

No. 1,537. Vol. XXXV.

FRIDAY, SEPTEMBER 6th, 1940.

[Registered at the G.P.O. for
transmission as a newspaper.]

Price 3d.

GILLETT & JOHNSTON L^{td}. CROYDON

Founders of the
HEAVIEST BELLS
Cast in England
and the recast BOW BELLS

Just Completed—

ST. MARGARET'S, WESTMINSTER



A.R.P. HANDBELLS
WARNING and FIRE BELLS
for Works, Schools, Institutions

ELECTRIC MECHANISM
For a Tower Bell
as **AIR RAID WARNING**



Tel. Thornton Heath 3221

DIOCESAN HELP.

The old adage, 'Out of sight, out of mind,' has often been applied to ringers, particularly when someone has wanted to eulogise the ringers' contribution to Church work and has tried to find an excuse for the little attention which authorities usually pay to their interests. Not that ringers have any great desire to be in the public eye, if they can be left alone to practise their art, but there are times when some recognition of their aspirations and their requirements would be appreciated. In the present days there is a still greater likelihood of the ringers being forgotten. In the past, if they could not be seen they could be heard, but now they cannot either be seen or heard. It is refreshing and encouraging, therefore, to find a diocesan journal devoting some space to drawing the attention of both clergy and laity to the work which has been done by the Diocesan Guild and laying emphasis on the silence of the bells, which has brought a blank into the lives of many people—particularly of people who still value the English Sunday. There is no doubt, as the 'Guildford Diocesan Gazette' points out, that the bells of our churches are sadly missed.

By directing attention to the work of the Guild the official 'Diocesan Gazette' is rendering the ringers' organisation useful service at a time when its activities are under a cloud, and it would be in the interests of other ringing societies if they could get their diocesan journals to take some notice of their existence. It is much more necessary now than when, in happier times, the energies of the associations were being kept at full blast. At the present moment such publicity will be a reminder that, despite the grievous blow that has befallen church bell ringing, the ringers themselves are by no means disbanded, neither is their art dead. When the time comes that the bells may once more be heard, the good offices of those who are responsible for the life of the churches may be necessary in many places to help replace the depleted personnel of the belfry and it is just as well that churchpeople should know that the nucleus of organisation and the enthusiasm of the men and women who remain are only awaiting the opportunity to come again into service. There seems to us, however, no reason why we should have to wait until the end of the war for this revival of ringing, at any rate for Sunday services. The utter uselessness of the ban is growing more and more obvious as the weeks pass and what is needed is a strong lead on the subject. If representations were made in the proper quarter the Church itself might provide effective support, but if a policy of *laissez-faire* is followed by those who should direct the policy of the Exercise nothing can be expected. If, how-

(Continued on page 422.)

WM. POTTS & SONS LTD.

(ESTABLISHED 1833).

CATHEDRAL, CHURCH AND TOWER CLOCK MANUFACTURERS

Makers of many of the largest and most important Clocks
in the World.

CLOCKS REPAIRED AND DIALS RESTORED.

'THE GUILDFORD CLOCK WORKS,'

Bankfield Terrace, Burley, Leeds.

And at 9, Adelphi Chambers, Shakespeare St.,
Newcastle-on-Tyne,

and 96, Carver Street, Moorhead, Sheffield.

THE RINGER'S BADGE,

Supplied as Stud for Buttonhole,
Brooch or Pendant

With name of your Association engraved
—as Illustration.

gct. HALL MARKED GOLD ..	45/-
HALL MARKED SILVER ..	7/6
GILT OR WHITE METAL ..	4/-

Names or Presentation Inscriptions can
be engraved on the reverse side at a
small extra charge.



Exact size

**GEO. STACEY, JEWELLER AND
ENGRAVER,
6, PARK ST., MINEHEAD, SOMERSET**

METHOD SPLICING

*The Newest and Most Interesting
Development of Change Ringing*

**Study this latest phase of the Art
and learn how to practise it.**

The System is fully explained in
'METHOD SPLICING,' price 1/3 (post free)
from 'The Ringing World' Office,
LOWER PYRFORD ROAD, WOKING.

ESTABLISHED 1760

JOHN NICOLL,

*Church Bell Rope and Clock Rope
Manufacturer,*

64, LEWISHAM PARK, LONDON, S.W.13

Late of BERMONDSEY and PECKHAM.

Maker to St. Paul's Cathedral, Westminster Abbey, Imperial Institute, Canterbury, Edinburgh, St. Albans, Lincoln, Durham, Peterborough, Melbourne (Australia), Rochester, Dublin, St. Patrick's, Manchester, Durban and Worcester Cathedrals, etc., etc.

Mufflers, Ringing Mats, Matting, Flag Lines, etc., etc.

ever, the interest of the Church, as represented by the higher authorities, could be obtained, there would, at any rate, be a prospect of bringing the present position under review in responsible quarters. Nothing can happen to secure a modification of the ban unless the ringers themselves first move.

In the meantime the church bells are silent and if only to let it be known that ringers are eagerly awaiting the opportunity to get to work again the help of the various diocesan journals and, indeed, of the Press in general should be invoked wherever possible. An example of what can be done locally was quoted in our columns last week, and what has been done in Buckinghamshire can be done elsewhere. Public opinion can be influenced in this way, if the question is tactfully handled, but the most hopeful channel through which to get anything done is a direct approach to the proper authorities by official representatives of the ringing organisations. There is a strong case for the modification of the ban on ringing. There should be no difficulty in showing how ineffectual would be the 'warning' which bells can give; how impossible it is to secure the ringing of the bells in all churches in any case, and how unnecessary it is, if bells must be used for the alarm, to ban them entirely for other purposes.

COUNTING STROKES OF THE TENOR.

To the Editor.

Dear Sir,—Something like 50 years ago the late Mr. Henry White, of Basingstoke, was engaged to instruct a village band in Hampshire in the art of ringing. The band got on very well and could ring Grandsire Doubles. One night Mr. White did not turn up. The ringers said, 'What are we going to do? We can ring it, but we have no one to call it.' A youngster who attended the practices regularly, although he was not a learner, said, 'I can call it.' They doubted his word, but he said, 'Let me try.' And away they went and he called the 120. The ringers were amazed and asked him how he managed it. 'I've been counting the blows of the tenor when Mr. White has been calling,' was the answer. Afterwards that youngster became a good ringer.

The following story may also interest your readers. In the early part of this century I was sent from Guildford, Surrey, to carry out certain work in Rudgwick, Sussex. During my stay there I spent some very pleasant evenings with the local band of ringers, who could ring Bob Minor very well indeed, and also with the ringers at Slinfold. The captain of the Rudgwick band was Mr. Tate, the local shoemaker, who was carrying on his father's old business. Mr. Tate told me his father used to be their conductor and they had a band who could ring a 720 Bob Minor. No one, however, could call it except Mr. Tate, sen. He used to call the old 720, Wrong, Right, Wrong, twice repeated, with Single at half-way and end. When he set out to call it he had a boy sitting in one of the church seats (they rang on the ground floor adjoining the seats at the west end) and nine candles were lighted. As Mr. Tate called a bob the boy blew a candle out, and when all nine had been extinguished, Mr. Tate knew he had to call a Single at the next 'right' of the tenor. Then the candles were relit and the last half proceeded in the same way. J. HUNT.

Taunton.

This reminds us of the practice of a conductor in a Sussex village who, when attempting peals of Grandsire Doubles, had 42 stones on a chair beside him and knocked one off at the end of each six-score.—Editor, 'Ringing World.'

THE RINGERS' HANDBOOK

by E. S. and M. POWELL.

Containing full and complete instruction from the first handling of a bell to the ringing and conducting of peals of Grandsire, Stedman, Plain Bob and Kent Treble Bob.

Large selection of Compositions included.

Price:— Complete edition, to 8 bells, cloth, 120pp., 2/9
(6 copies for 15/-), 6 bell edition sewn, paper covers, 64pp.

1/2 (6 copies for 6/-).

Obtainable only post free from Rev. E. S. POWELL,
Staverton Vicarage, near Daventry.

THE NORWICH SCHOLARS.

THE ST. MICHAEL'S PEAL.

Thomas Melchior discussed at length the merits of the two rival compositions, and there it is possible to follow him but haltingly, for we have lost the key to most of his allusions. 'I'll tell you, Ned,' he says, 'I am of the opinion that you would have rather made your peal without alterations than with, had you known how. You have owned that I was the first man that ever turned the sixth and seventh; but let me tell you that they are all turned as well as those, else they would not be every bell a course alike, which takes away all pretention of keeping your bells as in Grandsire.' He appeals to Stedman's statement that in the Doubles every bell has a course alike, and he added that if John Garthon had been alive 'he would have laughed at your ignorance in assigning hunts to Stedman's Triples.'

Amid much that is obscure, one thing is clear. The rivals based their compositions on two distinct plans. Crane took as his model Garthon's peal of Grandsire Triples, with its hunts and regular parts. Melchior tried to reproduce the distinctive qualities of Stedman's six-score of Doubles. The controversy mainly turned on which of the two was 'proper' Stedman Triples. Today we should admit either or both, provided they would give 5,040 true changes. Neither Crane nor Melchior had any doubts about the truth of his own peal or that of his opponent's.

Melchior got in another very shrewd knock in an allusion to 'that Wise Gentleman who was your prompter before you found that nice way of nailing your paper against the wall to call your bobs by (though to no effect).' Perhaps we should not make too much of this. Melchior was not intentionally unfair, but he was giving no quarter, and he made the most of any rumour that he heard. Both bands had an extra man in the belfry to act as referee and to testify, if need be, to the truth of the peal. It would have been well if those referees had been strictly impartial, but in the circumstances that was hardly possible. They were strong partisans, just as keen as any of the band on the peal being scored, and, like John Webster at St. Peter's, ready to lend a helping hand if it were needed. Who the Wise Gentleman was we do not know, but evidently he had been talking at large in the taverns round St. Michael's.

Many conductors who have mistrusted their memory have had a temptation to nail a paper against the wall to call the bobs by. The practice has usually been looked upon as not quite a fair one, and it has been condemned by the Central Council as 'undesirable.' The chief objection to it is that usually, as at St. Michael's, it is 'to no effect.'

Meanwhile the Coslany band had been trying to ring their peal. Eleven times they made an attempt and failed, but at last, on December 6th, 1731 (which, after all, was only six weeks later than their rivals), they succeeded. The peal was not without incident. There was a lot of excitement and party feeling in the city, and someone paid the bellman to go round the streets and cry the following 'scandalous' verses:—

This is to give notice to all sorts of people
That the ringers that practise at St. Michael's steeple
Have craz'd their brains by setting forth false pretences,
That it is to be feared they have quite lost their senses.
Therefore let 'em repair to John Foster's and 'tis plain
There's those that can help them to their senses again.

The bellman or town crier was one of the institutions of Norwich in olden time. He wore a cocked hat and a gold laced coat, and carried a large hand bell. He was appointed by the Town Council, but anyone could employ him to make announcements at the street corners. In my young days he still existed, but now I suppose he is a thing of the past.

Before the ringing began, a crowd of several hundred people gathered in the streets by St. Michael's Church. Many of them belonged to one or other of the parties and were interested in the ringing. But many were idle fellows, looking for a little fun and excitement, and there was plenty of the riff-raff from the yards and courts of St. Martin's and St. Miles. The crowd knew very little about Stedman Triples, but that would not prevent betting on the result of the peal. When it began to look as if the attempt would be successful, some of the rowdier of the Mancroft party began to make a noise, and some threw stones on to the church leads. One man, bolder than the rest, climbed the low wall that separates the churchyard from the street, and tried to get through one of the church windows. This led to blows and a street fight, in which the Coslany partisans, being on their own ground and numerically stronger, drove their opponents off the field 'to their shame with bloody noses.'

When he published the account of the peal in the 'Gazette,' Edward Crane charged the Mancroft company with instigating these disorderly scenes, but that Melchior hotly denied. 'For I must tell you that St. Peter's ringers scorn to act or encourage any such thing, which they are ashamed to hear of, much more to act.' And we can well believe him. Men who can write and speak as he could, do not need to descend to personal violence. The riot was unpremeditated, caused by the rougher elements which are usually found in any crowd.

The affair of the bellman was another matter. Melchior could not deny that he knew something about that, 'the intent of it (as I am informed) was to animate your fearful hearts at the dreadful approach of your alterations. For who could have thought that the sight of those dismal changes could have defeated such old veteran ringers and put them out eleven times together as you have lately been at St. Michael's.' It was a good joke, and Melchior thoroughly enjoyed the fun.

The Coslany men had scrutinised the peal at St. Peter's, and had made much of the trips and faulty striking. It was now Melchior's turn to pick holes in the St. Michael's peal. 'You say you have rung 5,040 Stedman's Triples, but it was rung no otherwise than with changes alike. Witness your 4th bell dodging behind with the 3rd, 2nd and 7th backstroke instead of 2, 4. These things are not to be found in your paper as you pricked it.'

This is obscure, and the writer's meaning is not clear. There is a possibility that the printer has made a mistake, and I suppose what Melchior means is that certain bells and especially the fourth dodged the wrong way behind, a thing which is not unknown in Stedman Triples.

But it was the composition that the two men were mainly contending about. Crane challenged Melchior to meet him 'before any gentleman who is a proper judge of the art and belongs to neither company, and I will lay down my peal at length, and he shall do the same, and let us dispute it out which is the propper peal according to Stedman's own rule on five bells.' Melchior preferred

(Continued on next page.)

a public discussion. 'As you accused us in public, it is reasonable you should dispute us in public.' However, their the exchange of a couple more letters, he gave way. 'I will take your advice and in a short time send you word who shall be your judge, and where I will dispute with you in private as you desire.' And so, as far as we are concerned, ended the controversy. Whether the discussion took place, and what verdict the judge gave, we do not know. We do know that neither man altered his opinion and neither gave way to the other. Nor could we expect that they should.

Both the Mancroft and the Coslany companies put up boards to commemorate their performances, and each reiterated its claim to have rung the first peal of Stedman Triples. Both boards still exist and are among the oldest and most interesting in the country. On the Mancroft board are some lines by a man named William Scott which have always struck me as being about the best of the many doggerel verses written at different times in praise of some peal or other.

As for the sweet and pleasant Treble, she
By Melchior well was rung that bell, and call'd the bobs so free;
Blofield the second; Palmer the third did ring,
Ather rung fourth, and was not loath; but made her for to sing;
Gardener the fifth did sway; Foster the sixth did play;
The seventh round Chris. Booty bound, and made her to obey;
The tenor fine and neat, brave Porter so compleat
Did ring her out and turned about that Cymbal loud and great.

People ought not to write doggerel, but if they must, it is well to do it properly, and there is a movement and a jingle about William Scott's lines which make them quite attractive.

And now the interesting question arises: Can we admit the Norwich Scholars' claim to have rung the first peal of Stedman Triples and was either or both the compositions true?

The general opinion in the Exercise has long been that both were false. William Shipway summed up the views of the London ringers when he wrote in 1816 that 'the Norwich peals are entirely discredited.' Jasper Snowdon said that 'the claim made by the second performance to be the first true peal, must be accepted as a strong reason for condemning the previous peal as false, but we have no means of deciding whether the latter peal was itself correct.'

F. W. J. Rees, an indefatigable collector of records of the doings of old ringers, roundly called the Mancroft peal false, and every other person who has referred to these performances has done so in similar terms. The peals have been judged and the verdict has always been 'guilty' or 'not proven with a strong presumption of guilt.'

When we seek for the reason on which these judgments are based we find (apart from the fact that if the second was the first true one, the first was necessarily false) they amount to these—The peals are very early ones, the figures of the compositions are lost, the first peal believed to be true was not rung until 1799, and the first known to have been true was not rung until 1803. Men were entirely ignorant of everything connected with the Norwich peals and they took their ignorance as proof that they could not possibly be true.

It is possible, however, to come to a reasonable and considered conclusion on the matter.

For a peal to be true there must be two things: the composition must be true, and the actual ringing must be correct within the limits which separate merely faulty striking from actual shift of course.

So far as the actual ringing is concerned we have more evidence for the Norwich performances than for an average peal rung in recent times. Both peals were rung in the hearing of hostile critics, and both were sharply challenged at the time. Let us see what the charges amount to.

The chief objection to the Mancroft performance was Thomas Crane's sworn testimony that only 4,860 changes were rung. That we can dismiss at once. Crane was honest and quite thought he had counted correctly, but it is far more likely that he made a mistake in his tale than that the peal was short. It was, of course, quite easy for Melchior to miscall, but then it would have been most unlikely that the peal would have come round.

The other objection was made when John Webster was under cross-examination before the magistrate, but when the most is made of that it does not amount to more than evidence that there was one bad place in the striking which cannot be said to have invalidated the peal. The fact that nine men took part in the performance, though it may, to some extent, lessen its merit, shows the difficulties under which it was rung, and the bad going of the sixth.

There was no trouble of that sort at St. Michael's, where the bells were in excellent order, as the 10,080 of Treble Bob Major in 1727 shows. No serious criticism was brought against the ringing of Crane's peal of Stedman Triples. Melchior did indeed say that 'it was rung no otherwise than with changes alike. Witness your 4th bell dodging behind with the second instead of 2-4'; but he does not suggest that the two bells came away from the back in the wrong order.

So far as the actual performances are concerned these two peals are far better authenticated than almost any of those of past years, with the exception of Oxford men's Grandsire Caters. Thomas Hearne did not listen any more intently than did the Norwich critics, but he was impartial.

When, however, we face the question: Was either or both of the compositions true? we are in a different case. The figures are lost, and that fact in itself has largely condemned them. 'Mr. Holt's peals,' says Shipway, 'are still admired by the best judges of the art, while the Norwich peals, not being demonstrable, are entirely discredited.' Other people, remembering the early date, conclude that they could not possibly be true and dismiss the matter without further consideration.

At the time neither Melchior nor Crane had any doubts of the truth of either his own or his rival's composition. Each was trying hard to discredit the other's work and to show that it was not 'proper' Stedman, and yet neither could prove that his opponent's peal was false, though that would have settled the dispute without further question. There would have been no need for Thomas Crane to take oaths about the number of changes rung, nor for Melchior to make jokes about 'alterations' or to argue whether hunts are allowable in Stedman Triples. All that either need have said was: 'Here are your figures. In this place is a certain change, and in that place it turns up again.' Moreover, there was money to be made. Each side had offered to wager on the truth of their peal: the others had but to accept the wager and claim the money.

That neither could do so is good evidence that the peals were not obviously false, even though it may also show

(Continued on next page.)

WILLIAM COOTER'S FEAT*To the Editor.*

Dear Sir,—Mr. Charles E. Borrett tells us that the peal in which William Cooter took over the calling from John Cox afterwards turned out to be false. Most ringers will say, 'A jolly good thing too.' Such things ought not to be done. And since it was planned beforehand and both men knew the composition and where one would relieve the other, there was nothing wonderful or remarkable in the performance.

The general rule of the Exercise has always been that the same men who start for a peal should complete it without any outside assistance of any sort, except that the ringer of a heavy or bad going bell may be assisted or relieved, provided it is stated in the published record.

Once you allow things such as Cox and Cooter did there is no knowing where some people would stop. One day, when James W. Washbrook was ringing a peal at Arklow, he bethought himself of something he wanted to tell an outside man. He was ringing the seventh. He turned to the sixth man, took his rope and told him to go over and take the fourth, where Washbrook's son was ringing. Then the latter was sent out with the message and instructions not to be too long. Whether the peal was rung I forget, but how would it appear in the published report? We hear sometimes of men changing ropes or attempting to change ropes in a peal. I would not say that such things are not allowable, but a report should not be published that so and so has rung a tenor to a peal, when as a matter of fact he not only did not do it, but proved that he could not do it. 'NEMO.'

THE NORWICH SCHOLARS*(Continued from previous page.)*

that neither Melchior nor Crane had efficient methods of proving compositions.

Shipway and the London men rejected the Norwich peals because they were ignorant of them. 'It is remarkable,' he says, 'that of the three peals, said to have been rung at St. Peter's Mancroft, not one can be found to ascertain the truth.' The argument is not really a sound one, and can be used on the opposite side. 'It is remarkable,' we might say, 'that of the early Norwich peals not one can be shown to be false.' The Grandsire Triples we know was true. The Bob Triples and the Treble Bob Major we have good reason to think were true. Why should not the Stedman Triples have been true also?

LEAD HEADS AND LEAD ENDS.*To the Editor.*

Dear Sir,—With reference to the article on 'False Course Ends,' which appeared on page 88 of your issue of February 23rd last, would you be kind enough to explain how to find out the lead heads and lead ends of a method from the half lead. Thanking you in anticipation.

MUCH INTERESTED.

It is necessary first to have the two rows when the treble is lying its whole pull behind. These are (for instance) in London Surprise

24367851

42637581

Compare these two rows and you will find that one bell occupies the same position in both. In our example it is the 7th.

Next write down rounds, 12345678, and under it put the placing-making bell in the same position:—

12345678

7

The other bells consist of three pairs, and in each of the pairs the two bells are transposed. In our example 4 and 2 are transposed, 6 and 3, and 5 and 8. Transpose the bells in each of these three pairs and write them out under rounds thus:—

12345678

14628375

That will give the handstroke row when the treble is leading its whole pull at the lead end.

Every method has two variations, one when seconds is made at the lead end, the other when eights is made. If we make seconds in our example, we shall get:—

14628375

14263857

Which is the first lead end of London Surprise.

If we make eights we shall get:—

14628375

16482735

As a method this is of no value, because it makes four bells lie still behind. In many methods, however, both variations are useful.

As soon as the first lead end and lead head are produced, the rest can be found easily by transposition. In our example the first lead head is 4263857. This transposed by itself gives 6482735, which is the second lead head. That again transposed by 4263857 gives 8674523, which is the third lead head. And so on.

When you have got the lead heads you can find the lead ends by transposing the lead heads by either 2436587, if it is a second's place method; or by 3254768, if it is an eighth's place method.

John Taylor & Co.

LOUGHBOROUGH.

• • • • •

THE

LEADING BELL FOUNDERS

MEARS & STAINBANK,

**Bellfounders &
Bellhangers,**

**32 & 34, WHITECHAPEL ROAD,
LONDON, E.1.**

Telephone **Bishopsgate 8849**



SHERBORNE ABBEY RECAST TENOR.
46 cwt. 0 qr. 5 lb.

ESTIMATES SUBMITTED

for
Recasting Retuning and Rehanging

HANDBELLS

in sets of any number.

BELL ROPES, MUFFLES &c.

**Foundry
Established
A.D. 1570**
(12th year
of reign of
Elizabeth).

BELFRY GOSSIP.

The Rev. Hugh McMullan, president of the Norwich Diocesan Association, is resigning the living of St. Peter, Mancroft, Norwich, and is taking up the incumbency of Christ Church, Epsom, which is in the Diocese of Guildford. His active participation in the affairs of the Norwich Diocesan Association should be an assurance of his interest in the Guild of his new diocese.

A farewell gathering is to take place at Norwich on September 28th, when the members of the Diocesan Association intend to make him a parting gift.

Four Lord Mayors of London have been at one time or other members of the Society of College Youths, and one of them, Sir Henry Tulse, was Master of the society in the same year that he was Lord Mayor. He lived in the stormy and critical times of Charles II. and James II. and took a prominent part in the political struggle in the City of London. He died on August 31st, 1689, and was buried in his family vault in the Church of St. Dionis, Backchurch, Lime Street. When the church was pulled down the stone which covered Tulse's grave was removed to the adjoining burial ground, which (as in the case of the other demolished churches) was not built upon. It is there now and the inscription has been recut and a bronze tablet added by the Ancient Society of College Youths.

On September 1st, 1753, an advertisement appeared in the 'Ipswich Journal' stating that 'Mr. John Holt, of London, having at length discovered a method of ringing 5,040 Grandsire Triples without changes over again,' he was willing to communicate the same to the world, and that subscriptions to the proposed broadsheet could be sent to Mr. John Cundall in Salisbury Court, Fleet Street. The only copy of the broadsheet now known to exist is at Downing College, Cambridge.

The Junior Society of College Youths rang their first peal on September 2nd, 1820, when they opened Bishop's Stortford bells with a peal of 5,039 changes of Grandsire Caters. Henry Symondson rang the treble and called the bobs.

One hundred and thirty-three years ago to-day the Coventry Youths rang on 'that harmonious peal of bells' 6,140 changes of Tittum Bob Royal, composed and conducted by Joseph Keene.

The College Youths rang 6,144 Oxford Treble Bob Major on September 7th, 1830, at St. Peter's, Walworth.

The first peal on twelve bells in the diocese of Winchester was rung on the old ring at the Cathedral on September 7th, 1923. It was conducted by Mr. F. E. Dawe.

AN ANCIENT PRAYER.

From the parish magazine of a Surrey village, Stoke D'Abernon, we reproduce the following ancient prayer, which we, like the magazine, hope may help us to keep a sense of perspective and a spirit of buoyancy, even in troubled times:—

'Give me a good digestion, Lord, and also something to digest.
Give me a healthy body, Lord, with sense enough to keep it at its best.
Give me a healthy mind, good Lord, to keep the good and pure in sight,
Which, seeing sin, is not appalled, but finds a way to set it right.
Give me a mind that is not bound, that does not whimper, whine or sigh,
Don't let me worry overmuch about the fussy thing called I.
Give me a sense of humour, Lord; give me the grace to see a joke,
To get some happiness out of life and pass it on to other folk.'

DIOCESAN APPRECIATION.

The 'Guildford Diocesan Gazette' for September prints extracts from the Guildford Diocesan Guild's report, and does so, it says, 'that the work of our bellringers may be remembered.'

'The whole diocese,' says the 'Gazette,' 'owes a great debt of gratitude to the Guild, of which it is justly proud. All churchgoers appreciate the beautiful ringing which proclaims the hour of worship and sounds out a summons and a welcome to our churches. The Guild and its members may like to know how greatly their services are valued, how much their skill is acknowledged, and how valuable an asset it is to the Church to have as church workers so enthusiastic, so industrious and so devoted a band of ringers.'

'Sad, indeed, it is that the church bells are stopped. We miss their cheerful sound; we miss the music of the tower; we miss the glad summons to worship. And it is a *very real* miss, too. The loss is great. It does us all good to hear the music and joy of the bells. We bow to military necessities, but, though the bells are silent, let us not fail to remember our ringers and the good work they have done. We look forward to the day when once again we shall hear the joyful sound of our church bells.'

BUY AN EXTRA COPY

OF

'THE RINGING WORLD'

and send it to a Serving Member of your Tower

CHURCH BELLS AS 'BATTLE CALL.'**REPORTED PLAN OF LINCOLNSHIRE G.O.C.**

'The Daily Telegraph' has reported that the G.O.C. troops in Lincolnshire has issued instructions on the use of church bells to incumbents of all parishes in the county. It is stated that in the event of an attempted invasion a general alarm would be rung by the sounding of every church bell throughout the county—perhaps throughout England—as a tecessin.

The bells, it is explained, would be rung loudly and confidently as a call to battle, the peals continuing for five minutes.

In London, the newspaper states, nothing is known officially about a general alarm. It was quite possible, it was said, that there would be a general alarm for a county, but it was improbable that there would be any ringing of bells throughout the whole country.

If authentic, this report seems to be only one more example of the confusion which exists in official quarters as to the possibility and utility of using church bells as alarms. We are safe in saying that it would simply be impossible to ring every bell throughout the county 'loudly and confidently' for five minutes as a call to battle.

Ringers know quite well that even on days like the King's Coronation it is not possible to ring 'loudly and confidently' all the bells throughout England at the same time; and the amount of ringing which actually was done could only be done after weeks of arrangement and preparation, and then by ringing at one church at one time, and at another church at another time. There are hundreds of bells in London, for instance, but never, either on Sundays or on days of rejoicing, are they ever, or can they ever be rung all at the same time. The bells could not even be chimed all at the same time and that would be a very different thing from the 'tocsin,' 'rung loudly and confidently as a general alarm and a call to battle,' which the Lincolnshire military instructions appear to call for.

If the use of bells as an alarm would be effective, no one, certainly not ringers, would raise the slightest objection; but if the military authorities are depending on it for any vital purpose, they are running the grave risk of depending on something which would prove to be a complete failure.

WASTE OF TIME.

Here is another example of the futility of the scheme. In a certain town not a hundred miles from where 'The Ringing World' is printed—a town in whose populous centre there is not a church with more than a ting-tang—the Home Guard have instructions to assemble at their posts when they hear the church bells rung. Unless they happen to be at home when the warning is given and that home happens to be within 50 yards of a church, not one of the Home Guard will ever hear the warning. The supplementary instructions say that if the members do not report within a certain time, they will be called by messenger. Why waste time at all; why not call them at once by messenger?

It passes the wit of man that, in these all too anxious times, responsible officials should base what are presumably vital plans upon surmises which they have not tested and upon which, it seems almost obvious, they have consulted no one.

Has the Lincolnshire G.O.C. ever asked anyone with practical knowledge whether every bell throughout Lincolnshire, let alone throughout the country, could be rung 'loudly and confidently' at the same moment; have the leaders of the Home Guard in that other town to which we have referred ever taken the trouble to find out if their men are even within earshot of a church bell? If the times were not so serious it would be a huge joke.

PASSING OF A VETERAN WELSH RINGER.**DEATH OF MR. DAVID THOMAS.**

Mr. David Thomas, of Penarth, one of the very few original members of the Llandaff Association, passed away on Thursday, August 22nd, at the ripe age of 80.

He had lived all his life at Penarth and as a boy sang in the church choir. The last peal rung on Penarth bells, on December 10th, 1938, was specially arranged to mark his 65 years as a ringer at the church, where he was the captain for 50 years. There were many people at the funeral on Monday, August 26th, including members of his craft (that of a carpenter) and the local ringers. Mr. J. W. Jones represented the association.

Dai, as he was generally known, was Master of the association in 1902. He rang in the first association peal, one of Grand sire Triples, on November 25th, 1893, which was the first by all except the conductor, Mr. F. E. Ward. His many peals included one of Bob Royal, which was the highest number he rang on.

His favourite number of bells, especially for peal ringing, was six. He was invariably the conductor. On November 19th, 1898, he called the first peal of Minor in seven methods ever rung in Wales. He was very musical and good company, and after a peal or a meeting during the social hour he kept the company alive with his songs. He had many talents and played the euphonium in the All Rifle Band and the Artillery Band. He was a colour-sergeant in the 3rd V.B. Welsh Volunteers, and was a good shot, winning many prizes at Wimbledon. His genial personality will be greatly missed by his old associates.

LEEDS AND DISTRICT SOCIETY.**AIR INVASION WARNING DISCUSSED.**

The August meeting of the Leeds and District Society was held on Saturday at Calverley.

Before the meeting, which was held in the Church School, handbells were rung. The chair was taken by the president (Mr. J. F. Harvey) and members were present from Arncliffe, Bramley, Bradford Cathedral, Bridlington, Drighlington, Headingley (St. Chad's and St. Michael's), Pudsey, Rothwell, Shipley and the local company.

A vote of thanks to the Vicar and churchwardens for permission to hold the meeting and to the local company for the other arrangements was proposed by Mr. P. J. Johnson, who spoke of the old ringers, whose names were only a memory, and of the times when the rivalry between Calverley and some of the nearby towers was watched with great interest. He hoped that when the present troublesome times were passed we should again see the same keenness for good striking.—The motion was seconded by Mr. Baxendale.

It was suggested that if towers were holding handbell practices they should notify the secretary, who, in turn, could inform the members, and it was hoped that they would communicate with the towers concerned if they were to attend, as the 'black-out' conditions made practices very uncertain.

The next meeting is due to be held at Rothwell on September 28th, and will begin at 3 o'clock with tea at 5 p.m.

A lengthy discussion on the present uncertainty with regard to the bells in case of invasion served to show how keen all ringers are in wanting this matter straightened out and the responsibility fixed for ringing. It was hoped that some authoritative statement would be published as to the duty of the public when the bells are heard.

Some towers in the district have individual schemes planned, the best arrangement made so far appearing to be that at Pudsey, whose local commander of the Home Guard approached the Vicar, who immediately took the L.C. of H.G. into the tower and showed him the danger of non-ringers having access to the belfry, and advised that the local secretary be interviewed.

As a result it was arranged that when the verger is notified by the Home Guard he will proceed to the church and await orders to ring. On receipt of these orders he will toll the treble bell from the church or base of the tower.

The Local Commander is furnished with the names and addresses of all the ringers not employed in other A.R.P. services. On hearing the bell the officer will issue instructions for a motor-car to collect the ringers from their homes (or work according to time) and take them to the church. After ringing for the stated period, the car will be available for the homeward return of the ringers.

DEATH OF MR. H. S. HAWKINS.

The many friends of Mr. Joseph S. Hawkins, the well-known captain of the St. Andrew's, Holborn, ringers, will sympathise with him in the loss he has sustained by the death of his father, Mr. Henry Stephen Hawkins, of 32, West Street, Marlow, who passed away peacefully on August 14th at the Harley Nursing Home, Southall, Middlesex.

The deceased gentleman died on his 88th birthday. In his younger days he took a great interest in ringing, and was a member of the band at the Parish Church in his old home, Boxford, near Newbury. He always attended the annual outing of the St. Andrew's, Holborn, ringers, and looked forward to the occasion.

The funeral was at Holy Trinity Church, Marlow.

SINGLE HANDBELL RINGING.

To the Editor.

Dear Sir,—While on the subject of single handbell ringing, it would be interesting to know of any peals rung single-handed.

My old friend, the late A. G. Rivers, who resided in this district many years, told me that, when living at his native place, Sproughton, Suffolk, having only a peal of six tower bells, they used to practise on handbells single-handed. They also accomplished some peals, among them, if I remember rightly, London and New Cambridge Surprise Major. Incidentally, I believe, this band also rang the first peal of London Surprise Major on tower bells in Ipswich. Happily the conductor of these peals, Mr. Charles Mee, is still with us, so perhaps he or some of my Suffolk friends can give us some further details of these interesting peals.

My thanks are due to Mr. Trollope and other writers who, by their research, give us much knowledge of bygone days. We are thus able to draw our own conclusions and compare the ability of the men of generations ago and of the present. In my opinion, the heavy bell men in those far off days had no harder task than those of the present generation. That their bells went well is quite certain, or the peals could never have been rung.

But there was one man who stood far above all others in any age as a ringer of heavy bells, the late W. Pye. One could almost fill a book about his wonderful feats, but they are so well known to most of the present-day ringers that no comment of mine is necessary.

E. G. HIBBINS.

23, Hemingford Road, Cambridge.

BALL BEARINGS AND RINGING SPEED.

'A HIDDEN FALLACY.'

To the Editor.

Sir,—There is a hidden fallacy in Mr. Street's argument.

Consider first the theoretical case in which there is no friction. The bell will start with barely perceptible motion from vertical, and will continue to gain in speed until it reaches its maximum at the point where the bell points vertically downwards. From this point there will be a retardation of speed equal and opposite to the previous acceleration, and in short the time of the upward swing will be exactly the same as that of the downward half-revolution.

Now in practice obviously there is always some friction. As Mr. Street says, the initial speed will need to be greater in consequence (increasing, in fact, with increasing friction), and the speed at any place in the downward path will be greater than in the first case, and the time taken for the first half-revolution less as a necessary consequence. On the other hand, the retardation of speed in the second half will be much greater than in the frictionless example, and moreover greater than the acceleration in the first half against the friction. So much so that the combined times of downward and upward swing will be more than in the ideal frictionless bearing, and the total time will be lengthened if the friction be increased.

Some other explanation must be sought to account for the slower revolution of bells on ball bearings, if, in fact, there is any substance in the commonly held theory that the natural speed of bells on ball bearings tends to be slower than that of the same bells with plain bearings.

E. S. POWELL.

Staverton Vicarage, Daventry.

ENERGY AND FRICTION.

Dear Sir,—I am sure that many ringers besides myself would like Mr. R. O. Street to explain more fully why he thinks ball bearings cause slower ringing. He may be perfectly right, but it is rather difficult to agree with him.

He tells us that it requires a greater output of energy to cause a bell with the clapper tied to swing from the upright position round to the upright position when the bell is hung in plain bearings than when it is hung in ball bearings, because the friction on the gudgeons is greater. I agree with that fully and so will everybody else.

Then he tells us that the greater the amount of energy exerted by the ringer, the faster the bell will travel. With that, too, we shall agree, provided other things are equal.

But when he goes on to say that the extra amount of energy exerted to swing the bell in plain bearings will result in the bell travelling faster throughout its journey, I cannot quite follow him. I should have thought that that extra amount of energy was taken up in overcoming the extra friction and was not available for causing the bell to travel faster, except, perhaps, at the beginning of its journey.

My belief is that the rate of ringing does not depend either on the rate at which the bells travel, or on the amount of energy that is exerted by the ringers, but on the height at which the bells are rung. Two different men will ring the same tenor to a peal in the same method and at the same rate, and one will exert perhaps twice as much energy as the other. The quality of the striking may be equal.

There is usually a certain rate at which a peal of bells can best be rung, and there are definite limits to the rate of any peal. But a good band can, if they want to, vary the rate within very wide limits. An ordinarily hung ring of eight can as a rule be rung as quickly as 2 hours 45 minutes and as slow as 3 hours 30 minutes (e.g., for a muffled peal). The band must be a good one. Probably the tenor-man would exert just the same amount of energy in ringing at the two rates. With heavy bells, where what one may call the *vis inertiae* is so much greater, the tenor-man has not nearly so wide a margin of speed.

F. H. SMITH.

DO THEY ADD TO DIFFICULTY OF RINGING?

Dear Sir,—The subject of ball and plain bearings for bells interests me enormously and I consider it is one which requires immediate attention before, as Mr. J. Hunt says, ball bearings have come to stay.

It is over 20 years since I rang my first peal, and during that period my wanderings in the cause of our art have taken me into many towers, with bells of all numbers and weights, and with both types of bearings.

I am totally unbiased as regards any particular bell hanger, and I am only interested in the future of ringing, but I feel I shall not be so interested, say, 20 years hence if all rings are hung in ball bearings.

In the August 2nd issue Mr. Hunt says, 'Ball bearings are here for good, because they do not require a man of much experience to fix them.' His presumption may be nearer the truth than he imagines, which makes me wonder whether there is a lack of men experienced in hanging bells in plain bearings. The other reasons which Mr. Hunt gives are, I'm afraid, not very weighty in favour of the continuation of ball bearings.

In the issue of August 9th Mr. L. W. Bunce takes the domineering attitude, which rather spoils his letter, and although I have read his remarks several times, I cannot decide whether he is or is not in favour of plain bearings, especially when he concludes by saying, 'Bell hangers and architects have all the say in the matter. The

(Continued in next column.)

HANDY TOUCHES OF TRIPLES.

FOR THE SPUR OF THE MOMENT.

We give a few short touches of Grandsire and Stedman Triples in a form that an ordinary conductor can use at a moment's notice. The proper way for a conductor to learn his touches is, of course, to have the figures and study how the bells work, but very often he wants to call something at a minute's notice, and if he has something like the following in his pocket book he will not be at a loss.

GRANDSIRE TRIPLES.

168

Call a single at the second lead end and at every alternate lead end until the bells come round. Queens will come up at the second Single and Titiums at the fourth Single.

280

Call the 7th Before with a Single, the 6th in and out, and the 7th three times home the last time with a Single.

504

Call the 7th in and out twice; the 6th in and out twice; the 7th in and out twice; the 6th in and out; the 7th in and out; and the 6th in and out.

672

Call the 6th in and out; the 7th in and out twice; and the 6th in and out. Twice repeated.

STEDMAN TRIPLES.

72

Call one hob on 6-7; one on 7-4; and two on 4-6; or call the seventh —6-7 up; 6-7 down after quick; in and out quick.

216

Call treble—out quick; in slow; last half-turn; out slow; make bob; in quick; twice repeated.

252

Call treble—out quick; 6-7 up; 6-7 down; make bob after slow; twice repeated.

216

Call treble—out quick; in slow; last half-turn; out slow; make bob; in quick; twice repeated.

504

Call treble—out quick; last half-turn; in slow, twice repeated. The last four touches have Queens and Tittums as part ends.

1260

Call treble—out slow; out quick; first half-turn; out quick; in quick; four times repeated.

An inexperienced Grandsire conductor will find it a very easy and useful service touch to call himself in and out of the hunt. He will have to do it three times, and it does not matter which bell he is ringing except that, if he is ringing the second, he must call himself out at the first lead and in three leads later. If he is ringing the third, he must wait until the fourth lead before he calls his first bob, and if he is ringing the fifth until the fifth lead. It will mean that the touch is false, but that is no very great matter in short service touches. A variation is for the conductor to call himself Before with a double three times. The ringer of the second, who is in the hunt, of course, cannot do this.

In Stedman Triples for two courses, call yourself in and out quick twice, or in and out slow twice. And for three courses call yourself in and out quick, then in and out slow twice, and then in and out quick again.

BALL BEARINGS.

(Continued from previous column.)

ringers don't count. They have to take what is given them.' But why should they?

I have also noted Mr. Peter Laffin's remarks, which appear neither for nor against ball bearings, as he bases the 'go' of a ring entirely upon the rigidity on the tower and frame. Mr. R. Alsop appears interested only in the rate that changes can be rung, when hung in ball bearings.

Mr. Charles Borrett, a man of great experience, is apparently against ball bearings. My own experience, however, has shown me it takes longer to ring a peal on bells hung in ball bearings, due quite possibly to the care the ringers have to take in handling.

The greatest pleasure I derive from ringing is to hear my bell well struck, and I find I can only strike my bell accurately when I have it under control. When ringing a bell in plain bearings I am a little surprised if I cannot put it where I want it, but I have found over and over again that a bell hung in ball bearings wants to be the boss, and it is only with difficulty and great care that I can eventually get the better of it.

There must be, surely, thousands of ringers who are not in favour of ball bearings for precisely the same reason as myself, but who quietly submit and accept what is given them.

Quite naturally, we all have, and are all entitled to, our own opinions. But from my point of view I know of several towers which contained heavy rings on plain bearings and which gave me much pleasure in ringing on them. To-day they are hung on ball bearings and (as far as I am concerned) are as tricky as Old Nick. I never wish to ring on them again. So much for modern improvements. Arguments on compositions, rows and call changes concern a few of us. Bearings concern the whole of us and is a matter which can be settled by the ringers if they want to. But it must be done now.

'SILLY SUFFOLK.'

BILL AGAIN.

HANDBELLS AND A.R.P.

Perhaps some of your readers will remember that in the good old days, after the war had started but before the blight of compulsory silence descended upon church bells, I wrote of my efforts as a district secretary to arrange a meeting at a place I was not allowed to mention in case it got to the enemy's knowledge. It may also be remembered how difficult it was to induce my old friend Bill—whose other name, for the same reason, I was not allowed to reveal—to fall in with the suggestion that we should meet at his tower, and how, in the face of certain modest contributions to the national war effort by way of Excise duty, Bill eventually came to look with limited approval on my proposal.

That, of course, was some time ago, and all I need now add about it is that the meeting duly came off and was really a success. But this ban on church bells puts a different complexion on ringing meetings. Down our way we are not much of folks at handbell ringing, so that that offers little attraction. Give us a rope end and a sally to handle, and a bell up aloft that will turn with the pulling, and we can be happy and put up a show not to be despised. Without the church bells, however, a meeting in our district is a horse of another colour, if I may be allowed to mix the metaphor.

However, being district secretary, I thought it my duty to see how the land lay, if I may mix it a bit further, and so I paid another visit to Bill. By the way, as I have previously indicated, visits to Bill are not entirely profitable to me, with beer at its present price, and it is an expense that cannot conscientiously be charged to the district accounts. I think I mentioned before that Bill is an ardent A.R.P. fan, and now that the bells have got to be used as a warning in the event of air invasion, Bill is also earmarked to sound the tocsin.

Despite his multifarious responsibilities, Bill found time to come round to the Pig and Whistle (for obvious reason I cannot give you the real name of the establishment) while we discussed the pros and cons of a meeting. It was some while, however, before we came to the real point—'Shall we or shan't we hold a meeting?' Before we could get to that stage Bill had to unburden his soul on the subject of the ban on the bells. If Hitler could have heard how deeply Bill felt about it I believe he would call off the war at once. Bill's views were really blistering and it required more than a couple of tankards to extinguish the heat of his rhetoric. The sum of it all was that life without the bells is hardly worth living; that the cause of the trouble ought to be back in his ancestral home where eternal fires are raging—and in the basement at that—and that the gentleman who thought of silencing the bells had—well, made a mistake, anyhow.

When we could come to the point, however, Bill was all for holding the meeting, which, in a way, rather surprised me.

'Let's hold one,' he said. 'It'll be an experience if nothing else. A ringers' meeting without the bells 'll be like going to a funeral without a corpse, but,' he added, 'there'll be more time for a social at the—' well, as I told you, it is not really called the Pig and Whistle. 'Of course,' said Bill, 'we shan't make much of a fist of handbell ringing, but, perhaps, I can show 'em what I've learned since I've been on A.R.P.'

I pricked up my ears at this, for, although I have reported briefly what he said, Bill had been meandering on at no inconsiderable length. I thought Bill had been practising the 'all clear' after a gas attack, or whatever it is the wardens are going to tinkle a handbell to denote, and somewhat timorously I put the question.

'Lor' no,' he snapped.

'What have you been learning then?' I asked him.

'Why,' he said, 'there ain't much anyone can do when they're on duty and the raiders aren't about, so in my stokehole outside the tower where I keep watch—it's better than walking round the village in the dark and I can always pop out if I'm wanted—I keep a couple of handbells. I've taken out the clappers and I ring those bells up and down in Grandsire Triples like I've read about in "The Ringing World" and like I've seen the experts do it at our association annual meeting. I've only got as far as 1-2 in a plain course and sometimes I get mixed up a bit, but if we get a meeting here I'll show 'em what I can do and perhaps some of the others will try and learn the same as I have done.'

Well, the upshot of it all was that we fixed up the meeting and collected our forces. I dared not advertise it, for Bill wouldn't hear of that. There must be nothing said that would give away information to the enemy, either directly through 'The Ringing World,' which Bill thinks may be read by Hitler every week, or indirectly through Fifth Columnists. We held the meeting last Saturday and Bill came along in full A.R.P. war paint, complete with tin hat and anti-gas overalls. He said that was in case there was an air raid warning.

Bill brought out the handbells, and, talking to heart the recent advice in 'The Ringing World,' we spent our spare time in ringing them one apiece—except Bill, who would insist on ringing two. I said 'spare time' because most of the time while the handbells were out was spent in arguing as to who was wrong, Bill or the others. Incidentally I may mention we did not meet until six; the place I have called the Pig and Whistle opened at seven and our hour's exertions badly needed refreshment, so at that hour we lost no time in proceeding to the social side of the programme.

Bill was just beginning to get on the outside of his much needed drink when he stopped, put down his tankard (which is unusual for
(Continued in next column.)

TRADITIONAL USES OF BELLS.

CURFEW NOT DEAD.

To the Editor.

Dear Sir,—Your correspondent X.Y.Z. appears to labour under a misconception as to the purport of my letter. The object in view was not to attempt the revival of old traditional uses, where they have become obsolete, but to ensure the continuance of such uses in places where they prevailed up to the time of the present ban on ringing any bells at all.

The rest of his letter is remarkable for the number of incorrect statements comprised within so small a compass! Though it is true that the curfew was a dying custom 100 years ago, it is by no means dead even now: a larger number of parishes, all told, still maintain the custom during the whole or part of the year—quite a number in this county alone. The death bell is practically universal in this part of England, and is doubtless in common use in many parts. The Angelus, so far from being an innovation, was in regular use in England, as on the Continent, for centuries before the Reformation. The Statutes of Wells Cathedral gave directions for its use in 1337. In a few parishes it was never discontinued; in many it has been revived.

Let me conclude this letter with a reference to two other points.

(a) Mr. E. Coward called my attention to the inaccuracy of the statement in the Salisbury Guild report. The fact is as stated by Mr. Connolly. Mrs. Coward may claim to be the first *resident* lady member to ring a handbell peal.

(b) I recently grasped an opportunity of making a suggestion to one of His Majesty's Ministers with regard to the ban on bells, and was informed that he had 'carefully noted' the points raised. Whether anything will come of it remains to be seen!

F. LL. EDWARDS.

Kington Magna Rectory.

THE ANGELUS.

To the Editor.

Sir,—'X.Y.Z.' is not quite correct about the Angelus. It is true that it has become common of late, but it is a restoration, not an innovation, for up to the sixteenth century its use was universal. Although the object of it, to remind people to say certain texts and prayers in memory of the Incarnation, was forgotten, the ringing was kept up in a great many places. In my younger days, towards the end of the last century, the 2nd was rung at Wimborne Minster at 6 a.m. and noon, and the 5th at 8 p.m. as the curfew; and at Dorchester one of the smaller bells was rung at 6 or 7 a.m., 1 p.m. and 8 p.m., and I can remember the curfew at many other places.

The earlier bells were probably a survival of the Angelus, and Mr. North, in 'English Bells and Bell Lore,' is of opinion that the evening bell, its use as curfew being no longer needed, was kept up as the Angelus. The fine heavy bell in the Guild Chapel at Stratford-on-Avon was rung at 6 a.m. and 8 p.m. when I was at school there in the '70's,' and some years later, when there for the Old Boys' match, I passed by as the curfew was being rung, rung a few strokes and brought her down. There was not a proper rope, but a great thing over an inch thick, and no sally! The ringer gave the weight as 40 cwt., which was perhaps an exaggeration not uncommon; but it is a fine bell.

W. C. B.

NEW NAMES FOR OLD USES.

To the Editor.

Dear Sir,—With reference to the article in your issue of this week, perhaps the following by the Editor of 'Church Bells' in January, 1872, may interest you and your readers. I have always understood that the Bells and Bell Ringing Column in 'Church Bells' was edited by the late Rev. H. T. Ellacombe.

'Somebody asks about bells rung at strange hours of the day and called by strange names. They are all lingering relics of the Angelus or Ave bell, which prior to the Reformation was rung in every parish morning, noon and evening when practicable in memory of our Saviour becoming man for us and for our salvation, and of the "morrow" Mass bell. The people had been so long accustomed to their sound and they became so useful for social purposes that they were in many places continued after the Reformation, when they were silenced, and given new names, which would not savour of their ancient religious meaning. The early single bells on Sunday mornings are to be accounted for in the same way.'

'X.'

BILL AGAIN.

(Continued from previous column.)

him), held up his finger and almost shouted, 'Hark, what's that? It's the siren.' In the distance was the warble of the warning. Bill slid into his tin hat, which he had placed on the seat beside him, and without a word, stout soldier that he is, nearly ran from the room to take up his post in the church stokehole. But he didn't lose his presence of mind—he took his tankard with him and later sent a messenger for a refill.

I looked in at the stokehole as I left for home, and there was Bill busy with his tankard and his handbells, still waiting for the raiders.
O.P.Q.

FALSE COURSE ENDS.**AN EXPLANATION BY EXAMPLE.**

We have pointed out that the false course ends found in the great majority of Surprise Major methods suitable for ringing are confined to the seven included in the two groups A B C D E and B F G. The presence of any other false course ends as a rule makes it impossible to obtain true peals. There are, however, a few methods, such as Lincolnshire, Watford and Guildford, which are exceptions to this, and, as the student who is searching for new methods will probably come across some of these rarer examples, it will be well to give some description and explanation of them.

To do so we will take a method as a sample, work out the false course ends, and see what we find.

Here is a method of the sort that a student would be very likely to work out, and probably it has already been worked out more than once by different people. It has no name, because, although at first sight it seems to be quite a good method with an interesting diagram and capable of producing reasonably good music, when we examine it we shall find that it fails us because no true peal of it can be composed with the tenors together.

Let us work out its false course ends, using the rules given in 'The Ringing World' of February 22nd. Take the first section and compare the first row 12345678 with the third 12537486. As they are of opposite nature we transpose the lead heads of the method by the first and the lead ends by the other. When we compare the results we find among the rows these two: 8674523 from the fourth lead head, and 8573624 from the third lead end. In these two rows 2 7 8 occupy the same relative positions, but 3 and 4 and 5 and 6 are transposed. That gives us 24365 as a false course end of the method, and we know that the second half of the third lead of the course 24365 contains a row which is also included in the first half of the fourth lead of the plain course.

But 23456 and 24365 are in reciprocal relationship, and as the course 24365 is false against the plain course, so also is the plain course false against 24365. Therefore the second half of the third lead of the plain course will contain a row which is also included in the first half of the fourth lead of the course 24365.

Next, transpose the table of lead ends by the first row of the first section and the table of lead heads by the third row. This will give us the false course end complementary to the one we have already got, and as 24365 is complementary to itself we know we shall get it again.

The actual rows we produce are:—

7583624 from the fourth lead end, and 7684523 from the fifth lead head, and again 2 7 8 are in the same relative positions but 3 and 4, and 5 and 6 are transposed.

The first half of the fifth lead of the course 24365 contains a row which is also included in the second half of the fourth lead of the plain course; and the first half of the fifth lead of the plain course contains a row which

is also included in the second half of the fourth lead of the course 24365. Here are the actual sections:—

From the course	From the course
23456.	24365.
4th *18674523	3rd 81647532
81647253	*18674523
18462735	81765432
81426753	18756342
3rd 81537642	4th *18573624
*18573624	81537264
81756342	18352746
18765432	81325764
4th 71325864	5th 17865432
17352846	71856342
71538264	*17583624
*17583624	71538642
5th 17856342	4th 71426853
71865432	17462835
*17684523	71648253
71648532	*17684523

Thus the relationship of the first and third rows of the first section of our method involves the repetition of four separate rows in the plain course and the course 24365. These four are definitely related to each other, and one of them inevitably involves the other three.

This is due to two factors present in all Surprise methods which are considered to be regular. One is the symmetry of the method, the other is the Bob Major lead ends.

This brings us to a general rule which applies to every regular Treble Bob or Surprise Major method. Whenever any one row in a full natural course (or P block) is repeated in another full natural course, there will also be the repetition of three other rows. When, as in the example we have just examined, the false course end is 24365, or when it is either 26543, 25634 or 23456, all the repetitions will be in one natural course. With some other false course ends two of the repetitions will occur in one natural course, and the other two in another natural course. With yet other false course ends the four repetitions occur in four separate natural courses. Why that should be so we shall see as we further examine our specimen method.

But, before going further, we may point out that though each of these repetitions is the result of separate causes yet, since they are all definitely related to each other, we can (given the presence of one of them) deduce the other three.

We first of all ascertained by transposition that our method had the false course end 24365, and that the incidence of the falseness was between the third lead of the course 24365 and the fourth row of the plain course. From that, since 23456 and 24365 are in reciprocal relationship, we can deduce a second occurrence of the false course end 24365, the incidence of the falseness falling between the third lead of the plain course and the fourth lead of the course 24365.

But, as we saw in our article of June 7th, every false course end has its complementary false course end. 24365 is complementary to itself, therefore it will occur on two more occasions, in which the incidence of the falseness will be the same as the two already mentioned, but counted from the course end instead of from the be-

(Continued on next page.)

NOTICES.

WINCHESTER AND PORTSMOUTH DIOCESAN GUILD.—Winchester District.—The quarterly meeting proposed to be held at Wonston on September 7th, is reluctantly cancelled.—W. G. Goodchild, Hon. Dis. Sec., 139, Stanmore Lane, Winchester.

ANCIENT SOCIETY OF COLLEGE YOUTHS (Est. 1637).—The next meeting will be held at the Coffee Pot, E.C., on Tuesday, September 10th, at 7 p.m. Handbells after the business.—A. B. Peck, Hon. Sec.

WORCESTERSHIRE AND DISTRICTS ASSOCIATION.—Western Branch.—A meeting will be held at Claines on Saturday, September 14th. Service in church 4.15 p.m., followed by business meeting. Tea will be provided if possible. Send numbers by Tuesday, September 10th at latest.—E. F. Cubberley, Branch Hon. Sec., Park Cottages, Kempsey, near Worcester.

YORKSHIRE ASSOCIATION.—Southern District.—The next quarterly meeting will be held in the Church Room, Ranmoor, Sheffield, on Saturday, Sept. 14th. Business meeting at 6 p.m., to be followed by handbells and discourses, etc. All ringers, especially beginners, warmly welcomed.—Sidney F. Palmer, Acting Hon. Dis. Sec., 4, Quarry Road, Totley, near Sheffield.

YORKSHIRE ASSOCIATION.—Western Division.—Quarterly meeting arranged at All Saints', Bingley, on Saturday, Sept. 14th. Church House available during afternoon and evening for handbells, billiards, etc. Conducted ramble through St. Ives Estate, starting from Church House at 3 o'clock. Tea (approx.) 5 p.m. Names may be sent to Mr. A. Hopewell, 15, Westleigh, Bingley, not later than Thursday, Sept. 12th. Business meeting at 6 o'clock. All welcome and a good attendance specially requested.—F. Rayment, Dis. Sec., Bramley.

BARNSELY AND DISTRICT SOCIETY.—The next meeting will be held at Felkirk on Saturday, Sept. 14th. Handbells available in Schoolroom 2.30 p.m. Short service in church 4.15 p.m., followed by tea and further handbell practice. Those requiring tea must notify me not later than Sept. 12th. A hearty welcome to all.—D. Smith, 28, Chapel Street, Shafton, near Barnsley.

FALSE COURSE ENDS.

(Continued from previous page.)

ginning of the course. There are seven leads, and so the equivalents of the third and fourth leads counting forwards, are counting backwards, the fifth and fourth.

In the new Surprise book the formula used to express this false course end and the incidence of falseness is FS-B, 4-3, 5-4. The letter F denotes the lead end 4263857.

The first section of our method is not a symmetrical one, and therefore it will be necessary to compare the second and fourth rows. But before we do that we will examine the second section which will enable us to develop our explanation in an orderly manner.

CHESTER DIOCESAN GUILD.—The annual festival will be held at Chester Cathedral on Saturday, Sept. 14th. Evensong at 4.15. Tea and business meeting directly afterwards.—H. Parker 64, Church Rd., Northwich.

GLOUCESTER AND BRISTOL DIOCESAN ASSOCIATION.—Swindon Branch.—Quarterly meeting at St. Mark's, Swindon, on Saturday, Sept. 14th, at 6 p.m. Discussion as to future and handbells.—W. B. Kynaston, 37, Vicarage Road, Swindon, Wilts.

OXFORD DIOCESAN GUILD.—Central Bucks Branch.—A quarterly meeting will be held at Stone on Saturday, September 14th. Tower bells (silent) and handbells from 3 p.m. Service at 4 p.m. Will ringers please bring own tea? Business meeting and social evening.—S. Gibbard, Hon. Sec., 30, Horn Street, Winslow, Bletchley.

PETERBOROUGH DIOCESAN GUILD.—Guilborough Branch.—A special meeting will be held at Ravensthorpe on Saturday, September 14th. Service at 4.15 p.m. Tea will be provided, but please bring sugar. Will all members make a special effort to attend.—H. H. Shrivess, Hon. Sec., The Mill, Long Buckby, Rugby.

YORKSHIRE ASSOCIATION.—Eastern District.—The next quarterly meeting will be held at Selby on Saturday, Sept. 21st. Handbells will be available. Service in the Abbey at 4 o'clock. Tea at 5 p.m. Names, please, by Sept. 18th. The Vicar, Canon Solloway, D.D., will conduct those present round the Abbey. Outstanding subscriptions should be paid at this meeting.—H. S. Morley, Hon. Dis. Sec., 5, Ebor Street, Selby.

NORWICH DIOCESAN ASSOCIATION.—Departure from the Diocese of the Rev. Hugh McMullan, President of the Association. A farewell meeting will take place at Norwich on Saturday, Sept. 28th. Handbells in St. Giles' Hall, Cow Hill, 3—7.30 p.m.; six of St. Giles' bells (minus clappers!) also available during that period. Tea (bring sugar!) 4 p.m., followed by business meeting, including presentation to president. Kindly broadcast this notice and send all donations to the Testimonial Fund to F. Nolan Golden, General Secretary and Treasurer, 26, Brabazon Road, Norwich.

HERTS ASSOCIATION.—Meeting on Saturday, September 28th, at Girl Guides' Studio, Falconer Road, Bushey, from 4 till 8 p.m., for social talk and handbell practice. All interested in ringing are welcome. Tea can be arranged if required.—C. H. Horton, 53, Aldenham Road, Bushey. City 4270.

DEATH.

HAWKINS.—On August 14th, at the Harley Nursing Home, Southall (on his 88th birthday) Henry Stephen Hawkins, of 32, West Street, Marlow. Interred at Holy Trinity Church, Marlow.

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.

TOWER CLOCKS

Weight Driven or Electric, by the
WORLD'S OLDEST MAKERS
ESTABLISHED OVER 300 YEARS
Illustrated ART CATALOGUE on request

J. B. JOYCE & CO. LTD.
WHITCHURCH, SALOP.

We have experts visiting all parts of the British Isles, and shall be pleased to carry out restorations or give reports regarding any make of Tower Clock

The Central Council Publications

TO BE OBTAINED POST FREE
from the

Rev. E. S. POWELL, Staverton Vicarage, Daventry

COLLECTION OF PEALS—Section I. (Odd-Bell Treble Dominated Methods)	9
COLLECTION OF PEALS—Section II. (Plain Bob and Double Oxford Bob)	9
COLLECTION OF PEALS—Section III. (Double Norwich) ...	9
CORRIGENDA LEAFLET issued free with the above collections	
COLLECTION OF TRIPLES METHODS	1 0
REPORT OF CONFERENCE WITH S.P.A.B.	6
CARD OF INSTRUCTIONS IN THE CARE AND USE OF BELLS	1 1
METHOD SHEETS.—Stedman and Grandsire Triples	3
Cambridge Surprise Major	2
Double Norwich and Cambridge Court	3
Bristol Surprise Major	2
HINTS TO INSTRUCTORS AND BEGINNERS	2
VARIATION AND TRANSPOSITION	1 0
COLLECTION OF DOUBLES AND MINOR METHODS (New Edition)	2 0

The Jasper Snowdon Series

REVISED PRICES.

- 'ROPE-SIGHT,' 1s. 10d.; ninth edition; 150 pages; treats Plain Bob commencing on three bells.
- 'GRANDSIRE,' 2s. 10d.; second edition; 204 pages, commencing on five bells, complete with the Thompson Charts, etc.
- 'STANDARD METHODS,' ninth edition, 2s. 10d.
- 'STEDMAN,' 2s. 10d. An entirely new book by J. Armiger Trollope. Contains full instructions for ringing and conducting the method on 5 to 11 bells, with touches and peals, and proof and composition.
- 'TREBLE BOB,' 1s. 10d.; second edition; with appendix; 100 pages.
- 'SURPRISE METHODS,' 2s. 10d. A book by the late Rev. C. D. P. Davies, M.A., F.R.A.S. Contains a tabulated list of peals, 10 diagrams, 126 pages.

All post free, on receipt of postal order, from

Miss MARGARET E. SNOWDON
Woodlands, Newby Bridge, Ulverston, Lancs

PUBLICATIONS.

- 'GRANDSIRE DOUBLES AND TRIPLES, Simply Explained,' 9th thousand, 6½d. each, or 5s. 9d. dozen, post free. By I. Roe and M. Broome, Orchards, Wonersh, Surrey.
- 'BOB MINOR AND MAJOR, Simply Explained,' 2nd thousand. For Beginners on 6 bells. Same price and address as above.
- 'CAMBRIDGE MINOR AND MAJOR,' for those about to begin more advanced methods. 7½d. each, 6s. 9d. dozen, post free. From M. Broome, Orchards, Wonersh, Surrey.

ALFRED BOWELL,

Church Bell
Founder

IPSWICH

BELL ROPES

MADE FROM ITALIAN HEMP, OR ITALIAN FLAX.
SOFT AND PLIABLE IN HAND. ALL ROPES SENT
CARRIAGE PAID AND ON APPROVAL.

Cheap Quotations. Established 150 years. 'Phone 203.

DAVID MAXON, ROPE WORKS, GRANTHAM

'THE WORLD'S BEST BELLROPES'

NOTED FOR EASY HANDLING AND NON STRETCHING

Est. 1820

Tel. 2400

JOHN PRITCHARD (ROPES) LTD. LOUGHBOROUGH

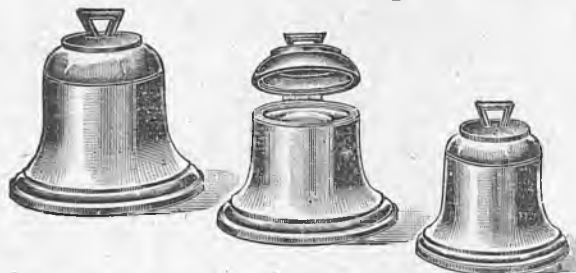
Order your Bell Ropes now, before prices increase, pre-war quality, and send us your old Bell Ropes for repairs whilst not in use.

Clock and Chiming Ropes
Flexible Ends, Splicing and Repairs

RINGING MATS AND BELL MUFFLERS

Suitable for Presentation or Wedding Gift

Correctly Modelled BELL INKSTAND (Regd. Design) in Solid Silver



Diameter	2½in.	2¾in.	3¼in.	3½in.	4in.	4½in.	5in.	5½in.
Price	18/6	22/6	28/6	33/6	42/-	52/6	67/6	78/6

The 5in. size is also made to hold 50 cigarettes.

Initials and Inscriptions Engraved at Moderate Charges

T.E. RUSSELL

Jeweller
and Optician

Telephone 276

WOKING

SMITH of DERBY

for Church and Turret Clocks
Electric or Weight Driven

Makers of many famous clocks, including St. Paul's Cathedral, London, and throughout the world.

John Smith & Sons, Midland Clock Works, Derby, Ltd.

Head Office and Works, Queen St., Derby
Tel. No. DERBY 45569 Grams. CLOCKS, DERBY

Send for Booklet.

Estimates and Advice Free

Printed for the Proprietor by the Woodbridge Press, Ltd., Guildford, and Published by the Rolls House Publishing Co., Ltd., Breams Buildings, London, E.C.4.