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A MATTER OF TRADITION.

A question asked in our columns whether more than two singles are undesirable in peals of Bob Royal and Maximus has aroused a rather unexpected amount of interest among some of our readers, and we have had several compositions which are worthy of at least passing attention.

The matter in itself is of comparatively little importance and the obvious and sensible answer to the question seems to be that given by Mr. Ernest Turner. If more than two singles are needed to get a particular result, he said, and that result is worth getting, then their use is fully justified.

There is, however, undoubtedly a feeling in the Exercise against the unlimited and unrestrained use of singles; a feeling which amounts to a prejudice, and which goes back to the very beginnings of the science. It is worth a moment's thought why it should be so.

Since singles are useful and necessary operations in obtaining all sorts of peals it would seem at first sight that any objections to their unrestricted use is only old-fashioned prejudice due to the dead weight of custom and lack of thought. To some extent it actually is so, but that by no means explains the matter. Far more than most things change ringing is bound hand and foot by traditions which have come down from the remote past. During the last twenty years there has been an increasing tendency to seek new paths and new ideas, but the hand of custom and tradition still lies heavy on the Exercise and is likely so to do.

Does this mean that change ringing is a thing incapable of expansion and development, and that ringers are a dull and unprogressive lot? By no means. Change ringing is capable of far more development than the Exercise is likely to reach within a measurable time, and there are, and always have been, ringers keenly bent on exploring new ground. But change ringing is an art based on an exact science. Its fundamental rules are the rules of eternal mathematical truth, and its standards and its secondary rules are things which naturally follow. It allows unlimited development, but only along narrow and well defined paths. This is the reason why it has lasted so long and why it gives unlimited promise for the future. The science is a greater thing than the Exercise has realised. Ringers have only dimly understood some of its laws and their traditions are often the result of imperfect understanding, yet they are almost always based on some real truth.

How does all this apply to the prejudice against the unrestricted use of singles? It is by no means easy to
(Continued on page 454.)

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say, yet we may be sure that the instinctive dislike most ringers have for many singles in a peal is something more than mere fancy.

As we said above, this and similar traditions are of no great importance, yet they are links with the past, and so long as they do not actually hinder progress, we may as well respect them, for they may have a good deal more truth and reality in them than we realise.

HANDBELL PEALS.

LEICESTER.

THE MIDLAND COUNTIES ASSOCIATION.

On Saturday, September 26, 1942, in Two Hours and Fifty-Eight Minutes,

IN THE BELFRY OF THE CHURCH OF ST. MARGARET,

A PEAL OF BOB ROYAL, 500 CHANGES;

HAROLD J. POOLE 1-2	ALFRED H. PULLING 5-6
*GEO. STEDMAN MORRIS ... 3-4	ERNEST MORRIS 7-8
FREDERICK E. WILSON ... 9-10	

Composed by JAMES HUNT. Conducted by HAROLD J. POOLE.
* First handbell peal of Royal. Rung to mark the 38th anniversary of the marriage of Mr. and Mrs. A. H. Pulling, of Guildford.

FELKIRK, YORKSHIRE.

THE YORKSHIRE ASSOCIATION.

(BARNSELY AND DISTRICT SOCIETY.)

On Sunday, September 27, 1942, in Two Hours and Twenty-Three Minutes,

IN THE BELFRY OF THE CHURCH OF ST. PETER,

A PEAL OF LITTLE BOB MAJOR, 8040 CHANGES;

Tenor size 14 in D.

*DANIEL SMITH 1-2	CHRISTOPHER W. WOOLLEY 5-6
*HAROLD CHANT 3-4	†SIDNEY BIGGS 7-8

Composed by S. H. WOOD. Conducted by CHRISTOPHER W. WOOLLEY
* First peal of Little Bob, also hundredth peal together. † First peal of Little Bob 'in hand.'

LEICESTER.

THE MIDLAND COUNTIES ASSOCIATION.

On Saturday, October 3, 1942, in Three Hours and Twenty-Seven Minutes;

IN THE CHOIR VESTRY OF ST. MARGARET'S CHURCH,

A PEAL OF BOB MAXIMUS, 5016 CHANGES;

ALFRED BALLARD... .. 1-2	ERNEST MORRIS 7-8
GEO. STEDMAN MORRIS ... 3-4	FRANK K. MEASURES 9-10
HAROLD J. POOLE 5-6	FREDERICK E. WILSON ... 11-12

Composed by ERNEST MORRIS. Conducted by HAROLD J. POOLE.

Witness—Mr. Josiah Morris.

First peal of Maximus on handbells by all the band and by the association. It was rung at the first attempt.

BOURNEMOUTH.

THE WINCHESTER AND PORTSMOUTH DIOCESAN GUILD.

(CHRISTCHURCH BRANCH.)

On Sunday, October 4, 1942, in Two Hours and Thirty-Seven Minutes,

IN ST. PETER'S HALL,

A PEAL OF GRANDSIRE TRIPLES, 5040 CHANGES;

PARKER'S TWELVE-PART (7th observation). Tenor size 15 in C.

MISS FAITH M. CHILD ... 1-2	ARTHUR V. DAVIS 5-6
MRS. F. JOHN MARSHALLSAY 3-4	HERBERT MITCHELL 7-8

Conducted by ARTHUR V. DAVIS.

Rung to mark the enthronement of Dr. Mervyn Haigh as Lord Bishop of Winchester on September 30th, 1942.

THE BELLS OF VANCOUVER.

To the Editor.

Dear Sir,—It was my intention this last New Year's Night, when, as usual, we were broadcasting at midnight, to have them relayed to England. The C.B.C. Broadcasting Corporation did all they could to have this done, taking the matter up with Toronto and the authorities in England, but it was thought best not to, although it would have been announced on the radio and in the papers. Someone might have turned on the radio and hearing bells ringing might start a panic, though I much doubt in the case of an invasion if the bells in England would be pealing out good old Grandsire Triples.

A. C. LIMPUS.

208, Union Street, Vancouver, B.C., Canada.

THE RINGING EXERCISE IN THE EIGHTEENTH CENTURY.

(Continued from page 445.)

It is difficult to say how far there was any competitive ringing between London companies and what form it took. Ringing was a sport, and there is little sport into which competition does not enter in some form or other. But competition may be direct in the form of a set match between two parties; or it may be indirect, one party trying to better what another has already done.

The latter form has always existed in the Exercise; it still exists, and is one of the greatest incentives to progress. There was plenty of that in London during the eighteenth century; notably between the College Youths and the London Scholars in 1728 and 1729; between the College Youths and the Cumberlands in 1777; and between the ancient and the junior Societies of College Youths in 1784. But of set matches there is, on the surface, little or no trace whatever. Throughout the country there was little sport at the time into which betting and wagers did not enter, but again there is no trace of anything of the sort in London ringing.

It does not follow, however, that these things did not exist. The rules of the societies in the previous century contemplate competitive ringing. The Schollers of Cheapside forbade any member to accept a challenge from any other company without consent of the general, and a rule of the Esquire Youths ordered that 'none shall engage the Company in a challenge without the general's consent, on pain of being amerced 2s. 6d.; and in case the Company shall be engaged every man shall lend his best assistance if required.'

It is quite clear that the companies did not object to having matches with other bands, but they were particular as to who their opponents were.

In the country towns and villages general challenges backed by wagers were common enough. The first peals rung at Oxford were the result of a wager. Annable's band had been to the city and failed to score a peal through broken ropes; someone offered to bet the local men that they could not succeed in six attempts; they accepted the challenge and won the money. When in 1731 Edward Crane advertised in the 'Norwich Gazette' that he had brought to light that most noted and harmonious peal, Stedman Triples, he added that if any ringer doubted the truth of the peal, let him come to the sign of the Six Ringers in St. Michael's of Coslany and he could have any wager from two guineas to ten. Two years later the ringers of Garboldisham issued a challenge to both Norfolk and Suffolk to ring the best of ten several peals for the value of five or ten guineas, and the challenge was publicly accepted by five of the Norwich Scholars. The bands met at the Red Lion at Bunwell on April 2nd, 1733, and having fixed up arrangements and each side staked five guineas, they adjourned to the village church. 'Both sides performed to Admiration, the Garboldisham Ringers erring only in the ninth peal.' So the Norwich men won the match and the money.

James Barham's band was frequently engaged in competition with other bands in Kent, and the same thing was going on all over the country. It was customary for matches to be arranged in which bands rang for hats. The genesis of these matches is easy enough to see. The village inn was the centre of the village social life, the

communal clubroom. There men talked and boasted of what they could do. If a dispute arose between the bands of two neighbouring villages, there were pretty certain to be some farmers or small gentlemen of sporting tastes who would find the money for the stake, and the village innkeeper was the natural person to arrange the match. It meant custom to him. Very frequently the innkeeper promoted an open contest in which any band might compete, and on the chosen day not only the competitors but their friends and supporters also would come to the village. A special dinner was provided, and that, with the beer that was drunk, meant money in the innkeeper's pocket.

In the social conditions of the time, we need not suppose that these contests led to anything particularly objectionable, though later on in the North and the West prize ringing was accompanied by grave abuses.

To present-day minds the thought of using the church tower and church bells for contests, which in their spirit did not differ much from prize fights or horse races, will seem strange and rather revolting, but the standards of the time were different, and the general public saw nothing amiss in them. There seems to have been no opposition to them on the part of the clergy, who probably thought them no concern of theirs. The laity, through the vestry, owned and controlled the fabric of the church and especially the bells, to a far greater extent than at present. The church was used for other purposes than holding divine service, and there was no incongruity in the use of the bells for amusement and recreation. It would be a mistake to suppose that this was due to the laxity of the eighteenth century. It dated back to pre-Reformation times.

Many years ago I remember seeing at Woodbridge, in Suffolk, a stone tablet let into the wall of the church tower on the ground floor which recorded that some man had run up and down the steps of the tall steeple so many times in so many minutes for a wager. I forget the date and the particulars, but the presence of such a record in such a place is a significant indication of the attitude of the general public.

In London, however, there is scarcely the faintest trace of anything like these matches and, after a very close study of the ringing history of the time, I came to the conclusion that they were not allowed there. Seeing, however, that these competitions were common all over the country, it would have been rather strange if they had been altogether unknown in the Metropolis, and a cutting from a contemporary newspaper, which has come into my hands, shows that in fact they did exist. It is rather curious that neither the records nor the traditions of the societies show any traces of these matches though it is certain that some of the peals recorded were actually rung in direct competition and for a prize.

The College Youths won a cup at Sonning in 1783 in competition with bands from Oxford and Farnham. The cup still exists, and it is the only piece of evidence the society possesses that it ever was engaged in a match with any other company.

On January 19th, 1784, a new ring of ten bells from Whitechapel was opened at St. John's, Horsleydown, and to mark the occasion the leading ringers of the day were invited to compete for a prize which consisted of ten gold laced hats provided by a number of local gentle-

(Continued on next page.)

THE EIGHTEENTH CENTURY.

(Continued from previous page.)

men. The winning band was also to be entertained at the dinner which, as usual, concluded the opening.

Three peals were started for. The first, apparently by the ancient Society of College Youths, was lost before 4,000 changes had been rung. Then the Cumberlands rang 5,399 Grandsire Caters conducted by the older George Gross. Then the junior Society of College Youths rang 5,040 Oxford Treble Bob Royal, conducted by John Povey. The prize was awarded to the last band.

Both peals are recorded in the respective peal books, but nothing whatever is said in either about any competition, and we should have known nothing about it if it had not been for a reference in a contemporary newspaper.

This quite clearly was inspired by the Cumberlands, who took their defeat very badly. It was mainly a bitter and spiteful attack on their opponents, who were accused not only of bad ringing but of bribing the umpire.

At the time the rivalry between the three leading London companies was very keen. The junior College Youths, by ringing 11,080 changes of Treble Bob Royal at Shoreditch in 1777 had gained the ten-bell record. They had also held the twelve-bell record; but this had since passed to the Cumberlands through the 6,240 rung in 1778 by the Norwich members of that society. Now both companies were getting ready to make an attempt on their rivals' record. Two months after the Horsleydown opening the College Youths, by ringing 7,008 changes at Southwark, secured the record for Maximus, and the Cumberlands secured the record for Royal by ringing their famous peal of 12,000 changes at Shoreditch. At the same time another contest was going on between the two societies of College Youths for the honour of ringing the first peal of Real Double Bob Maximus with two bobs in a lead. The junior society rang 5,160 changes at St. Bride's on March 24th, 1784, and the others 6,048 changes at St. Saviour's two days later. The rivalry was very keen, but there was little that was 'friendly' about it.

A year earlier than the Horsleydown contest Bishops-gate bells were opened. The three societies took part and each rang a peal. First the junior College Youths rang 5,120 Treble Bob Major, then the Cumberlands rang 5,040 Grandsire Triples, and then the ancient College Youths rang 5,216 Treble Bob Major. There is no hint of any match or prizes, but bearing in mind what happened at Horsleydown, we may conclude that there was something of the sort, and perhaps the two long peals of Cinques at St. Martin's-in-the-Fields in 1728 were rung in a similar contest, though the contemporary newspaper reports say nothing about any prize.

It seems pretty clear, however, that there never have been in London any open prize-ringing contests with money prizes such as were common in the north, and there never were any matches between bands the result of challenges backed by wagers.

The secular spirit in which people of the eighteenth century looked on bells is clearly shown by the proceedings at the opening of a new ring of bells. It was a very important local event which interested all classes of society. Everything was done in fine style and amid general rejoicing, but there was no religious service in

the church, no dedication of the bells, no thought that there was anything particularly sacred about them, or that they were to be kept free from profane use.

The usual custom was to invite bands of ringers to attend on the selected day. Each company in turn went to the belfry and rang a touch or attempted a peal. Often, as at Horsleydown, a prize was given to the best performers, and we may suppose that some fee was paid to bands who came from a distance, though when the College Youths went to Shrewsbury in 1798 to the opening of the new twelve at St. Chad's, they refused to accept even their expenses. The College Youths, however, were rather an exception, and were very sensitive about being classed with those men who rang for what they could get out of it.

There was no mixing of ringers inside the belfry. Each man rang with his own company and then left the tower to join with the crowd outside in criticising the next performers. This custom of keeping bands intact at meetings survived in Devon until recent times, and possibly still exists.

At the end of the day a dinner was held at a convenient tavern, at which the principal men of the parish attended, and speeches were made and toasts drunk. The senior churchwarden took the chair, for the clergy, as clergy, seem to have had little or nothing to do with the matter. The laity, in fact, looked on the bells as their own property. The best or most distinguished band of the day would be invited to the dinner, but it was not a ringers' gathering.

At the opening of the ring of twelve at St. Peter, Mancroft, Norwich, on June 21st, 1775, there was a grand oratorio in the church, attended by leading men of the city and county, but that was rather exceptional.

When a new ring was opened at a provincial town, it was natural to try and secure the attendance of some famous company such as the College Youths or the Norwich Scholars, and the London society was engaged on many such occasions. A detailed account of one of these visits is preserved in the society's peal book. It relates to the opening of the bells at Carisbrooke in the Isle of Wight, and was written by Joseph Monk, one of the men who took part.

On Friday evening, September 28th, 1770, a party of eight men set out from the Barley Mow, and journeying through the night, reached Portsmouth on the Saturday afternoon. On the Sunday morning they were met by a messenger from the Island, who took them across the Solent in a boat specially provided. At Newport they received a hearty welcome, and next day they went to Carisbrooke, where they found the steeple decorated with flags and streamers, and booths erected to accommodate the large number of people who had come to the ceremony from all parts of the Island.

After ringing the bells they had dinner with the principal gentlemen of the Island in a large temporary building erected for the purpose, and then, returning to the belfry, rang a peal of Bob Major, while the general public indulged in the amusements and sports which were customary at fairs and suchlike gatherings.

The evening was spent 'in high glee,' and next day, after declining with regret a pressing invitation to prolong their stay, the College Youths took their departure.

(Continued on next page.)

THE EIGHTEENTH CENTURY.

(Continued from previous page.)

An account of a more homely opening is given with approval by Gilbert White. In 1735 Sir Samuel Stuart made the bells at Selborne into a ring of five. The day of the arrival of the tunable peal was observed as a high festival by the village, and rendered more joyous by an order from the donor that the treble should be fixed bottom upwards in the ground and filled with punch, of which all present were permitted to partake. This seems to have been the usual custom when a new bell arrived at a village.

The contrast is striking between these openings and the solemn dedications of medieval times, with washing with holy water and anointing with consecrated oil; or between them and modern dedications. But it would be very foolish to condemn the men of the eighteenth century because their ideas and standards were not the same as ours are; or to think that we are any better than they were. There was quite as much real religion in those days as there is now, but it showed itself in a different manner. Writing about such openings as that at Selborne, the Rev. D. Gatty, the author of a well-known book on bells published in 1848, remarks, 'Thus the festival proceeds, and if timely arrested, no evil can arise from it—indeed, the bells ascend in due course to their belfry settlement with more hearty good wishes from the people than if it had not taken place, and we see nothing at all in all this to make us sigh after the faith of our forefathers.'

We need similar charity and breadth of vision when we are judging the whole story of the ringers of the eighteenth century and their doings.

(Concluded.)

THE SOCIETY OF CUMBERLAND YOUTHS.

THE KING'S PREROGATIVE.

To the Editor.

Dear Sir,—Mr. G. Radley seems to have overlooked the real objection to the title of the Society of Royal Cumberland Youths, if there is any objection at all.

The use of the word Royal is a privilege formally granted by the King to a small and select number of societies. It is just as much an honour as the titles conferred on individual men and women, and is accordingly much prized. Any unauthorised use of it is just as much an infringement of His Majesty's prerogative as the assumption by unauthorised persons of titles.

Technically the Cumberlands do not offend in this matter, for they do not call themselves a Royal Society, which would be distinctly improper, but the Society of 'Royal Cumberland' Youths.

As the Duke of Cumberland was the son of the reigning king, he was, of course, a royal person in the second degree. It is not usual to add the word Royal to his name and it is difficult to see what object there can be in it. It is difficult to resist the thought that the men who added the word to the Cumberlands' title did try to create the impression that they had royal patronage.

Of course, the present day Cumberland Youths are entirely innocent in the matter. They have merely inherited a title and are not in the least responsible for it.

It is difficult to discuss matters like this without someone bringing in personal feeling. I myself have nothing to do with the Cumberlands, who I am sure, are most excellent people. My interest in the matter is quite academic and impersonal, and, therefore, I am going to ask you, sir, to allow me to imitate your correspondent 'X' and sign myself

'YZ.'

'X' REPLIES.

Dear Sir,—Let me assure Mr. Radley that the word snobbery was not intended as a reflection on either the society or any of its members. If I had added to my previous letter 'on the part of those responsible' this would have been clear.

This omission, however, is not as unfortunate as would appear, for Mr. Radley's letter clearly shows how little is known of the Cumberland's history, and the need, in view of forthcoming events, for investigation.

'X.'

DONINGTON, LINCOLNSHIRE.—On September 24th, on handbells, a quarter-peal of Bob Minor, 1,260 changes: *P. Markham 1-2, C. Wander (conductor) 3-4, *G. Short 5-6. * First quarter-peal 'in hand.'

John Taylor & Co.

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BELFRY GOSSIP.

Visitors who intend to be present at the meeting of the College Youths to-morrow should note that St. Botolph's, Bishopsgate, will be open at two o'clock for silent tower bell practice.

The peal at St. Margaret's, Leicester, on Saturday last, was the first of Bob Maximus on handbells by all the ringers and by the association. The first tower bell peal of Bob Maximus for the Midland Counties Association was rung at St. Margaret's. Messrs. Alf Ballard and Ernest Morris have now rung peals of Plain Bob in Minor, Major, Royal and Maximus on both tower and handbells. It was the 50th peal together by A. Ballard and F. K. Measures, and coincided with the birthday of Mrs. J. F. Milner, of Southwell, Notts.

On September 30th, the day Dr. Mervyn Haigh was installed Bishop of Winchester, a handbell peal was attempted at St. Peter's, Bourne-mouth, but was lost 600 changes from the end. The band consisted of H. Mitchell, Mrs. F. J. Marshall, A. V. Davis and F. S. Wilson.

Thomas Hattersley, a well-known Yorkshire ringer in the last century, was born at Sheffield on October 5th, 1839.

On the same date in 1877 Samuel Austin, some time hon. secretary of the Ancient Society of College Youths, died at the age of 78.

William Booth, a celebrated ringer of Sheffield and grandfather of Thomas and Charles Hattersley, died on October 6th, 1849.

The first peal of Stedman Cinques was rung by the College Youths, at St. Martin's-in-the-Fields, on October 6th, 1788.

A peal of Spliced Bob Major and Oxford Bob Triples was rung at Bridgend by the Llandaff Diocesan Association on October 26th, 1926: and on the same day the Gloucester and Bristol Association rang at Bristol a peal of Spliced Bob Royal and Grandsire Caters.

The Australian tourists rang a peal of Bob Major on the Indian Ocean on October 7th, 1934.

The first peal of Double Bob Major on handbells was rung at Frodsham in Cheshire, on October 7th, 1926.

Arthur Percival Heywood called the first peal of Duffield Major, at Duffield, on October 8th, 1887. It was the first exact 5,000 ever rung on eight bells.

Mr. H. G. Cashmore called the first peal of Woodston Surprise Major, at King's Langley, on October 8th, 1938.

Henry Hubbard, author of a text book on change ringing, died on October 9th, 1881.

Fifty years ago yesterday four peals were rung, two were Grandsire Triples, one Bob Major, and one Oxford Treble Bob Major.

BERTRAM PREWETT.

To the Editor.

Sir,—I have recently read a copy of 'The Ringing World' dated August 28th, in which it gives an account of the ringing activities, etc., of my late husband, Bertram Prewett.

It also states that he lost his life in an air raid on the way to the hospital at Etaples.

This latter statement is incorrect. He was killed in action on the main Peronne-Bapaume Road opposite the village of Borechavesnes.

IDA PREWETT.

32, Oxhey Avenue, Watford.

LANCASHIRE ASSOCIATION.

ANNUAL MEETING AT WIGAN.

The annual meeting of the Lancashire Association was held at Wigan on September 26th. Good use was made of eight clapperless bells at Poolstock from 3 p.m. until 4 o'clock, when service was attended in the Parish Church, at which the Rector gave a short address of welcome. The business meeting was in the National and Blue Coat School and was presided over by Mr. J. Ridyard.

The committee reported that they had held a special meeting in January to consider the vacancies in the offices due to the retirement of the late president and the death of the treasurer. The question of a new president was left to the annual meeting, Mr. F. E. Williams was asked to take care of the finances, and Mr. E. C. Birkett to act as auditor.

Subscriptions had been received from only 291 members, and 109 who are in the Forces are excused payment while the war lasts. Expenses had been curtailed, but there was an adverse balance of £10, which had been reduced by £6 since the audit was made. Twenty-six members had been lost by death.

The Rev. F. F. Rigby was elected president and took the chair. Mr. W. H. Shuker was elected general secretary, and Mr. E. F. Mawby auditor.

An alteration in the rules was suggested, by which officers would have to retire at the end of two years, and Central Council representatives at the end of three years, and would not be eligible for re-election for at least a clear year, exceptions being made in the case of the treasurer, general, and branch secretaries. After full discussion the proposal was rejected by a large majority.

The arrangements for the next annual meeting were left in the hands of the committee.

Questions were asked about 'The Ringing World,' and a sub-committee was empowered to go into the matter as soon as information is received from headquarters.

Votes of thanks were passed to the Rectors of Wigan and Poolstock.

ST. MARTIN'S GUILD, BIRMINGHAM.

MEETING AT ERDINGTON.

The quarterly meeting of the St. Martin's Guild for the Diocese of Birmingham was held at the Church House, Erdington, on Saturday, September 26th. Among the visitors were Mr. R. Richardson, of Surfleet, Mr. J. F. Smallwood, who was bombed out of Bath and Weston-super-Mare and has now come to reside in Worcester, and the Rev. Malcolm Melville, who is now at Lichfield Cathedral.

The short business meeting was presided over by the Master, Councillor A. Paddon Smith, J.P., who made reference to the recent Masonic preferment of the secretary, Mr. T. H. Reeves, in being installed Worshipful Master of the Arts and Crafts Lodge, and on behalf of the Guild wished him a happy and successful year, to which the secretary suitably responded. Mr. Reeves had also received letters of congratulation from Mr. James George and Mr. John Marshall, of Edinburgh, the latter mentioning the happy times he had with members of the Guild when in Birmingham.

Messrs. E. Calcutt, of Belbroughton, G. R. H. Smith, of Cheltenham, and J. E. Spice, of Oxford, were elected life members.

It was decided to hold the next meeting, being the annual, at headquarters, the Tamworth Arms, Moor Street, City, on Saturday, January 2nd, 1943.

On the proposition of Mr. A. Walker, seconded by Mr. F. E. Haynes, it was decided to hold the Henry Johnson Commemoration on the first Saturday in March, 1943, as usual, and the secretary was instructed to make the best arrangements possible in the circumstances.

The Chairman expressed the sympathy of the Guild with the Rev. M. Melville in his recent bereavement.

Owing to the church being in the hands of harvest festival decorators it was inconvenient to hold the Guild service as usual. The Vicar, however, welcomed the members to Erdington, and invited them to come again as soon as possible, when he hoped to make amends for any disappointment which might be felt that day.

Handbell ringing took place both before and after the meeting, and some good practice in a variety of methods was indulged in.

LEEDS AND DISTRICT SOCIETY.

MEETING AT ROTHWELL.

At the meeting of the Leeds and District Amalgamated Society, held at Rothwell on September 26th, members were present from Armlley, Bradford Cathedral, Bramley, Shipley, Sherburn and the local company, as well as Mr. C. W. Woolley.

Handbells were rung in a variety of methods from 3 o'clock until 5, when there was a break for tea.

Mr. F. J. Harvey, the president of the association, took the chair at the business meeting. A vote of thanks to the Vicar, churchwardens and local company was proposed by Mr. L. W. G. Morris and seconded by Mr. S. Helliwell. Mr. Morris said Rothwell ringers had always been stalwarts of the Leeds Society, and their enthusiasm to-day after three years of war in providing the tea showed their worth.

The Vicar of Rothwell (the Rev. S. J. Tallents) acknowledged the vote and said that music is amongst the highest arts and bellringing is closely allied to it. He was waiting for the time when the society would be able to ring the tower bells again.

Mr. T. W. Strangeway also replied and said that if the visitors were happy and comfortable his colleagues and himself were amply repaid for their efforts.

Further handbell ringing took place, when the experience and help of Mr. C. W. Woolley was enjoyed by all those present.

The methods rung during the day were Grandsire and Stedman Triples, Bob Major, Kent Treble Bob, Double Norwich Court Bob, Superlative and Cambridge Surprise Major.

CHESTER AND LANCASHIRE ASSOCIATIONS

JOINT MEETING AT WALLASEY.

A most successful and enjoyable joint meeting was held at St. Nicholas' Church, Wallasey, on Saturday, October 3rd, at which members were present from Bebington, Rock Ferry, Oxton, Waverton, St. Luke's and St. Nicholas', Liverpool, and also the local company. A welcome visitor was Mr. Eric B. Hartley, of Willesden.

The Vicar, Canon Roscamp, conducted the service and preached an appropriate farewell sermon. He spoke of the great pleasure it had always been during a period of upwards of 30 years to welcome the Guild to his church, and although, through ill-health, he was compelled to resign his living, he hoped he would be near enough to hear the bells ring out a victory peal.

Mr. J. W. Evans and other speakers expressed the thanks of the ringers to Canon Roscamp for his many kindnesses, and regretted greatly his severance from them.

Mr. H. S. Brocklebank, the Wirral Branch secretary, spoke of the great loss sustained by the Chester Guild by the death of Mr. Walter J. Battle, who died suddenly on September 8th. Mr. Battle was the son of the late Mr. Walter Battle, who for many years rang at St. Albans, Herts. Much sympathy was expressed to his widow and family in their sad bereavement.

It is hoped that another joint meeting will be arranged very soon. Tower bells and handbells were rung before the service.

UMPIRES FOR HANDBELL PEALS.

To the Editor.

Dear Sir,—I have been waiting for one of your correspondents to clearly define the real necessity for and qualifications of aforesaid umpires. We do not yet seem quite clear as to whether an umpire is required, because (1) the Central Council recommended it years ago; (2) the A.S.C.Y. have always demanded it; (3) double-handed ringers and conductors are so notoriously dishonest; or (4) it is an old Spanish custom.

Dealing with the first, this is a recommendation only, I believe, and does not demand that where only five ringers are available one must sit out as umpire and so bar any attempts at Caters or Royal. Reason No. 2, I would point out that many of the A.S.C.Y.'s rules were made in totally different times to ours, and that while they carry on their old traditions, these are not necessarily binding on the later societies, otherwise we might have a move on the part of the Surrey to bar members of the Guildford Diocesan, or the Kent harrowing members of the Romney Marsh, or some other progressive association deciding to eliminate the probationer members and fixing a 5,040 on an inside bell as a qualification for membership. If No. 4 is the reason, why worry? Spliced ringing has upset plenty of old ideas anyway.

No. 3 is the vital one to my mind, and if this is the reason, then obviously the umpire must be the smartest ringer and conductor in the company. Mr. Shepherd's idea of counting bobs and singles and ticking off course ends is a good elementary exercise for a would-be umpire, but I submit that the mere execution of this duty is no guarantee of a true peal.

It appears to be generally conceded that the 'perfect peal' is a rarity, that one must allow for the human element and a few 'clips' here and there, therefore I take it that it is not altogether the perfect striking throughout (much as this is to be desired) so much as the absence of shifting that constitutes a true peal. Where, then, is the efficiency of the umpire mentioned above when in, say, an attempt for Kent Treble Bob there is a slight 'argument' at a Bob M and 4-5 shift, another similar 'argument' at the first Bob H and 4-5 shift back again, and the course-end rolls up O.K.?

I have not a great total of handbell peals to my credit, but I am proud of the proportion of 'first in hand' among them. Some have been umpired, some have not. Some of those which have not would have had to have been Major instead of Royal, or Royal instead of Maximus, had we had to take one of the band for an umpire, and I have come to this state of reasoning by having on one or two occasions dropped my bells in the middle of a course only to be asked by the umpire, 'What was wrong?' To sum up, if the umpire is not a smarter ringer (at least in the matter of checking a shift) than the conductor, then umpiring becomes a farce.

T. GROOMBRIDGE, Jun.

Nottingham.

Dear Sir,—I am sorry that Mr. Brown cannot see the necessity for and the authority of umpires for handbell peals, and as he accuses me of broadcasting I have no desire to add anything to my previous letter. Perhaps he will read my last paragraph again and say where it 'seems to suggest' anything.

W. SHEPHERD.

22, Chapel Grove, Adlestone.

SINGLES IN BOB ROYAL.

To the Editor.

Dear Sir,—Regarding the use of singles in peals of Bob Royal. Here is a 5,040 with 14 singles, which I think are justified. This peal has 7 and 8 reversed for 12 courses, it contains all the 6587's and 5678's, also five courses each of 5687's and 6578's. I put these courses together just before the war, and, as far as I know, they have not yet been rung.

G. R. EDWARDS.

Snells Nook Lane, Nanpantan, Loughborough.

234567890	W	(5/4)	B	M	H
3527486	S				S
4263758			S		
4235687					
34256					
32456					S
43256					
24356					
36245					S
24365					
32465					
34265					S
23465					
42365					
43265					S

Repeated.

TWENEHAM.—At St. Peter's Church, on Sunday, September 27th. for harvest festival, courses of Grandsire Doubles on handbells: Miss Stells M. Wickens 1-2, Charles S. Wickens 3-4, George A. Packham 5-6.

RINGERS' JUGS AND PITCHERS.

BY ERNEST MORRIS.

In a number of ancient churches and in some museums may be seen—preserved as curios—bellringers' jugs and pitchers. These were used in the 'good old days' to contain refreshment after special ringing occasions at a time when all kinds of labour was paid for 'in kind.' For this reason our ancient bellringers must not be condemned lightly, as it was the rule and custom of the period in which they lived.

It is often pointed out by would-be critics of the old-time ringer that he was a drunkard, and that there are many entries in old churchwardens' accounts quoting payment for ringing as being disbursed in ale or beer, yet those same critics do not tell you that the same beverages were the usual refreshment for all classes, and the same churchwardens' accounts will prove this. In those early days there were no such places as cafes, refreshment rooms, milk-bars, etc. Beer and ale were the common drink; tea, coffee and cocoa were unheard of until quite modern times, and at first even then, only obtainable by rich folk at very high prices.

'Church ales' are still a comparatively recent memory, and in one Dorset parish, at least, it was the custom to keep a barrel of cider in the vestry. A still more august example may be cited. In Queen Victoria's reign a bottle of sherry used to be provided in the vestry of the Chapels Royal for the refreshment of any distinguished preacher to partake of after his labours. Numbers of churches owned public-houses, the income from which was used for the upkeep of the fabric and stipend of the incumbent. At St. Peter's, Belgrave, Leicester, until a few years ago the Talbot Inn nearby thus provided income, and other examples might be quoted.

In the early days people would be no more shocked at bellringers partaking their usual refreshment than they would at the burning of old women as witches, or participation in the slave trade. Ringers did exactly as other people, and, as a whole, were not—could not have been—a bad sort. They composed 'Rules and Observances' for good behaviour in the belfry, and on many an ancient church belfry wall one still finds some of these rules, quaintly worded and in 'rhyme.' And thus we read at Drewsteignton, Dartmoor:—

'A good ringer and a true heart,
Will not refuse to stand a quart.'

Or at Pitminster, Somerset:—

'If aney one do ware hise hat
When he is ringing here
He strait way then shall sixpence pay
In sider or bere.'

Or again at Newark, Notts:—

'Who brawls or wrangles, whom ye major part
Finds to be guilty, shall pay his quart.'

While at Crosthwaite, among other items, we read:—

'And he in ringing who interrupts a peal
for such offence shall pay a quart of ale.
In falling bells one penny must be paid
by him who stops before the signals made.
And he who takes God's Holy Name in vain
Shall pay one shilling, and this place refrain.
You ringers all take care, you must not fail
To have your forfeits all spent in ale.
With heart upright let each true Subject ring
for health and peace, to Country, Church and King.'
History shows that ringers were a respectable class

of whom we may be proud for their mighty deeds, not only for bringing the art to its present state of mathematical perfection, but also for their stupendous tasks of ringing long and intricate peals. Such peals in by-gone days often meant great physical effort, an alert attention and concentration of mind for hours on end. Do not then let us condemn these 'fine old English gentlemen' who lived up to the tradition of their times.

In many instances they had their own 'jugs' and a number still exist to this day. Others, alas, have gone, being either destroyed or lost. Some of these 'jugs' are of earthenware, others of china, pewter, and leather, and in the following notes I hope to describe most of those that are still extant.

In the Dorchester (Dorset) Museum there is a bellringers' flagon in pewter. It was in a very bad state of preservation until 1933, when Mr. Howard H. Cotterell, F.R.Hist.S., had it splendidly restored. Its total height to the top of the thumb piece is 15½ inches, to the top of the cover 14 inches, to lip 12¾ inches. Diameter at base 8¾ inches; lip 6¾ inches. Its weight is 10½ lbs. and its capacity 1¼ gallons (1 pint each for ten ringers). It is thus inscribed:—

1676

The Gift of
Edward

wh is to remain for
ye use of ye Ringers
of Dorchester for ever

(beneath the Mantling) St. PETER.

In the centre of the cover is the 'Hall Mark' of its maker, Samuel Attley, and on one side crudely incised the initials W.I. V. R.D. An article in 'Apollo' of March, 1933, fully describes and illustrates the flagon. An extract from 'The Early Life of Thomas Hardy,' by his widow, F. E. Hardy, gives this note from his diary, p. 1221:—

'Dec. 31st, 1884. To St. Peter's belfry [Dorchester] for the New Year Ringing. The grey stones of the 15th century masonry have many of their joints mortarless, and are covered with many initials and dates. On the sill of one of the windows stands a great Pewter Pot, with hinged cover and engraved, "For ye use of ye Ringers 16"

A similar pewter pot ascribed by the late Mr. H. H. Cotterell, to have been used by ringers, is preserved at Salisbury (Wilts) St. Paul, previously called Fisherton Anger. It is inscribed:—

'The Pot of Fisherton Anger church.

George Heely and John Marchant. Churchwardens.
1660.'

It was made by Robert Martin, of London, who was made a 'Free Pewterer' in 1640 and died 1674. It holds more than a gallon.

Of leather jugs owned by former ringers perhaps the best known is that at Lincoln. It is preserved in the museum there and known as the 'Ringers' Jack,' being presented to Lincoln ringers in 1782. It has a capacity of 11 quarts, and is 15¾ inches high. Adorned with the City arms on one side and a bell on the other, it bears as its legend:—

'This Jack was the gift of Alderman Bullen to the company of Ringers' and '1782 City Ringers.'

A similar leather Jack, dated 1786, belongs to the Crowle (Worcs.) ringers, being 13½ inches high, 7 inches across base, and 5½ inches across top.

**THE USE OF SINGLES.
IN SEVEN-BELL METHODS.**

(Continued from page 450.)

New Bob.	Waterloo Reverse Bob.
1234567	1234567
2135476	2135476
2314567	2314567
3241657	3241576
2346175	2345167
3264715	3254617
2367451	2345671
3276541	2436571
2375614	4263517
3257164	2436157
2351746	4231675
3215476	2413657
3124567	2146375
1325476	1243657
1352746	1426375

Let us turn back to Bob Triples and the kindred methods.

One of the principal reasons for the use of singles is to alter the nature of the rows, but there is not always the same necessity for doing so. Sometimes the method itself will give all the alteration needed, as in the case of Grandsire Triples; where, as we have seen, singles are only needed as links in the chain which binds P Blocks or B Blocks together. Sometimes the method, even with the help of bobs, will only produce even rows, and these singles are needed to obtain the odd rows. This is so in Grandsire Doubles and Caters. In a modified way it is so also in Bob Major, Double Norwich, and such like methods. Therefore, before we can decide what are the functions of singles in plain Triples methods with six working bells, we must see what effect the methods themselves have on the nature of the rows.

Compared with Grandsire Triples and also with Bob Major, the succession of the nature of the rows is somewhat complex. For fourteen changes the rows run alternately odd at handstroke and even at backstroke. Then the succession is reversed, and for the next fourteen changes the rows are even at handstroke and odd at backstroke. Another reversal follows, and throughout the natural course we get this alternate alteration in the succession of the nature.

The result is that odd and even rows are much more mixed up in these methods than they are in Grandsire or in Bob Major, and this affects in notable manner the composition of peals.

In Bob Triples at every lead-end a double change is made and that has the effect of a single. It being so, the first question we naturally ask is whether we can dispense with singles altogether. We can, but to do so we shall have to employ a special device which belongs to the

more advanced stage of our enquiry. For the simpler classes of peals singles are necessary and custom has sanctioned their use.

As the change at the lead-end of Bob Triples is a double one, both the handstroke and the backstroke rows are of the same nature, but those at each successive lead-end are of opposite nature. Here are the lead-ends of the plain course:—

234567	even
325476	odd
352746	odd
537264	even
573624	even
756342	odd
765432	odd
674523	even
647253	even
462735	odd
426375	odd
243657	even
234567	even

In these rows the seventh is twice in every position—twice at home, twice in sixths, twice in fifths, and so on. And in each instance both rows are of the same nature. The same happens with every one of the other bells.

It follows that we cannot set the 5,040 rows down in sixty in-course natural courses or P Blocks of Bob Triples as we can set them down in the seventy-two in-course P Blocks of Grandsire Triples. If we pricked the sixty natural courses from the sixty even course-ends with the seventh at home we should produce only 2,520 rows, but each row would appear twice. Thirty natural courses is the in-course extent of Bob Triples, not sixty as in Bob Major; and the thirty in-course natural courses will have to be supplemented by thirty out-of-course natural courses to produce the extent of 5,040 rows.

We have called the natural courses with even course-ends 'in-course'; and those with odd course-ends, 'out-of-course'; but, as we saw above, every natural course contains an equal number of odd and even rows.

DEATH OF MRS. W. LINTER.

Ringling friends of Mr. W. Linter, the hon. treasurer of the Winchester and Portsmouth Diocesan Guild, will learn with regret of the death of his wife, who passed away peacefully on September 27th after three years' illness patiently borne.

Mr. and Mrs. Linter went to live at Fareham about ten years ago, when, owing to Mrs. Linter's failing health, they both retired from active service in the Church Army.

Mr. Linter was one of the party who visited Australia in 1934. He made the round trip, returning via New Zealand and the Panama Canal.

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A YARMOUTH VETERAN.

MR. R. D. TOOLEY'S REMINISCENCES.

Mr. R. T. Woodley, who was the hon. secretary of the Ancient Society of College Youths before the late William T. Cockerill, has sent us a cutting from a recent issue of 'The Yarmouth Mercury' describing an interview with Mr. R. D. Tooley, one of the local ringers. Here are some extracts:—

A man was looking through the churchyard bars at the ruins of St. Nicholas' Church, an old man with grizzled head and brownish skin. As he turned towards me I saw he was Mr. R. D. Tooley, one of the bellringers.

'They're just uncovering the remains of the bells, I think,' he said, and smiled rather sadly and shook his head.

'You were one of the oldest bellringers, weren't you, Mr. Tooley? How did you come to take it up?' I asked.

'I am the oldest of the old school of ringers,' he said, and then pointed across the Plain towards some shops, where a chemist's and greengrocer's sit side by side.

'I used to live there when my father was a corn and meal dealer. I was always fond of music and the church was just opposite. That's how it was. That was in 1885.'

'And you have been ringing ever since?' I asked, and he replied that he had nearly all the time and that he had rung bells all over Norfolk and Suffolk and in many other parts of the country. He added that he had some interesting photographs and pictures and asked if I would like to see them.

I said I would, so I went home with him, and he got out an album full of photos of old Yarmouth, of nearly all the churches in which he had rung, of places he had visited, family pictures and so on.

As we looked at them he told me about bellringing, or campanology as it is technically termed.

LEARNING THE ART.

'It isn't a job for a man who's lackadaisical,' he said, 'because it's a split-second business. You have to have all your wits about you. It makes a call on the muscles, the ear, the eye, the mind and the memory. The muscles, because you have to pull and learn the tricks of handling the bells with the least effort; the ear, to follow the sound of your bell; the eye, to see what the other fellows are doing; the mind, to understand how a peal is running; and the memory, to remember the changes. All these come into play in bellringing.'

'How did you learn?' was my next question.

'One of my cousins was a bellringer and he was my tutor,' Mr. Tooley told me, and explained that the actual work of ringing had to be supplemented by paper exercises in the art.

'Without that you can't get very far,' he remarked. 'My cousin used to make me put down the bells on paper and then work out the variations with a pencil, drawing diagrams to see how it went in various different peals—bob, triple, Stedman, triple bob, grandsire. My father used to curse me because I often used to scribble them on the wall.'

'Then we used to practise with the bells dumb, with the tongues tied, during service sometimes, so as to get the feel and balance of them.'

He added, as an aside, that now that the sounding of bells was forbidden, bellringers frequently practise in this fashion so as to keep their hand in.

The time in which a ringer could become expert varied considerably, he went on. It depended on quickness of mind, hand and ear. 'You have to be ready to stick it out,' he emphasised. 'I have seen youngsters come up anxious to try. Often they didn't come after a couple of times. They hadn't the patience to master all the details.'

I asked Mr. Tooley if he remembered what his first long peal was. For answer he turned through the album and stopped at a little card, which recorded the ringing at St. Peter Mancroft, Norwich, on March 30th, 1897, of a peal of grandsire caters, of 5,004 changes, in three hours and 36 minutes. Three Yarmouth ringers were in the team, Charles E. Borrett, Robert Christian and Mr. Tooley, who was asterisked on the card to mark the fact that it was the first time he had rung a long peal.

After the first hour it was quite easy, once he had got settled in, he told me, but afterwards the ringers all needed a good long drink.

THE RINGERS' JUGS.

That reminded him of something else, and he turned to a photo of a fat decorated jug. This was the bellringers' jug of Yarmouth Parish Church, a jug of enormous size, made of white enamel, decorated in gold and bronze, which held 23 pints. On one side was a picture of a house and on the other a church.

Underneath was a verse which ran:—

'Should you venture up the tower high
To visit ringers, know that they are dry,
And if you be generous, kind and free
Give a trifle and remember me.'

And under this the line:—

'Yarmouth, May 2, 1806.'

It had largely fallen out of use in Mr. Tooley's time, and he said he remembered drinking from it only two or three times. Just before the war it was presented to the Tolhouse Museum.

(Continued in next column.)

RECRUITS.

AN EXAMPLE FROM ST. ALBANS.

To the Editor.

Dear Sir,—I have waited to answer Mr. Pitman's letter about the question of recruits for the belfry, because I believe that the proof of pudding is in the eating.

I, too, recently had a drive for recruits. Last May we ran a bell week at the church. We rang handbells for service on the Sunday, and had a lantern lecture for the congregation and the Young People's Fellowship on the Tuesday. On the Saturday we opened the tower to the public, holding a district meeting at the same time so as to ensure a band to ring in order that the people who had been at the lecture might see the bells actually 'working.' All this was advertised in the parish magazine, and the local Press gave special reports of our activities. As a result we acquired three choirboys, a Girl Guide and two evacuee schoolboys all anxious to learn to ring tower bells. The next week one of the schoolboys brought along his brother, a draughtsman. Two young ladies from the tobacconists, and a husband, and a tailor joined us for handbells, and later a young lady from the Air Ministry. Twelve in all as a result of our bell week.

INSTRUCTORS WANTED.

I must confess that I was guilty of a miscalculation—or rather lack of calculation. I had got the recruits, but who was there to teach them? Mr. Darvill could only spare one evening a week, Mr. Spicer one a fortnight, and Mr. Day came over from Harpenden as often as he could. I have never taught anybody anything in my life, and am definitely no teacher and no leader.

Still, at a time like this it was a question of needs must. We started—a question (particularly on handbells) of the shortsighted leading the blind, as I am barely out of the beginner stage myself. I am quite sure that I have learnt considerably more than they have! In July seven were elected probationary members of the Heris Association, and yesterday five of them rang courses of Grandsire Doubles on handbells for the harvest festival (Mrs. Hall 1-2, Mr. Hall 3, Vernon Sinclair 4, Jack Southam 5, Mrs. Mitchell tenor) in church for the morning service.

I must say that a more loyal and enthusiastic band it would be difficult to find. They have put up with my inadequate teaching and have attended the practices regularly and enthusiastically often at great personal sacrifice. The others have also shown a spirit of self-sacrifice in standing down from this effort that makes me proud of them all. Our one regret was that the Home Guard prevented us making it Triples instead of Doubles. Their ages vary from fifty to ten.

TWO ESSENTIAL THINGS.

I am sure of two things in the matter of recruits. The first is that there must be, as there was in our original band, enthusiasm. What is left of our band have been splendid and most willing to help. Enthusiasm is a most infectious complaint among recruits.

The second thing is an objective. To my mind, there is nothing so soul destroying as to work on with nothing in view, no reason for doing anything. First of all our recruits were spurred on to 'get good enough to be elected probationers' in July, which was then about two months distant. After that they had the incentive of ringing in church for the harvest, now we have plans for Christmas. I am also a great believer in taking them out to as many meetings as possible. It gives them a wider outlook on the Exercise as a whole, it keeps up their interest, and the experience of ringing with strangers who are better than they are is a help to them in more ways than one.

I feel that it might be a help to beginners if a good instructional film were made.

URSULA M. FERGUSSON.

St. Peter's Vicarage, St. Albans.

A YARMOUTH VETERAN.

(Continued from previous column.)

Campanology is a passport of friendship amongst its practitioners, and wherever he goes a bellringer may be sure of finding men ready to make place for him in their ranks.

Thus Mr. Tooley on holiday in Yorkshire used to ring at York Minster; when he was in London he rang the bells of St. Margaret's, Westminster, and St. Martin-in-the-Field. When he went to a new job at Portsmouth he joined the ringers of St. Thomas' in that city.

'I have been up St. Paul's belfry in London, too, but they won't let you ring there,' he said. 'Very particular—all top-hatters there!'

Mr. Tooley was ringing up to the time when church bells were silenced, and would be ringing still if the times permitted.

Mr. Woodley makes the following comment on the ringing at St. Paul's: 'With respect to our friend Tooley's remark about St. Paul's, I should like to know his meaning of it. I am told that he has not rung a twelve-bell peal, and could not be recognised as a Stedman ringer at that time, but I can assure you that if he went up there on a practice night he would have the compliment passed to him. I have met him and rang with him at St. Nicholas', Great Yarmouth, as I generally went over there on their practice night, and also on a Sunday evening when I have been at Gorleston.'

NOTICES.

THE CHARGE FOR NOTICES of Meetings inserted under this heading is at the rate of 4d. per line (average 8 words) per insertion, with the minimum charge of 2/-.

For Notices other than of Meetings 6d. per line (minimum 2/6).

NOTICES must be received NOT LATER THAN MONDAY.

'The Ringing World' can be sent direct by post from the Editorial Office for 4s. 3d. per quarter.

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

ANCIENT SOCIETY OF COLLEGE YOUTHS.—

The next meeting will be held on Saturday, Oct. 10th, at the Bell Foundry, Whitechapel Road, E.1, at 3 p.m.—A. B. Peck, Hon. Sec., 1, Eversfield Road, Reigate.

YORKSHIRE ASSOCIATION.—Eastern District.—

The next quarterly meeting will be held at Goole on Saturday, Oct. 10th. Short service in church at 4 o'clock. Business meeting after tea. Handbells available.—H. S. Morley, Hon. Sec., 5, Ebor Street, Selby.

KENT COUNTY ASSOCIATION.—Tonbridge District.—

The annual district meeting at Tonbridge on Saturday, Oct. 10th. Service 4 p.m. Tea, free, at the Carlton Cafe, 5 p.m., followed by business meeting.—T. Saunders, Hon. Dis. Sec., East Peckham, Tonbridge.

LANCASHIRE ASSOCIATION.—Rochdale Branch.—

Next meeting will be held at St. James' Church, Milnrow, on Saturday, Oct. 10th. Tower bells (silent) available from 3.30 p.m., also handbells. Make use of this opportunity to practise our art. Everybody welcome.—J. Kay, Hon. Sec.

BATH AND WELLS DIOCESAN ASSOCIATION.—

Taunton Deanery.—Annual meeting at St. James', Taunton, Saturday, October 10th. Tower bells (silent) at 3 p.m., also handbells. Business meeting in tower 6 p.m. Own arrangements for tea.—W. H. Lloyd, Act. Sec., 46, East Street, Taunton.

LANCASHIRE ASSOCIATION.—Liverpool Branch.—

A meeting will be held at St. Francis Xavier's, Salisbury Street, on Saturday, Oct. 10th. Meet at the tower 3 p.m. It is hoped that tower bells and handbells will be available.—G. R. Newton, 57, Amphill Road, Liverpool 17,

BATH AND WELLS DIOCESAN ASSOCIATION.—

Chew Deanery.—The next meeting will be held at Long Ashton on Saturday, Oct. 17th. Bells (with silent apparatus) available from 3 o'clock. All ringers welcome.—Percy G. Yeo, Hon. Local Sec., Long Ashton.

WARWICKSHIRE GUILD.—The quarterly meeting will be held in the Church House, Rugby, on Saturday, Oct. 17th, at 6 p.m. Business meeting to be followed by handbell ringing. 1942 subscriptions due.—Mrs. D. E. Beamish, Gen. Hon. Sec., 21, Gipsy Lane, Nuneaton.

YORKSHIRE ASSOCIATION.—Western Division.—Quarterly meeting at Liversedge on Saturday, Oct. 17th. Handbells from 3 p.m. in Millbridge Working Men's Club. Tea (1s. 3d.), followed by business meeting, for all who send in their names to Mr. F. Hodgson, 566, Halifax Road, Hightown, Liversedge, by Thursday, the 15th. All welcome.—F. Rayment, Dis. Sec., Bramley.

ESSEX ASSOCIATION.—South-Eastern District.—The next meeting will be held at Widford on Saturday, Oct. 24th. Service at 4.30. Tea and business meeting to follow. Numbers for tea by Wednesday, Oct. 21st.—H. W. Shadrack, Hon. Dis. Sec., 48, Arbour Lane, Chelmsford.

ANCIENT SOCIETY OF COLLEGE YOUTHS (Established 1637).—A luncheon to commemorate the 305th anniversary will be held at Slater's Restaurant, Basinghall Street, E.C., on Saturday, Nov. 7th, at 1 p.m. Tickets 6s. 6d. each. Last day for receiving applications for tickets, Monday, Nov. 1st.—A. B. Peck, Hon. Sec., Branksome, 1, Eversfield Road, Reigate, Surrey.

ST. BOTOLPH, BISHOPSGATE.—The clappers have been removed and the bells are now available for silent practice. The tower will be open at 2 o'clock next Saturday previous to the College Youths meeting.—James E. Davis, 118, Sarsfield Road, Balham, S.W.12.

RICHARD WHITTINGTON.

To the Editor.

Dear Sir,—Your recent article on Richard Whittington was most interesting and informative. It may be of further interest to state that, although Richard had no issue and so that branch of the family died out, Sir William's brother not only had a son, but his progeny has continued to the present day. Mr. R. H. Whittington, solicitor, of Bath, is one of his descendants, and up to five years ago was actually occupying the original home of the family in Gloucestershire. It is deeply to be regretted from the historical point of view that he has no son, and he gave me to understand that for that reason he intended to give up the country house. Thus a connection maintained ever since the time of Dick Whittington's grandfather will come to an end.

To touch on another point, while the claim of the College Youths to connection with Dick Whittington is at best very slender, the facts adduced in your article do not appear to me completely to disprove it. When the College of Clergy was dissolved, the building remained, with its bells, if it had any, and it is quite conceivable that the founders of the Ancient Society had been allowed the use of them and adopted the name on that account. F. LI. EDWARDS.

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