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WHAT IS A GOOD METHOD?

When war broke out, steps had been taken to print the book on Surprise methods, which had been prepared for the Central Council's publications. It promised to be the most complete of the Council's series, and was ready to be put into type, after years of assiduous labour by members of the Methods Committee. The Council has approved of the printing, and many associations had intimated their willingness to assist in financing the book. But the war has postponed publication, and the book must wait for more propitious times. It has, of course, been disappointing not only to the ringers who were looking forward to its appearance, but particularly to the authors, that there should be this compulsory delay. It is, however, just one of those minor matters that are of no real moment in times like the present. The most important thing is that the work of investigation, selection and explanation has been done, and well done. It will not lose in value from having to wait, but we ought not to lose sight of the fact that the thanks of the Exercise are due to those whose painstaking and ungrudging labours have made this collection of methods, and all the rest that will go with it, available for the ringers of the present and future generations.

Very few people probably realise what work the preparation of this book has involved. It comprises the final selection from a very much larger collection. There is, of course, a vast and incredible number of Surprise Major methods, some of them excellent, many more of them good, but the majority useless from the ringer's point of view. But the Methods Committee had to investigate all the possibilities, and they eventually worked out in complete detail over eight hundred of the best. From this number some two hundred and fifty have been finally chosen, of which a hundred and fifty appear in detail. Much other material is included in the book relating to the scientific and historical side of the subject, but the provision of such a large number of methods in itself makes the work of unusual value. There has been for the last half-century since Surprise ringing first began to be popular among ringers a growing desire to ring new methods, and many scores have been added to the records. This book which the Methods Committee has prepared does not pretend to print all the methods that have been rung; if those that have been selected happen to have been already rung, they are acknowledged, but the aim all along has been to provide the best from all the available material.

This leads to another point which is well worth remembering. Out of the many Surprise methods that have

(Continued on page 578.)

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already been rung very few have come into the 'repertoire' of the ordinary Surprise ringer. Most of the methods of which there have been peals recorded have been rung once and then neglected. Many have never been practised after the first peal has been scored, and the ringers themselves, going on to pastures new, have forgotten them. In the old days there was very little choice. London, Cambridge and Superlative were all that this class of method offered, and as the number of Surprise ringers increased, so these methods became the common practice until, wherever ringers met and a man had reached the Surprise stage, he could, if there were sufficient men of like capacity present, be sure of being able to put in some Surprise practice. To-day, with all our advance, it is seldom that Surprise ringing will go beyond this group at a meeting, except, perhaps, that more ringers have added Bristol and Yorkshire to their list. Will the new Surprise book help us in getting away from this limited circle of methods in general practice? On this question a very pertinent letter appeared in our last issue. Can some guide be given as to which of the methods in this Collection can best be brought into common use?

Here is a matter which the Methods Committee will doubtless now consider, and if anything can be done as a result to popularise the best of the methods, not all will have been lost by the delay. Half a dozen new methods which could come into general practice, and which would become as widely known as the old triumvirate, would be a most useful contribution to the ringing science. This small selection would have to be the best of the methods available, methods not only best in their construction, but of the kind which in practical application would appeal to ringers. The choice will not be an easy one, for what one ringer considers a good method might seem inferior to another person. Movement, simplicity and music are, we think, broadly the characteristics which make a method desirable, but there are other things besides these to be considered. The subject is one of some interest and importance, and we invite our readers to send us their opinions upon what they consider are the qualities required in a good method which would make a popular appeal.

HANDBELL PEAL.

LINCOLN.

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THE USE OF CHURCH BELLS IN CONNECTION WITH DEATHS & BURIALS

(Continued from page 569.)

At the time of the Reformation there was considerable difference of opinion as to the meaning and usefulness of bellringing at deaths and funerals, and generally in the services of the Church, but all were agreed that the passing bell should be rung before the death as a call to people to pray for the departing soul.

That was the limit to which the more advanced reformers would go. 'Martin Bucer,' says Bishop Cosin, 'will allow no ringing at all, but to call the people to church, or to pray for the sick, or to come to public meeting for the affairs of the commonwealth.' Bucer (1491-1551) was a learned theologian, who advised Archbishop Cranmer, when he was drawing up the Book of Common Prayer.

Bishop John Hooper, of Gloucester, in his Injunctions issued in 1551, ordered 'that from henceforth there be no knells or forthfares rung at the death of any man,' and in one of his sermons he alludes to the superstitious beliefs of the common people at the time. 'Their remedies be folyse and to be mocked at, as the ryngynge of belles to ease the payne of the dead.'

In the year 1561, the Vicar of St. Sepulchre's, Snow Hill, London, a Frenchman, named Jean Véron, published a book called 'The Huntinge of Purgatorye to Death,' and in it he makes four men argue about the use of bells in the service of religion.

The first took the Puritan view, 'We have no nede of belles for too represent unto us Goddes worde.'

The second man stood for the moderate Anglicans, 'If they should cause their belles to be runge for to make the people to come for to heare the worde of God, or when anye bodie is deade for to warn all men of the infirmite and weaknesse of this mortall life, and so to preach unto them the judgements of God, and how every man ought to prepare him self unto death; if they should tolle their belles (as they did in good kynge Edwardes dayes) when any bodie is drawinge to his end and departinge out of this worlde for to cause all menne to praye unto God for him, that of his accustomed goodnesse and mercye he should vouchsafe to receave him unto his mercye, forgevinge him al his sinnes; both their ringinge and singeing should have better appearance and should be more conformable to the anciente catholicke churche.'

The third man spoke up for the mediæval ways and beliefs: 'If ye had redde diligently the olde and auncient writers ye should have learned that the belles are runge in processions and funerals and in other doings of the church for to fraye the Devyls away. For as they witness and testefye in their writinges, they be the trumpets of the militaunte churche. Therefore we ought not to doubt but they have as much power to drive away devylls from about the deade corpses and bodies as ye holly water hath, especially syth they be baptised, halowed

and Christened. But these things ye will not marke nor understand.'

The fourth man, who voiced Véron's own opinions, retorted that if a child or an old woman said such things every man would laugh at them.

In the settlement of religion at the beginning of Elizabeth's reign the Church of England formally repudiated the mediæval doctrine of purgatory and the beliefs which had grown up in connection with it. The idea that a dead man could be benefited by the saying of a number of Masses by a hired priest was condemned as a blasphemous fable and dangerous deceit. The Protestants went much further and held that once a man was dead his final destiny was fixed, and that, therefore, prayers for the dead were not only useless but positively wrong. One minute before death the intercession of a good man might still avail to save a soul; one minute after death nothing availed.

These beliefs fixed the use of the death bell during the following century and a half. In the advertisements for due order issued in the seventh year of Queen Elizabeth was the following: 'Item. that when anye Christian bodie is in passing that the bell be tolled and that the curate be speciallie called for to comferte the sicke person; and after the time of his passing to ringe no more but one shorte peal and one before buriall, and another shorte peal after the buriall.'

The canons (that is the Church laws) issued in 1604, which are still in force, repeat this injunction: 'And when any is passing out of this life a bell shall be tolled, and the minister shall not be slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before and one other after the buriall.'

Frederick Gerchon, a German, who accompanied the Duke of Stettin Pomerania in a tour through England in the year 1602, and kept a diary of the itinerary, wrote, 'They (that is, the people of England) do not ring bells for the dead. When a person lies in agony the bells of the parish he belongs to are touched with the clappers until he either dies or recovers again. As soon as this sign is given, everyone in the street, as well as in the houses, falls on his knees offering prayers for the sick person.'

There are many references to the passing bell by poets and writers, the most striking being the lovely lines from Shakespeare's 'Henry IV.'

'The first bringer of unwelcome news
Hath but a losing office; and his tongue
Sounds ever after as a sullen bell,
Remember'd knolling a departing friend.'

Many stories are told of the ringing of the bell, and the point of most of them lies in the fact that the dying person could himself hear it. When in the year 1568 Lady Catherine Grey lay dying, a prisoner in the Tower, the Governor said to one of the attendants, 'Were it not best to send to the church that the bell may be rung?'

(Continued on next page.)

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SEVENTEENTH CENTURY PRACTICES TENACITY OF OLD CUSTOMS

(Continued from previous page.)

and she, catching the words, herself answered, 'Good Sir Owen, let it be so.'

Philip Stubbs in a book called 'The Anatomie of Abuses' (1583) describes the death of a hard swearing reprobate. 'At last the people perceiving his ende to approach caused the bell to tolle. Who hearing the bell toll for him rushed up in his bed very vehemently, saying, 'God's bloud, he shall not have me yet!'

Among the macabre incidents in the Plague of London related and perhaps partly invented by Defoe, is the following:—

'A youth was sent with a message to a shopkeeper in Whitecross Street, and coming to the door and finding it shut, knocked pretty hard. At length the man of the house came to the door. Says he, "What do you disturb me for?" The boy, though a little surprised, replied, "I come from such a one, and my master sent me for the money which, he says, you know of." Very well, child, returns the living ghost, call as you go by at Cripplegate Church and bid them ring the bell; and with these words shut the door again, and went up again and died the same day.'

The leaders of the Church, while insisting on the importance of ringing the bell before death, were anxious to limit the ringing after death and to defend the Church against the charge that she was continuing the superstitious ringing of pre-Reformation times. Among the Articles to be inquired of throughout the Diocese of Chichester in the year 1638 was 'whether there is a passing bell tolled that they who are within hearing of it may be moved in their private devotions to recommend the state of the departing soul into the hands of their Redeemer, a duty which all Christians are bound to out of a fellow feeling of their common mortality.' The question was put to the Church Wardens and Sworn Men of the Archdeaconry of York, 'Whether doth your cleark or sexton when any one is passing out of this life neglect to toll a bell having notice thereof, or the party being dead, doth he suffer any more ringing than one shorte pele, and before his burial one, and after the same another?' They were also asked, 'whether there be any superstitious ringing?'

The relatives of the sick man would naturally delay giving notice until the last moment, and when it was sent it not infrequently happened that the sexton was busy about other matters or was away from home, and so, very often the bell was rung after the man was actually dead. 'Hearing a Passing Bell,' wrote Thomas Fuller in 1645, 'I prayed that the sick Man might have, through Christ, a safe Voyage to his long Home. Afterwards I understood that the Party was dead some hours before, and it seems that in some places of London the Tolling of the Bell is but a preface of Course to ringing it out. Bells better silent than thus telling Lyes. What is this but giving a false Alarme to Men's Devotions, to make them ready armed with their Prayers for the assistance of such who have already fought the good fight yea, and gotten the Conquest. Not to say that Men's Charity herein may be suspected of Superstition in praying for the Dead.'

Men's charity herein was suspected. One of the charges brought against the Church by puritans and sectaries was that by bellringing she encouraged prayers for the dead, but Bishop Hall of Norwich (1574-1656), replying to the Brownists said, 'We call them soul bells for that they signify the departure of the soul, not for that they help the departure of the soul.'

When the Puritans were in power during the Commonwealth (1648-1660) it is probable that the ringing of the bell was stopped in many places, but owing to the tenacity of old customs, not in so many as might have been expected. At All Saints', Newcastle-on-Tyne, it ceased for a while and then the churchwardens, faced with a serious deficit in revenue through the loss of the fees charged, brought the matter before the vestry. The question was referred to the ministers, and they satisfied their consciences that there was no superstition about it, and the bell was ordered to be rung again.

The use of the passing bell continued throughout the seventeenth century, and is mentioned in episcopal visitations and by writers, but as the years went on it gradually died out, at first in the towns, and then in the villages. It was replaced by the death bell (perhaps it would be more correct to say that it gradually changed into the death bell), rung to announce that the person was dead and without any doctrinal or religious significance. We can see the beginnings of this alteration in Thomas Fuller's complaint quoted above, and no doubt it was hastened by the reaction against the Puritans' habit of ostentatious prayer. Long before 1700 the death bell was rung in Oxford and probably in London, though it was still called by the old name. Men listened for the bell as they walked in the streets to learn who had died, in much the same way that men nowadays turn to the obituary columns of 'The Times' or 'The Daily Telegraph.' Anthony Wood has some scores of references to the bell in his diary, and he says that he 'set down the obiits of the persons by the tolling of the passing bell.'

In country villages and the smaller towns the older use survived into the eighteenth century. It is said to have ceased at Melton Mowbray about 1738, and there are instances of later survivals; but the death bell was the common use during the eighteenth and nineteenth centuries. The usual custom was to toll or ring a bell at slow intervals for an hour and, at the conclusion, to toll the age and sex of the deceased person, but in different parishes slight variations of the use appeared.

Durand tells us that as early as the thirteenth century it was the general custom of the Catholic Church to mark the sex of the dead person by three strokes for a man and two for a woman, and the custom held in England throughout the ages, the usual form being three times for a man, and three times two for a woman.

Durand gives the meaning of these tellers. 'For a woman they ought to be rung twice because she first caused the bitterness of death, for she first alienated mankind from God. But for a man they rung three times because the Trinity was first shown in man. For Adam was first formed out of the earth; then the woman from Adam; afterwards was man created from both, and so they be therein a Trinity.'

That this explanation was generally accepted is shown by a reference in the Homily for Trinity Sunday, an official pronouncement of the Church of England in the sixteenth century. 'The fourme of the Trinity was founden in manne that was Adam our forefadir, of earth oon persone, and Eve, of Adam the secunde persone, and of them both was the third persone. At the death of a manne three belles should be ronge as his knyll in worshippe of the Trinitie, and for a womanne who is the secunde of the Trinitie two belles should be rongen.'

(To be continued.)

FROM THE WEST COUNTRY.**'YOKEL' WRITES AGAIN.***To the Editor.*

Dear Zur,—That were a shock to I when I sees in your paper t'other day as 'West Countryman' reckoned folks could do with a few more letters what be all spelled wrong, from me and another bloke. Leastways, I hopes he means I; anyway, here I be.

Now this ain't meant to be funny, but I'll tell 'ee what I see once in our tower. The sexton come up when us were a-ringing for midnight one Christmas. He used to like his beer—little short chap, he were, used to ride horses—anyway, he comes up and didn't seem more nor a bit tiddly, so us asks him if he'd like to ring behind for us. Right, he catches holt and off us goes, leastways, the front five went, but Freddie couldn't get his'n off. He pulls a bit and off she comes right in the middle on us. Then he reckons as he'll ring her one-handed, and don't catch the sally, and the old rope were a-dancing about like they old bell ropes can. Then he starts a-larfing, but us were sceered as he'd let go o' the tag end. I shouts to a spare chap to take it, but damme I expected old Fred to let go the rope and fight him for it. All the time us were a-clanging about tidy, but t'other chap he takes over and Freddie larfs at us and goes down.

When us finished, us found Freddie had left his coat up wi' us, and it were a dirty night, so us takes it down reckoning to see him asleep in the church. When us got down (this were half-hour after midnight, mind), what do us see but Freddie's boots. This were a rum do. Us searched high and low in all the pews, but there weren't narn a sight on 'im, so us goes home. Next day, us found as he'd spent the night in the church coal 'ole, but he must a got wet fit getting there. Ah, that's a fact, and it didn't happen more nor three years ago.

I dunno what's up wi' blokes at Christmas, but the year arter that another chap what I ain't never seen in the tower afore nor since comes crawling up the belfry steps on all fours about half-hour afore our midnight touch. He says, 'My guy, mister, that's a funny staircase, it kept going round and round.' Then he shakes hands all round, solemn like, and says what good chaps ringers be, then he sits down for a bit, shakes hands again, and goes down. Last us heard on 'im were thumps half-way down, so I reckons he finished the last couple o' dozen on summat different from hands and knees. That's all about they two chaps.

Us a felt this 'ere stopping o' the bells summat dreadful down here; it don't seem like Sunday, somehow. Dang me if they War Office blokes didn't stop 'em the day afore I got married, else I had it in mind as I'd leave my old woman as us come out of church, and go up and help ring for me own wedding. That 'ould larn 'er that
(Continued in next column.)

HAPPY LANCASHIRE MEETING.

A most encouraging and successful meeting and social evening was enjoyed by eighteen ringers and friends who assembled at 8, Travis Street, Newhey, Lancs, on Saturday, November 16th.

Under the chairmanship of Mr. W. Crabtree, the members decided to hold the next meeting at Todmorden in February, the exact date being left to the secretary.

Immediately business was over, the handbells were set going to Grandsire Triples, followed by a touch of Stedman Triples and Kent Major rung single handed in an effort to spread enthusiasm.

During 'breathers,' Mr. John Ogden rendered songs and also Soh-Fah'd the plain course of Grandsire Triples as a request item. Mr. H. Barlow produced and read some very interesting items of history of the bells and ringers of St. Mary's Church, Oldham. Finally some tune ringing was indulged in and all too soon it was time to disperse.

Thanks are due to the hosts, Mr. and Mrs. J. Meadowcroft, for making such an event possible under present conditions.

BIRTHDAY COMPLIMENT.

A quarter-peal of Stedman Caters (1,281 changes) was rung on November 24th on handbells in the tower of St. Nicholas' Church, Pierhead, Liverpool. The ringers were: Frank Varty 1-2, Arnold Brunton 3-4, Thomas R. Butler 5-6, Percival W. Cave (conductor) 7-8, Thomas Hammond 9-10.

It was rung as a birthday compliment to Mr. T. Hammond, to whom the other members of the band extended their heartiest congratulations and best wishes. It was due to Mr. Hammond's inspiration in the first place that the handbell practices commenced, and his enthusiasm can be gauged from the fact that he is an 'ever-present' at the weekly practices.

(Continued from previous column.)

when a man's a ringer there ain't no telling when he'll be going off or coming back. Er'll have to larn that later on now.

'Ere, you knows I tells 'ee about my boys what I larnt, when I writes to 'ee. One on 'em be a prisoner o' war in Germany. Do 'ee reckon if I sent him a rope as he'd know what to do with that there Hitler if he came across 'im?

Well, I can't stop now—I be in the Home Guard and got to go out; if my old mate what's in the Air Forcé sees this, here's good luck to 'ee, my boy, and to all t'others what be a-serving.

'YOKEL.'

John Taylor & Co.

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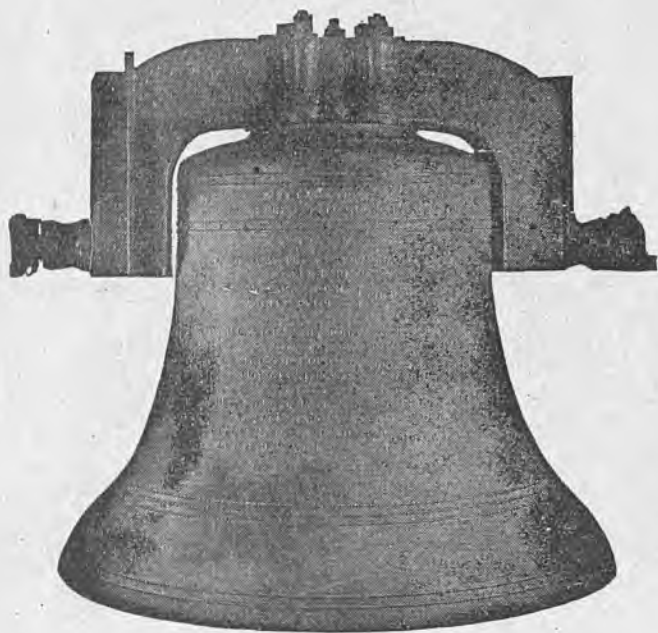
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BELFRY GOSSIP.

Congratulations to Mr. John W. Jones, of Newport, who reached his seventy-fifth birthday yesterday.

Michael Freeman, of Lincoln, is following in the footsteps of his father and brother and bids fair to shine as a conductor. He has called his first peal at the age of 15, ringing 1-2 to Bob Major, and thus has beaten his brother John, who rang his first peal as conductor when he was 16.

Heywood's Transposition of Thurstans' peal of Stedman Triples was rung for the first time at Duffield 50 years ago yesterday. The conductor was Benjamin Tugden. Heywood rang the treble, and rather unusually for him did not call. The transposition is probably the best peal for practical purposes in the method.

Fifty years ago to-day 14 peals were rung. Five of them were Minor, 1 Grandsire Doubles, 3 Grandsire Triples, 1 Stedman Triples, 1 Canterbury Pleasure Major, 1 Kent Treble Bob Major, 1 Kent Treble Bob Royal, and 1 Double Norwich Court Bob Major. The Kent Royal, rung at Fulham, was the late W. T. Cockerill's first ten-bell peal, and one of the Grandsire Triples rung at St. Saviour's, Leicester, was Mr. John O. Lancaster's first peal. Later on he was to distinguish himself as a composer of Stedman Triples.

Another of the Grandsire Triples, which was rung at Gillingham in Kent, was without a covering tenor. Ringers were beginning to do that sort of thing and it led to one of the earliest debates and divisions in the Central Council, which did not hold its first meeting until the following Easter.

One of the earliest known peals of Grandsire Triples was rung on December 4th, 1722, at Stroud in Gloucestershire, and another on December 1st, 1732, by the Kentish Youths at St. Alphage, Greenwich. The original tablet which recorded the latter was long hidden by woodwork, but has been restored and placed in the belfry.

The Sheffield men rang the first peal of Treble Bob Royal on handbells on December 3rd, 1811.

The anniversaries of two famous peals of Stedman Triples fall in this week. On December 6th, 1731, Edward Crane and a party of the Norwich Scholars rang their peal at St. Michael's, Coslany, and on December 4th the Kensington men, who belonged to the College Youths, rang, at St. Mary Abbot's, Thomas Edward's composition, the first that we definitely know was true.

The first peal by Freemasons, one of Grandsire Caters, was rung on December 4th, 1919, at St. Clement Danes, Strand, London.

RINGING IN CANADA.

BELLS HALF-MUFFLED FOR NEVILLE CHAMBERLAIN.

To the Editor.

Dear Sir,—We feel we are very fortunate here to be able to ring Christchurch Cathedral bells regularly twice on Sundays and also to be able to ring at least once a week for practice.

To-day (November 10th) we rang half-muffled as a token of respect for the late Prime Minister, the Rt. Hon. Neville Chamberlain, the ringing to-night being broadcast. The morning ringing consisted of 504 Grandsire Triples and those taking part were D. Boniface, E. W. Izard, A. C. Melhuish, A. King, W. Sampson, A. B. Lomas, E. J. Merrett and E. Lake. To-night we rang short touches of Grandsire Triples, the ringers being Millard, Margaret Izard, Melhuish, King, E. W. Izard, Lomas, Merrett and Sampson.

Mr. Millard is an old Kent ringer, who has many peals to his credit and has often rung in Canterbury Cathedral.

It seems very sad that Christchurch Cathedral bells are probably the only bells to be rung half-muffled for the late Prime Minister.

I am hoping to be able to arrange for the bells to be broadcast over the C.B.C. network on Christmas Day, and if possible get them into the Empire broadcast.

Victoria, B.C.

E. W. IZARD.

COMPOSITIONS OF STEDMAN TRIPLES.

J. W. WASHBROOK'S ACTIVITIES.

To the Editor.

Sir,—Mr. Barnett's letter is interesting and I have often wondered whether the word 'reversed' should really mean 'varied.'

During several years when Mr. Washbrook was in Ireland I often used to meet him in the tower at Arklow, also at his residence and where I was staying, not only for handbell ringing, but for talks on compositions as well.

He did many out of the ordinary things with Stedman and would ring four handbells in Triples besides calling touches of a very difficult character. Once when ringing two tower bells to Stedman Triples a note was offered him, but he told the visitor to leave it on a seat, saying his hands were full.

One peal he called on May 18th, 1905, was the first peal of Stedman Triples with all the 6.7's at backstroke, and he certainly excelled himself that day, although he rang only one bell. He had several variations of different peals and a large collection of touches which could be had by checking the figures after ringing them. To hear him ring various methods by chiming hammers was also a rare treat, and I thoroughly enjoyed my two dozen visits to Arklow while he resided there.

WILLIAM SHEPHERD.

DEATH OF MR. STEPHEN WOOD.

KILLED IN AIR RAID.

We deeply regret to record the death of Mr. Stephen Henry Wood, of Bristol, who was killed in the air raid upon that city on Sunday week, while serving with the Auxiliary Fire Brigade.

Mr. Wood, who was 34 years of age, was the second son of Canon G. R. Wood, Rector of Cold Ashton, and Mrs. Wood. He married in 1933 Miss Margaret M. Lennon and there are two children. The greatest sympathy of the Exercise will go out to the widow and the other members of the family in their bereavement.

Mr. Wood's interest in ringing began when he was but a boy, and it was developed when he went to Cambridge and joined the University Guild at the same time as the brothers Woolley, Frank Haynes (now Ringing Master of St. Martin's Guild) and others who have become well known in the Exercise. He was elected Master of the Guild in 1926 and again in 1927, and during his residence at Magdalene College rang in many peals, most of them on handbells and in association with the revered president (the late Rev. A. H. F. Boughey).

His first peal of Major was a handbell peal of Bob Major in 1926, rung with Messrs. Boughey, F. E. Haynes and W. H. J. Hooton. Less than three weeks after he conducted his first peal, also on handbells, with Messrs. Boughey, C. W. Woolley and F. E. Haynes. A peal of Bob Royal followed almost immediately and later came Kent Treble Bob and in April of the following year Double Norwich. A few days afterwards Mr. Wood called a peal of Spliced Bob Royal and Grandsire Caters (only the second ever rung), and then took part in a peal of Little Bob Major. In January, 1928, he conducted a peal of Bob Maximus on handbells, the first of Bob Maximus by all the band.

The Cambridge University Guild during its 60 years of existence has gone through times of alternating success and inactivity, but it was in one of its strongest periods during Mr. Wood's residence. In the year that he left he arranged the annual ringing week of the Guild in and around Bristol, with headquarters at Almondsbury, where his father was Rector, and on this tour the Guild rang Bristol Surprise for the first time. The tours are not necessarily peal ringing excursions and a peal in the method did not materialise, but the fact that this stage of progress had been achieved during Mr. Wood's Mastership is a tribute to his efforts and enterprise.

Soon after leaving Cambridge Mr. Wood went to live in Glasgow, where he got together and taught a band at St. Mary's Cathedral and was largely instrumental in forming the Scottish Association.

In 1931 he was elected an honorary member of the Central Council and had become one of its most popular members. He was an able debater and always commanded the attention of the members. For some years he had served on the Methods Committee and had been a member of the Standing Committee since 1936.

Mr. Wood was also a member of the Ancient Society of St. Stephen's Ringers and one of the few members in recent years who have been practising ringers. Ringing has for long had no place in the activities of the society, which has chiefly devoted itself to benevolent work on behalf of the church.

Mr. Wood was interested in composition and had a number of peals in various methods, one of them being an unusual peal of Stedman Caters, produced largely by twin bobs and with varied musical arrangements of the big bells.

When he went to live in Bristol Mr. Wood became associated with Clifton Parish Church and did a good deal to encourage change ringing there. It is sad to think that the church, the tower and the bells with which he was so closely associated also came down in blazing ruins on the night that he died on active service, as bravely as any soldier who gave up his life on the field of battle. His death has caused a great loss to ringing.

The funeral took place at Cold Ashton on Friday, when the Lord Bishop of Bristol (Dr. Woodward) officiated and spoke very highly of the late Mr. Wood's high, sterling qualities.

A strong detachment of the Bristol A.F.S. attended, and six of the members bore the coffin to the grave. Among the ringers present were Mr. J. T. Dyke (hon. secretary of the Bath and Wells Diocesan Association), Miss N. Williams (Bath), Mr. Frank Skidmore and Mr. H. S. Gregory (Bristol), Mr. T. F. King and Mr. J. F. Smallwood (Bath).

CHURCH AND BELLS FOR SALE.

AN UNUSUAL AUCTION.

It is a very unusual thing for a church and a peal of bells to be put up for auction at a public sale on licensed premises, but a recent advertisement in 'The Daily Telegraph' announced that by order of the Diocesan Authority of Chichester the unconsecrated building known as the Church of St. Richard de Wych in Ashdown Forest, with its fittings and six bells weighing about 35 cwt., will be offered for sale, for demolition or adaptation, next Wednesday, at the Dorset Arms in East Grinstead.

The church with its tower, we understand, was built of stone about one hundred years ago and was privately owned. The bells are hung for chiming, not ringing. We should welcome from our readers any information concerning the use of the building and its bells.

THE BAN ON CHURCH BELLS.

WHAT THE WAR OFFICE SHOULD KNOW.

To the Editor.

Sir,—At meetings, formal and informal, ringers continue to protest against the ban on church bell ringing, but all their fulminations just get them nowhere. These protests get them no further than the Central Council itself chooses to move. With all respect, I think the correspondence referred to at the College Youths' lunch between the secretary of the Council and the Home Office shows us how little we are likely to get from the Council unless its officials go to the trouble of showing the War Office how futile are their plans for the use of bells—that is if, as you have so frequently asked, they have any plans at all.

It is of no use to suggest to the authorities that the time is past when there is need for the bells to warn the public of imminent air invasion—on that subject, assuming that they think bells would be a suitable means of alarm, the authorities must be given credit for knowing best. What is needed is that someone—and it ought to be the Central Council, which seems to be recognised by the Home Office as the representative mouthpiece of ringers—should tell the powers that be how ineffectual the bells will prove if they are relied upon, and how they are likely to lead to panic if they are rung and the public are left in ignorance of what is expected of them.

It seems perfectly clear that the officials of the War Office haven't the foggiest notion of anything relating to bells except perhaps that they are supposed to make a noise. The whole thing is so absurd when you think about it. If troop-carrying planes land in the country, it will be as far away from habitations as possible, and the delay which must obviously take place before even the nearest bells can be rung would render the alarm utterly useless. And in any event, even if there were a remote possibility of the bells being any good for the purpose, what is the use of silencing them on Sundays? As a writer in a recent issue of the 'Church Times' has said, it is bad psychology.

But to ban the ringing of bells in the big towns is an utter absurdity. Enemy parachutists, let alone troop-carrying planes, will not come down on the housetops of our cities—not intentionally at any rate. Why, then, should the bells of London and Birmingham, Cardiff or Norwich and a thousand other places be silenced in their age-old use, to provide for a contingency that cannot be expected by any stretch of the imagination to happen? Did parachutists land in the Strand or the Bull Ring, for instance, they would be mopped up long before anyone could be authorised by a commissioned officer or chief of police to ring St. Clement's or St. Martin's bells.

These are the kind of facts that the Central Council should tabulate and submit to the War Office. It is not a question whether or not the risk of danger from invasion is past, but whether the use of church bells, if there is an invasion, is going to be of the slightest value. To my mind, a far more effective warning could be organised by banning the use of all motor horns except as a signal that the enemy threatened to land from the air. But what a commotion among the public there would be if the War Office issued such a ban!

May I, sir, urge that when the Central Council next take up the question they will not try to tell the War Office what the War Office must obviously know better than they do, but put before them those things of which the official mind has apparently no knowledge.

'CITY RINGER.'

CHURCH TOWERS AS MILITARY OBJECTIVES.

Dear Sir,—All lovers of bells, be they poets or everyday folk like ourselves, regret the silencing of the bells of these islands of Britain. Personally, I would much rather see the destruction of our churches with their bells ringing and flags flying than to see them reduced to a heap of ruins, by the barbaric deeds of an unscrupulous foe, without being able to give expression to one's loyalty and devotion in the cause so dear to every lover of Christian freedom.

The bells have been taken from their true use by the military, and we are told they are not to be rung, except for giving alarm in case of invasion by the enemy. Logically, we are bound to admit the reasoning put forth by Mr. R. Richardson in your issue of November 15th, in which the bells are now made an integral part of the war machine.

It would be very interesting to know the 'sergeant-major' whose voice, fortunately, or unfortunately, could not be heard above the din and sound of the bells! I am rather of the opinion of Mr. Smallwood, that there are those who hate the sound of the bells.

The bells at Crondall were silenced before any confirmation had been given by the Ministry of Home Security. It makes me think there was a Hitler in the Aldershot Command, who did not like the sound of the bells, and ultimately became the dictator, with the result we all know too well.

The sum of correspondence, about how to use, when to use, by whom to use, make the whole issue appear farcical.

It is no easy task to get a reversal of a decision once taken, either by the Government or the military authorities, hence it behoves us to be alert, for any eventuality affecting the Church, its property and well-being.

In the meantime, as law-abiding citizens of a great Empire, let us do our part, and put no obstacle in the way of those who are endeavouring to bring about a successful issue of the present struggle.

Ashton-under-Lyne, Lancs.

W. W. WOLSTENCROFT.

RICHARD DUCKWORTH.

THE AUTHOR OF THE 'TINTINNALOGIA.'

To the Editor.

Dear Sir,—As you point out, sir, the quotation from J. T. Smith's 'Life of Nollekens' is most interesting as confirmatory evidence of Richard Duckworth's authorship of the 'Tintinnaloga.' It seems just a little strange that ringers should have so firmly and for so long ascribed that book to Fabian Stedman; for, although Stedman's name is on the title page and Duckworth's is not, there was at first no secret at all about who wrote it, nor has the truth been entirely forgotten ever since. What gave me my clue was a statement in an early issue of 'Notes and Queries' by the then Rector of Steeple Aston in Oxfordshire, in which he said that the only one of his predecessors who had done anything particular was a man named Richard Duckworth, who had written a book on bellringing called 'Tintinnaloga.' This drew a flat denial from Ellacombe, who declared that there was not the slightest doubt that the author was Stedman. Ellacombe owned one of the two copies known to exist at the time. It is now in the Bodleian library at Oxford.

I thought the matter was worth taking a little trouble about, and went to Anthony Wood and Thomas Hearne, with the result you know. In justice to Ellacombe, I ought to point out that neither Wood's diary nor Hearne's was as accessible to him as they were to me.

Since then I have found an account of Duckworth in the 'Dictionary of National Biography,' and he is included in that great reference work precisely on the grounds that he did write the 'Tintinnaloga.' Here is the account: 'Duckworth, Richard, Campanologist, a native of Leicestershire, is probably identical with the Richard Duckworth mentioned under date 4th May, 1648, in the Register of Visitors of Oxford University appointed by the Long Parliament in 1647 as one of the submitting undergraduates of New Hall, and with the Richard Ducker, who according to the same authority was a member, and perhaps scholar, of Brasenose College about the same time. He matriculated at New Inn Hall in 1649, graduated B.A. in 1651, and proceeded M.A. in 1651. He is said to have been afterwards of University College. Wood tells us that he was put in fellow of Brazen-nose College from New Inn Hall by the visitors, took the degree in arts, and holy orders, and preached for some time near Oxford; and that afterwards he was created B.D. and on the death of Dan. Greenwood became Rector of Steeple Aston in Oxfordshire in 1679. He adds that the parishioners and he disagreeing, he left that place in 1692 and afterwards became principal of St. Alban's Hall, and that he hath published the following books: 1. Tintinnaloga, or the Art of Ringing. 2. Instructions for Hanging of Bells with all things belonging thereunto.'

The statement that Duckworth wrote two books is an error, due to the fact that the men who published the second edition of the 'Athenae Oxonienses' misread Anthony Wood's notes, and gave the title and subtitle of the book as the titles of two separate books.

My account which you published some years ago was fuller than the above.

Earl Bathurst, the Lord Chancellor, who is referred to in the extract you printed last week, matriculated at Oxford in 1730, and so was up during the years when Annable and the College Youths visited the city and Vicars and his band were ringing their peals. He belonged to the same political party as Thomas Hearne and quite possibly knew him. He may have practised ringing, but there is no evidence of it.

Joseph Nollekens was apprenticed in 1747 to a sculptor, whose studio was in Vine Street, Piccadilly. He was a Roman Catholic, but never a regular observant of its forms. Though, as he said himself, he used to toll the bell at St. James' Church, Piccadilly, he never, so far as we know, did any change ringing. There were only two bells in the steeple.

J. A. TROLLOPE.

'NINE TAILORS MAKE A MAN.'*To the Editor.*

Dear Sir,—Being one of the disappearing craft, the letters about Nine Tailors are naturally interesting to me and doubtless to other tailors who see the correspondence.

The explanation given to me when I started 54 years ago was that in the dim past a poor down and out tailor called for work or assistance. There were Nine Tailors working and each gave a contribution. The recipient exclaimed, 'You have made a man of me.' This was also told to me only the other day by a tailor 60 years of age with whom I had never previously spoken about the matter.

A country wit told me soon after I commenced working at the trade that it took

Nine tailors to make a man,
Three to lift a cabbage,
Two to kill a snail.

I wonder if our historian brother ringers can explain the two latter. A cousin also gave me a slap on the back and exclaimed, 'Another tailor, good Lord.'

Best of success to 'The Ringing World.'

A. CASTLE.

Elham, Canterbury, Kent.

GUILDFORD DIOCESAN GUILD.

SECRETARY'S APPEAL TO MEMBERS.

In the course of a letter to the members of the Guildford Diocesan Guild, the hon. secretary (Mr. G. L. Grover) says: 'Doubtless many of us were anticipating that with the coming of the winter months the ban which the authorities have thought necessary to impose on ringing would be lifted, at any rate sufficiently to permit of service ringing.'

'Unfortunately, it appears that the prohibition is to continue. There are signs, however, that the Church authorities are becoming conscious of the fact that the scheme has made every church a military objective, and possibly this fact may prompt the higher dignitaries to use their best endeavours to persuade the War Office to abandon their ill-considered plan.'

'Meantime, we are at a standstill. The annual meetings of the districts and of the Guild must be held early next year, but in such a large and scattered area as ours it hardly seems desirable or practicable to hold other meetings, having regard to the difficulties, to say nothing of the dangers, of transport and travel after dark.'

'Our ability to recommence activities when permitted will depend on the amount of purely local effort made to keep the interest of members alive, and I trust tower secretaries are keeping in touch with all local ringers and that they all realise that IT'S UP TO THEM.'

The secretary goes on to draw attention to the Benevolent and Cathedral Bells Fund, which need not and should not be allowed to become dormant. If an excuse to call a meeting of members was required, these two funds presented a golden opportunity.

Arrangements had been made for carrying on the Farnham District in the absence of Mr. C. W. Denyer, who had joined the Army, but Mr. Cope had left the diocese and the Guildford District was without a secretary. It would be necessary for the district to elect another secretary, and he (Mr. Grover) would be glad to hear if there were any volunteers for the job.

The hon. secretary also asked for the names of paying members, and the names of all members who are serving with H.M. Forces and whose subscriptions are excused.

'The Executive Committee,' he concludes, 'will be interested to hear of any efforts you are making to keep the flag flying and periodical reports to me will be welcomed.'

CHURCH BELLS AT CHRISTMAS.

HANDBELLS IN THE CHANCEL.

To the Editor.

Dear Sir,—I fully agree with what Mr. Q. M. White says about ringing handbells in church on Christmas Day. If it can be done, it will do something to preserve one of the oldest and most highly prized of English traditions, it will help to keep bands together, and to bring ringers and their church authorities closer together.

But I hope that those who do so will remember what you said, sir, in your article on August 2nd last. Handbell ringing in church is a very different thing from handbell ringing in a private room. The reasons for it are different, and the ringers should have other aims in their mind.

What they should remember is that the only thing which matters is that the ringing should sound proper to the listeners in the church. It does not matter at all what method is rung except that a course of Grandsire Triples would be infinitely better than a course of London Surprise Major, supposing that the band was expert enough to ring the latter properly.

As you pointed out, the things which are most important are that the ringing should be on the slow side—bold and regular in the striking—and the touch should not be too long. Three leads of Grandsire Triples are ample at a time, unless you want to bore the listeners. Ringers can listen to a longer touch and (sometimes) enjoy it, but an average congregation cannot stand more than a few minutes at a time. After all, change ringing as music is very monotonous. That is really part of the charm of church bells, for the outsider is not compelled to, and as a matter of fact does not, listen to them intently. But when you have got a congregation in church they have to listen, whether they like it or not. So long as you don't overdo it they will like it, partly for the novelty, and partly because with properly rung and properly struck bells the rhythm is musically effective. But they will soon complain that there is no tune and become bored stiff if the ringing goes on too long.

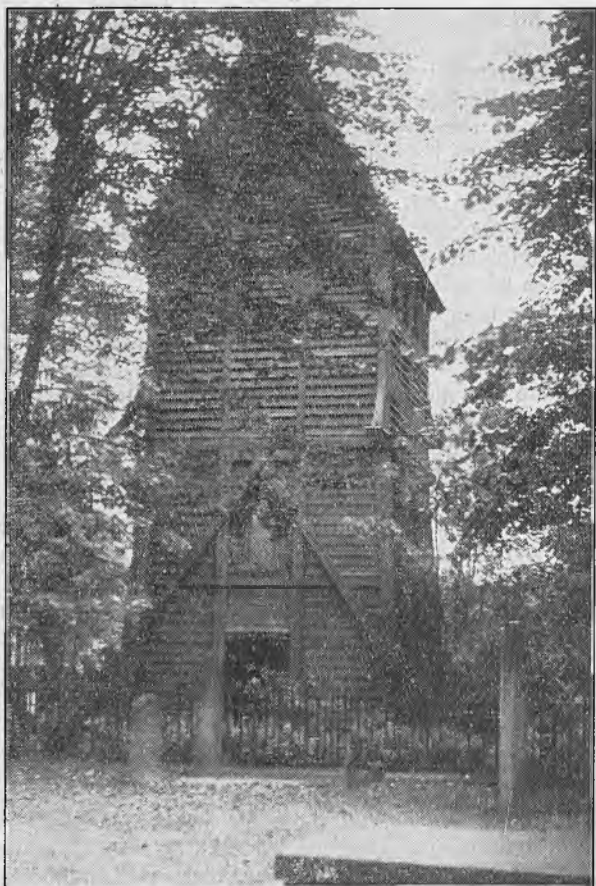
As the ringing is done for musical effect and for musical effect only, the band, unless they are really expert handbell ringers, had better learn their course or three leads of Grandsire Triples by heart as if they were learning a tune. That is they should forget all the things they have been told about the proper way to learn to ring double-handed changes, and go to work precisely in the way they have been told not to go. It will not help them to be double-handed change ringers, but they may have a chance of doing decently what they should really aim at, which is to provide some music suitable for use in the service of the Church. Only when they have done it they should not pride themselves on being able to ring double-handed.

'ORGANIST AND RINGER.'

THE DESTRUCTION IN COVENTRY. ESCAPE OF HOLY TRINITY BELLS.

Wooden Tower Unharmed.

In the destruction which took place in Coventry on the night when enemy planes rained their bombs over the city, nothing was more remarkable than the escape of the wooden campanile and bells of Holy Trinity Church. Buildings all round came crashing to the ground, the nearby Cathedral fell in ruins, but Holy Trinity Church was little damaged, and the dilapidated structure in which the bells hang, and which it has been long thought might easily be blown down in a gale, stood up in the havoc.



THE WOODEN TOWER AT HOLY TRINITY, COVENTRY.

Concerning this tower and the bells, Mr. William A. Stote, of Cheylesmore, Coventry, writes:—

In your recent article on war damaged churches you give the history of the bells of St. Michael's, Coventry, and conclude with the statement that the neighbouring Church of Holy Trinity has a ring of eight which are now hung dead in a wooden bell tower. I would like to point out that the bells are not hung dead. Each is complete with headstock, wheel, pulley, etc., and could be raised separately provided the bearings were lubricated.

These bells in the first instance were all one family, being cast by Mears about 1812 and hung in the central tower of the church. It is clear from this that both St. Michael's and Holy Trinity had at the same period rings of bells in going order. Holy Trinity bells, however, did not contribute to the ringing history of the city to the extent that St. Michael's did. As far as records go, only one peal was rung on them whilst in the central tower. That was a peal of Oxford Treble Bob Major in the twenties of last century. Owing to the frailty of the tower and spire, they were taken out about 1856 and placed temporarily in the wooden structure, where they still hang.

A scheme was drawn up, backed by a wealthy citizen, whereby a stone campanile in keeping with the beauty of the church should be erected over the avenue midway between the two churches, but unfortunately he died before it could be put into effect, and his wife, who inherited his estate, refused to honour his promises.

There is no record of the bells having been rung as an octave in their present home. The usual procedure was to ring the front five,

possibly to Doubles, and clock the back three behind, although there were rare occasions when the back six were rung. However, the tenor being 23½ cwt., the structure would not stand up to this indefinitely and ringing had to be discontinued some thirty or more years ago.

In the early part of last year another scheme was formulated to cost £4,000, whereby the wooden structure was to be dismantled, the bell frame erected on four reinforced concrete posts on the present site and a wooden structure carried up from this over the tops of surrounding buildings. The whole was to be covered with weather boarding and finished with roof louvres to minimise the noise in the immediate vicinity. The scheme had to be shelved, however, as the parish lost a daughter church by fire. The bells, therefore, will not receive attention until this has been replaced, but who knows that these bells may not one day ring out again, expressing the heartfelt thanksgiving, for the restoration of the city, of a people who in a single night have seen the fine old buildings which they hold dear destroyed by the murderous activities of the barbaric Hun? May that day come soon.

COVENTRY RINGERS' SAFETY.

Their many friends will be glad to know of the safety of Mr. and Mrs. F. Perrens, Mr. and Mrs. F. E. Pervin, Mr. and Mrs. J. H. W. White and Mr. and Mrs. C. H. Webb, of Coventry. The homes of some of them received damage, the most serious being that of Mr. and Mrs. Pervin, whose house was destroyed. The house of Mr. and Mrs. Perrens lost most of its roof.

FAMOUS WINDOWS DAMAGED.

Bombs dropped by enemy aircraft recently caused considerable damage to windows of a church in Southern England.

These windows were hand painted and were presented by the local squire in 1831. The heraldic sequence of the windows was believed to be one of the most complete in existence and included the arms of many of the noble families of our land.

The famous Dr. Fell, Dean of Christ Church and afterwards Bishop of Oxford, finds his place amongst the heraldic designs in the windows (this one is undamaged). He is perhaps best known from the rhyme made about him by Tom Browne, who was expelled from the college by Dr. Fell.

'I do not like thee Dr. Fell,
The reason why I cannot tell,
But this I know, I know full well,
I do not like thee Dr. Fell.'

The bells (one of the lightest rings of ten in the country) and tower are undamaged. Mr. George Williams has been connected with the church for the past 35 years.

BAD PSYCHOLOGY.

'Urbanus' writes in an article entitled 'Christmas is Coming,' in 'The Church Times' of November 22nd, as follows:—

'There is more to be said in support of the plea that church bells should ring out once more. There is no doubt that the ban laid upon them proceeded out of ignorance of bells and their use. The tocsin is not sounded by the ordinary ringing of bells, but by the crash of all their clappers striking at the same time. It is bad psychology to keep the bells silent. If we must be frugal in other respects in our keeping of the feast, let us at the least fly our flags from the church towers, and fling out the music of the bells from the belfries.'

HANDBELL RINGING EXTRAORDINARY.

AN EIGHTEENTH CENTURY PERFORMER.

Among the interesting extracts from eighteenth century Norwich newspapers made by Mr. Charles E. Borrett is the following curious advertisement. We should rather like to know how Mr. Frankling managed his bells and what he rang on them.

From the 'Norwich Mercury' for Saturday, December 13th, 1760.

This is to inform the Curious, that there is come to this Place,

The Noted Frankling,

The Celebrated Ringer;

Who has performed at the Theatre Royal, in Covent Garden, at the Theatre in the Hay-Market, and at Sadler's Wells, London, where he met with universal Applause; and his Exhibitions so far surpass Belief, that he has been recommended to the Publick, as the most extraordinary Artist of the Age.

He rings eight Bells, viz.: Two on his Head, two in each Hand and one on each Foot; rising, changing, and falling them with unparalleled Dexterity. He likewise plays on them several Tunes, with the utmost Exactness; and all this without the assistance of any other Person. It is allowed, by the best judges of ringing, that his Equal in this Art has never before appeared.

He may be heard of at his Lodgings, at the Castle Inn, in the Market Place, Norwich. And is ready to wait on any Gentlemen or Ladies, who may be pleased to commend him, at any Time of the Day, during his Stay in Town, which will be for a short time only.

THORNE, YORKS.—On Tuesday, November 26th, 720 Doubles (two six-scores of Grandsire and four of Plain Bob): T. Leask 1-2, J. Thorley 3-4, C. Thorley 5-6. Rung for the ringer of 3-4 prior to him joining the Forces.

CAMBRIDGE SURPRISE MAJOR.**COMPOSITION IN THE METHOD.**

Cambridge Surprise Minor is one of the oldest and one of the best of the six-bell methods. From the closing years of the seventeenth century it has regularly been practised by the most advanced bands, and it was natural that when in the eighteenth century there was a great advance in method ringing, men should seek to extend it to eight bells as they had already done with Plain Bob, Oxford Treble Bob and Court Bob.

Annable was the first to make the attempt, but he did not understand the principles which underlie the construction of the method. He omitted fifth's and eighth's from the second section and his extension fails to reproduce the characteristic work of the Minor and has an irregular lead end.

ANNABLE'S CAMBRIDGE.

12345678

21436587

12463857

21648375

26143857

62418375

62143857

26418375

62481735

26847153

28641735

82467153

28647513

82465731

84256713

48527631

84256731

15837246

Such a method has very little attraction for the practical ringer, and it is not surprising that it was stillborn; but it is interesting as an experiment by an early authority, and it will serve as a text on which to make one or two remarks.

It is symmetrical, and so we can use the rules we gave in our article of February 23rd last if we want to work out its false course ends, but its lead ends are irregular and we must be careful to get them right; and we cannot use the short cuts which we have pointed out at various times and which depend on the regular Bob Major lead ends.

When we have any regular method which has the same first section as Cambridge, we know, without taking the trouble to make transpositions, that it has the false course end B24365. But in this method of Annable's the same first section gives the two false course ends F32465 and G43265. The second section gives A32546 and D46253, the third is CPS, and the fourth gives the same as the first. There is one fewer false course end than in the correct extension, but, seeing that the four present belong to two groups, the capacity of the method to produce true peals is not materially enlarged.

If, in addition to having irregular lead ends, the method had been unsymmetrical, as some are which have been rung in the past, we could not use the rules we have given for working out false course ends, without considerable alteration and adaptation.

Some time after the middle of the eighteenth century the correct extension of Cambridge was discovered, possibly by John Reeves, who was one of the greatest composers the Exercise has ever produced. At any rate, he was the first to give it a place in the ringers' repertoire, and he called the first peal in 1780 at St. Giles-in-the-Fields with a band of the London Youths.

Those were the days before men had realised that a Treble Bob Major method can be false internally without the falseness revealing itself at the lead ends, so it is not to be wondered at that Reeves' peal was false. He was not the first man to discover the falseness of Treble Bob—Christopher Wells, one of his acquaintances, did that—but Reeves set himself to make a thorough investigation of the problem, and so far as concerns peals with the tenors together he succeeded. It was he who first pointed out the use of natural courses and false course ends. He did not develop the idea to the full extent—that was not to be expected—but the main underlying principles of his system of proof are the same as those we have given in these articles.

The men who followed Reeves, and especially Shipway, did not grasp the significance of his discoveries. Perhaps they were too simple for them. Shipway developed those complicated 'proof scales,' with their many false rows and transpositions, which were used by composers for a hundred years, and which can be found, more or less explained, in C. W. P. Davies' book on the Surprise Methods. In justice to Shipway, we ought to remember that most of his work was done with the tenors parted where the advantages of working by natural courses are not so obvious.

John Reeves' work was mainly confined to composition with the tenors together, and his peals of Treble Bob form a group which covers the whole range of the method as it was understood in his day, and shows as much skill and appreciation as almost any achievement in composition.

When he had realised that his first peal of Cambridge was false, he devoted a great amount of attention to the method, and he found, as he said, that it was far more precarious even than Oxford Treble Bob. The conclusion he came to was that it has no more than fifteen true courses. He was mistaken, but he had good reasons for his conclusion, and on the lines he was working he did actually reach the limit.

To extend the fifteen courses so as to produce a five-thousand, he parted the tenors, but in so doing he was venturing into fields which he had not explored and which to him were unknown. So it happened that his second peal was false also. It is a most interesting composition, for it shows, on the one hand, quite surprising ability, and on the other almost artless ignorance.

This second composition was rung at St. Giles-in-the-Fields on February 23rd, 1783, by the same band (except for one man) as rang the other. They were now members of the ancient Society of College Youths.

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NOTICES must be received NOT LATER THAN MONDAY.

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LINCOLN DIOCESAN GUILD.—Elloe Deaneries Branch.—A 'special' meeting at Pinchbeck on Saturday, December 7th, at the Bull Hotel at 3.45 p.m., followed by meeting and 'social evening,' including cinematograph pictures of famous ringers of England, etc. A large attendance is hoped for.—R. Richardson, Glyn Garth, Surfleet, Spalding.

ESSEX ASSOCIATION.—North-Eastern Division.—The annual general meeting will be held at All Saints', Colchester, on Saturday, December 7th. Please note the name of church. Handbells will be available at All Saints' Parish Hall, which is in Queen Street, opposite Culver Street, at 2 p.m. till 9 p.m. A service will be held in All Saints' Church, opposite memorial, at 4 p.m., and tea and business meeting in the hall at 4.45 p.m., with more ringing. Members of H.M. Forces billeted in and around Colchester are specially invited. There is a good shelter within 100 yards of both church and hall.—L. Wright, Hon. Dis. Sec.

NORTH STAFFORDSHIRE ASSOCIATION.—The annual meeting will be held at Stoke-on-Trent on Saturday, December 7th. Handbell ringing in the tower from 3 p.m. Please try to attend.—Andrew Thompson, Hon. Sec.

OXFORD DIOCESAN GUILD.—North Bucks Branch.—A quarterly meeting will be held at Stony Stratford on Saturday, December 7th. Service 3 p.m., followed by business meeting and handbells. A good attendance desired.—R. H. Howson, Hon. Sec., 19, Greenfield Road, Newport Pagnell, Bletchley.

ANCIENT SOCIETY OF COLLEGE YOUTHS.—The next meeting will be held at headquarters, the Coffee Pot, on Saturday, December 7th, at 3 p.m. Handbells afterwards.—A. B. Peck, Sec., 1, Eversfield Road, Reigate.

GLOUCESTER AND BRISTOL DIOCESAN ASSOCIATION.—Bristol City Branch.—The annual meeting of the branch will be held at St. Peter's on Saturday, December 14th. Handbells 3 p.m., followed by tea and meeting in Parish Hall. Business includes election of officers, accounts for the year, etc. Please make an effort to be present. A postcard for tea will oblige.—A. M. Tyler, 5, Addison Road, Bristol, 3.

BARNSELEY AND DISTRICT SOCIETY.—The next meeting will be held at Rotherham on Saturday, December 14th. A room will be reserved at Wheatsheaf Hotel. Handbells available 3 p.m. Tea at 4 p.m., followed by business meeting and further handbell practice. Those requiring tea must notify Mr. S. Briggs, Clinton, Gerrard Road, Rotherham, not later than December 11th. All are welcome.—D. Smith, Hon. Sec.

DUDLEY AND DISTRICT GUILD.—The quarterly meeting will be held at Cradley, December 14th. Service in church at 4.15. Business meeting to follow. A good muster is expected. Outstanding subscriptions should be paid at this meeting.—John Goodman, 45, Holcroft Street, Burnt Tree, Tipton.

SALISBURY DIOCESAN GUILD.—North Dorset Branch.—The annual meeting will be held at Kington Magna, on Saturday, Dec. 14th. Handbells ready in belfry at 3 p.m. Service at 4. Address by the Rev. Dr. Hellins. Tea by invitation of the Rector in Schoolroom at 5, followed by business meeting. Names for tea to be sent to the Rev. F. L. Edwards, Kington Magna, Gillingham, Dorset, by Tuesday, Dec. 10th.—William Uphill, Hon. Sec.

BUSHEY, HERTS.—Annual meeting, Watford District, Saturday, December 21st, at Guide's Studio, Falconer Road, Bushey. Room open to all interested in ringing. Excellent opportunity for handbell practice and social chat. Comfortable room open from 2.30, with arrangements for tea. Give your district hearty support to keep going.—C. H. Horton, 53, Aldenham Road, Bushey. City 4270.

SILENT APPARATUS FOR BELLRINGING.

To the Editor.

Sir.—In a few towers I have visited I have noticed an apparatus for ringing handbells (fastened to the wall) by means of wires attached to the bells which are rung with clappers tied.

Mr. H. T. Chandler, who is now ringing bells with the Royal Navy, told me he had rung with an apparatus at St. Mary's Cathedral, Glasgow.

Would some reader be kind enough to furnish details and possibly a sketch of the apparatus, as no doubt a few towers could adopt this 'method' of ringing and so overcome the ban on open ringing.

I am sure every ringer is proud of the stand being taken by 'The Ringing World' for the cause of ringing. May it soon have its reward.

Leominster.

LESLIE EVANS.

BARNSELEY.—On Sunday, November 24th, in St. Peter's tower, 1,264 Bob Major on handbells: Daniel Smith 1-2, Harold Chant 3-4, Peter Woodward 5-6, Raymond Ford 7-8. Composed and conducted by H. Chant. Longest touch of Major in hand by all except the conductor.

J. A.
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