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THE BAN REMAINS.

It was hardly to be expected that, coming at such a moment as it did, when Japan had just entered the war against us with such momentous possibilities, the question raised in Parliament, suggesting the lifting of the ban on bells, should have led to any alteration in the position. It is doubtful if, under any circumstances, a favourable reply would have been given, but no time could have been more unfortunate or unpropitious than within a few hours of a new enemy treacherously entering the field. That there was a fairly widespread desire that the ban should be lifted by Christmas was obvious from the views which had been expressed in a number of the great national newspapers, and there may have been some hope that at long last the bells could safely be used for their normal purpose, but the authorities are of opinion that there is no alteration in the position, or of the possible need for the use of the bells since the matter was raised in the House of Commons a year ago. For every reason we regret it, but most of all for the fact that the enforced silence of our towers robs the people of this land of the heritage of a thousand years—the cheerful, comforting, inspiring sound of the bells.

What advantage, exactly, the ringing of the bells will give in the event of airborne invasion we must leave the Army authorities to decide, but if it is to call out the Home Guard it is, in itself, a very doubtful expedient, if speed is the essence of the alarm. As Mr. A. P. Herbert so well put it in his recently published trenchant verse, there are other and quicker means in these days of calling men to arms. If the ringing of the bells were to be a warning to the public to stay indoors there might be some justification for their use, but it has been officially stated that the sounding of the bells in no way concerns the ordinary public.

However, futile as it may seem to us ringers as an effective warning, the ringing of the bells for this purpose is still to be retained as an emergency measure, and we all have to bow to the decree which keeps the bells hanging in silence. For eighteen months now the ban has been imposed, and it would seem that there will have to be a vast change in the situation before there is the least likelihood of its being lifted. It has been, of course, a staggering blow to the art of ringing, and when the war is over let no one imagine that we in the Exercise can return to the ropes and start again where we laid them down. There has been a hiatus from which it will take, perhaps, a long time to recover, but the speed of recovery will largely depend upon the effort that is made now by

(Continued on page 602.)

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those still left at home to retain interest and to keep alive
the practice of change ringing.

It can be done and is being done in many places, per-
haps more than is generally known, but there are, we fear,
far too many centres where, when the ban is eventually
lifted, and the war ends, there will be the greatest diffi-
culty in restarting. It is the associations' duty to keep
a watchful eye on all these spots and, even if nothing can
be done with them under present circumstances, plans
should be prepared so that these towers can be brought
again into activity with the least possible delay. We are
still in the midst of the war, but that is no reason why we
should not look ahead; indeed we must, if we are not to
sacrifice years of progress. There are some districts in
which the associations are doing excellent work, but there
are others where, we are afraid, serious effort is lacking.
The discouragement of the ban is admittedly great, and
for the present there is no prospect of its being removed.
We would, however, like to see some of our organisations
rising to greater heights to surmount the difficulties now
before them. There will be no harvest to garner after the
war unless spade work is put in now.

HANDBELL PEALS.

NOTTINGHAM.

THE MIDLAND COUNTIES ASSOCIATION.

On Thursday, December 11, 1941, in One Hour and Thirty-Five Minutes,

AT VERNON HOUSE, FRIAR LANE,

A PEAL OF GRANDSIRE DOUBLES, 5040 CHANGES;

Forty-two extents.

PHILIP REED... .. 1-2 | RALPH NARBOROUGH 3-4

BERNARD BROWN 3-6

Conducted by BERNARD BROWN.

HAVERCROFT, WAKEFIELD, YORKSHIRE.

THE YORKSHIRE ASSOCIATION.

(BARNSELY AND DISTRICT SOCIETY.)

On Friday, December 12, 1941, in Two Hours and Eighteen Minutes,

AT 36, BRIAR LANE,

**A PEAL OF SPLICED PLAIN AND GAINSBOROUGH LITTLE BOB
MAJOR, 5016 CHANGES;**

Tenor size 14 in D.

DANIEL SMITH 1-2 | PETER WOODWARD 5-6

HAROLD CHANT 3-4 | RAYMOND FORD 7-8

Composer of peal unknown. Arranged from Peal 41 C.C. Collection
Conducted by HAROLD CHANT.

First peal of Spliced Major 'in hand' by all the band. Each course
rung P.P.G.P.P.

HINOKLEY, LEICESTERSHIRE.

THE MIDLAND COUNTIES ASSOCIATION.

On Friday, December 12, 1941, in One Hour and Fifty Minutes,

AT 74, CLARENDON ROAD,

A PEAL OF DOUBLES, 5040 CHANGES;

Being 720 each of St. Simon's, Morning Star, London, Plain Bob,
April Day, Canterbury and Grandsire.

ALFRED JORDON 1-2 | ALFRED BALLARD... .. 3-4

LESLIE H. TREMEER 5-6

Conducted by ALFRED BALLARD.

Arranged for the ringer of 5-6, being his first peal in seven methods
and first attempt for a handbell peal. He was elected a member of
the M.C.A. before starting. Also rung as a birthday compliment to
Mrs. F. K. Measures and to the conductor.

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BICENTENARY OF HORSELL BELLS.**A SURREY COMMEMORATION.**

Two hundred years ago last Sunday the six bells still hanging in the Norman tower of the Parish Church of Horsell, Surrey, were rung for the first time. They had been recast from four earlier ones by Robert Catlin, who had about two years earlier succeeded to the business in Holborn of Samuel Knight. Catlin cast a considerable number of bells for Surrey between 1740 and 1751, but Horsell retains the only complete six by him in the county.

Two hundred years ago there were almost certainly great celebrations in the village of Horsell when the new bells were rung for the first time, for had they not been provided for the 'parish'? 'Health and prosperity to all our benefactors,' says the inscription on one; 'Prosperity to the Parish of Horsell' is the wish recorded on another.

Last Sunday would doubtless have witnessed the suitable celebration of the bicentenary, in which the bells themselves would have played their part had there been no ban on ringing. But the event was not allowed to pass unmarked. Evensong, now held in the afternoon because of black-out difficulties, was specially adapted as a commemoration, and for a wild, wet December day there was quite a large congregation, who were 'rung in' by six of the local ringers with courses of Grandsire Doubles on handbells.

The service was conducted by the Vicar (the Rev. F. A. Woodard), and the Psalms (including the 150th), the lessons and the hymns had been appropriately chosen. Special prayers were offered for those who, in times of peace, ring church bells and those who are called by their sound.

THE PURPOSE OF THE BELLS.

Preaching from Exodus xxviii., 33, ordering golden bells to be placed on the robe of the High Priest, the Vicar said it was very noticeable how much attention was paid in the Old Testament to the ritual of worship, its orderliness, its dignity, its beauty. God would have them give only their very best to Him. For instance, the bells on the bottom of Aaron's robe were to be of gold; and they were real bells because they were for a purpose. The bells of Horsell Church had a similar purpose, to let the people know when the service was about to start and when it was going to end. And not only did the bells do this, but they also, among other things, taught us reverence.

As they knew, continued the Vicar, that day was the 200th anniversary of the first ringing of the present bells in Horsell Church tower. Originally there were only four bells and they were taken down on October 23rd, 1741, and replaced by six new bells, the bells which were there to-day, and they were rung for the first time on December 14th, 1741. Even at such a time as the present it seemed to him they should not let such an occasion pass without thoughts of thankfulness for their bells, for those who put them there and for those who had served and worshipped in that church through these many years.

An occasion such as that was bound to send their thoughts back to those who in earlier generations had heard the sound of Horsell bells in their joys and sorrows—had heard them ringing out on Sundays and on weekdays calling them to share in the great festivals of the Church. They had heard them proclaiming and giving thanks for great national events, for coronations and jubilees, victories, armistices and peace. They had heard them celebrating important private events; they had heard them as wedding bells and they had heard the passing bell and funeral knell.

THE SILENCE OF THE BELLS.

Many of us, continued the Vicar, feel that it is a pity it has been considered necessary at this time to silence the bells so that they should be kept only to be rung as a warning, because church bells have an influence all their own, far greater than many people realise, an encouraging, uplifting, comforting influence and, I think, a restraining influence. Certainly they have an influence for reverence for God and for the holy things. A great scientist who began life as a shepherd and who used to hear the sound of the village bells floating across the valley, and who later studied the great mysteries of light and sound, declared that light and sound were like the vesper bells—messengers of God calling us to Him that we may praise His everlasting glory. May our Horsell bells soon ring out again to do that service for all who hear them, calling them to Him that they may praise His everlasting glory.

In some towers, continued the Vicar, the inscriptions on church bells were instructive. The inscriptions on Horsell bells might be informative, but they were not very edifying. He preferred the inscriptions on the bells in a church near Lincoln. On the first was 'Glory to God.' How right that was. The bells were to sound not for the credit of the people of the parish or the maker of the bells, but to the glory of God. That should be the note of all their lives as Christians and of all their worship. On the next bell were the words 'Peace on Earth'—the old song of the angels on that greatest of all nights in the world's history, which they would be celebrating next week. One followed upon the other. Glory to God—if they had that in their life they would have peace. When the world gave glory to God there would be a return to peace. By the grace of God he hoped Horsell bells would soon be ringing out that message once again—peace on earth. The third bell in the peal he was referring to was inscribed, 'The living I call,' suggestive of the glorious Easter lessons and of the only true life—the living I call—to the life in Christ. These, added the preacher, were some of the things for which the

(Continued in next column.)

OXFORD UNIVERSITY SOCIETY.**PROMISE OF A SUCCESSFUL FUTURE.**

The Oxford University Society has just enjoyed a term which augurs extremely well for the future. At the beginning of the term only three competent ringers were left to the society, but a vigorous recruiting campaign was initiated, with the result that about 20 new members were secured—three-quarters of them ladies.

Practices have been held in New College belfry every Wednesday evening, when the beginners have been instructed in the handling of a bell, and in handbell ringing—half-way through the term, the clock room, just above, was also blacked out, so that two bands could practise handbells simultaneously. The help of Miss Cross and Mr. W. C. Porter in the early stages, when beginners outnumbered 'old hands' by about five to one, was absolutely invaluable. The practices on Saturday evenings have been devoted exclusively to handbells, as usual, and here again it has always been possible to have two sets going at the same time. Other practices have also been held for the more advanced ringers.

The system of teaching which has been adopted may be of interest. Beginners have been made to ring two handbells from the very first practice. They could soon ring 1-2, 2-3 and 3-4 to plain-hunting courses on six, and were then put straight on to 1-2 for Bob Minor. At the end of the term, ten beginners, none of whom knew anything about ringing when they joined the society, could ring 1-2 and 7-8 to courses of Bob Major, and five more were at home on 1-2 for courses of Grandsire. Two of these beginners—both ladies—have shown especial aptitude. In seven weeks, starting from scratch, they both reached peal-ringing standard on 7-8 for Bob Major, and have rung several nearly perfect courses of Bob Royal, on 1-2 and 9-10 respectively, as well as rather more shaky courses of Bob Maximus and Grandsire Cinques.

Several peal attempts have been made, and one was successful. The original intention was to ring Bob Minor, but as such a peal had been rung by the Cambridge University Guild, it was decided to go one better, and an extent each of Reverse and Double Bob was added. An attempt for Bob Major had to be abandoned because of pressure of work. Next term a peal of Royal, as well as Major, is not out of the question.

To look further ahead, if conditions remain as they are, most of the present members are good for another two years or more at Oxford; in particular, the five most competent will all be up for another five terms at any rate, so the future should see some good performances by the society.

One reason is that the society is now largely composed of ladies. It is rather a pity that they are in such a majority, but it is really unavoidable in these days. Certainly, most have taken to handbells like ducks to water. Such is their enthusiasm that they are not content with practising at society meetings, but borrow the handbells and practise by themselves in their own colleges. The members from St. Hilda's and St. Hugh's—all beginners—actually rang courses of Bob Minor at their respective carol concerts at the end of term.

The last Wednesday meeting of the term was held in the Master's rooms in New College, when very little serious handbell ringing was done, apart from one or two 'exhibition' courses of Bob Royal. Instead, members were introduced to lapping, and various other bell-ringing games were indulged in. The Rev. E. Milford, a vice-president of the society and Vicar of St. Mary's, the University Church, at which the society rings for evensong every Sunday, was present during the early part of the evening, and later Mr. D. R. Boulton, the Dean of New College, was induced to come along. He declared himself extremely interested by what he saw, and said he would like to learn. A practice was arranged for him the next day, and he showed considerable promise.

The outlook for the future is thus very hopeful, and we feel we may be proud of the part the O.U.S.C.R. is playing in keeping the Exercise alive in these troubled times. J. E. S.

BAN ON FRENCH BELLS.

According to 'The Universe,' Bishop Piguit, of Clermont Ferrand in Unoccupied France, has forbidden the ringing of bells in all the churches and chapels in the diocese between 8.30 at night and 5 in the morning. Communities which hold spiritual exercises during these hours are permitted to use bells which will not be audible outside the building.

The Bishop has imposed this ban in view of present conditions and difficulties of sleep, noise and health.

BICENTENARY CELEBRATION.

(Continued from previous column.)

bells stood—reverence, thankful memories, glory to God, peace on earth and the 'living I call.'

Immediately after the sermon a touch of Grandsire Triples was rung on handbells by J. S. Goldsmith, A. H. Pulling, A. C. Hazelden and Mrs. Hazelden, and at the close of the service another touch. For this a large number of the congregation gathered round and watched the ringing with keen and appreciative interest. The local men who shared in the ringing before the service were Messrs. C. Jarman, E. and G. Oliver, W. Tucker, Spiers and Boylett.

The celebration by the bells themselves is to be deferred until after the war, but it will not be forgotten.

'CLAVIS CAMPANOLOGIA.'

(Continued from page 592.)

THE BOOK AS LITERATURE.

If we accept the claim of the authors that all the unnamed compositions in the 'Clavis' were their own production, there is still the question whether they were all the work of John Reeves, as tradition asserts. Both Jones and Blakemore had composed peals, and though the former took the matter rather lightly, the other was quite ambitious to be known as a leading composer, and frequently called his own peals. We should have expected that some at least of his work would be included in the book, and indeed the 5,088 of Treble Bob that he composed and called at Halifax in 1787 was said to be the three-part given on page 128, though the description does not quite tally. Again, he claimed to have composed the Stedman Cinques rung by the College Youths in 1788, and it seems more than probable it was one of the peals of Caters given in the book. There are other and similar instances. Most likely there was some collaboration between the three men, and both Jones and Blakemore made suggestions which Reeves adopted.

But whether or no all the compositions in the book were by John Reeves, it is quite certain that substantially the technical part of the work was his, and it was his investigations into composition which rendered the book possible. As a whole the peals form a striking monument to his skill, and they give him a place among the very best of composers. In the eighteenth century he stands head and shoulders above all the rest, except John Garthon and John Holt; and he easily outstripped both of them in quantity and variety of his work.

The literary part of the book was the work of William Jones, which means that, in the ordinarily accepted meaning of the word, he was the author. For this view there is no definite statement in the book itself, nor has there been any tradition in the Exercise about the matter. But the fact is hardly open to question. The style the book is written in is sufficiently distinctive and marked to show it was the work of one man, and that man obviously was he whose name appears first on the title page. Besides, the style of the writing fits in with the little we know of the character of William Jones.

In judging the 'Clavis' as literature, we have the fact that it was the only book written on ringing during the eighteenth and nineteenth centuries by a man who was consciously and deliberately using words as a literary artist. Most men, when they have anything to say, say it in the form that comes naturally and unthinkingly to them, and they are satisfied if it expresses clearly their meaning. Many people who write, and the majority of people who read, imagine that writing is done in much the same way. But for good writing much more is required. The writer must choose his words not merely for their meaning, but also for their sound, and must frame his sentences not merely in accordance with the rules of grammar, but with regard to rhythm and cadence. There is a technique of writing as difficult and as complicated as the technique of any other art, and no one can be a great writer, or even a good writer, unless he is a master of that technique, although to some few this mastery comes almost instinctively, and the technique is most effective when it is least in evidence.

Very few of the books on ringing can be said to be well written from a literary point of view; but that can

be said of the 'Tintinnalogia.' Richard Duckworth, as a university man, understood the value of words, and the style he adopted, which seems so simple and easy, was by far the best to convey the meaning he intended. Fabian Stedman, though good, was decidedly inferior; and so, too, was the J. D. and C.M. 'Campanalogia.' Shipway's style is commonplace, and the other authors of the nineteenth century can hardly be said to have had any style at all, their letterpress consisting mainly of short remarks to introduce the figures in which really the whole value of their books lies. The incompetence of Thackrah, Sottanstill, Hubbard and Banister as writers is shown directly they attempt to explain something like, for instance, the In and Out of Course of the changes. They know what they are talking about. They know what they mean to say. But they are quite unable to say it. Jasper Snowdon could say what he meant and say it clearly; but he had no very keen ear for words, and his sentences sometimes are untidy and slipshod.

Against all these books the 'Clavis' stands in sharp contrast. Whatever defects and limitations William Jones may have had as a writer, they did not arise because he did not understand that there is such a thing as good writing, or failed to set himself a high standard. To a modern reader his language may seem rather pompous and stilted, and lacking in ease; but we must remember that the standard of literary English in the eighteenth century was considerably different from what it is to-day. Dignity was the quality most aimed at. Dr. Samuel Johnson's writings set a standard which lesser men aimed at, and among them we may include William Jones.

As an example of Jones' style we cannot do better than take the familiar passage on John Holt and the whole peal of Grandsire Tripples: 'Ever since Grandsire Tripples hath been discovered or practised 5,040 changes manifestly appeared to view; but to reach the lofty summit of this grand climax was a difficulty that many had encountered, though none succeeded, and those great names (viz.), Hardham, Condell, Anable, etc., who are now recorded on the ancient rolls of fame, had each exhausted all their skill and patience in this grand pursuit to no other purpose than that of being convinced that either the task itself was an utter impossibility, or (otherwise) that all their united efforts were unequal to it, and it is possible that, had it not been for the author (of whom we are about to speak) that this valuable piece of treasure would at this day have been fast locked up in the barren womb of sterile obscurity! Not but they had a peal to be sure which they rung, but what credit or satisfaction can arise from repeatedly practising a false peal, when so many true ones present themselves in other methods? However, thus it was, till a poor unlettered youth appeared; no sooner did he approach this great pile, but as if by magic power, he varied it into whatever form he pleased, and made it at once subservient to his will. After paying this small, though just, tribute to the memory of this ingenious composer, the Exercise in general can scarcely be at a loss with respect to his name, nor once doubt but that we mean Mr. John Holt, whose extraordinary abilities, aided by his surpassing natural gifts, were such as much ever excite the astonishment and admiration of all professors of this art, whether novices or adepts.'

It is, of course, easy to find fault with this style of writing, and many will be inclined with Jasper Snowdon to dismiss it rather contemptuously as 'flowery'; yet it is certain that no other writer on ringing matters could have written it. A more serious objection to the style is that it is not the best medium for telling the exact and literal truth.

It is this literary quality which specially distinguishes the 'Clavis,' but, judged as a text book on change ringing, it is entitled to a very high degree of praise. Jones and his fellows were in a different case from all subsequent writers. The ground they had to cover was unexplored and almost untouched. How well they did their work is shown by the fact that the 'Clavis' was the model on which all the later books were founded, and down to the time of Jasper Snowdon there was not one which did not derive more or less directly from the older work.

In their preface the authors state the aims they had in view—'first, plain and methodical rules and instructions for the true attainment of the practical part of the science, from the setting of a bell itself to the perfect knowledge of the most difficult peals now in practice; the next thing that necessarily follows is the method of calling bobs for any practicable number of changes, and in every method now in practice; to which is subjoined infallible methods for proving and detecting false peals in general; this we conceive to be a matter of the highest importance to the Exercise in general, the want of which has been severely felt by the country gentleman in particular. . . . Throughout the whole it has been our endeavour to steer a middle course, viz., not so prolix as to be thought tiresome, nor yet so compendious as not to be understood.'

The authors declare that they are 'not guilty of so

much vanity as to pretend their work perfect,' but they profess a confidence that 'the work will bear us out in declaring that for the matter contained and method of performance it comes not behind, but exceeds whatever hath been attempted for the Sons of this Art.'

They were fully justified in their confidence. The descriptive matter is generally good, and but for one thing the book (within its own limits) would be quite up to date now. That thing is the way in which peals and touches are given. The plan of printing peals by the course-ends with dashes under the letters M, W and H, to show the bobs, was then unknown. The compositions are given either by the bob changes or by the course-ends only, or by a mixture of both. Where the course-ends only are given the reader must find out for himself from the scale of bob changes what bobs are used. This makes the book appear rather difficult and unintelligible. Shipway probably was the first person to use the modern notation, and this, more perhaps than anything else, makes his book for practical purposes superior to the 'Clavis.' In his preface he says, 'I have placed dashes under letters and figures denoting the place where the bobs are made in each course; the want of which has been so much felt by persons having the "Clavis" who were not thoroughly acquainted with course-ends.'

The weakness of the plan of giving peals by the course-ends only lies in the fact that the same course-end may sometimes be produced by two different callings, one of which gives true changes, but the other repetitions. Usually the 'Clavis' meets this difficulty by giving the actual rows when there are Bobs Before, or at least indicating those bobs with a star; but in one instance at least it requires considerable expert knowledge to tell whether the course is called W, B, or B, R.

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The Editor extends cordial greetings for Christmas and the New Year to all readers of 'The Ringing World.'

BELFRY GOSSIP.

On December 15th, 1735, the College Youths rang 8,008 changes of Grandsire Cinques at St. Saviour's, Southwark. It was the first peal on the twelve bells and the longest at the time in the method.

On the same date in 1806 the Junior Society of Cumberland Youths rang 5,086 changes of Stedman Cinques at Christ Church, Spitalfields. Five days later the senior society of Cumberland Youths rang 6,334 changes of the same method in the same steeple.

The first peal in South Africa, one of Grandsire Triples, was rung at Woodstock on December 15th, 1904.

On December 16th, 1819, the Birmingham men rang the first 720 of Stedman Minor.

The first peal of Canterbury Pleasure Major was rung at Warnham in Sussex on December 17th, 1888. The method, which was often referred to as 'Bob Major spoilt,' had at one time a considerable amount of popularity.

To-day is the 88th anniversary of a peal which caused a lot of controversy. The Cumberlands rang Stedman Triples on handbells, with John Cox 1-2, Thomas Powell 3-4, Henry W. Haley 5-6, and Thomas Britten 7-8. Afterwards William Cooter, who heard the peal, asserted that Cox had shifted his bells and put them right just before the course-end. As it seems that his assertion was well founded, the honour of scoring the first peal in the method in hand belongs to the College Youths.

Thomas Britten, the ringer of 7-8, was Master of the College Youths 100 years ago. He was landlord of a tavern at Waltham Abbey and was succeeded in the house by Thomas Powell, the ringer of 3-4.

The first peal of Stedman Caters at St. Saviour's, Southwark, was rung by the junior Society of College Youths on December 20th, 1836.

Fifty years ago to-day ten peals were rung. Two were Minor, two Bob Major, and one each Grandsire Triples, Canterbury Pleasure Major, Kent Treble Bob Major, Double Norwich Court Bob Major, Superlative Surprise Major and Grandsire Cinques.

The Double Norwich was the first peal in the present tower at Hammersmith. The bells, on which several peals had been rung, hung formerly in the old steeple.

BAN ON BELLS TO REMAIN.

'POSITION STILL THE SAME.'

There is to be no lifting of the ban on church bells.

On Tuesday in last week Rear-Admiral Beamish (M.P. for Lewes Division) asked the Prime Minister whether he is satisfied that the high standard being attained by the Home Guard and the general preparedness of the country now justify the restoration of church bells to their normal functions, and will he consider Christmas Day as a suitable occasion for a change.

The Lord Privy Seal (Mr. Attlee), in a written reply, said: I would refer my hon. and gallant Friend to the reply which my rt. hon. Friend the Prime Minister gave on 5th December last year in answer to a Question on the subject, a copy of which I am sending him. The position is still the same as stated in that reply.

HOLT'S ORIGINAL NON-CONDUCTED.

To the Editor.

Dear Sir,—Kindly allow me, through your columns, to offer my sincere and hearty congratulations to those four 'Youths' who accomplished the 'Original' non-conducted. Compliments of the season.

F. W. RICHARDSON.

16, Harefield Road, Brockley, S.E.4.

LEAVING BELLS UP.

To the Editor.

Sir,—From my own experience I am of the opinion it is much wiser to leave bells down for the following reasons:—

1. When a bell is up and if she sets deep and is a cannon-headed bell hung on a wood stock the bell is apt to get odd struck or false owing to the small amount of bearing surface or contact the cannons have to the wood stock, and should the bell be at all loose on the stock this trouble would be accentuated and lean over further in the direction she is leaning already.

2. This trouble would not be so likely to happen if the bell is a flat-headed one, because the bearing surface of a flat-headed bell to the stock is greater than a cannon-headed bell.

3. The above troubles would be further reduced when the bells are fitted to cast-iron headstocks, which is fairly universal practice to-day, but I think it is wiser to leave bells down.

JOHN H. B. HESSE.

DEATH OF MR. CLAUDE DAVIES.

TREASURER OF THE LANCASHIRE ASSOCIATION.

It is with sincere regret that we have to record the death of Mr. Claude I. Davies, the hon. treasurer of the Lancashire Association, who passed away on Sunday, December 7th, at the age of 50 years. He had been in hospital for several weeks following a seizure while carrying out his duties as schoolmaster at Norris Green Council School. At first it was hoped he would recover, and for a time he showed signs of improvement, but it was not to be, and Lancashire ringing circles are left the poorer by his passing.

Claude Ivor Davies was born at Caerleon, South Wales, on April 25th, 1891, and was taught to ring by his father, the late Mr. Evan Davies, who formerly assisted Mr. J. W. Jones, the present hon. secretary of the Llandaff Association. The deceased served in the last war as sergeant in one of the Welsh Regiments, and after demobilisation went to Liverpool in pursuit of his profession and married his cousin, Ethel, daughter of the late Mr. William Davies, thus becoming his son-in-law as well as nephew. He started his ringing career in Liverpool by ringing, with Mr. Ernest Boumphrey, the tenor behind to a peal of Grandsire Caters at St. Nicholas' on December 26th, 1919. Since then he had rung in 63 peals for the Lancashire Association as well as many for the Chester Guild.

Mr. Davies acted as hon. secretary of the Liverpool Branch of the Lancashire Association for many years. It was during his tenure of that office that the Central Council visited Liverpool, and it was due largely to his excellent work in making the arrangements that the visit, at least socially, was a great success. Claude Davies was always happy in doing this particular kind of work, and it was due to his zeal and enthusiasm that the Lancashire Association dinners were inaugurated and carried through so successfully.

For the past few years Mr. Davies had carried out the duties of hon. treasurer of the association to the entire satisfaction of its officers and members. The association is indebted to him for the work he put in in connection with the affiliation scheme. This had the strong backing of the late Canon Elsee and strengthened materially the association's financial position.

Mr. Davies was a Freemason and was senior warden of his lodge. He was largely responsible for the ringing of the second Masonic peal, which was the first in the provinces, a peal of Kent Treble Bob Major at Garston in the early part of 1929.

THE FUNERAL.

The funeral service took place at St. Dunstan's, Edge Hill, followed by the interment at Childwall Churchyard. The service in church was conducted by the Vicar (the Rev. E. A. C. Buckmaster), assisted by the Rev. G. L. Tidey (curate) and the Rev. John Davies (Chaplain of Walton Hospital), a personal friend of the deceased. As the cortege left the church the organist played 'I know that my Redeemer liveth' and variations of the well-known Welsh hymn tune 'Aberystwith,' a very fitting tribute to Mr. Davies' Welsh associations.

At the graveside the Rev. E. A. C. Buckmaster and the Rev. J. Davies officiated, and they were joined by the Rev. R. M. Hunter, Vicar and Rural Dean of Childwall. The Rev. Parker Johnson (Vicar of St. Matthew's, Highfield, Wigan) was also present. He had been associated with Mr. Davies at Walton and St. Mary's, Walton-on-the-Hill, as well as in Masonic circles. The family mourners were the widow and Miss Gladys Davies (daughter). The large congregation included many representatives of the Masonic Order and scholastic and other friends of the deceased. After the committal a plain course of Grandsire Triples was rung over the grave by Messrs. E. C. Birkett, F. Varty, T. B. Worsley and G. R. Newton. Other ringers present were the Rev. D. P. Roberts and Messrs. J. Meldrum, T. W. Hammond and H. Hudson.

Mr. Davies will be much missed in Lancashire, particularly in Liverpool. Sincere sympathy is extended to the widow and daughter in their bereavement.

DEATH OF A WALKDEN RINGER.

BAND'S THIRD LOSS IN SIX WEEKS.

We regret to announce the death of Mr. Robert Denner, of Walkden in Lancashire, who passed away on December 10th at the age of 65 years.

Mr. Denner had been in failing health since last May, when he retired from his position in the weights and measures department. He was then presented with a gold watch in token of the services he had rendered.

He joined the local band in 1917 and had been an active ringer up to the ban on the use of church bells. He was not a great peal ringer, but had taken part in eight for the Lancashire Association, all on the tenor.

He was laid to rest in the parish churchyard on December 13th. Before the funeral left the house a course of Grandsire Triples was rung on handbells by Miss A. Potter 1-2, P. H. Derbyshire 3-4, J. H. Ridyard 5-6, and T. Jones 7-8. The service in church was conducted by the Vicar, the Rev. H. Lawton, and the hymn, 'I heard the Voice of Jesus say,' was sung. The deceased leaves a widow and son to mourn their loss.

Among the many floral tributes was one from the ringers in the form of a bell. This is the third Walkden ringer who has passed away within six weeks.

A NATIONAL ORGANISATION.

WHAT THE ASSOCIATIONS HAVE DONE.

To the Editor.

Dear Sir,—An anonymous correspondent this week should do a bit of looking backward. Are the benefits of a National Association so obvious? Apparently not so, or surely the matter would have been taken in hand long ago.

The 20 years between the close of the first great war and the beginning of the present strife was, I venture to state, a period of great progress in the Exercise. In every sphere of ringing advancement was made. Nearly all our associations showed large increases in membership; in all parts of the country new bells were installed, both by additions to existing peals and by entirely new peals being hung. The number of twelve-bell peals in the country was very considerably augmented.

As regards ringing itself, new methods, both easy and difficult, were rung by the score, and even a casual glance at the columns of 'The Ringing World' would show regular newcomers to the list of peal ringers. Who was responsible for all this but those old fogies whom your correspondent so roundly chastises? What is more, this record of progress was made under an organisation of separate associations, governed by that much abused body known as the Central Council.

If your correspondent is of the opinion that a National Association would be better for the Exercise, what is he (or she) going to do about it? Why shout for somebody else to do the job? There are plenty of the so-called old fogies who would be prepared to give way to younger men if the members of their associations would allow them to do so. I have always understood that if a thing is worth doing at all it is best to do it yourself, if you are capable of it. If incapable, it is hardly fair to abuse others for not doing what you cannot do yourself. So I ask your correspondent who signs himself (or herself) 'Looking Forward' to get on with the job. Further, if he (or she) must have somebody to give him (or her) a lead, please let the leader know who it is that is so anxious to be led.

Highams Park.

C. T. COLES.

A SLUR ON THE OLDER MEMBERS.*To the Editor.*

Dear Sir,—I was interested in the letter from 'Looking Forward' in your issue of December 12th, 1941, about a National Association. He says, 'All we want is somebody to take the thing in hand.' I expect he knows the old saying, 'If you want anything done well do it yourself.'

His second paragraph is, in my opinion, a slur on the older members of the Exercise, for they, with their long experience, know that time does not stand still and are more ready for new exigencies than stubborn and headstrong youngsters.

Although I am just celebrating my 55th anniversary of commencing to ring, I am a great believer in what 'Looking Forward' says, 'the Exercise should be reformed.'

It will not be such a very long time before he becomes an old fogey himself. Tempus fugit.

Ipswich.

G. E. SYMONDS.

HERTFORD COUNTY ASSOCIATION.

LOSS FROM THE LIBRARY.

We hear that the copy of Stedman's 'Campanalogia' which belongs to the Hertford County Association is missing from the library at St. Albans. There seems to be no trace of it having been lent to anyone, and if any member has borrowed the book or knows anything about it the association's officials will be glad if he will communicate with them. The book, which is bound in its original leather case, is a valuable part of the library, and every effort should be made to secure its return.

BATH & WELLS DIOCESAN ASSOCIATION.

CHEW DEANERY BRANCH RE-ELECT OFFICERS.

The annual meeting of Chew Deanery Branch of the Bath and Wells Diocesan Association was held at Long Ashton on Saturday, December 6th. The towers represented were Long Ashton, Nailsea, Barrow Gurney, Wrington, Yatton, Churchill and Congresbury, with visitors from Bristol. Ringing commenced soon after 3 p.m. with the use of the silent apparatus. Great credit is due to Mr. Norman Yeo, one of the local ringers, and a friend for the very satisfactory way they have fixed up this apparatus. Everyone was delighted at the splendid way it worked. It was entirely locally made.

The service was conducted by the Vicar, the Rev. Hugh Knapman, and the address was given by the curate (the Rev. A. Wigram). Tea was afterwards provided in the Church House.

At the meeting which followed the chair was taken by the Vicar. All the officers were re-elected, namely, Mr. H. W. Knight, chairman and Ringing Master; Messrs. L. Derrick and H. Windsor, vice-chairman; Mr. Percy G. Yeo, hon. secretary and treasurer; and Mr. G. Yeo, representative on the General Committee.

Mr. R. Lukins, of Yatton, was elected a member of the association. It was decided to hold the next quarterly meeting at Yatton in April, and a practice meeting at Long Ashton in February.

A vote of thanks was passed to the Vicar for the use of the bells, to Mr. A. Waite, the organist, and to Mrs. Percy Yeo and friend for their kind attention at tea.

HERTFORDSHIRE RESOLUTIONS.

THE TWO-PART PEAL OF STEDMAN TRIPLES.

To the Editor.

Sir,—May I crave the favour of your space and the indulgence of your readers to reply to your leading article in your current issue, apropos the publication of the figures of the above peal.

In your leader you state that in your view 'the publication would serve little if any useful purpose and to the ordinary reader, indeed, even to the average conductor, the mere printing of the figures would convey very little except the idea of an indigestible mass of six ends.'

The foregoing appears to me to be (ipso facto) nothing but rubbish and leaves me wondering if you have ever studied the figures which were sent you by the conductor.

Mr. M. F. R. Hibbert arranged the peal for publication in 35 courses for each half-peal, each course consisting of twelve sixes, and from these figures of Mr. Hibbert's one fails to find that indigestible mass of six ends.

There is another point to which I strongly object, and that is your remark of a freak performance: Slack's peal is beyond doubt an original composition, one which prior to 1938 was considered to be impossible. It contains nothing but ordinary Stedman calls, and, therefore, cannot in any circumstances be classified in the category of a freak peal.

EDWIN JENNINGS.

Bushey.

Yes, we have studied the conductor's arrangement of the peal, and to the average conductor it is almost as indigestible as the peal shown by its six-ends. The composition is cut into strips of twelve sixes each, nearly all of them being divided in the middle of the bob-sets and nearly every strip having a different calling. In whichever form it is given we adhere to the opinion that the composition is 'indigestible' for the average conductor. No one doubts the brilliance of Mr. Hibbert's feat in calling the peal, but has anyone else wanted to call it or been denied the opportunity because it has not been printed? As to our statement that the peal is a freak, we think we need only point to the fact that it contains 600 calls in 840 sixes, a large proportion being in that long discredited form of six-bob sets, of which there are something like 50 in the peal.—Editor, 'Ringing World.'

A DEEPER ISSUE.

Dear Sir,—As one who was at Bushey on November 29th and who has just read this week's issue of 'The Ringing World' I can't help asking, 'What has happened to the writer of the leading article this week?' I am no purveyor of soft soap, but I usually look for something in this article and am rarely disappointed, but, sir, who has deputised this week?

Firstly, you try to justify the non-appearance of the figures of Dr. Slack's two-part peal of Stedman Triples by saying in effect that it is not of general interest and that anyone who wishes to call it can get the figures the best way they can.

This was not your attitude to the late Rev. H. Law James seven-part peal, nor to the late S. H. Wood's peal of Stedman Caters. These may or may not have served any real purpose, I do not seem to have noticed any development along these lines, but they were certainly more interesting than some of the material which fills your pages sometimes.

There is a deeper issue involved now though, for I heard it whispered at Bushey that the figures of this peal would *not* be published, as one prominent writer had previously stated that such a peal could not be obtained. In my opinion, along with that of many others, that individual now can claim that his view is substantiated.

Now for the Central Council. You admit that the Watford District have given a lead in association activity in war time, and as one who has occasionally had the privilege of attending these meetings, I hand out no bouquets for that admission, for you could not have done otherwise. Having granted Watford District this much, I ask—who is in a better position to criticise the inactivity of the Central Council than a body who is showing the way?

You say that the subscription to the Central Council is little more than a 'token' payment. Be that as it may, have we had even a token in return in the form of a meeting—even of a committee, and, if so, has anyone heard of it?

I quite realise that a full Council meeting would be impossible at the present, but I do consider that a brighter lead could be given by some of the official element, and if it only led to some of the associations sitting up and taking notice I don't think the Watford District would be adverse to paying double subscriptions.

To sum up, sir, your leader writer of last week may have done his best under difficult conditions, but as a white-washer he's a wash-out.

T. GROOMBRIDGE, Jun.

Our correspondent requotes our reasons why we have not published Dr. Slack's peal, but he has advanced no argument, except inferred comparison, why we should have done so. Our point is that the comparison, clever as it is, is of extremely limited interest. We agree that other things which have appeared in 'The Ringing World' may have proved of limited interest also, but in this case the figures by themselves convey very little to the general reader, and the fact that they are available in manuscript should meet all the needs of those who desire to call the peal. The fact that anyone had stated that such a peal could not be obtained did not in any way enter into the Editor's decision, and those who may hold this view would do well to disabuse their minds of the idea.—Editor, 'Ringing World.'

THE STORY OF THE LADIES' GUILD.

LAY AUDIENCE ENJOY 'RINGING WORLD' ARTICLE.

To the Editor.

Dear Sir,—Recently I had the pleasure of introducing 'The Ringing World' to a lay audience with conspicuous success. It was the article on the Ladies' Guild and its achievement of recognition by the Central Council which gave me the opportunity.

A few days earlier a discussion group to which I belong had considered a paper by a lady member on the subject of 'women after the war.' So advanced in thought had this paper been that even the other ladies had opposed its main idea. The next week I was due to entertain the group myself, and it occurred to me that the story of the lady ringers would be of interest. On my evening I invited the company to listen to a true story, and when, at the end of the discussion, the moment came to read it I faced an eager audience.

Never was a story so much enjoyed. Several times I could not read for laughing, but as everyone else was laughing too it did not matter. Mr. Burton was proclaimed a champion of champions by the men, and by some of the ladies too. Those ringers who slid off the fence quietly on the women's side found favour in the eyes of at least one of my listeners. But the founder of the Ladies' Guild captured the admiration of all.

When the excitement had subsided sufficiently I found myself answering many questions about bells and ringing, and that, I felt, was the best reward I could have wished for.

E. S. J. HATCHER.

Ditton, Maidstone.

DEATH OF MR. JOHN HOLLOW.

OLD MIDDLETON RINGER.

On December 3rd last the death took place at his house in Hunter Street, Middleton, Lancashire, of Mr. John Hollows. He was 85 years old and had been a member of the local company since he was 19. He joined the Lancashire Association in 1897. He was very regular in his attendances at service and practice meetings and had rung 43 peals of Grandsire Triples, Bob Major and Kent Treble Bob Major.

The funeral took place on December 8th at the Middleton Cemetery after a service in the Parish Church, and the Lancashire Association was represented by Messrs. W. H. Shuker, J. Smith, W. Berry and J. H. Barstow. The service was conducted by the Rector, the Bishop of Hulme, who gave a short address. Members of the family were present, and some of his old associates who were in the habit of meeting in the park to discuss matters and indulge in games.

Handbells had been provided, but the police barred the ringing.

THE FIRST TRUE PEAL.*To the Editor.*

Dear Sir,—I should like to thank Mr. F. A. Salter for replying so promptly to my enquiry about W. D. Crofts' manuscripts.

I did not expect to hear they contained any references to Plain Bob Triples, but it was as well to make sure, and now I think we have all the evidence we are ever likely to get about the composition rung at Norwich in 1715. The Grandsire Triples of 1718 remains the first peal that we can be sure was rung and was a true composition. The 1715 Bob Triples we may be reasonably sure was true, but we have no definite proof. The 1690 peal by the College Youths at St. Sepulchre's is much more uncertain, but is more likely to have been true than once was supposed.

Which society had the honour of ringing the first true peal must remain an insoluble problem. Mr. E. A. Young told us that the verdict will be promulgated in due course, and that for himself he had already made up his mind. But I am afraid it will have to be an open verdict.

The method and peal in Crofts' MS. called Gathern's Triples and referred to by Mr. Salter are what was rung at Norwich in 1718 as Grandsire Triples.

J. ARMIGER TROLLOPE.

THE BELLS OF LONDON.

The following passage from James Anthony Froude's 'History of England' reads somewhat like we may hope for when by the grace of God in the not too distant future victory and peace come once more: 'The glad news spread like lightning through London, and the pent-up hearts of the citizens poured themselves out in a torrent of exultation. Above the human cries the long silent church bells clashed again into life: first began St. Paul's, where happy chance had saved them from destruction, then one by one every peal which had been spared caught up the sound, and through the summer night and all next day the metal tongues from tower and steeple gave voice to England's gladness.'

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OF

'THE RINGING WORLD'

and send it to a Serving Member of your Tower

THE UTILITARIANS.

THE OBJECTIONS TO SINGLE BELLS.

To the Editor.

Sir,—‘Plain Hunt,’ like Messrs. Smith, Parkinson and Bunce, evidently thinks he can play the part of bowler and wicketkeeper at both ends. It can't be done! Certain passages in his first letter lead me ‘to put out feelers’ whether your correspondent was a whole-hearted supporter of the Exercise or whether he was just doing a little creeping or reconnaissance work, so to speak, for the opposition in allied uniform? His last letter leaves no doubts in my mind as to the issue. There is only one way to treat him, and that is in the way our Government have sought over the past few days to treat the States of Finland, Hungary and Rumania—a tool in the hands of the ‘enemy.’

In one of my early letters I quoted a remark made by the Bishop of Chelmsford. Were this Bishop to read your correspondent's two letters I am convinced he would say, ‘Here is a parallel case!’ Your correspondent can call this castigation or whatever else he likes, two things are outstanding—first, a ringer does not write in a negative tone or pass adverse comment upon the fundamental principles underlying the security and future expansion of the art if he is a 100 per cent. supporter; and, secondly, to court or support the utilitarianist is to support the ‘enemy.’

We are living in days when it seems the fashion to call workhouses ‘hospitals,’ common meadows ‘parks,’ prisons ‘homes of correction’ and so on; and by renaming things lead (or try to lead) everyone to believe they mean something totally different. This is equally so of the ‘no more bell or bell silencer advocates,’ who have used the words utilitarianism and rigid economy for a definite purpose—to stifle the Exercise and to gain their own ends! Is their utilitarianist policy or preaching to serve a spiritual purpose? No!—it is at the bottom of things to satisfy their own desires, and, therefore, I consider the Exercise and ‘The Ringing World’ is perfectly justified in ‘putting the searchlight upon it.’

My experience is the tower or turret with one bell is more open to complaint from outside than the tower with a peal. Even if a minority are to be found who dislike to hear change ringing or hymn tunes to be sounded upon bells, there is something soothing and spiritual about their purpose to the majority, which is true utilitarianism. I have heard one yet say that there is anything soothing about the sound of one bell. Of course, we know the one-bell tower or turret cuts right across the responsibility of the utilitarianists and rigid economists in the churches of having to raise money now and again. We are warned by many of our State leaders that this is as much a spiritual war as it is a political one; therefore, to quote the material side only as Leslie W. Bunce does in your issue of December 5th is to view the issue with one eye and but a squint in that; but I trust that none of your readers (to borrow his own phrase) will be led astray by his advice, and especially when it comes ‘to putting up one bell in town churches and three bells in country parishes.’ When the war is finished and we get back to ringing I hope to send Mr. Bunce an invitation to come down here and ring a peal, but he mustn't be surprised if when he gets here he finds it is at a one-bell tower and there is no one there to meet him. Yes, I might even think of arranging it one April 1st.

To ‘Plain Hunt’ I must say what I said earlier on to Mr. Smith—‘I am sorry for his inability to judge between vilification and criticism’ when he talks about dropping personalities. But if he, like Mr. Leslie W. Bunce, thinks we should all sit back with shut mouths and ‘take matters as they are lying down,’ he had better have another think. I'll remind them both, or any others who may think that way, that the right to criticise is one of those precious things we are fighting to preserve and for which we are at war.

Your correspondent asks, ‘Why don't I devote some of my energies to moving the association (if any) to which I owe allegiance?’ I will remind him that I owe my allegiance to the Exercise as a whole—that this is not an individual association question. I thought I made that clear in my last letter when I said, ‘It is insufficient for any one association to send a letter of disapproval and regret in the ecclesiastical authorities' support of, this utilitarian ramp or policy, and for that reason I support the letter of Mr. Housden.’

The machinery which to-day runs the Exercise is like about 50 uncoupled trucks on a railway line with an uncoupled engine acting as the Central Council trying to take command of them at one end. We all know that such an engine is not wholly in command of the position—it can only drive in the one direction.

The idea of giving lantern lectures upon bells and their relation to the Church, says ‘Plain Hunt,’ may be a good one if you can get the right audience. Has he ever tried it? I doubt very much if he has. It is now eight years since I gave my first talk upon the subject whilst staying at a convalescent home. Very quickly the suggestion took with those in charge of the home and the patients numbering 48. The matron stipulated that any who did not want to listen need be under no obligation to do so. Only two refused. I had the satisfaction of hearing some time later of three of my audience taking up change ringing. Since then I might say I have given 15 similar talks, some with the introduction of lantern and slides, coupled also with tunes upon handbells, and have been asked afterwards, ‘How soon can we have another?’ A friend of mine at Leicester, who is well known to the Exercise, I know has found much the same result. On

(Continued in next column.)

GUILD OF DEVONSHIRE RINGERS.

ANNUAL MEETING OF THE EXETER BRANCH.

‘We hope soon to revive and maintain the ringing of our beautiful bells. Mechanical ringing can never be an act of worship. Our bells are one of the achievements of the Middle Ages.’ Thus said the Rector of St. Sidwell's (the Rev. M. V. Narracoti) when he addressed the assemblage of ringers to the Exeter Branch on December 6th.

Tea was served in St. Sidwell's Parish Room and some 25 sat down, among them being Messrs. Edwin Shepherd, W. Richardson, C. Glass, W. Drake, Tom Laver, Tew Biffin, J. Harris, C. Lilley and other veterans. Later the Rector joined the company.

The secretary, Mr. W. H. Howe, reported that three meetings had been held during the year. The balance sheet was held over.

The officers, Messrs. E. J. Ryle (chairman), W. H. Howe (secretary and treasurer), W. Richardson (Ringing Master), E. Biffin, H. J. Rowe and T. H. Pook (representatives to the General Guild Committee), were thanked and all re-elected. Sergt. C. J. Hosgood, whom all were pleased to see, was re-elected as the assistant secretary.

Exeter was decided upon for the next meeting on April 11th, 1942.

Mr. E. Hill (St. Thomas') was elected as a new member. There was an expression of opinion that the present levy to the Central Guild Funds should be reduced by 3d. per capita.

A hearty vote of thanks was accorded the Rector and the organist for the parts they undertook in the service. The Rector replied and offered the use of St. Sidwell's bells for silent practice.

Once again friendships were revived, and though the big bells were silent methods were practised on the handbells. How soon may we hope for better times?

HANDBELLS.

To the Editor.

Dear Sir,—Referring to Mr. H. J. Sanger's letter in your issue of December 12th, 1941, I possess a peal of ten old handbells in remarkably good tune. Some have the letters R.W. inside, whilst one has W.R. inside. These bells appear to have been cast before there were facilities for turning them up smoothly inside, as they are left rough there. The outsides are more or less O.K.

Upon making inquiries, I have been told that these handbells were cast by a Robert Wells, who lived near Mildenhall in West Suffolk. The one with W.R. is accounted for by the letters being wrongly inserted in the mould.

I purchased them from the executors of the late R. Christian, a ringer at Great Yarmouth.

If anyone could tell me if they are about 150 years old I shall be grateful.

G. E. SYMONDS.

57, Mornington Avenue, Ipswich.

SPLICED SURPRISE MINOR.

A NEW EXTENT.

To the Editor.

Dear Sir,—The following extent of Treble Bob Minor will probably prove interesting to those bands who are on the look out for something outside the standard extents. It contains a number of bobs (21) which has not, hitherto, been rung in an extent for this group of methods.

SPLICED OXFORD AND SANDAL TREBLE BOB.

720	—25346 Ox	—63542 S
23456	—32546 S	—42563 Ox
	—46532 Ox	—54263 Ox
56342 S	—54632 Ox	—25463 S
—42356 S	65243 Ox	—63425 Ox
56234 S	26354 Ox	—46325 Ox
—34265 S	—32654 Ox	34562 Ox
—25634 Ox	—63254 Ox	—53462 Ox
62453 Ox	26435 Ox	—45362 Ox
—46253 S	—42635 S	34256 Ox
—53246 Ox	—35642 Ox	—23456 Ox

C. K. LEWIS (Preston).

First rung at Preston on November 19th on handbells by E. Roger Martin 1-2, C. Kenneth Lewis (conductor) 3-4, C. Crossthwaite 5-6.

THE UTILITARIANS.

(Continued from previous column.)

two occasions I have seen my efforts crowned with new bells, and a fund for bells being started as the result; so when ‘Plain Hunt’ makes the absurd statement, does anyone believe it possible to get a nose into a lecture hall, let alone give a lecture, I say he just doesn't ‘know the position. The same applies to his other question, what have I done? Furthermore, I will refer him to my letter of August 15th if he wants to know what I am doing. I notice he doesn't tell us what he is doing. I am wondering whether he is one of those who wants bells, but doesn't want the trouble of helping to get the money for them, and whether that is the reason for his talk about laying hold of the parsons and tell them how to get towers and bells without money? Such a remark is certainly hot the kind of remark we might expect from a hundred per cent. supporter of the Exercise. It is just the sort of thing we might expect from those preaching the policy of utilitarianism or rigid economy.

‘ANTI-SILENT.’

We regret we have had to curtail ‘Anti-Silent's’ letter somewhat. We would ask correspondents to keep their letters within reasonable limits.—Editor ‘Ringing World.’

GRANDSIRE CATERS. THE HISTORY OF THE METHOD.

By EDGAR C. SHEPHERD.

(Continued from page 599.)

The earliest evidence of the ringing of Grandsire Caters is provided by the activities of the College Youths towards the end of the 17th century. At that time the Society was practising the method at St. Sepulchre's, Holborn, and in 1695 bore the cost of having the 9th bell recast and rehung. It was the rival society, the London Scholars, however, that rang the first known peal of Grandsire Caters. This was at St. Bride's, Fleet Street, on January 11th, 1717. All records of the London Scholars have perished, and there is no trace of the men who rang or of the composition. The number of changes, 5,040, suggests a composition very different from the peals given in 'Campanalogia' (1702), and it is much to be deplored that this valuable piece of ringing history is lost. All that is known of the performance is given in the following extract from the Osborn MSS. :—

'The first known peal of the London Scholars was a peal of 5,040 Grandsire Caters at St. Bride's, in Fleet Street, Friday, January 11th, 1716-17. The frame put up was taken down and destroyed when the church was repaired in 1796. This was supposed to be the only peal of Caters to be rung whilst St. Bride's contained ten bells, and was said to be the first known peal of Caters ever completed by any company in the kingdom, which was probably the case, as no other peal upon ten bells appears upon record to precede this performance.'

On January 25th, 1725, the College Youths rang their first peal, 5,060 Grandsire Cinques, at St. Bride's, and in this peal the second bell was rung by Benjamin Annable, then a young man of 21. Less than a month later this young man took the lead and conducted a peal of Grandsire Caters at St. Magnus-the-Martyr. This is the second peal of Grandsire Caters to be rung, and fortunately there is a complete record of the band and the composition.

'St. Magnus-the-Martyr in London. Monday, February 15th, 1724. This Company rang a peal of 5,058 Grandsire Caters, being the first that was done in that Steeple. Mr. William Woodwoe Treble, Mr. Robert Catlin 2, Mr. Edmund Chadwell 3, Mr. John Ward 4, Mr. John Pearson 5, Mr. Peter Merrygarts 6, Mr. William Loughton 7, Mr. William Thompson 8, Mr. Benjamin Annable 9, Mr. Matthew East Tenor. Composed and called by Mr. Benjn. Annable.'

'The 8 biggest bells were made in the year 17 and the 2 trebles in the year 17 by Mr. Richards Phelps in White Chappell. The two Trebles were given to the Parish by the Eastern Youths and the British Scholars.'

The above account is copied from a pocket book formerly belonging to Mr. Osborn (the historian), and afterwards, through the Banks family, to the late Councillor Fenton, J.P., of Heston, Middlesex, and given by him to Mr. E. Alex Young, late hon. secretary of the Central Council of Church Bellringers. And so to the archives of the Ancient Society of College Youths.

Mr. Young, who kindly sent the copy to Mr. Ernest Morris in January, 1940, remarks: 'Note.—This is very neatly and centrally written by Osborn (as is his usual style) and just fills the page 6in. by 4in. The spelling,

etc., is reproduced. There is little punctuation. The date is 1724.'

It will be noted that the date is given in the old style and that here and there there are some discrepancies in the spelling of names. The ringer of the treble was William Woodruff; of the 3rd Edward Chadwell; of the 7th William Laughton.

On March 17th, 1726, Annable conducted 5,094 Grandsire Caters at St. Giles', Cripplegate. Two men rang the tenor, one of whom was John Cundell. This was the first time that a bell was rung double-handed to a peal of 5,000. In the same year the Church of St. Martin-in-the-Fields was completed, and the College Youths scored the first peal on the new bells, 5,076 Grandsire Caters. In 1727 the Society visited Cambridge, and on May 25th Annable and his men rang 5,040 at the tower of Great St. Mary.

In 1732 the City Scholars rang the second peal on the bells of St. Giles', Cripplegate, and this 6,012 Grandsire Caters was the record length for the method. Three men were needed for the tenor. A copy of the tablet is given by Snowdon.

'Tablet in St. Giles', Cripplegate (Surmounted by the City Arms). Thursday, November 23rd, 1732. The Society of City Scholars rang in this steeple a compleat Peal of six thousand and twelve Caters. Jno. Arnold 1, Jona Keate 2, Robt. Mobbs 3, Thos. Nash 4, G. Elton Hill 5, Jos. Griffiths 6, Sal Thompson 7, Wm. Hilliar 8, Jno. Box 9, Ed. Nodes, Hy. Macfarland, Darn Newbolt 10.

'Mr. John Mabiatt, Mr. Robert Wyrill, Mr. John Robson, Mr. Thomas Sayers, Churchwardens.'

In 1733 the College Youths visited Oxford and attempted four peals, Grandsire Caters at Christ Church and New College, and another, which was probably Bob Major, at Magdalen. Bad luck attended them. At Christ Church the tenor fell into the pit after 3,200 changes; at Magdalen broken ropes limited the ringing to about half an hour; and the two attempts at New College failed for the same reason.

Interesting light is thrown upon this visit by the remarks of Thomas Hearne, the Oxford antiquarian and diarist. His writings show that he knew a great deal about ringing, and he listened to and recorded critically all the ringing in the town. Of the College Youths he writes:—

'1733, May 24th, Thursday.—On Whit Sunday last (May 13th) came to Oxford on foot fifteen ringers from London, and the day before came on horseback, one Mr. Skelton, about fourteen or fifteen years a Commoner of Queen's College, Oxford, and an excellent ringer, and at this time Register to the Bishop of London (Gibson) and a proctor in the Arches. The next day being Monday, May 14th, the Oxford ringers gave them a short peal at Magdalen College, as they did in the evening a short one at Christ Church, the Londoners laying still that day that they might refresh themselves after the fatigue of their journey. The day after (being Tuesday, May 15th) the Londoners rang a peal admirably Well at New College, of about 1,500 changes, from a little before eleven o'clock in the morning till twelve, and in the evening they did the same at Christ Church. On Wednesday, 16th, they (the Londoners) began to ring at Christ Church in the morning a quarter or more before

(Continued on next page.)

NOTICES.**ANCIENT SOCIETY OF COLLEGE YOUTHS.—**

The next meeting will be held on Saturday, December 20th, at the Bell Foundry, Whitechapel Road, E.1, at 3 p.m.—A. B. Peck, Hon. Sec., 1, Eversfield Road, Reigate.

HERTFORD COUNTY ASSOCIATION.—Meeting at the Studios, Falconer Road, Bushey, Saturday, December 27th. Handbells from 3 p.m. Tea 5 p.m. All welcome.—H. G. Cashmore, 24, Muriel Avenue, Watford.

Owing to the Christmas Holidays, all Notices intended for publication in next week's issue must be received not later than the First Post on Monday morning.

ESSEX ASSOCIATION.—North-Eastern Division.—

The annual district meeting will be held at St. Peter's, Colchester, on Saturday, January 3rd. Handbells available 2.30 p.m. Service in church at 4 p.m. Tea you must all bring with you, as at previous meetings. Will members please note that subscriptions for 1942 will be due at this meeting. May I appeal to everyone, including our friends over the border in the Northern Division, to come and make this meeting a great success, and show the new Vicar of St. Peter's that the North-Eastern Division is very much alive?—Leslie Wright, Lower Barn Farm, Dedham.

ST. MARTIN'S GUILD FOR THE DIOCESE OF BIRMINGHAM (Established 1755).—Annual meeting will be held at the Tamworth Arms, Moor Street, Birmingham, on Saturday, January 3rd, commencing at 6.15 p.m. prompt.—T. H. Reeves, Hon. Sec., 136, Newton Road, Sparkhill, Birmingham, 11.

NORWICH DIOCESAN ASSOCIATION.—A meeting will be held at St. Giles', Norwich, on Saturday, January 10th. Bells (silent) 2.30. Service 3.45. Tea in St. Giles' Parish Hall, Cow Hill, 4.30, followed by business meeting and handbells. Numbers for tea by January 3rd, please.—A. G. G. Thurlow, Gen. Sec., 52, The Close, Norwich.

GREETINGS.

Greetings and best wishes for Christmas and for a peaceful New Year to all ringing friends at home and abroad.—W. T. Elson, 59, Pursers Cross Road, London, S.W.6.

Christmas and New Year greetings to all ringing friends at home and overseas from Mr. and Mrs. A. H. Pulling, Grammar School, Guildford, Surrey.

I wish all ringing friends, both far and near, a happy Christmas and a victorious New Year.—C. T. Coles, Highams Park, E.4.

The Methods Committee send greetings to fellow-members of the Central Council and all friends in the ringing Exercise.—Ernest C. S. Turner, J. Armiger Trollope.

A friendly greeting at this glad season of Christmas to all ringing friends and peace and joy in the New Year.—Mr. and Mrs. F. I. Hairs and Olive, Restormel, Janes Lane, Burgess Hill, Sussex.

Mr. and Mrs. James E. Davis send the season's greetings and good wishes for the New Year to all ringing friends.—118, Sarsfeld Road, Balham, S.W.12.

Christmas and New Year greetings to all ringing friends from Harold S. Hobden, Aldershot (late Eastbourne).

To all my friends. Best wishes for your health and happiness this Christmas and always.—Fred Price, 273, Albert Road, Aston, Birmingham.

To all ringing friends far and near, best wishes for Christmas and the coming year from F. E. Dawe, Allendale, Kingsway, Woking.

BOURNEMOUTH AND DISTRICT RINGERS send hearty greetings and good wishes for a Happy Christmas and a brighter New Year to all friends in the Exercise.

ESSEX ASSOCIATION.—North-Eastern Division.—The District Master and secretary would like to take this opportunity of wishing all members at home and abroad best wishes and the best of luck throughout this Christmas and the coming New Year.

SWANSEA AND BRECON DIOCESAN GUILD.—Southern District.—To all members and ringing friends my best wishes for a merry Christmas and a happy New Year, and may peace come soon.—E. Stitch, 21, Cambrian Place, Port Talbot, Glam.

PERSONAL.

MR. ARTHUR DAVIS, of Bournemouth, would be grateful to receive a line from, or the address of, MR. FRANCIS S. BEAUMONT.

GRANDSIRE CATERS.

(Continued from previous page.)

twelve, and they rang till two most incomparably well, when the gudgeons being bad, the biggest bell (that is the tenth) fell down, but not through the loft, otherwise they proposed to have rung 5,040 changes. In the evening they rang the eight bells at Magdalen College, but two or three ropes breaking, they could not proceed above half an hour. On Thursday, May 17th, they began to ring at New College, proposing to ring the said number of changes, viz., 5,040 there. They began a little before twelve, and rang for about three-quarters of an hour, when one of the ropes broke, and so they were stopped. Afterwards they dined at the Weers beyond Friar Bacon's Study, and some (if not all) of them stepping over to Ifley they rang the six bells there (viz., 700 changes upon them).

The next day being Friday, May 18th, they were resolved to ring the above-mentioned number of 5,040 changes upon New College ten bells as they had begun before to do. Accordingly they began a little before twelve, and rang full two hours in the morning wanting two minutes, when one of the ropes broke and put a stop to the peal, for which they were all very sorry, as they were at the fall of the great bell at Christ Church. For their ringing at both places, as well as elsewhere, was most surprisingly fine, without the least fault from beginning to end, such as never was before in Oxford, and 'tis a scandal that the bells should not be in good order. Saturday, May 19th, they went out of town. On Tuesday, May 22nd, the great bell at Christ Church was got up again, and in the evening the Oxford men rang all ten and endeavoured to imitate the Londoners, but they were soon out, and made poor work of it in comparison of the others.'

(To be continued.)

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