THE RINGING WORLD

No. 1,553. Vol. XXXV. FRIDAY, DECEMBER 27th, 1940. [Registered at the G.P.O. for transmission as a newspaper.] Price 3d.

A MELANCHOLY YEAR.

The year now closing has been a disastrous one for ringing—the most serious in its effects that has ever befallen the art. The war of 1914-1918 laid a heavy hand upon it, but never before, since bells were installed in our churches and became part of our national life, have they been completely silenced. In the last war there was a long period when they could not be rung after darkness set in, but ringing was always possible during daylight hours, and the bells were, at any rate, able to convey their time-honoured message Sunday by Sunday. But since last June there has been, by decree, an utter and complete silence imposed upon them, and for the first time for more than a thousand years the bells of England have not been heard at Christmas. 'Tis a sad thought.

This ban has, of course, had stagnating effects in many directions. At the time when it was imposed, ringing was recovering from the first shock of the war, and in response to the Government's appeal that everything possible should be done to keep up the spirits of the people, ringers had rallied and the bells were once more assuming their traditional role, and the public were glad to hear their cheering notes. At that time service ringing was being well maintained; meetings were growing in number, new ringers were being taught, to fill the ranks of those called away to other service, and peal ringing was increasing. All these were encouraging signs in difficult days, but by a stroke of the pen all this promise was wiped out—and for little useful purpose. It is true that in places valiant efforts have been made to carry on the ringing organisations, but life has largely gone out of their activities. To the regret, not only of ringers, but of nearly everyone else, Sunday bells have had to cease; and it is almost impossible now to train young ringers, for the charm to the beginner of hearing the sound of his bell high up in the tower as he pulls his rope has gone, and he is robbed of the chief joy of his labours. Small wonder that the gaps that are now rapidly occurring among existing bands are not being filled up.

One thing that has been revealed since the restriction was placed on church bells is that the practice of handbell ringing has been sadly neglected in the past. Very few companies have been able to continue peal ringing by means of handbells, since peals on tower bells ceased, and even allowing for the additional outside difficulties which naturally exist in the stress of the times, the handbell peal records show very meagre results during the past six months. Only just over thirty peals have been rung. Perhaps there are many bands practising, and results will materialise later. We sincerely hope that this

(Continued on page 614.)

will be the case, but for the present there seems little of encouragement to be got from this quarter. Indeed, the number of peals on handbells since the ban has been less than before it descended, although in this connection it must be remembered that a considerable number of them was rung by one band—that which used to meet at Bushey.

Another distressing feature of a review of the year is the number of churches which have been bombed during air raids over some of our cities. There has been a sorry toll in places like Bristol and Southampton, although it seems that in quite a number of instances, though the church has gone, the tower, standing like a bulwark, has resisted the worst that the raider can do. Even where fires have swept through the buildings there is the satisfaction of knowing that bells in metal frames have withstood the ravages. But some well-known peals have gone. We are not permitted to name them all, but we have details of those of the two cities mentioned. Some day, of course, it will be possible to take a survey of our losses, which even yet, perhaps, have not reached their end. Against the toll of human life that has been taken, the loss of buildings or of bells, of course, is of very small moment, but there is sadness in the thought of this destruction of our cherished possessions.

So the year closes with melancholy reflections, but not without hope. Sacrifices have been called for in every direction. The people of this country have met them with grim determination. Let us see to it that ringers, no less than others, do not fail. They are, of course, making their contribution to the national effort, and amid all the discouragements that now surround their beloved art we hope they will not fail to keep alive their interest and increase their share in maintaining life in the Exercise, through which, in the happier days to come, the restoration of ringing must be effected.

Into the gloom of night our art is cast
If we but think of what the present brings.
But 'tis not this that matters, but the years
That are to come, when peace shall reign at last.

And so, looking confidently into the future and to the time when the bells of old England shall one day fling their voices again over town and village, hill and valley, proclaiming the victory of our cause, which alone can bring peace and freedom to men, 'The Ringing World' sends greetings and good wishes for the coming year to all ringers and lovers of bells wherever they may be.

THURSTANS' PEAL REVERSED.

To the Editor.

Dear Sir,—If we want to get a real reversal of Thurstans' four-part peal and have the Single at 2, surely there is only one way it can be done. That is to take the peal as it stands, count the numbers of the Sixes as they come from the end and make the bells in the same order and at the same distance from the beginning. The positions and work of the seventh and the other bells will be altered, of course, but the peal is bound to be true. I don't suppose that is how Washbrook did call it, but it is really Thurstans' reversed.

X.Y.Z.

CHRISTMAS RECOLLECTIONS.

PAGES FROM MEMORY'S SCRAPBOOK.

Some Ringing 'Adventures.'

Since we ringers have not been able this year to fling the voices of the bells over the roof-tops and countryside to proclaim the message of Christmas, little has been left to us but to recall some Christmases of the past and revisit in imagination the scenes of other years; just as those who have had to forego holidays since the war began have, perhaps, contented themselves with looking over again the snapshots of former happy, carefree days. In this mood I have mused over some of my own experiences and turned back the pages of memory's scrap-book.

My own recollections of Christmas ringing go back now for nearly fifty years, and I remember the thrill with which I joined in the early morning ringing and how important I felt on my first Christmas as a bellringer. In those days in my home tower it was the practice to ring at 6 a.m., but it was no hardship to turn out of bed even in mid-winter for that privilege, although for any other purpose it would almost certainly have been not without sloth and grumbling. For centuries probably this early morning ringing on Christmas Day has been a general custom throughout the country, for even before there was change ringing the church bells symbolised the spirit of the day.

PLAYING TO 'NOBILITY' AND GENTRY.'

For most of us, it may be, one Christmas has been very much like another, yet there are incidents that stand out like landmarks. The Boxing Day peal attempt, for instance, was by way of being a regular custom with many ringers, although, coming the day after Christmas, Boxing Day was not always a good day for peal ringing. It never was at Waldron, where in the 'nineties I went more than once with my old friend Alfred Turner, with whom also during the 'festive season' I did a deal of handbell tune ringing, about which it is not inappropriate to say a word. We used to call, by appointment if you please, upon the 'nobility and gentry' of the neighbourhood, and other kinds of people as well, to discourse 'sweet melody' on our set of bells. We met with a good deal of praise and received some sort of recompense, although looking back on our performances I am not quite sure it was really as good as our audiences or ourselves thought it was.

We used to play such classic pieces as the 'Blue Bells of Scotland,' 'Washing Day' and 'Butter and Peas.' Once we needed a washing day of our own after one of our Boxing evening expeditions to a neighbouring village. We kept our engagement and, hoping to get back to join in festivities at home, took a 'short cut' along the river bank in one place. It was a pitch black night, and while we were familiar with the riverside path, what we did not know was that, a few days before, the river had been cleaned out and reeds and mud had been piled upon the banks. With our handbell boxes we floundered about in the quagmire, nearly slid into the river itself and arrived home looking very much the worse for wear with our best suits—we always wore our best suits when we called upon the gentry—practically ruined.

When we made our Christmas-time visits to Waldron our handbells were in great demand. Many a jolly tune did we ring in the bar-parlour of the 'Star,' with an appreciative and merry company gathered mostly from the farms around. On those occasions there was a 'free and easy,' when anyone could sing or recite if he wanted to and often irrespective of the wishes of the rest of the folk, who if they were not interested, carried on with their talking and drinking. I remember one old man who had a song of the Fal-de-ral sort to sing and was prepared to sing it from beginning to end come what might. As he wandered on with a far-away look in his eyes, he got up to about his twenty-eighth verse and seemed like going on for twenty-eight more, when he was forcibly stopped.

On one of our Yuletide visits to Waldron there was a private party after the customary peal attempt—there was always a peal attempt at Christmas at Waldron and it always ended in failure, which, if you knew Waldron, was not surprising—and after the party there was a walk of two miles or more to the railway station. Whether it was the fatigue of the day, or the cold of the night air or the mulled elderberry wine does not much matter, but the journey to the station took a long time. Not only were we burdened with our boxes of handbells, but we had to support a large part of the weight of a very heavy companion, whose legs had not been designed for these special conditions, but who would insist on bringing along a couple of dead rabbits that had been given to him as a parting gift. What with the handbells and the rabbits and the fifteen stones of our colleague, coupled with the darkness of the night, it was a tiresome journey. We just succeeded in catching the last train, but only because it was very late.

UNDER SOUTHERN SKIES.

Just forty years later I spent a totally different Christmas: part of it was in the Gulf of Suez and part on the Suez Canal—indeed, one might almost say it began in the Red Sea and ended in the Atlantic Ocean so long did its festivities last. As my readers may guess, this particular Christmas came towards the end of the ringing tour to Australia, and our party at the time had been reduced to the Rev. E. B. James, Mr. and Mrs. Rupert Richardson, their daughter Enid and myself.

On Christmas Eve we had achieved the ambition of ringing a handbell peal on the Red Sea, in witness whereof the four ringers hold the most exclusive peal ringing badge in existence. From the design, this decoration would appear to have been instituted by one of the Pharoahs, but we were the first to be able to claim the award—at our own expense by the way. The panels show the inducements held out to the ringers of those days—or would have been held out if there were any ringers—but since then times have changed. Our reward was not the sweetmeats and wines and other things of ancient Egypt shown upon the panels, but the satisfaction of having accomplished something unique in the annals of our art.

At midnight we joined with others in singing carols in different parts of the ship, and soon after 6 a.m. Mr. and Mrs. Richardson and I went another round of the cabins with handbells and rang carols. It was, for the passengers, unexpected and, we were told, delightful. I must admit we did not do it so badly, except that the first time we tried to ring 'Noel' we got a wee bit mixed. However, if anyone noticed it, it didn't matter.

The handbells were quite a surprise to one gentleman. He had lived most of his time in the East and the bells disturbed his early morning slumbers. 'When I heard them,' he said, 'I wondered for the moment if I had gone to heaven during the night and I couldn't think how I got there.' Incidentally neither could anyone else who knew him.

As we made our way up the Gulf of Suez on a glorious morning, with the sea sparkling under the brilliant sun, we sighted Mount Sinai in the distance and later came to anchor for a few hours outside Suez, whose domes and minarets shone white under the cloudless sky.

There was plenty of entertainment for everyone aboard that day, and I had to act the part of Father Christmas among the children. The fun was fast and furious, and the grown-ups kept it going so that most of those who saw Christmas in also saw it out.

From then on, until New Year's Day when we passed Gibraltar, the festivities continued, and it made up one of the jolliest Christmas holidays I have ever spent. I tried to deceive myself that the children didn't really know who had impersonated Santa Claus, with his white beard and red robes and his sackful of toys. Not one of them even mentioned the subject in my hearing until on the day of our arrival at Plymouth, when, while I was on board the tender that was to take some of us ashore, the youngsters lined the ship's rail and shouted in unison, 'Good-bye, Father Christmas.' That farewell is one of my lasting memories.

FIVE PEALS IN THIRTY-ONE HOURS.

In between, in those forty years, there were many Christmases when ringing came in for a good share of attention, but I have never rung a peal on Christmas Day, largely because I have felt that Christmas Day is a day to be spent in the family circle, and I did not care to give up half of it to peal ringing. But Christmas holidays have for me, as for others, produced a number of peals, and one such occasion, it was in the year 1898, produced a record crop.

It was, if I remember rightly, all due to Keith Hart. We were younger then and more enthusiastic. At any rate on Boxing Day and the day following, he and Alfred Turner and I took part in no fewer than five peals in the space of about 31 hours. We started on the afternoon of Boxing Day at Warnham, and rang a peal of Superlative, and after tea we rang a peal of Kent Treble Bob on the same bells. Warnham in those days was a place where the parishioners did not mind if you rang all day—and all night too, almost—as long as you got your peal.

From Warnham we had to get home that night, which some of us did after midnight. We met again soon after seven o'clock in the morning at Southover, Lewes, and rang a peal of Grandsire Triples, had bread and cheese and beer, walked three and a half miles to Ringmer and rang a peal of Bob Major, leaving ourselves hardly time to walk the two miles or so to the nearest station to go on to a third tower for the day, Buxted, where before 9 p.m. we had finished off another peal of Bob Major. I never remember being so tired in all my life as I was that night, but, I suppose, supremely happy, partly because for the first and, as events have proved, the only time I had rung 50 peals in a year. I know that many long lengths, and, of course, four peals have been rung in a day, but I do not think that anyone has rung five separate peals within so few hours either before or since. Altogether 16 ringers took part in the five peals, and two of them, William Steed and John Steddy, rang in all but one.

How far away those days seem. Two wars have intervened and all that we can do this Christmas, cut off as we are from our bells, is to think of the happy times we have spent in the past. But what a difference between the Christmases then and now. Then, as for a thousand years, the bells rang out unhindered the message of peace and goodwill; to-night as I write enemy planes are roaring overhead, anti-aircraft guns are thundering, and all the talk is of war. It is, however, not a bad thing to think sometimes of the past. It reminds us of what we shall lose if we relax our efforts in this struggle.

J. S. G.

BOW CHURCH HIT.

St. Mary-le-Bow, Cheapside, which escaped the ravages of the first great raid on London some months ago, was recently hit by a bomb, which penetrated the roof and fell near the pulpit. The famous tower and bells were unharmed.

BELL HANGING IN OLDEN TIMES.

WHAT WE LEARN FROM ANCIENT CHURCH ACCOUNTS.

By J. Armiger Trollope.

In many parishes in almost all parts of the country there still survive, not only the original registers of births, marriages and deaths, dating back for some hundreds of years, but also the accounts kept by the churchwardens of the moneys they received and the moneys they paid out on behalf of the vestries. These accounts are one of the principal sources of information from which historians have recreated the life of the common people of England three, four or five centuries ago. No other country has such a wealth of contemporary manuscripts, for in no other country has the communal life developed in such an orderly way. There have been no violent breaks, but precedent has slowly broadened down to precedent. Until years which are within the memory of many living men, the average Englishman was content to live much as his father had lived, and though the times were always changing, yet they changed so gradually that men did not notice the change.

In their original form these churchwardens' accounts are not very accessible to the historian, scattered as they are all over the country, and when opportunity is afforded of inspecting them the student needs a good deal of training before he can understand them, or, in the case of the oldest and most valuable, even read them. Fortunately a number of men have for some time past taken a great interest in these documents, and many of the most important have been transcribed and printed, and so made available to one who has access to a really first-class library and can afford to spend the necessary time to work there.

Churchwardens' accounts are extant from the fifteenth century, and from them we can learn a good deal about the fittings and repairs of the bells which formed an appreciable part of the yearly expenditure of the parish.

The work was usually done by local tradesmen. The local carpenter made and repaired the frame and the wheels; the local smith forged the clappers and the iron work which hung the bells; while every parish as a rule had a handy man, usually the sexton, who, besides 'trymming and oyling' the bells, did the minor repairs and odd jobs which fall to the lot of a steeplekeeper.

In the course of the years there appeared a few men who were wheelwrights or carpenters by trade and acquired a large amount of skill as bellhangers. These men became known to the leading bell founders, and when a man like Robert Mot, of Whitechapel, was entrusted with the recasting of bells, though he did not do the hanging himself he most likely recommended the person who did. In London the leading bell hangers during a long period of years were John Brissendon, John Allen, William Gadesden and Samuel Turner, all of whom worked in conjunction with the Whitechapel foundry but as independent contractors. John Hodson, who is usually reckoned as a bell founder, was really a carpenter and bell hanger, who undertook the complete job, but sub-let the founding to other men.

There was a succession of Turners, and between them they hung many of the famous bells that came from Whitechapel. Frederick Day, the bell hanger of Eye, who was no mean judge, told me that the work done by the Turners was most excellent.

In the early accounts, the most frequent charge is for new baldricks. A baldrick was a leather strap of untanned hide, which was passed through the crown staple and the loop of the clapper, and fastened with an iron pin. Between the crown staple and the top of the clapper a wooden block was inserted, and alongside the clapper was strapped a wooden 'brisk board' or 'sword' to give sufficient rigidity and to ensure that the clapper hinged on the crown staple.

This arrangement formed a very efficient hanging for the clapper, but had the defect that it was very quickly worn out and had to be replaced. So much so that some parishes bought a whole hide at a time to make baldricks.

Later on, wooden baldricks were substituted. These consisted of a wooden strap, usually of ash, which clasped the crown staple. Between the flats was fixed a wooden block and on it the clapper was bolted.

This style of baldrick was introduced probably at the beginning of the seventeenth century, and after that there are few charges in the accounts for renewing the fitting. But bells with the older style baldrick were still to be found in country villages as late as the middle of the nineteenth century.

The wooden baldrick in its turn was displaced by one consisting of an iron strap lined with leather, and to-day probably the great majority of bells are so fitted, but modern bell hangers use much improved styles, often with ball bearings and counter balances to ensure correct clappering.

In some parishes the custom was for the clerk to receive the fees for the knells (except the high fee charged for the great bell), and out of them he had to provide new baldricks and ropes when they were needed.

The ropes were bought by the pound and, of course, were plain without sallies. In some parishes they were renewed at very frequent intervals. At St. Bartholomew's, by the Exchange in the City of London, for quite a long time it is the exception not to find a charge for bell ropes in the yearly accounts.

It used to be said that in country villages the old bell ropes were the churchwardens' perquisite, and very useful they were on the farm. Perhaps in the City the clerk or the sexton found a ready sale for them, for we seldom find they were disposed of for the benefit of the parish.

One of the fittings occasionally renewed was the 'cottrell.' This was an iron plate with a hole in it, through which the end of the rope was passed and knotted, thus forming a fixing to the wheel, which in early times had developed out of the original lever and was no more than a half-circle.

One or two wheels which were still in use in remote village steeples down to the middle of the nineteenth century were said to have dated from the early fifteenth century. They are illustrated in Lukis' and Ellacombe's books and were excellently made and beautifully moulded. It is probable, however, that they were not older than the seventeenth century.

Entries in the parish accounts relating to the repair and renewal of wheels are very frequent, and, with those relating to the ropes, show how much more strenuous and violent an exercise bellringing was then than now.

The complete wheel that we know to-day is the result of a process of evolution which had several definite stages. First of all there was a simple lever, and at Chiddington in Buckingham there was lately, and prob-

ably still is, a bell hung on a stock with a mortice cut in it, in which the original lever was fixed.

In the course of time the lever developed into a half-wheel. We can see without much difficulty how that happened. The early clerk or sexton soon discovered that if he nailed a curved piece of wood on the end of his lever so as to make a sort of T he got a much longer and better pull and could swing his bell higher.

Half-wheels answered the purpose quite well during the fifteenth and sixteenth centuries, when ringing was raising, round ringing at frame height, and ceasing; but when, early in the seventeenth century, change ringing was introduced, it was necessary to ring the bells up high enough so they could be held on the balance at handstroke. This was called ringing a ' set pull.'

There were no stays and sliders, and it was quite easy, through unskilful handling, to overthrow a bell, which accounts for its being usually mentioned in old belfry rules. To provide for the needs of change ringing a three-quarter wheel was introduced, and then, later, when method ringing was fully established, full wheels were fitted, which allowed half-pull ringing to be practised. This happened not long after 1660.

A fairly frequent charge was for ' trussing ' the bells, that is, tightening them on the stocks. The bell was hung with iron straps called stirrups, which passed through the canons and were fixed with nails to the sides of the stock. Such an arrangement was liable to be affected by the varying expansion and shrinkage of the iron and wood, but the modern bolt and nut was out of the question, for there was no means of cutting a thread.

The gudgeons were round pieces of iron driven into the iron-bound ends of the stock, tightened by wedges and finished as true as possible by hand with a file. This was the method used down to fairly modern times, and we need not wonder that a bell seldom went well until the brasses were worn slack, or, as the saying went, until the bell had settled to her bearings.

The frames were of oak and were similar in construction to those in general use until the introduction of the modern iron or steel frame. Many of them were excellently designed and made, and there are still quite a number of towers with frames which date from the sixteenth or seventeenth centuries.

The difference between old-style hanging and the modern is the difference between the handicraft of the skilled workman and the mechanical precision of a modern factory. Bells are infinitely better hung to-day than they were in olden times; yet, when the craftsman knew his job, he got the best results from the means at his disposal, and in some cases at any rate the bells went for the practical purposes of change ringing as well as any do now.

DEATH OF LORD VESTEY.

Lord Vestey, who with his brother, Sir Edmund Hoyle Vestey, contributed £220,000 for the building of the tower of Liverpool Cathedral, has died at the age of 81. He was born at Liverpool and built up a huge business He was associated with his brother, Sir Edmund Hoyle Vestey, in shipping, and concentrated on carrying foodstuffs in refrigerated ships.

The company which Lord Vestey directed until his death owns freezing works, cold storage and cattle ranches, and in spite of the expenditure of millions by American interests, he never released his control of the world's meat markets.

He gave generously to Liverpool charities, and in addition to his contribution to the tower, he and Sir Edmund provided for the great bourdon bell to go with the peal of twelve in the Cathedral. This bell is to be about 14½ tons in weight and is to be cast at Loughborough by arrangement between Messrs. Mears and Stainbank and Messrs. Taylor and Co. It was Lord Vestey's desire to hear this bell, but he has died before its casting.

BELFRY GOSSIP.

The many friends will be pleased to know that Mr. A. King, of Luton, Beds, who has been ill for upwards of 18 months, and has been an inmate of the Universities Hospital, London, is now progressing towards recovery and is able to take short walks from his home.

Many interesting peals have been rung at Christmas time. Here are just a few of those rung on Boxing Day: 1760, at Hackney, the first peal of College Exercise Major; 1782, at St. Giles'-in-the-Fields, the first peal of London Union Trebles; 1831, at Elland, Yorkshire, 15,168 Kent Treble Bob Major; 1871, at Benington, Herts, 6,048 London Surprise Major by 'Squire' Proctor and a band of village residents; 1894, at Crawley, Sussex, 9,312 Superlative Surprise Major; 1901, at St. Martin's, Birmingham, 11,111 Stedman Cinques; 1910, at Clent, Worcestershire, 9,728 Superlative Surprise Major; 1923, at Walthamstow, Essex, 10,440 Cambridge Surprise Royal.

Among the notable peals rung on December 27th have been 17,104 Double Norwich Major at South Wigston, Leicestershire, in 1904, and 10,176 of Double Oxford Bob Major at Brierley Hill, Staffs, in 1909.

In 1785, on December 27th, the first peal was rung on the bells of St. Dionis Backchurch, in the City of London. The church was afterwards pulled down and the bells transferred to All Hallows', Lombard Street. Now again they have to find another home, but their destination may shortly be settled.

THE SHEFFIELD RAID.

We are informed that all the peals of bells in Sheffield have come safely through the two series of raids on that city, and that, as far as can be ascertained, all the ringers are safe.

ANOTHER LONDON CHURCH DAMAGED.

A well-known London church, south of the river, was bombed and badly damaged on a recent Sunday night. Formerly the headquarters of a now moribund London society, it was the centre of tremendous peal ringing activity before the last war. Mr. and Mrs. J. E. Davis have been instructing a band of ladies there recently. The band was formed from members of a London County Council Education Institute.

THE MEANING OF THE WORD 'TELLER.'

A RECANTATION.

To the Editor.

Dear Sir,—I was glad to see Mr. Young's letter confirming my statement that the old English word 'teller' meant one who counts, but, in the light of fresh evidence and especially Mr. Hibbert's letter, I feel I was wrong when I suggested that the death bell 'tellers' were originally the strokes which gave the age of the dead person. A very early secondary meaning of the word 'tell' was to announce or to relate, which is almost the only present-day meaning. The death bell 'tellers' evidently were the strokes that announced who was dead This does not affect my contention that the proverb about the nine tailors has nothing whatever to do with the death knell.

J. A. TROLLOPE.

HANDBELLS IN CHURCH.

To the Editor.

Dear Sir,—The suggestion which has been made to ring handbells in church is quite a novel one, for though it has been often done at ringers' services, it is a new thing for the general services of the church

There seem to be many things to be said in its favour and quite a number against it. I myself rather like the sound of handbells, but I cannot quite make up my mind whether I should like them in church. After all, there is usually an organ and an organist, and, except on very special and rare occasions, the organ is the proper instrument to be used for voluntaries, not handbells rung as they would usually be by persons of very indifferent skill.

But the point of this letter is to ask any who may have tried out the idea to let us know how it went off. If ringers do ring handbells in church we may be sure that they will be thanked and told how much the congregation enjoyed the music. That we may take for granted, but if the ringing is appreciated the ringers will be asked for more But if not, then not.

It would be interesting to hear of a band who rang for service and were asked to repeat the performance. 'NEMO.'

HOW A PEAL OF STEDMAN WAS LOST.

MR. JAMES HUNT'S EXPERIENCE.

To the Editor.

Dear Sir,—About 40 years ago the late Rev. F. E. Robinson offered me a rope in an attempt for a peal of Stedman Triples at Yorktown in Surrey.

The ringing is done from the ground floor and an oak screen divides the belfry from the church. A good start was made, but after ringing just over an hour an awful noise came from the organ (simply an awful noise, not playing). Just then the 6th man missed his last whole turn, and Mr. Robinson shouted rather loudly, 'Last whole turn six.' The organ stopped, and the man who had been messing with it came to the screen, shouted twice, 'Last whole turn six,' 'Last whole turn six,' and pushed a walking stick through the screen towards the 6th man. That finished it. The person responsible was slightly inebriated. J. HUNT.

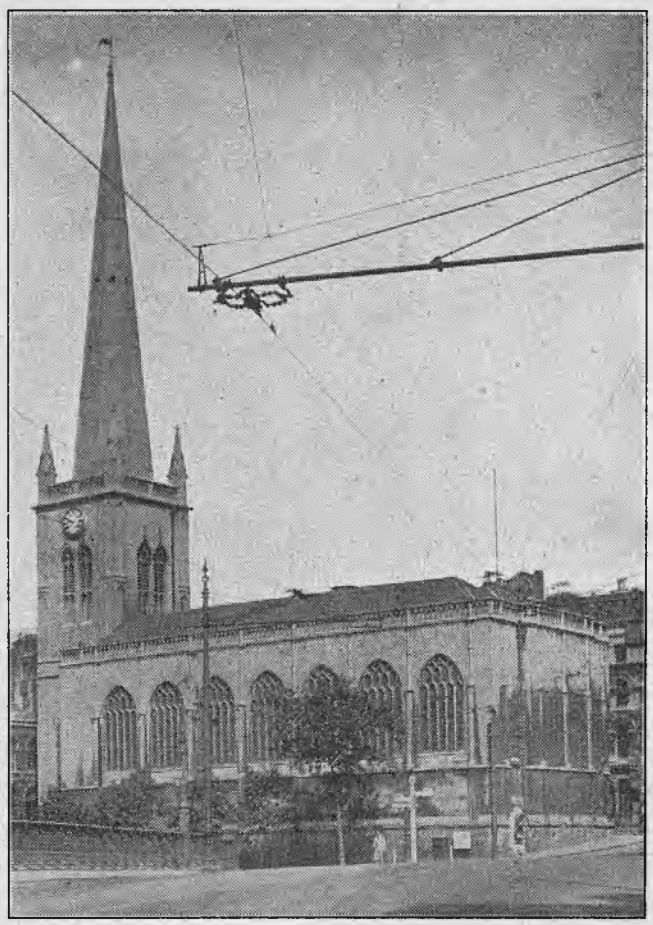
DAMAGE TO BRISTOL'S CHURCHES.

ST. NICHOLAS' AND ST. ANDREW'S BELLS LOST.

Buildings Destroyed but Towers Remain.

Damage to a number of Bristol churches was done in the heavy raid made by the enemy on the night of November 24th.

Ringers throughout England and especially the large number who know Bristol and its bells will regret to read



ST. NICHOLAS' CHURCH, BRISTOL,
with its spire, 205ft. high, as it stood before the great air raid on the city.

of the way in which some of the famous rings have fared. We are now permitted by the Censor to give the following details.

ST. NICHOLAS' (BRISTOL BRIDGE).

The body of the church and the tower has been completely destroyed by fire; the shell of the tower remains standing and the four walls of the church. Only three of the trebles remain hung in the tower, and all the other bells have been melted by intense heat. The wooden floor of the ringing chamber has gone and it is possible to look right up into the spire and see part of the clock mechanism and what remains of the bells and frame.

St. Nicholas' was a peal of ten, tenor 36 cwt., and was often referred to as the most musical and best peal of ten in the city. All the peal boards containing many interesting records have been burnt, while a peal of handbells belonging to the church has also gone.

ST. ANDREW'S (PARISH CHURCH, CLIFTON).

St. Andrew's has probably received more damage than any other church in Bristol. It was entirely burnt out by incendiary bombs and all the eight bells have been melted, leaving little trace of their existence among the debris.

These bells were probably the best peal of eight in the city and were only rehung by Mears and Stainbank about four or five years ago. The tenor was 12 cwt. Many Surprise peals were rung there years ago, and this tower was the home of a steadily progressing young band under the leadership of the late Mr. Stephen H. Wood.

ST. PETER'S (CITY).

Only three months ago St. Peter's was made the regular headquarters of the Bristol City Branch of the Gloucester and Bristol Diocesan Association. The church has received severe damage.

The tower and walls remain standing, but the peal of eight bells (tenor 18 cwt.) has shared a similar fate to those of St. Nicholas' and Clifton. Only two bells are now hanging dangerously in the frame. Whether the rest have been melted or have only crashed to the ground is not yet known, but the church is a complete wreck.

ST. MARY-LE-PORT.

Only 30 yards away from St. Nicholas', this church also received hits by incendiary and high explosive bombs. Hardly any of the church walls remain, but the tower still stands, although it shows signs of damage at the base. It has not been possible to obtain any definite information regarding the full extent of the damage caused, or to ascertain whether the interior of the tower has been burnt out or the bells destroyed. This church was among the oldest in Bristol and it was on these bells that the first unconducted peal in the city was rung about the year 1921.

TEMPLE CHURCH (VICTORIA STREET).

This church, famous for its leaning tower, has been gutted with fire, and it is now feared that the tower is unsafe. Nothing remains of the interior of the church, but it appears from the outside that the tower is intact and the peal of eight are unhurt.

ST. THOMAS' (VICTORIA STREET).

St. Thomas' has been more fortunate than the other churches mentioned. The adjoining Parish Hall received the attention of an incendiary bomb and was burnt out, but the church remains unscarred except for a small hole in the roof. The top of the tower was hit and there is a hole approximately 4ft. by 6ft. Unfortunately the bells were up and are full of water from the firemen's hose. The lead of the roof has melted and has fallen on the wooden frame and the bells. Owing to a crack in the stone stairs it is feared that the tower will prove unsafe for ringing purposes, but no authoritative opinions have yet been passed.

HOLY NATIVITY (KNOWLE).

The church received hits by incendiary bombs and has been destroyed. It is not possible to give any information regarding the state of the tower and bells.

Our readers will be pleased to hear that the church and tower of St. Mary Redcliffe has not received any damage, and the peal of twelve (tenor 52 cwt.) are ready to ring for victory when the time comes.

RINGERS' HOMES DAMAGED.

The homes of a number of Bristol ringers were badly damaged in the great raid on that city.

Bombs which fell within a few yards of the home of Mr. Edgar Guise, hon. secretary of the Gloucester and Bristol Diocesan Association, rendered the house uninhabitable, by demolishing a considerable portion of the roof. Mr. Guise had a narrow escape. Mrs. Guise and their daughter had gone to a shelter, but Mr. Guise, with two neighbours, were at home. One of the visitors was an aged friend, and in the middle of the blitz the two younger men had to carry the older man on their backs to the shelter. Although Mr. Guise has had temporarily to leave his home, it remains his postal address.

Among those who have also suffered damage to their homes in Bristol are Mr. J. A. Burford, Mr. A. E. Reeves, Mr. W. Knight and Mr. A. M. Tyler, hon. secretary of Bristol City Branch of the Gloucester and Bristol Diocesan Association. All, however, are personally safe.

The presence of mind of Mrs. Pierce and her daughter saved the home of another ringer, Mr. A. Pierce, from complete destruction. A fire bomb crashed through the roof on to a bed. Mrs. Pierce and her daughter, with great courage, promptly tackled it, by gathering up the bomb in the bed clothes and hurling the lot through the window.

Mr. Donald Cliff had some exciting experiences. He was caught in the centre of the 'blitz.' How many times he lay down under walls and in the gutter during the two hours in which he was trying to reach home he does not remember, but he does recollect jumping over a high wall, together with a warden, to escape bombs which began to fall on the opposite side of the street. Having since passed the wall again he wonders how they managed to climb it. Although much shaken by the time he reached home, he has since been able to get a laugh out of an otherwise dangerous situation.

In the Coventry raid Mr. and Mrs. J. H. W. White had their roof badly damaged, ceilings blown down and windows blown in. They are now temporarily residing with Mr. and Mrs. Dexter at Leicester.

SOUTHAMPTON CHURCHES.

ST. MARY'S A RUIN, BUT BELLS STILL IN POSITION.

St. Michael's Unharmed.

During recent air raids on Southampton seven C. of E. churches were totally destroyed, and several others more or less seriously damaged. Among those destroyed were St. Mary's and Holy Rood, which contained rings of bells.

THE FINE TOWER AND SPIRE OF ST. MARY'S STILL PROUDLY STANDING.

St. Mary's Church was destroyed by fire, but the tower and steeple still stand, and the bells, which are in an iron frame firmly fixed in the walls, are in position, but everything that would burn was consumed. It is not yet known if the terrific heat damaged the metal of the bells.

The tower contained a ring of ten bells, with a tenor of 22 cwt., and were a fine peal. The octave was placed in the tower just before the outbreak of war in 1914. The two trebles to complete the ring of ten were dedicated on January 13th, 1934. All the bells were the product of the Loughborough Foundry.

A number of peals have been rung upon them, the last being Treble Ten on July 19th, 1939, conducted by C. H. Kippin.

Holy Rood was destroyed by high explosive bombs. The steeple and bells crashed into the street and were destroyed.

The bells were a ring of eight with a tenor of 16 cwt., and were placed in the tower in 1742 by Thomas Lester. Since then several have been recast, and in 1935 the sixth was recast and the whole peal rehung by Messrs. Taylor and Co.

(Continued in next column.)

SIR ARTHUR HEYWOOD.

FIRST PRESIDENT OF THE CENTRAL COUNCIL.

Christmas Day was the ninety-first anniversary of the birth of Arthur Percival Heywood, who holds a position in the history of the Exercise which is not quite paralleled by that of any other man.

A country gentleman, a magistrate and the heir of a wealthy baronet, he naturally took a leading part among ringers, and to his social advantages were added intellectual qualities of an uncommon order, and an aptitude and skill in ringing both on its practical and its theoretical sides.

He rang and conducted many peals in methods such as London, Cambridge and Superlative Surprise, Double Oxford Major, Double Norwich Royal and Duffield Major, Royal and Maximus, and that at a time when method ringing was not developed to anything like the same extent it was later on.

But it was in two matters that he was particularly eminent. He was the founder of the Central Council and its first president, and to him it owed almost entirely its success in the early days.

He had begun to take an interest in ringing during the eighties of the last century and he very quickly turned his attention to composition and matters connected with the science. He composed peals in almost every method which was practised in his time, but his name will be specially associated with Stedman Triples. In conjunction with Henry Earle Bulwer he made a most thorough investigation into the construction of the twin-bob peals in that method, and the result was published first of all in the pages of 'The Bell News' and later on in C. D. P. Davies' book on Stedman in the Jasper Snowdon series of text books.

In order to promote ringing on ten and twelve bells, Arthur Heywood brought out a new method, which he called 'Duffield,' after the village where he lived, and he published a book on the method, which in many respects is almost the best we have. Unfortunately, the method has failed to take the place in the ringers' repertoire that its author expected.

Towards the end of his life, after he had succeeded to the baronetcy, his peal ringing career largely came to an end, but until the last his interest in the Central Council never slackened, and he was president when he died on April 19th, 1916, in his 66th year.

STEDMAN TRIPLES.

To the Editor.

Dear Sir,—Whilst in London during the later part of last century, someone told me (I forget who) that he was told by somebody else that the late Mr. James W. Washbrook called a peal of Stedman Triples with the treble a quick bell throughout.

If this rumour was correct, which I am rather inclined to doubt, the figures of such a peal of Stedman Triples would be highly interesting.

G. E. SYMONDS.

Ipswich

ONLY REMAINING RING IN SOUTHAMPTON.

(Continued from previous column.)

Several peals had been rung on the bells, the first believed to be Grandsire Triples in 1863. The last was Double Norwich Major on May 10th, 1939, conducted by A. P. Cannon.

When the bells crashed from the tower the spire went, too, bringing down the well-known ship which served as the weather cock.

Before the war the oldest records of Holy Rood were taken to Bransgore and entrusted to the care of the Rev. W. C. Edwards (the Vicar), formerly a curate at St. James' (Docks), Southampton. It is expected that other records will be recovered from safes intact amid the debris.

The old church of Holy Rood, or St. Cross, was built on the site of the ancient Audit House, but after being allowed to fall into ruin was removed in 1324 to the site on which the remains now stand.

Philip of Spain attended Mass there in 1554 before going on to Winchester to marry Queen Mary. The body of David Livingstone rested in Holy Rood for a night on its last journey to Westminster.

To-day what was once the vestry is now a heap of broken bell metal, bricks and stonework.

At the eastern end of the church, spreadeagled, lies the most historic piece of work among the church ornaments—the lectern. The eagle, minus one wing, is otherwise undamaged. The base, with lions at each corner, will probably be salvaged, too.

There is one feature about the destruction of Holy Rood that is curious. Many people will remember the little golden cross, inset in a paving stone outside the church. It marks the spot where a mass of masonry fell one day, when High Street was crowded, without injuring anyone.

The cross is still there, and no debris covered the spot.

St. Michael's is the only church now remaining in Southampton with a ring of bells. There are an octave with a tenor of 17 cwt., which were all recast and rehung by Messrs. Gillett and Johnston in 1925. So far this church has only suffered minor damage.

It is believed that all the ringers in and around Southampton are safe, and Mr. George Williams is still going strong.

North Stoneham Church has had another lucky escape. An incendiary bomb crashed through the roof and set fire to the organ and pews, but the church was saved from certain destruction by prompt action by a fire fighting squad.

SHROPSHIRE BELLS.

To the Editor.

Dear Sir,—I am sending a short summary of our Shropshire bells, which may be of interest, now that there is rather a dearth of ringing news. We have one ring of twelve, St. Chad's, Shrewsbury (tenor 39 cwt. 2 qr. 7 lb.), and two of ten, St. Mary's, Shrewsbury (tenor 21 cwt.), and Coalbrookdale (tenor 19 cwt.).

There are 21 rings of eight, the heaviest at Ludlow (tenor 22¾ cwt. in D) and the lightest at St. Mary Magdalene, Bridgnorth (tenor 8¼ cwt.), the average weight of the tenors at these eight-bell towers is approximately 14¾ cwt.

All the above are in more or less good order and are pealable, although there are some half-dozen places where for one reason or another peals are barred or can only be attempted on rare occasions.

The Briant eight at St. Alkmund's, Shrewsbury, although in good going order, have not been rung for the last 20 years owing to the oscillation of the spire. The last peal rung on them was Stedman Triples on February 17th, 1913, half-muffled as a token of respect to Capt. Scott and the party who lost their lives in the Antarctic Expedition.

In addition to the above there are two sets of eight hung dead at Shrewsbury Abbey Church, and in the new tower of St. George's Parish Church, near Wellington.

There are 56 rings of six, the heaviest at Clive (tenor 25 cwt. 9 lb.), the lightest most probably being at Church Pulverbatch, where the diameter of the tenor is only 31¼ ins., and cannot therefore be over 6 cwt. according to Rudhall's usual standard. St. Michael's, Shrewsbury, are also very light. They are hung in a two-tier frame in the narrow octagonal tower. The majority of these sixes are pealable, though there are a few which are not and three or four which are considered unsafe and are clocked.

Of the 13 rings of five, Leaton are the heaviest (tenor 14¼ cwt., and the lightest Tibberton, where the tenor is 29 ins. diameter and weighs about 5 cwt. and the lightest tenor in the county (excluding rings of four, several of which are of smaller diameter). The heaviest of the four-bell tenors is Baschurch, 13 cwt.

There are also three large 'Bourbon' bells, one at Tong (46 cwt.), known as The Great Bell of Tong, another at Richard's Castle on the Herefordshire border (41 cwt. 2 qr. 5 lb.), and one weighing about 40 cwt. recently installed at Christ Church, Wellington. The Rudhall family cast many peals for the county. The earliest six they cast are Stanton Lacy (1693) and the last Chetton (1827).

E. V. RODENHURST.

DEATH OF MR ALFRED BURGESS.

FORMERLY CAPTAIN AT ST. MICHAEL'S, BASINGSTOKE.

The death occurred on December 5th of Mr. Alfred Burgess at the advanced age of 88 years. Mr. Burgess spent his ringing career at Alton and later at Basingstoke, where in 1917 he succeeded the late Mr. Henry White as captain in St. Michael's tower. Mr. Burgess had rung a number of peals and he continued to take an active interest in ringing until about four years ago, when, on the death of his wife, he went to live with his son at Tonbridge, Kent, where he died.

It was Mr. Burgess' custom to celebrate his birthday by ringing a quarter-peal, the last occasion being on February 16th, 1935, when he celebrated his 83rd birthday. The old gentleman, who was of striking appearance, was handicapped by deafness and failing sight in the latter years of his life and he recently became totally blind.

THE BAN ON RINGING.

To the Editor.

Dear Sir,—With regard to the ban on ringing, there is a most important aspect that has been overlooked by all your correspondents.

We are agreed that ringing in itself is an act of worship. By imposing a ban on ringing the State has forbidden ringers to worship God in the way that they feel best able.

This freedom to worship God has been the proud boast of this country for many, many years. Yet with a stroke of the pen the State, with the acquiescence of the Church, has destroyed this, the most precious freedom we have.

Individual protests have appeared to make no impression upon the State. Cannot ringers as a body, led by the Central Council, demand that this ancient freedom of worship be restored to us at once? Our religious freedom must come before the military expediency of the State.

G. P. ELPHICK.

Lewes.

BILL ONCE MORE.

COMMENTS ON MANY SUBJECTS.

Last week I cycled over to the village of ——. As I have mentioned before, the village mustn't be named, because my old friend Bill has a mortal dread that any reference to it will bring a horde of enemy planes to bomb it and its church and Bill to bits. Anyhow I cycled over to see Bill, more for the sake of something to do on a spare Saturday afternoon than to see Bill, but a visit to Bill did give one an object, so to speak.

The last time I had seen him he was as a tin-hatted member of the A.R.P., who, from the church stokehole, which was his 'dug-out,' kept a look out for incendiary and other bombs. Now he has joined the Home Guard because, as he says, who better than he could ring the bells if the Germans come? He wasn't going to let a lot of highly coloured amateurs mess about with his bells, not if he knew it, and so he decided that for the safety of the bells and the village he would become a Home Guard.

I found him in his woodshed, practising bayonet drill—at least, that's what he called it—upon a well-stuffed sack of straw hanging on a piece of cord. He had been putting in some good work, I should think, for 'his brow was wet with honest sweat,' like the village blacksmith's, but at the moment I popped my head in the door, possibly because I had popped my head in the door, he 'scored a miss,' and his face and the sack of straw met in violent opposition. What would have happened had that sack of straw been a real German and Bill had missed the mark, I shudder to think. I fancy there would have been a vacancy in the local band.

Bill was seemingly very glad of my appearance as an excuse for dismissing himself from his bayonet drill. He fell out and we sat down to chat over a pipe of tobacco. Bill was full of his new-found job. He was a something or other (it may have been a Major-General or a Rear-Admiral, I couldn't quite make out which) in the Home Guard, specially detailed to ring the bells and hold the belfry against all comers, Germans or otherwise (the otherwise being more likely than the Germans), and to die in the last ditch if necessary—assuming that you can have a last ditch in a belfry.

There is always this about a chat with Bill, Bill will do all the chatting unless you make a determined effort to interpose a remark or two. It wasn't difficult, however, to get Bill from the topic of the Home Guard to the question of church towers as military objectives and then back to his favourite topic of bells and ringing. There is no doubt that Bill really misses his ringing—he had told me this before, and he told me again now in a speech that took at least ten minutes without stopping for breath. Bill is still intensely annoyed at the ban, but he seems even more annoyed that somebody doesn't do something about it.

'There's the associations and the Central Council, the parsons, the bishops and the archbishops all sitting around and doing nothing—abso—blooming- lutely nothing,' he said. 'And the bells and the ringers are getting rusty for want of use, and what for? Because' (and these are Bill's own words) 'they're afraid a few lousy Germans will drop from the skies.'

When I could get Bill away from this theme I asked him his opinion on one or two subjects that have been discussed in 'The Ringing World' lately, such as 'Ball Bearings versus Plain Bearings.' About the rival merits of these Bill said he didn't care two hoots (he didn't say two hoots, but something just as expressive). All that mattered to him was whether a bell went well, and I fancy that is the opinion of quite a lot of ringers.

Then I asked him what he thought about the question of what makes a good method, not that his opinion is worth much anyway, but Bill likes to be thought something of a critic in these things and it flatters his vanity when he thinks his younger friends are seeking his views. He was prepared to tell me exactly what constitutes a good method, but I am afraid either he was not very lucid, or I am a bit dense.

He said he liked a method with a good beat to it, not too easy and not too hard, with plenty of good hunting in it and places where you get the big bells on the front and the little 'uns out behind—dum, dum, dum, da, da, de, de, de, he went, trying to warble up the scale, with variations, by way of illustration. Then he liked to have places in the course where the bells worked twiddley-bits around each other, and he liked to hear the tenors roll up behind with plenty of 6-7-8's.

Well, for what it's worth I pass this on to those who will have the task of picking out the best methods from the Collection that may some day see the light, although I am afraid it will not be yet awhile. It may be that Bill himself will have passed out of the Home Guard before that is possible, unless these methods—will they be best sellers?—appear in the columns of 'The Ringing World.'

We sat a long time in Bill's woodshed, sat indeed until black-out descended and Bill's wife came out and wanted to know whether he was coming in to tea to-day or to-morrow. I joined them at tea, and as soon as we respectably could we 'had one' at the—no, the mention of any names is still taboo. Then I wished Bill 'a merry Christmas,' and immediately wished I hadn't. 'A merry Christmas,' retorted Bill, 'and who the heck is going to have a merry Christmas with no bells to ring?' And then he began all over again, about Hitler, and the ban, and—well everything except a merry Christmas. One thing is quite certain, if Bill's wishes come true, not even Hitler will have a merry Christmas.

O.P.Q.

PEALS OF STEDMAN CATERS.

A NEW PLAN OF COMPOSITION.

By C. W. Roberts.

In the following article, I wish to place before the Exercise a few peals of Stedman Caters, on a plan which does not seem to have received much attention from composers. Before describing this plan and giving a few examples, I should like to give a description of the various types of courses which I have used, together with their musical qualities, and other characteristics.

It is now generally accepted by composers and conductors of peals of Stedman Caters that the best music in peals is produced by a combination of courses in the tittum (9.7.8. course-ends) and the handstroke-home (8.7.9 course-ends) positions of the large bells. In the great majority of peals the 7th, 8th and 9th are fixed bells, and are unaffected by calls, except when the bells are called into the tittum position at the beginning of a peal, or turned to the handstroke-home position at a later stage.

In addition to these three fixed bells, a bell is usually fixed in second's place. This bell appears in this position at each course-end, and, like the other fixed bells, is unaffected by calls, except those which are necessary to call it into second's place, or to move it to some other position. Although not essential, a fixed second's place bell greatly facilitates composition, as it dominates the internal falseness to which Stedman is liable, and simplifies proof.

For purely musical reasons, another bell, nearly always the 5th or 6th, is fixed in fifth's place at the course-ends, and is said to be 'behind the 9th or 8th,' according to whether the large bells are in the tittum or handstroke-home position, because it follows one or other of these bells behind after each course-end.

The first course of a peal, in which the large bells are nearly always placed in the tittum position, is known as the 'going-off' course, and that in which they are changed to the handstroke-home position, as the 'turning-course.' The second's place bell is usually placed in this position in the going-off course.

The courses which form the body of the peal generally have the fixed bells arranged in one of the following ways: In the tittum position :—

(a) Either the treble, 2nd or 3rd in second's place, and the 6th in fifth's place, or

(b) The 6th in second's place, and the 5th in fifth's place.

In courses (a) very musical course-ends are produced, as the small bells are always on the front at the course-ends, and the 6th, following the 9th behind, gives a 9-6 at the second six of each course.

In courses (b), the course-ends are not quite so musical, but this is to some extent compensated by the improved music in the interior of courses, produced when the 6th dodges behind with the 8th and 9th, giving a 6-8 at the seventh, and a 9-6 at the thirteenth, six, of each course.

The extent of either (a) or (b) when used separately in a peal is twenty-four courses, twelve in-course and twelve out-of-course.

In the handstroke-home position the fixed bells are nearly always arranged as in tittum position (a), except that after each course-end the 6th follows the 8th behind, giving an 8-6 at the second six of each course. This arrangement gives the best music of which this position is capable. Like the tittum position (a), its extent is twenty-four courses, twelve in and twelve out-of-course. There are many other musical arrangements of the fixed bells, including some without a fixed second's place bell, which increases the extent with a fixed fifth's place bell to forty courses, but those which I have described are the only ones which come within the scope of this article.

In the composition of peals the most usual plan is to commence with twenty-four courses of tittum position (a), and to conclude with sufficient courses in the handstroke-home position to make up a peal. On this plan the 6th is fixed in fifth's place, throughout the peal, and the music is uniformly good. Occasionally tittum position (b) is used instead of (a), but peals on this plan are not so numerous.

So long as either tittum position (a) or (b) is used exclusively in the composition of a peal, in conjunction with the handstroke-home position, there is no liability to internal falseness, and to ensure the truth of a peal on this plan it is only necessary to make sure that the going-off and turning courses do not repeat with themselves, each other, or the courses which form the body of the peal, and also to take care that only true callings are used to join up the courses which form the main part of this type of composition.

If, however, one wishes to introduce both tittum position (a) and (b) into one composition, great care must be taken in selecting the courses to be used, as the combination of these two types of tittum course introduces internal falseness. Many years ago, an old London composer produced a peal, embodying both types of course, but it was soon found to be false internally, and since then no one seems to have troubled about this class of composition.

I have, during recent years, made a careful investigation into the two varieties of tittum course, and I have found that it is possible to use a large proportion of the two groups of twenty-four courses in the construction of peals, provided that certain simple rules are observed. From these courses, combined with some courses in the handstroke-home position, many interesting peals may be produced, and, after describing where the false course-ends, between the two groups, may be found, I will give some examples together with a few remarks on their construction and qualities.

On writing out the six-ends, and comparing the positions of the fixed bells of courses in groups (a) and (b), it will be found that there is only one place where repetition can possibly occur. Under certain conditions the seventeenth six of a course in group (a) will repeat with the seventeenth six of a course in group (b). Two of the repeating sixes are as follows:—

(a)	(b)
561 94 83 72	156 94 83 72
651 49 38 27	516 49 38 27
615 94 83 72	561 94 83 72
165 49 38 27	651 49 38 27
156 94 83 72	615 94 83 72
516 49 38 27	165 49 38 27

These belong respectively to the courses 514362978, group (a), and 164352978, group (b). On comparing these two course-ends, it will be seen that the same three bells fall into third's, fourth's and sixth's place, in both of them.

This, as pointed out by the Rev. C. D. P. Davies in his book on 'Stedman,' and in the new edition of the same work by J. A. Trollope, gives a simple rule for finding out the false course-ends between these two groups of courses. Taking first the in-course course-ends in groups (a) and (b), and then the out-of-course ones, and making a note of those in which the bells in third's, fourth's and sixth's place are the same, six pairs of repeating sixes reveal themselves. Three pairs of them are in-course, and three are out-of-course. They are to be found in the following courses :—

	(a)		(b)
In-Course	514362978	is false against	164352978
	512463	is false against	162453
	513264	is false against	163254
Out-of-Course	514263	is false against	164253
	513462	is false against	163452
	512364	is false against	162354

From these figures it will be seen that if any seventeenth six of a course in the first column is used, the seventeenth six of the corresponding course in the second column must be eliminated, and vice versa. After deleting the six false course-ends, forty-two complete courses are left which may safely be used for composition. Parts of the false courses may also be used, if required, provided the false seventeenth six does not occur. From these true courses, and parts of the false ones, the following peals have been arranged.

The first of the peals has 24 course-ends of position (b), and 18 of position (a), the extent on this plan. It concludes with 5 courses in the handstroke-home position, with the three in-course 65's.

The second peal has 12-courses of position (a), 24 courses of position (b) and 11 courses in the handstroke-home position, with all the 6-5's.

No. 1. 5,043.

231456	4	5	6	11	16
364251978			A		
463152		—			—
362154		—			
264153		—			3
461253		—			2
163254		—			3
361452		—			—
362451					S
263154		—			—
364152		—			
462153		—			3
261453		—			2
163452		—			3
361254		—			—
315264	—	—	—	S	S
314562					—
412563		—			3
213564		—			3
312465		—			—
315462					S
312564					—
214563		—			3
413562		—			3
314265		—			—
413265879			B		
312465		—			2
214365		—			2

A = 2.4.6.10.11.12.13.16.
B = 4.5.6.8.11.13.14.

No. 2. 5,067.

231456	5	11	13	16
124365978		A		
423165	—			2
321465	—			2
324165	S			2
421365	—			2
125364	—			3
261453	—	S	S	—
163452	—			3
362451	—			3
264351	—			2
461352	—			3
461253	S			—
163254	—			3
364251	—			3
462351	—			2
261354	—			3
213465879		B		
314265	—			2
412365	—			2
413265	S			2
312465	—			2
214365	—			2

A = 1.4.7S.10S.11.12.
B = 2.5S.7.8.9.15.

Peal No. 3 contains similar qualities to No. 2, in a reduced number of changes. Its going-off course consists of 7 sixes only, and is probably the shortest possible in the method.

In peal No. 4, 24 courses of position (b) are joined to 12 courses of position (a) by a special course in which the 7th, 8th and 9th each make a bob. It concludes with the usual eleven courses in the handstroke position.

(Continued in next column.)

MR. P. AMOS AND THE M.P.

To the Editor.

Dear Sir,—Mr. Amos is a great soul. Singlehanded he has ventured upon and done what no one else could have done, neither the Central Council, nor the associations, nor the parsons, nor anyone else. The Government decided that church bells shall not be rung except in case of invasion. Their intentions were good, if perhaps somewhat misplaced, but they made a big mistake. They did not consult Mr. Amos. Naturally he could not let that sort of thing go by without rebuke, and his opportunity came when an unfortunate individual, who happened to be a Parliamentary candidate, offered to listen to people in the constituency who had any important question they wished to raise. You don't get into Parliament without having to pay a price.

So Mr. Amos told him what was in his mind, and gave him his orders, which it seemed he (not being yet a Member) promised to give heed to.

This should mean the defeat of the Anti-Noise League, the Petainists and the advocates of appeasements, and incidentally cause the War Office to rescind an Order deliberately issued and which so far they hold to be necessary.

It should have this effect, but will it? I imagine that the net result is that an unoffending gentleman has been bored stiff, and that is all.

F. H. SMITH.

LAVE UN TU IT.

To Mister Iditer.

Dere Zur,—It zeems tu I that ivery time I takes me pen inta me 'and tu rite to ee it is in anser ta one of these yer fellers wots allus a zendin a lot a ole rummage to be printed in yer paper. This time I reckon tis Mister Amos who is a talkin thru is 'at.

Ee zays as ow us let they guv-ment fellers stop us a ringin our bells an doant make no effort tu get em a-goin agin. Doant ee know as zum o' the rale brass-'ats 'ave bin a-writin and a telephonin tu the War Offiis an zuch places about it fer wicks an wicks past. One ov our fellers, as went to thicky arternoon dinner affair that the Collidge of Youths ad a vew wicks ago, telled I as 'ow Mister Fletcher was there an ee explayned like wot ee ad dun towards it an ow things was a-going on. I zeed thicky Fletcher chap onct an ee struck I as a rale good un fer tu bull-dog the War Offis a bit. Lave un alone tu it, zays I tu the rest on 'em, an ee'll git em tu alter their minds if anybody can.

And then Mister Amos ups an zays as ee explayned all about it tu a feller wot was a tryin tu git elected inta parleyment, an the feller promised un ee'd zee about it an now ees a waitin ta yeer the result. Why, doant Mister Amos know be now that they candadate fellers ull promise ee the moon tu git thee tu vote vor em — an then fergit all about it arter they 'ave got inn. Why, dang it, Maister put up for Parish Council onct an promised I a rise een wages if I voted vor un. I voted vor un an ee got een all right. That were vifteen year ago an I be still waitin vor me rise.

Wot a mercy twere thicky icendary bomb niver spiled they bells o' Mister Willum Willson's. I yeerd em a ringin onct. They be a voine peal an twould be a shame for anythin tu happen to they.—

Yourne Respeckfully,

R. EVERGREEN.

Lower Ditchwater Varm, Waterditch.

Zadderday Night.

OTHER PEALS.

(Continued from previous column.)

No. 3. 5,001.

123456	5	6	11	13	16
541362978			A		
421365		—			
123465	—				2
324165	—				2
423165	—				S
321465	—				2
124365	—				2
425361	—				
264153	—		S	S	—
463152	—				3
362154	—				3
261354	—				2
164352	—				3
164253	S				—
463251	—				3
361254	—				3
162354	—				2
264351	—				3
534261879			B		
431265	—				
132465	—				2
234165	—				2
432165	—				S
231465	—				2
134265	—				2

A=2.4S.5.7. (starting with a quick six).
B=1.2.8.10.13.14.16.

No. 4. 5,041.

231456	5	16
261453978	A	
263154	3	—
463251	2	—
461352	3	—
462153	3	—
264153	—	S
263451	3	—
163254	2	—
164352	3	—
162453	3	—
413562	B	
412365	—	
213465	—	2
314265	—	2
312465	S	2
214365	—	2
413265	—	2
213465879	C	
314265	—	2
412365	—	2
413265	S	2
312465	—	2
214365	—	2

A=1.2.3.4.6.7.8.9.12S.13.
B=4.5.7.10.12.14.
C=2.3.5.6.10.

NOTICES.

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

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

HERTFORD COUNTY ASSOCIATION. — St. Albans District.—A meeting will be held at St. Peter's, St. Albans, on Saturday, Dec. 28th. Handbells and silent tower bells available from 3 p.m. to 5 p.m. Arrangements for tea will be made. Business meeting 6.15 p.m. Further ringing till 7.30 p.m. 'Bells may not be rung, but they still may be swung.'—Harold J. Hazell, Dis. Sec., 15, King's Hill Avenue, St. Albans.

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, Jan. 4th, 1941, at 4 p.m. prompt; followed by tea. Handbell practice and social evening to follow. Please notify regarding tea not later than Jan. 1st. — T. H. Reeves, Hon. Sec., 136, Newton Road, Sparkhill, Birmingham 11.

MIDLAND COUNTIES ASSOCIATION. — Burton District.—Annual meeting at Ashby Parish Church on Saturday, Jan. 4th, 1941. Handbells available at 3 p.m., followed by business meeting at 4 p.m. in Vestry. It is hoped to arrange tea afterwards. Please make an effort to attend.—J. W. Cotton, Overseal, Burton-on-Trent.

ESSEX ASSOCIATION.—South-Western District.—The annual district meeting will be held at Wanstead on January 4th, in the Schoolroom, at 3 o'clock. Handbells will be available. Outstanding subscriptions will be gratefully received at this meeting.—J. H. Crampion, Hon. Sec., 7, Cedar Avenue, Chadwell Heath.

MIDLAND COUNTIES ASSOCIATION.—Loughborough District.—The annual meeting will be held at Hugglescote on Saturday, January 4th. Handbells in Schoolroom (near church) from 2.30. Meeting and convivial at Castle Inn 6 p.m. Business to include election of district officers for 1941, etc. Owing to catering difficulties, tea cannot be arranged, but it is hoped to obtain light refreshments afterwards. Will all towers please see that they are represented at this meeting. Other ringers cordially invited.—A. E. Rowley, Hon. Sec.

MIDLAND COUNTIES ASSOCIATION.—General quarterly meeting at Derby on Saturday, January 11th. Committee meet 3 p.m. General meeting 4 p.m., followed by tea and convivial, handbells, etc. Fuller details later.—Ernest Morris, Gen. Hon. Sec., 24, Coventry Street, Leicester.

OXFORD DIOCESAN GUILD. — Sonning Deanery Branch.—*Important Notice.*—The branch annual meeting, usually held on the third Saturday in January, is postponed until Saturday, April 19th, 1941. — W. J. Paice, Hon. Sec.

HANDBELLS FOR SALE.

One peal each of 8 and 10. Tenors size 12.—T. Miller, 21a, Smith Street, Hockley, Birmingham.

GREETINGS.

Hearty good wishes for the New Year to all ringing friends near and far, from Mr. and Mrs. James E. Davis, 118, Sarsfeld Road, Balham, S.W.12.

Mr. and Mrs. J. P. Fidler, Loughborough. To all friends. Greetings and good wishes for the New Year.

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