latest and



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current style, and it is well that  
it was so. The spirit which had produced  
Gothic architecture had long passed,  
and even if it had been possible to  
reproduce the details of the old churches  
(which it was not for there were no  
drawings, and of course no photographs)  
the results would have been but  
lifeless copies.

Nevertheless the old foundations  
and to some extent the old walls,  
especially of the towers, were preserved,  
but adapted to an entirely new  
architectural design.

Fortunately there was at hand an  
architect of genius  
and fortunately he was entrusted  
with the task of designing every one

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of the new buildings, and the result is that in its Church steeples London possesses an architectural feature of the utmost value.

Of St. Paul's Cathedral, Sir Christopher Wren's most important work, it is not necessary to say anything here, nor of the bodies of his churches. If he had built nothing more than ~~the~~ the steeples, they alone would have given him a place among the very greatest of English architects. Though there is an artistic unity about the group they are all different and almost every one is original in design. But (and this is a mark of the really great architect) appearance is always

subordinated to utility. The towers were intended to be bell-towers and they were built to carry bells. Only when that condition was satisfied was outward appearance considered. (220) Most church architects, perhaps all, in more recent years have reversed the process. They look upon the tower and spire as the principal exterior ornament of the building and only ~~when~~ after they have settled its general design and appearance do they consider its use as the habitation of the bells. (221) And often enough not at all.

The mediæval towers built of rubble faced with stone or flint were intended

primarily to carry bells. They are well buttressed and stand on strong piers at the four corners. In many built during the Perpendicular period there are wide and lofty openings towards the Church and large west windows, but such strength as is lost by these, is always made up in the corner piers where the real strength of the structure lies. Modern towers of brick, sometimes faced with stone, are, as a rule, better built, but so open they are unsuitable for carrying a ringing peal of bells because in order to get the maximum amount of appearance from the minimum amount of expense, the

architect has made his walls too thin, his buttresses too slight, and perhaps his spire too tall. Brick towers are far stronger than rubble towers, but they are far more elastic, and that, in excess, is a very bad quality in a bell tower. And when a modern tower is placed at the east end of the Church we usually find that its strength as a bell tower is sacrificed to the necessity of having a wide arch and slender piers in the interior of the building. <sup>(222)</sup> St. Polulp's Bishopsgate is an example of this defect.

Wren's towers reproduce all the good qualities of the gothic towers except

one. He never uses external  
 buttresses. His style demands straight  
 and severe perpendicular lines to  
 his towers. But he finds Compensation  
 in the extra thickness of his walls,  
 and in the absence of any large  
 openings, either as arches towards  
 the Church, or as windows. In the  
 case of S. Andrews Holborn he left  
 the gothic tower standing with its  
 tower arch, but removed the corner  
 buttresses and refaced the exterior  
 with stone, and here the reconstructed  
 tower is not sufficiently <sup>rigid</sup> to carry comfortably  
 the heavy ring of eight bells. (223)

All Wren's towers spring straight from

the ground. The tower itself is 256  
quite simple and plain in design  
depending, for its effect on its proportions.  
All the ornament is put into the spire,  
or Cupola, or Lantern, or, when there is  
none of these, into the pinnacles and  
battlements.

He never uses the portico in none of his  
churches. That was probably due  
largely to the fact that his sites were  
restricted in size, and that he was  
rebuilding on old foundations. He  
showed at S. Paulo that he knew how  
to design a portico, but we feel certain  
that even if he had not been fettered  
by other considerations, he would never

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have employed the Combination  
of portico and tower and spire, which  
was introduced by James Gibbs and  
adopted by architects throughout the  
eighteenth century. <sup>(224)</sup> St. Martin-in-the  
Fields is such a fine church, and so  
familiar a feature of Trafalgar Square  
that we fail to realize the weakness  
and indeed the incongruity of the  
Combination. Perhaps the church is  
successful only because there is really  
no Combination at all. The portico  
is a fine portico, and the tower and  
spire are a fine tower and spire;  
and the eye accepts them as it does  
his separate and adjacent buildings.



The Church would have been complete and probably would have looked better without the tower and spire. This seems a hard saying, but reverse the process and try and imagine a tower and spire above the portico of the British Museum or the Madeleine in Paris.

It is not thus with a gothic Church. To pull down the spire of Salisbury Cathedral would be like beheading a beautiful woman. As we stand on the green lawn and take in the view of that building, every line seems to direct the eye towards the spire and the spire itself to carry the mind ~~to~~ ~~the~~ and the thoughts above the earth

upwards, heavenwards. It is a 259  
superb Lursam Corda writ in stone.

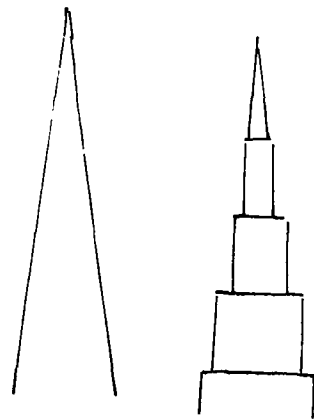
And not only Salisbury and great  
spires like Norwich, and Coventry, can  
do this. It is true of simple village  
spires too. But you do not get that effect  
out of Wren's spires. Bow Church is

a magnificent design which gives  
distinction to a street of commonplace  
architecture. St Brides spire and Christ  
Church Newgate Street are very striking,

but they have not that quality of  
uplift. Something no doubt is due

to the setting, but much  
more in the principles  
underlying the designs

The gothic spire is based



on two straight converging lines 260  
without detail or ornament to arrest the  
eye in its upward movement. Kren's  
spires are on a combination of vertical  
and horizontal lines producing a number  
of stories of diminishing diameter with  
rich details the whole forming an ornament  
upon which the eye can linger.

Kren knew what he was about when  
he put his richest ornament into the  
spires and Cupolas which rise clear  
above the crowded houses of the town.  
In one case at least he built a gothic  
tower and spire though the details are  
renaissance, and S. Margareti Patters  
(see page 649) is one of the simplest and  
plainest, but most striking and

effective in the City.

In a few cases the parishes determined to have their old towers rebuilt as nearly as possible the same as they were before the fire, and at St Mary Aldermany (page 675), and St Michael, Cornhill, (page ), as well as St Alban, Wood Street, (page 403), New built gothic towers.

They are quite good, but they will not bear comparison in design with the great towers of gothic Country Churches.

When we consider the enormous financial losses caused by the plague and the fire and the great cost of rebuilding the destroyed houses it is really wonderful that London should have been able to erect such a large number of fine

262

Churches There is nothing cheap  
about them. To build St. Pauls Cathedral  
alone was a stupendous undertaking  
and it stands today one of the greatest  
Churches of the world. Now-a-days  
Churches are built by private subscription  
then they were a charge on the public  
rates and a tax on Coals supplied  
most of the necessary funds; but it was  
a tax levied by common consent  
and paid by the general people.

Necessarily the towers and steeples  
were built last and it was not until  
the early days of the next Century that  
some of them were finished and until  
they were finished the task of furnishing

them with bells could not be

faced. Very shortly after the fire each church had five bells, one a large bell the other a priest's bell, which in many cases were hung temporarily in the old tower, and every parish no doubt intended sooner or later to replace the bells that had been destroyed. It did not happen. The bells were not a charge on the coal tax. They could only be supplied by voluntary contribution and then as now voluntary contributions could only be collected if there was some man sufficiently interested to undertake the task. The religious motive which in the fifteenth century had given so

many bells to London was absent, <sup>264</sup>  
and there were only the pride of the  
parishioners in their church, and the  
love of bell ringing as a sport. The  
fust was strong enough in some parishes  
and so it is we owe such fine rings as  
those at St. Lawrence Jewry, St. Mary  
le Bow, St. Michael Cornhill and  
St. Brudes Fleet Street. But ringing  
had largely ceased to be a pastime  
of monied people and it was only  
occasionally that ringers themselves  
could supply or augment rings of  
bells. The Exercise too was altering  
in character and fewer rings of more  
bells took the place of the many  
fives. So that the majority of towns

owers never have possessed  
the bells they were built for.

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After Wren's time the next important  
group of Churches was built in the  
reign of Queen Anne by a number of  
men who carried on more or less his  
style and tradition. The most important  
of these men were James Gibbs and  
Nicholas Hawksmoor. In 1712 an  
Act of Parliament was passed to  
provide for fifty new Churches although  
only                      were actually erected. Gibbs  
in 1714-1723 built St. Mary in the Strand  
which still remains one of the finest  
examples of Renaissance architecture  
in London. As it was in a very public  
place the Commissioners for building



The fifty churches spared no cost to beautify it.' The steeple is said to have been an afterthought and no part of the original design, but it blends with the building better than that of Gibbs's later and larger church of St. Martin-in-the-Fields.

St. Marys has never had a ring of bells. Hawksmoor and Gibbs together built St. George's in the East with its fine tower, and Hawksmoor St. Mary Woolnoth and the western towers of the Abbey. His most ambitious design was for Christ Church, Spitalfields which is impressive without being quite of the first rank.

Other churches erected in the early

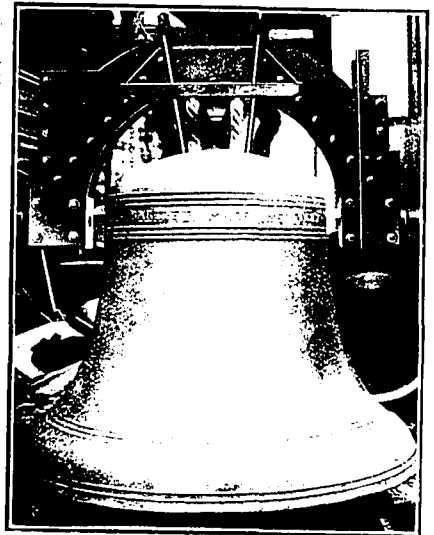
267

Eighteenth Century include St. George's Hanover Square, St. George's Bloomsbury, St. Leonard Shoreditch and St. Giles in the Fields. The first two have towers but no bells. At St. George's Bloomsbury the steeple instead of being placed above the portico is on the north side of the building, which is a great improvement. The design is a good one, but the church is marred by the ridiculous statue of George I in Roman dress stuck on the top of the steeple.

The majority of new bells hung in the towers of London and the surrounding districts after the fire of 1666 and during the first half of the eighteenth century were cast by four famous foundries.

Anthony Bartlet had succeeded to the Whitechapel foundry in 1647 and was followed in 1676 by James Bartlet. They supplied many of the bells to the rebuilt churches, mostly singles one large and one small to each tower.

James Bartlet's most important peal was the fine octave at St. Lawrence, Jewry, cast in 1687, with a tenor of 32 cwt. His six largest bells are still



ST LAWRENCE JEWRY.  
TENOR.

in the tower and the peal is the oldest and probably the best ring of eight in London. Bartlet

also supplied a ring of eight to  
Christ Church, Southwark, of which the seventh  
and tenor have since been recast.

It was a very common thing in these old  
foundries when the family succession failed,  
for the business to be transferred to the man  
who had been the founder's foreman. James,  
the last of the Bartlets, died in 1702. For a year  
or two his foreman had been Richard Phelps  
and the latter succeeding to the business, in the  
next thirty-eight years did as much as almost  
anyone to establish the great reputation of  
the Whitechapel foundry. (802)

Phelps was a native of Avelbury in Wiltshire (238)  
and cast some hundreds of bells for parishes  
in different parts of England. In the City  
of London his name is on three fine rings,  
the noble twelve at St. Michael, Cornhill,

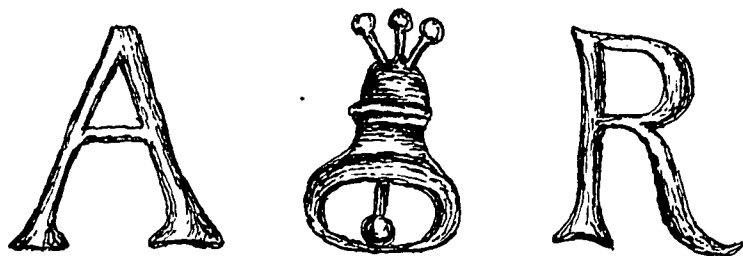
the pen at St. Magnus the Martyr, and  
 the pen cast for St. Dionis Backchurch, then  
 at All Hallows, Lombard Street, and now  
 (1937) once again awaiting a fresh home.  
 The how bell at St. Paul's - the great bell of St.  
 Paul's - is by Phelps, and so is the penon at  
 Westminster Abbey. He also cast the octaves  
 at St. Mary's Lambeth (since recast), at Enfield,  
 and St. Mary's Haines; and among his many  
 bells in the provinces are the fine ring at  
 Great St. Mary Cambridge and the noble octave  
 at St. Mary's, Bury St. Edmunds. Almost  
 his last job was the old penon at Bow Church  
 Cheapside. It was probably the best, and  
 certainly the most famous bell in the London  
 district, but unfortunately when the ring was  
 restored in 1933 it was found to be cracked  
 in the crown and was recast.

Another ring by Phelps, which had a <sup>271</sup>  
great reputation, but which has long since  
disappeared was the heavy eight (tenor bell) at  
Christ Church Spitalfields

In the last three years of his life Phelps  
was assisted as partner by Thomas Leslie  
and after his death the latter carried on the  
foundry.

In 1653 William Wightman was foreman  
to John Hodson <sup>(240)</sup> but soon afterwards he  
set up for himself in business. He did work  
for S. Giles Cripplegate and was afterwards  
in partnership with his brother Philip. They  
supplied a bell for Kensington Palace and  
on the strength of that called themselves  
"royal founders" <sup>(39)</sup>. Philip Wightman cast the  
eight at S. Clement Danes which are very  
fine toned bells especially the tenor. His

Two are the back piece bells at Southlake <sup>272</sup>  
and Tottenham both of which rings were at  
one time considered exceptionally good bells.



Of all English bell foundries none has  
enjoyed a greater reputation than that at  
Gloucester. It was started about 1684 by  
Abraham Rudhall, who was assisted by  
his son of the same name. The foundry  
remained in the family until 1830 during  
which time 4,521 bells were cast but it  
is upon the earlier ones that the reputation  
depends. <sup>(261)</sup> The most famous of these in the  
provinces are the rings of twelve at Sainsbury,  
and Cirencester, and the tens at Wrescham  
and Bath Abbey. London possesses four five

peals from the foundry and all of them are good. They are the sixes at St. Bride's, Fleet Street, and St. Martin's-in-the-Fields the seven at Fulham, and the octaves at St. Dunstan's-in-the-East, and St. George's, Southwark.

In recent years the preference for bells tuned on the five-note style has largely obscured the peculiar merits of Rudhall's bells, and indeed of the other good eighteenth century bells. The tendency is to consider that there is a definite standard of excellency in bell founding which can be measured by the tuning fork; to stress the necessity of correct tune and ignore the desirability of good tone. Or perhaps it would be truer to say that the opinion is largely held that good tone depends entirely upon the degree in which the bell



is in harmony with itself and undoubtedly  
 this opinion is fostered by the bell founders  
 themselves, for they have discovered exact rules  
 by which the overtones of a bell can be  
 controlled and brought into accord with  
 each other and with the strike note. <sup>(241)</sup> That  
 the average bell cast today in any one of the  
 three great English bell foundries is far superior  
 to the average bell cast one hundred or two  
 hundred years ago or indeed at any time in  
 the past can hardly be denied by any one.  
 That the modern rings are far more in tune  
 with themselves is patent to an average ear.  
 And yet it would not be true to say that  
 these things settle the matter. There is a quality  
 about the best of Rudhall's bells (and also  
 about ~~the~~ those of some other founders) which

always has appealed to some people, 275  
and which still does appeal to some people,  
and which is not the less real because it  
cannot be analyzed or described in any  
accurate degree. It either appeals to a man  
or it does not, and, if it does not there is an  
end of the matter, for even the man to whom  
it does appeal will usually find that it  
evades him directly he tries to analyze or  
criticise it. Now is this to be wondered at.

Bell founding is an art, however much in  
practice it has been reduced to a mechanical  
science and it is of the very nature of an art  
that its highest things should be above rules.

It is a remarkable fact that the sound of  
a bell has in almost all ages and in almost  
all countries appealed to men as few other

pounds can appeal. It is an appeal that comes not to all men, not always to any men. It is intangible subjective and transitory and it dissolves at once when the listener begins to think about such things as overtones. Here is the explanation why so many people today find little or nothing to admire in bells like Rudhalls ring at Gainswick which earlier generations so much admired. The fault is not in the bells themselves, nor is it true that earlier men had to be content with a lower standard than the modern listener. The fault is that the modern critic has consciously or unconsciously trained his ear to notice especially certain qualities, and so misses certain others in which in fact the real

Excellence of the bells lies.

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As early as 1498 John Knight was paid *vjd* for making of a bawdryk for S. Laurence, Reading and during the following two and a half Centuries several members of the family cast many bells of which over three hundred are still in existence. Ellis Knight cast a ring of six for S. Giles in the Fields in 1635 and two of them still hang in the present tower. He also cast the tenor for S. Giles Cripplegate. Later in the Century was Henry Knight whose bells are to be found at Gosford and elsewhere. But the most famous of all the members of the family was the Cast, Samuel, who shook the dust of Reading from his feet and came up to London where he had a foundry in S. Andrews parish Holborn.

He cast many bells for churches  
in country towns and villages especially in  
Kent <sup>(22)</sup> The eight at Canterbury Cathedral  
were by him, and the eight at St. Marys Dover.  
West Ham possesses an octave of his though  
several of them have been recast. In London  
he is represented by three important rings -  
the twelve at St. Saviour's Southwark, the  
ten at St. Sepulchres Newgate, and the back  
eight at St. Margaret's, Westminster.

These are all very fine peals. But it should  
be noticed that there is now this difference  
between them and the rings cast by Rudhall  
all the bells in the steeples of St. Paul's, St. Martin's  
St. George's and Fenchurch are still by Rudhall <sup>(282)</sup>  
and most of them the original bells cast by him.  
But at St. Saviour's, St. Sepulchres and St.  
Margaret's many of the present bells are by

others founders. They are the tenors and 279  
other of the big bells and how far they make  
the rings the successes they are is rather  
hard to say. But I suspect that Knight's  
tenors and large bells were not so good  
as his smaller bells, and that was the reason  
why in practically every case they have been  
recast. <sup>(203)</sup> The bells recast by Thomas Sears  
of Whitechapel blend with Knight's bells in  
a very satisfactory manner.

Samuel Knight died in 1739 the same  
year in which the rings at both St.  
Sepulchres and St. Margaret's were cast  
and before the latter were quite finished. An  
octave was also at the time in hand at the  
foundry for St. Mary's Ealing. Knight had  
in his employ a man named Robert Catlin <sup>(204)</sup>  
who acted as carpenter and bell hanger

To him Knight left the business and for some years he carried on the foundry, but he never made the reputation the other had done. Callin was admitted a Love Brother (that is an honorary member) of the Founders' Company in 1740. Probably he was not really qualified to be an ordinary member for he had not been formally apprenticed to the craft. He died in 1751 and was succeeded in the business by Thomas Swain who moved the foundry to Longford near West Drayton in Middlesex. He does not appear to have been much of a craftsman, and in his hands the business faded away and came to nothing. (248)

A family of bell founders who cast a number of bells for churches in London and district as elsewhere during the seventeenth century was the Eldridges. The business was an offshoot of a Reading foundry and was established at Wokingham and afterwards transferred to Chersey. The founder was Thomas Eldridge who was succeeded by Richard and then by Brian. Brian's son, Bryan II, who died in 1661 is the best known of the dynasty. He was a member of the Society of College Youths and cast the old ring of five at Fulham. One of his bells is still at St. Andrew Undercroft. He was followed by William I and



William II, and finally by Thomas II.

In the parish accounts of St Mary, Somerset, there is a reference to a bell said to have been purchased from Mr John Eldridge of Chertsey, but this seems to have been a mistake and the bell actually was cast by William Eldridge. (249)

The ring of six cast in 1699 for St Albans Abbey is the last known work of Philip Wightman (250), and he was succeeded by Matthew Bagley from Chacombe one of a family who did a lot of bell founding in the midland Counties. Bagley lost his life through an explosion which occurred when he was casting a gun, and was followed by James Bagley. He supplied a bell to St Mary's Ealing, since recast, one to

S. Mary's Acton, still in the tower,  
and one to S. Michael Bassishaw, now  
at S. Ethelreda's Fulham.

Among other founders who are represented  
by odd bells here and there in London  
churches, were Philip Hatherell (1736 at  
All Hallows the Great); Samuel Newton  
(at S. Alban's Wood Street); John Teale  
(at S. Alban's Wood Street and S. Chatham's  
Friday Street), and John Keylett. Keylett  
who was working between 1703 and 1731,  
began at Bishop's Hoilford, left there  
about 1714, joined Sussex for two years  
and then worked in London for Samuel  
Knight until 1721. He then for three or  
four years moved about from place to  
place chiefly in Kent and finally settled

settled in London 1727-1731. Sc.

284

Stephens' Coleman Street contains some of  
his work. (252)

Thomas Lester, who after Phelps' death in 1738 was the sole proprietor of the Whitechapel foundry, is said not to have been so successful as his predecessor. He however cast two important rings in London - St. Leonard's Shoreditch in 1739 and St. Georges in the East in 1742. Rather than the bells are by him and among his provincial rings are the octave at Goddenham, 1742, and the ten at Stonham Aspal both in Suffolk, and both paid for by Theodore Eccleston. (254)

In 1752 Lester took Thomas Tack into partnership. The latter was undoubtedly one of the greatest of English bellfounders and his name appears on many a famous

peal first in conjunction with that of Thomas Leslie and afterwards with that of William Chapman.

In London Leslie and Packer rings are St. Mary Matfelon Whitechapel and St. Katherine Creechurch 1754, St. Mary, Bow, Stratford, 1760, St. Mary le Bow Cheapside (except the tenor) 1762, and St. Rudolph Aldgate 1764. of these Leslie had already cast the front four. <sup>(393)</sup>  
 The ring at Isleworth 1767 is also by Leslie and Packer, and among their many bells in the country are those at St. Nicholas' Kings Lynn, East Dereham, Debenham, Beccles, Horsham, Holy Trinity Guildford, Seven Oaks, Erith, and St. Martin's Birmingham. One or two of these rings have been wholly or

partly recast.

Leslie died in 1769 and then for eighteen years the foundry was carried on by Thomas Tack and William Chapman. It was one of the most brilliant periods in the long history of the famous business. The firm published a broadsheet giving a list of 114 Castings by "Leslie, Tack, & Chapman, Bell Founders, at the Three Bells in Whitechapel, London." and a copy is among the Osborn MSS in the British Museum. <sup>(255)</sup> Besides the rings I have mentioned the list includes the old pen at York Minster (destroyed by fire in 1840), Great Dunstan at Canterbury, and many famous peals cast after Leslie's death.

London contains only two of Tack

and Chapman's rings, S. Giles' 288  
Cripplegate and S. Mary's Islington,  
but they are numerous in the provinces,  
and among them are the peals at S.  
Ludwell's, Escetiv, Dunstable, Luton,  
Newton Abbott, Carisbrooke, Leamham  
Penner, Hanchurch, Wye, Kendal, the  
old rings at Aston and S. Michael's  
Coventry and the noble twelve at S. Peter  
Mancroft, Norwich. The latter enjoyed  
a greater reputation over a longer  
period than any bells in the country and  
they are the only ones that every one used  
to consider <sup>(286)</sup> superior to Rudhalls' ring  
at Tainwick. Like all old bells it  
is probable that they have suffered in  
estimation since the changes in taste

produced by the modern style of  
 tuning. The casual visitor of today who  
 is familiar with the modern rings like  
 those at Beverley, or Worcester, or Leeds  
 or York, will perhaps wonder what there  
 is in Mancroft bells to account for their  
 great reputation, and perhaps only one  
 who has been brought up in the sound  
 of them and has shared in the pride that  
 every citizen of Norwich used to take in  
 them, can fully realize their charm. No  
 doubt if they were taken down from the  
 steeple to the foundry and subjected to  
 the tests that the founders apply to modern  
 bells they would fail and fail lamentably. 262

In the olden time few rings of ten were  
 considered to be the equals of that at Selindree



Coventry and the proposal to recast them was fought up to the very last moment. We saw them in the foundry after their condemnation along <sup>side</sup> some peal recently cast. It was easy to point out their faults and easy to recognise them when pointed out; but the thought does strike one whether, as I pointed out in connection with Rudhall's bells, such tests are so conclusive after all. No one will dispute the excellence of the modern bells, but it does not follow that there are not other standards of excellence which, for some men and some generations, may be equally valid or more so. Modern tuning is an accurate and scientific process, and it is often assumed

291

That the old tuning was a very haphazard, hit-or-miss affair. No doubt it was so in many cases, but by no means in all. Much of the tuning was done with great care, and often in accordance with some deliberate well thought out plan. Fulham bells were tuned by John Harrison, who at the time was a recognised authority on the science of sound and musical intervals; <sup>(263)</sup> and it was quite usual to appoint some musician to supervise the tuning. That they worked by ear and not by tuning forks by no means shows that they were less accurate, for the ear of a really musical man is much more sensitive than any tuning fork.

292

But this should be noted. The modern tuner tunes the Component parts of the bell; he hears four or five notes in every bell and tries to get them in accord with each other, as well as to get the bell in tune with the other bells. The older man heard but one note and he tuned that. It was certainly not that his ~~ear~~ ear was less sensitive than the modern man's. It was that the sound of the bell caused a different reaction in the brain of one man from what it did in the others. It is not correct to say (as is usually said) that the old tuner merely tuned the strike note and left the rest to chance. He tuned so as to get the one note he heard.

in accord, and that might mean 293  
that every one of the notes produced by  
the component parts of the bell, including  
the strike note, was out of tune. It  
is a moot point whether a bell thus  
out of tune with itself can be equal  
to one in which all the overtones are  
true. In theory there should be no  
doubt about the matter, but actually  
the falsity of overtones does not necessarily  
jam on a sensitive musical ear, <sup>(258)</sup> and  
is some at any rate is more than  
compensated by the gain of some elusive,  
intangible, quality which is lacking  
in the modern style of bell. Something  
similar to this may be found in  
architecture where the best effects are

often produced by deviations from <sup>294</sup> strict accuracy. It is said for instance that there is scarcely a straight line in the Parthenon though the design is mainly built up of apparently straight lines.

When Mancroft bells were tuned there was a deliberate and conscious deviation from strict accuracy, and their peculiar quality has been ascribed to that cause. The note of the tenor is C, but under the direction of Mr. Garland the organist of the church, the bells were tuned as if they were in the key of E<sup>b</sup>. The difference is not sufficient to be detected by an average ear, <sup>(264)</sup> and it shows that tuning in older times was often carried to very fine limits. <sup>(259)</sup>

295

Towards the end of the century there were two founders who cast bells that still hang in London steeples. Robert Patrick was a cheesemonger of Whitechapel who had married Sarah Oliver, Thomas Lester's grand daughter and set up for himself as a bell founder. Through his wife's family connections he obtained several important jobs, but evidently he was not a very skilled craftsman and did most of his work in partnership with other men. Hackney bells which bear his name were actually cast at the Whitechapel foundry, and his other octave in London, that at St. Botolph's Bishopsgate was cast in conjunction with Thomas Osborn

Osborn of Dounham Market the founder of many excellent bells, including the fine ring at the Norman tower at Bury St. Edmunds, and who perhaps may be considered the real founder of Bishopsgate bells. Robert Patrick was a skilled ringer and a member of the Society of College Youths; and though there is no direct evidence on the matter it is very probable that he was a descendant of John Patrick the composer and the other John Patrick who was master of the College Youths in 1736.

Thomas Janaway's foundry was at Chelsea. His most important rings in London were the octaves at All Saints Chelsea, 1762, St. Mary Abbots, Kensington, 1772 and St.

297  
Mary, Battersea, 1777. The first has  
been broken up, the second increased by  
Warners to a ring of ten by the addition  
of a tenor and treble and some recasting.  
Janaway also cast the six at Edgeware  
and there is a number of his bells in towers  
in the Home Counties. His bells are rather  
poor in quality and the rhyming couplet  
which he was fond of using as an  
inscription is perhaps the most unsuitable  
and in the worst taste of any - "The  
ringer's art our graceful notes prolong;  
Apollo listens and applauds the song."<sup>(267)</sup>  
It seems strange that such an inscription  
should have been allowed in a Christian  
church, even in the eighteenth century.



In 1718 William Chapman recast  
the tenor at Canterbury Cathedral. The  
work was done on the spot and the  
founder took notice of a young man  
who was greatly interested in the process.  
It was William Sears. He came up to  
Whitechapel and joined Chapman and  
then after the death of the latter carried  
on the business. During the following  
eighty years a succession of members of  
the family of Sears cast hundreds  
of bells which are to be found in all  
parts of the country. <sup>(268)</sup> Perhaps the greatest  
of these founders was Thomas Sears  
William's brother who was casting from  
~~1778~~<sup>1787</sup> to 1810 at first in partnership with  
Williams, then by himself, and finally

299

for five years in partnership with  
his son Thomas Sears the younger. The  
fine ring at St. Dunstan's Stepney is the  
work of Thomas Sears. The noble pens  
at St. Sepulchre's Newgate is by his son  
as are also the rings of pen at Poplar  
and St. James' Bermondsey, and the  
eleventh at St. Saviour's Southwark.

A very old London firm of engineers  
and founders was that of John Warner  
and Son. The business was started by  
~~John~~ <sup>Jacob</sup> Warner who about 1740 was  
carrying on a business at Wood Street  
as a brass founder although only free  
of the Tinplate Workers Company. The  
Founders Company regarded this as a  
breach of their privileges and in February

1740 they wrote to him, requiring him to desist from exercising the craft of a casting founder, but apparently he successfully resisted the order.

John Warner was apprenticed to John Culleridge a founder and member of the Society of Friends. He was made free of the Founders Company on August 1<sup>st</sup> 1757 and, being one of the people called Quakers, affirmed. <sup>(269)</sup>

Being a Quaker did not hinder John Warner from being churchwarden of St Giles' Cripplegate in 1783. It was an office in which the leading men of the parish were expected to serve as their turn came round and no excuses were accepted. The only way service could be avoided was by the payment of a fine

which often took the form of an offer to provide something for the good or use of the parish as at S. Bartholomew by the Exchange in 1629, where the vestry agreed that George Tabor should be free from the offices of churchwarden and questman and all inferior offices for ever in consideration of his erecting a cupola on the top of the church steeple and hanging the paunce bell therein. <sup>(270)</sup>

Or as at Fulham in 1653, where the parish excused Colonel Langham in consideration of his paying towards the restoration of the bells. <sup>(271)</sup>

While John Warner was churchwarden of S. Giles' the bells were repaired and his name as "contractor" is on the tenor

which was recast by Robert Patrick.

It is possible that he may actually have done the job under the others instructions and so have been led to take an interest in bell-founding. A few years later he recast the ring of five at St. Peter-le-Poor, in Bread Street.

John Warner and Tomson Warner his brother carried on their business at the sign of The Three Bells and Star in Cripplegate parish. Afterwards they moved to Jewin Crescent where the business remained for more than a century. In the nineteenth century the firm was well known as makers of horticultural goods and they took to bell founding rather as

a side line but during the second half of the century and in the years before the great war they cast a large number of bells for churches in different parts of the country. In London their most important work was the chime bells at Westminster. The original hour bell was theirs but it was cracked before being hung. Other rings in the metropolitan area are St. Mary Magdalene, Holloway, St. Marks Dalston, St. Michael and All Angels, Star Street Paddington, St. Mary Magdalen Enfield, St. Andrew Hillingdon, St. Pauls Hounslow and St. Pancras. Five of the bells at St. Mary Abbots including the tenor are from the Jewish Crescent Foundry.

The Loughborough foundry traces its beginnings back to Thomas Eayre who was casting bells at Kettering in 1731. After two or three generations of Eayres the business was transferred to S. Keot's and passed into the hands of Edward Arnold and Thomas Osborn. Then they separated and Osborn whom we have noted above settled at Downham Market. Robert Taylor succeeded Arnold and his son John moved first to Oxford and finally to Loughborough.

This foundry did little work in the London district during its early days, but in 1753 Joseph Eayre did repairs at St. Giles' Cripplegate to the amount of £45. In the latter part of the nineteenth century Taylors cast the ring of ten at

305  
St. Stephen's Hampstead, the heavy  
ring of eight (since recast) at St. John's  
Croydon, the few at the Imperial Institute  
and the grand ring at St. Paul's Cathedral.



The churches built in the London district during the second half of the eighteenth century are not of much interest either architecturally or on account of their bell towers. After the close of the Napoleonic war Parliament voted money to build churches in a number of districts where the population had largely increased. For the most part these churches were provided with towers and bells. They included St. John's Waterloo Road, Holy Trinity Newington, St. George's, Camberwell, All Saints Poplar, and St. Paul's Shadwell. All of these, and especially the first two, were important ringing centres in the nineteenth century. They were the last group of churches to

be built in the classic style and have few merits architecturally. The gothic revival followed which gave to London and its suburbs scores of churches of very varying merit some with tower and spire some without, but comparatively few have bells and as a group they lie outside the scope of this chapter.

## Appendix

I. The Bells of the Cities of London & Westminster, the Borough of Southwark, the County of Middlesex, and certain of the Towns of Kent & Surrey.

The following tables give the bells at all the parish churches in the City, including those which were destroyed in the fire of 1666 and not rebuilt. No notice is taken of modern churches in what is now Greater London unless they possess a peal of ringing bells. There are ~~at~~ several churches in the suburbs which have rings of bells up to eight in number hung dead for chiming. The labour of collecting particulars of these would be

very great and the result for the purposes of this book negligible.

A dash in one of the Columns shows that at the time indicated either the Church had not yet been built or had been pulled down. A blank is left where no definite information as to the number exists or has not come into my possession. It is usually safe to assume that the number in the previous Column is approximately correct for this one. This specially applies to the Column headed 1666 with the proviso that in some cases the number would be increased.

## A. The Churches of the City.

(\* Destroyed in 20<sup>th</sup> cent. + bells removed)  
 (D " " in title of 1666)

	1552	1666	1733	1800	1900
St Paul's Cathedral,	5.				12
The Jesus Steeple, (destroyed c 1540)	(4)	—	—	—	—
D All Hallows, the Great, Thames St.	5.		2	2	—
D All Hallows, the Less, do.	3		—	—	—
All Hallows, Barking by the Tower.		6	6	6	8
D All Hallows, Bread Street.	4		2	2	—
D * All Hallows, Lombard Street.	1		2	2	10
D All Hallows, Honey Lane, Cheapside.	3		—	—	—
All Hallows, London Wall.	4		5	2.	2
All Hallows, Stanning, Mark Lane.	4	5	6	6	—
D Christ Church, Newgate Street.			2.	2.	2

		1552	1666	1733	1800	1900
D	Holy Trinity the Less	4		-	-	-
	Holy Trinity, The Minories			3		
D	St. Alban, Wood Street.	5		2	2	2
	* St. Alphage London Wall.	3		6	2	2
	St. Andrew, Holborn.	4	8	8	8	8
D	St. Andrew, Hubbard.	5		-	-	-
	St. Andrew Undershaft	4	6	6	6	6
D	St. Andrew by the Wardrobe	3		1	1	1
D	St. Anne, Blackfriars	-		-	-	-
D	St. Anne and St. Agnes, Gresham St.	5		1	1	1
D	St. Antholin, Budge Row, Hailing St.	5				-
D	St. Augustine, Old Change.	5		1	1	
	St. Augustine, Saprey.		-	-	-	-
	St. Bartholomew the Great, Smithfield	5	5	5	5	5
	St. Bartholomew the Less do	3	3	3	3	3
D	St. Bartholomew by the Exchange		5	1	1	-

	1552	1666	1733	1800	1900	
D	St. Benet, Fink, Threadneedle Street	5		6	6	—
D	St. Benet, Grasschurch, Gracechurch St.	5		2	2	—
D	St. Benet, Pauls Wharf, Thames Street	4		2	2	2
D	St. Benet, Sherehog.			—	—	—
	St. Botolph, Aldersgate.	3	5	5		
	St. Botolph, Aldgate.			6	8	8
	St. Botolph, Bishopsgate.	3	6	6	8	8
D	St. Botolph Billingsgate	4		—	—	—
D	St. Bride or St. Bridget, Fleet Street			12	12	12
D	St. Christopher-le-Stocks	5	6	2	—	—
D	St. Clement, Eastcheap	4		1	1	
D	St. Dionis Backchurch, Fenchurch St.	5		10	10	—
D	St. Dunstan-in-the-East	5		8	8	8
	St. Dunstan-in-the-West	4		8	8	8
D	St. Edmund, K. St., Lombard Street	3		2	2	2
	St. Ethelburga	3		2	3	

		1552	1666	1733	1800	1900
	St. Ewine	—	—	—	—	—
D	St. Gabriel, Fen Church, Fenchurch St.	3		—	—	—
D	St. George Botolph Lane, Billingsgate			2	2	
	St. Giles Cripplegate	5	6	10	12	12
D	St. Gregory by St. Pauls	4		—	—	—
	St. Helen			2	2	3
	St. James, Dukes Place, Aldgate.	—	1	1	1	—
D	St. James, Garlickhithe.			1	1	2
D	St. John the Evangelist, Friday Street	4		—	—	—
D	St. John Wallbrook	4	—	—	—	—
D	St. John Zachery, Aldersgate.	3		—	—	—
	* St. Katherine, Coleman			4	2	2
	St. Katherine, Cree Church	5	5	5	6	6
D	St. Lawrence, Jewry.	5		8	8	8
D	St. Lawrence, Gournsey, Candlewick St.	3		—	—	—
<del>D</del>	St. Leonard, Eastcheap.			—	—	—
D	St. Leonard, Foster Lane, Aldersgate.	4		—	—	—



	1552	1660	1733	1800	1900
D St. Magnus the Martyr, Thames Street.	5		10	10	10
D St. Margaret, Lothbury.	4		2	2	3
D St. Margaret, Fish Street Hill	3		—	—	—
D St. Margaret, Moyses, Friday Street.	4		—	—	—
D St. Margaret Patens Rood Lane	1		2	2	2
D St. Martin, Ludgate.	5		2	2	2
D St. Martin Orgar	4				
D St. Martin, Outwich, Bishopsgate.	4		4	2	—
D St. Martin, Tomary, Ironmonger Lane.	3		—	—	—
D St. Martin, Vintry, Thames Street	5		—	—	—
D St. Mary, Abchurch.	5				
D St. Mary, Aldermanbury.	5		1	2	
D St. Mary, Aldermay.	5		1	1	
D St. Mary, Stce.	3	—	—	—	—
D St. Mary Bothaw, Wallbrook.			—	—	—
D St. Mary-e-Bow, Cheapside.	5	10	8	10	12.

		1552	1666	1733	1800	1900
D	St. Mary, Colechurch, Foultry.	4		—	—	—
D	St. Mary-at-Hill, Billingsgate	5			2	3
D	St. Mary, Mounthaw			—	—	—
D	St. Mary, Somerset	5		1	1	—
D	St. Mary, Spairing.	3	4	—	4	—
D	St. Mary, Woolchurch Haw.	5	4	—	—	—
D	St. Mary Woolnoth, Lombard Street	5		3	3	3
D	St. Mary Magdalen, Old Fish Street	3		2		—
D	St. Mary Magdalen.	4		—	—	—
D	St. Matthew, Friday Street	5		1	1	
D	St. Michael Bassishaw.	3		2	2	—
D	St. Michael ad Bladium.	4		—	—	—
D	St. Michael, Cornhill,	6	8	12	12	12
D	St. Michael Crooked Lane			2	2	—
D	St. Michael Paternoster Royal			1	1	1

		1552	1660	1733	1800	1900
D	St. Michael, Queenhithe.	3		3	3	-
D	St. Michael, Wood Street				2	
D	St. Mildred the Virgin, Bread Street.	4			2.	
D	St. Mildred, Toultry	3		1	1	-
D	St. Nicholas Acons, Lombard St.	5		-	-	-
D	St. Nicholas, Cole Abbey.	5		1	1	1
D	St. Nicholas Olive, Bread St. Hill	5		-	-	-
	St. Olave Hart Street	4	6	6	6	6
D	St. Olave, Old Jewry	5				-
D	St. Olave Silver Street			-	-	-
D	St. Pancras, Paper Lane	2		-	-	-
D	St. Peter, Cornhill.	5		2	2	2.
	St. Peter Parva, Pauls Wharf.	3		-	-	-
	St. Peter-le-Poor			5	5	-
	St. Peter at Vincula, Tower Green		1	1	3	3

	1552	1666	1733	1800	1900
D St. Peter, Westcheap.	4		—	—	—
St. Sepulchre, Holborn.	6		10	10	10
D St. Stephen, Coleman Street	5		8	8	8
D St. Stephen Wallbrook	4		2.	2.	2.
D St. Swithin, London Stone.	4		1	1	1
D St. Thomas Apostle, Knight Rider St.	5		—	—	—
D St. Vedast, Foster Lane			6	6	6

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Charterhouse

Holy Trinity Priory, Aldgate.	(5+4)	—	—	—	—
St. Bartholomews Priory Smithfield		—	—	—	—
St. John's Priory Clerkenwell		—	—	—	—
St. Katherine by the Tower		—	—	1	1
St. Martin-le-Grand.	5	—	—	—	—
D St. Thomas, Acon.		—	—	—	—

## B. The Churches of Westminster.

320

	1600	1700	1800	1900	1937
Collegiate Church of St. Peter, (The Abbey)		6	6	6	8
St. Anne, Soho,			2		
St. Barnabas, Timbers,	-	-	-	10	10
St. Clement, Danes,		8	8	10	10
St. Gabriel, Timbers,	-	-	-	8	8
St. George, Hanover Square	-		1		
St. James Piccadilly					
St. John, Milton Road	-	-		8	8
St. John the Evangelist			2	3	3

	1600	1700	1800	1900	1937
St. Margaret,	5	8	10	10	10
St. Martin-in-the-Fields,		5	12	12	12
St. Mary-in-the-Strand,	-		1		
St. Pauls, Covent Garden,	-		2		
St. Peters, Eaton Square.	-				
St. Stephen, Rochester Row	-	-	-	8	8
Savoy Chapel.	2				
 Lincolns Inn Chapel		1	1	1	1

C. The Churches of Southwark.

	1552.	1700	1800	1900
Christ Church	-	8	8	8
St. George the Martyr,			8	8
St. John, Horsleydown.	-	-	10	10
St. Olave,	5		8	-
St. Saviour,	6	8	12	12
St. Thomas,				

## D. The Churches of Middlesex.

325

	1552	1700	1800	1900	1937
Acton, S. Mary	4		6	8	8
Ashford, S. Matthew				3	3
Bedfont, S. Mary				6	6
Bethnal Green S. Matthew	-	-		8	8
Bow, S. Mary	5		8	8	8
Brentford S. George	-				6
S. Laurence			6	6	6
Chelsea All Saints	3		8	1	1
S. Luke	-	-	-	10	10
Chiswick S. Nicholas	5	6	6	8	8
Clapham S. Matthew	-	-		8	8
Clerkenwell, S. James	4	5	8	8	8
Cowley S. Laurence				1	1



	1552	1700	1800	1900	1937
Granford, S. Dunstan,	3	3	3	3	3
Dalston, S. Mark,	-	-	-	8	8
West Drayton S. Martin,				5	5
Ealing S. Mary,	5	5	8	8	8
Christ Church,	-	-	-	8	8
S. Stephen,	-	-	-	1	8
Edgeware, S. Margaret			6	6	6
Edmonton, All Saints,				8	8
Enfield S. Andrew,			8	8	8
S. Mary Magdalen,	-	-	-	8	8
Feltham, S. Dunstan,				3	3
S. Catherine,				8	8
Finchley S. Mary,	5		6	6	6
Green Barnet,					1
Fulham, All Saints	5	6	10	10	10
Greenford, Holy Cross	3	3	3	3	3

Hackney, S. John (St. Augustine)  
 S. John of Jerusalem

Hadley,

Hammersmith, S. Paul,

Hampstead S. John,  
 S. Stephen,

Hampton, S. Mary,

Hanwell, S. Mary,

Hanworth, S. George,

Harefield, S. Mary,

Harington, S. Peter and S. Paul,

Harmondsworth, S. Mary,

(Haringay) (the old name for Harney. q.v.)

Harrow, S. Mary,

Harrow Weald, All Saints,

Hayes, S. Mary,

Hendon, S. Mary,

	1552.	1700	1800	1900	1937
Hackney, S. John (St. Augustine)			8	8	8
S. John of Jerusalem				8	8
Hadley,				8	8
Hammersmith, S. Paul,	-	6	6	8	8
Hampstead S. John,	3				
S. Stephen,	-	-		10	10
Hampton, S. Mary,				8	8
Hanwell, S. Mary,				2	2
Hanworth, S. George,			3	3	3
Harefield, S. Mary,				3	3
Harington, S. Peter and S. Paul,			6	6	6
Harmondsworth, S. Mary,				6	6
(Haringay) (the old name for Harney. q.v.)	(3)				
Harrow, S. Mary,	5		8	8	8
Harrow Weald, All Saints,				6	8.
Hayes, S. Mary,			6.	6	6
Hendon, S. Mary,				6	6

	1552.	1700	1800	1900	1937
Heston, <u>S. Mary</u> Leonard				6	8
Highgate, S. Ann,	-	-	-	8	8
Hillingdon S. John,		6	8	8	10
S. Andrew,	-	-	-	8	8
Hornerton, S. Paul,				6	6
Hornsey, S. Mary,	3			6	6
Isleworth, All Saints			8	8	10
Islington S. Mary			8	8	8
S. Mary Magdalen				8	8
Kensington, S. Mary Abbots,	3		8	10	10
Kilburn, S. Augustine,	-	-	-	8	8
Kingsbury S. Andrew	3	3	3	3	3
new Church	1	1	1	1	8
Laleham, All Saints				3	3
Littleton S. Mary Magdalen				3	3

	1552	1700	1800	1900	1937
South Mimms, S. Giles				6	6
Norwood Green, S. Mary				6	6
Paddington	2				
Perivale or Greenford Parva				2	2
Pinner, S. John	5		8	8	8
Popleay, All Saints	-	-		10	10
Christ Church, Ig Dogs	-	-	-	8	8
Ruislip, S. Martin				8	8
S. George-in-the-East	-	-	8	8	8
S. Giles-in-the-Fields	3	6	8	8	8
S. Mary-le-Bone	2				
S. Pancras-in-the-Fields	3				
S. Pancras new church Euston Road	-	-		8	8
Shadwell S. Paul				8	8
Shepperton, S. Nicholas				5	5

	1552	1700	1800	1900	1937
Shoreditch, St. Leonard,		5	10	12	12
Southgate, Christ Church,	-	-		8	10
Spitalfields Christ Church	-		10	8	8
Staines, St. Mary,			8	8	8
St. Peter,					8
Stamwell, St. Mary,					5
Stepney, St. Dunstons,			8	10	10
Stamford Hill St. Ann				6	6
Stoke Newington St. Mary				6	6
Sunbury, St. Mary,					8
Teddington St. Mary,					4
Tottenham All Saints,			6	8	8
Turckentam, St. Mary,		8	8	8	8
West Twyford,	1				
Uxbridge, St. Margaret,				6	8
Waddington, St. Michael,	-	-	-	8	8
Whitechapel St. Mary Matfelon		6	8	8	8

# The Edwardian Inventories for the County of Surrey.

There are inventories for almost every parish in Surrey some of them being at the Public Record Office others in private hands They were published in 1869 by J. R. Daniel Tyssen and the following are the entries referring to the bells in the parishes within a short distance of London.

## Barnes, S. Mary.

Item in the Steple iiij belles.

Item iiij belles in the steple

Paide to John Hatfelde Carpenter dwellinge at Wannesworth for making a newe stoke for the myddell bell by Consent of the parishes  
vj s.

Paide to a bell founder of London for mending of the same bell by Consent

of the parische

iiij s ija

Paule to Hugh Lyngton of Warrnesworth  
 Somerthe for monowke for the same bell by  
 Consent of the parische ijs.

Also remayning in there charge [the  
 Churchwardens] to the Kynges use the  
 belles.

Battersea S. Mary.

Imprimis, four greate belles and one  
 litle bell in the steeple]

Item, four greate belles yn the steeple

Item, a litle belle yn the steeple

Also remayning \*\*\*\* foure belles in  
 the steeple and a pounce bell.

Beddington, S. Mary.

Item a pounce bell.

Item V belles in the steeple.

Also remaining \*\*\* V belles in the  
 steeple and a pounce.

Bermondsey, S. Mary Magdalen

Item iiij belles and a pounce bell

Also remaining \*\*\* iiij belles in  
 the steeple and a pounce bell.

Camberwell, S. Giles.

331

Item iiij belles in the steeple  
also remaining xxx three grete belles  
and a paunce bell.

Carshalton, All Saints

Item v great belles one processyon  
bell and one litle sacryng bell  
also remaining xxx fyve belles and  
a paunce bell.

Caterham,

Item in the Steyple ij belles and  
a tyll bell

Clapham, Holy Trinity

Item in the steeple ij smalle belles  
Item one handle bell  
Item a sacryng bell  
also remaining xxxij belles in the  
steeple and a handle bell

Croydon S. John

[a fragment, no mention of bells]  
also remaining xxxv fyve belles in  
the steeple and a paunce bell.

Dorking,

Item v belles in the steeple the best  
by estimacion xvic and the residue



under after that rate

Item a chyme

Item a cloche

Item a paunce bell.

Item iiij hand belles.

Kingston-upon-Thames

also remaining xxxv fyve great  
bells in the steeple a paunce bell and a  
chyme for the belles

Lambeth, S. Mary.

Item, a paunce bell

Item, v great belles in the steeple

also remaining xxxv fyve belles and  
a paunce bell.

Skaldon

also remaining xxx ij great belles  
and iiij hand belles

Merton

Item in the steeple iiij belles

also remaining xxx thre belles.

Mitcham, S. Peter and S. Paul

Item iiij<sup>or</sup> great belles

Item one pauncies bell

also remaining xxxv iiij belles in the  
steeple and a paunce bell.

Mord

Also remaining x x x three belles and a  
pounce bell.

Mothlake

Item a pounce bell

Item, in the steeple iiij belles

Item in the steeple iiij belles and a  
pounce bell.

Also remaining x x x three belles and  
a pounce bell.

Newington S. Mary

Item a pounce bell

Item in the steeple iiiij belles

Item that this yeare is the bellfounder  
for prussing ye. belle iijs. iiijd

Item paid for a new bawdrick and  
mending the olde xviij d

Item paid for ij bell ropes xviij d

Also remaynyng x x x iiiij belles and a  
pounce bell.

Quiney, S. Mary.

Item in the steeple v belles

Item v belles in the steeple

Also remaining x x x fyve belles in  
the steeple and a pounce bell

Richmond, S. Mary

Also remaining x x x three belles in the  
steeple and a pounce bell.

Rotherhithe S. Mary

Item ij belles in the steeple  
 sold. Item to Andrew Sayre of  
 London, worpe maker furoo belles wayng  
 iiij c iiij q: xxij ac xxxs the hundredth  
 weighte xij<sup>li</sup> x s.

The remane of all suche plate ornaments  
 belles as ys remayng within the said Church  
 Item twoo belles wayng by estymacion  
 iiij c di  
 also remaining xxx twoo belles in the  
 steeple.

Southwark, S. Olave

Item fyve greacie belles hangenge in  
 the steeple

Southwark, S. Saviour,

Item vj belles hangenge in the steeple  
 with a litill bell

Item the belles weer bought of Kinge  
 Henry the viij<sup>th</sup> for the said Church.

Hereafter followeth all such plate  
 and other things as doth remayne in the  
 said Church and in the Custody of Mr  
 Sergeanti Morrell and other his Companyones  
 nowe Church wardens and keepers of

The same

Item. vj belles of accorde and one  
small bell.

Which belles the parson bought of  
the late Kinge of France memory Kinge  
Henry the eight at the purchasinge of the  
hole church.

Spreatham, S. Leonard.

Item, in the steeple iiij belles

Item, iiij belles in ye. steeple.

also remaining three belles in the steeple

Sutton, S. Nicholas

Imprimis iiij belles

also remaining xxx iiij belles in the  
steeple and a paunce bell

Tooling, S. Nicholas

Item iiij small belles hanging in  
the steeple.

also remaining xxx iiij bells in the  
steeple.

Handsworth, All Saints

Item iiij belles in the steeple and a  
paunce bell

Item iiij belles in the steeple and a  
small bell called the paunce bell

also remaining xxx three bells in  
the steeple.

Wimbledon,

Item, a sauns bell  
 Item, iij belles in the steeple  
 Item iij belles in the steeple a paunce  
 bell a hand bell and a pakyng bell  
 also remaining \* \* \* three bells in  
 the steeple a paunce bell and a hande bell.

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It will be noticed that the extracts relating to most of the parishes are from two (and some from three) inventories. The last one is usually from the list of the goods handed back by the Commissioners to the Churchwardens, the formula being "also remaining in their charge to the Kinges use."

For each of the London Churches only one inventory exists drawn up and signed by the Churchwardens.

The Inventories for some Kent  
Towers in the London District.

Beckenham, S. George.

Item, iiij bells of bellmetall suited in  
the steeple where of one was broken.

Item, ij little peering bells of brass.

Bromley, S. Peter and S. Paul,

Item, iiij great bells suited in the steeple  
one parie bell and iiij lyste peering  
bells one hand bell.

Crayford, S. Paulinus

Item, iiij greaie bells of bellmetall hanging  
in the steeple there.

Deptford, S. Nicholas

Item, v great bells of bell metall suited  
hanging in the steeple there.

Item, j little bell called a Layri bell  
Item. on little bell sold.

Erith, S. John the Baptist

Item iiij bells suited of brass in the steeple  
and one little bell of brass.

Greenwich, S. Alphage

Item, a small Latten bell

Item, iiij bells the greatest measured  
from Cuyenne to Cuyon iiij foote vij  
inches di

Item the i<sup>st</sup> iiij foote iiij inches; the iiij<sup>th</sup>  
iiij foote j inch, the iiiij<sup>th</sup> ij foote xj inches

Item j saints bell of Brass ... and ij  
hand bells of Brass.

Hennington, S. Mary. (272)

Item, fyve bells in the steeple.

Lewisham, S. Mary.

Item, iiiij greaie bells of Brass putyd  
in the Steple

Item on pants bell of Brass called  
the morrowmas bell.

Item on hand bell & ij sacryng bells  
of Brass

Woodwich, S. Mary Magdalene.

Item, iiij bells of Brass mettell putid  
hanging in the Steple there.

Item j little Saints bell of Brass  
hanging in the saide steple.

*At.*

*The Churches  
in the  
City of London,*

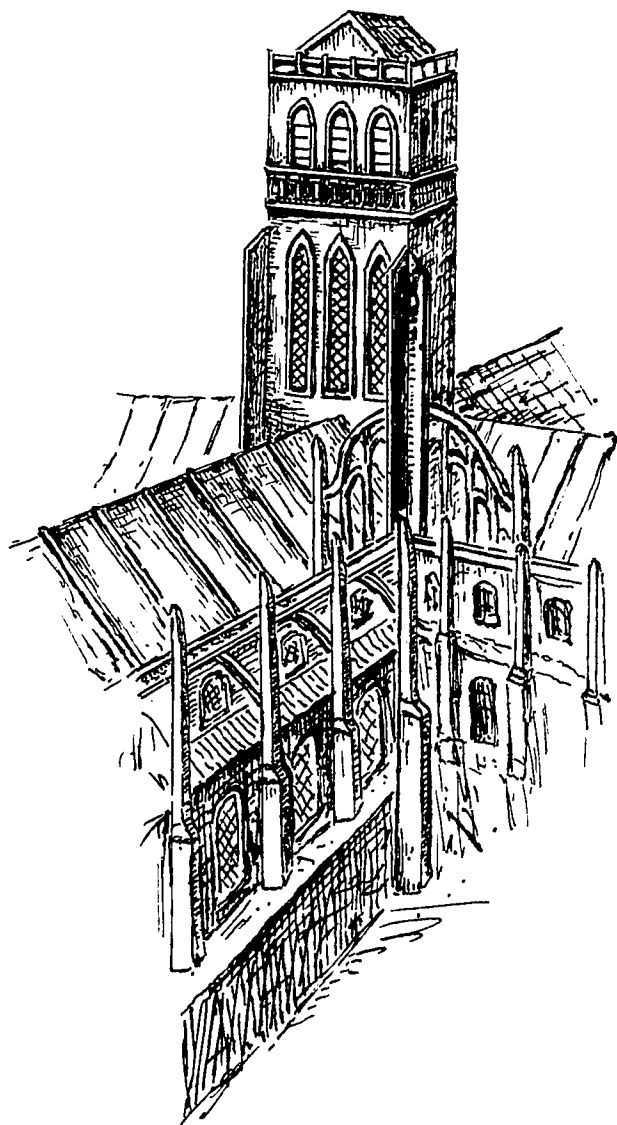
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## St Paul's Cathedral.

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Old St Paul's  
was the pride  
and glory of  
the City. What  
Londoners thought



of it we may see from some words of John  
Stow. — a Minister of such worthy stonage  
and costly building so pleasant, and  
so delectable it passeth all comparison  
not only of Ministers within this realm  
but elsewhere as sure as I canke hath

laught' us in other realms either  
Christian or heathen."

At the west end were five towers  
built for bells but they do not seem to  
have been used for that purpose. That  
on the north side was part of the adjoining  
Bishop's palace and the other was a prison  
where persons were confined for holding  
and teaching heretical doctrine. The  
bells were in the great central tower  
which dominated the City and which  
was surmounted by a lead covered  
wooden spire the whole 520 feet high.

In the "Inventories of the plate, jewels,  
Copes, vestments, Tunacles, Albes, and

other ornaments, appertayninge to  
 the Cathedrall Church of Saynt Pauls  
 in London, 1552" is the "Dim. In the  
 Spire, of bells in number fyve." (280)

On June 4<sup>th</sup> 1561 a great disaster  
 befel the church. The spire was struck  
 by lightning and set on fire and burnt  
 so furiously that within four hours it  
 was totally destroyed as well as the roof  
 of the church and the bells.

For five long howers the fire did burn

The roof and timbers strong,

The bells fell downe and we must mourne

The wind it was so strong.

It made the fier

To blaze the higher,

And doe the Church the greater wrong.

Lament I say

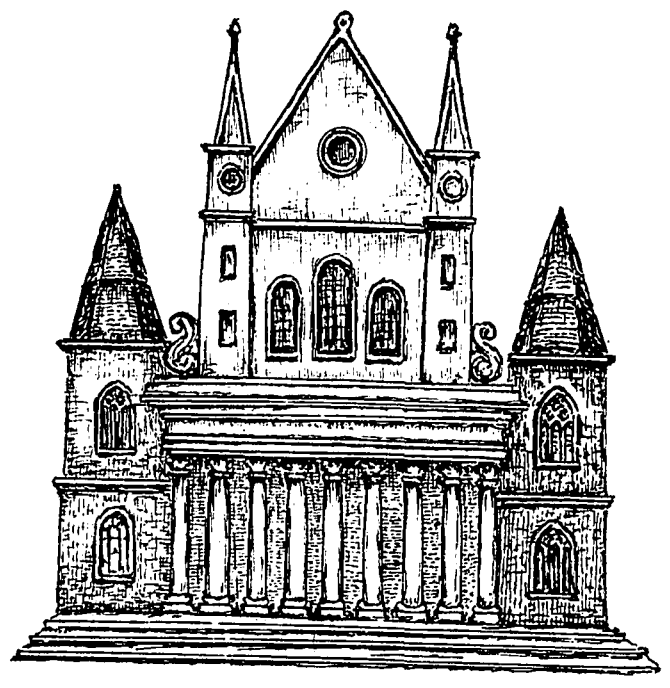
Both night and day

Like London's spire did cause the same. (213)

Speedy steps were taken to repair  
 the damage. The queen gave a thousand  
 gold marks, and a warrant for a  
 thousand loads of timber to be taken  
 out of her woods and elsewhere. The  
 citizens gave a great benevolence and  
 after that three-fiftieths to be speedily  
 paid. The clergy of the Province of  
 Canterbury made a grant of a fortieth  
 part of their benefices, and the clergy  
 of the London diocese a thirtieth  
 part. By April 1566 the church  
 was completely re-roofed but concerning  
 the steeple divers models were devised  
 and made, but little else was done  
 through whose default, says Stow,  
 God knoweth. It was said that

money appointed for the new building  
was collected.

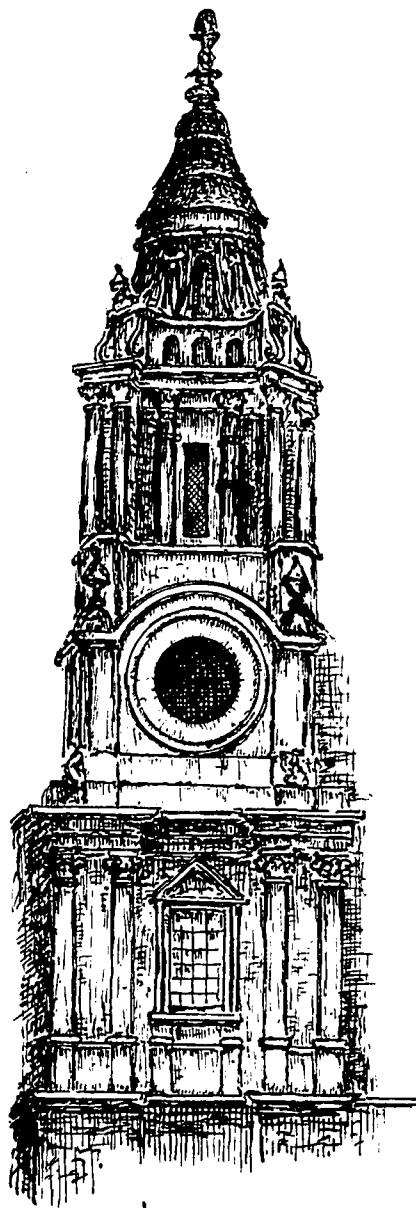
Nothing further  
was done in  
Elizabeth's time  
but in the  
eighteenth year  
of James I, the  
king attended



a special service and afterwards a  
consultation was held as to what could  
be done. Money and material were  
collected but again interest flagged  
and it was not until Laud became  
Bishop of London that any real attempt  
at restoration was made. In 1633

work was begun. The intention was to take the steeple wholly down and rebuild the piers from the ground and to crown the whole with a new spire. A portico in the classic style designed by Inigo Jones was erected at the west end at the cost of the king Charles I. Such an addition may seem to have been incongruous but as the cathedral was already a mixture of styles it may have been quite effective. We hear nothing of any bells being supplied to replace those destroyed in 1561, and before the work of restoration could be completed everything was stopped by the political troubles and

the Civil war. The  
 puritans who succeeded  
 to power were  
 much more likely  
 to pull Cathedrals  
 down than to  
 repair them and  
 during the time of  
 the Commonwealth  
 the nave of St. Pauls  
 was put to base uses.



With the Restoration of 1660 came back  
 again the services of the Church of England  
 and six years later the great fire  
 left the Cathedral roofless and ruined.  
 Any hopes of repairing it were given

up, not in the existing Conditions  
 would such a thing have been a success  
 and fortunately there was at hand a  
 man of genius to design a new Church  
 entirely different from the old both in  
 style and in spirit and yet equally  
 an expression of the soul of the English  
 Church and the English people. The  
 first stone of the new building was laid  
 on June 21 1675 and                      years  
 later it was completed.

At the west end, there provided two  
 bell towers capable of carrying any  
 weight of metal and in 1698 the  
 Commissioners for building and adorning  
 the Cathedral bought the bells which



Had been taken down from  
the destroyed bell tower at Westminster  
Philip Nightman cast a large bell  
and one or two smaller ones, but the  
large one was a failure and in 1709  
a new one was supplied by Richard  
Thelph. It was cast of new metal and  
was delivered to the Cathedral before  
the other was taken away. It too  
was not a success, and seven years  
later was recast by Thelph into the  
present bell which weighs five tons  
and four hundred weights. It hangs  
in the south west tower and is used  
as the clock bell and also is tolled  
on the death of the sovereign, the

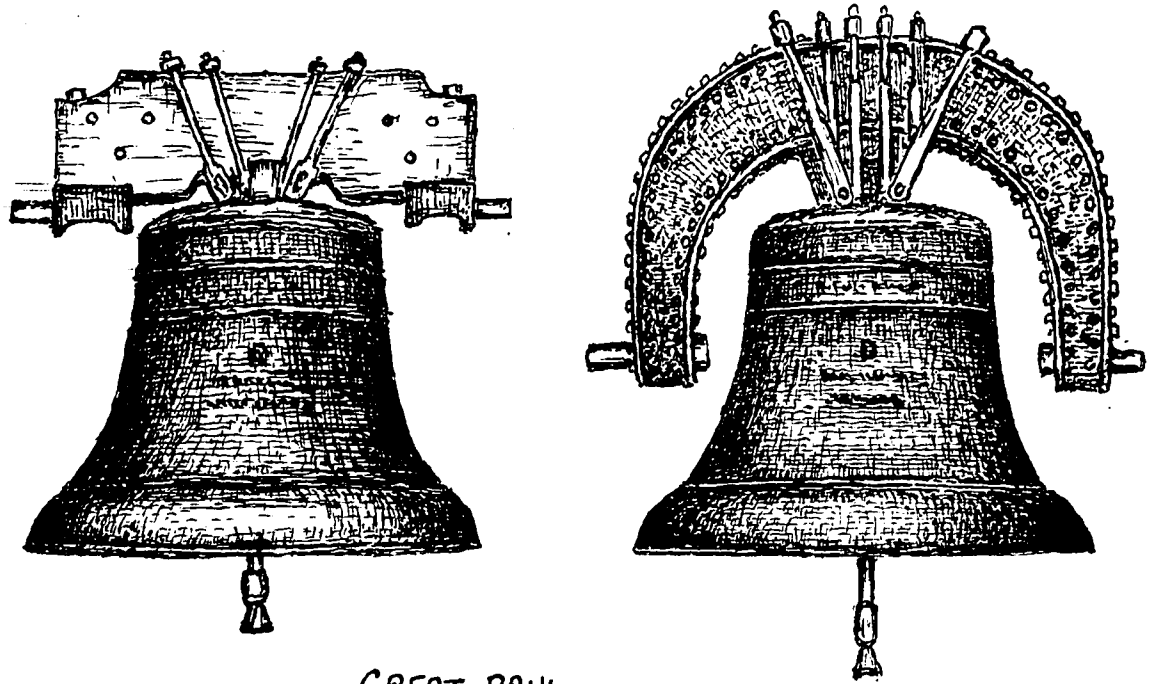
Archbishop of Canterbury, the  
Bishop of London and the Lord Mayor.

The two quarter jackets were cast  
by Phelps in 1707 and the service bell  
which hangs in the north west tower  
by Philip Hightman in 1700.

During the eighteenth Century no  
attempt was made to provide the  
Cathedral with a ringing peal, but  
in 1878 the present ring of twelve with  
a tenor of 62 Cwt was cast and hung  
by Taylors of Loughborough. (807)  
They were the gift of the City Corporation, seven  
of the City Companies and the Baroness  
Burdett Coutts. They were opened on  
November 1st 1878 by a band of College

youths and on the 10<sup>th</sup> of December  
 1881 thirteen members of the same society  
 rang the first peal on them consisting  
 of 5014 changes of Stedman's Cinques  
 in 4 hours and 17 minutes. Composed  
 by H. W. Haley and conducted by James  
 Pettit. The first peal of Maccinus was  
 rung in 1896 and the first peal of  
 Cambridge Surprise Maccinus in 1925.  
 Great Paul the Bourdon bell which  
 hangs in the south west tower and  
 weighs 16 tons 14½ cwt. was cast by  
 Taylors in 1881. It is inscribed -

VAE MIHI SI NON EVANGELISAYERO



GREAT PAUL,  
WITH ITS ORIGINAL AND PRESENT HANGINGS.

The builders of the early cathedrals and abbey churches knew very little about engineering and very often the towers they erected collapsed. It is probably partly for that reason that they sometimes built detached bell towers to carry the bells instead of hanging them in the central steeple with its lofty piers and

arches. It was so at Salisbury  
 and Norwich and Chichester all of which  
 had fall stone spires. It was so at  
 S. Edmundsbury and Evesham and  
 Westminster. <sup>(647)</sup> To the north east of S. Pauls  
 stood a great and high clockward or  
 bell house surmounted by a lead covered  
 spire with an image of S. Paul on the top.  
 This part of the churchyard in older  
 times was claimed by the citizens as  
 the place of their assembly where they  
 held their folkmoles and in the tower  
 was their common bell. In the Public  
 Record office is a manuscript written  
 about the time of Henry VIII entitled  
 a Brief Declon or View taken by

Estimation of the Steple adjoining  
 upon Pauls Churchyard within the  
 City of London, Commonly Called Jesus  
 Steple, <sup>(281)</sup> and in it the number of bells  
 is given as four. How says that they  
 were the greatest he had ever heard  
 and that they were hung in a most  
 strong frame of timber. The tower and  
 bells at that time belonged to the Jesus  
 Chapel. This was a College or guild  
 held in the Crypt of the Cathedral or  
 Crowdes as it was called. The Dean  
 was the rector and in the course of time  
 it became very wealthy. It was  
 suppressed along with the other Colleges  
 and guilds in the reign of Edward VI

but before that it lost its tower  
and bells. Henry VIII gave them to  
Sir Miles Partridge and he had  
the bells broken up in the steeple and  
the tower pulled down. The stake  
was that he staked one hundred pounds  
against the tower and bells on the cast  
of the dice and so won them of the king;  
but the writers point out with some  
satisfaction that eventually he came  
to a bad end. "He brought the bells  
to ring in his pocket," says Thomas Fuller  
"but the ropes afterwards caught about  
his neck and for some offence he was  
hanged in the days of King Edward  
the Sixth." (274)

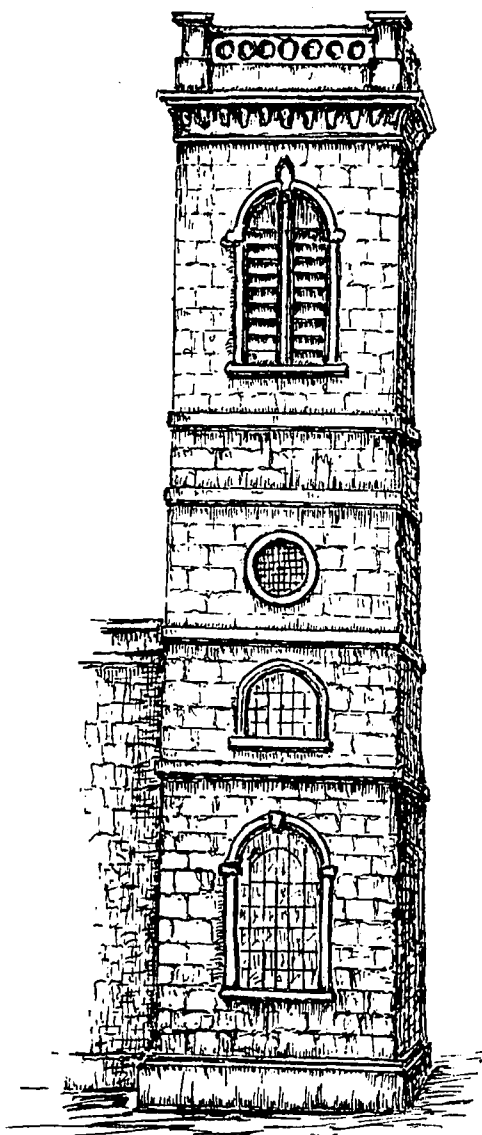
When the Jesus Chapel was finally  
 suppressed the "vaull" called the Crowdes  
 under the Cathedral was leased by  
 the Dean and Chapter to the Churchwardens  
 of S. Faiths to be their parish church  
 and so it continued until the fire of  
 1666. (275)



All Hallows,  
the Great.

---

This church stood on the south side of Upper Thames Street, at the corner of All Hallows Lane. It was formerly called All Hallows, the Shore (to distinguish it from All Hallows the Less which was in the same street), and sometimes All Hallows ad foerum, in the Ropery, because it was near Hay Wharf and ropes were made and sold in the



district. The Edwardian inventories have "item v greatic bells and a paunce bell. Item more a clock bell and a litill bell for the Jack and the clock." How says that it was a fair church with a large cloister but foully defaced and ruinated. Much cost was bestowed on the steeple at the proper charge and cost of the parishioners in the years 1627-1629, and later in the Century Miles Graye of Colchester supplied a bell but whether it was to replace a broken one or to increase the ring to six I cannot say

(285)

The building was burnt in the fire and rebuilt by Wren but architecturally was not remarkable

though it had good wood carving including a chancel screen now at St. Margaret's Lothbury. Two bells were hung in the tower the larger cast by John Hodson at St. Mary Gray in 1670 and the priest's bell by Philip Hathwell in 1736. Nothing else is known about this founder. In the vestibule at the west end of the church was a monument to Sir John Task, Alderman of Wallbrook, and a member of the Society of College Youths who died in 1735.

The tower was pulled down in 1876 and the church in 1892.

All Hallows the Less was a small

parish church which stood in Upper Thames Street and is said to have been built by Sir John Poulney mayor in the year

The steeple and choir were built over an arched gateway leading to a great mansion called Cold Harbour

and the body of the church over vaults, hence it was sometimes called All

Hallows on the Cellars. At the time of

Edward VI there were "iiij Bells & a rance bell in ye steeple." (286) The church

was destroyed in the great fire and was not rebuilt.

All Hallows, Barking. Saint

Erkenwald the fourth Bishop of London founded a monastery for women at Barking in Essex and appointed his sister the first abbess.

He endowed it with fifteen acres of land to the west of the Tower of London and there a church was

built in 675 which was served by a priest from the abbey and so

got the name of All Hallows, Barking.

It was rebuilt and altered several times and most of the present

building belongs to the Perpendicular style of Gothic architecture. On

January 24<sup>th</sup> 1649 a man in the

neighbourhood had twenty seven  
barrels of gunpowder in his shop  
which caught fire and blew up  
causing great loss of life and  
damage to the surrounding property.  
The glass in the Church was shattered  
and the tower so damaged that  
it was considered unsafe but for  
sometime nothing was done. At a  
vestry meeting held on May 12<sup>th</sup>  
1657 the Churchwardens for the  
second time appealed to the vestry  
on account of the dangerous  
condition of the tower and the  
subject was again deferred for  
further consideration. On April 17<sup>th</sup>

1658 the Churchwarden brought before the Vestry drafts and plans for a new tower as well as a plan for repairing the old one, with a statement of the cost.

After much debate, the Vestry selected the draft from Samuel Tugue, a bricklayer, and resolved that the work should forthwith be put in hand. The old steeple was ordered to be pulled down, and the new tower to be built at the west end of the nave instead of the west end of the south aisle. The rebuilding seems to have given trouble from want of means and the difficulty of raising funds, and at a Vestry held on July 12<sup>th</sup> 1659 the Churchwardens were authorised to mortgage certain estates and so get sufficient

money to go on with. The whole sum collected was £ 730. 16. 3 made up as follows.

Parish Chest balance in hand,	279. 15. 0
Collected among inhabitants,	201. 1. 3
Mortgaged property,	250. 0. 0
	<u>£ 730. 16. 3</u>

Among the subscribers were Sir Jonathan Keale who gave £ 20; the Drapers Company £ 5.; the Vestry of St. Claves £ 2. 13. 9; the Vestry of St. Botolphs Aldgate, £ 2. 12. 6; and Holy Trinity Minories £ 6. 7. 0. The expenditure included -

Bricklayer,	417. 0. 0
New bells and frame } including saints bells,	105. 0. 0
Carpenter,	61. 10. 0
Clock,	20. 0. 0.

The new tower was of brick, and from the design submitted by the bricklayer. and it looks like it, for it is a plain



not to say ugly building, but these were the days of the Commonwealth when art was somewhat under a cloud.

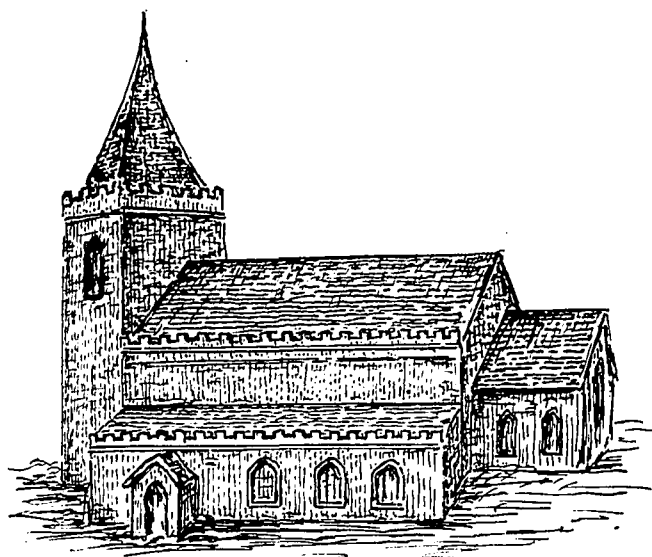
There were five bells in the old tower and these were replaced in the new with the addition of a sixth. Who the founder was we do not know.

All Hallows escaped the fire of 1666 but very narrowly. "I lay down in the office again", wrote Samuel Pepys, "being mightily weary and sore in my feet with going till I was hardly able to stand. About two in the morning my wife calls me up, and tells me of new cries of fire it being come to Barking Church which is at the

bottom of our lane. I up; and finding it so resolved presently to take her away, and did, and took my gold, which was about 2350£. \* \* \* Home, and whereas I expected to have seen our house on fire, it being now about seven o'clock, it was not. \* \* \* I find by blowing up of houses and the great help given by the workmen out of the King's yards sent up by Sir. W. Pen, there is a good stop given to it, as well at Marke-Lane end as ours; it having only burned the dyale of Parking Church, and part of the porch and was there quenched." (287)

Rings of six do not figure much

in ringing  
records, and  
we have no  
account of any  
performance  
at All Hallows



A.D. 1597.

during the seventeenth and eighteenth  
Centuries except that the Rambling  
Ringers went there on December 27, 1733,  
and rang two 720's - one of Treble Bob,  
the other Plain. But the names of two  
men fairly well known in the history  
of ringing occur in connection with  
the church. By his last will dated  
1672 Michael Darby left £50 <sup>to</sup> the  
parish to buy three gowns every

ALL HALLOWS,  
BARKING.



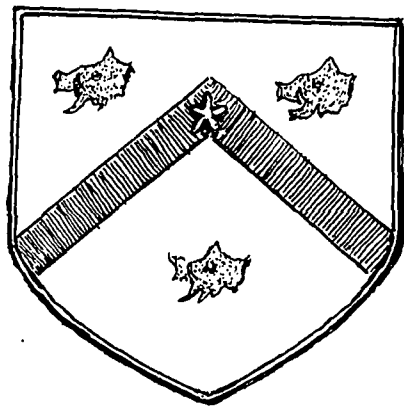
A.D. 1819.

Christmas for  
ever for three poor men or women. There  
is nothing to identify him absolutely  
with the bell founder but the dates agree. (288)

There still remains in the church an  
elaborate wrought iron sword rest which  
recalls the connection of Kingsby Bethel  
with the parish. (513) Bethel joined the  
Society of College Youths in He was

sheriff of London in 17 and  
 Lord Mayor in 1756 On October 23 1755  
 the vestry ordered that "it be left to  
 the churchwardens to allow the Corporation  
 pew in the church for the reception of  
 Henry Bethell, Esq. Lord Mayor elect,  
 in the same manner as it was done  
 in the mayoralty of Sir John Evelyn, and  
 to provide a handsome sword iron  
 with proper arms and decorations." (289)

In 1813 the church  
 was restored at a  
 cost of £5,313,



raised by a voluntary  
 loan, and a new ring of eight bells  
 with a tenor of 19 cwt. was supplied

369

by Thomas Mears of Whitechapel  
at a cost of £370 exclusive of the old  
metal. The first peal on the bells was  
one of Grandiose Triples by the Junior  
Society of Cumberland Youths, rung on  
March 23<sup>rd</sup> 1814. The first peal of  
Major was by the College Youths on  
May 22 1815 and was composed and  
conducted by the younger George Gross  
who was temporarily at variance with  
the Cumberland Youths.

370a

# Peal Boards at All Hallows Parking

(652)

JUNIOR SOCIETY OF CUMBERLAND YOUTHS. On Monday, March 23 1814 the above Society rang in this Steeple the whole Complete Peal of GRANDSIRE TRIPPLES containing 5040 Changes, in 3 Hours 8 Minutes being the first Peal ever rung on these bells. Performed by

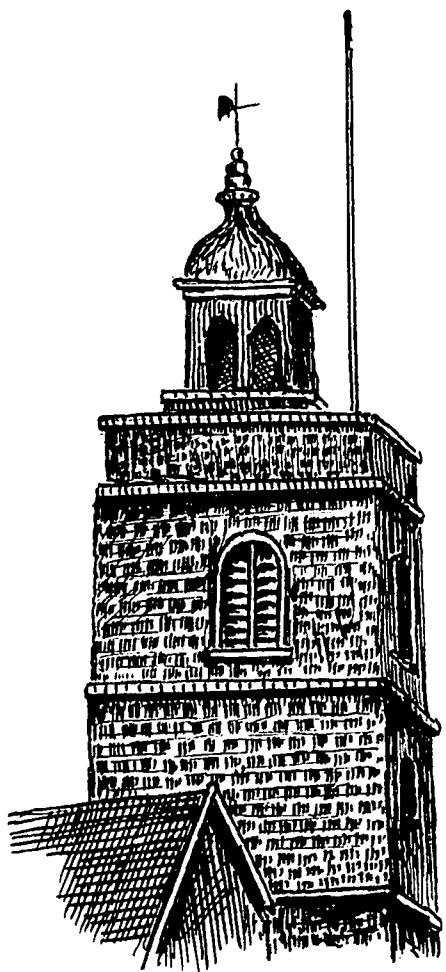
JOHN MEAD	1	JOSEPH LADLEY	5
EDWARD CHAMBERS	2.	Wm. WILLIAMS	6.
JAMES POLLEY	3	JNO. NOONAN	7.
CHARLES BRIGHT	4	JNO. HOWE	} Tenor.
		RICHARD MALPERS	

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On Trinity Monday, May 22<sup>nd</sup> 1815, was rung in this Steeple by eight members of the SOCIETY of COLLEGE YOUTHS, a true and Complete Peal consisting of 5024 Oxford Treble Bob in 3 Hours 13 minutes being the first peal in that intricate method on these bells. Performed by

GEORGE CROSS	1	WILLM MAKEE	5.
WILLM KIRKE	2.	JOHN COOPER	6.
JOHN BOULTON	3	THOS. PLOWMAN	7.
THOS. MICHAEL	4	EDW <sup>d</sup> BARTELL Jun.	Tenor

Composed and Called by Mr. G GROSS.



THE STEEPLE of brick belonging to this Church was erected from the foundations and a Sixth Bell added, and the Church new laid with ten inch Tyles, and Beautified at the Cost of the Parish, and some others that gave voluntarily to it, as will appear in the Register book of the said Parish, in the Year of our Lord, 1659.

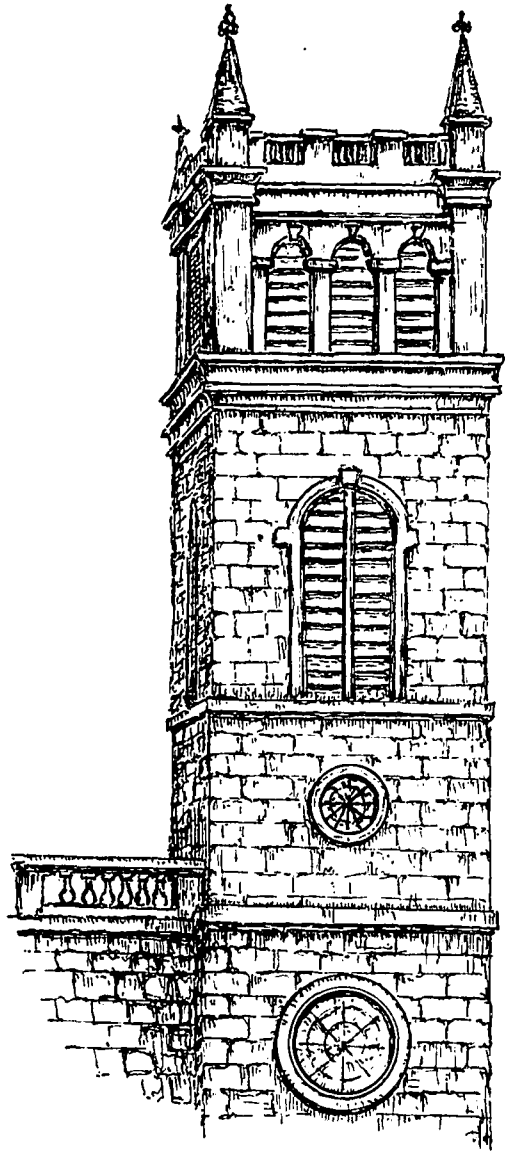




All Hallows,  
Bread Street.

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All Hallows stood  
at the corner of  
Halling Street,  
and in Stows  
time was a  
"proper church  
with several monuments to prominent  
citizens. It had a fair spire of stone  
which in 1559 was struck by lightning  
about nine or ten feet from the top and a  
dislodged stone struck and killed a dog

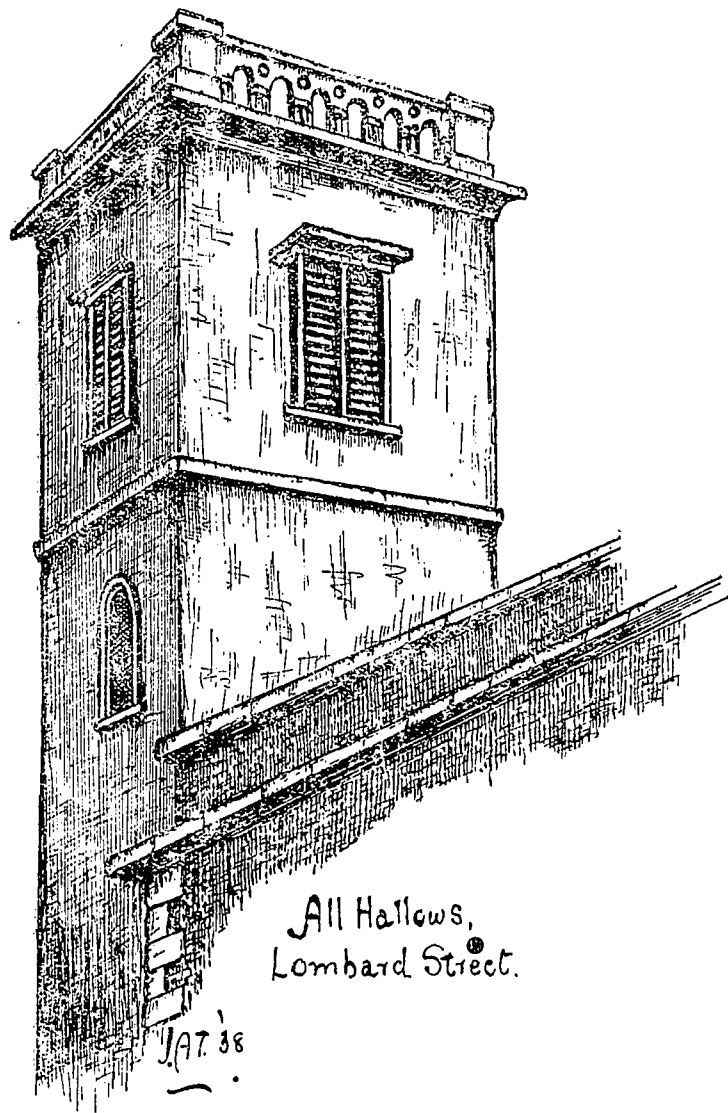


and overthrew a man who was playing with the dog. The spire was but little damaged but shortly afterwards was taken down to save the cost of repairing. " In the 23<sup>rd</sup> of Henry VIII the 17<sup>th</sup> of August, says How, "two priests of this church fell at variance, that one drew blood of the other. Wherefore the said church was suspended, and no service said or sung therein for the space of one month after. The priests were committed to prison, and on the 15<sup>th</sup> of October being enjoined penance went before a general procession, bare-headed, bare-footed and bare-legged with beads and books in their hands

from Pauls, through Cheap, Cornhill  
 &c." At the time of Edward VI. there  
 was "A Chymne of v small belles above  
 in the vestrie, iiij belles in the stepell  
 and j saunce bell, and a clock  
 striking uppon one of the belles" <sup>(290)</sup> The  
 four ringing bells may have been  
 added to in subsequent years, and  
 among the benefactors to the parish  
 Simon Hood, Citizen and merchant  
 Taylor left a rent charge of four  
 pounds per annum out of which  
 six shillings and eight pence was  
 to be paid for ringing the bells on the  
 5<sup>th</sup> of November, the same amount for  
 ringing on the 18<sup>th</sup> of November and

£1 for a sermon and ringing the bells on the 25<sup>th</sup> of July in memory of the defeat of the Spanish Armada. (291)

The church was destroyed in the fire of 1666 and was rebuilt by Wren in 1684 at a cost of £3,348, exclusive of fittings. The steeple was finished in 1697 and in it two bells were hung. The building was pulled down in 1879 and the bells removed to a new church of St. Hallows, East India Dock Road, which was built in its stead.



All Hallows,  
Lombard Street.

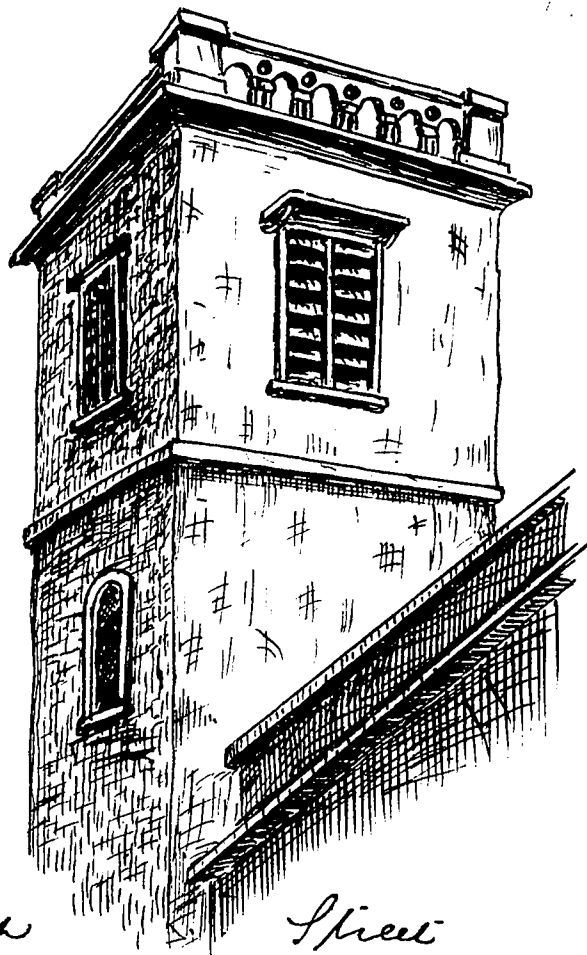
J. A. T. '38

377

All Hallows,  
Gracechurch,  
Lombard Street.

---

This Church which got  
its name from the  
herb market, which  
was held in what  
is now called Gracechurch



Street

was rebuilt in the early part of the 16.<sup>th</sup>  
Century, the steeple being finished in 1544.  
The "fair stone porch" was brought from  
the lately dissolved priory of St. John of  
Jerusalem, near Smithfield, as well as the  
frame in which the bells hung. One Warner  
a draper of the parish bought the priory bells  
intending to give them to All Hallows,

but he died before the transaction could be completed, and his son and heir refused to carry out his father's intentions "and so", says Llew, "the fair steeple hath but one bell, as the years were wont to use." In the Edwardian inventory the number is given as "ij in the steeple", <sup>(292)</sup> one of them probably being a sanctus bell.

The Church was much damaged in the great fire and was rebuilt by Owen in 1686-1694 at a cost of £8,058-15-6. Two bells, a large and a small, were placed in the tower and no effort was made by the parish to obtain a ringing peal; but in 1876 when the neighbouring church of St. Dionis was pulled down the ring of ten which hung in that steeple was

379

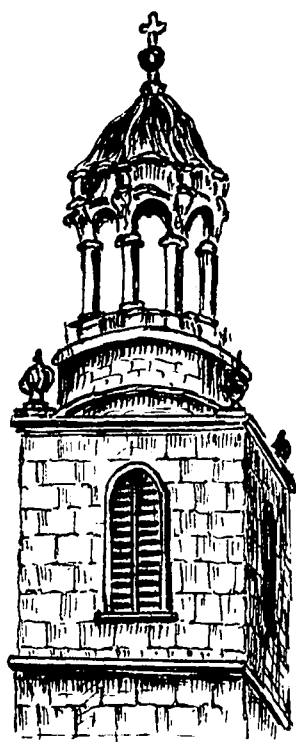
removed to All Hallows. The order  
in Council provided that the five bells  
should go to the new church of St. Dionis  
which was being built at Parsons Green  
Fulham but the Churchwardens of All  
Hallows disregarded the order and disposed  
of them to St. Paul's Southwark. The  
authorities of St. Dionis appealed to the  
Ecclesiastical Commissioners as the legal  
owners of the property of the demolished church  
offering to give £50 as an act of grace if  
they could have the bells, but the Commissioners  
disclaimed all responsibility in the matter  
as they had belonged to All Hallows.  
Eventually they gave to St. Dionis a bell  
which had formerly been at St. Michaels  
Bassishaw and the vicar and wardens  
of the former church renounced all claims



All Hallows stands on a site where land is as valuable as almost anywhere in the world and several efforts have been made to sell it and use the money for building churches elsewhere. These efforts have always been defeated until at the present time serious structural defects occurred in the building and the east wall had to be taken down for safety. It has therefore been decided to pull the church down and a new home will have to be found for the ten bells from St. Dionis Backchurch. (297)

All Hallows, Honey Lane.

All Hallows was a small church which stood in a narrow street to the north of Cheapside. It contained  
 " says How nothing worth the noting  
 but there were "iiij Bells in the steeple  
 and a paunce Bell" (293) The church was  
 destroyed in the fire of 1666 and was  
 not rebuilt, the parish being united  
 to S. Mary-le-Bow.



## All Hallows, London Wall,

This church was rebuilt in 1765-1767 on the site of an older building. In the early days of the 18<sup>th</sup> century the tower contained a ring of five bells which seems to have disappeared at the time of rebuilding, and at present there are but two. The north wall and the vestry stand on the base of the old Roman city wall.

The Edwardian Inventory.

383

Hereafter followeth a true and playne  
Declaration made the                      Day of July in  
the Lxxxviiij yere of the Rayne of our most  
Dread Sovaryne Lord Edward the Synce  
of god, kynge of England, France  
and Ireland Defendor of the faith and  
of the Church of England and also of Ireland  
in earth the supreme head, by John Roysse  
and Robert Campe                      wardens of the goods  
workes and ornaments of the prysh Church  
of allhallows in the wall of London according  
to y<sup>e</sup> first form and                      delivered to  
them by the kynges majesties xcompysoners  
at Guildhall of London                      That is to say  
Thomas Whytebroke and Richard Layton.

Item. iiij Large Bells and one 293  
small bell in the steeple of the said Church.

All Hallows,  
 Spaining or Spaine Church.

---

This church stood  
 on the south side of  
 Star Alley near Mark  
 Lane, and was one



of those that escaped  
 the Fire, but it got into a very dilapidated  
 condition, and in 1669 it suddenly collapsed  
 the immediate cause being apparently the  
 digging a grave near the foundations.

Hew mentions it as an example of the  
 wanton destruction of monuments which  
 took place in the reign of Edward VI. There  
 had been divers fair monuments of the

dead but only one remained. All the  
 rest were pulled down and swept out of  
 the church. The name of John Costin, quiller,  
 a great benefactor who died in 1244 remained  
 painted in the roof. "If it had been set in  
 brass it would have been fetched down."  
 "The churchwardens were forced to make a  
 large charge, 12s. for brooms, besides  
 carriage away of stones and brass at their  
 own charges." At the beginning of the 18<sup>th</sup>  
 century there was a ring of six bells (tenors  
 16 cwt) and a saint's bell. Five of the bells  
 came from the Whitechapel Foundry having  
 been cast by James Bartlet in 1683. An  
 earlier bell had been supplied from the  
 same foundry by Joseph Carter who was  
 founding between 1606 and 1610. The  
 sixth was a Flemish bell dated 1458 which  
 was inscribed as follows — MARTINE ES MINEN

GHEMAECT INT JAER M CCC LVII.

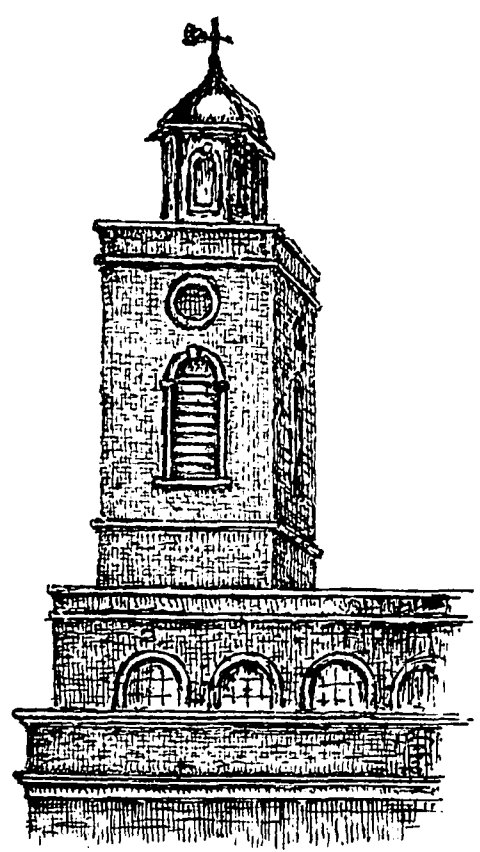
(396) (826)

The Rambling Ringers rang here a 720 9 Plain Bob on March 1st. 1734 but Laughton makes no comment on the quality of the bells or the way in which they went.

In the churchwardens accounts are the following items :-

- |       |  |             |
|-------|--|-------------|
| 1492. | Item pay <sup>d</sup> for a tyne to the<br>pandic bell   | 1d.         |
| 1509. | Res <sup>d</sup> for ye ryngringe of oure<br>bells at ye yronmongers masse.                                    | xij d.      |
| 1581. | Paide November 17 for ij legges<br>of molton and breadd and<br>drinke for the Ringers their<br>Dyner the Somma | 00. 02. 00. |
| 1587. | Pa to the Ringers for Joye the<br>traytors were taken  | 00. 00. 06. |
| 1556. | Item. the 1x day of Octob <sup>r</sup> for<br>ye knell of ye grete bell for<br>James grentken and for felle    | vij s.      |
| 158   | Pa to the ringers when the Queene<br>of Scots was proclaymed traytor   | 00. 00. 08. |

1587. Id to y<sup>e</sup> ringers  
the 9 of February for  
Joye of y<sup>e</sup> execution  
of Quene of Scotts oo.oi.oo.



A.D. 1700.

The Church was finally  
pulled down in  
1870 with the exception  
of the tower which  
dates from the fifteenth

Century. The Flemish bell is preserved in  
the Grocers Hall, the others were recast  
into a ring of six with a tenor of 9 cwt  
for St. Pauls Homerton They are inscribed

- 1, 2, 4, 5. CAST 1683 RECAST 1890.
- 3. CAST 1890.

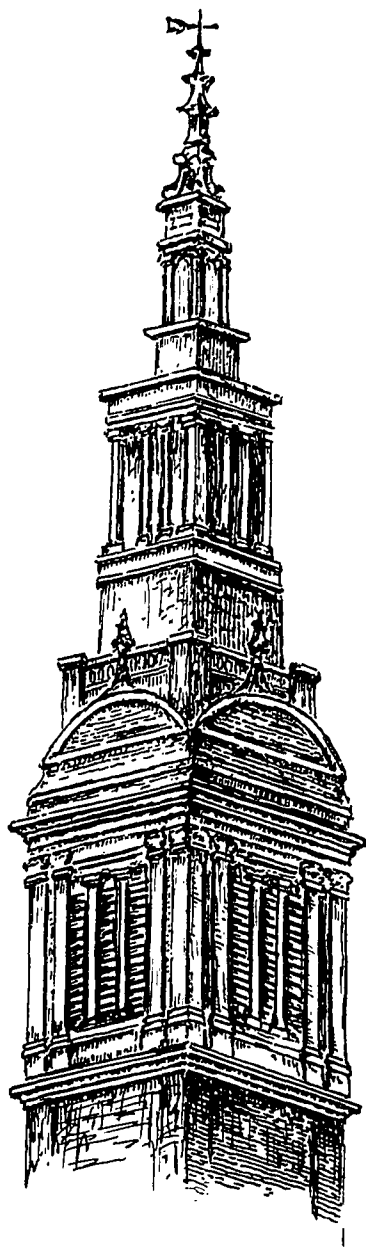
Tenor. THESE BELLS ORIGINALLY IN THE CHURCH OF  
ALL HALLOYS STAINING WERE RECAST IN 1890 AND  
HUNG HERE BY THE GROCERS COMPANY MEARS AND  
STAINBANK WHITECHAPEL FOUNDRY LONDON.



Christ Church  
Newgate Street.

---

On the north side  
of Newgate Street  
stood the great  
church of the  
Grey Friars.  
Begun in 1306  
by Matilda, wife  
of Edward I who gave two thousand marks  
in her lifetime and one hundred marks  
by her will it was completed in twenty-seven  
years by the gifts of many persons, and  
was a noble building, 300 feet long,  
89 feet wide and 64 feet high to the



groined roof. It contained a fine library founded by the liberality of Richard Whittington and others. The church was consecrated in 1325, and two hundred years later in 1538 the Priory was suppressed by Henry VIII the ornaments and goods being taken for the king's use. For a while it was shut up and used as a warehouse for goods captured by war from the French, and then on January 3<sup>rd</sup> 1546 the Bishop of Rochester, preaching at Paul's Cross announced the gift of it to the City. The two parish churches of St. Nicholas in the Shambles and St. Ewines in Newgate were to be pulled down, and a united parish formed with the Grey Friars' Church as the parish church. The

gift included the hospital of St.  
 Bartholomew, in West Smithfield with its  
 Church, bells, lead, and ornaments, and  
 all the messuages, pincements and appurtenances.  
 The Grey Friars' house was repaired as a  
 home for poor fatherless children, and  
 on the 9<sup>th</sup> of November the children were  
 taken into the same to the number of  
 almost four hundred. "On Christmas  
 Day in the afternoon while the mayor and  
 aldermen rode to Pauls the children  
 of Christ's Hospital stood from Laurence  
 Lane end in Chepe towards Pauls all in  
 a livery of russete Cotton, three hundred  
 and forty in number, and in Easter  
 week they were in blue at the Spital  
 and so have continued ever since." (294)

Christ Church was destroyed in  
the great fire and rebuilt by Sir Christopher  
Wren in 1677-91 at a cost of £11,778-9-6.

It is a good example of the great architect's  
work, and is a spacious building although  
it occupies the site of only the six eastern  
bays of the older church. The pinter which  
was finished in 1704 is one of the Landscapes  
and most striking in London, but it  
suffers at present from the loss of the vases  
which formerly decorated each of the upper  
storeys. It contains two bells. (655)

393

Holy Trinity Priory, or Christ Church  
Aldgate, was founded in 1108 by Matilda  
the wife of Henry 1. on the advice of St.  
Anselm the Archbishop of Canterbury. In  
course of time it became the richest priory  
in all London and the multitude of brethren  
praising God day and night therein, in  
short time so increased that all the city  
was delighted in the beholding of them. In  
the year 1115 certain burghesses of London, the  
progeny of noble English knights coming  
together into the chapter house, gave to the  
same church and canons serving God therein  
all the lands and tithes called in English  
Knights Guild, which ~~lyeth~~ lieth to the  
wall of the city without Aldgate, and  
stretcheth to the river of Thames, taking  
upon themselves the brotherhood and participation

of the benefits of that house by the hands of Prior Norman. And the letters to confirm their grants, they offered upon the altar there, the charters of Edward, together with the other charters they had thereof, and afterwards they did put the aforesaid prior in prison thereof by the Church of St. Botolph's which is built thereon, and is part of that Land." In virtue of the possession of this Land, the prior ranked as one of the aldermen of the City, he sat in Court, and rode with the mayor and his brethren the aldermen as one of them in scarlet or other livery as they used. (295)

In 1312 in the reign of Edward II, Richard de Wynterishe, a potter and citizen of London cast bells for Holy Trinity Church. He appeared before the City Chamberlain at the Guildhall and entered into a bond

to perform the work in a proper manner.  
 The Prior undertook to do his part, and  
 finally after Alan de Middleton the sacrist  
 had testified that Richard had fulfilled  
 his contract the recognizance was cancelled.  
 The following is a translation of the Latin  
 entry in the Corporation Letter Book:—

Richard de Wymlsbeche, potter and citizen  
 of London, came here [to the chamber  
 of the Guildhall] on the Friday next after  
 the Feast of S. Mark the Evangelist [25  
 April] in the fifth year of the reign of  
 King Edward, son of King Edward, and  
 acknowledged that he was bound to Sir  
 Ralph, Prior of the Holy Trinity and  
 the Convent of that place to make one  
 bell, good entire and well sounding  
 and as nearly in tune to the utmost of  
 his power with the greater bell of the

Church aforesaid. And the said bell was to weigh 2820 pounds of good and befitting metal every hundred weights thereof containing 112 pounds, the same to be ready by the Feast known as St. Peters Chains [1 August] next ensuing without any further delay. And should he not do so then he agreed etc. as proved by his recognizance.

The said Prior also agrees to redeliver unto the said Richard the great bell which he had formerly made for the use of him and his Convent, and that without delay so soon as the said Richard should commence founding the bell aforesaid upon view thereof of the said Lord Prior or such of his people as he should appoint to be present thereat.

Afterwards Alan de Middlestone, Canon



306

and Sacrist of the said house, came and acknowledged that the said Richard had fully satisfied them as to the work aforesaid, and therefore his recognizance was cancelled. <sup>(278)</sup> In 1531 Henry VIII minding to reward Sir Thomas Audley, speaker in the Parliament against Cardinal Wolsey, sent for the prior commended him for his hospitality, and promised him other preferment, "which promise purely he performed." In return the prior surrendered the church and all the appertenance which were granted to Audley, who shortly afterwards became Lord Chancellor. Sir Thomas offered the church with a ring of nine bells well tuned to the parishioners of St. Katherine, Cree church, which adjoined the Priory, in return for their small parish

397

Church which he intended to pull down  
but the parishioners, "having doubts in their  
heads of after claps", refused the offer. The  
Trinity Church was then offered to anyone  
who would pull it down and carry  
away the material, but none would  
accept the offer and in the end Studley was  
fain to be at more charges than he could  
make of selling the stones, etc. All the  
buildings then made about the City, says  
How were of brick and timber and no  
one wanted stone. At that time any  
man in the City might have a cart load  
of hard stone brought to his door for  
six pence or sevenpence with the carriage.

The four larger bells including no  
doubt that cast by Richard de Wymbrothe

were sold to Stepney parish and  
probably some of their metal is still in  
that tower though they have been  
recast. <sup>(296)</sup> The five lesser bells went to  
St Stephen's, Coleman Street, where they  
were destroyed in the fire of 1666.

Holy Trinity the Less, Knightbride

Street in Queenhithe Ward was a small and ancient parish church which at the time of King Edward VI had "iiiiij bells, and one pounce bell." <sup>(297)</sup> By the end of the sixteenth Century it had become very much decayed and in danger of falling down. Money was collected to repair it but it did not stretch so far and therefore it leaned upon props or stilts. It was pulled down and rebuilt in 1607-8 partly by the parishioners and partly by other benefactors but was destroyed in the fire of 1666. It was again rebuilt but ceased to be a parish church and was used as a place of worship for Lutherans

Holy Trinity, The Minories.

490

Edmund, Earl of Lancaster, Leicester, and Derby, brother to Edward III, in the year 1290 founded an abbey of nuns of the order of St Clare, called the Minories. It was surrendered to Henry VIII in 1539, and in place of the house of nuns were built divers fair and large warehouses for armour and habiliments of war, with divers workshops serving to the same purpose, and a small parish church for the inhabitants of the close called St. Trinity. The church stood just outside the City and How tells us that in his youth there was adjoining a farm belonging to the said abbey whence he had himself fetched many a halypenny worth of milk, and never less than three ale pints for a halypenny in the summer nor less than one ale quart

40!

for a half penny in the winter". The Church was almost entirely rebuilt in 1709, and had three bells hung for ringing the tenor no more than 2 $\frac{1}{4}$  cwt. Here on October 10, 1734 James Benson, Thomas Greenwood, and William Laughlin, rang fourteen dozen Lices, "at the first trial, and raised, and cleared the bells without standing." Laughlin tells us -

That is the hardest feat to raise  
That e-er I met with in my days  
The tenor is so very light  
Two hundred one quarter is the weight  
The Ropes were small, our hands they cut  
no Lallies in them e-er was put.

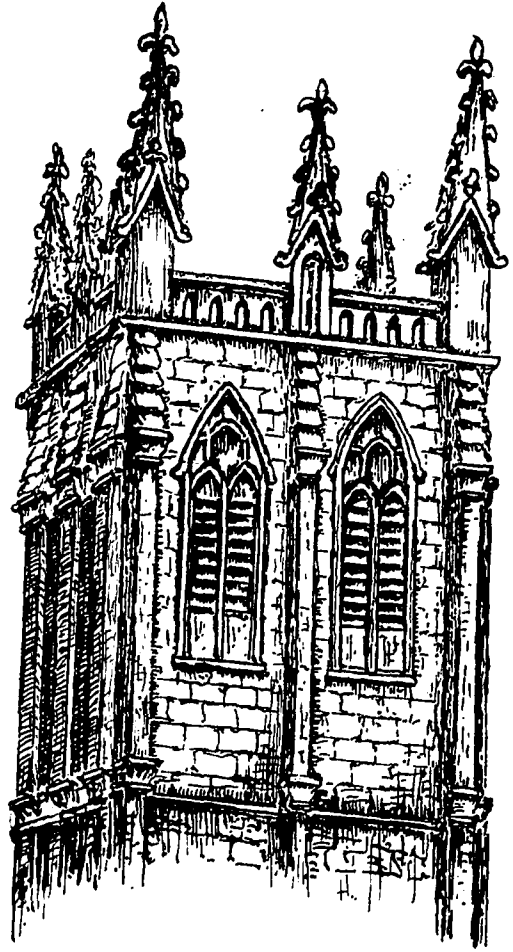
So with some Choats we made a mark  
or else we'd all bin in the Dark  
but that show'd us where about to Catch  
and stop in due time at full Stretch  
but for all that we'd much ado,

to keep the Ropes from slipping thro'  
 Tom Greenwood he stood across a bench  
 and I not three foot space from thence  
 to Ring the Tenor in a Corner  
 and grate my arm against the wall, Sir.  
 Jemmy Benson had Room with the treble  
 for she hung pretty near the middle."

- According to the Report of the Royal Commission on Historical Monuments, there are at present two bells in the turret which are inaccessible. The church which stands at the east end of St. Clair Street is now used as a parish room for St. Botolph, Aldgate.

St. Alban's  
Wood Street.

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At the time of Edward VI, there were "in the Bellfry a Chime and a Clocke & belles and one small belle called a painted bell." <sup>(298)</sup> In 1633 the old church had become so dilapidated that it was in danger of falling down and people were afraid to enter it. A Commission reported that it was beyond repair, and therefore it was pulled down and rebuilt



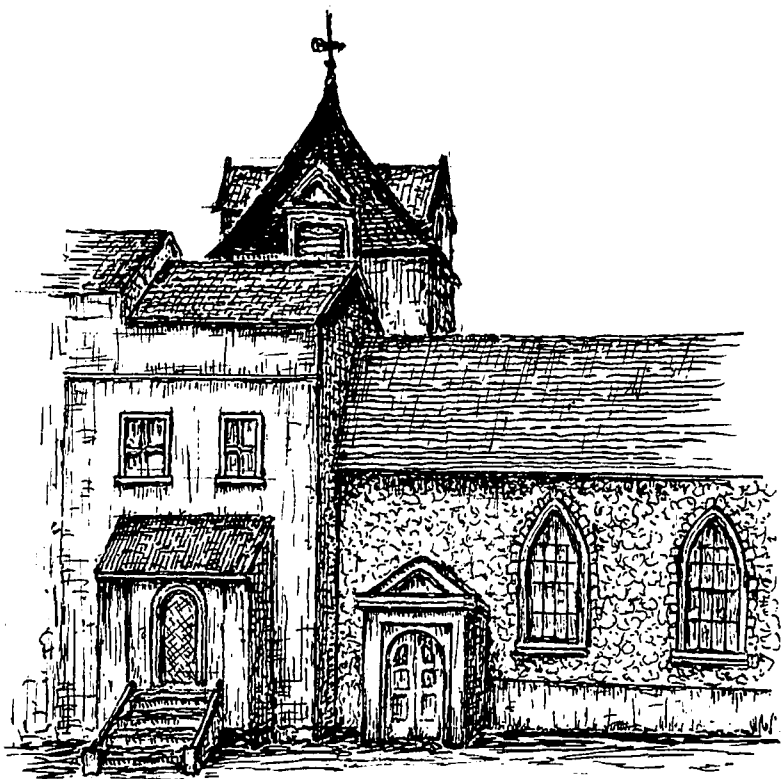
404

by Inigo Jones. In the 1666 fire  
it was partly destroyed and was afterwards  
restored by Sir Christopher Wren in  
1682-1687 at a cost of £ 3165.0.0.

The tower which is Wren's work, contains  
five bells one of them by I.P. dated  
1704. (389)

St. Alphage  
London Wall.

---



In the reign of Edward III, William de Eling, mercer, founded a priory for canons regular and a hospital for one hundred blind men and his son Robert further endowed it. The priory was surrendered to the Crown in the reign of Henry VIII and part of the church became the parish church of St. Alphage. The

rest of the building and the old parish church were pulled down. At the time of Edward VI there were in the steeple "iij bells and the bycell saint's bell." <sup>(299)</sup> In 1581 one of the bells was recast. It cost ijs to take it down from the tower and ja was paid to the founder "in earnest", that is to seal the contract. Before recasting it weighed vj<sup>c</sup> and "iiij<sup>c</sup> and afterwards v<sup>c</sup> and vij<sup>c</sup>.

The clerks fees for the use of the bells in 1610 are as follows -

For ringing all the bells	xvj <sup>d</sup> .
For ringing y <sup>e</sup> bell in y <sup>e</sup> night	iiij <sup>d</sup>
For ringing y <sup>e</sup> bell in y <sup>e</sup> daye	ij <sup>d</sup>
For ringing y <sup>e</sup> knell	vj <sup>d</sup> .

As many pishoners as be pore and not able to paye y<sup>e</sup> charges shall only paye

For ringing	iiij <sup>d</sup> .
-------------	---------------------

In 1638 the vestry decided to  
 erect a tower at the top of the tower  
 to hang the parish bell in, and at the  
 same time to recast five of the bells  
 which were broken, at the charge of the  
 parish. There was then a ring of five  
 which weighed -

1.	3c	0q?	24	A - 5	2. 3
2.	4	0.	7	Tenor.	9. 0. 20
3	4	1.	0		

The second and tenor after recasting  
 weighed 4c 1q. 10 and 8c 3q. 20.

The base of the tower apparently served  
 as the porch and also as the belfry.  
 and in the next year a gallery was  
 erected to form a ringing floor. Ten  
 years later the condition of the steeple  
 began to cause anxiety. A Committee

was appointed who made a survey and reported that it was unsafe and should be taken to the floor of the bell chamber. This was done and the vestry ordered that the lead which came off the steeple and top should be sold and the money go repairing of the steeple." The bells were rehung lower down and £35 was paid to Mr Stockwell, carpenter, for wotke & Timber according to agreement for hanging bells & setting up the frame. On that day Lord Cromwell was made Lord Protector the parish paid the ringers two shillings.

The Church escaped the great fire but narrowly, and by the beginning

of the eighteenth Century it had  
 got into a very ruinous condition. In  
 an address to the House of Commons the  
 parishioners say that it had received  
 damage in the fire that it was very much  
 decayed that some of the pillars were  
 very much punken and that it had  
 been necessary to pull the tower down  
 to the roof of the church to prevent its  
 falling. Thirty years later it is recorded  
 in the vestry minute book that the  
 parish church was very old being built  
 before the fire of London. That there are  
 now six bells one thereof is cracked  
 and the others except two quite useless  
 and have not been rung for many years,

L10

nor can now be rung without  
doing much damage to the steeple which  
is very crazy. It is ordered that the  
Churchwardens are hereby empowered to  
sell so far as in us eyes four of the said  
bells, that is to say the 2nd, 3rd, 4<sup>th</sup>  
& 5<sup>th</sup> towards repairing the said Church  
and the 1st and 6<sup>th</sup> bells to be left for  
the use of the parish. No action however  
was taken on this resolution and the  
bells were not sold perhaps because the  
necessary faculty was refused.

In 1760 it was reported to the vestry  
that the Church tower was much out  
of repair and it was ordered to be  
repaired at the expense of the parish.

L11

The condition of the building continued to get worse and in 1770 it was decided to close it and appoint a Committee to pull down and rebuild. It was resolved to have two bells besides the saint's bell put in repair and in June 1793 after the new church was built a motion was proposed and carried that 3 useless bells in the Belfry be taken down and sold to defray the expense of restoring the church and the church wardens are empowered to obtain a faculty. Ultimately all the bells were sold except one which was by a founder named William Smith. The church was finally pulled down in 1923.



Eschads from the Parish Books.

411a

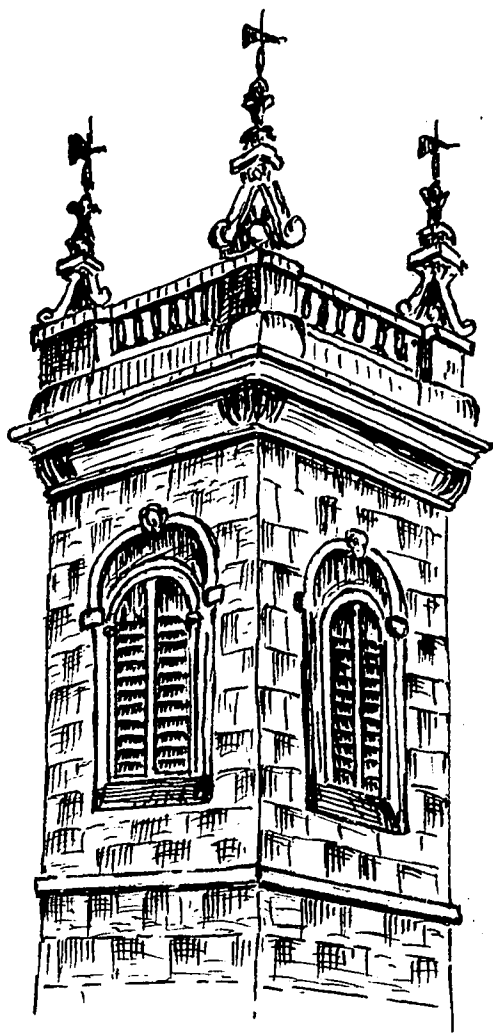
- To the Gysshe Clerk for tye hole  
yeres wages iiiij li
1535. Rec<sup>d</sup> for the Belles and for the  
fframe xx li
1536. To the ij Detrons for the Barbers  
Shasse iiij d
- To v Ryngers for Deryge and  
Shasse of queene Jane ijs. viij d
- 1546 for Ryngyng the peles at ye  
Kyngees buryall ijs ijd
- 1564 Pd to the founder for Casting  
of the parishes bell wayng xlix li  
at ijd li Casting viijs ijd

In addition to the clerks' fee the parish  
charged " for ringing all the belles for  
feales all the forenoone or all the after  
noone, iijs. iiij d. "

- 16<sup>55</sup>~~79~~. Paid for ringing by Command  
from Lord Protector (814) 4. 0.
1679. Paid to ringers & bon fires on  
Queen Elizabeths coronacon 4. 0.

1776. Oct 16 It was resolved that two  
Bells only be put up a Tenor of about  
12 cwt. & a Saint's Bell of 3 cwt.
- 1793 Resolved that the three useless  
bells be taken down and sold.

St Andrew  
Holborn.



At the time  
of Edward VI  
there were "iiij"  
great bells and  
a luttell bell

in ye steeple." The "weyght of the bells"  
were - the fyrost bell viij c vij lb.; the  
second bell c j c viij lb.; the iij bell viij viij  
the iiij<sup>th</sup> bell ye hole weight 300

In 1578 Robert shol recast all the  
bells and supplied a new ring of eight  
with a tenor weighing 28 cwt. 2 gr. 7 lb

and a new priest's bell which is still in the tower <sup>(302)</sup> The Church at one time possessed a book written on vellum giving a list of those who subscribed to these bells. <sup>(301)</sup> Probably it was the oldest octave in London and at least one of the oldest in the Country.

In the early part of the seventeenth Century the church got into a very dilapidated condition and John Hackett when rector collected money to rebuild but this was confiscated during the troubles which accompanied the Civil War. <sup>(302)</sup> The building escaped the fire of 1666 but was pulled down and re-constructed by Wren in 1686-7 at a cost of £9000.

The old tower was left standing <sup>L14</sup>  
and in 1704 it was refaced with Portland  
stone when the present upper stages  
were added. The pre-reformation arch  
between steeple and church has been  
opened out in recent years.

How many of Scots' bells had been  
recast before the eighteenth century  
we do not know but it seems that  
the ring as a whole was not a very  
satisfactory one and Laughton is  
especially strong in his condemnation  
of the sixth.

At word or two I now shall write  
about the bells but not in spite  
that sixth is bad as e-er rung  
the others not so good as e-er was rung

but pretty well if they were in tune  
and a better sixth in that bell's room  
for no kettle pan or old dust tub  
e-cu made a worse noise.

Shortly afterwards Richard Phelps recast  
the eight and most of his bells still  
remain in the tower, but the tenor was  
again recast by Shears and Stainbank  
in 19 They are now a very fine  
and noble peal.

When the first peal on the bells was  
rung we do not know. From what  
Laughton says we may gather that  
a five-thousand in some method  
or other had been rung double  
handed before 1734, and that the  
first single handed peal was 5040

Bob Major by the Ramblers on May 9  
 in that year. John Trenell rang the  
 tenor and presumably Laughlin called  
 the bobs. Four years later the Friendly  
 Society rang 6160 changes also of Bob  
 Major with John Bosc single handed  
 at the tenor. <sup>(303)</sup> No other peal is known  
 to have been rung in the tower  
 during the eighteenth century.

Copy of Peal Board formerly in the belfry. <sup>(302)</sup>

Wednesday December 27 1738 The Friendly  
 Society of Ringers rang in this Steeple a  
 Compleat Peal of Six Thousand one hundred  
 and sixty Bob Major. The Performers were

Edw: Williams	Tulle	Stephen Green	5.
John Sharpe	2	Robert Beard	6.
Geo. Gregory	3	Robt: Hobbs	7.
John Hodgkinson	4.	John Bosc	Tenor.

Deal Boards at St. Andrews. (652)

416a

St James's Youths. On Monday Dec 1<sup>st</sup> 1820 was rung in this Tower by Eight of the abovesaid Society a true and complete Deal of Grandfire Triples containing 5040 Changes in 3 hours and 24 minutes being the first Deal on these bells for upwards of 20 years. The performers were -

Jas. Peate	Treble	Thos. Tolladay	5.
Jos. Ladley	2.	Hm. B. White	6.
Jno Taylor	3.	Frs Matthews	7.
Dan <sup>e</sup> . Beakley	4	Hm Holworthy	Tenor

Conducted by Thos. Tolladay.

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St. James's Society. - On Monday February 8<sup>th</sup> 1847 Eight members of the above mentioned Society rung in this Tower a true and complete Deal of Grandfire Triples, consisting of 5040 Changes, in 3 hours and 17 minutes.

viz:-

R. Mosley	Treble	Jas. Peate	5.
Jw. Cattle	2.	Jas. Crane	6.
R. Jameson	3.	Jno. Cose	7.
G. Stockham	4.	C. Sedlow	Tenor

Conducted by Mr G. Stockham.



Peals rung at St. Andrew's Holborn

1.	Particulars unknown				
2.	1734	May 9	5040	Bob Major	Ramblers.
3.	1738.	Dec 27	6160	do	Friendly.
4.	1820.	Dec 1	5040	Gran. Trip.	St. James
5.	1810	Feb 19	5040	do	Cumberlands.

St Andrew, Hubbard.

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418.

This church stood in Love Lane Billingsgate. In the fifteenth Century it possessed a ring of four bells, and in addition to the usual sanctus bell, a sacring bell which hung in the chancel either on the screen or on the wall, and another bell which was called the alms bell. There is no hint as to what the latter was used for but its use was probably parochial and not ritualistic for though the sacring bell disappeared during the confiscations of church goods in Edward's reign, the alms bell seems to have been left. The inventory <sup>(304)</sup> records that "there be

in y<sup>e</sup> steple vj greates & small."

H18a.

There is also an entry of the purchase of a Latin bell, that is a brass hand bell.

This would be used for ringing when the priest took the reserved sacrament to the sick and not necessarily during the service of the mass.

The Churchwardens' accounts give evidence of the importance which was attached to the all night ringing on the eve of All Saints' Day, and there were payments for dressing the bells on All Hallows Eve <sup>in for</sup> <sub>and</sub> mending and greasing the bells at 'hollonijde'.

The dedication festival was also an important feast. Fourpence was paid on our church holy day eve to the priest and clerks and bell ringers in bread and ale" and "on the morow after in

Crede, ale, & wyne - xija."

418b.

These are the usual charges for repairs to baldricks and clappers, and in 1521 the large sum of £ 5-6-8 was spent on a new frame.

Once or twice mention is made of a collar of a bell being supplied or repaired. This was probably the same thing as the stirrup or iron band which passed through the cannons and was nailed to the side of the stocks. (729)

An interesting entry dated 1480 records that the parish had to pay seven shillings to the Bishop's Court for leave to create the break the seals which had been placed on the church doors. In what way the parish had offended we do not know but we know from other incidents, that

4180

failure to ring the bells when the  
bishop or some other great personage  
passed by was often followed by the  
sealing of the church doors by some official  
and the parishioners were not allowed to  
enter or use the building until they  
had made their purgation and paid  
a fine.

The steeple was surmounted by a  
small wooden spire, and in 1507 this was  
rebuilt. In 1630 the church was repaired  
and richly beautified at a cost of over  
£600, but in the great fire of 1666 it  
was destroyed and was not rebuilt.

(728)

L18d

Extracts from the Parish Accounts

1476-1478.

Item payd for A new wheel for the bell iiijs. iiijd

Item for a new Rope for the bell xa

Item for mending of the bell and mending of the Frame of the bellys. xijd

Item payed to Rolf the Smyth for A Slipper for the bell, And for a Loke and a bolster & ij Clampes for the few. vijs

Item payed for iij Cawdrykes for the bellys. ijs. xa

Item payed to Rolf Smyth for v Clapers amending for the bellys viijs. vjd

Item payed to Rolf the Smyth for making of the Claper of the grete bell xijd

Item to his man

Item paid for ringing of the Bell for the moneth mynde of Prizes ijs

Item for ringing of the grete bell iiijd

Item to Rolfe for the styropes of a  
bell and making mending of a cotte

4180

xiiijs

1480 - 1482

Item paid for ij belle ropes

xij d ob.

Item paid to the Crisshoppes Cole  
for laking of the bishops seale on  
the churche doore

vjs.

Item paid for amending of the belles  
clappers and the wheles and for  
workmanship

vjs

Item paid for oile for the belles.

jd

1483 - 1485

Item for mendynge the whele of the bell

viijs

Item for a rope for the pakering bell

ij d ob.

1486 - 1487

Item for a Bawdricke for the grete bell

vjs

Item for a Bawderick for the ij<sup>de</sup> bell

iiijjs

1487 - 1488

Item for mendynge of the clapper of  
the grete bell

xvjs

Item for mendynge of ij Bawderickes  
to the belles

iijs

Item for vj spykynges to the bell frame (731)	418j.
Item for the carpenters wages for that day	iijs
Item for a Laten bell	vjs

1488 - 1489

Item for mendyng of the Litill bell wheel	xvjs
Item for mendyng of the iiij <sup>th</sup> bell claper	vjs.

1491 - 1492

Item payd for mendyng of iiij clappers of the bellys	xvijs
Item paid for a rope to the Almys bell	vjs ob.
Item paid for a prest to be taken the same day (delegacion day).	iijs

1492 - 1493

Item paid for mendyng of the Litill bell wele	xiijs
Item paid for a Rope to the same	iijs
Item paid on our churches holy day even to the prestys and clarkes and to bell Ryngers in brede & the	iijs ob.



1495-1496

4<sup>8</sup>g.

Paid for Rynnyng of the bell for Casson

iiij<sup>d</sup>

Hem paid for A new rope for the grell  
bell

vij<sup>d</sup>

Hem paid for rynnyng of the knyvel  
for Hamlyn

iiij<sup>d</sup>

Hem Resceved for a Rope

vij<sup>d</sup>

Hem paid for the making cleve  
off the stepyll

ij<sup>d</sup>

Hem paid for mendyng of the bells

iiij<sup>d</sup>

1497-1498.

Hem paid for dressyng of the bells  
on alholaw cynn

v<sup>d</sup>.

Hem paid for a Cclow for a bell at  
Hollantijde

vij<sup>d</sup>

1498-1499.

Hem paid for mendyng and gresyng  
of the belles at Hollontijde

iiij<sup>d</sup>

1499-1502

Hem paid for perchyng and mendyng  
of the belles

iiij<sup>d</sup>

Hem paid for mendyng of the belles

iiij<sup>d</sup>

Hem paid for Ryngyng of a knyll	418 <sup>l</sup> .
for hym that dyed at the garland	iiij <sup>d</sup>
Hem paid for the mendyng of the grei	
bell to the carpenter and for the Iryn	
wooke	xxd.
Hem paid to A smythe for mendyng	
of A bell claper	xij <sup>d</sup>
Hem paid for mendyng of A Cole of	
the same bell	iiij <sup>d</sup>
Hem paid for making of a bell Claper	ij <sup>s</sup> id
Hem paid for a bawdryk for the same	ij <sup>d</sup>
Hem for fakyng & setting up theroff.	ij <sup>d</sup>
Hem paid for dresyng of the belles at	
holantide	iiij <sup>d</sup>
Hem paid for a new rope for the Almus	
bell	vij <sup>d</sup>
Hem payd for a Rope for the grei bell	vij <sup>d</sup>

1504

Hem payd for a new Rope for the	
Sanctus bell	ij <sup>d</sup>
Hem payd for mendyng of A bell claper	vij <sup>d</sup>

Hem payd for a new Baudryke for  
the iij bell

L18j

vijda

1505

Hem paid for mendyng of the litell  
bell in the stepull

ijda

Hem paid to Symond a Carpenter  
for making of A newe whele to the  
seconde bell

iijs. vjda

1505-1506

Hem paid for mendyng of the litell  
bell

ij. viijda

1506-1507

Hem paid for mendyng of ij Baudrykes  
for ij belles.

vjda

1507-1508.

Hem payde for takinge downe of the  
spyr of the stepull.

vjs. viijda

[Other work for repair of stepull total xvjs. viijda]

1508-1509

Hem payd for A New Roppe for the  
grett bell.

xijda.

1509-1510

418k

Hem paid for a Baydecke for A  
bell

ij d

Hem paid for Rynnyng of John gypors  
knell

iiija

Hem payd for mending of the bell  
welles

viija

Hem payd for hanging of the belles

vjs.

Hem payd for making of Crase for the  
belles

iiijs. iiija

1510-1512.

Hem paid for A bell Rope

vja

Hem paid for iiij Lawdrukes for iiij  
belles

Hem paid for mending of a bell whele  
& a bell Rope

iiija

1511-1512

Hem paid for a bell Rope weyng vj<sup>lb</sup>  
the lb. is qua. (summa)

vija s.

Hem ffor mending of A bell whyel

viija

Hem payd ffor a bel clapper

iijs.

Fees

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L 18<sup>l</sup>

The first beill off the iiij Hors feet  
& knyll

viijs

ffor a child &

& ffor a howsslyng bodis feet & knell

xxd

The second beill ffor feet & knell

xiijs

The thord beill ffor feet & knell

xxd

ffor a polame peyllis

xxvj

To the chyrche wardens ffor the greie  
bell

iijs. iijs.

1517 - 1518.

Hem ffor a new bawdryke ffor the greie  
bell

vjd

Hem ffor mendyng of the old bawdryke

ijs

Hem payd ffor mendyng of the bell  
clapper

iijs

Paed ffor mendyng of the greie Bell Claper

ijs. viijs

1521 - 1522

Hem paid ffor the Bell frame

v<sup>li</sup> vjs. viijs

Hem paid to the Carpenter ffor board  
and workmanship in the steeple

to slope the ij weller & ffor hangyng

of the sanctus bell as appereth by

hys byll ffor the same

ijs. xjd.

Item for finysohyng of the stayes in the Belfrey	418 <sup>m</sup> xvijs
Item paid for mendyng of the Bawdrykes	vijds
Item paid for mendyng of ij bell clapers	ij s. viijs
Item paid for A newe Rope for thalmes bell	viijs

1524-1525

Paid for mendyng of A bell Clapper	xijds
------------------------------------	-------

1525-1526.

Paid for vij Bawdrykes ffor the belles	iiij s. vijds.
--	----------------

1526-1527.

Paid ffor mendyng of the grei bell claper	iiijds
Paid for a pade Coke for the slepyll doore	iiijds

1527-1528.

Paid for a Bawdryke ffor the grei bell	xijds
Paid ffor ij other Bawdrykes	xijds
Paid ffor A Rope ffor the saunce bell	ijds
Paid ffor mendyng of the ffore bell wheels	xiiijds.

1538

Item xvj Hethorn roppe ffor the belles	xvijds
Item ffor cleyscyng of the bell ropes & tredd for wepping	rd.

1539.

L18<sup>n</sup>.

Payd for Rynnggen for the empowers  
wyffe. (73<sup>4</sup>)

vjd.

Payd for Certen bell Ropes

ija

1540.

Hem paid the xij day of march for two  
Balldruckes

xvija

15

Hem paid for a rope and to Richard  
Jentres for mending of the Littill bell  
Whell

xija

Hem paid for a Rope for the great bell

xxd

Hem paid for mending of a Lawdryke

jd

The Clarke too have all swete thyngs  
as howchyng the belles.

To the churchwardenns for everysse  
knyll wythe the great bell

iijs. iiija

And allsoo yti ys agreyd the smawll  
bell too be of charge rowng for all forntie  
withe owt Cosies of anye money - 1546  
the xvij daye of Janyver.

St Andrew  
Undershaft.

---

The Church of St  
Andrew the Apostle  
stands in Leadenthall

Street at the Corner  
of St Mary Axe

and so as How says

a fair and beautiful

Church. It was new

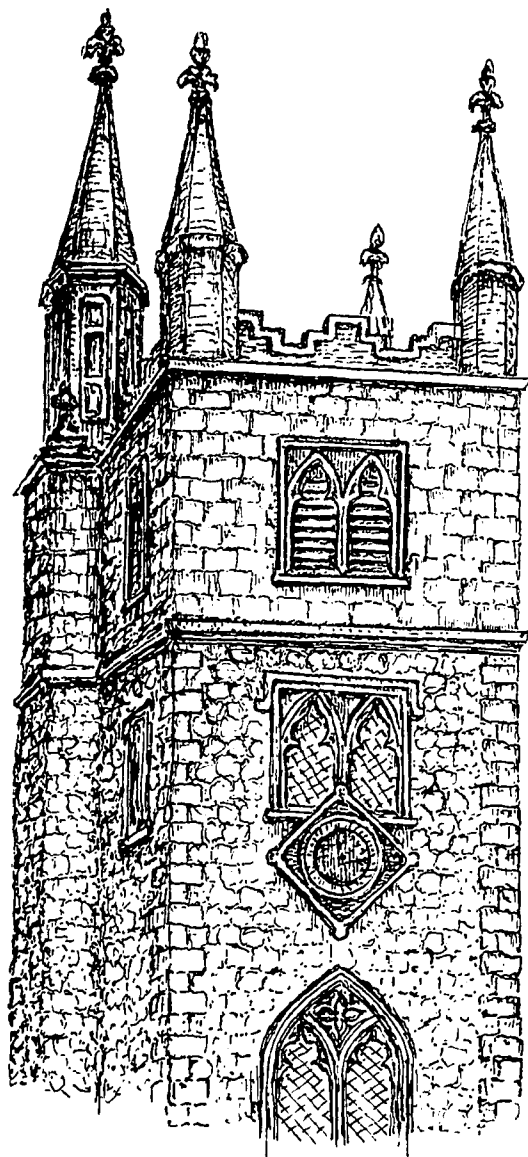
built in the year 1520 by the parishioners

"every man putting his helping hand to it  
some with their purses others with their

bodies" It got its name from the maypole

which in olden times on every May-day was

erected in the street in front of the church, and





When set on end and fixed in the ground was higher than the Church steeple." After a riot in 1517 by apprentices and other young persons the custom was discontinued, but the shaft was laid up, being on iron hooks over the doors and under the pentices of a row of houses and there it remained for many years, until in the reign of Edward VI one Sir Stephen, Curate of St. Katherine, Creechurch, merely, preached against it at Paul's Cross. The man seems to have belonged to the extreme Protestant party and to have been something of a fanatic, for Stow says he had seen him, forsaking the pulpit of his parish Church, preach out of a high elm tree in the midst of the Churchyard, and then entering the Church

forsaking the altar, sung his high  
 mass in English upon a tomb of the dead  
 toward the north. His sermon at Pauls  
 so roused the people that the same Sunday  
 "after they had well dined to make themselves  
 strong" they took the staff down with great  
 labour from the hooks whereon it had  
 rested five and thirty years, and sawed  
 it up. "Thus was that idol, as he termed  
 it, mangled and burnt." Sir Stephen.  
 for all his brave words, was not a very  
 brave man, for having in some way or  
 other been mixed up in the Condemnation  
 for treason of a man very well beloved,  
 he left the city fearing the reproaches of  
 the people and was never heard of there  
 again.

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St Andrew's was John Stow's parish church; there he was buried and there is still his monument; for the building was outside the area destroyed by the great fire of 1666, and it remains today one of the principal survivals from medieval London. It was in St Andrew's parish, too, that Fabian Stedman lived after he came to London from Cambridge to take a post in the audit of excise. He left a legacy of five pounds to the poor of the parish and was buried in the church. Laughton and the Rambling Ringers rang here but he says nothing of Stedman who had died only twenty years before, and we must conclude that not only were Stedman's days of practical ringing long since past (he was about 70

years of age) but as his contemporaries in the Society of College Youths passed away he ceased to meet the company.

An entirely new generation of young ringers had grown up in 1734 who had new ideas and little sympathy with the older men.

At the time of Edward VI St. Andrews possessed "in the steeple iiij belles & a paunce bell." <sup>(305)</sup> These were recast and increased to a ring of five in 1597 by Robert Holt of Whitechapel. Bryan Eldridge of Chertsey recast the fifth in 1650 and Anthony Bartlett added a sixth in 1669. There are at present three rings of six in the City of London

and not one of them has been  
rung for many years.

### Inscriptions

1. ANTHONY BARTLET MADE ME 1669.

2. 3 Robertus Scoti me fecit 1597

4 Robertus Scoti me fecit 1600

5 BRYAN ELDRIDGE OF CHERTSEY 1630

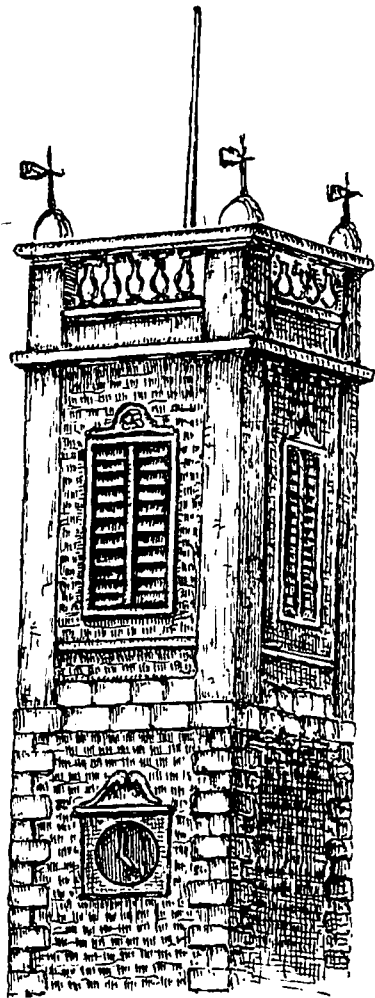
Tenor Robertus Scoti me fecit 1597

---

Tenor 4 1/2 inches in diameter, 13 cut.

St. Andrew,  
by-the-Wardrobe.

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St Andrew's  
stands on the  
north side of  
Queen Victoria  
Street. At the  
time of Edward VI there were *iiij* bells  
in the Steple and vestry bell. <sup>(306)</sup> The  
latter is an unusual name. Probably  
it was the parochus bell hung at the  
east end of the church in a Col over  
the vestry. The church was destroyed

in the fire of 1666 and rebuilt

by Sir Christopher Wren in 1685-1695.

at a cost of £ 7060-16-11. Only one

bell was hung in the steeple.

St. Anne's Blackfriars.

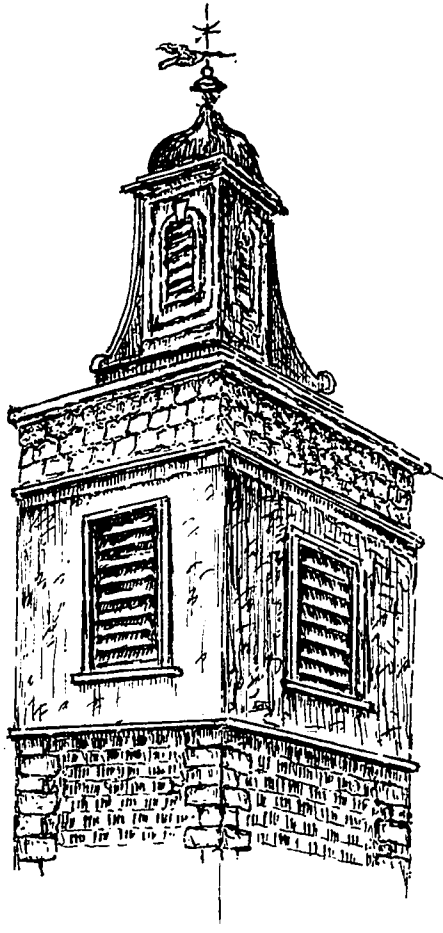
The great church of the Dominican Friary stood on the site of what is now Printing House Square and is famous as the scene of the trial of Queen Catherine of Aragon before Cardinals Wolsey and Campeggio. A few years later it was suppressed and given by Henry VIII to Sir Thomas Carden who pulled the building down. In Mary's reign he was forced to provide a church for the inhabitants and allowed them "a lodging chamber above a stair." This became ruinous and fell down in 1597. It was rebuilt and enlarged but was destroyed in the fire of 1666 and not replaced. We have no account of any bells.



Saint Anne and  
 Saint Agnes

---

When the  
 inventory was made  
 in the reign of  
 Edward VI, there  
 were at this Church



"V greater belles in  
 the steeple and a Lytlyll bell", but about  
 the same time the building was destroyed  
 by fire "as far as it was combustible" and  
 the bells may have perished. The Church  
 was repaired but how many bells there were  
 afterwards I cannot say. In the 1666  
 fire the building was again very much  
 damaged and was rebuilt by Sir

Christopher Wren in 1676-87 on the old foundations but in a different style at a cost of £2448-0-10. The tower was remodelled and the upper part pulled down and rebuilt. It now contains but one bell.

St Antholin  
 Walling Street.

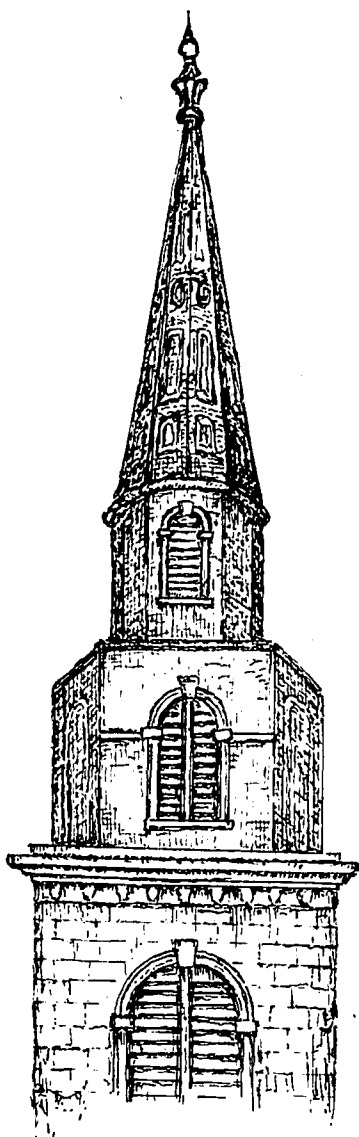
St Anthony's  
 Church in Bridge

Row (to give it  
 its old title),  
 was rebuilt in  
 1513 and at the  
 time of Edward VI

had "1 large belles <sup>(308)</sup>  
 and 17 small sanctus bells." It was repaired  
 and beautified in 1616 at a cost of £1000

but was destroyed in the fire of 1666.

Restored by Sir Christopher Wren, it was  
 finished in 1682 and two bells cast  
 by Richard Phelps in 1717 were hung in

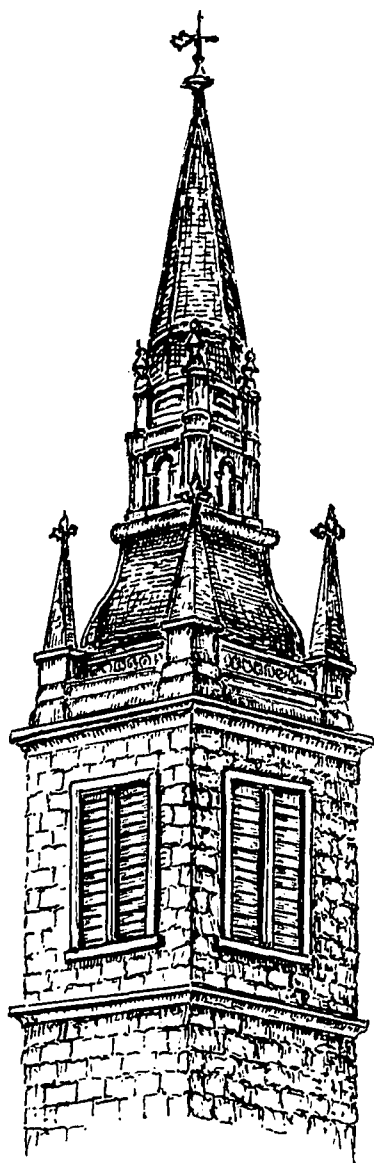


The new steeple. The church was  
pulled down in 1875, and one of the bells  
is now at St. Anthony's, Nunhead.

St Augustine,  
Walling Street.

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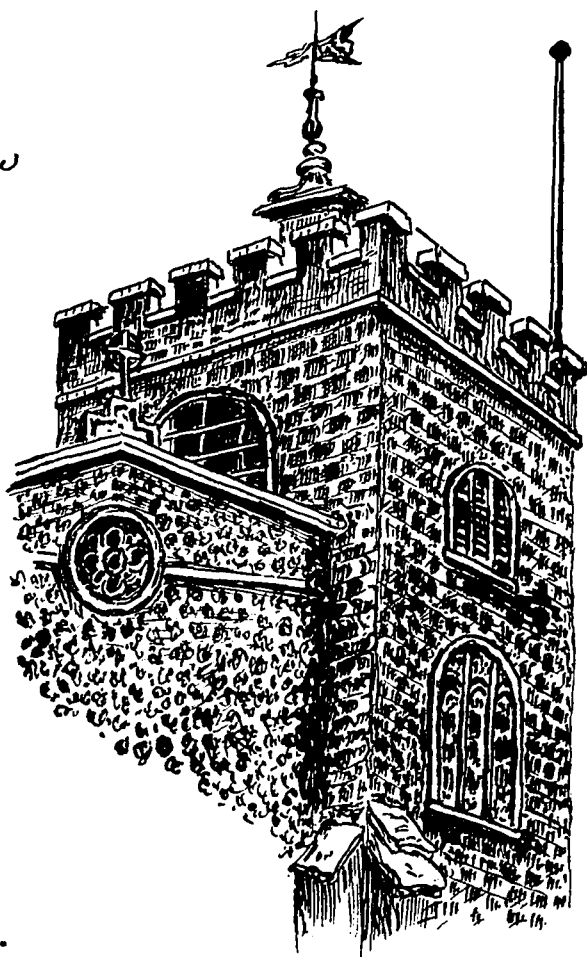
Seynt Augustyne  
nesh Paulis gate  
stood at the western  
end of Walling Street  
and at the time of  
Edward VI there were  
"V greate bells and a  
little bell hangyng in the Steple. Destroyed  
in the 1666 fire the church was rebuilt by Wren  
in 1680-87 at a cost of £ 3145-0-0. The spire  
being added in 1695. It has now but one  
bell.



## St Bartholomew the Great.

---

Among the courtiers of King Henry 1, was a witty and popular man named Rahere who turned religious and went on a pilgrimage to Rome. While there he was seized with a fever and vowed that should he recover he would build a hospital for the sick in London. He kept his vow and in 1123, on a site given him by the king at Smithfield just outside the City wall he built a hospital with a chapel attached and nearby he founded a Priory of Augustinian Canons and himself became the first prior. The church



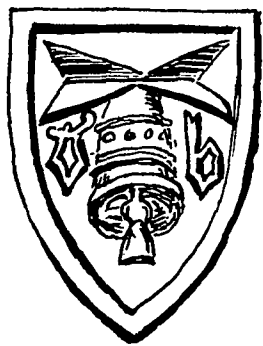
was a noble building 280 feet long  
 with Chancel nave transepts and  
 Central tower, and though later  
 additions and alterations were made  
 in the current styles it was mainly  
 in the massive Norman architecture.  
 The houses within the Close were "a  
 parish within itself and distinct  
 from other parishes and the inhabitants  
 had their parish Church and Church-  
 yard within the Church of the  
 monastery and priory. In the reign  
 of Henry VIII the priory was dissolved  
 the annual value at the time of  
 surrender being £653.15.0. The choir  
 was by the king's order converted

into the parish Church; the rest  
 of the buildings, nave, Lady Chapel  
 and monastery, was sold to Sir  
 Richard Rich for £1064-11-3. There  
 were six bells in the tower which were  
 sold to St. Sepulchres, and then tower  
 and nave were pulled down. Queen  
 Mary gave the remnant of the Church  
 to the Black Friars the parishioners  
 having to be content with their old  
 Church which was still standing, but  
 "in the first of our sovereign Lady  
 Queen Elizabeth those friars were put  
 out and all the said Church with  
 the old parish Church was given by  
 parliament to remain for ever a  
 parish Church to the inhabitants



within the Close called Great S. Bartholomew's  
 The old building was then pulled down  
 "except for the steeple of rotten timbers  
 ready to fall of itself." "I have oft  
 heard it reported," says Stow "that  
 a new steeple should be built with  
 the stone lead and timber of the  
 old parish church, but no such thing  
 was performed." However in 1628  
 the present brick steeple was built  
 the parish having received the "first  
 incouragement from the right wor<sup>th</sup>  
 S<sup>r</sup>. Henry Martyn, Knight, Judge  
 of His Ma<sup>tie</sup> High Court of Admiralty,  
 who was pleased to give the summe  
 of Fifty Pounds" (parish registers).

The tower contains a ring of five small bells, (tenor about 5 cwt) which archaeologically are the most interesting in London. They date from the earliest days of the 16<sup>th</sup> Century and with the exception of St Laurence Ipswich, are the only complete medieval ring still existing. No other tower in England has more than four pre-reformation bells.



The Inscriptions

- 1 + Sancte Bartholomeo Ora Pro Nobis ☐
- 2 + Sancta Katerina + Ora Pro Nobis ☐
- 3 + Sancta Anna + Ora Pro Nobis ☐
- 4 + Sancte Johannes Baptiste Ora Pro Nobis ☐
- 5. + Sancte Petre Ora Pro Nobis ☐

"The inscriptions are in black letter

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'minuscules' with Gothic capital letters as initials throughout. Each bell bears an initial cross except the third where the cross is placed in the middle of the inscription, and the first three bear in addition an ornamental slip consisting of a pair of lozenges placed one above the other flanked by two smaller lozenges. On the first this slip is at the end of the inscription, on the second in the middle, and on the third it is in the place of the initial cross. The cross is not the same in each case; on the first second and fifth it is in the form of a cross fleury in a square frame; on the other two bells it is in the form

of a kind of double flew-de-lis  
 horizontally placed, rising from a stem  
 which divides at the base in two curves  
 Further each bell bears after the word  
 Nobis a shield with the trade marks  
 of the founder, a bell dependent from  
 a transverse beam or stock, with the  
 letters T.B. in the field." — H. B. Wallis  
 in E. A. Webb's book Vol II p. 113.

T.B. is generally identified as the  
 initials of Thomas Bullison of Algate  
 whose date is about 1500-1520.

### Dimensions of the bells.

	Diameter	Height	Sound Bow	
1	22	18½	1 <sup>5</sup> / <sub>8</sub>	inches
2.	24	20	1 <sup>7</sup> / <sub>8</sub>	"
3.	26½	21½	2	"
4.	29	23	2 <sup>1</sup> / <sub>8</sub>	"
5	31	25	2 <sup>3</sup> / <sub>8</sub>	"

In addition to the ring of five there was a plain bell which hung in an open turret at the top of the tower and on which the clock struck. This was replaced by a heavier one in 1815.

The Churchwardens' accounts contain the usual references to payments made for ringing. On February 2nd 1626 they were rung for the Coronation of Charles I, and in 1632 on the anniversary of his Coronation. In 1629 they were rung when the Earl of Westmorland succeeded to his father's house in the parish. In 1631 and for many years they were rung on gun powder treason day and throughout the Century on

the anniversary of Queen Elizabeth's  
 birthday In July 1685 the day  
 Benmouth was joined the ringers  
 received 2<sup>s</sup> 6<sup>d</sup>. On many occasions  
 the ringing was "By a precept from  
 my Lord Mayor" showing that the  
 civic authorities claimed and exercised  
 the right to order the ringing of the  
 bells, whatever the strict legal  
 rights may have been. In 1635  
 the following fees were charged for  
 the use of the bells at trials.

- To the Sexton for knowing the great  
 bells by the house vi d
- To the Sexton for knowing any of the  
 other bells by the house iiiij d
- To the Churchwardens for the forenoon  
 or afternoon Knell with the great bells iijs ijd.
- To the Churchwardens for feales with  
 alle the bells. vs.

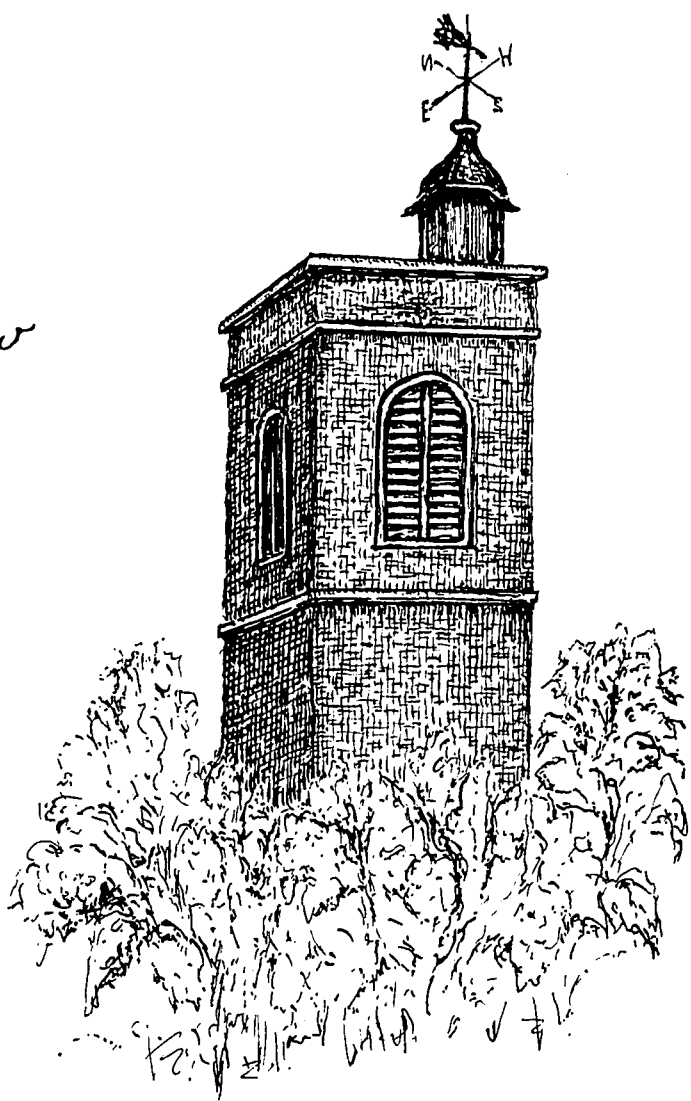
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On Thursday, February 25<sup>th</sup>, 1732, the  
Rambling Ringers rang at St. Bartholomew's  
one six-score each of Grandine, Old  
Doubles, St. Simon's and New Doubles. The  
only peal known to have been rung on the  
bells was in recent times, on March 21<sup>st</sup> 1923,  
when a band of the Middlesex Association  
with Mr Charles F. Cotes as Conductor, scored  
5040 Grandine Doubles, which was also the  
only five-bell peal ever rung in the City  
of London.

St Bartholomew  
the Less.

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This church stands  
within the  
Smithfield gate  
of St Bartholomew's  
Hospital. Except for the tower which dates  
from the fifteenth century it was rebuilt  
in 1789, and again in 1823. In the spire  
is a ring of three bells and a saint's bell,  
two of them pre-reformation. The second  
is said to have been cast by John  
Langhorn, who was founding about 1400.  
It is inscribed -





VINCENTIUS REBOAT YT CVNTA NOXIX TOLLAT.

The third is by Robert Crouch about the year 1440 and is inscribed -

INTONAT DE CELIS VOX CAMPANA MICHAELIS.

(389)

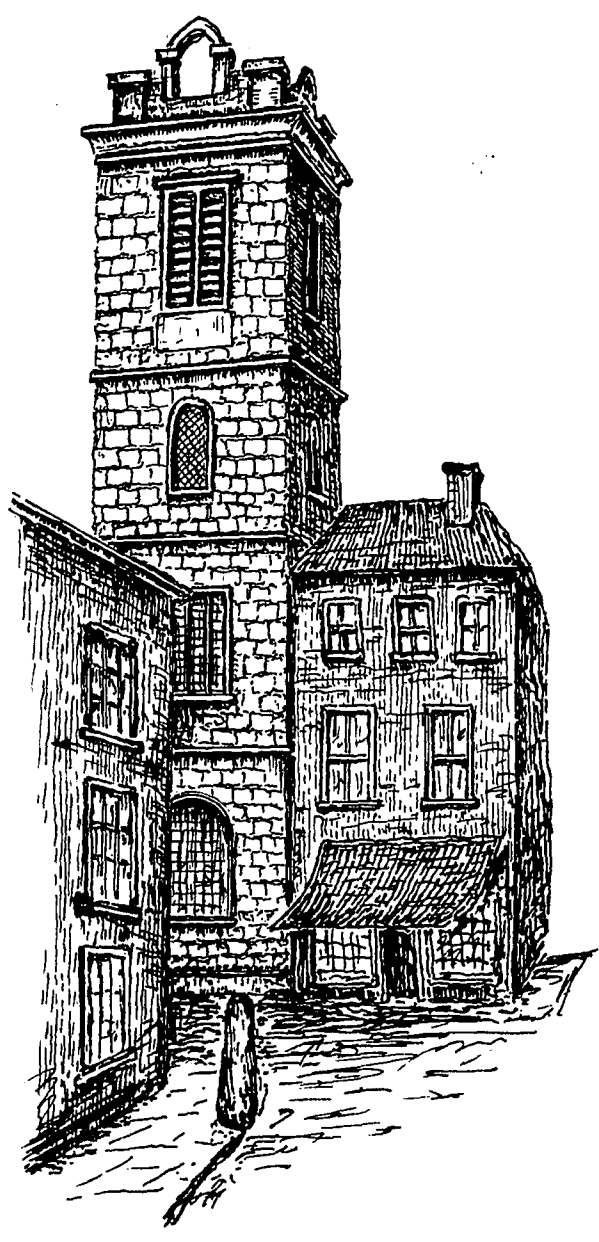
William Laughlin and five other Ramblers came here on November 21<sup>st</sup> 1734 and rang seventeen dozen and a half peals which they claimed and no doubt rightly was the longest length ever rung on three bells. They had made an attempt on the previous Thursday but after they had rung six and a half dozen the tenor slipped wheel. It was a performance which Annable and the other College Juniors laughed at as foolish and even Laughlin seemed to think it required explaining. "Perhaps", he says

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it may be said by some to be a  
childish thing as e-cv was done. All  
the answer I shall make to such,  
it was our pleasure and that's enough.  
He says that at the Munroes, Tom  
Clark called the bobs, but here John  
Alsopp did the job which means that  
these two outsiders counted the sixes  
aloud as they were rung.

St Bartholomew,  
Exchange.

This church stood  
at the corner of  
Bartholomew  
Lane and Threadneedle  
Street and was  
new built by



Thomas Pike and Nicholas Joo one of the  
sheriffs about the year 1438. The  
Edwardian inventory is very illegible,  
and I could find no reference to the  
bells but before the end of the sixteenth

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Century there was a ring of five  
and a paunce bell. From 1598 until  
the fire of 1666 we have a full account  
of all the money spent by the Churchwardens  
about these bells. and there is quite a  
number of entries in the accounts.

The parish appointed a pesson and  
he acted as steeplekeeper looked after  
and oiled the bells and found the  
ringers when there was any paid  
ringing to be done. This was the  
usual procedure in all the London  
Churches down to modern times. It  
meant that there was no direct  
contact between the clergy or Church-  
wardens and the ringers. The plan  
worked all right in some ways but

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The effect on the class and status  
of the ringers was not beneficial.

Compared with the accounts of some  
parishes there are few charges for new  
baldricks which shows that the newer  
and improved style was being used

In 1639 a baldrigg was supplied  
for the fourth bell with a soale of  
leather to lye it with a cottrell and  
a gird about. This must be one of  
the earliest baldricks consisting of  
a leather lined iron strap. The  
cottrell and the gird-about were  
to fasten it.

The most frequent charge is for  
ropes and for new wheels or for repairs  
to the old ones. For quite a long time  
a new set of ropes was supplied, practically

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every year and in one financial year, 1633-1634 the parish not only paid for two complete sets but also for another bell rope which wanted.

The paid ringing was mostly for state occasions, royal births and birthdays but Queen Elizabeths Coronation day was celebrated here as at other City Churches long after her death and we get a side light on Contemporary politics when the parish paid the ringers for joy of the Triennial Parliament Act. They only paid 2s. 6d however though the usual fee was three shillings or five shillings. In later years the paid ringing was generally by virtue of precepts from the Lord Mayor.

All through the reign of Charles I

and during the troublous time of <sup>1649</sup>  
the Civil War the bells were cared for and  
rung, indeed in 1649 the year that the  
king was beheaded the whole ring  
was rehung and fitted with the full  
wheels that made half-full ringing  
and modern change-ringing possible.  
This probably was one of the first rings  
to be hung in this way and we may  
suppose that during the following years  
they were rung regularly by societies  
like the Cheapside Scholars or the  
College Youths, but all the time of the  
Commonwealth except for one or two  
minor repairs the parish spent  
nothing on them. Then the tide turned  
the reign of the Saints was over and

450

The Churchwardens provided a new set of ropes so that the bells could be rung when General Monk and his army came into the City.

The Church suffered severely in the fire of 1666. The building was gutted and the bells broken but the tower and the main walls were found to be fairly substantial. They rebuilt the Church and restored the tower adding an extra storey and in it were hung two bells cast by Philip Nightman in 1700.

The Church which was one of the best in quality of Men's buildings was pulled down in 1847 and a Church in Moor Lane Finsbury erected



in its stead. This also has since  
been destroyed.

Extracts from the Churchwardens'  
Accounts (312)

452

1598. To Preston for Ringing upon the  
queenes Birth daye ij s
- To Preston for mendrynge the bells, for  
oyle and candells and his allowance xs.
- To Preston for making up Mr. Parra's  
grave and paving stones and fowling  
the bell and caringe the pulblish  
out of the church iiij s vjd
- To Preston the 7 of September, for  
ringing the Bells being the Queenes  
birth daie ij s. vjd
- To Preston for ringing the bells  
on the Queenes daye iiij s. vjd
- 1600 Recd. the 5 of Maye 1600 for the  
buryall of Henry Perce for the  
ground xxs and for the Bells xiiij s. iiij d.
- To Preston for ringing the great  
Bell for Mistres Car xxd.
- To for a baldricke for the great bell ij s. ijd
- To for hanging up the baldricke iiij d.

9d. for oyling and mending the bells.	vjd
9d. for ij peales for the quidgins and nayles	vjd
9d. for oyling and trimming the bells against the birth day.	js. iiijd.
9d. for nayles to mend the bells	viiij d
9d. for ringing the queenes birthdays	ijs. vjd
9d. for a rope for the great Bell	ijs. ijd
9d. for mending Ropes against Cronation day	xijd
9d. for a new Cottrell for the third bell	iiijd
9d. for ij Spikes more	viiijd
9d. for oyling and trimming the bells against Cronation day	js. iiijd
9d. for a pound of Candell for both the nights	rd.
9d. for him and his Ringers	vjs. viijd
9d. for mending the pance Bell	viiijd
1601	
9d. for a new whele for the great Bell	xij s.
9d. the 5 of September for a new pance bell rope	xiiij d
9d. for oyling and trimming the Bells against the Queenes birth day	xijd.

Pd. for iiij newe Bell ropes viijs viijda.  
 Pd. for a new Catterell for the great bell iiijda  
 Pd. for oyleing and prynging the bells against  
 the Coronation day js iiijda.

1602. O

Paide for mendeing the belles, viz.

Imprimis, paide the 17 May 1602 for a  
 baldrick for the great bell ijs. iiijda

Paide the 11 of June for mending and  
 oyleing them. js. iiijda

Paid for a bell rope and Catterell for  
 the great bell ijs. xda.

Paide the 18 September to Grey for mending  
 and oyleing them against the Queenes  
 birthdays js.

Paide the 6 November to Grey that he  
 paide for the great Bell claper made  
 newe forij 24 lb.  $\frac{1}{2}$  d viij per li bale  
 for the olde claper 22 li at j<sup>s</sup> per li  
 with ij gyven the smithes men is xijs viijda.

Paid the 16 dicto to Atmes Carpendes  
 for ij belles taking out of there frames  
 and mending the frames ys. viijs.

Paide dicto to Grey for a bell rope ijs.

Paide the 15 februarye to English the  
smith for ij dogges of Iron, foiz 22 li  
at iij d fev li 4 staples and 8 spykes  
to mend the frame

vjs rjd.

Paide Saunders the Carpenter for cutting  
the way and setting on the ij dogges of  
iron

js.

Paide for viij foote of borde viij d and  
nailes and labour viij d is

js. iij d.

April 1603 paide Grey for a baldrick  
for the 3rd bell

ijs. ijd.

Paide him more for mending the bells  
and for an iron pyron

ijs. ijd

Somme of the charges for the bells ys ijd ijs. iij d.

1604 For taking up of the great bell to  
press her and to put in a new gogion 00 05 08

For pressing of the paunce bell 00 02 00

[ Many receipts for the great bell, the charge  
of which was 6s. 8d. ]

1605 For oyling and pyronning the Bells  
two several dayes viz against S. James

Day and Coronation day and for  
Candles 00 01 08.

I'd for Ringers three severall dayes  
viz. S. James day Coronation day and  
for the Kinges deliverance the 5<sup>th</sup> of  
November for each day vjs. viijs 01 00 00

I'd for two Bell ropes one for the gre  
bell ijs viijs and for a Saunce bell  
rope xv d 00 03 11

I'd for two other Bell ropes one for the  
grei Bell and the other for the third  
Bell the 24<sup>th</sup> of March 1605 00 05 00

I'd for splising of two ropes 00 00 06

1606 I'd for oyling and trimming the  
Bells two severall daies viz S. James  
Day and Coronacion day and for  
Candells 00 02 08

I'd for ringing three severall daies  
viz S. James day Coronacion daie  
and for the Kinges deliverance  
the 5<sup>th</sup> of November 01. 00 00

Id for three Bell ropes and a Lance bell rope 00 09 00

Paid for splicing of three bell ropes 09

Id for a Baldric for the Third Bell 00 02 08

Id to the Smith and Carpenter for mending the clapper of the great Bell and for mending the same bell 00 10 06

Id for mending the Third Bell and for taking it up and for putting in newe Brasses 00 07 08

1607 Payd for oyleing and tryiminge of the Bells at severall tymes and for Candles 00 02 08

Payd for ringinge for the Ringes shapitie on the 24<sup>th</sup> of March the 25<sup>th</sup> of July and the 5<sup>th</sup> of November 01 00 00

Payd for mendinge the Samee bell for a rope for the same and ijs viij<sup>s</sup> for a rope for the forebell 00 04 00

1608 Item for a Canthome for the Church dore and to the Smiths for iron worke. to hangg up the same and for mendinge

- the whele of the greaie bell and for  
 iron worke fo the same 01 12. 00
1609. payd for mendinge a belingge  
 for the iij bell xxijd
1610. for fouer newe Bell ropes and for  
 splicing two old ones xs. iiijd  
 for oyling and pyrimming the bells ijs. iiijd
- 1611 Pd for 3 bell ropes for the second,  
 third and fourth belles 8. 6.  
 Pd. for a baldricke for the third bell  
 with a newe hook and eye 3. 0  
 Paid to the Carpenters for mending the  
 bells 4. 4.
1614. Item paid to Mr Stephens the Smith  
 for one newe clapper of a bell and for  
 alteringe one old one and for traces  
 and other iron worke 2. 3. 4
- Item paid to Mr Wallon the Carpenter  
 for a newe stocke and a whele and  
 for hanginge the bell 2. 6. 8
- Item for Two newe baldrickes for the



first and second bells	4.0
Hem for oyle for the bells	2.
Hem paid to Mr Stephens the Smithes for mendinge the clappers of the bells	00 08 00
Paid to Mr Wallins the Carpenter in discharge of a bill before left unpaid	00 08 00
1615 Paid for mending of the bells	00 18.06
Payde for two bell ropes	00 05 00
Payde for mendinge the Sansbell	00 05 06
1616 Hem payde to a Carpenter for a new wheel of the great bell	00 15 00
1617-1618 for ringing the bells on the vij <sup>th</sup> of August East	00 01.06
Payde for ringing the bells the V <sup>th</sup> of November East	00 01 06
Payd for the ringing of the bells at the newes of the birth of the Lady Elizabeth second sonne (314)	00 01 06
Payde to the Carpenter for a Calix for the bell	00 01 06
Payd to the Carpenter for fyve footlocks	

460

and bolts for the bells 00 08 06

1618-1619 For mending the saint's  
bell wheel 00 01 02

Paid for ringing the bells the 5<sup>th</sup> of  
August 00 01 06

Paid for mending the clappers of the saint's  
bell 00 00 06

Paid for mending the Clappers of the  
saint's bell 00 00 10

Id for oyling the bells 4

Id to Philippe Wallion and Thomas  
Bartlett for hanging of three bells  
and for Someths worke and for  
of them as by the acquitance appeareth 2. 18. 0

Paid to the Carpentier for a Baldery for  
one of the bells 00 02. 06

Paid for new wheels and yron worke  
for the sturde bell 00 17. 00

Paid for a new bell rope 00 01 06

Paid to Wallion for three new wheels  
and for mending of an other and for  
yron worke as by his acquitance  
appeareth. 03. 00 00

Paid for three bell ropes and oyle for  
 the bells 00 04 08  
 1619-1620 Tardes unto Vernon att  
 severall tymes for oyle for the bells 00 01 00  
 Tard for 8 bellropes for the whole year 01 05 00  
 Tard to the Carpenter for a bell wheel  
 for the fourth bell and for iron worke  
 as by his acquitance appeareth 00 16 06  
 Tard for ringing for the 5<sup>th</sup> August, for  
 the 5<sup>th</sup> November 00 05 00  
 Paid for 4 baldricks for the bells att  
 severall tymes 00 09 00

1620-1621

[ Receipt of many psons for the  
 reparation of the Church ] 235 10 0

Monnis payde out and Disbursed  
 by me William Drew about the reparations  
 and Bewtifinge of the Parish Church  
 of S. Bartholomew 263 2 4

Paid for 5 Ropes for the bells at  
 H<sup>ad</sup> apce is 00 05 10

paid for ringing the bells the 24<sup>th</sup> of  
March 1620 00 01 08

For oyle for the bells 3

paid for a new wheele for the 3 bell  
the old beinge broken 00 17 00

1621-1622. for 3 bell Ropes an a Roppe  
for pans bell 00 05 00

Ringinge upon the day of the gunpowder  
plotte 00 02 00

pay<sup>d</sup> for 5 bell Ropes and on for the  
pans bell 00 07 08

1622-1623  
pd for oyle for the bells 000 00 02

pd a carpenter for worke done  
about the bells against the 24<sup>th</sup> marche 007. 06 08

pd Mr Smithson . . . for bellropes and  
divers other things 002. 14 05

1623-1624  
pd for Ringinge the 5<sup>th</sup> of Auguste 1623 00 02. 06

pd for Ringing the 5<sup>th</sup> of November 00 02 06

pd to John Carbell for a wheele for  
the 3 bell 00 15 00

pd to the Ringers the 17<sup>th</sup> of November 1623 00 01 00

pd to Ringers the 24<sup>th</sup> of Marche 00 01 00.

1625-1626

463

for Candles and several workes  
donne to the Church and to the Bells 008 12 10  
To Varnham for a mopp and oyle  
the bells 00 00 09

1626-1627

To Varnam for Croones and oyle for  
the bells quartidge £ - 1 4

pd. given Ringers on Queene Elizabeths  
Crownacion day £ - 2. -

pd for a bell rope for the great bell £ - 1. 8

pd for 4 bell ropes for 4 other bells £ - 5. 4

pd for a Baldrocks for a bell £ - 4 6.

1627-1628

Him pd him [Vernon] for oyle for  
the bells 000 00 04

pd for ringing on the Kings Crownacion  
day 000 02 00

pd for 7 bell ropes 000 10 06

pd for 2 Lance Bell ropes 000 01 08

pd for a Baldrocks for a Bell 000 04 06

1628-1629

pd for mendinge the bells 00 13. 04

pd for bell ropes 00 10 00

pd Vernon for oyle for the bells 00 01 06

Id for ringers on the Kings daie 00 02 06

Id for a smith for worke about the bells as per his bill appeareth 00 09 08

1629-1630.

pd for mendinge the bells and for new ropes 01 13 06

pd for ringinge on two severall dayes 000 02 06

pd and spent about surveyinge of the steeple by the Carpenters and plummers 000 03 06

pd to Mrs Kenge for Carpenters worke donne by her husband on the steeple 004 17 00

1630 pd Ringers for Ringinge extraordinary by Command of the Councell & Lord maior for joye at the birth of our young Prince Charles xjs, and for a thanksgiving

for the Quenes safe deliverye iiij d and

paid Ringers for Ringing (upon the day our Prince was baptizd) by my Lord

Maiores Comand iiij s. xjd (315) in all 10 10

paid to John Davs the bell Carpinder for worke done about the bels as per bill

li. ijs. xjd and to ye founder as per

bill iijs ijd to ye smith as per bill vijs

and for other things ijs jd in all

465

jd' xiiiijs. jkd don by order of a  
vestrie koulden the 6<sup>y</sup> June Last 1. 14 9  
November 5<sup>th</sup> paid Ringers for ringing  
this day accustomed 2s. 6d and  
upon the 17<sup>th</sup> day being Quene Elizabeths  
day js. and upon the 19<sup>th</sup> day being  
our Kings birth day js by the Lord  
Majors Comand in all 4 6

1631

pd for bell Ropes this yere xijs iiijd

1631-1632

pd to John Marshall for new bellropes 000 16 06

pd the Carpenter for mending the bells 000 03 06

Item. paid for a prayer for the queenes  
safe delivery 2<sup>d</sup> the 4<sup>th</sup> November for  
a thankes giving 6 for ringing the bells

then 2s and the 5<sup>th</sup> of November 2s

For ringing the 16 November being  
the queenes birth day 2s and the 17<sup>th</sup>

being Quene Elizabeths Cronation 12d

and the 19<sup>th</sup> being our Kings birth day

2s and the 27 March being our Kings

Crownation 3s.

000 13 10

1632-1633

466

pd the Carpenter for worke done  
about the bells for a Newe whele and  
other things as per bill

1 - -

pd the smith as per bill

2 -

pd for Rengunge the bells 3 several  
dayes viz QM GE and Renge Charles  
as per the bill

10 -

1633-1634

pd for 6 Bell ropes which was bought  
in Mr Cobornes yere which he left to  
pay which I did pay now

15 -

pd the Carpenter for mendinge the whelles  
and stockes of the belles and poulleys  
for the ropes for fastninge the bells in  
to the stockes and some worke to all  
as may apere by his bill and his  
acquittance

1 2 6

pd for a new settinge Ropes for the belles

12 6

pd the smith for mending one of the  
Chafers of the bells and Iron worke  
belonging to the bell

2 6



pd for one bell rope which wanted 2 6  
 pd for the smiths for mending the  
 clapper of the same bell 1 0

1634 for mending one of the bell wheales 2 6

pd William Price for 5 new bellropes  
 containing 35 1/2 lb at 6d per lb is  
 17s. 9d and for a saunce bellrope 9d is 18 6

1635

paid for Ringing on the Gunpowder  
 Treason and one King Charles  
 Coronation and for the queens safe  
 delivery and for Queen Elizabeth malle 000 12 00

paid for a Rope for the great bell  
 and one for the saunce bell 000 17 11

pd for a new bell rope and to the  
 Carpenters for gluing the Cover of  
 the Foundi 000 04 06

1636

pd for new bell ropes 000 13 00

pd Francis Hewitt for mending the  
 wheel of the first bell and a ladder  
 and other necessaries 01 05 00

pd for Ringinge severall Dayes  
according to Ancient Custome 00 13 00

1637-1638

pd for 2 new Bell ropes 000 05 00

1638-1639

Paid for a bell Rope 3s. 3d for a Kaich  
2s. 6d and for mendinge the secondo wheels  
and resie 2s. 6d 0. 8. 6

Paid to Richard Jadres for mendinge the  
bell wheels 1 2 6

Paid for a rope for the great bell 0 4 6

1639-1640

Paid for mending of the clappers and  
wheels 00 10 00

Paid for mending the wheelc of the 4<sup>th</sup>  
bell and for nails 00 03 00

Paid for stiffening the irons of the 4<sup>th</sup>  
bell wheels 00 00 06

Paid for a new Baldringg for the 4<sup>th</sup>  
bell clapper and a poale of leather  
to lye it with a Cotterell and a  
quid about 00 05 00

Paid for mending the most part of the  
second Bell and mending the wheelc  
of the 4<sup>th</sup> bell and for pyms 00 04 00

Paid for a case for the great bell wheels 469  
 and for naying the same and for  
 naying the pulley of the first bell in all 00 10 00  
 Paid for ringing when the King came  
 out of Scotland 00 03 00

1640-1641

Paid Mr Gadsdon for mending the  
 wheels of the belles and one wheel for  
 the third and Divers other things 001 10. 00

Paid Mr. Teach for 3 new bell Ropes 000 10 00

Paid the Ringers for the Queens safe  
 delivery 000 05 00

Paid the Ringers on Gunpowder treason  
 Day 000 03 00

Paid the Ringers for joy of the pyannuall  
 parliament 000 02 06

1642

Paid 11<sup>th</sup> June for bell ropes 00 12 00

Paid to the Ringers on Gunpowder  
 treason day 00 03 0

Paid to the Ringers on King Charles  
 birth day 00 03 00

Paid to the Ringers when King Charles  
 came from Scotland 00 08. 00

Id for mending the bell wheels and  
hinges for pews a pecke axe as per note 02 05 00

Id the Ringers on Coronation Daye 00 04 00

1643

Id for bell ropes 00 17 06

Id the Ringers one King Charles birth  
day 00 02 06

Id the Ringers on the Kings Coronation  
day 00 02 06

Id the Bell hanger for a new whele  
for the great bell for trussing up and  
mending the other Bells and for some  
other worke as by his bill appeareth 04 14 00

Said to the ringers on the 5<sup>th</sup> of november  
and King Charles his birth day 00 05 00

1644

Said for mendinge the little Bell 00 02 06

Said for bell Ropes 00 07 00

1645 Said Richard Gadesden Carpenter  
for mending the wheelles of Two Bells  
and for work done in the church 00 14 00

1646 Said for 5<sup>th</sup> Bell ropes 00 15 00

Id to the ringers on the 5<sup>th</sup> November 00 03 00

- 471
- 1647 Pd to Mr Gadesden the Carpenter for  
mending the wheels of the Bells and  
other work done in the Church 01 05 00
- Pd for a new bell Rope for the Saints  
Bell 00 03 00
- Paid to the ringers the 5<sup>th</sup> of November  
Queen Elizabeths and King Charles  
Coronacion daies 00 06 00
- 1648 Paid to the Ringers upon the 5<sup>th</sup> of  
November and Queen Elizabeths day 00 04 00
- 1649 Pd for 6 new ropes for the bells 00 17 00
- Pd for Matt. For the Bellropes 00 07 00
- Pd to the Plasterer for whiteninge the  
Bellerie and stairs 00 18 06
- Pd the Ringers for tryinge the bells 00 05 00
- Pd Mr Gadesden Carpenter for new  
hanginge the 5 bells and putting  
them in round wheels and for worke  
done in and about the Church 27 15 00
- 1650 Paid Mr Gadesdens bill and  
for musing of the bells by order  
of the vestry 00 16 00
- Pd the Ringers on the 5 November 00 02 06

1652

I<sup>d</sup> the ringers the 5<sup>th</sup> of november 00 02 06

1653

I<sup>d</sup> Mr Gadsden for work about the  
bells and ropes 01 04 09

I<sup>d</sup> for ringinge upon the 5<sup>th</sup> of November - 2 -

1654

I<sup>d</sup> Mr Gadsden for worke about the  
Bells as by his bill 00 04 06

1655

I<sup>d</sup> Mr Spurling Carpenter for  
work about the bells 03 11 06

1657-1658

I<sup>d</sup> for five bell ropes 000 07 00

1659-1660

To Robert Turner for a new frame for  
the paunce bell and Iron-work for  
that and the rest 02 02 00

To - for 6 bell ropes to ringe when  
General Montke came with his army  
into the Citie 01 05 00

To the Ringers at severall times 00 08 00

To Mr Turner for a new wheele for a  
bell &c 00 17 00

To the Ringers on the 8<sup>th</sup> May the Kinge  
beinge then proclaimed 00 02 06

1660

- To the bell hanger 00 19 00
- 1661 To Mr Gadsden for mendinge the  
bell wheels and other worcke per bill 06 00 04
- To Mr Horton the smith for work in  
the steeple and church 00 17 00
- For six new bell pops 01 06 04
- paid severall times to ringers and  
bon fyers 00 15 00
- 1662 To Mr Gadsden the Bell hanger  
as by his bill 00 19 00
- To the Ringers and for bon fyres at  
severall times by precept of the Lord  
Mayor 00 13 4
- 1663 Paid for bell ropes 145 to Mr  
Gadsden for mendinge the wheels  
and putting on the ropes 105 per all 001 04 00
- Paid to the Ringers for ringing and  
Bon fyres by vertue of Preceptis from  
the Lord Mayor 000 06 08
- 1664 Paid to Mr Gadsden for worcke don  
severall times about the Bells 000 17 00
- Paid for ringinge the bells and bon fyres  
by precept from the Lord Mayor 00 11 06

1665-1666.

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Paid to Mr Gadesdon Carpenter  
for mending the wheels of the bells  
and for a new bell rope 002 02 06

Paid to the Ringers for ringing the  
29<sup>th</sup> of May and 8<sup>th</sup> of June 000 05 00

1666-1668

To Mr Flascny, Plummer, his bill  
upon the Bells Lead and Iron 15 14 07

For Bell ropes mending the bells  
and Church doors 05 12 8



Extracts from Vestry Minutes

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1567. Also it is agreed in the saide vestrie that from henceforth the Sexton of the saide parische shall ringle the bell a shate tyme to Common prayer And afterwards to toll two belles together and so ringe the Sanctus bell and no more excepte there be a sermone Then to toll one bell as hath bene accustomed.

1583. At the saide vestry holden the xxvj daie of december 1583 yt was concluded and agreed as followeth for the order of ringing to service that is to saie yerelie from the feastie of s<sup>t</sup>. michaelle unto the annūciācion of our Ladie to ringe the first peale in the morninge with one bell halfe an hower after seave and the second peale with two bells at eight and to tolle all in w<sup>th</sup> the belles halfe an hower after eight. And from the feastie of Thannūciācion of our Ladie until the feastie of s<sup>t</sup>. michaelle to ringe the first

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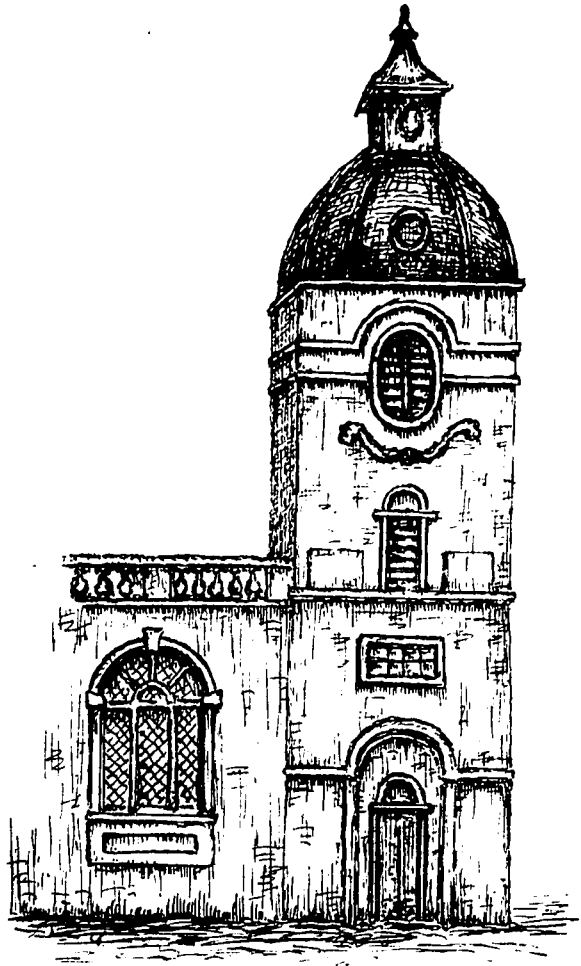
peale at Seaven of the clocke, the  
second peale half an hower after seaven  
and all in at eight. And for eveninge  
prayer to ringe the first peale at one of the  
clocke and to observe as the tyme of yere  
will f~m~ite.

1629 It is agreed that Mr George Tregor  
should bee free from the office of Churchwarden  
Questman, and all inferior offices from  
henceforth for ever. In Consideration that  
hee should at his prop costs and Charges  
erect a Canthome to hang the saunce bell  
at the topp of the Steple that the fishoners  
at the lower end of the fishes might  
have the pyme to come to divine service  
wth hath been done and defraied by  
him accordingly to the good likenge of  
the fishoners.



St Benet, Finke.

This church  
which stood on  
the south side  
of Treadneedle



Street to the east of the Royal Exchange was  
named after its traditional founder Sir  
Robert Finke. In Edward's reign it had  
"v bells and a paunce bell hangynge in  
the steeple." <sup>(316)</sup> It was repaired in 1633 and  
destroyed in the great fire. Then rebuilt  
it with a tower 110 feet high in 1673  
at a cost of £4130 without fittings,

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one of the principal subscribers being  
a Roman Catholic gentleman who gave  
£1000 and would have given the organ  
as well but his offer was declined. Two  
bells were placed in the tower and early  
in the eighteenth century they were increased  
to six. This was the first tower at which  
the Rambling Ringers met. They rang  
720 of Bob Minor on November 27<sup>th</sup> 1733.  
The church was pulled down in 1842-4  
and the materials and fittings sold by  
auction. What became of the bells I  
cannot say.

St Benet,  
Gracechurch Street.

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St Benet, Grass Church,  
got its name from the  
herb market which  
was held in what  
is now Gracechurch  
Street. In 1553

there were  
"remaining  
in the steeple  
v grete bells

and a paunce bell and the clock chyme  
and dyall." <sup>(317)</sup> The vestry in 1549 had sold  
all the church plate for £117-16-5 and the



money was ordered to be made up  
 to £120 to be laid out in purchasing land  
 for the advantage and maintenance of the  
 Church. <sup>(318)</sup> This was probably an attempt  
 to evade the threatened confiscation but  
 it may have been done through the  
 influence of the Protestants who were strong  
 in London. A century later when the  
 Presbyterian had obtained the Control  
 of Parliament the parish paid two shillings  
 and sixpence to the ringers for ringing  
 "when the bishops were voted down." The  
 steeple was rebuilt in 1625 but the Church  
 was destroyed in the fire of 1666. As the  
 fire spread the books and plate were  
 moved from place to place at a cost

to the parish of 1678. Afterwards  
three tons of lead were salvaged from the  
ruins and sold for £28-7-6 and a quantity  
of bell metal for £37-18-0. When rebuilt  
the Church which was finished in 1685  
at a cost of £3583. The old steeple was  
still standing in 1671 but in so dangerous  
a condition that steps had to be taken  
to prevent people passing under it. This  
cost the parish four shillings. When the  
new tower was built two bells and a  
clock with dial were placed in it. The  
parish paid in 1693, £102-18-0 for the  
great bell, £9-11-0 for the small bell,  
£37-10-0 for the clock and £15-3-7.  
The bells came from Whitechapel. James



Bartlet cast one of them - the other  
by Anthony Bartlet he probably already had  
in stock.

The parish of St. Leonard's Eastcheap had  
been united to St. Benet's by Act of Parliament  
but latter vestry was by no means inclined  
to treat the parishioners of the former on  
a footing of equality. In 1694 it was decided  
not only that they should be charged  
double fees when the great bell was used  
but that they should pay in advance. (319)

St. Benet's was pulled down in 1868  
under the Union of Benefices Act of 1860  
out of the sum of £23,894-4-0 realized by  
the sale of the site and fittings, £7236.10.4  
went to the building of a new church of  
St. Benet's Abbe End, £9000.0.0 for endowment.

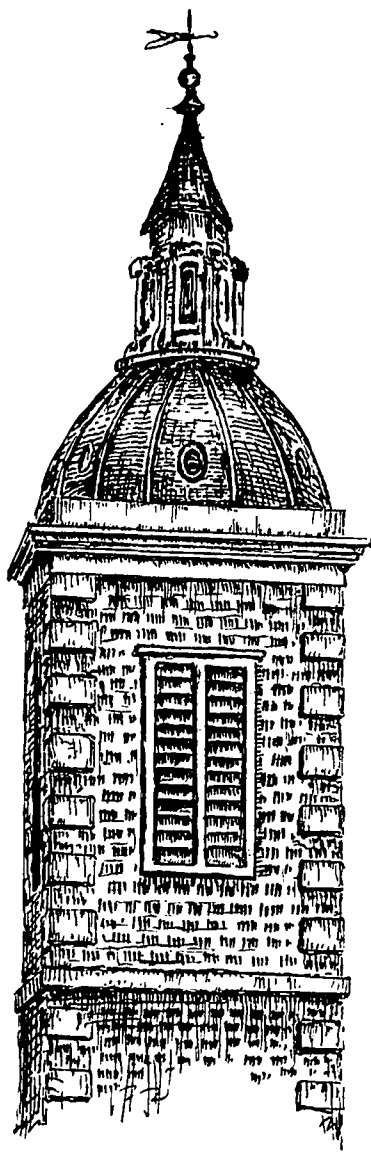
and £4000 for repairs to All Hallows  
Lombard Street with which parish S.  
Benet's was united. The pulpit and  
one bell were removed to Mile End.

St. Benet.  
Pauls' Wharf.

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The church of  
St. Benet Hude or  
Hithe, over against  
Pauls' Wharf in  
Castle Baynard  
ward was says

"Shew a proper parish church" In the  
inventory taken in the fyfte yere of  
the reign of Kinge Edwarde the Syxte  
there were "iiiiij bells and a saunce bell  
in the steeple." (370) After the fire it was  
rebuilt by Wren in 1677-1685 at a



486

Cost of £ 3328-18-10. Two bells  
were hung in the steeple the larger  
cast by W. Wightman in 1683 the  
smaller one with the inscription

THOS PINFOLD DR AT LAWS 1685.

After 1879 the church has ceased  
to be parochial and is used by the  
Welsh Church the services being in  
that tongue.

St. Benedict, Sherehog. This was a small parish church which stood near Bucklesbury in Cheap Ward. According to How its proper dedication was to St. Litus but got its other title because it had been built or repaired by Benedict Thome a citizen and stock fishmonger in the reign of Edward II, and the name Thome was corrupted first to Shrog and then to Shorehog. ~~And~~ The inventory made in Edward VI reign has not survived.

The church was repaired in 1628 at the cost of the parishioners but was destroyed in the fire of 1666 and not rebuilt. "The plate bells and other ornaments which they had before the fire were embezzled

by the churchwardens many years ago." (321)

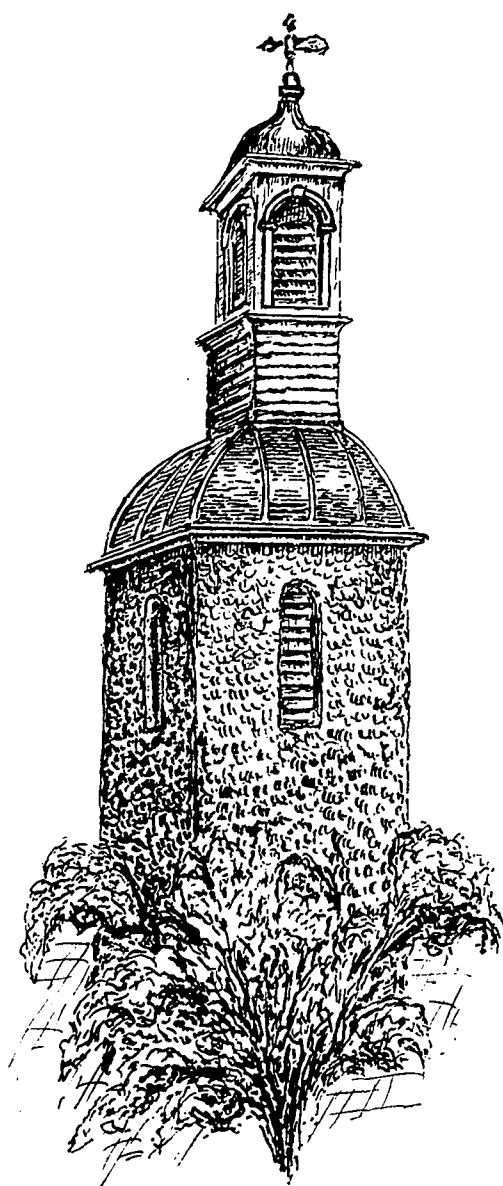
This statement which occurs in the Continuation of How published in 1754 probably means that the plate and books were saved from the fire as was the case with most of the churches and that some at least of the bells were not destroyed; but as the church was not rebuilt, either through the negligence or the fraud of the churchwardens, in course of time they disappeared. (322)

St Botolph,  
Aldersgate.

---

All the time of  
Edward VI there  
were in the steeple  
iii bells and a  
" (323)   
paunce bell, and  
at some time  
probably in the

early years of the seventeenth Century the  
ring was increased to five. The Church  
escaped the fire of 1666 with some damage  
and in 1708 it was " of the old Gothic  
order with galleries to the north and



490

west sides, also good oak pews  
and a pulpit Carved of the same species  
of timber. There is little ornament \* \* \*

The church is in length 78 feet, breadth  
51 feet, height about 25 feet, and that  
of the steeple about 65 feet. (324) By the  
middle of the Century the building had  
become very dilapidated and after  
some attempts at restoration an Act  
of Parliament was obtained in 1792 under  
which it was rebuilt. It is described  
as being very ancient and in an  
extremely decayed state and mentions  
is made that the work undertaken  
had cost £12,225. The sum of £1500  
was raised by annuities at 8 per Cent



491

and to pay them a rate was levied  
on the parish which was not to exceed  
pence in the pound. It was Customary  
five shuds were paid by the Landlord  
and the balance by the tenant.

Langhion has a good deal to say  
about the Church and bells. He tells  
us that the east end had lately been  
repaired and contrasted strongly with  
with the other part of the building which  
was "foul". The belfry was a scandal,  
a "Dungeon of a hood" where daylight  
never came. There were no steps to  
put one's foot in and the floors of the  
tower were so ruinous and decayed

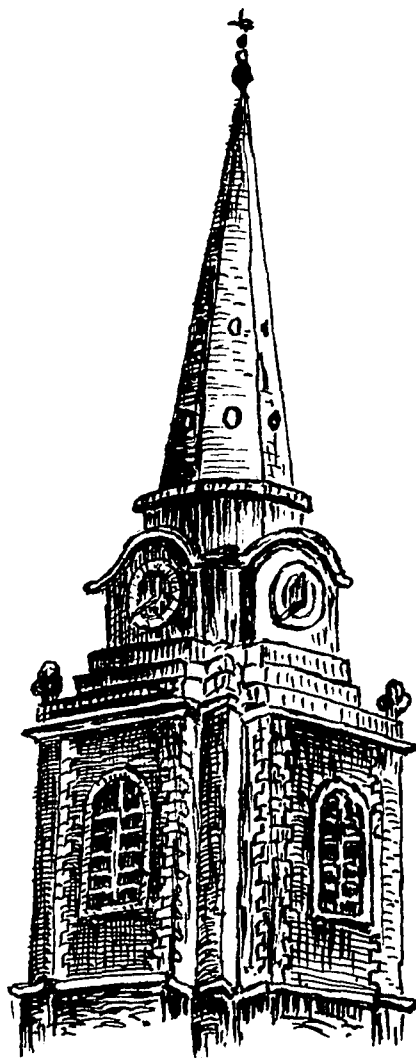
that the bells could be seen from  
the ringing chamber. The bells themselves,  
five in number, were not amiss, and  
the tenor (so he was told) was just  
hundred and twenty five years old.

The bells apparently were sold when the  
church was rebuilt. (325)

St. Botolph  
Aldgate.

---

The old church was a Gothic building consisting of three naves almost equal in height and breadth and with a fine lofty tower at the south-west corner. The Edwardian inventory is defective and has now no mention of the bells but there was a ringing peal probably five in number in the sixteenth Century



When church property was being  
 Confiscated and parishes were selling their  
 plate and investing the money in such a  
 way that it could not be so easily alienated,  
 " it was agreed by a vestry of honest men  
 for the parish of St. Botolph without Aldgate  
 in the City of London for certain plate and  
 bells to be sold, " and with the money thereof  
 to purchase a row of houses at the end of  
 the churchyard " one of which was to be for  
 the curate and another for the clerk. The  
 plate was accordingly sold but the proposal  
 to sell the bells met with so much opposition  
 in the parish that it had to be abandoned  
 and the houses could not be bought. (520)

On July 30<sup>th</sup> the second bell being cracked  
 was taken down and changed the xxx<sup>th</sup>.

495

daye of July with Robert Scot bell  
founder dwellinge in Whyte Chappell."  
On February 9<sup>th</sup> 1586 the vestry paid "for  
ringing for joye that the queene of Scottes  
was beheaded" the sum of xij d. and a  
further xij d "for beade and beare for ye  
ringers." Thomas Haridance, Citizen and  
ironmonger who was the parish clerk at  
the time and "a verie carefull and industrious  
man in his place" recorded that we  
ded ringe at our paroshe church the  
ix daye of ffeluarie in anno 1586 and  
was ffor joye that the Queene of Scottes  
that enemy to our most noble Queens  
that<sup>ie</sup> and our countie was beheaded  
ffor the we<sup>ch</sup> the Lorde God be prayesed  
and I wold fo god that all her Confederates

were knowne and cut of by the  
lyke meanes. 1586

496

At this time the funeral charges were -

for ye afternoones knell w<sup>th</sup> ye greates bell 6s. 8d

for ye feales w<sup>ch</sup> weare not rung 2s. 0d

for thee passage bell 4d.

ye minister received 11s. 0d and the charge  
for ye grounde in ye Church was 6s. 8d.

Presumably the feales which were not rung  
were chimed and that when there was  
ringing at funerals the ringers would  
be paid directly.

During the seventeenth Century the bells  
were increased to six. The Church was  
outside the area destroyed by the fire  
but the churchwardens took precautions  
and "paid for carrying away the fish  
books when ye fyre was in ye Citie, 6s. 0d."

Laughton and the Ramblers met at

497

S. Boidolph on December 20<sup>th</sup> 1733

and rang Grandfire Bells on the back  
five and a 720 of Plain Bells on the side  
but Laughton has nothing to say about  
the bells themselves.

By 1740 the church had become very  
dilapidated. George Dance the City  
surveyor was called in and after  
inspection he advised that it would be  
better and cheaper to rebuild rather  
than attempt to repair.

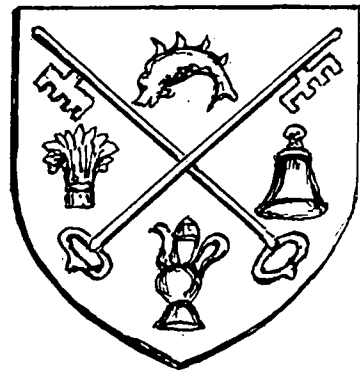
Parliament was approached and an  
act obtained on the usual lines. Trustees  
were appointed and authorized to levy  
a rate not exceeding sixpence in the  
pound, two thirds of which were to be  
paid by the landlords and one third by

the tenants. The total cost was 498  
£5536-2-8. The church was opened in 1744  
and in that year Thomas Lester cast and  
hung eight bells in the tower, with a tenor  
of 28 cwt. Twenty years later the larger  
bells were recast by Lester and Pack.

The first peal in the tower was rung by  
the College youths on January 8<sup>th</sup> 1745. It  
was 5040 changes of Bob Major and was  
conducted by Benjamin Sturable. The  
second recorded peal was by the "junior"  
Society of College youths and was 5120  
changes of Oxford Treble Bob Major, rung  
on April 16<sup>th</sup> 1758. The only other peal  
in the eighteenth century was one of  
Grandeur Triples by the Junior Cumberlands  
on December 19<sup>th</sup> 1785.



In medieval times  
 the parish of St. Botolph  
 Aldgate was the head-  
 quarters of the London  
 founders and many  
 bells cast there are still



HENRY JORDAN'S STAMP.

to be found all over the Country. The earliest  
 of note of these men was Richard de Hymbrische  
 who, as we have seen, cast a bell in 1312  
 for the neighbouring Holy Trinity Priory. He  
 was succeeded by other members of his family.  
 They were followed by many others whose  
 names are given by Stahlshmidt and  
 chief among them were William Revel, William  
 Dawe, Henry Jordan, John Danyll, William  
 Culverden and Thomas Bullison. About  
 two hundred of Jordan and Danyll's bells

are still existing. Jordan who died about 1470 by his will directed that his body should be buried in the Chapel of Our Lady in the northside of the pynke Church of Seynt Botulphes w'outie Hedgate of London that is to say in the place where as the body of Johanne my wyffe there resteth buried. He left a bequest for the benefite of poor founders which is still paid by the Fishmongers' Company to the Founders' Company. Apparently he was a fishmonger as well as a founder and on the shield he cast on his bells are a dolphin and Cross keys to indicate the former trade and a Caver and bell to indicate the latter. The wheat sheaf was part of the arms of the family of Harlion from which the founder was descended.

Another Aldgate bell founder  
 was Robert Purford "a wealthy man, as  
 it seems of this parish, and charitably  
 disposed, who by his will gave £40 to  
 the building of the aisle of St. Catherine,  
 40 marks towards making and raising  
 of St. Mary's chapel to the same height and  
 form as St. Catherine's aisle, and £40 towards  
 building a new steeple." <sup>(398)</sup> Hahlschmidt  
 owned a deed of conveyance, dated 1405,  
 from Robert Purford, citizen and bell founder  
 to John atte Lee citizen and candlemaker  
 of a house in St. Andrew Cornhill. <sup>(399)</sup> None  
 of Purford's bells seem at present to be in  
 existence

# Inscriptions on the Bells.

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1. THOMAS LESTER FECIT 1744  
AT PROPER TIME MY VOICE I RAISE  
TO SOUND MY BENEFACTORS PRAISE
2. THOMAS LESTER MADE ME 1744
3. 1744 LESTER [and on Crown] T. KNIGHT.
4. THOS LESTER MADE ME A FOURTH TO  
BE 1744.
- 5.
6. LESTER AND PACK OF LONDON FECIT 1764
7. LESTER AND PACK OF LONDON FECIT 1764
8. HENRY BARLOW JOHN HIRST JOHN LEE  
THOS LAYTON CH: YARDENS 1764

Peal Board at S. Botolph's, Hedgate. <sup>(652)</sup>

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A. FRIENDLY SOCIETY.

On Wednesday, March 28<sup>th</sup>, 1852 the undermentioned persons rung a true and complete Peal of CRANDSIRE TRIPLES consisting of 5040 changes which was performed in 3 hours and 33 minutes as follows

J. KNUBLEY	1.	T. MICHAEL	5.
J <sup>no</sup> ATHERTON	2.	W <sup>m</sup> . KILLETT	6.
R. LIPYEAT	3.	AUG. FROST	7.
STEP <sup>n</sup> WEDGE	4.	JAS. FURREN	Tenor

The above is the 3rd Peal ever completed in this Steeple and the only Peal of the kind since the year 1785. It was rung in less time than any other Peal upon the bells and was conducted by Mr W. ATHERTON.

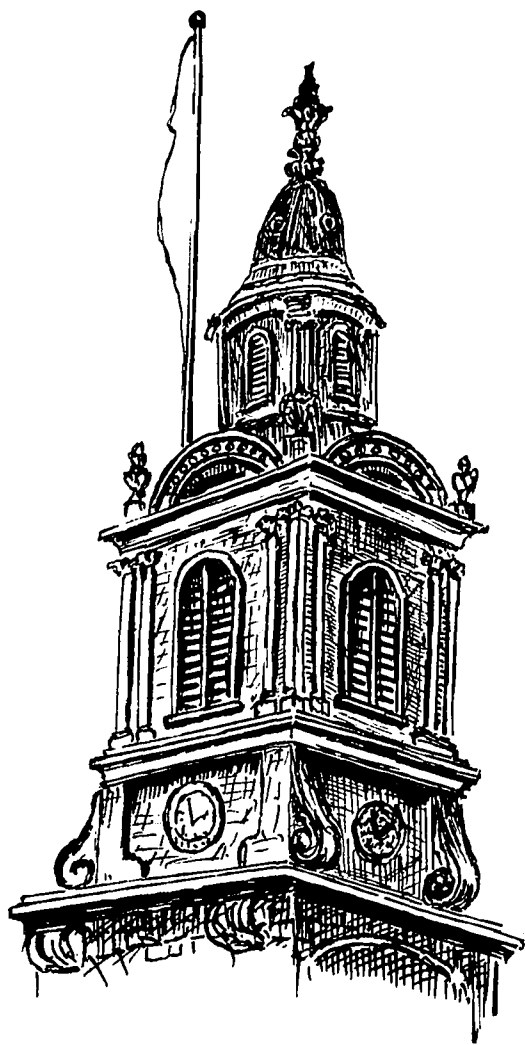
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St. Botolph, Billingsgate, stood on  
the south side of Lower Thames Street, and  
was, says How, "a proper church" with many  
fair monuments therein, now defaced and  
gone. The inventory dated July 19<sup>th</sup> 1552,  
gives "Item iiij greater bellis. Item one  
sanctus bell." <sup>(328)</sup> The church was destroyed  
in the great fire and was not rebuilt.

St. Botolph,  
Bishopsgate.

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This church was built just outside the City and upon the banks of the town ditch. Stow relates that certain citizens of London that more regarded their own private gain than the common good of the city built a causeway on the bank of the ditch without the churchyard wall leading to a quadrant called Petty France of Frenchmen dwelling there and to other dwelling houses and by means of this causeway and spoilage of houses, with



other filthiness cast into the ditch,  
 the same is now forced into a narrow  
 channel and almost filled up with  
 unsavoury things to the danger of poisoning  
 the whole city.

At the time of Edward VI the church  
 possessed "iiij bells and one that the cloke  
 stroketh on w<sup>th</sup> a lyttle belle." <sup>(329)</sup> These  
 were added to in following years and  
 Strype writes that "in the same Parish  
 Church of S. Botolph among other Beneficences  
 given thereto must not be omitted the  
 beautiful Gift of M<sup>r</sup>. William Hobby,  
 Citizen and Ale-Brewer of London, viz  
 the Tenor Bell in the Steeple bearing his  
 own name and called Hobby, which  
 he caused to be founded at his own Cost



and Charges and afterwards to be  
recast two several times only to make  
it tuneable with the other Bells in the  
Steeple which was performed accordingly;  
and they are now as perfect and pleasing  
a Ring of Bells as can be wished. When  
he gave the Bell to the Parish he enjoined  
this Condition that at what Time soever  
any Man deceased that had borne any  
Place of Eminence and Office in this  
Parish and afterwards happened (by any  
Cross or Misadventure) to fall into Decay,  
that yet he should have the Benefit of  
the Bell's Service freely bestowed on him  
at his Burial, not paying any Costs  
or Duties thereof to the Church. No doubt

but this man had an honest  
 meaning, and most charitable mind  
 both in the promise (which was in Meriments  
 and when he expected not Place of Degree  
 or Office to fall on him) and likewise  
 in the Performance, wherein he showed  
 himself no way slack but forward as  
 any man could be." (330)

Another benefactor to the belfry was  
 Richard Mumford at one time rector  
 of the parish who in 1678 gave a pebble  
 bell with its frame and hangings and  
 a new ringing floor. We may suppose,  
 although we are not told so, that  
 he was a ringer, and that his gift  
 was prompted by his love of the art.  
 For a rector he must have been a

507

pretty well-to-do man, and when he died in 1683 he left £100 to the Heavers' Company the interest thereof to clothe four poor men per annum for ever.

Mumford's gift made the bells into a ring of six and they were generally admired. Laughton's opinion was that "those bells are good as e-ev was cast."

On the 17<sup>th</sup> of January 1734 the Ramblers rang a 720 of each of Plain Bob and Cambridge Surprise Minor. This is the first account we have of any performance in the latter method although probably it was already some years old and had been practised by the most skilful bands.

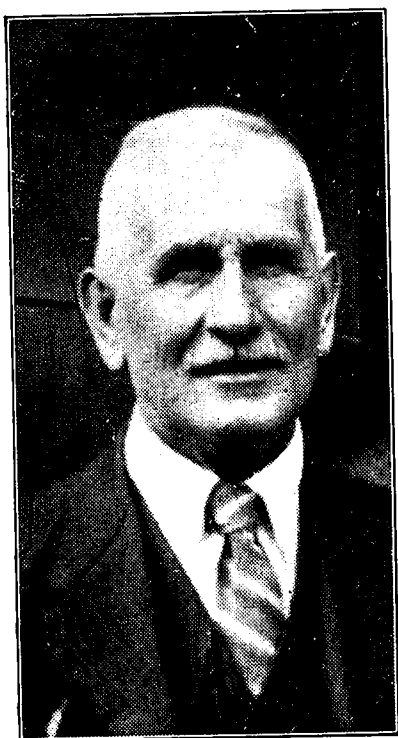
St. Bolephs was rebuilt in 1725-9 from the designs of James Gold. Architecturally it does not rank very high among the City Churches being rather pretentious and overlaid with detail. The tower is placed at the east end over the chancel, the idea (a perfectly sound one), being to give it greater prominence from the street. But to preserve the interior effect of the Church the whole of the bottom part of the west wall of the steeple had to be omitted and the structure is not rigid enough to carry a ringing peal of bells properly.

In 1783 the old ring of six were recast and Robert Patricks in partnership with Thomas Osborn of Dounham Market, installed a new peal of eight. Osborn was an

excellent craftsman and the octave is quite a good one.

On the opening day, February 7<sup>th</sup>, three complete peals were rung, one by each of the leading bands at the time. The first 5120 Changes of Oxford Treble Bob Major, was by the Society of College Youths, the second, Grandiose Triples, by the Society of Cumberland Youths, and the third, 5216 of Oxford Treble Bob by the "ancient" Society of College Youths. The board which recorded these performances was in existence about fifty years ago, but has since been destroyed. (331)

In the following year the "old" Society of London Youths rang a peal of a method they called Union-plain-bob Trebles. It was the composition of John Frazier, and



*[Faint, illegible text, likely a name and title]*

The figures are lost, but probably it was a simple variation of Bob Triples. The longest peal in the tower was a 6080 of Oxford Treble Bob Major, rung in 1784 by the Cumberlands and conducted by the elder George Cross.

Two boards recording peals of Grandine Triples rung by the Cumberlands in 1808, and Spidman Triples by the St James's Society in 1857 were broken up and burnt about 1873.

From the churchwardens accounts -  
 1595. Paid for ringing the same night we made bonfires for the good success of our navy at Cadex ijs. ivd.

Tablet formerly at St. Botolph  
Bishopsgate (652)

The eight bells cast by Messrs. Patnick & Osborn were opened by the Society of College Juniors on Friday Feb 7 1783 and the Peal of 5120 Oxford Treble Bob Changes was performed in 3 hours & 3 minutes by the following persons,

Wm Richardson	1.	William Lyford	5.
Geo. Scarborough	2.	Jos <sup>t</sup> Holdsworth	6.
James Wargrave	3.	Edm <sup>d</sup> Sylvester	7.
John Pavey	4.	Sam <sup>l</sup> Muggenidge	8.

The same day the Society of Churchwards rang in this steeple a Compleat peal of 5040 Grandring Triples which was completed in 3 hours and 22 minutes by the following persons

Jos <sup>t</sup> Cowley	1.	Israel Bray	5.
John Lamb	2.	George Brown	6.
Wm <sup>r</sup> Hister	3.	John Jackson	7.
John Patrick	4.	William Castle	8.
		Wm <sup>r</sup> Barnes	

Also on the same day the ancient Society of College Juniors rang a peal of 5216 Oxford Treble Bob Changes which was performed in 3 hours and 29 minutes by

John Reeves	1.	Thos <sup>t</sup> Peale	5.
John Inville	2.	Thom <sup>t</sup> Polley	6.
John Anderson	3.	Wm <sup>r</sup> Grand	7.
Nath. Williamson	4.	Geo. Harris	8.



Society of Cumberlands. On Tuesday 511 a.  
June 7<sup>th</sup> 1808 was rung a true and complete  
Peal of Grand sire Triples Containing 5040  
changes in 3 hours and 17 minutes

J. Feecham	1.	J. Noonan	5.
B. Merrin	2.	Fr. Fleicher	6.
W. Williams	3.	T. Thomas	7.
J. Mead	4.	T. Hows.	Tenor.

Conducted by Jno. Noonan

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On Monday, Jan'y. 14<sup>th</sup> 1857 was rung  
in this Steeple a true and complete Peal  
of Piedman Triples Containing 5040 Changes  
in 3 hours and 7 minutes by 8 members  
of the St. James's Society. Performers

Robert Jameson	1.	William Green	5.
William Lobb	2.	John Nelms	6.
Yelver Cooke	3.	Alfred Jones	7.
Wm. Cooke	4.	John Mayhew	Tenor

Conducted by William Cooke.

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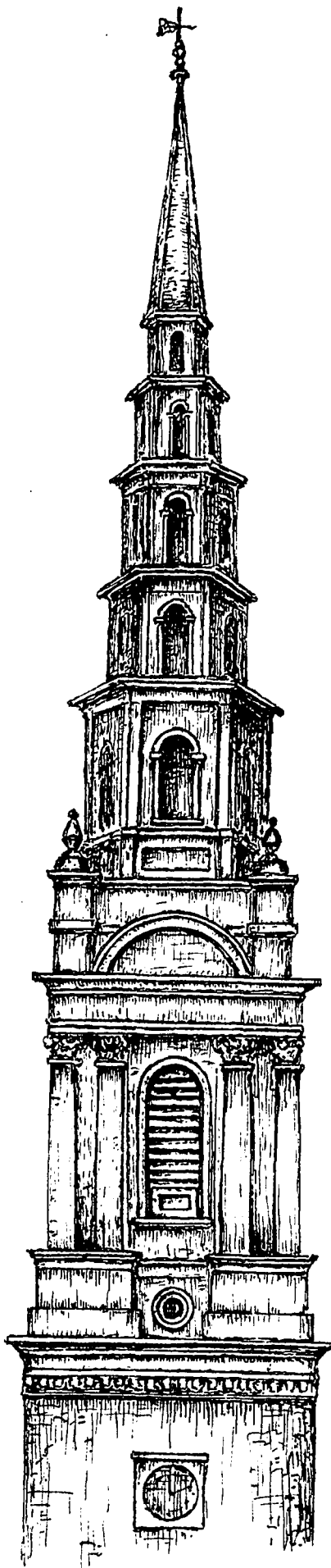
Peals rung at St. Botolph's Bishopsgate.

1783	Feb. 7.	5120	Gx. T. B. Major	College Yths
	7.	5040	Gran. Trip.	Cumberlands
	7.	5216	Gx. T. B. Major	"ancient" Coll. Yths.
1784	Feb 25	5040	Union Place Bob Triples	"ancient" London Yths.
	Mar 27	6080	Gx. T. B. Major	Cumberlands
1788	Sep 8	6000	Bob Major	Jr. Cumberlands
1792	Jan 1	5040	do	Cumberlands
1794	Dec 26	5440	Gx. T. B. Major	College Yths.
1795	May 4	5504	Cumberland T. B. Major	Cumberlands
1796	Nov 28	5040	Gran. Trip	College Yths.
	Dec 10	5040	do	Cumberlands
1808	June 7	5040	do	Jr. Cumberlands
1813	Feb 15	5104	Bob Major	do
	22	5088	Gx. T. B. Major	do
1826	Mar 15	5184	do	Jr. Coll. Yths.

St. Bride's  
Fleet Street.

---

If we were asked  
to name the steeple  
most famous in the  
history of the London  
Exercise we should  
probably hesitate  
between three - St  
Saviour's Southwark,  
St. Martin-in-the-Fields  
and St. Bride's, Fleet  
Street and if we  
decided in favour of



St. Brides we should be able to give a good account of the faith that was in us.

The Church says How was at first "a small thing" but in 1480 William Venor warden of the Fleet built a new and large nave and aisles leaving the old building as the choir. It stood without the city walls but within Temple Bar and was used for holding Courts of Law, St. Martin le Grand serving a similar purpose for the City within the walls. From very early times it must have had at least one fairly heavy bell for this was one of the four churches appointed to set the time for the ringing of curfew. The Edwardian inventory is mutilated. He

learn that there was a paunce  
bell and a ring of bells but the actual  
figure is obliterated. Probably it was  
five or six.

St Brides was burnt in the fire of  
1666 and was rebuilt by Sir Christopher  
Wren in 1670-1684 at a cost of £11,430.5.11.  
It is generally reckoned to be one of  
his most successful designs and in  
cost ranks second only to Christ  
Church, Newgate Street and St. Lawrence  
Jewry though more money was spent  
on the steeple of St. Mary-le-Bow than  
on any other. St. Brides spire is the  
highest in the City and one of the  
most original in design. It was  
finished in 1700 and ten years later

516

Abraham Rudhall of Gloucester  
supplied a ring of ten bells. They were  
and still are a very fine ring but  
their importance in the history of ringing  
is that they gave the London Exercise  
the opportunity of practising Grandring  
Caters and so led to a great advance  
in the art. For some years there had  
already been ten at St. Sepulchres  
Holborn but they seem to have been  
very much inferior in quality. It  
was at St. Brides that the London  
Scholars rang the first ten bell peal  
ever accomplished - 5040 Changes of  
Grandring Caters on January 11<sup>th</sup> 1717.  
A board was put up to record it

517  
but it was taken down when  
the Church was repaired in 1796,  
and was not replaced. <sup>(332)</sup>

In 1718 the two leading London  
societies, the College Youths and the  
London Scholars gave two pebbles to  
make a ring of twelve. <sup>(333)</sup> Their object  
was frankly so that they could have  
the opportunity of practising twelve  
bell ringing. They considered them as  
in a sense their own property and  
for a time kept them chained  
up so that their use should be  
denied to other ringers. St. Pauls  
was not the first ring of twelve. As  
early as 1655 the bells at York Minster

were twelve in number, but they  
 were an unsatisfactory ring the tenor being  
 63 Cwt and the bellies no more than 3cwt. <sup>(335)</sup>  
 Whether any Binges were ever rung on  
 them is doubtful, but there was a local  
 ringing society and in 1733 "Certain Citizens  
 Lovers of that art" gave £20 towards  
 restoring them and providing a new  
 ringing floor. <sup>(334)</sup> St Brides first made  
 twelve bell ringing possible. Here on  
 January 19<sup>th</sup> 1725 the College Juniors rang  
 5060 Changes of Grandfire Binges, and  
 later in the same year 5040 Changes  
 of Bn Major and 5040 of Bn Royal  
 followed in 1726 by 5280 of Bn Mascines.  
 The last three were conducted by  
 Benjamin Annable and all four



were the first peals ever achieved  
 in the different methods. For the greater  
 part of the eighteenth Century, St. Brides  
 continued to be the headquarters of the  
 Society of College Youths whose meeting  
 place was the Parley Room in Salisbury  
 Court beneath the shadow of the steeple.

Other interesting performances in the tower  
 by the Society were, the first peal of Simon's  
 Triples (1732) of Double Grandure Cairns  
 (1733), Double Bob Royal (1734) College  
 Bob Major and Morning Exercise Major  
 (1737), Double Grandure Cinques (1738) and  
 Real Double Bob Maximus (1784). The  
 first peal of Stedman Cinques <sup>on the bells</sup> was by  
 the Society of Cumberland Youths in 1843  
 and the longest peal 6072 of Plain Bob

Masimus by the Eastern Scholars  
 in 1749. This length was equalled by a  
 peal of Double Grandfire Bells rung  
 by the College Youths in 1762. In the  
 previous year the "ancient" Society of  
 College Youths had rung 6050 of Grandfire  
 Bells.

When Benjamin Arncliffe died in 1756  
 he was buried within St. Bride's Tower  
 which gained additional fame as the  
 last resting place of one of the greatest  
 men in the history of change ringing. (336)

# Inscriptions on the Bells.

1. PROSPERITY TO ALL OUR BENEFACTORS A:R 1719
  2. PROSPERITY TO ALL OUR BENEFACTORS A:R 1719
  3. MICHAEL EVANS WESTMINSTER VICAR OF ST BRIDES  
A B R 1710
  4. A R 1710
  5. S K FECIT IOHN BOCKING THOS COLBORNE  
CHVRCHWARDENS 1736
  6. ABRAHAM PAGE THOMAS KERTERICHE PHILIP  
ROBINSON COMMON COUNCILMEN S K FECIT 1736
  7. ABRAHAM RUDHALL BELL FOVNDER 1710
  8. PEACE AND COOD NEIGHBOVRHOOD GOD SAVE THE  
CHVRCH & OVEEN 1710
  9. PROSPERITY TO ALLOVR WORTHY BENEFACTORS  
A R 1710
  10. ABRAHAM RVDHALL CLOYCESTER BELL FOVNDER
  11. PROSPERITY TO ENGLAND MR JOHN JACKSON  
MR ANDREW RACDALL MR JOHN HATHAWAY JOHN  
GRINGER CHVRCHWARDENS 1710
- Tenor. A R 1710.

## Real Tabbels at Saint Brides

521a

On Tuesday the 10<sup>th</sup> of January, 1724 the SOCIETY of COLLEGE YOUTHS rung compleatly a peal of 5060 CRANDSIRE CINQUES being the first that ever was done by persons that performed the same were as follows -

Wm. Woodruff	1.	Ino Pearson	5.	Wm Jackson	9.
Benj. Annable	2.	Robt. Catlin	6.	P. Merrygats	10.
Edward Chadwell	3.	Robt Carter	7.	Math. East	11.
Ino. Ward.	4.	Wm. Thompson	8.	Thos. Rowland.	Tenor.

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The CUMBERLANDS SOCIETY on Monday Dec. 11 1841 rung a true and complete peal of OXFORD TREBLE BOB MAXIMUS containing 5136 changes in 3 hours and 53 minutes. Performers

H. Burwash	1.	J. Miller	5.	W. Kellitt	9.
Ino. Fairbairn	2.	J. Wright	6.	W. Golding	10.
C. Coogee	3.	W. Lobb	7.	W. Young	11.
J. Herritt	4.	J. Stichbury	8.	W. Brett.	Tenor

Conducted by H. Burwash.

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The SOCIETY of COLLEGE YOUTHS. Established 1637.

On Friday Feby 26 1850 the following members rung in this Steeple a true and complete Peal of STEDMAN CINQUES containing 5016 changes in 3 hours and 42 minutes -

John Cox	1.	James Clarke	5.	Edward Sawyer	9.
John Merrin	2.	James Mash	6.	Edward Lansdell	10.
Will <sup>m</sup> Hudes	3.	Robt Jameson	7.	Jas. Dright	11.
W. Banister	4.	Geo Ferris	8.	Frs. W. Banister	12.

Composed and conducted by John Cox.

Yeals runq at S. Bredes Fleet Street.

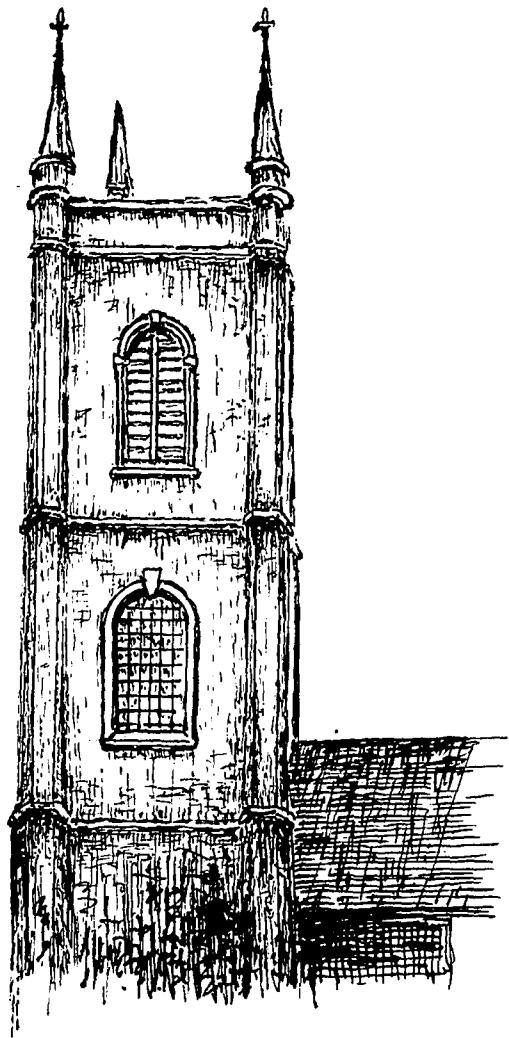
522

1717	Jan 11	5040	Gran. Caliers	London Sch.
1725	Jan 19	5060	Gran. Cinques	College Jhs
	Apr 26	5040	Bob Major	do.
	Nov 22	5040	Bob Royal	do.
1726	Feb 26	5280	Bob Mascinus	do.
1732	Apr 12	5040	Simons Triples	do.
1733	Mar 1	5094	Double Gran. Caliers	do.
1734	Feb 28	5040	Double Bob Royal	do
1737	Jan 24	5040	College Bob Maj.	do
	Dec. 28	5120	Morning Ex. Maj	do
1738	Nov. 29	5060	Double Gran. Cinques	do
1749	Dec 26	6072	Bob Mascinus	Eastern Sch.
1750	Mar 16	5056	Bob Major	Union Sch.
1751	Oct 20	5104	Gran Cinques	do
1753	Dec 26	5040	Gran Caliers	Eastern Sch.
1761	Oct 19	5126	Gran Cinques	College Jhs
	Nov 29	6050	do	ancient C.Y.
1762	Mar 21	6072	Double G. Cinques	College Jhs
1784	Mar 24	5160	Double B. Masc.	do
1777	Feb 8	5232	Gx T.B. Masc.	do
1785	Apr 6	5280	Bob Mascinus	do
1798	Feb 19	5040	Gx T.B. Masc.	do
1841	Dec 13	5136	T.B. Masc	Cumberland
1843	Mar 6	5146	Sped. Cinques	do
1850		5016	do	College Jhs.

St. Christopher-  
le-Stocks.

---

This church took  
its name from the  
Stocks market which  
was where the  
Skanson House now  
is. The church itself



stood on the site of the Bank of England, and  
the whole of the parish was included in the area  
now surrounded by the walls of that building.  
Until recently a small garden marked the  
position of the burial ground.

The church was rebuilt in the early days

of the sixteenth century and Richard  
 shows one of the sheriffs in 1506, gave money  
 towards the rebuilding of the steeple. In  
 Edwards' reign there were "In the steeple  
 item, fyve grette and a paunce bell." (337)  
 Another inventory made in 1601 also  
 records that there were "in the Steple v  
 bells and one payntis bell." (338)

In 1589 Robert Nott recast the third  
 and in 1612 the tenor was recast but  
 either the work was not done well or the  
 bell was again broken for in 1622 £13.11.0  
 was paid the bell founder for casting the  
 great bell with 1c 1q: 26 lb of esdia metal  
 There are many items in the accounts  
 of repairs to the clappers wheels and  
 other fittings, and in 1636 Robert Turners'

name appears as the bell hanger.

The bells were rung when Babington w<sup>th</sup> the other Traytors were apprehended & wear taken and also when queene of Scotts proclaimed Conspirator to y<sup>e</sup> queene & our realme" and later on "on the daye of the execution of y<sup>e</sup> Scotts queene."

In 1634 the parish was fined 17<sup>s</sup> 4<sup>d</sup> "for not ringing when the P<sup>p</sup>. went by which shows that it was not only the pre-reformation bishops that stood upon their dignity in the matter of bell-ringing. <sup>309</sup>

The church was badly damaged in the fire of 1666 and all its fittings and woodwork were destroyed but the walls and tower were left standing. The continuation of Stow's Survey speaks of six bells, which



526

suggestion that a pebble may have been added to the original five. But in 1664 apparently there were only five and there is no mention in the churchwardens' accounts of another bell though that is not conclusive. Still it is most likely that the six bells were the ring of five and the paunce bell.

Just before the fire a new set of bell ropes was provided and Gadesdon employed to do some repairs. Afterwards the broken bells were taken to a Mr Stylesworth's and a padlock and staple provided to secure them from being stolen. Some of the melted lead was stolen and 2-6 was paid to some porters for carrying

the thieves to the Bridewell, and two 527  
shillings to one Gules for recovering some  
stolen leads.

The bell metal was sold. It may be that  
one bell was saved from the fire or else one  
was bought, and in 1669 the tower had been  
repaired sufficiently to hang it. Next year  
a small bell was purchased from a Mr.  
Birkhead, who does not appear to have  
been a founder, and John Hodson was  
paid to hang it.

St Christophers was the first of the post  
five churches to be destroyed. At the time  
of the Gordon riots in 17 the Company of  
the Bank of England were alarmed lest  
the mob should seize the steeple and use  
it as a base of attack on the bank and  
as they owned the whole of the parish they were  
able to have it pulled down to save any

year in the future.

528

Inventory made after the fire of 1666

Course Burnt Bell Mettle	c. iiij	viij	li
One Bell broken and burnt, mixed with Iron, Lead, and Stones	v.	iiij	xiiij
One great whole Bell weighing hanging in the steeple.	ix.	-	ij

Vestry Minute 1578

At this Vestry Thomas Cotton vs Elected &  
Chosen to be Clarke of this pische. And he shall  
have ffor his pallery fforer pounds yearly, and  
that he shall fynde a suffycient pson to serve  
under hymm at hys chage as psection \*\*\*\*\*

Extracts from the Churchwardens'  
Accounts

(340)

529

- 1575-76 Paid to the Ringers the xviiiij of  
November Last ijs
1577. Paid for 3 rollers for the belles, the  
12 of November ijs. viij d
- Paid the same tyme 7<sup>l</sup> 6<sup>s</sup> 2<sup>d</sup> of Corde for  
bell ropes ijs. vjd
- Paid to the Ringers the 17 November ijs
- 1578-79. Item, for a rope for the saunce  
bell viij d
- Item, for ringing on ye. Queens  
burthe day xiij d
- Item for ringing at ye. rayn of  
ye. queene xviiij d
- Item paid for xviiij lb wayle of ropes  
at ij ob. ye pound
- Item paid for a pounde of sope  
occupied to ye. belles (341) iij d
- Item paid for mending a harpe  
and staple for a bell vjd.
- Item paid to ye. Carpenter for  
mending a bell wheele viij d

1579-80 Item paide for A Bawlderick  
for one of the Bells

xijs

Item, pd to goodman graye for  
mending ye great bell clapper

iijs

Item, paide for ringing at ye birth  
day & coronacion daye of ye queene

iijs

1580-1581 Item paide for a Bawlderick  
for one of the bells

ijs.

Item paid for Candles to the ringers  
on the coronacion of ye queen

ijs.

Item, paid for a bell rope & mending  
of a wheele

ijs rijs

Item, paid on the birth & coronacion  
dayes of the queene for ringing

iijs.

1581-82. Item paid for turning of the  
great bell clapp

iijs.

Item paid for Iron work aboute  
trussing of the bells as forelocks

wt nailes & other things appoyning

iijs rijs

Item paid to Mr Vndrell for new  
trussing vp of all the bells and

for heaving them to make them  
reasonable

xxxiijs iiijd

Item for new casting at ye founders  
ye belle crasses

vijs iiijd

Item paid for ij new bell ropes &  
one olde.

vijs viijd

Item paid for mending on of ye  
bell wheels being all broke

ijs. vijd

1582-83 Paide ye 16 of November for

A Bell rope

ijs. viijd

Paide for timber and nayles about  
ye bells

Paide unto the carpenter for mending  
ye bell frame

viijs.

Paide for ringing on the berthe &  
Coronacion days of ye Queen

iijs. iiijd.

1583-84

Item Paide for iiii Bell Ropes

iiijjs. iiijd

Item paide for A new bell rope

xxd

Item paid for ij Pawdrucks

ijs.

Item paide for A Pawldrucke  
for ye forth bell being all new  
made

xviijd

1584-85

Item pd for mending the belles w<sup>th</sup> a  
new clapper

xxxs.

1585-86

Item paid for ringing on ye<sup>s</sup> Queenes  
Coronacion daye & birth day

iijs. iiija

Item paid for ringing when Babington  
w<sup>th</sup> shother Traytors wear apprehended  
& wear taken and alsoe when queene  
of Scotts proclaimed Conspirator to ye<sup>s</sup>  
queene & our realme

iiijs iiija

Item paid for two Bell ropes ij sundry  
kijmes and splising of the owlde

iijs. iiija

Item paid to Stebb for making &  
mending ye<sup>s</sup> Bawdriches of ye<sup>s</sup> belles

iiijs.

Item paid for ringing on the dayes  
of the execution of ye<sup>s</sup> Scotts queene

ijs.

1586-88

Item paid for Iron worke about the  
belles

ijs

Item paid for ringing on the Queenes  
birth dayes and Coronation dayes

vijs viija.

Item for Candells on the Coronation  
dayes

viija.

Item for nails for the bell wheels rjd

Item paid for a new rope for one of the belles xvjd.

Item paid to Mr Robinson for mending the bell wheels rjs

Item payde for mending the Clapper of the great bell iij s

Item payde for mending of baldrigges iiij s.

Item payd for ringing of the knells for Mr. Streets childe ijs.

1588-89.

Item payde for iiij Bell ropes rjs

Item payde Mr. Hestle before mending the belles for pymbes and Jarne worke aboute them xiiij s 2d.

Item payde for Ringers at the Queens birth and Crounation dayes iij s iiij d

1589-90

Payd to Mr Robartie Mol Bell founder the 20 of November 1589 for new meüle and for casting new the third Bell iiij li xv s.

Payde to Stebb the 26 of February for Bell ropes iiij s. 12d.



Payde for mending the bell  
wheeles iijs. iiijd

Payde to Cotton and Mel for ringing  
on the Queens birth day and Coronation  
daye iijs. iiijd

Payde for Candles for the ringers at  
the same tyme iiijd

Payd Mel for mending of v Caldricks iiijjs.

Payd for mending a Bell wheele at  
that tyme vjd

Payde Westly for making a new wheele  
and Iron worke for the forth Bell  
& a bowle the wheeles xs

1591 -

1592

Item for new ropes for the belles  
weyghinge xxx poundes the xxvij of  
September 1591 rs. viijd

Item to Cotton for Candles & ringers  
on ye Coronation daye 1591 iiijjs

Item to Melles for mendinge on of  
ye bell wheeles & a Caldrick xijd.

Item for mending ye chapper of ye tenor  
bell 3 of May xvjd.

Item for mending ye wheels of ye  
bells

xij<sup>d</sup>

Item for mending ye bells at ye  
same tyme

xjs. viij<sup>d</sup>

Item for a new clapper for ye pans  
bell

ijs. vij<sup>d</sup>

Item for Iron worke about ye bell  
wheels & nayles

xij<sup>d</sup>

Item for ropes for ye bells

xjs.

Item Robies ye Clarke for candles  
& ringers one ye Queensday &  
other things

xjs. vij<sup>d</sup>

Item more to Mr Hayes for other

charges about ye bells 6<sup>y</sup> Decemb

xixs. iij<sup>d</sup>

1592-1593

Item for worke aboute the bells

iiij<sup>s</sup>. x<sup>d</sup>

Item for mending a bell wheel

xij<sup>d</sup>

Item for a plank to stay ye bells

xij<sup>d</sup>.

Item for two bell ropes forij xvij<sup>d</sup> die

iijs. viij<sup>d</sup>

Item to Thomas Croysen for oyle

for ye bells

xij<sup>d</sup>

1594

Item paid for mending ye great  
bell clapper

xs.

Item. to ye Carpenter for making of a bell whele to ye great bell	x s.
Item for ye hangings of ye bells	viijs.
Item to ye smyth for wedges & spikes	xiiijsd
Item for a crane	xxijds
Item to ye Carpenter for Nayles pymbes and workmanship	ijs vijd
Item for a new baldricke & mendinge of an olde	ijs. xjd
Item for a tongue to ye great bell	x s. vjd
Item to ye ringers upon Quenes daye	iiij s
Item for bell ropes	x s.
Item for repaying of ye bells & new pance bell	iiij li viijs.
1595 paid for 2 baldricke & a bucket for ye bells	ijs. ixd
paid for mending ye clappers of ye great bell	iijs
1596 pd for a Locke for the bell free doore	xvijsd
pd for a whele for the firebell bell	vjs. viijsd
pd for a baldricke for one of the <del>bell</del>	xd.

pd for 2 baldrocks for the bells      iijs.  
 pd for Ryngers when my lord of  
 Essex came from Calles      vjs.  
 pd for mendynge the fourth bell clapper      ijs. rja  
 pd for Rynge & all other duties for  
 the beual of Mr. thorp parson of the  
 Church      xijs iiija  
 pd for 2 bell Ropes      ijs. vija  
 pd for Ryngers on the queens day      vjs. rja  
 pd to Crostere for ye mendynge of  
 ye fourth bell clapper      iijs  
 pd for mendynge 2 other bells      xijs

1597. -

1598.  
 pd for mendynge the bells      00 05 10  
 pd for rynge on the queenes daye      00 04 00  
 pd to Crostere for bellropes for the bells      0 00 06  
 pd for mendynge the first bell      00 00 06

1599  
 pd to the Clarke for Ryngers on  
 the queenes daie      iijs  
 pd for new Ropes for the bells      vjs ija  
 pd for a newe whele for j of the bells      vijs.  
 pd for a stirrup of Iron for itt      rja  
 pd for mendynge one of the bell wheeles      xijs

pd for ayle for the belles for ye  
whole yeare

xijd

pd for mending iij baldricgs for ye bells

ijs.

1600

Paed to Crocker for 2 Baldricgs  
of ye bell

ijs. viijd

paid for mendinge the Clapper for the  
fourthe Bell

rs.

Paed for Ropes

vjs. viijd

1601

Inventory. Item in the Steple v bells and  
one payntis bell.

1601-2

payd for mendinge the Clapp of a bell  
being asunder iij s.

00 03. 00

1602-3

H. for 56 pounde of ropes for the bells

vij s. vjd

Item to the Ringers the 24 of march

iiij s.

H. for iij new baldricches for the bells

vjs. viijd

1603-4

Recd of Mr Hayse for the Bells

00 03 04

pd for mendinge the ffowerth bells  
clapp

00 08 00

pd for bell Ropes

00 06 02

pd for new bell Ribbs

00 06 02.

pd for 2 dayes Ringing for the  
Kinge

00 08 00

1605.

for a stocke for the great bell &  
mendinge the clapper & for hanginge  
the bell

01 17 06

for ringers one Kinges daye

00 04 06

1606

Item for ij baudrucks for the L<sup>th</sup> bell

iiiijs

Item for ropes

ixs iiijd

Item for Ringers on the K day

iiiijs

1607

Item. for mending the bells

ij li

Item. for ringing on the Kinges day

rs.

To the Glasser for glazinge the  
bellpey windowe

xiiijd

1608

For Three Baldricks for the bells

xiijs viija

and for Ropes

for mending the clapper of the least  
bell

rs

For oyle for the bells

js

for Ringers vppo the Kinges day

iijs

1609

for Charges about the Bells

000 14 02

for ringing one the Kinges daye

000 04 00

1610

To the Paynter for worckmanship about  
 the belfry 02 00 00  
 for oyle 00 01 00  
 for splicing the Ropes 00 01 00  
 for Ringing on the Kings daye 00 04 00

1611

For bell ropes 00 04 00  
 for ringing on the Coronacion daye 00 04 00  
 for oyle for the bells 00 01 00

1612

For an Iron Caldrick for the third  
 bell 0 04 00  
 for 2 mens labors about the third  
 bell & for bell rope 0 8 0  
 for takinge downe the great bell 1 18 0  
 for wayinge the Great bell at the  
 Kinges beam & to the carmen 0 06 8  
 To the bellfounder in earnest 0 05 00  
 To the skinner for wrytine the  
 defesance 0 05 00

1613

Paid to William Lee late Churchwarden  
 to pay ye funder for new casting of the  
 great bell and for other chardges of  
 hanging itt upp in the Steple xij li xs xii 12 10 10

1614

paid for mending the frame of a bell 00 14 00  
 pd for ringing upon the Kings day 00 04 00  
 pd for oyle to the bells & plicing ropes 00 02 00

1616

for a rope for the great bell 00 02 00  
 for oyle and plicing the ropes 00 02 00  
 for Ringing on the Kings daye 00 04 00

1617

for Ringing on the Kings daye 00 04 00

1618

pd for ropes for all the bells and the  
 branch 00 11 08

pd for ringing the 5<sup>th</sup> of november &  
 24 m'ch 1618 00 06 00

1620

pd to a smith as appeareth for some  
 woorkes about ye bells 00 10 06

pd for Ringing one ye. ffeie of Novemb<sup>r</sup>  
 & ye. 24 of March 00 05 00

pd for oyle for the Bells 00 01 06

pd for splitting of Ropes for the Bells  
 & lathers 00 02 00

pd for four pines for the Badespe  
 with four cayer & four Spikes (343) 00 01 06

pd for four newe Ropes for ye Bells 00 04 00



1621

pd for a Clapper for the greater Bell	00	12	00
pd for oyle for the bells	00	01	00
pd for nayles & lather to mend the badrepe	00	01	00
pd for a new Cottell for the tenor	000	00	04
pd for a new badrepe for the trebell	000	01	06
pd for Ringing the 5 of novem & the 24 church	000	06	06

1622.

pd for fower bell Ropes and a Rope for the branch	13	6	
pd the Smyth for mending the Clapper of the great bell and other worke don about the church as appeareth by his bill	1.	8	0
pd the bell founder for Casting the great bell & 1 <sup>c</sup> 17 <sup>o</sup> 26 of mettell as appeareth	13	11	0
pd for Carrying and Recaring the great bell and for making two bonds	6	8	
pd for Takeing downe and hanging upp the great bell	2	16	-
pd for oyle for the bells for the whole year	1	0	

543

pd for Ringing on Exonation  
day

2. 6

1623

pd for the wheeley a Bell

6 8

paid for ringing on Car'nation  
day & fo. the Prince

5 0

paid for 5 bell Ropes

11 8

paid for Gyle for the bells this yeare

1

paid for Lether to Lyne the Caddrops  
of the bells <sup>(3/4)</sup>

1

1624

paid to the Ringers for the yere

being how severall dayes 00 12 06

paid to John Corlye for A new  
wheele for A bell & for the mending  
others & for a Tent house over the

church steps & for a Rope for the

Lance Bell

02 05 00

1625

paid for new Ropes for the five bells 00 11 00

paid for a ladder to goe up to  
the bells

00 04 00

paid the Smyth for Iron worke

about the bells & lower glass

00 10 08

pd for mending the frame of the  
 S<sup>r</sup> bell & new stocks and a new  
 clapper & baldrick w<sup>t</sup> taking down  
 & hanging up. 01 04 06

paid for new trussing the great  
 bell 00 05 00

1626  
 pd to Stevan Lacey for a rope for  
 the S<sup>r</sup> bell - 01 06

pd for Ringinge over and besides  
 Lacey his bills at severall tymes - 06 -

1627  
 Paid for new ropes for all the Bells 00 12 00

Paid for Takinge downe these bells  
 and S<sup>r</sup> bell trimming and making  
 new stocks finding new gudgeons  
 & crasses & hanging them upp 04 10 00

Paid the bell founder for mending  
 ye bell 00 10 00

Paid the Carpenter for a wheele  
 for the great bell 01 05 00

Paid for Ringinge 2 dayes 00 05 00

1628

Paid to the smiths for iron work  
 for the bells and for other necessaries  
 for the Church the summe of 02 06 00  
 Paid for the mending of 4 bells  
 the summe of 01 07 06

1629

Paid for ringinge 3 dayes the  
 same of 000 07 06  
 Paid for mending the bells the same  
 of 000 04 06

1630

payd for a Rope for the great  
 bell 00 04 0<sup>d</sup>  
 payd for Ringing two days 000 05 0<sup>d</sup>  
 payd for 2 Crasses for the second  
 bell & for one pound & 1/2 our  
 waight 00 13 09  
 payd to Charles Perrye for mending  
 the bells 00 18 00

1630-1631

payd to m<sup>r</sup>. Druue for bell Ropes 00 05 0<sup>d</sup>  
 payd for Ringers viz 28<sup>th</sup> of may  
 28 June 5 November 19 Novem  
 27 march 00 17 06

1632

246

pd Stephen Lacie for 5 bell ropes 000 17 6

pd for ringing 7 dayes viz

Kings birthday

queenes birthday

prince his birthday

november the 5 papisi Conspiracie

when the king came to stryepeny

the 29 dec

the kings Cronation day 000 17 06

1633.

pd for a wheele for the third bell

& mending the crasses 001 08 00

1634

p. for a Rope for the Sam<sup>e</sup> Bell 000 01 06

p. for ringing these dayes followinge  
the 1 Kings 2 Queens 3 princes

4 dukes birthdayer 5 Kings Coming  
out of Scotland 6 November 5 and

7 Kings coronation 000 17 06

1634-5

for Bellropes and mending the bells

pd for not ringing when the Bpp  
went by 000 17 04

pd for ringing 5 daies 000 12 6

1635-6

547

For bellropes and mending the  
bells

001 08 00

Paid for ringing seven daies

000 15 00

1636-7

For a belrope for the great bell

00 03 00

To Robert Turner upon his bill

for mending the bell wheels

00 02 11

To the founders upon his bill

00 17 08

for ringing for the queenes safe

deliv'ance

00 04 00

1637-8

Paid for a rope for the second bell

00 03 00

Paid the smiths bill for worke

that he did about the bells as p.

note

00 18 10

Paid the Carpenter and founder

for worke about the bells as by

their bills appear

03 12 0

for Three bellropes for three bells

00 07 06

1638-9

For ringing seven daies

00 17 6

pd for Ringing by Order upon his

Share returne out of the north

0 05 00

pd for Bell Ropes	01 00 10
pd for Ring <sup>r</sup> : ijs & pd m <sup>r</sup> : foreman	
xij for expenses	0 03 00
pd for new hanging & mending	
the 9 <sup>th</sup> Bell as app <sup>r</sup> : by the bill	00 17 00
Paid the Clark for Ring <sup>r</sup> : on	
Coronation day	00 02 06

1640-41

To the Ringers for the Queens	
delivery	00 02 06
Paid for mending the Bells as	
by note	06 10. 00
Paid for ropes for the Bells	00 06 06
Paid the Smiths for Two new	
Clappers & for Collis and other	
iron worke	01 11. 00
Paid the Ringers when the King	
came out of ye North	00 06 00

1642-3

pd for bell ropes	000 11. 6
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1644-5

pd for ropes for the bells	000 17 06
pd for Ringe the bells on a	
thanick given day	000 01 09

pd for mending the belles as 9 <sup>th</sup>	549
note	001 16 00
pd knight for Ringers & his paynes for 2 thancks giving days	00 03 00
pd knight for 2 dayes attendanc upon him that mended y <sup>e</sup> bells	00 02 06

1645-47

Paid for making 5 new Bell wheels	06 10 00
Paid for new ropes	00 10 00
Paid Knight for ringing 3 Thancks giving dares	00 04 00

1646-47

paid for taking downe & hanging up the great bell & for Iron worke about it & the other bell wheels & for a new pickaxe	00 19 06
paid for ringing the bells the 5 <sup>th</sup> of Novemb <sup>r</sup> & Crounation day	00 04 00
paid Masons Smiths & Carpentiers worke about the Lance bell	00 09 06
pd for 8 packes of Charcoles 6s. 8d & 20li of Leade used about the pance bell	00 10 00



1647-48

pd m<sup>r</sup> Mercer for Bell Ropes

550  
00 05 06

1652-53

To Mr Hudsons for mending the Bells 01 01 00

To Mr Watterman for bell ropes 01 07 06

To Knight for Ringing ye Bells when  
ye Lord Protecto<sup>r</sup> dyed at grocers Hall 00 02 06

1654-55.

Paid for ringing & Candles when ye Peace  
was proclaimed betwixen Engl. and France 00 03 06

1658-59

for hanging the bells and spent them 00 18 00

pd for bell Ropes 00 12 00

Paid to the ringers on the first of  
Novemb<sup>r</sup>. and one other day 00 04 00

1660-1661

paid for 2 Bell ropes 00 09 09

pd to the Bell hanger as by bill 00 10 00

pd to him more as by bill 00 06 00

1663.

Paid the Bell hanger as per bill 1 19 0

Paid to the Ringers upon the notice of  
ye Queenes Landing 0 2 6

Paid to ye Ringers of April & 5 of  
Novemb<sup>r</sup>. 0 4 6

Paid for A Bell rope and a line for  
the Branch 00 08 06

Paid for ringing at the Bonfires ye  
5 of Novemb. 00 03 06

1664

Paid for 5 Bell ropes 00 13 02

Paid to the Ringers the 5 of Novemb.  
4s & the 17<sup>th</sup> of November 2s. 0 6. 0

1665

Paid the Ringers for Joy the Dutch  
was beaten 0 3 0

Paid ye Ringers for Joy of ye Dukes <sup>(346)</sup>  
safe return from ye fleecie 00 03 00

Paid ye Ringers upon General  
Thanksgiving Day 00 02 06

Paid for Ringing ye bells at Christmas 00 02 06

Paid the Ringers for Joy of ye Kings  
Coming to Towne 00 03 00

1665.6

Paid for Bell ropes 01 02 06

Paid Mr Gadson Bell Hanger 01 07 00

Paid for carrying the Bells to Mr  
Aylesworth and a Padlock and staple 10. 6

Paid the Porters for carrying ye Treves  
to Bridewell 00 02 06

Pa to Gules for discovery some  
stolne lead 00 02 00

Memo. 16<sup>th</sup> May 1667 left and  
 remaining in the Custody of Mr. Peter Styles with  
 the present upper Churchwarden which was  
 found in & about ye fish Church of St. James  
 since ye fire

131 Piggs of Lead weighing in	c	qr.	lbs
all Ten Tonnes	000	02	20

Several pieces of brasse weighing in all	003	01	20
---	-----	----	----

and in the Custody of Joseph

Franklyn Plomer lead weighing	000	00	14
-------------------------------	-----	----	----

1668-9

Received for bell metal	024	14	07
-------------------------	-----	----	----

for burnt brasse	003	00	00
------------------	-----	----	----

Spent selling ye Bell Metall	000	04	00
------------------------------	-----	----	----

for Carriage and weighing ye bell	000	11	00
-----------------------------------	-----	----	----

1669.

Id for carrying the St. Bell	00	01	06
------------------------------	----	----	----

Id Three Labourers	000	10	00
--------------------	-----	----	----

To Mr. Baies ye Carpenter in pie	07	00	
----------------------------------	----	----	--

pd and given Mr. West's man	02	00	
-----------------------------	----	----	--

To Mr. Franklyn	01	10	00
-----------------	----	----	----

Spent at ye three Menns	4	6	
-------------------------	---	---	--

for Labourers	15	00	
---------------	----	----	--

given the poor	2. 6
pd for a scaffold	10 0
for hanging the Bell & Smiths workes	19 08 06
To Mr Bates the Carpenter	27 06 00
To Mr Bates the Carpenter more	45 00 00
[ Bates was paid 4. too much in error ]	

1670-71.

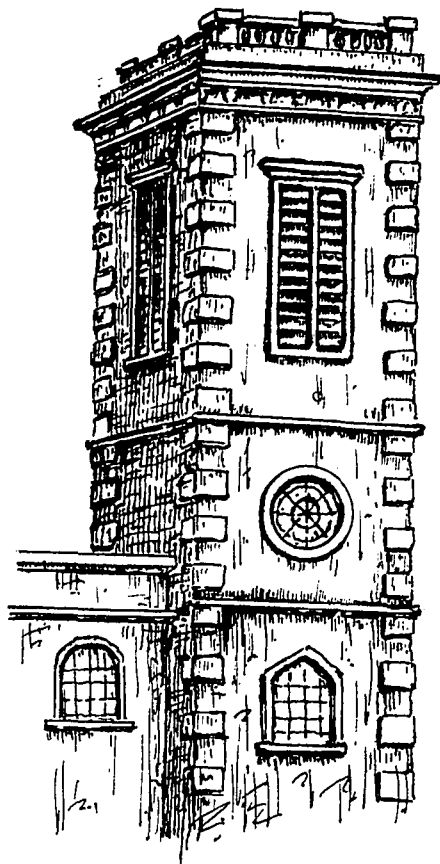
pd Mr Birthead for a bell	02 18 6
pd Mr Hudson for hanging ye same for mending a bell & new bell rope	03 01 04

1671-72

paid for two Bell Ropes	00 07. 06
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St Clement,  
Eastcheap.

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St Clement's stands  
on the east side of St.

Clement's Lane in

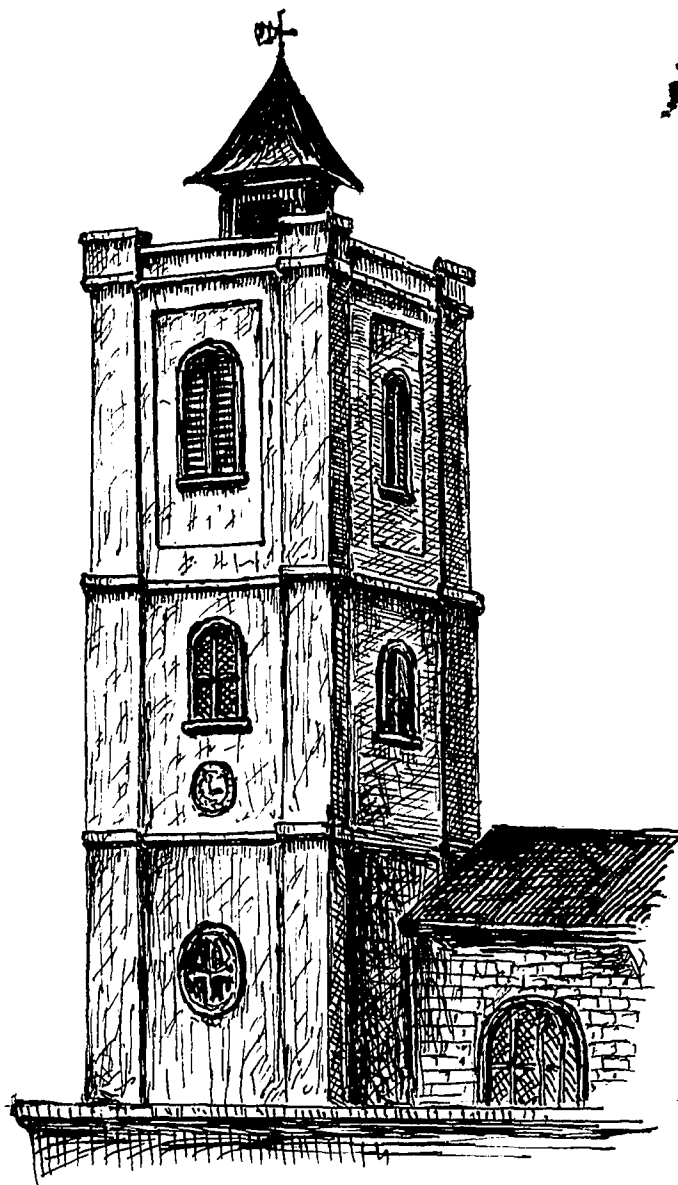
Candlewick Ward. It was "a small church  
void of monuments" The Edwardian

inventory has the following entry - "Bells.

Item, in the stipull of the saide Church  
iiii great bells and one sanctus bell." (347)

The building was destroyed in the fire of  
1666 and rebuilt by Wren in 1683-87 at  
a cost of £4362 - 3 - 4<sup>1</sup>/<sub>2</sub>. Only one bell

St Dionis  
Backchurch.



This church stood  
in Fenchurch Street  
at the corner of  
Lime Street, and  
separated from  
the former by a row of low houses whence it is  
said it got its name. It was rebuilt in  
the reign of Henry VI, and in Stow's time  
was a "fair" church. Burnt in the Fire, it  
was recreated from the designs of Sir Christopher  
Wren between 1674 and 1677 the steeple being  
added ten years later. It would seem that

in the meanwhile the old tower was still standing for one of the first things done was to replace some of the bells. In 1674 £50.5.10 was paid to James Bartlet the founder and £10 to a Mr. Allen a bell hanger. Robert Williams gave £25 for a treble bell. In 1686 there was a ring of six bells, cast by Bartlet and hung by Joseph Gadsden the cost of which was defrayed by voluntary subscription from Sir Robert Jeffrey, sometimes Lord Mayor, Captain Samuel Hankey, and other parishioners, the parish property in Lime Street being also mortgaged by the rector and churchwardens by order of the vestry. Another benefactor to the church was Sir Henry Truse who gave the marble font and the pavement and

steps leading up to it. Tulse was  
 alderman, Lord Mayor in 1683 and Master  
 of the Society of College Youths in 1684. He  
 died in 1689 and on September 12<sup>th</sup> was  
 buried in his own vault in the north chancel  
 where also four years later his widow was  
 laid. The stone which covered his tomb,  
 sadly defaced by time and weather and now  
 quite illegible still remains in the Court yard  
 which marks the site of the old Churchyard.

In 1726 the bells were found to be much  
 out of order and at a vestry meeting, held  
 on August 28<sup>th</sup> it was debated whether  
 to restore them at an estimated cost of  
 £110 or to provide a new and tuneable  
 ring at a cost of not more than £250.  
 The question was formally put whether



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The present set of six bells with the old frame and appurtenances should be exchanged and eight new bells with complete new frame and appurtenances be put in their room, and answered in the affirmative. As the honour and generosity of the parish had been fully expressed in the subscriptions for the organ that had lately been erected, it was thought proper to raise the required sum of £250 by kind and voluntary contribution, and the churchwarden with such gentlemen as should be so kind as to attend him was to wait upon the several parishioners with a subscription paper for the purpose. At a vestry held only a week later, on September 5<sup>th</sup>, the

Churchwarden reported success, and that several people had thought proper to respond in a most handsome and generous manner. It was therefore decided to accept the estimate of Mr R. Phelps of Whitechapel and to have chimies on the new ring. The subscriptions totalled £479-18-0. Articles of agreement were signed in the same month between James Herbert and Charles Bell, the churchwardens and Richard Phelps for a new set of bells in exchange for the old, and so in less than two months from the time the matter was brought before the vestry the order was given for the new ring. On November 3<sup>rd</sup> 1727 Phelps received £359-11-6 in full

560

payment for eight bells and frame  
two other bells and frame, a new floor  
for the clock, the chimes, and all other  
accounts and demands whatever. The  
parish records contain a certificate, signed  
by fifteen persons stating that having rung  
the few new bells, they were of the opinion  
that the same few bells are musical and  
tunable, and that the said bells and  
the whole frame and all the other work  
belonging or relating thereto, are cast,  
set up and completed in a workmanlike  
manner. Eight times were played (at  
three, six, nine, and twelve o'clock) with  
quarter chimes on the third, fourth, fifth  
and sixth. The hour was struck on the  
tenor and immediately repeated on the

561  
saint's bell. In 1732 Phelps recast  
the treble which apparently had been  
cracked, and in 1750 the fourth and  
eighth also had been cracked or were  
not thought good enough for the rest of  
the peal. A vestry meeting held in January  
ordered that they should be recast, and  
this was done by Thomas Lister. <sup>(350)</sup> On  
October 10<sup>th</sup> 1729 the first peal on the bells  
was rung by the College Youths - 5784 of  
Grandsire Colours conducted by Benjamin  
Annable from the treble. Unless the London  
Scholars or some other society scored peals  
of which the records are lost, the next  
peal was not until seven years later  
when on November 26<sup>th</sup>, 1736 the Eastern  
Scholars rang 6210 changes of Grandsire

Caters. It was Conduced by Philemon 562  
Skamwaring and was the longest ever  
rung on the bells. In 1752 John Holt  
during the short time he was with the  
College Youths called a peal of Grandair  
Caters here. The first peal of Royal seems  
to have been 5040 of Double Bob by the  
same society and the first peal of Treble  
Bob Royal was rung by the "ancient" Society  
of College Youths on December 27<sup>th</sup> 1785  
during the short period peal ringing  
activity by that Company before it  
finally expired in 1788. Thomas Blakemore  
was the Conductor.

These five peals are all that are  
known to have been rung in the tower  
during the 18<sup>th</sup> Century, and it is not

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until November 26<sup>th</sup> 1850 that we have any account of another. On that date the Cumberlands rang 5079 Changes of Sweden's Bells Conducted by Charles Goozee, and two years later on November 22<sup>nd</sup> 1852 the College Bells rang a similar length of the same method.

Towards the end of the 19<sup>th</sup> Century the Character of the City of London had entirely changed. From being largely residential it had become almost entirely Commercial, Outside enormous suburbs were growing up with vast populations and scanty Church accomodation, while the City with its dozens of wealthy Churches was almost deserted on Sundays. The diocesan authorities were faced by

The problem raised by so great an excess of material and money where it was not needed, and so great a deficiency where vast numbers of people were living without the means of public worship. Of late years the problem has become much more acute, but as early as 18 an attempt was made to readjust the balance. From the point of view of the spiritual needs of the Church and people it seemed that the only right thing to do was to sell the churches that were no longer needed, and with the money build others in the new districts; and an Act for the union of benefices was passed by Parliament. There is however another side to the question. The City Churches

are the property of the parishes, and there was, and is, a natural and right objection to desecrate ground that had been consecrated to the service of God for perhaps a thousand years, and to pull down buildings, some of them of great artistic merit, and which as a whole form one of the most striking architectural features of London. The process of demolition therefore was slow, and only those of lesser value were at first threatened. St. Dronis was one of the earliest and a scheme to sell the church and unite the parish and benefice with the neighbouring parish of All Hallows, Grasschurch, was finally approved by the vestry on April 28<sup>th</sup> 1876. Among the



resolutions adopted was one that the  
 parishioners having received intimation  
 that the Bells of St. Dionis, Backchurch  
 could be made available, recommend  
 that it be part of the scheme that such  
 bells be presented to the church of the  
 united parishes. <sup>(511)</sup> This was included in  
 the Order of Council and when St. Dionis  
 was pulled down the bells were hung in  
 the tower of All Hallows. <sup>(351)</sup> That parish  
 as we have seen, although it possessed  
 a fine tower had taken little interest  
 in its bells and possessed only two.  
 And now after hanging in their new  
 home for nearly years, mostly silent,  
 the bells, as I write, are threatened with  
 a further removal. All Hallows, in its

firm has been condemned and the 567  
future of the bells is as yet undecided.

Out of the sum received from the sale  
of St. Dionis after money had been allotted  
to the restoration of All Hallows and to  
other objects a new church of St. Dionis  
was built at Parson's Green, Fulham. To  
it many of the fittings were removed  
including the font given by Sir Henry  
Tulse. (352)

### Inventory.

"Taken in "The yere of our Lorde god 1552."

1 owlde bell clapper.

Item, v belles in ye steepell and i pounce  
bell and 1 payer of great organs. "

Item, poulde ij sanctus bells      iiij s.

Item, p<sup>d</sup> for i great bell rope of  
47 li to take ye beame downe. (353)

Copy of Peal Boards formerly at 568  
St Dionis Backchurch. (352)

The Ancient Society of College Youths  
did ring on Tuesday December 27<sup>th</sup> 1785  
5040 Oxford Treble Bob Royal in 3 hours  
30 minutes the first on these bells.

John Reeves	1.	Chris: Wells	6
Jno Anderson	2.	Allen Grant	7.
Geo. Harris	3.	Jno. Inville	8
Mr Williamson	4.	William Louder	9
Thos. Blakemore	5.	Jno Heap.	Tenor.

The peal was called by Thos Blakemore.

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Society of College Youths. Established 1637.  
On Monday, Nov<sup>r</sup>. 22<sup>nd</sup> 1852 the Company  
rang a true Peal of Stedman's Caicos  
containing 5079 changes in 3 hours and  
15 minutes Performers

Charles Cozee	1.	Wm. Lobb.	6.
Jas. Mash	2.	Ri Haworth	7.
Ri Jameson	3.	C. Ferris	8.
Combs. Andrews	4.	Jno. Bradley	9.
Jas. Dwight	5.	Geo. Hand	Tenor

Composed and Conducted by Chas. Cozee.

Peals known to have been rung  
at S. Dionis, Backchurch.

- 
- |    |      |          |      |                  |                 |
|----|------|----------|------|------------------|-----------------|
| 1. | 1729 | Oct. 10. | 5184 | Grandsire Caters | College Youths. |
| 2. | 1736 | Nov 26.  | 6210 | do               | Eastern Sch.    |
| 3. | 1752 | Aug 5.   | 5058 | do               | College Youths  |
| 4. | 1760 | Feb 3    | 5040 | Double Bob Royal | do              |
| 5. | 1785 | Dec 27   | 5040 | Ox. T. B. Royal  | "ancient" C.Y.  |
| 6. | 1850 | Nov 26   | 5079 | Stedman Caters   | Cumberlands     |
| 7. | 1852 | Nov 22   | 5079 | do               | College Youths. |
- 

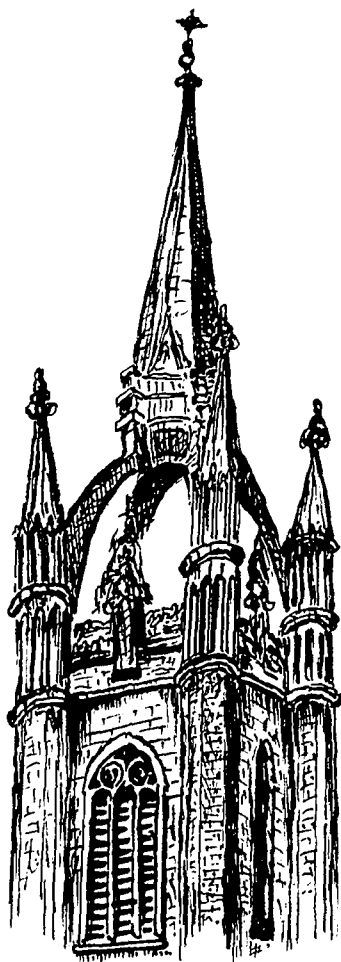
Inscriptions on the Bells.

1. R. PHELPS FECIT 1732
  2. 3. 5. 6. 7. 9. R PHELPS FECIT 1726.
  4. T. LESTER FECIT HENRY BURT & DANIEL  
TAYLOR CHURCHWARDENS 1750
  8. THOMAS LESTER FECIT HENRY BURT & DANIEL  
TAYLOR CHURCHWARDENS 1750
- Tenor. RICHARD PHELPS MADE ME MESSRS JAMES  
HERBERT CHARLES HALL CHURCHWARDENS 1726.
-

St Dunstan's  
in - the - East.

---

St Dunstan's parish  
in medieval times  
was a large one  
wherein dwell many  
rich citizens and  
merchants and the church was spacious  
and well endowed. Sir Bartholomew  
James, draper and mayor in 14 was  
buried under a fair monument with  
his lady. He willed that the great  
messuage or tenement in which he dwell  
seated in the parish of St Dunstan's-in-



The - East should wholly remain  
 to the Parson and Churchwardens of  
 the said Parish for the time being for  
 the Use of the Reparations and Works of  
 the same Church for evermore on Condition  
 that the said Wardens of the said Parish  
 and their successors yearly on the Day  
 of the Month on which he should decease  
 or be buried should hold and keep  
 in the said Church an Obit or Anniversary  
 for him and his wife, honestly as it  
 ought to be done, solemnly by note,  
 by the Priests and Clerks of the said  
 Church with Mass to be had and spent  
 about the same, ringing of Bells, and  
 all other things belonging to the same.

For ringing the bells and for bread and drink for the ringers 20d was allowed. (355)

Robert Colbrooke also left money for an obit and 7s. 1d was yearly paid on October 16<sup>th</sup> to the priests and clerks and for ringing and for wasc and to the Churchwardens for their labour.

In Edward VI's time there were "in the Steeple 4 greaie bells and a saunce bell and also a clock bell." (356)

The Church was extensively repaired and almost rebuilt in 1633 at a cost of £2400. In the fire of 1666 it was almost destroyed but was repaired by Sir Christopher Wren who in 1698 rebuilt the steeple. (510) This is one of his

most celebrated works. The spire  
 of stone stands on four arches, and  
 is very light and graceful in  
 appearance. In general design it is  
 peculiar to the spires of Newcastle  
 Cathedral and Faversham parish  
 Church in Kent. The body of the church  
 was rebuilt in 1817 by David Laing  
 the architect of the Customs House  
 at a cost of £36,000.

The parish determined to have a  
 ring of bells worthy of Kent's new steeple.  
 Abraham Rudhall received the order <sup>(394)</sup>  
 and The Post Boy of Saturday July 25<sup>th</sup>  
 1702 contained the following notice -  
 "Whereas Mr Abr. Rudhall of the City



of Glosier, Bellfounder was  
 lately employed to cast 8 Bells for  
 the Parish Church of S. Dunstan's in  
 the East, London: This is to give  
 Notice that he has performed his  
 Contract to the Universal Satisfaction  
 of the Gentlemen of the said Parish, and  
 in the opinion of the Ablest Judges, has  
 made them the best Deal of Bells in  
 England." (357)

St Dunstan's were the first of the  
 five London rings cast by Rudhall.  
 Their reputation never stood so high  
 among metropolitan rings as those  
 of S. Brides, S. Martins and Fulham  
 but their quality is good and the  
 opinion of the ablest judges was, at

the time not unwaranted.

Four of the original bells (nos. 3, 4, 5, and eight.) are still in the tower. (394)

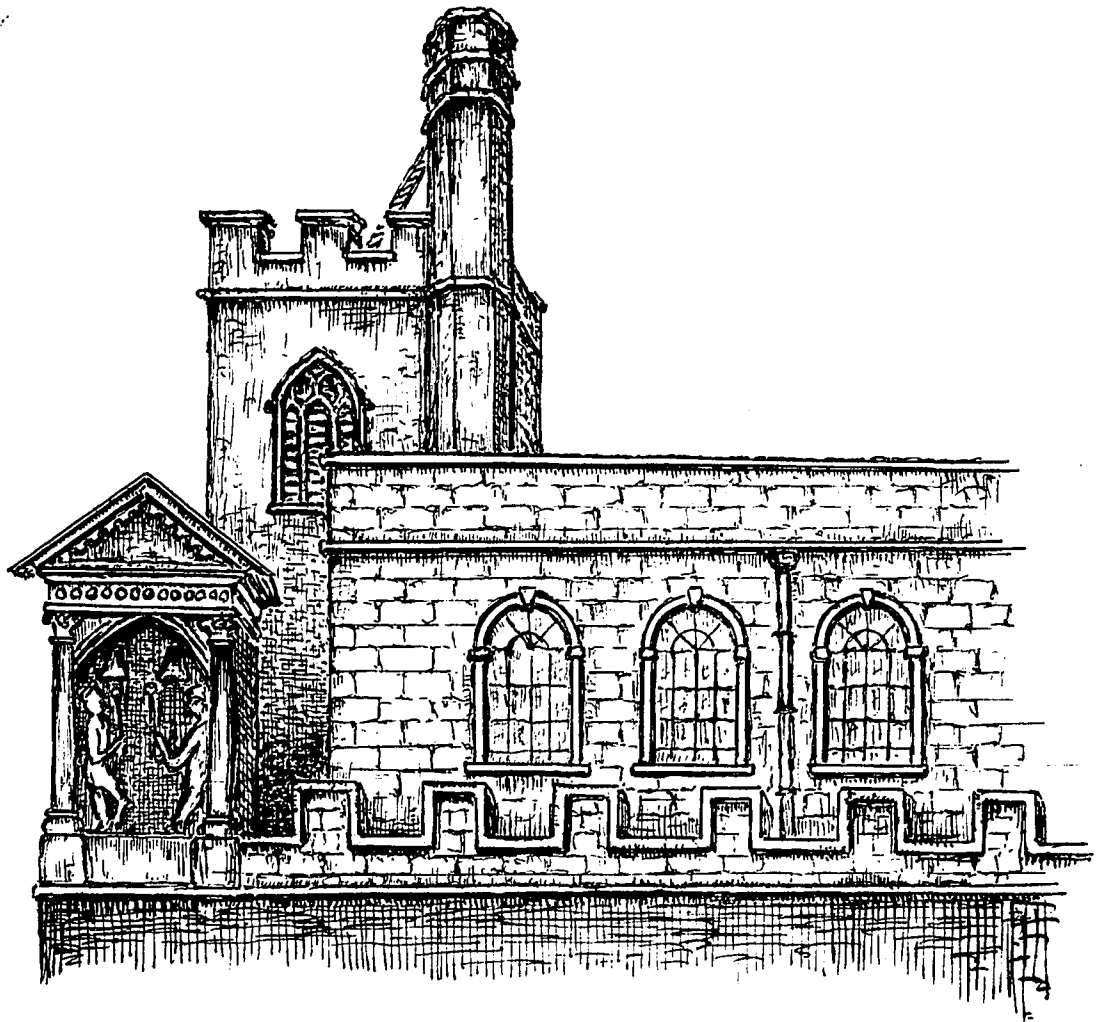
This belfry takes an important place in the early history of London Change-ringing. It was here that on September 12<sup>th</sup> 1718 the Union Scholars rang Bartholomew's peal of Grandine Triples under the name of Hick Triples, except for the London Scholars peal of Caters at St. Dunstons the first time peal rung in London. It was here too that three months later the same society rang the first peal of Major ever accomplished, 5120 Changes of Oxford Treble Bob. To record this performance a board was erected

in the belfry; when the Church  
 was rebuilt in 1817 the bells were restored  
 the belfry painted and whitewashed  
 and when the board was taken down  
 it fell in pieces and was not repaired. (358)  
 The third known peal on the bells was  
 in 1734. It was Grand sire Triples  
 and was the first peal rung by the  
 Society of Eastern Scholars. What the  
 Composition was we cannot say, but  
 likely as not it was the false peal  
 from the 1702 Campanalogia. The  
 Eastern Scholars second peal, (one of  
 Bob Major), was also at St. Dunstan's  
 and then we know of no more five-  
 thousands in the tower until 1752 when

George Partrick called 5040 B♭  
Major for the Cumberlands, after which  
the only other eighteenth Century peal  
was the 5056 of Goxford Treble B♭  
which George Meakins called for the  
College youths in 1770. In 1817 when  
the bells were restored the Junior  
Cumberlands rang 5040 Grandson  
Triples, followed by 5264 B♭ Major  
four years later, and meanwhile the  
senior Cumberlands had rung  
Goxford Treble B♭ in 1819.

Peals rung at St Dunstons in the East.

1718	Sep 12	5040	Hicks Triples	Union Sch.
	Dec 27	5120	Gr. T. B. Maj	do.
1734	Mar 13	5040	Gran. Trip.	Eastern Sch.
	Oct 28	5040	Bob Major	do.
1752	Nov. 6	5040	do	Cumberland.
1770	Nov 25	5056	Gr. T. B. Maj	College Juntho
1817	May 5	5040	Gran. Trip	Jr. Cumberland
1819	Feb. 1.	5120	Gr. T. B. Maj	Cumberland
1821	Feb 6.	5264	Bob Major	Jr. Cumberland.



St Dunstan -  
in-the-West.

---

There was a church here at least as early as 1237 for in that year the patronage was given by Richard de Barking, Abbot of Westminster to King Henry III. It is the

579

time of Edward VI there were in  
the steeple four greater bells and a small  
bell." (359) In 1632 it was said to have been  
a fair and beautiful church. It escaped  
the fire of 1666 but very narrowly the third  
house from it being burnt. In 1701 it  
altered and beautified at a cost of over  
£1500 and by that time very little of the  
original gothic building was left. It  
projected far out into the middle of Fleet  
Street and was surrounded by small shops  
belonging to booksellers. (360) Its most notable  
feature was the clock which had five  
figures of savages or wild men well carved  
in wood and painted natural colour  
appearing as big as the life standing  
erect with each a knotty club in his

hand wherewith they alternately strike the quarters, not only their arms but even their heads moving at every blow." They were more admired by many of the populace on Sundays than the most elegant preacher from the pulpit within <sup>(361)</sup>

The figures were first set up in the year 1671 and in 1829 when the church was rebuilt they were purchased by the then Marquis of Heriford and set up at his house St. Dunstan's Villa, Regent Park. In recent years they have been restored to St. Dunstan's Church.

The old church was pulled down in 1829 and the present building was consecrated in 1833. The church itself built of brick and octagonal in shape has no merits,



but the stone tower with its open lantern is a fine building and one of the best examples of modern gothic architecture in London.

At the beginning of the eighteenth century there was a ring of eight bells in the steeple and on them in 1727 the College youths rang the first peal of Double Bob Major. A year later they rang the first peal of Dunstons Triples. Both were conducted by Benjamin Stnoble. In 1735 and 1749 the Eastern Scholars rang peals of Bob Major the one conducted by Bainwaring, the other the first five-thousand called by George Shearins. During the remainder of the century only

Three peals were rung in the tower, all of them by the College Youths. One of them, on March 12<sup>th</sup> 1778 was 5184 changes of Real Double Bob Major with five bobs in a lead, one before and one behind. Charles Purser called the peal and presumably composed it. It was claimed as the first of the kind ever completed, and a board was erected under the tower to commemorate the performance <sup>(362)</sup> but it is almost certain that the composition was not fine. <sup>(363)</sup>

In 1832 the bells were recast at the Whitechapel foundry and rehung in the new tower. In the following year the Cumberland Youths rang 5600 changes of Oxford Treble Bob Major on them.

(652)

Teal Board at St. Dunstan's

St Dunstan's Society On Tuesday April 1  
1834 was rung by this Society a fine and  
complete Teal of Grand sire Triples, consisting  
of 5040 changes in 3 hours and 5 minutes  
by the following members.

Wm. Graham	1.	Chas Randall	5.
Jno. Rogers	2.	Chas. Goozee	6.
Jno Harrison	3.	Thos. Tolladay	7
Thos. Symondson	4.	Wm. Watkins	Tenor

This being the first Teal rung in the above  
method in this Steeple and conducted by  
Mr. Thos. Tolladay.

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Peals rung at St Dunstan's in the West.

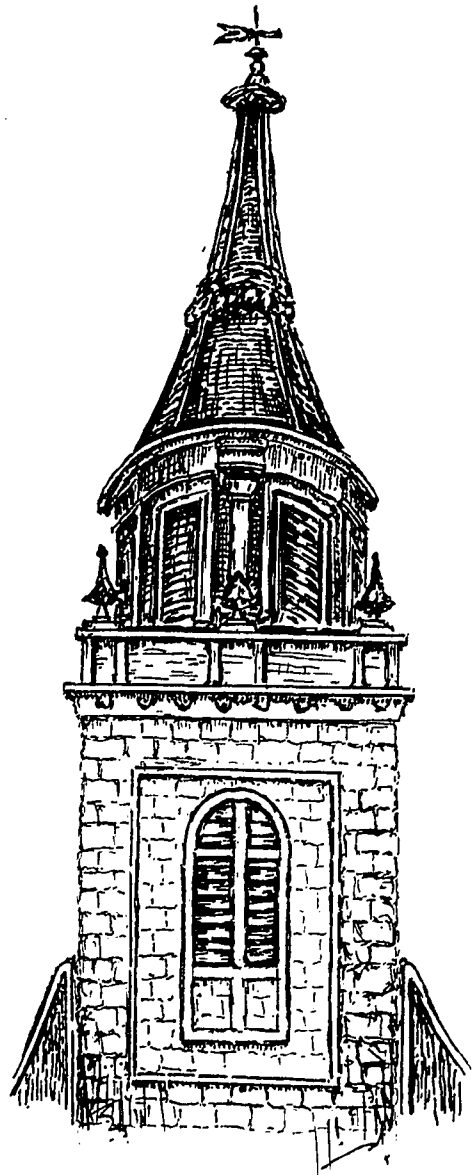
1727	Jan 24	5040	Double Bob Maj	College Youths
1728	Jan 27	5040	Dunstan's Trip.	do.
1735	Aug 25	5040	Bob Major	Eastern Sch.
1749	June 14	5040	do	do
1770	July 2	5120	Gr. T. B. Maj	College Youths
1778	Feb. 4	5040	Gran. Trip	do
	May 12	5184	Real D. B. Maj	do
1823	Jan 7	5040	Gran. Trip.	Jr. Coll. Yths.
	Feb. 10	5088	Gr. T. B. Maj	College Yths.
	Apr 6	5280	do	Jr. Coll Yths.
1824	Feb 23	5040	Gran. Trip.	Jr. Cumberlands
1833	Nov 20	5600	Gr. T. B. Maj	Cumberlands
1835	May 12	5040	Gran. Trip	St. James's
1839	Feb 26	5040	do.	College Yths.
1834	Apr 1	5040	do	St. Dunstan's Sch

Cumberlands.

St Edmund,  
King and Martyr  
Lombard Street

---

Edmund became  
King of East  
Anglia in 855.  
In 870 during a  
raid by the Danes  
he was tied to a  
tree and shot to death by arrows after  
steadfastly refusing to abjure Christianity.  
His body was buried at Boadriceworth, but  
after a few years during another invasion  
was sent to London for safety and for a  
while rested at St. Helen's Iny Church

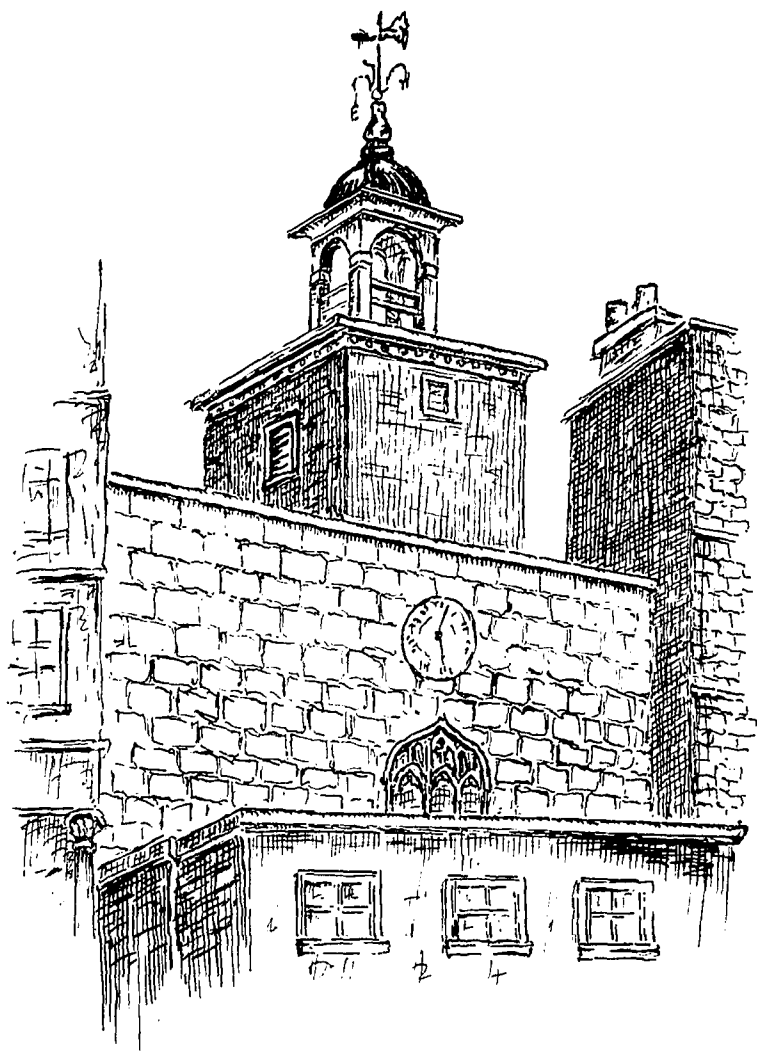


It was then returned to Boedresworth which was renamed Bury St. Edmunds and where in course of years a magnificent abbey church and shrine were erected. The church in Lombard Street was founded in early days not very long after the martyrdom of the saint. In Edwards' reign there were "in the steeple remainings three small bells and a paunce bell." (364) The building was destroyed in the fire of 1666 and rebuilt by Sir Christopher Wren at a cost of £5207-11-0 In 1917 during the great war it was damaged in an air raid and the roof had to be renewed. There are now in the tower a bell by Anthony Bartlet dated 1675, and a priest's bell.

St Ethelburga,  
Bishopsgate.

---

St Ethelburga's  
or St Aldborough's  
as it is styled  
in the Edwardian  
inventory is the



smallest church in the City of London, being  
only 5½ feet long and 25 feet wide, but  
it has a nave and a south aisle. It  
was built in the reign of Henry VI in the  
Perpendicular style and in Edward's  
reign had "iij Bells & a saunce bell in

the steeple." The Church was one of the few that escaped the fire. The steeple was repaired in 1612 and again in 1694 and was rebuilt in the eighteenth Century, probably with money left by Robert Kitchen for its repair. The two small shops dating from the 16<sup>th</sup> Century built in front of the west wall which for long were a familiar feature of the architecture of Bishopsgate Street have recently been removed.



St. Ewine's.

By the side of Newgate Market  
at the north corner of Eldene Lane  
(or Warwick Lane as it is now called)  
stood sometime a proper Church of  
St. Ewine, as is before said, given by  
Henry VIII towards the erecting of Christ  
Church; it was taken down and in  
place thereof a fair strong frame of  
timber erected wherein dwell men  
of divers trades. No account of any  
bells at St. Ewine's remains.

S. Faith's under S. Pauls.

This was a parish church in the crypt of the Cathedral beneath the choir, and after 1551 occupied the suppressed Chapel of Jesus. The Jesus bells had been gambled away by Henry VIII and as S. Faith's had no tower it is unlikely that it possessed any bells. No mention is made of any in the Edwardian inventory. (366)

St Gabriel, Fenchurch. This

590

was a small church which stood in the middle of Fenchurch Street and was built not later than the middle of the fourteenth century. Before 1517 it was known as S. Marys and sometimes as All Saints and was usually called Fan Church. In the reign of Edward VI the churchwardens reported that "we have in oure steeple iiij bells and a painc bell." <sup>(367)</sup> The building was burnt in the fire of 1666 and was not restored.

St George.  
 Botolph Lane.

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This was a  
 small church  
 in Billingsgate  
 Ward, of which



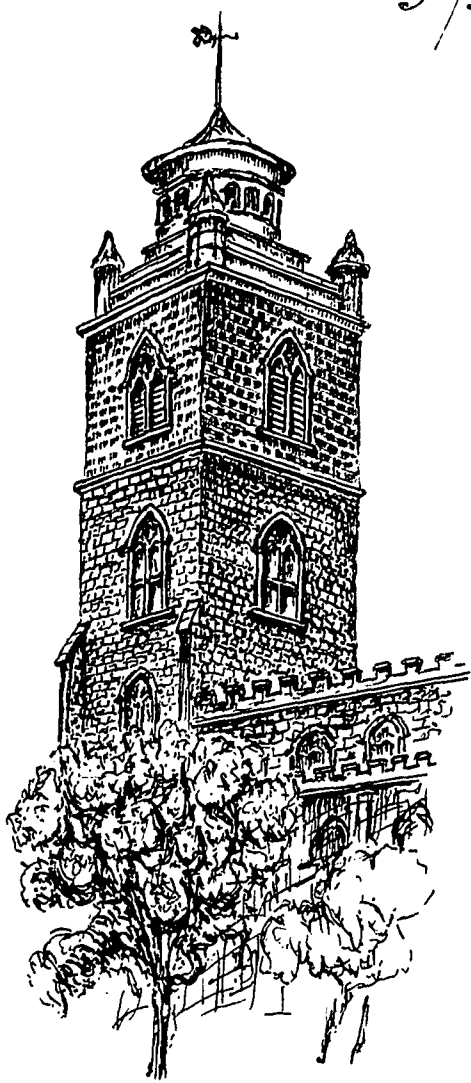
Stow says that the monuments were well  
 preserved from spoil. The inventory of  
 the goods and ornaments taken in the  
 reign of Edward VI is defective and  
 nothing remains relating to the bells. (368)

The building was destroyed in the fire  
 of 1666,

## St Giles Cripplegate

592

This is one of the finest and most interesting churches in London. Built in 1525 to replace an older building it just escaped the fire of 1666 and as narrowly a great conflagration which destroyed Jewin Crescent in more modern times. The style - Perpendicular Gothic is in marked contrast to that of the majority of the City churches. The tower contained bells from early times; in 1580 William Lamb left 15 pounds for the bells and the church chimes and in 1648 an inventory shows that there were.



then in the belfry six bigger and  
lesser bells, and a paunce bell. Two years  
later Ellis Knight of Reading recast the tenor  
the cost being as follows:-

Paid to Mr. Knight for casting the great  
bell 22-7-8.

Paid for the bond and covenant  
between the Parish and the  
Bellefounders 1-0.

Paid for hire of 4 horses for 4  
C'wardens etc. 2-11-0

Expended at same time on journey  
backwards and forwards. 3-15-2.

Three items in the accounts refer to  
payments for ringing during the time of the  
Commonwealth.

1654. When the Lord Protector  
dined in the City 5-0.

1656 For the peace between England  
and France 5-0.

1659 When the secluded members  
were voted in 5-0.

At the routing of Sir George Booth 5-0.

In 1665 twenty-seven pounds was paid  
to Christopher Hodson for recasting some

of the bells at his foundry at St. Mary, Cray; and in 1668 two were added to complete the octave at the expense of a Mr. Piggott who paid £20 for the new bells, and £20 for the frame. In 1682 the crick top was added to the steeple, a new clock and chimes installed and several bells recast. In 1683 "the sixth biggest bell was ordered to be recast and made tuneable in feal."

Hodson's foreman, William Wightman, and his brother Philip set up a foundry in the parish and ~~the~~ Wightman was employed on St. Giles' bells as the following entries show:-

1685 The great bell to be recast forthwith and to be ring in feal tuneable to answer the other bells, and that Mr Wightman do receive the sum of £30, little more or less,

being the remainder due to him.

505

1686. That the fifth bell be now forthwith new cast by Mr Whiteman, and be made a good bell to ring tunable in peal to answer the others, and he to have the [same rate] as formerly he had for the other, and the same Mr W. did promise at the same time to cast and make a new Great Bell commonly called the Tenor, to ring tunable in peal, to answer and cover all the other bells, and left to his discretion the weight of each so that they both perform as above expressed.

August, 1686. That the Great Bell, commonly called the Tenor be forthwith taken down before which time Mr Whiteman shall have a week's time to consider whether he will bring or cause to be brought into our steeple the great new bell commonly called the Tenor; if not,



596  
Then the Committee of Gentlemen  
of the Vestry to treat and agree with  
another bell founder for a new tenor.

In 1688 the steeple-keeper was paid £4  
a year which seems a not ungenerous  
amount. Considering the then purchasing  
power of money, unless his duties included  
other things than looking after the bells.

By 1726 the number of the bells had  
been increased to ten. In August 1742  
it was ordered that the bells should be  
rehung at a cost of £9-10-0, and a  
contract made to supply ropes and  
keep the bells in proper repair (barring  
stock and wheel). In July 1753 an  
estimate from Joseph Gayre of St. Neots  
amounting to £45 for repairs was accepted  
and the work ordered to be done within

four months.

507

March 30 1772. It being represented to the Vestry that the eighth bell in the steeple is broken, it was ordered that there be provided a new set of ten bells at the expense of the Parish; and that Mess<sup>rs</sup>. Tack and Chapman, Bellfounders, be employed in casting the same, the sum of £200 to be raised by annuities towards defraying the expense.

Tack and Chapman's estimate was to recast and make a complete new set of ten bells, and recast the Saint's bell for the sum of £315-11-0.

In 1783 John Warner the founder of the well known firm of engineers and bellfounders was Churchwarden and under his direction the tenor was recast in 1787 by <sup>Robert</sup> John Patricks and the third and eighth retuned. Warner's name

appears on the recast bell as "Contractor."

In 1792 the pebble was recast and two new bells added to make a ring of twelve by John Briant of Hertford. (369)

The inscriptions on the bells are as follows:—

1. JOHN BRIANT HERTFORD FECIT 1792 THOS  
WILLATS & THOS SMITH C WARDENS
2. Same as on the pebble.
3. Same as on the pebble.
4. PACK & CHAPMAN OF LONDON FECIT 1772
5. Same as on the fourth.
6. YE PEOPLE ALL WHO HEAR ME RING BE FAITHFUL  
TO YOUR GOD & KING PACK & CHAPMAN OF  
LONDON FECIT 1772.
7. WHILST THUS YE JOIN IN CHEARFULL SOUND MAY  
LOVE & LOYALTY ABOUND PACK & CHAPMAN OF  
LONDON FECIT 1772
8. PEACE & GOOD NEIGHBOURHOOD + PACK &  
CHAPMAN OF LONDON FECIT 1772.
9. TO HONOUR BOTH OF GOD & KING OUR VOICES SHALL  
IN CONSORT RING \* PACK & CHAPMAN OF LONDON  
FECIT 1772
10. IN WEDLOCK BANDS ALL YE WHO JOIN WITH  
HANDS YOUR HEARTS UNITE SO SHALL OUR

TUNEFULL TONGUES COMBINE TO LAUD  
THE NUPTIAL RITE PACK & CHAPMAN OF LONDON  
FECIT 1772 ✕

II. ✕ YE RINCERS ALL THAT PRIZE YOUR HEALTH  
AND HAPPINESS BE SOBER MERRY WISE AND  
YOULL THE SAME POSSESS PACK & CHAPMAN  
OF LONDON FECIT 1772

Tenor. WILLIAM GODFREY BROWNE & RICHARD GOUCE  
CHURCHWARDENS SIR JAMES ESDAILE KN?  
ALDERMAN JOHN BANNER DEPUTY ROBERT  
FRENCH WILLIAM STAINES & ROBERT CLARK  
COMMON COUNCILL MEN JOHN WARNER CONTRACTOR  
ROBERT PATRICK FOUNDER 1787.

The weights of the ring of few Carl by Packs  
and Chapman are -

1.	7 cur.	1 gn.	0 lbs
2.	6	3	1
3.	7	3	13
4.	8	2.	5
5.	9	2.	21
6.	11	1	21
7.	15	1	10
8	17	2.	3
9	24	0	4
Tenor	36	1.	24.

The first peal in the tower was one of Grand sire's Caters rung on Thursday March 17<sup>th</sup> 1726 by the College Juniors with Benjamin Annable as conductor. Two men were needed at the tenor. Six years later on November 23 1732 the City Scholars accomplished what was then the longest peal in the same method, 6012 changes. They had three men to the tenor. The only other peal known to have been rung on the old tenor was 5040 B. B. Royal by the Eastern Scholars in 1752. The tenor was rung single handed by George Sheakins who conducted had to have assistance at the north the reason being (so the peal book says) "on account of her going so very hard and the Company being desirous to complete the peal at

601  
that time" On November 3<sup>rd</sup>  
1772 the College Youths rang the first  
peal (5057 Changes of Grand sire Caters)  
on Tack and Chapman's new bells. Very  
likely it was the opening peal and the  
bells had not "settled to their bearings",  
as the saying went, for two good men  
were required for the north and three  
for the tenor. A month later the  
Cumberlands rang 5111 Changes in the same  
method with only eleven men. The  
College Youths rang the first peal of Treble  
Bob Royal in 1774 again with the tenor  
double handed and in 1777 the London  
Youths rang 5201 Grand sire Caters,  
conducted by William Jones the author  
of the Clavis Campanalogia, and John  
Reever's edition of Treble Bob Royal in  
nine Courses conducted by Christopher

Wells. It was the time of the famous 602  
Contest between the College Youths and the  
Cumberlands for the record peals of Treble  
Bob Royal and Maximus, and St. Giles  
was the scene of part of the struggle. The  
latter Company scored the first peal  
(Oxford Ten-in) ever rung on the bells  
single handed, but their rivals beat it  
five months later by ringing 6000 Changes  
of Treble Bob Royal with Samuel Suggendge  
at the tenor. The first peal on the twelve  
was one of Grandvire Cinques by the College  
Youths. John Povey conducted and five good  
men, Fulgine and Marlion were needed  
for the tenor. It was forty five years before  
the next peal on the tower was rung. In  
1844-1850 the Cumberlands accomplished

two peals of Stedman Cinques and two  
 peals of Kent Treble Bob Maximus. On Monday  
 January 6<sup>th</sup> 1851. the College youths rang  
 7524 changes of Stedman Cinques in 5 hours  
 and 24 minutes. It was composed and  
 conducted by John Cose and at the time  
 was the longest length in the method, beating  
 a 7392 which had been rung at Birmingham  
 in 1848.

### The Edwardian Inventory.

Item. five bells great and small.

(370)



Peals rung at St Giles Cripplegate  
during the 18<sup>th</sup> and early 19<sup>th</sup> Centuries

1726.	Mar. 17	5094	Grand. Caters	College Youths
1732.	Nov. 23	6012	do	City Scholars
1752.	Nov. 27	5040	Bor Royal	Eastern Scholars
1772.	Nov. 3	5057	Grand. Caters	College Youths
	Dec 1	5111	do	Cumberlands
1774	Nov 17	5080	Ox. T. B. Royal	College Youths
1777.	Feb. 21	5201	Grand. Caters	London Youths
	May 22	5200	Ox. T. B. Royal	do.
1778.	Jan 5	5320	do	Cumberlands.
	Mar 21	6000	do	College Youths.
1799.	Feb 2.	5280	Grand. Cinqes	do
1844.	Dec. 10.	5016	Stedman Cinqes	Cumberlands
1847.	Apr. 27.	5136	Kent. T. B. Masc.	do.
1848.	Feb. 15.	5376	do.	do.
1850.	Dec 3.	5280	Stedman Cinqes	do.
1851.	Jan 6.	7524	do	College Youths.

Peal Boards at St Giles Cripplegate 605

(652)

Thursday, Nov. 23<sup>rd</sup> 1732 The Society of City Scholars Rang in this Steeple a Compleat Peal of Five Thousand and Twelve Changes.

Jno. Arnold	Treble.	Jm. Thompson	Sixth
Jona. Keate	Second.	Wm. Hillan	Eighth
Robt. Nobles	Third.	Jno. Bosc	Ninth
Thos. Nash	Fourth.	Ed. Nodes	} Tenor
G. Ellis Hill	Fifth.	H. Macfarland	
Jos. Guffiths	Sixth.	Stam Newbold	

The Society of London Youths did ring in this steeple, on Thursday May 22 1777 a Compleat Peal of 5200 Changes Oxford Treble Bob Royal, in 4 Hours and 7 minutes being the extent of Changes with Bobs on 5 Bells in Nine Courses only, and the first of this Composition.

Thomas Elven	Treble	Allen Grant	7
Robert Eye Donkin	2.	Christopher Wells	8
William Jones	3.	Francis Beale	9
John Canney	4.	John Reeves	} Tenor.
George Scarsbrooke	5.	James Truscoat	
William West	6.		

The Peal was called by Ch. Wells.

Cumberland Society

On Tuesday, Dec 10. 1844 a True & Complete  
 Peal of Headman Binges consisting of 5016 Changes  
 was Rang in this Steeple being the first Peal  
 ever achieved upon these Bells in this intricate  
 Method: the Bells were admirably struck  
 and brought round in 3 Hours & 43 Minutes  
 by the following persons -

Henry Haley	Tells	William Lobb	7.
John Fairbairn	2.	Thomas Michael	8.
Charles Goozee	3.	William Keelce	9.
James Hewitt	4.	John Whiting	10.
Jeremiah Miller	5.	William Golding	"
John Oldfield	6.	Charles Turner	Tenor

Composed & Conducted by Mr. H. H. Haley.

Cumberland Society

On Tuesday, Dec 3<sup>rd</sup> 1850, the following  
 persons rang an excellent Peal of Binges on  
 Headman's Principle consisting of 5280 Changes  
 in 3 Hours & 53 Minutes. Performers -

Mr. C. Goozee	Tells	Mr. R. Perry
" T. Britten	2.	" H. Wheeler
" T. Sowell	3.	" G. Marriott
" J. Fairbairn	4.	" R. Jameson
" J. Miller	5.	" W. Golding
" J. R. Sharman	6.	" C. Hand

Composed and Conducted by Mr. C. Goozee

# Society of Cumberlands

This Tablet is to Commemorate the two following performances in this Steeple by the above Society.  
 On Tuesday 27<sup>th</sup> April 1847 A Peal of Kent's Treble Bob Maximus consisting of 5136 Changes in 3 Hours & 53 Minutes. Performed by -

R. Mirfield	Treble	T. Michael	7.
C. Goozee	2.	J. Whiting	8.
H. W. Haley	3.	W. Kellitt	9.
W. H. Brewash	4.	W. Brett	10.
Josh. Miller	5.	W. Golding	11.
W. Lobb.	6.	C. Nelson	Tenor

On Tuesday, July 15<sup>th</sup> 1848, a Peal of Kent's Treble Bob Maximus, consisting of 5376 Changes in 4 Hours & 14 Minutes, being the greatest number of Changes in this Method upon 12 Bells that has been rung in London. Performed by -

J. Fairbairn,	Treble	R. Perry	7.
T. Britten,	2.	J. Hitchbury	8.
H. W. Haley,	3.	J. Hewell	9.
C. Goozee,	4.	T. Michael	10.
J. Miller,	5.	M. Wood	11.
W. Lobb,	6.	J. Whiting	Tenor

The above two Peals were Composed and Conducted by Mr. H. W. Haley.

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College Youths. On Monday Jan'y 6  
1851 the Company achieved a fine peal  
of 7524 Stedman Bells in 5 hours and  
24 minutes being the greatest number ever

rung. Performers

Jno Cooc	1.	R Haworth	7.
Jno. Bradley	2.	Geo. E. Ferris	8.
Willm. Coolin	3.	Ed. Lansdell	9.
Wm. Banister	4.	H. Littlechild	10.
Jas. Mash	5.	Jas. Bwight	11.
Mathew. A. Wood	6.	Jno. Austin	12.

Composed and conducted by Mr John Cooc

On Monday Feby 7<sup>th</sup> 1853 Twelve Members  
Completed a fine Peal of Kent Treble Bob  
Mascimus containing 5088 Changes in 3 Hours  
& 49 Minutes. Performers

Wm. Banister	1.	Wm. Lobb	7.
Wm. Coolin	2.	Geo. Hockham	8.
Chas. Goozee	3.	Edw. Lansdell	9.
Geo. E. Ferris	4.	Jno. Bradley	10.
Ri. Jameson	5.	Jas. Bwight	11.
Thos Michael	6.	Mathew. A. Wood	12.

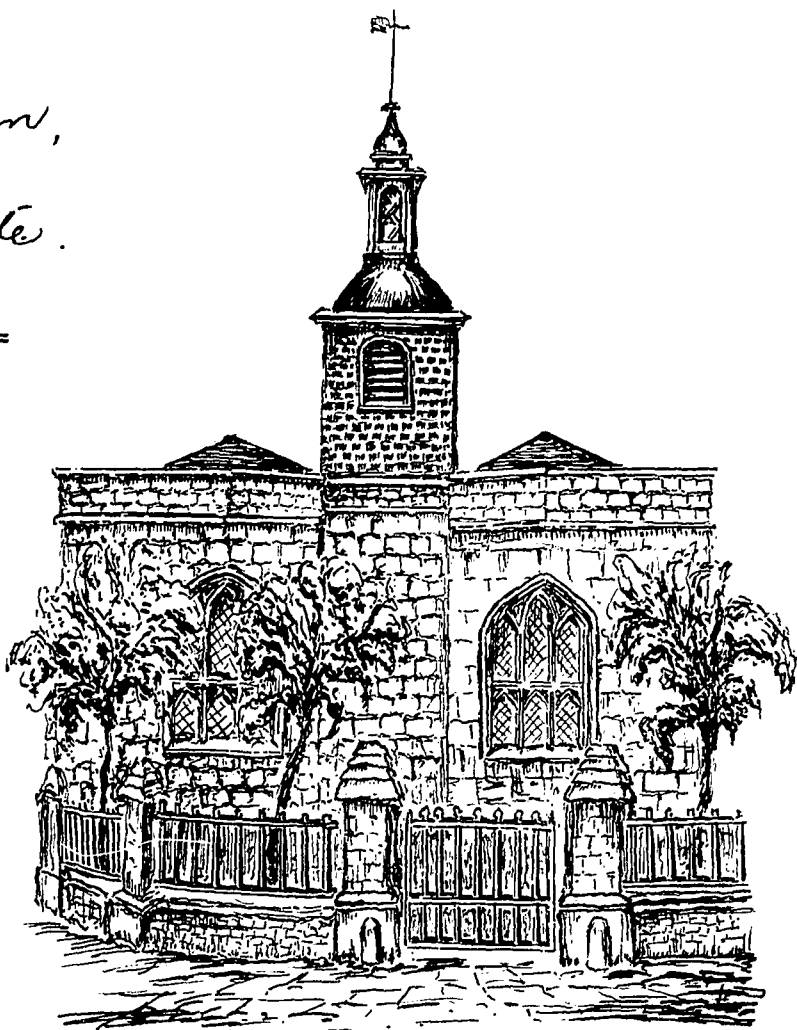
This Tablet was erected in 1854 to Commemorate  
Two excellent Performances in this Steeple.

St Gregory by Saint Paul's in Castle  
 Baynard Ward adjoined the west end of  
 the Cathedral and was served by the minor  
 Canons. Apparently it was not a very  
 interesting church and How dismisses  
 it in a sentence. The Edwardian inventories  
 give, - "Item iiiij belles in the steeple and  
 a paunce bell" (371) The church was burnt  
 in the great fire and was not rebuilt.

St Helen,  
Bishopsgate.

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This is one  
of the most  
interesting  
and in  
point of  
foundation  
one of the



oldest of the city churches. It consists  
two naves side by side one of which was the  
parish church the other the church of a  
Convent of black nuns founded soon after  
1200 by William de Bassenge Dean of St. Pauls.  
The priory was surrendered to Henry VIII,  
and the division between the two naves being  
taken down the whole building became the

610

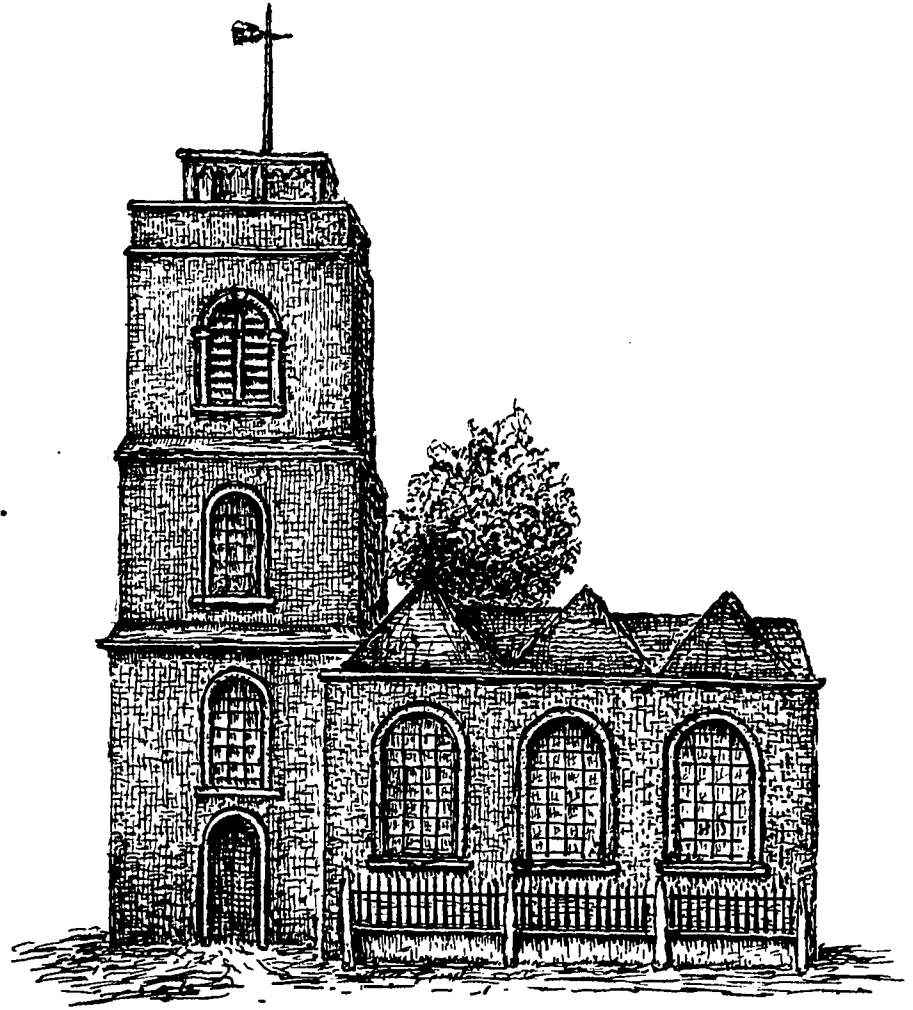
parish church. Sir Thomas Gresham  
who died in 1570 promised to build a new  
tower in return for the space taken up by  
his monument but he did not keep his  
promise and the parish has never been  
able to possess a full ringing peal.

There is at present in the steeple a  
ring of three bells by Tack and Chapman,  
the tenor about 5 cwt. In 1754 there were  
two small bells. (395)



St. James,  
Dukes Place.

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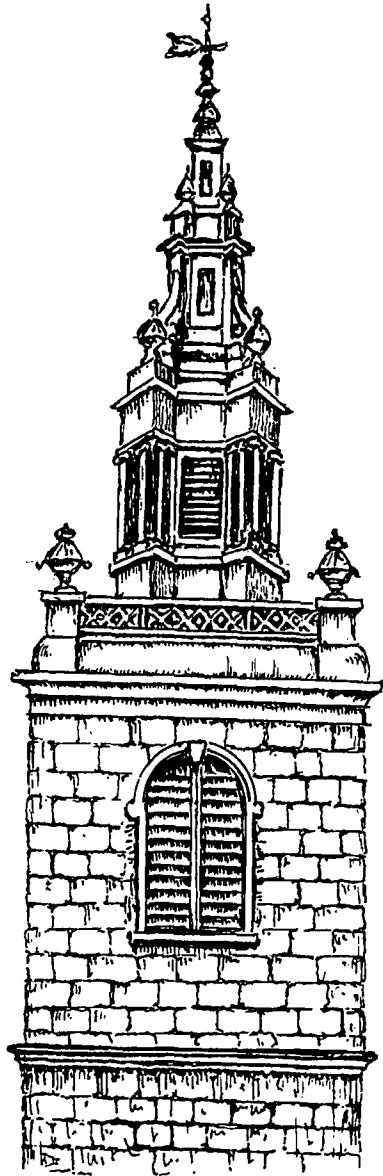
After Holy Trinity Priory in Aldgate  
was dissolved the Land and Buildings were  
granted to Sir Thomas Audley, Lord  
Chancellor, who built a house there, where  
he died in 1544. His daughter and heiress  
married the Duke of Norfolk and so the  
house was called Dukes Place. Until

1622 a chapel in the Grey Churchyard served the inhabitants as a place of worship but in that year leave was obtained from the Archbishop of Canterbury to erect a parish church which was dedicated to St James, as a complement (so it was said to King James I. The building was outside the area burnt in the fire of 1666 but was almost entirely rebuilt in 1727. It was a plain uninteresting structure with a tower (probably the old one) and had only one bell. It was pulled down in

St. James,  
Garlickhithe.

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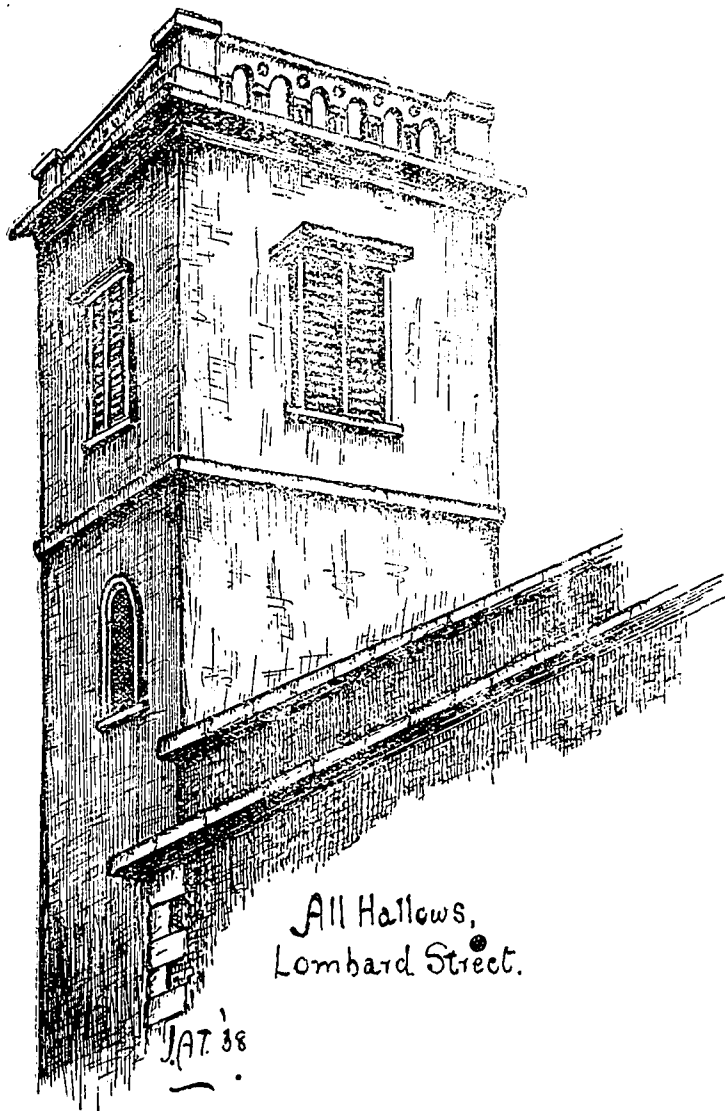
This church stands  
on the east side  
of Garlick Hill,  
between Maiden  
Lane and Upper  
Frames Street.



It was a "proper" church and was said  
to have been new built by Richard  
Rothing one of the sheriffs in 1326. The  
Edwardian inventory is missing.  
Destroyed in the fire the church was

rebuilt by Wren between 1674 and  
1687 at a cost of £ 5357-12-10. Only  
one bell, cast by James Bartlet in  
1682 was hung in the steeple, but another  
by Philip Wightman, 1700. Has since been  
added from St Michael Greenhithe.

St John the Evangelist, Friday Street,  
in Bread Street Ward, was a small parish  
church containing in the reign of Edward VI  
"iiiiij bells and a pance bell" (372) It was  
repaired and beautified in 1626 but was  
destroyed in 1666 and was not rebuilt.



All Hallows,  
Lombard Street.

JAT '38

St. John, Wallbrook.

This Church was rebuilt in the fifteenth century and about the year 1412 licence was granted by the mayor and Commonalty to the parson and parish for enlarging it with a piece of ground on the north side of the choir twenty one feet long and seventeen feet wide of the Common soil of the city. The Edwardian inventory records that there Remayne the iiij great Bells one Lytle Bell. Two pewter Candeltycks and one payre of organs." (373) The Church was destroyed in the fire of 1666 and not rebuilt.

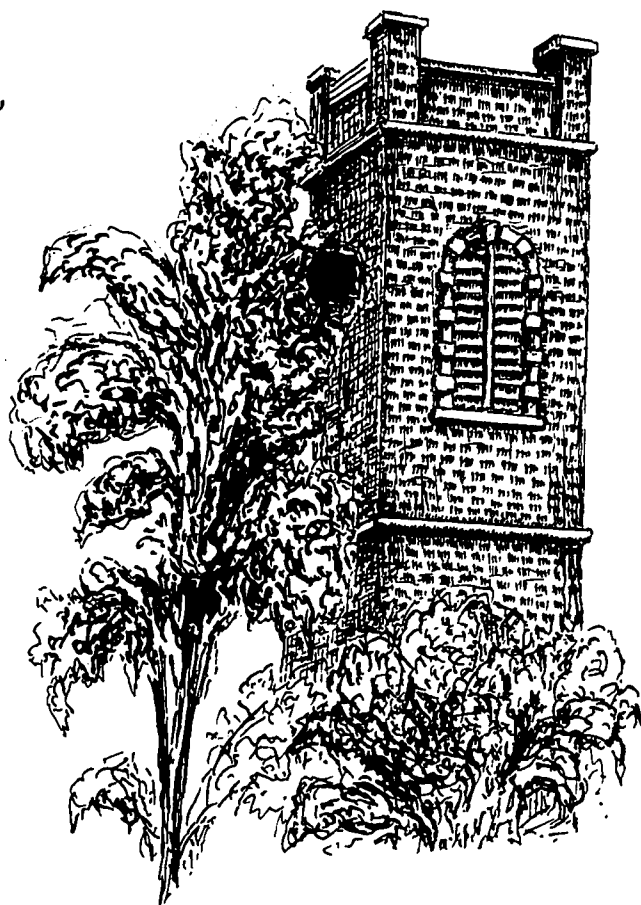
St John, Lachery. A tiny open space  
 not far from Aldersgate Street still marks  
 the site of this church, but the building  
 disappeared after the fire of 1666. It seems to  
 have been unusually rich in memorials of  
 the dead and possessed a clock, three  
 ringing bells, a paunces bell and a clock  
 bell. "The Certificate of Saynt John  
 Lachery in Alderchegate, 1552, - Item, in  
 the stepull of the same church, iiij belles  
 and a paunce bell to be at and  
 before the time of Domine x x x x.  
 Item, a cloke and a cloke bell for the  
 same cloke onely to strike upon.  
 Item a lytell bell of latten" (374)  
 The last was the pacing bell and a  
 later item shows that it was sold.



St Katherine,  
Coleman.

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There were four  
bells in this church  
in the seventeenth  
century, but  
how many before  
that I cannot



say as the inventory taken in the reign of  
Edward VI has not been preserved. The  
building was repaired and beautified in 1620  
it just escaped the fire of 1666, and in 1734 was  
rebuilt. It was an insignificant church and  
was pulled down in 1926. It then had two  
bells.