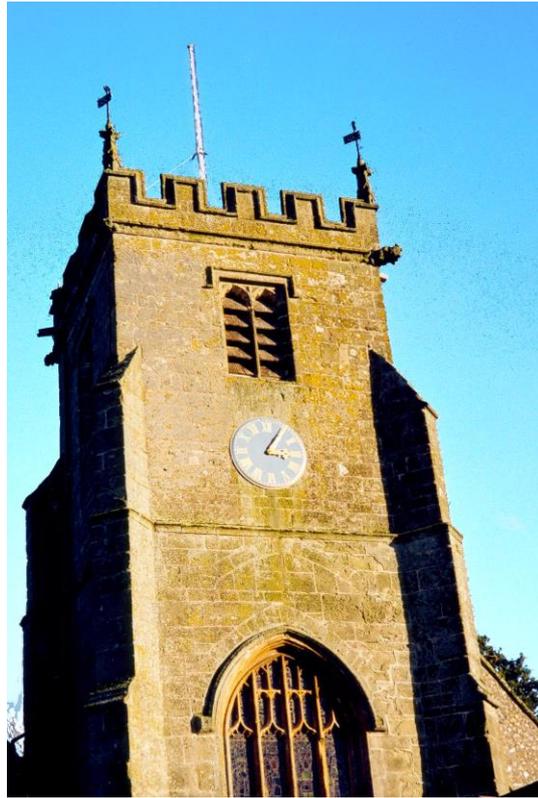


# St Nicholas' Church Child Okeford Dorset



## The Church Bells

C G Giles

*If you have any information to help improve these booklets, please advise the Churchwardens.*

- #1 St Nicholas Church; A Short History
- #2 St Nicholas Church; Visitors' Guide
- #3 St Nicholas Church; Memorials
- #4 St Nicholas Church; The Stained Glass Windows
- #5 St Nicholas Church; The Bishops' Bible
- #6 St Nicholas Church; Church Music and the Church Organ
- #7 St Nicholas Church; The Church Bells

This booklet is one of a series of seven written in 1998 by Chris Giles.

After a career in teaching, Chris took early retirement and began to devote himself to the local Church. He became a Churchwarden, the first Benefice Secretary and a member of General Synod. Chris was always interested in history, and especially local history. It was never a nostalgic pursuit for him, but just one of the ways in which he sought to unite the past and the future, those who had lived in the village for a long time and those who had arrived more recently.

In 1999, after these booklets were written, he played a key role in the establishment of the Okeford Benefice. This Pastoral Measure brought the Parishes of Child Okeford, Okeford Fitzpaine, Manston and Hammoon into one Benefice with the Parish of Shillingstone. As Benefice Secretary, Chris worked tirelessly to ensure that what we could best do together was done together, not only within the Benefice, but beyond, with the other Parishes of the Southern Blackmore Vale. He delighted in being able to assist in the training of our first Stipendiary Curate, Rev'd Michael Brierley, and in helping to foster other vocations to Ordained and Reader Ministry.

Whenever he could, he also delighted in combining his devotion to the Church with his devotion to his family - his wife Jean, son Tim, with his computing skills, and twin daughters Kate and Melanie, gifted in history and archaeology.

Chris never took Holy Orders but was, in the true sense of the word, a Deacon, utterly unstinting in his service and an exceptional guide and companion to the first Rector of the Okeford Benefice. He was tragically killed in a road traffic accident on 19<sup>th</sup> September 2002, at the age of sixty five years.

It was Chris' hope and prayer that these booklets would help you, the reader, better to understand the past of this place, that you may serve the Lord better in the future and know His presence and peace with you today. May he rest in peace and rise in glory.

*Rev'd Philip Rahilly*

*Rector of the Okeford Benefice*

*(1995 – 2006)*

*Lent 2003*

## The Church Bells

### 16<sup>th</sup> Century Bells

A manuscript, said to be in the Dorchester Museum, “Bells in Dorset churches. Temp.Edw.VI AD1552” lists 3 great bells at Child Okeford. There is no trace of this document at the present time. The belfry is on the third stage of the tower, but the bells are rung from the ground floor.

### 17<sup>th</sup> & 18<sup>th</sup> Century Bells

It appears that the three bells in the old church (the one which existed before the current Victorian one (1878)), were rung from the ground floor of the Tower, as they are now. The three bells had inscriptions:

- i) Robert Wells, Aldbourn, Wilts fecit 1788. John Baldwin, churchwarden.
- ii) I.Baldwin, churchwarden, R.Wells, Aldbourn fecit\* 1783
- iii) 1648 I.B. W.M. T.P. God Bless King Charles  
[according to Hutchins’ History of Dorset]

[\*fecit = Latin for “he made it” or “maker” (of the item in question)]

### God Bless King Charles

There are at least three versions of the inscription:

1. Hutchins version in his History of Dorset is above.

The Hearth Taxes of the mid-1600’s indicate that I.B. may well be I.Baldwin and W.M. - William Monk, probably Church Wardens of the time. Hutchins says that Number iii was the largest bell; the inscription was in “Early English characters” and the letters ‘G’, ‘C’, and ‘L’ were inverted, possibly as a kind of code.

2. The Dorset County Chronicle and Somerset Gazette in its newspaper report of 1879, marking the opening of the new Church building, quotes the inscription as:

“God Bles King Charls 1648 W.M. F.P.” in reference to one of the old bells.

3. In 1906, The Dorset County Chronicle Printing Works published a book “The Church Bells of Dorset” by Canon Raven DD FSA. *See page 32*

The following entry appears on Page 81 of "*The Church Book of Dorset*", item 11

## II Okeford Childe (S. Nicholas).

Six bells. Tenor-Diam., ;note E; weight 17cwt.2qt.4lb.

- |         |  |
|---------|--|
| 1,2,3,4 | Mears & Stainbank Whitechapel Foundry London<br>Laus Deo Victoria R. 1837-1887   |
| 5       | Mears & Stainbank Whitechapel Foundry London<br>Laus Deo Jubilee Peal 1887. J.G.Brymer Rector<br>H.S.Bower, J.M.Rossiter, Churchwardens. |
| 6       | Mears & Stainbank Whitechapel Foundry London<br>Laus Deo   |

These six bells set up by the people of Childe Okeford 1887

The old bells, three in number, bore the following inscriptions:-

- |   |   |
|---|---|
| 1 | John Baldwin Churchwarden Robert Wells Aldbourne fecit 1783 (or 8)            |
| 2 | J.Baldwin, Churchwarden. R.Wells Aldbourne fecit 1783 (or 8)                  |
| 3 | <u>G</u> od <u>b</u> less the King <u>C</u> harl <u>s</u> 1648 I E. W M. T P. |

This bell (3) was broken apparently by intention, but (from information received on the spot in 1852) not long before that date. The reversion of those letters which are underlined is notable, and probably intentional, the inscription being dangerous at that epoch.

There are obvious discrepancies between the details in the three accounts but they seem to agree in essence. We shall probably never know the correct signatories on the third old bell nor the reasons behind its 'intentional breakage'. The bell-founder's initials were T P (possibly Purdue or Pennington - *Canon Raven*).

The range of dates on these bells raises questions about the original bells; these three were the result of replacements over a period of time. None survived to be incorporated into the new set of six, installed to celebrate Queen Victoria's Jubilee in 1887. The weights of the new set are given in the Bell Receipt/Instructions ( *see Page 7*). It appears that the old ones were melted down, since an "allowance" for 3 old bells is also noted. Hence we have no way of checking the details of this dangerous inscription.

## King Charles and the Parliamentarians

The inscription “God Bless King Charles”, was obviously commissioned by the Church and Churchwardens, and is of considerable significance, since in 1648 such a “message” of implicit support for the King would have courted danger. The King was already a prisoner of Thomas Fairfax and Oliver Cromwell. Whoever put that inscription on the bell had the courage of his opinions!

The full story of the (Royalist) Clubmen who fought the Parliamentarians on Hambledon Hill in 1645, is told elsewhere. Briefly, as Sir Frederick Treves wrote in “Highways and Byways of Dorset”:

*“As Cromwell words it, “they beat them from the work, and did some small execution upon them. I believe killed not twelve of them, but cut very many.”*

Alternatively, Hutchins’ account might be interpreted as suggesting that it was 12 soldiers not 12 Clubmen who were killed.

It is reputed that Cromwell’s local commander, Thomas Fairfax, was based in the Shroton area. It was from here that he is said to have sent his men to deal with local rebels in Shaftesbury, Sturminster Newton and, most famously, on Hambledon Hill.

A recent survey by the Royal Commission on Historical Monuments, England (RCHME), has identified a blocked entranceway on the south-east (ie. Shroton) side of the hillfort on Hambledon, through which Desborough probably led the attack (Oswald, *forthcoming*). 400 prisoners from the battle were also held in Shroton Church overnight, close to the base of the Roundhead army.

This was generally a Royalist area, but the problems associated with Civil War touched the lives of local people in many different ways; changes in religious practice, disruption to the social order and increasing control over local culture, as well as the requisitioning of food and resources - by both sides in the conflict - led to great unrest. In the end, it seems to have been the threat to peoples’ livelihoods which prompted the uprising; a motto on one of their colours (banners) was:-

*If you offer to plunder our cattle,  
Be assured we will bid you to battle.*

However, nearby Hazelbury Bryan was not Royalist - as the List of Rectors and Patrons in that church shows, there was a period in which the “Republic” was Patron.

Dorchester was also one of the great strongholds of the ‘Protestant’ movement, from which Child Okeford’s own Rector, William Kethe, was sent to minister to north Dorset.

## **The hidden challenge**

The bell was clearly a symbol of support for the Royalists and rebellion against the Parliamentarians. Its sound carried over all the village. Even today, the sound of a single voice in the High Street can be heard at the top of Hambledon Hill; how much further could the bell be heard?

“From the greensand tower, which had rung to the words of William Kethe 30 years before, now rang a bell which the parishioners knew defied all that Kethe, Cromwell and Desborough had sought to expunge from the village - its loyalty to a social order and culture which reproduced local identity and relationships, and a King who was the symbol of that threatened order.

It was a remarkable bell, part of the material culture of “resistance”. Each time the community heard its tone - called to services, tolling celebratory days of saints or the ritual festivals of the religious and social calendar, in the daily Angelus - this sound heard in the village street and in the houses, beginning and closing the working day, would be heard and marked by each member of the village, knowing the inscription on that bell; a secret tongue of allegiance embedded into the everyday sounds of life.” (Giles, 1996: 17).

## **Royal execution**

“Less than a year after the bell was cast, on 30<sup>th</sup> January 1649, the King was publicly executed (beheaded) outside Whitehall Palace. He was wearing a special shirt fastened with ‘Dorset Buttons’. The local button industry was then a ‘Domestic Industry’, centred on Shaftesbury, and carried out in the homes of local villagers. In Charles’ dress, as subtly as in the bells of the church, loyalties were silently displayed and noted.” (Giles, 1996: 17).

**19<sup>th</sup> Century Bells**

The new Jubilee Peal was dedicated by the Bishop of Salisbury on 11<sup>th</sup> May 1888, to celebrate Queen Victoria’s Jubilee. They cost £530 when new; they were re-hung in August 1928 and again in July 1972, at a further cost of £1014. On all occasions the work was done by the craftsmen of the Whitechapel Bell Foundry. *[See Page 10 for details of the 1997 work.]*

The instruction sheet for the bells says:

<b>CHILDE OKEFORD</b>				
Jubilee Peal of Six Bells 1887				
laus deo				
J.G.Brymer, Rector		H.S.Bower CW		
		J.M.Rossiter CW		
Victoria R 1837 - 1887				
	<b>H</b>	<b>Q</b>	<b>L</b>	
<b>Tenor</b>	17	2	4	A
5	12	2	0	F#
4	10	3	25	G β
3	8	3	8	A
2	6	3	18	B
<b>Treble</b>	6	1	14	C #
<b>Total</b>	63	0	13	
Three old bells	31	0	4 allowed for.	
<div style="display: flex; justify-content: space-between; margin-top: 20px;"> <span>Mears &amp; Stainbank</span> <span>Bell Founders</span> <span>Whitechapel</span> <span>London</span> </div>				

It is advisable to keep the nuts of the frame bolts tightly screwed, these bolts being generally at every joint and through each brace, the entire depth of the frame.

Keep this bearing lubricated. A mixture of lard and neats foot oil is recommended, which should be varied to suit the seasons, a much firmer grease being needed in hot weather.

All nuts on the headstocks should be tightened frequently, special care being necessary with those of the centre supporting ironwork, to prevent the disturbing of the level of the bell, viz. one nut should be screwed a half turn only, until the corresponding one has been similarly tightened.

The clappers need a little oil where they swing on the crown staples, and a little on the roller pins will cause them to work freely and noiselessly.

The ropes may be shifted an inch or two occasionally to distribute wear; a piece of leather tied round the rope where it goes through the wheel will prevent fraying.

*Old Imperial weights:*

16 ounces (oz.)	=	1 pound weight* (avoir du poids) (lb.)	
28 pounds (lbs.)	=	1 quarter (of a Hundredweight) (qtr.)	
4 quarters (qtr.)	=	1 hundredweight (cwt.)	= 112 lbs.
20 hundredweight (cwt.)	=	1 ton (t.)	= 2240lbs.

A modern metric tonne = 2000 lbs.

[2¼ lbs of jam is just about a kilogram!]

### **A Carillon for use with the bells**

In the room housing the clock, on the second stage of the tower, is the wooden frame of a Carillon mechanism by which the bells could be struck by hammers instead of rung in the traditional way. A tune could thus be rung. When this was last in use is unknown.



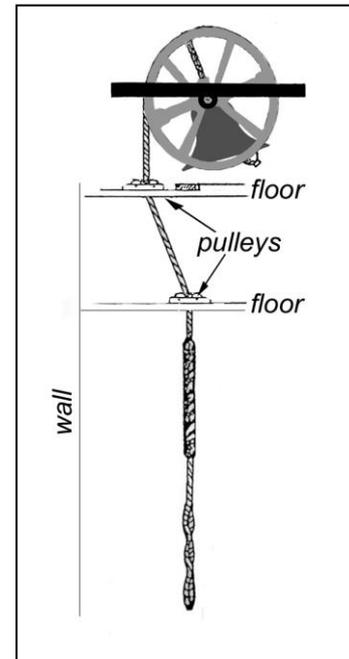
The Carillon on the second floor of the Tower of St Nicholas, Child Okeford [1997]

## 1997 Servicing of Bells

During September and October of 1997 all the iron work in the 90 year old oak bell frame (of 1887), was wire brushed, primed, undercoated and painted with gloss paint. This work was done by the team of Bellringers. Similar work was done on the cast iron headstocks.

The oak bell frame itself was treated with wood preservative as recommended by Whitechapel Foundry. All the pulleys had to be renewed. The old ones were wooden, with plain bearings, which had worn considerably and made irregular grooves. The new ones are made of plastic, running in ball races. (These pulleys are relatively cheap and easily replaced when worn.) The alignment of some of the ropes was altered in order to give a 'straight' pull from the bells to the ringing chamber. New rope guides were fitted where the ropes go through the floor in the clock chamber (middle floor).

The 4<sup>th</sup> and 5<sup>th</sup> bells do not have a straight pull but are "kinked" (see diagram). Without this "kink" the rope would fall very close to the wall in which the door to the tower steps is situated i.e. no room for the ringer to stand unless they faced the wall and they need to see the other ringers. This "kink" actually makes these bells more difficult to ring.



New ball races were fitted to all the bells. The ball race housings are bolted to the top of the 1887 oak frame. Natural movement in the oak frame means that self-aligning ball races are necessary. All the clappers were sand-blasted and re-bushed at the bell foundry. When they were refitted they were adjusted to give correct striking on the bells. (The bush is the bearing in which the clapper swings.)

In February the servicing was completed by fitting new pre-stretched polyester ropes. These are more expensive than ropes made from natural hemp but have the advantage of lasting considerably longer because they are unaffected by the weather - especially in the belfry - which is open to the elements. Additionally, these ropes have no elasticity; which is a particular advantage given the long draught from the bell to the ground (draught = as in boats, i.e. the distance from top to bottom).

A 'sally' is the coloured woollen tufted part which is held by the ringer. The bottom section of the bell ropes, from above the sally down to the 'tail end', are made from natural hemp because this reduces the friction on the ringer's hands. Polyester can easily burn the hands of ringers when moving swiftly up and down.

[These details are noted partly for the historical record, partly as a tribute to peoples' generosity in the fund raising to meet the cost and partly in recognition of the work done by the current ringers and the Whitechapel Foundry. The generosity of the Barron Bell Trust has enabled us to be free of debt]

## Whitechapel Foundry

The Whitechapel Bell Foundry is the oldest manufacturing company in England started officially in 1570 although the firm is older than this.

The current Child Okeford bells were cast by this famous Foundry, as noted above. We are in distinguished company, since that Foundry has cast many famous bells:

Whitechapel Foundry cast Big Ben - the great bell in the Clock Tower of the Houses of Parliament.

“This bell weighing 13tons 10cwt 3qrs 15lbs was cast by George Mears of Whitechapel for the clock of the Houses of Parliament, under the direction of Edward Beckett Denison, QC., in the 21<sup>st</sup> year of the reign of Queen Victoria, and in the year of our Lord, MDCCCLVIII”

The eight bells of Westminster Abbey came from the Whitechapel Foundry between 1583 and 1919. The foundry also cast and hung the six bells for St Olave's Church in Hart Street, London - the church in which Samuel Pepys worshipped. The bells survived the Great Fire of London in 1666; in 1932 a further two bells were added to give the octave. They were destroyed in the 'Blitz', but Whitechapel foundry produced a complete new ring of 10 bells in 1971 (Tenor 30 cwt.)

In the United States, the most famous bell is the one which proclaimed the Declaration of Independence on 4<sup>th</sup> July 1776 - The Liberty Bell. This bell was cast at the Whitechapel Foundry by a Thomas Lester, in 1752.

The oldest ring of bells in the United States is at Christchurch, Boston, Mss, and were cast in Rudhall's Foundry in Gloucester in 1744. This foundry was later taken over by the Whitechapel Foundry. The second oldest ring is at Christ Church, Philadelphia; they were cast by Lester & Pack in 1754.

Whitechapel has an even longer history in bell founding. One of the most famous peals are the Bow Bells. In 1469, the steeple of St Mary-le-Bow was rebuilt, and it was ordained that Bow Bells should “ring nightly at nine of the clock”.

In rebuilding St Mary-le-Bow, Sir Christopher Wren made room for 12 bells; the original eight were cast at Whitechapel in 1738, two more were added by the same Foundry in 1762 and the final two in 1907. They were 'destroyed' in the bombing of London in WWII, but were re-cast in 1956.

Sir Christopher Wren came from East Knoyle (just a few miles north of Child Okeford, but over the border in Wiltshire), where his father was Rector.

## Oranges and Lemons.

Bells are part of our heritage and folklore as in the Childrens' Rhyme and playground game :

*Oranges and lemons  
say the bells of St Clements*

*What do I owe  
says the great bell of Bow*

*You owe me five farthings  
say the bells of St Martins*

*When will you pay me  
say the bells of Old Bailey*

*When I grow rich  
say the bells of Shoreditch.*

*Here comes a candle to light you to bed  
Here comes a chopper to chop your head  
Chop Chop Chop.*

*St Clements - St Clement Dane*

*Bow - St Mary-le-Bow*

*St Martin's - St Martins in the Fields  
(Trafalgar Square)*

*Old Bailey - one of the most famous  
Courts of Justice in London*

*A farthing was a coin worth ¼ of an  
old Penny (pre-decimal).*

To be a true Cockney you must be born within the sound of Bow Bells.

## Bell Ringing

Before the days of the railways, which brought a standard time to all of the country, Church bells were an essential part of everyday life, such as marking the start and end of the working day and celebrating important events. The bells can be heard over most of the parish.

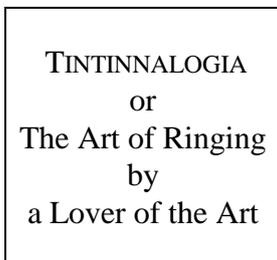
Ringling is also a service to God, a way of declaring his presence among us.

It is said that it was an Italian, the Bishop of Nola, in Campania, who introduced bells as part of Christian worship. He called the bell in a tower a "Campana" and a hand-bell a "Nola"; hence the proper term for bell-ringing - Campanology.

With a ring of 8 bells there are 40,320 possible ringing variations; a full peal of 5,000 changes can take 3 hours to complete.

### Change ringing

Fabian Steadman is regarded as the founder of this particular art. He was one of the first to think of the possibility of ringing a number of variations on several bells. Each variation being repeated once, or at the most, twice, consecutively. In 1677 Steadman published his CAMPANOLOGIA and followed in 1688 with



“Within these fifty or sixty years Changes were not known, or thought possible to be Rang: Then were invented the sixes, being the very ground of a six-score; then the Twenty and Twenty-Four, with several other changes.”

The earliest ringing society proper was the one at Lincoln Cathedral which dated from 1614. The oldest existing company is the Society of College Youths, which started, according to tradition, in 1637. They ring in a number of famous London towers, notably Southwark Cathedral, St Michael, Cornhill etc.

Canon Papillon’s defined Change ringing as the art of ringing bells in changes, so that a different ‘change’ or re-arrangement is produced at each pull of the ropes until, without any repetition of the same changes, the bells come back into ‘rounds’. A round is the ringing of the bells in their correct order, e.g. on a set of three bells, 1-2-3.

On two bells only two changes (of place) are possible:

- 1-2
- 2-1

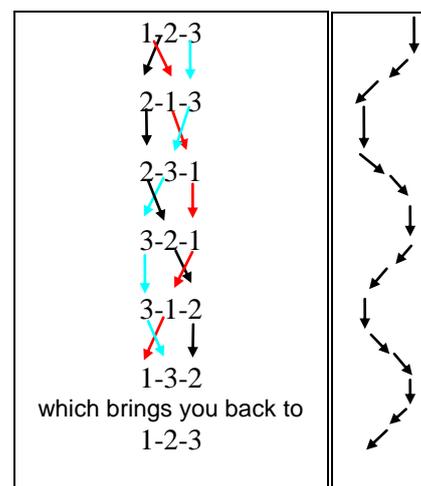
On three bells six changes will then complete a round, ie. bring the bells back to their starting point, as in the diagram opposite:

This means that after six changes of place (i.e. order of ringing) the bells will be back to the order in which they started.

If you draw a line through each bell number, as opposite, then a pattern emerges. Each bell has the same pattern, but it starts at a different point.

By ringing the six changes on the three bells more than once, the pattern looks like the one drawn on the right.

This pattern is called a ‘method’.



**METHODS:** Besides being able to produce different numbers of variations, a team of ringers can follow different patterns or ‘methods’.

The one shown is the basic principle of Change Ringing and is called ‘Plain Hunt’.

If the number of bells is increased, then the number of possible permutations or changes increases:

- 4 bells:  $1 \times 2 \times 3 \times 4 = 24$  changes
- 5 bells:  $1 \times 2 \times 3 \times 4 \times 5 = 120$  changes
- 6 bells:  $120 \times 6 = 720$  changes
- 7 bells:  $720 \times 7 = 5,040$  changes
- 8 bells:  $5040 \times 8 = 40,320$  changes

1-2-3
2-1-3
2-3-1
3-2-1
3-1-2
1-3-2
Plain hunt

For 12 bells (factorial 12 =) 479,001,600 changes are possible - which would take about 40 years of continuous ringing, assuming the bells and tower would stand it.

**PLACES:** any given bell never changes more than one ‘place’ at a time in the pattern.

e.g. The first six changes on four bells would follow the pattern in the chart below:

	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	place
a)	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
b)	<b>2</b>	<b>1</b>	<b>4</b>	<b>3</b>	
c)	<b>2</b>	<b>4</b>	<b>1</b>	<b>3</b>	
d)	<b>4</b>	<b>2</b>	<b>3</b>	<b>1</b>	
e)	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>	
f)	<b>3</b>	<b>4</b>	<b>1</b>	<b>2</b>	

Follow the pattern for any given bell number - you will find that in the next row that bell moves only one place. This restriction is because of the physical way in which the bells are rung.

**RINGING A PEAL:** A peal is usually considered to be 5000 changes or more, rung consecutively; this takes about 3 hours to ring, and requires considerable concentration. To record a Peal the team must not miss out any single change and must keep exactly to the ‘method’ being rung.

**Captains of the Bell Tower**  
[list is incomplete]

<i>Year</i>	<i>Bell</i>	<i>Captain</i>
		C White
1977	Tenor	C Pike
		A Hart
1928	3	J Jackson
1925		H James
1924		H James

**Bell Ringers c 1930**



*Back Row:* Henry James, Walter Hutchings, Fred Wareham, ? Osmond  
*Front Row:* Bill James, Charlie Cluett, Fred Harvey

### Special Peals at St Nicholas Church, Child Okeford

CHILD OKEFORD, DORSET

(THE SALISBURY DIOCESAN GUILD)

on Saturday, July, 2nd.1938, in 3 hours. 15 minutes.

AT THE CHURCH OF ST.NICHOLAS

A Peal Of  
Grandsire Doubles

5040 changes  
being 42 Six-Scores in 10 different callings.

Tenor 17cwt. 3qtrs.

W.Damen	Shroton	treble	R.Douch	Child Okeford	4
G.Eagle	Child Okeford	2	W.Shute	Ferndown	5
J.Jackson	Child Okeford	3	F.Hart	Shillingstone	6

Conducted by W.Shute

First peal on the bells and rung as a farewell compliment to  
Reverend Canon Bower on his retirement of 30 years in this parish.

The above is a transcription of the full peal rung in 1938 to celebrate the retirement of Rev Canon Bower from the parish. In 1977 a special Quarter Peal was rung to mark the occasion of the Silver Jubilee of Queen Elizabeth II. The certificate details are recorded below.

### Salisbury Diocesan Guild of Ringers

From this Tower on Monday 6<sup>th</sup> June 1977 a Quarter Peal of Doubles

(Reverse Canterbury, Plain Bob and Grandsire) was rung in honour of  
HM the Queen's Silver Jubilee

by

Treble	M.Way	4	M.J.Hart-Duke
2	R.Julius	5	K.Woodward
cond.3	M.Godley	Tenor	C.Pike

God Save the Queen  
E II R

**1997: Memorial Service for Kay Green, Organist**

Salisbury Diocesan Guild of Ringers, Child Okeford, Dorset

St Nicholas' Church, 6<sup>th</sup> December, 1997

1260 St Nicholas Double

- |                       |                       |
|-----------------------|-----------------------|
| 1. Niki J Gill        | 4. David A Gill       |
| 2. Judith A Robertson | 5. Ross G W Robertson |
| 3. Michael D Marshall | 6. Cyril H White      |

Conducted by Ross G W Robertson

On St Nicholas' Day at St Nicholas' Church in memory of

Kay Green

Organist at this church for the past 18 years.

**2002: Golden Jubilee of Her Majesty Queen Elizabeth 11**

Salisbury Diocesan Guild of Ringers

St Nicholas Church, Child Okeford

Sunday June 2<sup>nd</sup> 2002

1272 St Nicholas Minimus, in 50 mins

- |   |                  |   |                     |
|---|------------------|---|---------------------|
| 1 | Suzanne D. Lloyd | 4 | Michael D. Marshall |
| 2 | Cyril W. White   | 5 | Michael Powell      |
| 3 | Sir Barry Wilson | 6 | Roger H. Billington |

Conducted by Cyril W. White  
( 5 and 6 covering )

Rung to celebrate the Golden Jubilee  
of Her Majesty Queen Elizabeth 11

God Save The Queen

**2002: Memorial Service for Chris Giles, Churchwarden**

Salisbury Diocesan Guild of Ringers

St Nicholas Church, Child Okeford

Friday November 22<sup>nd</sup> 2002

1272 Reverse Bob Minimus, in 52 mins

1	Suzanne D. Lloyd	4	Michael D. Marshall
2	Cyril W. White	5	Michael Powell
3	Sir Barry Wilson	6	Roger H. Billington

Conducted by Cyril W. White  
( 5 and 6 covering )

Rung half-muffled to celebrate the life of

Christopher Godwin Giles

Churchwarden and much loved friend to  
the Village of Child Okeford, who died in  
a car accident on September 19<sup>th</sup> 2002

R.I.P

*Chris Giles was the author of this series of booklets*

**2005: 200<sup>th</sup> Anniversary of the Battle of Trafalgar**

Salisbury Diocesan Guild of Ringers

St Nicholas Church, Child Okeford

Friday October 21<sup>st</sup> 2005

1805 St Nicholas Minimus, in 1 hour, 7 minutes

1	Roger H Billington	4	Michael D Marshall
2	Cyril W White	5	Robert J Yorath
3	Vice Admiral Sir Barry Wilson KCB	6	Colonel Mike Powell

Conducted by Michael D Marshall

Rung to celebrate the 200<sup>th</sup> Anniversary of the battle of Trafalgar

- *The ringer of the first is a distant relative of Admiral Nelson*
- *The ringer of the fourth is the great, great, great, great nephew of Sir Isaac Heard, Principle King at Arms and Knight of the Garter, who granted Lord Nelson his Coat of Arms and arranged, and presided over, Lord Nelson's funeral*

**Acknowledgements:**

This booklet started as part of the updating a simple guide, which I wrote over a decade ago. Some Australian visitors, whose forebears had come from Child Okeford and Hammoon, wanted something to take home. We had nothing available. The outcome is a series of booklets, of which this is No 7.

I started with a copy of the booklet produced by Rev R F York in 1973.

In that volume he gives credit to:

Taylor, Rev, R. 1969. *Child Okeford. A Parish Panorama.* (Hand published pamphlet).

Hutchins, J. 1870. *The History and Antiquities of the County of Dorset.* (3<sup>rd</sup> Edition). Vol. IV.

London, John Bowyer Nichols and Son.

Diocesan Records Office, Salisbury

Dorset County Archivist

Royal Commission on Historical Monuments

Notes left by Canon C H S Bower

Among additional sources to which I have referred are:

The Domesday Book.

Fraser, A. (ed). 1975. *The Lives of the Kings and Queens of England.* London, Book Club Associates.

Giles, M. C. 1996. *Between Down and Vale. A Social Archaeology of the Parish of Child Okeford, North Dorset.* Unpublished M.A. research, Sheffield University.

Hutchins, J. 1870. *The History and Antiquities of the County of Dorset.* (3<sup>rd</sup> Edition). Vol. IV.

London, John Bowyer Nichols and Son.

Lawrence, A. 1899. *Sir Arthur Sullivan; Life Story Letters and Reminiscences.* London, James Bowden.

Marshall, M. D. 1959. *Church Bells in England.* Unpublished thesis.

Wiltshire County Records Office, Trowbridge, who allowed key records to be photographed.

Dorset County Records Office, Dorchester.

The windows and memorials within St Nicholas Church, with interpretative assistance from Rev D Box, AKC and Rev R M Giles B A (Econ).

Materials in the care of St Nicholas Church, Child Okeford.

Graveyard maps made about 10 years ago.

Many individuals who live in the Parish and beyond, whose local knowledge is a vital resource, have been kind enough to allow access to Deeds of local properties. I am sure more amendments will be made as this resource is further explored.

***C G Giles***

This series of books was the inspiration of Chris Giles who devoted an enormous amount of time and effort to research, write and produce the first editions. In memory of a dear friend, I am proud to continue his work and, with the considerable help of the churchwardens and the support of the PCC, the books have been reviewed, updated and now reprinted.

***David Pope***

