

No. 1,535. Vol. XXXV.

FRIDAY, AUGUST 23rd, 1940.

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## MEETINGS DURING THE BAN.

Meetings of bellringers without the opportunity of ringing church bells would, a few months ago, have been, we believe, unthinkable. Yet, to-day, with a complete ban on our bells, associations are holding meetings and finding it worth while. It is, of course, no use to deny that the main attraction is missing, but wherever meetings have been held they have proved that among ringers there is a bond which even the absence of bells cannot break. These gatherings are a test of the loyalty of ringers to their craft and to their friends, and it is standing the test. It does not matter that the meetings are not so well attended as in other and happier days; it does not matter that even such handbell ringing as may be provided is only of indifferent quality—the church bell-ringing has frequently been of similar character—the vital factor of the whole question is that ringers are still prepared to keep in touch with one another, to encourage one another and to help one another within the limits which circumstances permit, so that when the time comes that the bells may once more be used, ringers will be ready for the task and their organisation still available to make recovery as rapid as possible.

Even in those instances where the attendance happens to be meagre there is no need for discouragement. There have been meetings in every association in prosperous times when the support accorded has been disappointing, but no one has failed to try again for that reason. New efforts are made, and sooner or later comes the reward. With so many men now serving in the Army or engaged on work of national importance, small numbers are only to be expected, but these small numbers are the nucleus upon which rapid expansion can be built when opportunity comes, and all the while these gatherings can be maintained there is good ground for satisfaction. It is upon the little companies of enthusiasts that the future of the Exercise must depend, and, bells or no bells, it is important that facilities should be provided for those who are left at home, and who have the will to keep the flag flying, to meet for mutual encouragement.

Those districts in which all thought of ringing meetings has for the time being been abandoned should take courage from the success which has attended many of the gatherings which optimistic secretaries have arranged. An attendance of from twenty to thirty ringers in days like these is equivalent to twice that number in the piping times of peace; and we have recorded several gatherings of this size since the ban began. Even from the ringing aspect, all is by no means lost. The church bells are not available, but there are always the handbells, and it is

(Continued on page 398.)

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a mistake to suppose that when handbells are used they must always be rung double-handed. There can be good practice put in, both in regard to new methods and as a preliminary to double-handed ringing by single-handed ringing and if ringers will condescend to try it we fancy they will find unexpected interest and amusement.

In another part of this issue single-handed ringing forms the subject of a special article, and we commend it to all who are unable to ring double-handed. It opens the way to future progress when church bells are once more available, and in the meantime will provide a new interest at meetings. There are many people who cannot ring a pair of handbells, but there are none among ringers who might not try to ring one handbell to a method. For learners, handbells are looked upon as essential by the majority of instructors. There might now be much more profitable use made of them by more advanced ringers, not only for the sake of amusement, but also to extend their knowledge of methods. Here, too, is a way to encourage the attendance at meetings, where, after all, the bells are the thing. Let those who can ring double-handed do so, but neither they nor anyone need despise the practice which others less talented can obtain from ringing one bell each.

## HANDBELL PEALS.

HIGHWEEK, DEVON.  
THE DEVONSHIRE GUILD.

On Tuesday, August 13, 1940, in Two Hours and Ten Minutes,

AT PERRY FARM,

**A PEAL OF GRANDSIRE DOUBLES, 5040 CHANGES;**

Forty-two six-scores, ten different callings.

JAMES E. LILLEY ... .. 1-2 | CHARLES R. LILLEY ... .. 3-4

HENRY G. LEWIS ... .. 5-6

Conducted by CHARLES R. LILLEY.

ALDERSHOT, HAMPSHIRE.

THE GUILDFORD DIOCESAN GUILD.

On Wednesday, August 14, 1940, in One Hour and Fifty-Four Minutes,

AT 106, LYNCHFORD ROAD, SOUTH FARNBOROUGH,

**A PEAL OF BOB MINOR, 5040 CHANGES;**

Seven callings.

Tenor size 13.

\*WILLIAM VIGGERS ... .. 1-2 | JOHN FREEMAN ... .. 3-4

MAURICE HODGSON ... .. 5-6

Conducted by JOHN FREEMAN.

\* First peal 'in hand.'

## ANCIENT SOCIETY OF COLLEGE YOUTHS.

ANOTHER SUCCESSFUL MEETING.

On Tuesday, August 13th, another successful meeting was held at headquarters. The Master, treasurer, secretary and both stewards were present. Handbells were kept well going to Double Norwich, Stedman Cinques, Bob Royal, etc.

Mr. E. H. Lewis, who had dropped in on his way to Scotland, undertook to convey the best wishes of the members to Lieut. W. H. Hooton on his joining H.M. Forces. The members wished Mr. Frank Shorter 'godspeed and a safe return,' and read a cheerful letter from Mr. Len Fox, now a soldier.

Interesting letters were also received from Councillor A. Paddou Smith, of Birmingham, and from Mr. R. T. Hibbert, general secretary of the Oxford Diocesan Guild.

Members stood in silence as a mark of respect to the memory of the late Mr. C. T. P. Brice, of Pulham St. Mary, an old St. Stephen's, Westminster, ringer. Then handbells were brought into use again until 'Time, gentlemen, please,' closed a very pleasant evening.

## BUY AN EXTRA COPY

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**BELLS AND THEIR BEARINGS.**

THE EFFECT ON THE RATE OF RINGING.

*To the Editor.*

Sir,—Before the correspondence on ball bearings ceases, I shall be grateful if someone will explain how they affect the 'time' or should I say 'compass' in ringing?

Some months ago I was in the company of several well-known ringers, who were discussing the 'go' of a certain ring of bells. All were agreed that the 'go' was splendid, but thought that a peal on them would always require a longer time than on other rings of similar weight, comparing them in particular with another ring with a tenor a hundredweight heavier (both are between 25 and 27 cwt.).

One ringer, who has rung both tenors to a peal and, I believe, turned in one of them, expressed the view that he could ring the heavier tenor (covering) to a peal in three hours, but that the other, on ball bearings, would always require another 15 or 20 minutes.

Another said that bells on ball bearings always required more time. At this point something broke us up, otherwise I should have asked for some exposition.

Have ball bearings anything to do with it, other than to ensure good going? Or is it a matter of tucking up?

I assume that if two tenors of equal weight, equally tucked up, were rung to the same pitch and one went a little worse than the other, the extra pull required would accelerate her leaving the balance and consequently the ringing would be quicker. There are doubtless many mechanically-minded readers who can say if this is so, and if not, explain what actually does happen.

R. ALSOP.

Ebbw Vale.

**CAUSES WHICH AFFECT RINGING SPEED.**

Our correspondent raises a very interesting question when he asks whether and how far the hanging of bells in ball bearings and tucked up stocks affects the rate of ringing. It is a question to which much can be said in reply, but to which there is no definite answer. Some people are fond of arguing the matter on purely mechanical lines. They tell us that the more you tuck a bell up the slower it will swing, notwithstanding this tendency is to some extent counteracted by the fact that the distance the bell has to travel is less. And they tell us that since the friction on the gudgeons is much less when the bells are hung in balls, the bells will swing quicker than when they are hung in plain bearings.

These things may be true and no doubt mechanical engineers can calculate to a great exactitude all the forces and resistances involved, but experience convinces us that the factors which actually do influence the rate of ringing are other than those, and are much more elusive and incalculable. For instance, a long draught of rope usually means a slower rate of ringing, and a big belfry and a wide circle of ropes almost always lead to slower ringing than a small belfry and a close circle of ropes. Even high boxes to the big bells have a tendency to reduce the rate of ringing.

Why these things should be difficult to explain, and to some men they will seem rather ridiculous. They are not really mechanical causes, or not to any extent, but they affect in some subtle way the ringers. And in the long run it is in the ringers themselves that the main causes lie why bells are rung at a slower or quicker rate, even why the same man will ring one bell quicker than another. Fashion has something to do with it. It is undoubtedly true that the influence of William Pye led to a quicker rate of ringing heavy bells. His rate for peals of Maximus at Southwark, for instance, was about 22 changes a minute, while the men of a hundred or two hundred years ago rang the same bells at between 20 and 21 changes a minute. The bells were then and still are hung in plain bearings and in the same frame.

There is also the rather foolish idea held by many men that there is something worth doing in ringing a peal on any bells at a faster rate than anyone has ever done it before. Actually quick ringing is easier than slow ringing, provided that the band is reasonably competent, and from an artistic point of view very quick ringing is deplorable. Bells are intended to be heard by outside people, and from that point of view it is just as reasonable to boast of having rung a peal in less time than anyone else, as it would be to boast of having sung an anthem quicker than anybody else.

**WINNEY MEMORIAL FUND**

Amount previously acknowledged, £5 17s. 6d. Further donations have been received from:—

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**ARCHITECTS AND TOWERS.**

EFFICIENCY SACRIFICED TO APPEARANCE.

*To the Editor.*

Dear Sir,—The sins of architects are many and they have much to answer for. Their worst sin in church building is that they think first of designing something which will look well and make other things subordinate to that. Whereas what they should do is to design the building first for use and then consider its appearance.

We ringers suffer as much as most people from this vice. Towers are built that are unsuitable for carrying bells. It used to be lofty spires on the top of thin brick walls which rock with the movement of even a light peal of bells and make ringing difficult. The reason, they would tell you, is that they were limited for money and could not afford to spend more on thicker walls. If you told them that they should sacrifice the spire and put the money into a stronger tower they would tell you that it would spoil the design. The latest style of church is far worse, for it would be hopeless even to consider putting bells into the towers. Again the plea is that the style requires straight vertical lines and no buttresses.

I am moved to these remarks by what has been said by Mr. Rodenhurst and Mr. Lilley about what was done at Shrewsbury Abbey. There used to be in that tower a convenient ringing floor at the level of the bottom of the west window, but it was pulled down when the church was restored, and a fine peal of bells had to be rung for a time under conditions almost impossible and now cannot be rung at all.

That is the sort of thing which happened all over the country. In most churches the best place for the ringing floor is a gallery open to the church and level with the sill of the west window. Such galleries were once common everywhere, but a mania arose for opening out the tower arch, as it was termed, and scores of these galleries were pulled down so that now you have to ring either in a cramped room just under the bells or from the floor of the church, which is uncomfortable and with too long a draught of rope.

Architects have a lot to learn about bells and bell towers, but they are not the sort of people that you can teach. They think they know all about their profession and they won't have outsiders butting in.

B. C. LOCKMORF.

**THE TRADITIONAL USES OF BELLS.***To the Editor.*

Dear Sir,—We can all sympathise with Mr. Llewellyn Edwards' plea for the retention of the traditional English uses of bells, but it comes too late. Most of these traditional uses have long since lapsed. The ringing of the curfew was a dying custom a hundred years ago, and it was dead when the present century opened. The death bell lasted a little longer, but is equally obsolete now. The early morning bell, the pancake bell, the gleaming bell, and such like, have gone the same way, and the fact that here and there a few parishes kept the old customs longer than others proves nothing against the general rule.

When old customs have once died out, there is no point in trying to revive them, unless the reasons which at first led to their establishment still exist.

The Angelus, which until the recent ban was rung daily in a large and increasing number of churches, is not a traditional English use. It is an innovation introduced into English churches in quite recent years.

X. Y. Z.

**HENRY W. HALEY.**

CHECKING A PEAL OUTSIDE THE TOWER.

*To the Editor.*

Dear Sir,—In last week's issue of 'The Ringing World' mention is made of the late Mr. E. Barnctt's acute ear. The following may interest your readers.

In the latter half of the last century, Warners, of London, did considerable work to the bells of Sherborne Abbey, and the College Youths, I have been told, were to open them. A band left London for Sherborne over night and the next day they attempted a peal of Stedman Triples (Thurstans' Four-Part). Henry W. Haley, Warners' bell tuner, could not be in the band, I presume because he was in the employ of the contractors. So he and Mr. Dunn, Warners' manager for all bell work, left London on the following morning and arrived at Sherborne while the peal was in progress.

As they were walking together from the station, Haley said suddenly to Mr. Dunn, 'Hark!' and stood still listening keenly to the bells. 'They will soon stop. Two bells have changed over.' And stop they did.

The above was told me by Mr. J. MacKenny, who took over Mr. Dunn's job at Messrs. Warners'. Mr. H. W. Haley died in 1886.

JAMES HUNT.

J. A. TROLLOPE'S 'COLLEGE YOUTHS'

A History of the Society

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## THE NORWICH SCHOLARS.

### THE FIRST PEAL OF STEDMAN TRIPLES.

Having scored peals of Bob Triples, Grandsire Triples and Treble Bob Major, the Norwich Scholars next turned their attention to Stedman Triples. They did not ring a peal of Bob Major—why, we cannot guess. Perhaps they did not wish to imitate the College Youths, who had rung 10,800 changes in the method in 1728.

And now the rivalry between Thomas Melchior and Edward Crane came to a head. Each of them wanted to call a peal of Stedman Triples, and each of them believed himself capable of composing a peal in the method. So the company split into two bands. Melchior was supreme at St. Peter's, and he

was supported by John Webster, William Palmer and John Gardiner. The men he got to fill up his band were Thomas Blofield, Thomas Atber, John Foster, Christopher Booty and William Porter. Foster was the landlord of the Eight Bells, the headquarters of the Mancroft party. William Porter was a trunk maker, whose shop was in the Market Place. Until some few years ago, when the remains of the Norwich Scholars were finally dissolved, the society's handbells were kept in a leather trunk made by Porter. He has earned a certain amount of fame as the composer of Double Norwich Court Bob Major and Royal and Imperial the Third Major.

On his side Edward Crane was supported by Robert and Thomas Crane, who probably were his father and brother, and by Richard Barnham and John Harvey. His new men were Robert Nockold, William Pettingall and Rice Green. He secured St. Michael's belfry, if he and his family were not in fact already in control there.

So the old peal ringing band was split into two almost equal halves, and each half consisted of skilled and competent ringers. It shows how strong the Society of Norwich Scholars was, and how many good ringers there were then in the city that such a thing could have been possible.

Both parties made haste to secure the double honour of composing and ringing the first peal of Stedman Triples, and on September 11th, 1731, Edward Crane, in order not to be forestalled, advertised in the 'Norwich Gazette' that, whereas that most noted and harmonious peal on seven bells called Stedman Triples, which had so long lain hid in darkness from the knowledge of the world, and was thought impossible to be done, this was to acquaint all ringers and lovers of the art that it was now brought to light and truth and pricked at length by that ingenious and complete ringer Edward Crane. If

any doubted the truth of the peal he could go to the sign of the Six Ringers in St. Michael's of Coslany and have any wager on the matter from two guineas to ten.

This was a challenge to the Mancroft party which was quickly taken up, and in the most effective manner. On October 25th, Melchior called his peal at St. Peter's, and he issued an advertisement: 'Notwithstanding the pretensions of several ingenious ringers in that city and elsewhere, that would bear the world in hand that they had composed that most intricate peal of Stedman Triples, this was to satisfy all lovers of that ingenious art that Thomas Melchior had composed it to truth with two Doubles, being the first that was composed all perfect

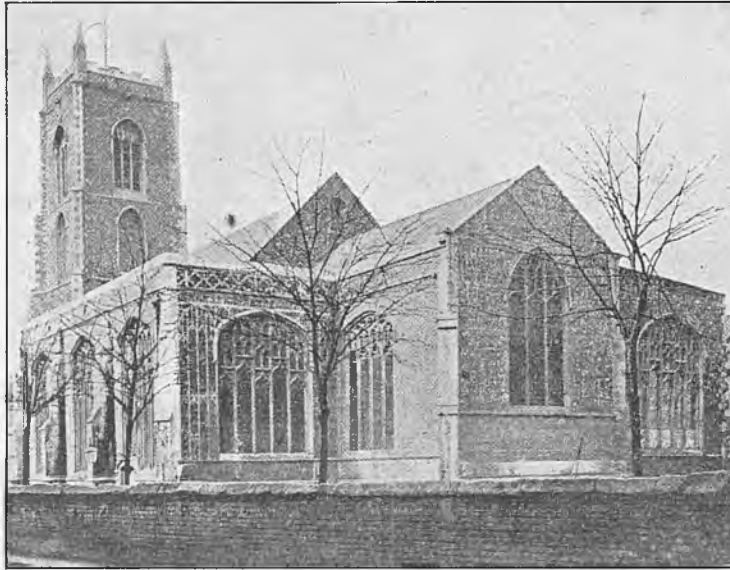
Stedman; and it was rung by him and seven more on Monday, the 25th of October, 1731, at St. Peter's of Mancroft in Norwich in 3 hours and 40 minutes, and never a bell out of course or changes alike.' And then with a sly hit at Crane's advertisement he added, 'If any of the curious be desirous they may see the Peal at John Foster's at the sign of the Eight Bells in St. Peter's of Mancroft aforesaid and satisfie themselves without laying any wager.'

The time taken seems extraordinarily long. Three hours and forty minutes for a peal of Triples with a 23 cwt. tenor seems, to-day, al-

most too slow to be possible, but the time has a double corroboration—a further advertisement and the peal board. At the time the bells were rung from the same gallery as now, and the draught of rope was a long one. A long draught usually means slow ringing. The Norwich Scholars rang all their peals at a slower rate than ringers elsewhere, and all the early peals of Triples were slow ones. But the Stedman was by far the slowest of the lot. The 1715 peal took 3 hours and 18 minutes, the 1718 peal took 3 hours and 30 minutes, and the 1719 peal took 3 hours and 6 minutes.

The reference to the 'ingenious ringers elsewhere,' who had claimed to have composed a peal of Stedman Triples, is interesting. Unless it is only rhetoric, it can only be to Benjamin Annable, for we know of no other man sufficiently competent to attempt the task. And Annable's peal is false.

The first round in the contest was clearly Melchior's, but the Coslany party had no intention of owning themselves beaten. They had sent two of their members, Thomas Crane and Rice Green, to listen to the peal and, if possible, find fault. Crane's method of checking the truth of the performance was to count the strokes of the tenor. He did not realise what a difficult, an almost impossible, task he had undertaken. He did not even tick off the strokes on a piece of paper, which possibly might



ST. MICHAEL COSLANY, NORWICH.

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have been a fair test. He relied on his memory, and, of course, he made the tale short.

Edward Crane would not have undertaken such a dull and monotonous job as his brother's, but we may be sure he took good care to hear the whole of the peal. We may picture the scene. He would wait at a convenient distance to hear the start. Then with one or two of his friends he would walk round listening intently. Across the market place and up through the tangle of narrow lanes by the church; along St. Peter's Street and round by the new Bethel Hospital into the Chapel Field; then past St. Stephen's Church and over Hay Hill; and so to the market place again; moving steadily while the ringing was regular, and stopping with bated breath whenever there was a trip, hoping with all his might that it would develop into a muddle and so break the peal down.

And since listening to a peal is well known to be a thirsty job, he would call now and then into one of the many taverns that surrounded the church. But not, I think, into the Eight Bells. Host Foster was up in the belfry, sweating at the tail end of the sixth, but there would be too many of the Mancroft supporters in that house to make it a very comfortable place for Edward Crane.

And then when, at last, the bells came round, he would not wait to mingle with the crowd which gathered to congratulate the ringers, but was off to St. Miles' and the Six Ringers. There he would meet his friends. Notes would be compared. Faults would be remembered. Trips would be magnified. And when brother Tom turned up and reported that only 4,860 changes had been rung, their spirits would rise again. All was not lost. The

fight was not yet over. Let Melchior publish the peal, if he dared. They would have something to say to that.

Melchior, as we have seen, did publish the peal, and the Coslany party set about preparing their counterblast. First they tried to get hold of the figures. It will be remembered that Melchior had offered in his advertisement to let 'any of the curious' see the peal free, but when Thomas Crane and a companion called for it, he was suspicious (and not without reason) of their intentions. However, they would not take no for an answer, and kept him up all night. In the end he sold them figures for half a crown a man, but when they were examined they turned out to be, not the peal that was rung, but another and earlier essay of Melchior's with 14 Doubles and 21 alterations.

The controversy now waxed hot, and in all the public-houses round St. Peter's and St. Michael's men took sides and argued on the merits of the two bands and the qualities of Stedman Triples.

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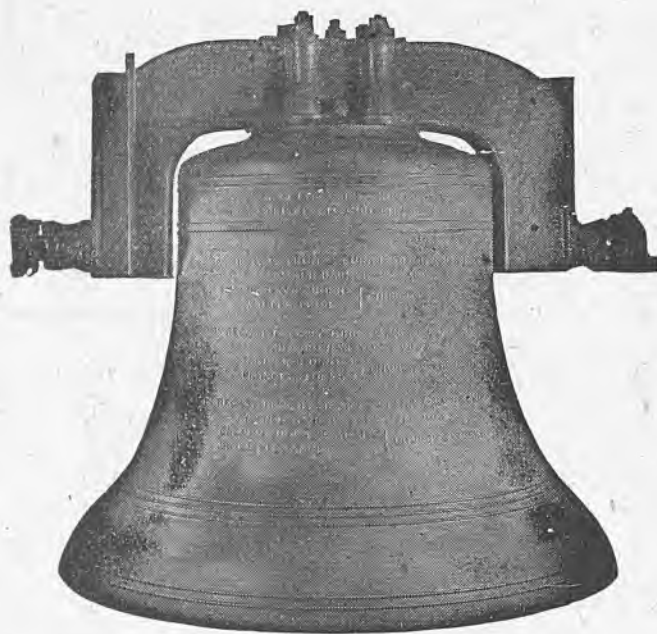
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## BELFRY GOSSIP.

Pte. David Sleet, of Ottershaw, Surrey, a member of the Guildford Diocesan Guild, who, as recorded in our issue of August 9th, had been posted as missing after the British Army's evacuation from France, is now reported to be a prisoner of war in Germany. He was serving with the 2/6th East Surrey Regt.

One result of the war, at any rate, was to give an impetus to handbell ringing at Aldershot. Then the calling up process brought John Freeman, of Lincoln, to the district and excellent progress was made. Alas, however, for the programme: the prime mover, Charlie Denyer, had to become a Royal Artilleryman, but, nothing daunted, the others are carrying on and this week we record a peal of Bob Minor.

This answers an inquiry from a correspondent at Farnham, Surrey, who has asked where he can obtain handbell ringing within ten miles of that town. He should write to Mr. Will Viggers, 37, Highfield Gardens, Aldershot.

On Saturday, August 22nd, 1752, Holt's Original was rung at St. Michael's, Coslany, Norwich, 'it being the first time ever performed by Eight men only, so intricate it was thought no man could ring and call the Bobs.' Holt called it in 1751 at Westminster, and William Walker, a man from Richmond in Surrey, called it in 1751 at Stonham Aspal, Suffolk. Both sat in the tower and called from manuscript. Who conducted the Coslany peal is not stated, but it was almost certainly William Dixon, who in the following October called it at St. Giles', Norwich.

To-day is the 152nd anniversary of the second peal of Stedman Caters ever rung. It was conducted by John Reeves at St. Leonard's, Shoreditch, with a band of Cumberlands. In the previous year Reeves had called the first peal in the method for the ancient Society of College Youths.

Henry Hubbard, one of the famous Norwich Scholars and the author of a text book on change ringing which went through five editions, was born in Norwich on August 25th, 1807. He rang in few peals, but they included the first ever accomplished of London Surprise and Double Oxford Major, the second of Superlative Surprise Major, the then longest length of Stedman Cinques, and the first half-peal of Stedman Triples double handed on handbells. His last peal was on August 23rd, 1868, when he was in his 61st year and the total ages of the band amounted to 553 years.

There was a mix-up of raincoats at the Bushey meeting last Saturday week. If the person who has got the wrong one will communicate with Mr. H. J. Hazell, 15, King's Hill Avenue, St. Albans, the necessary adjustments can be made.

The Parish Church of All Saints', Wokingham, Berkshire, where the Sonning Deanery Branch of the Oxford Diocesan Guild met on Saturday, stands, curiously enough, in the county of Wiltshire. The church and churchyard stand on one of a number of small areas of ground still included with Wilts.

## THE ROLL OF HONOUR.

**ROBERT J. GARDINER, A.B., R.N.R., HALESWORTH, SUFFOLK.**

The loss of H.M. Minesweeping Trawler 'Tamarisk' was announced last week. The vessel, it was stated, had been sunk by enemy action. Among the missing is A.B. Robert J. Gardiner, R.N.R., a member of the Halesworth Church Bellringers' Society. He was a native of Huntingfield, where his parents reside.

He was a keen ringer, and, whenever at home on leave, took his part in the Sunday service ringing, etc., at Halesworth Church. He had rung several peals at Halesworth, Huntingfield, Redenhall, Wrentham and Wissett Churches, and was a member of the Suffolk Guild and the Norwich Diocesan Association. Much sympathy will be felt for his relatives in their sad loss, and he will be greatly missed by his brother ringers.

## DEATH OF MR. JOHN HOLMAN.

**WELL-KNOWN SHEFFIELD RINGER PASSES AWAY.**

We deeply regret to announce the death of Mr. John Holman, of Sheffield, which took place early last Friday morning. The deceased gentleman, who was 75 years of age, had undergone an operation, but unfortunately it was of no avail. The funeral took place on Tuesday at Shiregreen Cemetery.

Mr. Holman, who was well known to ringers in many parts of the country, was a member of the Sheffield Cathedral Company. Our readers will remember that only three weeks ago we announced his golden wedding.

## FIRST LADY TO RING A PEAL.

Mr. R. C. H. Connolly, of Watford, calls attention to the statement made in the annual report of the Salisbury Diocesan Guild that Mrs. Coward, who rang in a handbell peal of Grandsire Doubles at Mere on March 27th, 1939, was believed to be the first lady to ring a handbell peal for the Guild. Mr. Connolly points out that the late Mrs. George Williams was the first lady to ring a handbell peal for the Salisbury Guild. This was at Brighton on March 24th, 1892, when she rang 1-2 to Grandsire Triples and thus achieved the distinction of being the first lady ever to ring a peal.

**BELLS USED AS ALARMS.****THE SAFETY OF HISTORICAL BELLS.***To the Editor.*

Dear Sir,—The following extracts from correspondence between the War Office and myself may be of interest to clergy, secretaries of associations, and ringers generally.

GEO. W. FLETCHER,  
Hon. Sec., Central Council.

**EXTRACT FROM LETTER TO WAR OFFICE.**

'With regard to bells, there is one matter which is causing some concern, and that is the safeguarding of those of historical interest. For the most part these were cast prior to 1700, and they are always treated with great care.

'It is felt that there is a serious risk of damage if these are used by inexperienced persons, and we would like to suggest that permission be given for the removal of ropes.'

**REPLY.**

'With regard to those bells which have an historical interest, providing sufficient bells remain to give the warning, there would appear to be no reason why the ropes should not be removed from these particular bells.'

**WHAT HAPPENED IN WALSALL.****'EMERGENCY' OF A HUNDRED YEARS AGO RECALLED.***To the Editor.*

Dear Sir,—In connection with the ban on ringing and the suggestion, made by Mr. W. Hale, of Roseleigh, Gloucester, that the treble and tenor bells be rung together as a danger signal, perhaps it may be of interest to note that this idea was put forward in Walsall at a time when various disturbances and riots were taking place in the district over a century ago. May I quote the following from Willmore's 'History of Walsall':—

'In December of this year (1831) there was great discontent among the colliers, and the military were kept in readiness in case of riots, which had occurred in various places in the neighbourhood.

'A number of special constables were appointed, and the signal for action was the ringing of the "little bell and the big bell" of St. Matthew's Church. Fortunately, however, their services were not required.'

In this case there is no doubt that the signal would have been heard by those who were concerned, as those readers who have visited Walsall will remember that St. Matthew's Church is situated on the top of a hill and dominates all the town, being a noted landmark for miles around.

Moreover, as the military were quartered in various hostels in the vicinity, they would have had no difficulty in hearing the bells, and as two or three of the ringers lived practically on the spot there would have been no difficulty in getting the bells rung.

The great thing to be noticed is that definite instructions were given as to the number of bells and the method to be used for the alarm, a thing that has not yet been decided by the 'powers that be' in the present emergency.

Some time ago the bells were used to call out the members of the local A.F.S. for practice one Saturday afternoon, but, alas, as for the efficacy of the alarm, 'Quoth the raven, nevermore.'

May I express the hope that the last sentence of the paragraph quoted above may again come true. 'Fortunately, however, their services were not required'; may the sound of church bells soon reach again throughout the length and breadth of 'The Ringing Isle' and may 'The Ringing World' prosper and serve to hold together the 40,000 ringers who have been so badly hit by this ban which has evidently been made without consulting anyone who is an authority on ringing.

St. Matthew's, Walsall.

H. E. GREEN.

**RINGING FOR HARVEST THANKSGIVING.***To the Editor.*

Sir,—Would it be possible, perhaps through the secretary of the Central Council and the Bishops, to ask the responsible authorities to appoint a certain Sunday, say the third or last in September, for harvest thanksgiving services, and to allow the bells to be rung for all services throughout the day? As all signs point to a bumper harvest, and the weather is ideal, why not make a gesture of thanks?

ROBERT WHITTINGTON.

Guildford Road, Cranleigh, Surrey.

**SERVICE RINGING.***To the Editor.*

Sir,—While every ringer, and thousands of others, would welcome a relaxation of the ban on ringing so that the bells could be used at least for services, it is well to realise that as long as the sounding of a bell is in any way used as a signal, a great responsibility will rest on service ringers.

It has been suggested that no attempt should be made to have the restriction removed when there is only one bell, and that service ringing should consist entirely of round ringing or change ringing. If this was permitted it is practically certain that there would be endless cases when single bells were rung, probably quite unthinkingly, and consequently both unnecessary alarm and subsequent prosecution would result. How often would a ringer just try the bell to see if the rope was right, or would an attempt be made to raise or to lower a single bell? To prevent such happenings endless vigilance would be required. The number of prosecutions for such a simple thing as failing to screen a light shows how difficult it is to maintain the required standard.

On the whole, it seems better that so long as any restriction whatever is placed on the use of bells the silence should be complete. And, finally, as one of the officials of the Central Council stated, is this the time when the authorities should be troubled with what is after all a very trivial matter? X.

**PARACHUTES BUT NO PARACHUTISTS.****NO CO-ORDINATION IN CHURCH BELL WARNING.**

Last week between 70 and 80 German parachutes were dropped on the Midlands and the North. The authorities afterwards officially announced that they were satisfied that these 'incidents' were faked by the enemy in an attempt to cause panic. They failed hopelessly in their purpose. The parachutes were a 'flop.'

In one place the church bell was rung when a descending parachute was seen; elsewhere the bells were not used. Commenting upon this, 'The Daily Telegraph' said:—

'One important point raised by this episode is the problem of large-scale co-ordination of arrangements for the ringing of church bells as a warning to people in case of invasion.

'The parachutes were found in three northern parishes in the early morning over a radius of several miles, but in only one case, where a parachute was actually seen to fall, was the alarm given.

'It is admitted that problems might arise in the event of large-scale employment of the parachute weapon, when troops might land unperceived, but it is not regarded as feasible for orders for ringing of the bells to be sent through a central headquarters.'

**DEATH OF MR. C. T. P. BRICE.****NOTABLE PERFORMANCES RECALLED.**

A well-known ringer of yester-year has passed away in the person of Charles Thomas Pinder Brice, of Pulham St. Mary, Norfolk. He died at the Norfolk and Norwich Hospital at the age of 72 years. He had been licensee of the King's Head, Pulham, for over 40 years. A stonemason by trade, Mr. Brice was associated with a well-known Peterborough firm for a long period and was a highly skilled craftsman.

Mr. Brice came to London as a young man and reached the zenith of his ringing career while a member of the talented band which about 40 years ago became famous at St. Stephen's, Westminster, a company which included John Oxborough, Henry R. Newton, John W. Golding, William and Harry Pasmore, Arthur and Henry Ellis, James Wiltshire, Sam Andrews and others.

With these men Charlie Brice took part in many notable peals, for Surprise ringing was not then in common practice. In 1901 this band rang peals of London and Cambridge Surprise Major non-conducted at St. Stephen's, and earlier than that the first peal of Westminster Surprise in London, which Mr. Brice called at Putney in April, 1899, and in the year 1900 took part in the first peal of St. Stephen's Surprise. In February, 1899, he conducted the first peal of London Surprise for the Norwich Diocesan Association. It was rung at the Church of St. John at Hackney by a band that had previously rung peals of Superlative and Cambridge on the same bells. Mr. Brice also called the first peal of London on the bells at St. Stephen's, but among his greatest achievements was his share in three Surprise peals rung in one day by one band. It was the first time this had ever been done, and was justifiably looked upon as a great performance. The peals were rung in three different counties, with three different conductors, C. T. P. Brice being one of them, and the 15,200 changes occupied 8 hours 52 minutes' ringing time. The first peal was London Surprise, rung at Old Windsor, Berks, conducted by J. N. Oxborough; the second, Superlative, at Wraybury, Bucks, conducted by C. T. P. Brice, and the third, Cambridge, at Staines, Middlesex, conducted by H. R. Newton.

After he left London to return to his native county, Mr. Brice did a good deal of ringing in and around Norfolk, but his name gradually disappeared from the peal columns.

At the funeral at Pulham St. Mary, the Norwich Diocesan Association was represented by Mr. W. L. Duffield.

When the Ancient Society of College Youths met on Tuesday of last week the members expressed their sense of the loss of an old colleague by standing in silence.



## OXFORD DIOCESAN GUILD. SONNING DEANERY'S SUCCESSFUL MEETING. A Suggestion for Towers.

The Sonning Deanery Branch of the Oxford Diocesan Guild, with the Guild's Master (Canon G. F. Coleridge) as its chairman and Mr. W. J. Paice as its enthusiastic hon. secretary, has long been one of the most active branches of the Guild, which, as most ringers know, covers the three counties of Oxford, Berkshire and Buckinghamshire. Sonning Deanery stretches from the Surrey border almost to Reading, and its parishes reach from the Thames to the borders of Hampshire. In this area in peace time solid work in the interests of ringing was consistently put in, and now that war-time restrictions prevail there is still a determination to 'carry on' despite all the handicaps. Last Saturday a meeting was held at All Saints', Wokingham, and the response among the members must have been encouraging to the promoters. As may be expected, the company included mostly older members—the younger men have sterner duties on hand—but the right spirit prevailed. It proved that when ringers meet the bells are not always the only attraction. They were missed, it is true, but the obvious desire to keep the organisation alive and to meet old friends was sufficient incentive to draw together a goodly company and make the meeting well worth while, to say nothing of the topics of interest which they found to discuss at the informal proceedings after tea.

The early arrivals rang handbells in the belfry, and later a short service was held in the chapel, with Canon Coleridge officiating.

### LOSS OF FRIENDS.

Canon Coleridge gave a homely address upon the text, 'Go and prosper' (I. Kings, 22, 15). He said he preferred to take a text from the Bible, because no matter how poor a sermon might be or how far it missed its mark, there were always the words of Holy Scripture to remember. To obey the command 'Go' always meant the need of certain energy. There were many, he was afraid, who preferred to sit in easy chairs when the command was to go; who preferred to remain at home on ringing practice nights and say, 'It is only the youngsters, there is no need for me to go to-night.' He hoped there were none such among those present that afternoon. He urged them all to go forward in their work and prosper.

He was glad to be there that afternoon, he added. He gave his promise some weeks ago when he had no engagements for that day. Since then, however, he was asked to take a wedding in the afternoon and had been able to do so without interfering with his promise to attend that meeting. But other things, sad things, had happened. Ringers had to mourn the loss of one who was a very great friend to them in that diocese, Canon Cooper, of Newbury, and also of the Vicar of Windsor, the Rev. C. H. Hamilton. Both were great friends of his and both were to be buried that afternoon. He would have liked to attend the funeral of each of them, but what he promised he tried to fulfil.

A week ago, said Canon Coleridge, he made a long journey to bury the widow of one of the best known members of the Exercise and one of his closest friends from his Oxford days, a friendship which began in 1876. The Rev. C. D. P. Davies tried to instruct him in change ringing and he owed everything in ringing to him. He (Canon Coleridge) was best man at Mr. Davies' wedding, he married three out of four of Mr. and Mrs. Davies' children and was godfather to two of their grandchildren. He recalled the gathering they had at Tewkesbury when, as a memorial to Mr. Davies, they opened two new bells to make a peal of twelve at the fine old Abbey church and also dedicated one of the fifteen chapels as a ringers' chapel. It was a great day and one which those who were present would always remember. His widow lived on and died last week. None of Mr. Davies' family took up ringing, but Mr. Davies' works for the Exercise would live. Whenever he set himself out to do a thing he went on and prospered, and ringers should take an example from him.

### THE BAN.

Although there were no opportunities for ringing church bells at the present time, continued Canon Coleridge, a great deal was being done to try to get the ban lifted, but Governments were very difficult to move. Ringers were, however, living in hope that Sunday ringing at least would be permitted and possibly practices might be allowed. It was not, he thought, so much the Ministry of Home Security as the War Office that did not want the bells rung except for their own purpose. He hoped before long that the bells would again be heard ringing on Sundays that the people might be cheered; it was a great thing to keep the people bright and happy, and nothing would help in that direction more than the joyous sound of the bells. They looked forward to the time, therefore—he hoped no distant time—when ringers would go forth once more to the belfries and prosper. If it was a long time, let them not complain, but thank God they were doing their duty. As long as the country prospered and was in good health and upheld its high faith and traditions, they need not be ashamed when the day came to ring the bells of peace and joy and thanksgiving.

About 25 ringers sat down to tea in the garden hall at Great Mead, kindly lent by Miss Kemble, and to this lady as well as to Miss Vera Robinson and Miss Walker, who were responsible for the tea and looked after the wants of the party, a hearty vote of thanks was proposed by the district secretary (Mr. W. J. Paice). Mr. Paice

added that by the generosity of someone who wished to remain anonymous the tea was provided free of charge and he thanked the donor.

Mr. R. T. Hibbert (diocesan secretary), who seconded the vote of thanks, said he hoped the person who had so generously provided the tea would live to come to many more (laughter and applause).

Mr. Paice also proposed a vote of thanks to the Rector of All Saints' (the Rev. G. Kenworthy) and to the Rev. Howlett, who had kindly presided at the organ.

### 'THE RINGING WORLD' FOR MEMBERS OF FORCES.

Afterwards Mr. Paice gave a review of the annual festival of the Oxford Diocesan Guild, held last month. He, however, prefaced his remarks by expressing the hope that all the members of the Guild would continue to give their support to 'The Ringing World.' There were many members serving with the forces, and he suggested that the towers from which they came might make a point of sending them 'The Ringing World' every week, not only to help keep up the circulation of the paper, but also to help keep alive the interest of the ringers. When a man was at home he had many other things in which he was interested; while he was away he would be very glad of anything that would help to keep up his interest in his peace-time activities. He remembered how he welcomed 'The Ringing World' every week while he was serving in the last war and he hoped many towers would act on his suggestion to take extra copies of the paper to send to their absent members.

Speaking of the festival in July, he said some of them travelled to Oxford in a curious frame of mind. He thought they felt rather like a fisherman setting off to fish, packing his rod and bait and all the other paraphernalia, but knowing very well that when he got to his destination there would be no water (laughter). They went to Oxford for their festival knowing there would be no bells to ring. When they arrived there were no Stedman Cinques at Christ Church to usher them into the service, and when they got into the Cathedral he thought they felt the solemnity of the atmosphere of the place more than they did in the days of peace. The new circumstances seemed to strike home to them. Mr. Paice spoke of the impressiveness of the service and of the inspiration of the address on 'Hope' given by the Rev. Attlee, and then referred in detail to the business transacted at the meeting.

Mr. R. T. Hibbert appealed to the younger members of the Guild to do their best to maintain its efficiency in the difficult times. The old members had proved their loyalty and unity by sticking together both in the church and out of the church. He contrasted the festival this year with some he had attended in the past. This year they all got home early, he said, but thirty-five or forty years ago he missed the last train on several occasions and got home on Sunday night (laughter). He was still alive and it proved that the Guild was one of the things to 'keep you going,' 'Stick together,' he said, 'in a brotherly way so that whatever happens, however long this trouble lasts, the Oxford Guild will come to the top like a cork on water.'

### A FOOLISH PROHIBITION.

With regard to doing something towards getting the ban on ringing lifted, he had, he said, written to Mr. Fletcher, who had told him they were doing all they could in the matter. He (Mr. Hibbert) hoped something would be done to organise an approach to the Ministry, but he knew it was difficult to get such people to alter their views. Personally he thought the ban on church bells on Sundays was one of the silliest things that had been done. He did not mind foregoing peals and he did not much mind foregoing practices, but to stop church bells ringing for services on Sunday was foolish. For all the good it did they might as well stop the organ or the choir, except that the voices of the bells sang over the countryside. The sooner the Central Council and men like the Editor of 'The Ringing World' and Canon Coleridge could make their influence felt the better. The silencing of the bells was inducing a defeatist spirit. An old village blacksmith, who was a ringer, had said to him, 'Things must be worse than they tell us or they wouldn't have stopped the bells.' In the towns the absence of the bells was not so much noticed, but in the country the blacksmith and the ploughman, who were ringers and as likely as not in the choir as well, might get a different opinion. They must not, of course, think that because they couldn't ring the bells this country was at the bottom of the pit of hopelessness—we were far from that, but the bells were a sign of hope and would cheer up the people. When the time came to ring again he hoped, in the words of the Master that afternoon, they would all go and prosper; that they would all get to the belfry a little bit earlier than they used to do and put their hearts into the job even more deeply than they did before, and let the people know that the church bells of England are part of the voice of the religion of this country (applause).

Mr. J. S. Goldsmith expressed the hope that the Central Council and the associations and guilds would combine to make reasoned representations to the authorities to get the ban modified. The times were anxious and nothing should be done which could in the least be regarded as disunity, but by the time organised representations could be made it was possible that the immediate danger, which had been looming up during the week, would have passed or died down and it would not then be out of place to bring the matter to the attention of the Minister responsible for the Order. Mr. Goldsmith thanked Mr. Paice for the suggestion he had made that towers should send

(Continued on next page.)



**HEAVY BELL RINGING.**

OLD TIMES COMPARED WITH NEW.

*To the Editor.*

Dear Sir,—Mr. L. W. Bunce wonders how many of the younger people of to-day who turn tenors in would have made any fist of the tenors of sixty or seventy years ago.

A ringer has two possibilities—either he can strike a bell or he cannot. Similarly a heavy bell ringer has two possibilities—either he can ring a heavy bell or he cannot.

If he can ring a heavy bell of to-day, surely he would have been able to ring a heavy bell of sixty or seventy years ago. It isn't the weight of the bell nor the method of hanging which is the deciding factor as to whether a man can ring a heavy bell. It all depends on an acquired skill which has to be applied to any back bell—heavy or light, easy-going or bad-going. Obviously bad-going is not intended to include 'unringable' bells, and obviously the heavier a bell is or the worse it goes the more the ringer must exert himself and the more quickly will he become tired.

May I give the reasons on which I base this perhaps extraordinary opinion? No two peals of bells are exactly alike and no two individual bells are exactly alike to ring, and consequently a good striker is one who can go into any reasonable tower and strike a bell properly almost straight away; similarly, a good heavy bell ringer is one who can go into any reasonable tower and ring a heavy bell properly almost straight away.

I cannot quite remember what things were like sixty or seventy years ago, but I imagine that even then no two peals of bells were alike and no two individual bells alike; in which case a good ringer then, as now, had to be versatile.

A versatile heavy bell ringer of those days would manage the easier-going and differently hung bells of to-day. A versatile heavy bell ringer of these days would similarly manage the somewhat harder-going and differently hung bells of those days. Both would rely upon the skill which, to a certain extent, has to be born and not made.

I have often felt that we make far too much fuss about tenor ringers and tenor ringing. The tenor man usually gets the blame if a peal is too fast or too slow, or if it is badly struck (provided there are no other outstanding offenders). But he is hopeless, and bound to be so, if the other bells, particularly the 7th in 8, the 9th in 10, or the 11th in 12, are not properly rung. A good beat in a peal of Major relieves far more upon the 7th than upon the tenor. A good 7th man can often make an indifferent tenor man ring well, but a good tenor man can never do anything with an indifferent blighter on the 7th. And however good the men on 7-8 may be, they can never force a decent peal without good strikers on most of the small bells. You may ring a good peal with only one poor striker, but you haven't much hope with more than one. It often seems to work well to put an indifferent striker on a bell which is odd struck in his favour, whilst some bad strikers seem to be less bad on the 5th or 6th.

At all events, it seems to me that good ringing depends on a band of good ringers and not on any particularly brilliant individual.

I hope I may be pardoned for all these perhaps revolutionary views, but I am young, very young, so maybe there is quite a good hope that I shall grow out of them as I get a bit older.

I hope that one so inexperienced may be forgiven for airing his views, but the present lull in ringing activity seems to present a reasonable opportunity and encouragement for the expression of opinions.

P. A. CORBY.

**UNCERTAINTY OF INSTRUCTIONS UNDER BAN.***(Continued from previous page.)*

'The Ringing World' each week to their absent members, and he took the opportunity of thanking the Oxford Diocesan Guild for their valued offer of help, if a time should come when it was needed, to keep 'The Ringing World' going.

Mr. Paice referred to the uncertainty that still existed with regard to the ringing of bells in the event of air invasion. At his church the L.D.V. had access to the tower at all times. By arrangement the rope of one bell had been brought down to the ground floor and, with the consent of the Rector and churchwardens, the other ropes had been removed. There were some places, of course, where a ringer lived near the church and was available to ring a bell if necessary, but it did not seem right that every Tom, Dick and Harry should have access to the bells and as likely as not do damage.

The meeting, which was presided over by Canon Coleridge, was attended by ringers from Binfield, Easthampstead, Hurst, Sonning, Twyford, Finchampstead, All Saints', Wokingham, Sandhurst, Caversham and St. Laurence's, Reading. Among those present was the Rev. A. L. Manby, and the Rev. C. E. Wigg (Deputy Master) sent a telegram of good wishes.

The meeting concluded after the chairman had thanked Mr. Paice for the successful arrangements which he had made.

Handbell ringing was then indulged in and members enjoyed strolling round the gardens of Great Mead.

**CALL CHANGES.**

MR. DRAKE RECOMMENDS ALTERNATIVES.

*To the Editor.*

Dear Sir,—I quite agree with Mr. J. E. Bailey that if one perversely misunderstands what I have written, one can make it seem inconsistent. Indeed, we can do the same with anything. But it is not for this that our powers of understanding are given to us. If he tries to make the different facts agree, he will, like other people, no longer be confused. He and another referred to the correspondence on rows and changes; but they seem not to remember when it was, or that I was on the right side then. However, let them imagine that they are ringing call changes, and after each bell has struck six times, a call is made; after that, let another six blows be struck without a call being made. They will then have rung twelve rows, but only have made one change. This proves that I was right in maintaining the difference between rows and changes. Now, can either of them tell in which row the change is made?

My arguments have been described by two of your correspondents as blank and blunder. It seems quite fair so to describe the words actually used. For I do not use these epithets myself; and the words I have given contain as much or as little argument as the others. We need not waste any more time on them.

Let us now see on what we are all agreed. First of all, we are agreed that real changes are better than call changes. If not, real changes would never be rung.

Next, we are all agreed that they are only rung by change ringers to try to improve the striking. Whether they ever do this I doubt. What I am certain about is that in my own case they make me careless; careless ringing means bad striking; on that again we are all agreed. I have never said that I am a bad striker. That is for others to decide. But I think that all will agree that the worst are those who do not know that they are striking badly. They can be taught how to strike, but not by call changes.

No one has suggested that I am the only person who is taught to be careless by call changes; therefore I think I may say we are agreed that it is an evil. I say that it is an unnecessary evil. Those who use it must think it a necessary evil—otherwise they are doing evil that good may come. But how can it be maintained that it is necessary, when so many good strikers have never used it?

Two of your correspondents write that they always ring dodging instead of call changes. The latter are evidently not necessary in their case. It does matter how it is done, but if anyone wants a new way of teaching, let them try this. As soon as the hand can manage the bells well enough to ring rounds tolerably well, let them try the second change of a plain course on every hand stroke, always ringing rounds on the back stroke. Next let them ring the last row instead. Then let them ring both rows, alternately; rounds being always the back stroke. After that, either the next rows of the plain course; or some other tuneful row (such as titlums) may be substituted for rounds, and started from. Whatever is chosen, the next row, as it comes in change ringing on one side or the other, should be rung. Thought must always be given to the outside listener, but it is not difficult to pick only those rows which contain intervals that are not unpleasant.

While this is not exactly the best way of teaching, it is near enough to call changes, for those accustomed to that way to use. I have used it myself in teaching a raw band; and though there is no need to say, as Mr. J. H. Bailey suggests, that it is 'better' (I have avoided comparisons as much as possible), it certainly shows a great saving in time and efficiency.

This way is no more difficult or less attractive for beginners; in fact, if the changes are made by one pair at a time, it is practically a form of call changes, with the advantage that no one learns what they have to unlearn; everyone is kept alive, and no one is being taught to be careless. Moreover, if each beginner is put on the second bell in turn, he can be taught from the very first how to lead. This, which is usually left to the last, or omitted altogether, is, we all agree, essential to good striking, and ought to be taught before change ringing proper is attempted. What is the use of wasting time in teaching a beginner change ringing, till he knows how to bring a bell down from behind to the front; and, moreover, while he has never been taught how to lead when he gets there?

HERBERT DRAKE.

**SUNDERLAND RINGER'S DEATH.**

FORTY YEARS AT ST. IGNATIUS' CHURCH.

At Sunderland, on August 12th, the death of Michael F. Harrison took place from internal trouble of some years' standing, although he was laid up only for a comparatively short time.

He was a faithful service ringer for 40 years at the Church of St. Ignatius, joining the band two years after the bells were installed. A regular churchgoer, his upright character and cheerful, unassuming disposition endeared him to his fellow-ringers, and his loss is, and will be, severely felt. He could always be depended on to steer his bell through a touch or peal without mistakes, and the 63 peals which he rang included Superlative and Cambridge Surprise Major.

He was interred in Sunderland Cemetery, after service at St. Ignatius' Church, on Thursday, August 15th. Many of his brother ringers and old workmates attended. Unfortunately, owing to present conditions, no bells could be sounded.

J. W. P.

## SINGLE-HANDED HANDBELL RINGING SOMETHING NOT TO BE DESPISED.

### A Way to Learn New Methods During the Ban.

Do not despise single-handed handbell ringing. For the majority of ringers that is an easy thing to do. If they think of the matter at all, they are apt to consider single-handed ringing as one of those things which no doubt have their uses in the most elementary stages of learning, but which a man drops and forgets about as quickly as he can.

There are some things like that. When a man first begins to ring, he has to go through a course of pulling the bell with the clapper tied, but when once he knows how to handle a rope he forgets all about that stage of his development.

When a band is being instructed it is a good thing for them to have a large dose of call changes, but as they progress they go on to other and better things, and they feel, quite rightly, that to go back to 'stoney' would be a retrograde movement. Stoney and ringing a bell with the clapper lashed are things which have their uses and advantages, but only as means to an end. We do not value or practise them for their own sake, but because they help us to go on further and to better and higher things.

Many, and indeed the majority of ringers, look on single-handed handbell ringing in much the same way. They think it is a useful means of instructing a band of learners in the rudimentary elements of change ringing, but they never stop to consider whether there may not be something in it worth while for its own sake. Your average expert ringer somehow thinks it beneath him to take a single bell in a touch on handbells. He would, of course, oblige if his assistance were needed to help other and lesser people than himself, but it never so much as enters into his head that he and others as good as himself might get profit and amusement out of single-handed ringing. Even the tyro, who can just scramble through a course of Grandsire Triples with the trebles, would not willingly go back (as he would consider it) to single-handed ringing.

This attitude is quite a natural one and up to a point a reasonable one. If your aim is to learn something about methods so that you can ring them in the steeple, or if you wish to become an expert double-handed ringer, you will value single-handed ringing only so far as it helps you to those ends, and you will drop it as soon as it has served the very humble purpose you have asked of it. But what we want to point out in this article is that single-handed ringing can be used in quite a different way, and in one which, so long as the ban on tower bell-ringing lasts, can serve a very real and useful purpose. Single-handed ringing can be practised as an end in itself and for its own sake, and not merely as a step to something else.

This is where it differs from call changes. To a change ringer, 'stoney' can never be anything but intolerably monotonous to ring or to listen to. It may serve certain purposes excellently well, and it does, whether for the outside listener or the teaching of such things as striking, but it lacks and always must lack, those things which attract the change ringer. In itself it is a dead end and is not capable of development.

But single-handed handbell ringing is not a dead end.

It is capable of as much development as change ringing itself is capable. We make a mistake if we think that single-handed ringing is a lesser form of double-handed ringing. The two are distinctly separate things. In many respects double-handed ringing is harder than single handed, but not in all. It is easier, for instance, to get good striking when the band consists of four men than which it consists of eight, even when the quality of the ringers is equal. It is easier, once a band has reached a certain degree of proficiency, for them to ring methods like Grandsire or Plain Bob double-handed than to ring them single-handed.

On the other hand, outside a comparatively small group of methods, double-handed ringing is for the average persons an impossibility; but with single-handed ringing there is a vast field that can be explored. If you think that single-handed ringing must be a tame affair, just consider whether you would not find a well-struck single-handed touch of Superlative or London, or Spliced Surprise, or of one of the thousands of fresh methods which are available, both absorbingly interesting and a test on your utmost ability. We need to get rid of the very common impression that all single-handed ringing is in a lower class than double-handed ringing.

There is another impression very widely, if usually unconsciously, held, that anyone who knows how to strike a handbell and can ring a method in the steeple, can forthwith ring that method single-handed on handbells. Most people think they can do it for the same reason that the Irishman felt sure he could play the fiddle. He had never tried, and so he had not proved that he could not.

Actually, if you want to practise single-handed ringing you must take just as much trouble to learn the elementary technique as with anything else. If you pick out eight men who know Cambridge Surprise, and know it well, and set them to ringing it on the handbells, it is ten to one that they will break down, or if they do scramble through a course it is certain that the striking will be bad.

The reason is that they will not have known anything about the elementary technique of ringing handbells. Therefore, if there is a band who, debarred from using the tower bells, wishes to keep up their interest and intercourse by means of handbell ringing, what they should do is first of all to practise ringing together with an idea of getting good striking and rhythm. It is futile to try method ringing, and especially the more complex method ringing, until rounds can be struck cleanly, accurately and properly. This is a point just as important as it is in the tower, almost more so (if that be possible), for no handbell ringing can go on for long unless good striking and rhythm are maintained.

Here are one or two points. Arrange the band in a good circle, so that everyone can easily see everyone else. When you ring, move your bell up and down in a regular path. Try to strike all your backstrokes with your bell in exactly the same position, and all your handstrokes also in the same position. Remember that your fellows have to watch your bell to know where to strike, and they ought to be able to see, by the position in which you are holding your bell, exactly when you are going to strike. You can strike your bell correctly, no matter where you are holding it, and that may serve your purposes, but it does not serve your companions' purposes. If you swing your bell about just anyhow, you baffle

(Continued on next page.)

**NOTICES.**

THE CHARGE FOR NOTICES of Meetings inserted under this heading is at the rate of 3d. per line (average 8 words) per insertion, with the minimum charge of 1/6.

NOTICES must be received NOT LATER THAN MONDAY.

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All communications should be sent to THE EDITORIAL OFFICE OF 'THE RINGING WORLD,' LOWER PYRFORD ROAD, WOKING, SURREY.

**GUILDFORD DIOCESAN GUILD.**—Chertsey District.—A meeting will be held at Horsell on Saturday, August 24th, for handbell practice and social intercourse. Bells available (hand, of course) 3 p.m. Service 4.30 p.m. Tea and meeting 5 p.m. All are welcome.—F. E. Hawthorne, 39, Queen's Road, Thames Ditton, Surrey.

**WORCESTERSHIRE AND DISTRICTS ASSOCIATION.**—Northern Branch.—Meeting for handbell practice at Belbroughton (D.V.) on Saturday, August 24th, 4 p.m. Tea 5.30 p.m. Further ringing and social evening afterwards.—Bernard C. Ashford, Sec., 9, Bowling Green Road, Stourbridge.

**NORTH STAFFORDSHIRE ASSOCIATION.**—A meeting will be held at Longton on Saturday, August 24th. Bells (7), without clappers, also handbells, available from 3 p.m. Tea will not be provided, but cafe close by. All ringers welcome.—Andrew Thompson, 63, Whitehouse Road, Cross Heath, Newcastle, Staffs.

**LINCOLN DIOCESAN GUILD.**—Northern Branch.—The meeting of the Grimsby District, which should have been held at Louth on Saturday, August 24th, is cancelled.—H. Mingay, Hon. Dis. Sec., 394, Wellington Street, Grimsby.

**SINGLE-HANDED HANDBELL RINGING.**

(Continued from previous page.)

them and make their task tenfold harder. There is nothing more confusing for the others than the man who puts his handstrokes across his chest instead of straight up, or begins his backstrokes with a flourish. Keep your body still and your arms, too, except for the steady up and down movement. You will feel impelled by an almost uncontrollable impulse, especially when there is a trip, to lean forward and wave your bell to the man who you think should be working with you. Don't do it. Speak, if you must, but don't alter the regular up and down movement of your bell. You will find this advice hard to follow, but it is sound advice.

When a band has once learnt how to ring with good time and good rhythm, they have got an immense range of methods to practise. Some are simple, some are harder than anything that has as yet been rung, but all will be fresh to them. Single-handed handbell ringing practised in the right way affords opportunities for unlimited progress and never-failing interest.

**SOCIETY FOR THE ARCHDEACONRY OF STAFFORD.**—The annual meeting will be held at Wolverhampton on Saturday, August 24th. General meeting at the George Hotel, Princes Square, at 6.30, to be followed by social evening, with handbell ringing, etc. A hearty welcome to all. Subscriptions are now due.—H. Knight, 15, Rugby Street, Wolverhampton.

**MIDLAND COUNTIES ASSOCIATION.**—Hinckley District.—A 'silent' tower bell practice, followed by a social gathering, handbells, etc., will be held at Earl Shilton on August 24th. All welcome. Meet at the church 6 p.m.—W. A. Wood, Dis. Sec.

**ANCIENT SOCIETY OF COLLEGE YOUTHS (Est. 1637).**—The next meeting will be held on Tuesday, August 27th, at 8 p.m. Handbells from 7 p.m. and after the business meeting. There will be a practice on the bells of St. Lawrence Jewry on Friday evenings from 8 till 9, and on Sunday mornings 10.30 to 11 (no clappers, special apparatus).—A. B. Peck, Hon. Sec.

**KENT COUNTY ASSOCIATION.**—Lewisham District.—The quarterly meeting will be held at St. Mary's, Woolwich, on Saturday, August 31st. Handbells available from 3 p.m. at the Rectory, Rectory Place. Service at 5 p.m. Business meeting and social evening later. Catering arrangements are uncertain, but accommodation will be provided, if possible, for members notifying me not later than Tuesday, August 27th. Half-fares will be paid according to rule.—A. G. Hill, Hon. Dis. Sec., 24, Stanmore Road, Belvedere, Kent.

**MIDLAND COUNTIES ASSOCIATION.**—Burton District.—The district invites members of the Derby and Loughborough Districts to join them at Cole Orton for a social meeting on Saturday, August 31st. Service at 4 p.m., followed by tea and meeting. It is hoped to arrange for either Rectory or Hall grounds to be open after tea. Postcards to me if you require tea.—J. W. Cotton, Overseal, Burton-on-Trent.

**LEEDS AND DISTRICT SOCIETY.**—The next meeting will be held at Calverley on Saturday, August 31st. Handbells in the schools. Business meeting 6.30 p.m. Special attention to learners. All ringers are invited.—H. Lofthouse, Hon. Sec., 8, Wortley Road, Leeds 12.

**SHROPSHIRE ASSOCIATION.**—Meeting at Shrewsbury on Saturday, August 31st. Assemble at St. Chad's at 3 p.m. Programme according to circumstances.—W. A. Farmer, 14, Swan Hill, Shrewsbury.

**APARTMENTS.**

**LLANDUDNO, NORTH WALES.**—Superior board-residence or bed and breakfast; 2 minutes sea, tennis courts, bowling green and park. — Mrs. Brown, Avonholm, 24, Queen's Road. Telephone 6965.

**BIRTH.**

**CONNOLLY.**—On August 6th to the wife of R. C. H. Connolly, of 27, Monmouth Road, Watford, a son.

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