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## INTERESTING THE APATHETIC.

With the lengthening black-out and the continuing ban on bellringing, association secretaries are finding it more and more difficult to promote meetings, for these are times when few people care to travel after dark. With little inducement, and the entire absence of tower bellringing, it is, of course, hardly to be wondered at that attendances are getting small, and that only the real enthusiasts are to be found supporting the gatherings. Yet this state of affairs ought to be no discouragement and, if merely for the sake of maintaining contacts, it is well that wherever possible meetings should be continued. More opportunities should be made for intercourse between neighbouring towers rather than trying to arrange meetings to cover wide areas. A monthly meeting between four towers would be of far more value at times like the present than a meeting for a dozen towers once a quarter. These must be days of small things, and we must be content. Excellent results may spring from small endeavour if only the ringers who are able will put their hearts and energies into giving a helping hand to those who need it.

It is highly important that ringers should not lose touch with each other. One means of keeping contact is through 'The Ringing World,' and more than ever is it necessary that those who value the future should keep alive in the present. The meeting of the Northern Division of the Essex Association provided an illustration of what can happen when ringers allow themselves to get out of touch. What was a strong and healthy branch of one of the strongest associations in the country mustered only ten members for the annual meeting, and one reason was attributed to the fact that many ringers in the area had ceased to read 'The Ringing World.' In as far as that is true, it is a pity, but it is, perhaps, only another example of the apathy which has always been one of the besetting sins of ringers as a class. It is, of course, not unexpected that with the cutting out of all church bellringing interest would be knocked out of the art for a considerable number of people almost immediately. There are many who have made no effort to keep their interest alive, and these apathetic ones will, not unlikely, be largely lost to the Exercise unless something can be done to keep contact with them. Some, no doubt, will come back to the belfries as soon as the bells can be rung again, but this hiatus is likely to have a disastrous effect on post-war ringing unless something is done to keep alive the spark of interest. Personal contact is the safest and surest means of holding these lukewarm ringers, and one way of maintaining contact with them is

(Continued on page 566.)

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by local meetings which can give them fairly frequent opportunities of meeting their ringing friends.

Gatherings of this kind, however, cannot be run without some little trouble and without an effort to make them attractive. Handbell ringing must be the mainstay, but more, perhaps, might be done by getting the right kind of person to give talks on various ringing subjects, especially those of an instructional nature. It is not necessary that these talks should be on a high level, but they could be made most useful. There is always in a gathering of ringers someone who knows a little more than the others, and who could impart knowledge to the less well informed. It might be that all he could tell his listeners would be how to call touches of Grandsire or Stedman Triples, how to follow the coursing order of bells, or some other of the many little things that go to help make the better ringer. As long as it is helpful, the subject does not matter, but it is often astonishing how much good can be done by passing on simple hints in simple language. It does not need a schoolmaster or a lecturer to teach change ringing, and a homely talk round a table, with paper and pencil, if a blackboard and chalk are not available, may do more good than the most brilliant set discourse.

The example of one of the districts of the Salisbury Guild might also be followed where there is available a ringer whose career has given him experiences worth relating. Ringing reminiscences are usually entertaining and generally welcome among ringers. The one thing to guard against in this direction, however, is repetition. Men with interesting stories to tell have spoiled their reputations as raconteurs by recounting their tales too many times, so that this form of entertainment must of necessity be somewhat limited. There are, however, possibilities in this direction which should not be lost sight of by organisers of meetings, for anything by way of variety will add interest to the proceedings, and it is interest alone that will attract. To some, of course, handbells and the meeting of friends will provide all the attraction they need, but there is that other section whose interest we want to retain. The apathetic ones have always had to be 'nursed,' frequently with little grace, but it seems essential to keep what languishing interest they may yet retain, if the belfries are to be quickly remanned when an end comes to the war or to the earlier lifting of the ban.

### HANDBELL PEALS.

HINCKLEY, LEICESTERSHIRE.  
THE MIDLAND COUNTIES ASSOCIATION.  
(HINCKLEY DISTRICT.)

*On Saturday, November 16, 1940, in Two Hours and Four Minutes,*

AT 74, CLARENDON ROAD,

**A PEAL OF DOUBLES, 5040 CHANGES;**

Consisting of 1,440 Plain Bob, 1,440 Canterbury, 2,160 Grandsire.  
Tenor size 15 in C.

*ALFRED JORDON ... ..	1-2		ALFRED BALLARD... ..	3-4
			*WALTER J. CLOUGH ... ..	5-6

Conducted by ALFRED BALLARD.

\* First handbell peal and first attempt. Believed to be the first handbell peal in Hinckley.

MERE, WILTS.

THE SALISBURY DIOCESAN GUILD.

*On Wednesday, November 20, 1940, in One Hour and Forty-Eight Minutes,*

AT THE CLOSE,

**A PEAL OF GRANDSIRE DOUBLES, 5040 CHANGES;**

Forty-two six-scores, ten callings.

MRS. E. G. COWARD ... ..	1-2		EDWARD G. COWARD ... ..	3-4
			*EDWARD J. ROWE ... ..	5-6

Conducted by EDWARD G. COWARD.

\* First peal 'in hand.'

**ESSEX ASSOCIATION.****NORTHERN DIVISION ANNUAL MEETING.**

The annual meeting of the Northern District of the Essex Association took place at Bocking on November 16th. Only 10 members attended, but seven towers were represented, viz., Halstead, Dunmow, Braintree, Greenstead Green, Sible Hedingham, Dedham and Bocking. Six 'silent' bells were available and also handbells, and the members quickly made use of these after the long absence.

A short service in the church was conducted by the Dean, the Rev. E. Rogers. The party then adjourned to the hut, where some light refreshments were provided by the local Guild of ringers.

The business meeting followed, with the District Master (Mr. H. W. Smith) in the chair. The hon. secretary (Miss Hilda G. Snowden) presented a report on the year's work:—

This year has been very sad in the life of change ringing, but in spite of the Defence Regulations, three meetings were held in the division, at Earls Colne, Witham and Bocking, two of which took place before the ringing ban. The average attendance was 21. Six ringing members and one non-resident life member had been elected and two had passed away. Seven peals had been rung, four on handbells and three on tower bells, the methods being Superlative and Cambridge Surprise, Bob Major (3) and Bob Royal (1). The conductors were C. W. Woolley (4), L. W. Wiffen (2) and H. W. Smith (1). This record was excellent considering the difficult conditions. Several members had joined H.M. Forces and all wished them a speedy and safe return. It was a matter of great regret that one of the churches in the Northern Division had suffered through enemy action, and they hoped to see the day when it would be restored.

The report went on to pay a tribute to the late Mr. C. H. Howard. The association sustained a great loss by his death, which was particularly felt by the Northern Division, as Mr. Howard never missed one of its meetings. The division was well represented at the funeral and several members joined in the half-muffled ringing.

In conclusion, the secretary thanked the correspondents of each tower for collecting the subscriptions, and also the members who had attended the meetings in these difficult times.

Mr. L. W. Wiffen then took the chair for the election of officers. He paid a tribute to the way in which the District Master and hon. secretary had carried out their work in the most difficult times.

Both officers were re-elected for the ensuing year.

It was agreed to hold another meeting before the general committee meeting in March, arrangements for this being left to the secretary.

The District Master then proposed a vote of thanks to the Dean for conducting the service and allowing the meeting to take place. He also thanked the local Guild for kindly providing the refreshments.

The Dean, in replying, said how pleased he was to have the ringers at Bocking again, and hoped that before long they would be able to ring the bells once more.

The presence of Mr. L. Wright, N.E. district secretary, was much appreciated. He had come quite a distance to attend the meeting. The poor attendance of the Northern Division members was attributed to the fact that probably several people had given up taking 'The Ringing World,' much to the disgust of the members present. The secretary is to write every tower announcing the next meeting.

**BARNSELY AND DISTRICT SOCIETY.****THE IMPORTANCE OF CARRYING ON.**

The November meeting was held at Barnsley on the 9th, when members were present from Eastwood, Felkirk, Hoylandswaine, Wath, Sandal and the local company.

Touches were rung on handbells in the ringing chamber in the afternoon. A committee meeting was then held in the vestry, at which arrangements were made for the annual meeting, which will be held at Barnsley on Saturday, January 11th. It was also agreed to hold a handbell contest on the same date with the hope of inducing more of the members to take up this form of ringing.

A short service in the church was conducted by the Rector (Canon W. E. Wilkinson). In the course of his encouraging address he pointed out that we were living in very difficult times, but it would be the duty of those who survived to carry on. Ringers had an important part to play and should see that this wonderful art of change ringing was handed on to the younger generation.

He added that he thought it was best that ringing societies should continue to hold their meetings, even if only a small number attended, as anything that was allowed to drop was very hard to start again.

After the service the ringers proceeded to the Royal Hotel, where a good square meal was waiting for them.

The subsequent business meeting was presided over by Mr. E. Brookes (president), supported by the vice-president, Mr. W. Moxon (Sandal). The business was of the usual routine character.

As the Rector had already been thanked personally, before leaving the church, for conducting the service and presiding at the committee meeting and for all he had done to make the meeting a success, there was no need for a vote of thanks at this meeting.

It was agreed to accept an invitation to hold the next meeting at Eastwood (Rotherham) on Saturday, December 14th.

The rest of the evening was spent in handbell ringing and social intercourse. Methods rung were Grandsire and Stedman Doubles, Plain and Treble Bob Minor, Grandsire Triples, and touches of Bob Major. A course of Bob Major was also rung single-handed and three of the members gave an exhibition of 'lapping.'

**DEATH OF GUILDFORD GUILD VETERAN****MR. GEORGE ANDREWS, OF ASH.**

One of the oldest members of the Guildford Diocesan Guild has passed away in the person of Mr. George Andrews, of Ash, Surrey, at the advanced age of 90 years, and ten days after having celebrated the 65th anniversary of his wedding. Mr. Andrews was born at Ifield, Crawley, Sussex, in June, 1850, and was the eldest of a large family. Three of his brothers and three sisters survive him, and, in addition to his widow, two sons and three daughters are left in bereavement.

Mr. Andrews entered the service of the old London and South-Western Railway Co. as a porter at Gosport, and subsequently worked in various capacities at a number of stations, and rose to be an inspector at Twickenham and Aldershot, where he retired in 1915.

In 1917 Mr. and Mrs. Andrews went to live at Ash. An intimate connection with St. Peter's Church was commenced in 1921, when Mr. Andrews became a churchwarden. In the following year he was appointed parish clerk and verger, and served the church in this capacity for 16 years. On his retirement in 1937, a presentation was made to him by the parishioners. He was also for many years a member of the Parochial Church Council.

As a boy of 13, Mr. Andrews became interested in bellringing, and took it up again with great enthusiasm after coming to Ash. He was honoured by his fellow ringers on the occasions of his eightieth and eighty-fifth birthdays. When Mr. and Mrs. Andrews celebrated their golden wedding in 1925, a reception was given in their honour at St. Peter's Room, Ash, and this was followed ten years later by a still more notable celebration on the occasion of their diamond anniversary. A short service was held in St. Peter's Church, after which touches of Bob Minor were rung, and at the tea which followed in St. Peter's Room no fewer than thirty-five relatives were present. Among the many messages of congratulation received was a telegram conveying the good wishes of their Majesties King George V. and Queen Mary.

Mr. Andrews, who enjoyed the best of health, led an active life, and no occupation was more congenial to him than the tending of his well-kept garden. Despite advanced age, Mr. Andrews frequently attended ringing meetings.

In February, 1937, he was unfortunate enough to be knocked down by a bus outside his own gate, while returning from a church service, and was unconscious for 40 hours. He made a remarkable recovery, however, and retained his faculties to the end of his life.

The funeral took place at St. Peter's Church, Ash, the service being conducted by the Rev. H. C. Aubin, assisted by the Rector (the Rev. W. J. Blaikie) and the Rev. E. C. Hetherington. Miss I. Gillians was at the organ, and a choir led the singing of the 90th Psalm and two hymns. These were 'Abide with me,' Mr. Andrews' favourite, and 'Jesu, Lover of my soul,' which must have been one of the last hymns he remembered, as he sang lines from it on the evening of his death.

Mr. C. D. Manfield (churchwarden) and Miss Manfield, Mr. J. A. Norris (sidesman) and Mr. E. Sherwood (captain of the Ash band of bellringers) were among those present, and wreaths were sent by the Farnham District of the Guildford Diocesan Guild, and the members of St. Peter's belfry. Unfortunately, the ban on church bells prevented any muffled ringing being done.

**SINGLE-HANDED HANDBELL PEALS.**

Mr. C. Woodcock, of Ipswich, has sent us particulars of four very interesting handbell peals rung single-handed at Sproughton, near Ipswich, some years ago. We think, and no doubt most of our readers will agree, that these peals were fully worth while. It should be noted that Sproughton had only six bells in its steeple. The peals were:—

April 10th, 1900, 5,056 New Cambridge Surprise Major, conducted by Charles Mee.

November 24th, 1900, 5,088 Kent Treble Bob Major, conducted by Frederick Mee.

September 14th, 1902, 5,088 Kent Treble Bob Major, conducted by Frank Rolfe. Two pairs, 5-6 and 7-8, were rung double-handed in this.

March 16th, 1903, 5,056 London Surprise Major, conducted by Charles Mee.

**CHECKING A PEAL OUTSIDE THE TOWER.**

*To the Editor.*

Dear Sir,—I remember a few years ago when Mr. C. Roberts, Mr. W. Williams and their band—who were touring South Wales—attempted a peal of London Surprise Major at Bridgend, Glam. Mr. A. J. Pitman outside wrote down each treble lead as it came up. The peal was lost, Mr. Pitman afterwards showing Mr. Roberts the figures, which proved him to be correct. I also remember listening to an attempted peal of Stedman Triples at St. Peter's, Pentre Rhondda, with the late Mr. H. Page, during which I remarked, 'What lovely striking!' He said, 'Yes, but there is no peal.' I enquired why, and he replied, '2 and 3 have changed course,' which proved to be correct. The peal was stopped half-way.

F. CHAMBERLAIN.

Brookville, Sidford, Sidmouth.

## THE USE OF CHURCH BELLS IN CONNECTION WITH DEATHS AND BURIALS.

By J. ARMIGER TROLLOPE.

Bells have been used in the Christian Church in connection with deaths and burials from very early times, and the custom goes back much further still into remote antiquity. When Christianity in the fourth century triumphed over heathendom and paganism, and became the dominant religion of the West, there was no clean sweep made of all the old customs and beliefs, mainly because such a thing was not possible. Many of them still continued, and attempts were made to purify them, Christianise them, and give them new meanings.

The most important, probably, was the belief in malignant spirits. It is a belief which is almost universal in the human race, and had its beginnings in the dark, backward and abysm of time when man first began to be a thinking and observing animal. He was faced with forces of nature, forces which he could neither control nor understand. Too often they worked to his harm, and he could only explain them on the supposition that thunder and lightning, tempest and earthquake, were the work of evil spirits, who must be placated or driven away if only there were means of doing so.

It was but a step further to see the influences of evil spirits in the more intimate things of life. It was they that caused disease, and especially were they active in the awful and mysterious hour of death, when the soul had left the body but had not yet reached the shelter of the final resting place of the departed. It was a common belief that these spirits could be put to flight by the sound of metal, 'whether it be the musical jingle of little bells, the deep-mouthed clangour of great bells, the shrill clash of cymbals, the booming of gongs, or the simple clink and clack of plates of bronze or iron knocked together, or struck with hammers or sticks.' (Sir James Frazer, 'Folk Lore in the Old Testament.') Hence all over the world it was the custom, as soon as a person died, to make a noise with some musical instrument, so that spirits should be kept at a distance until the soul had safely taken its departure.

The teaching of our Lord and his apostles gave no support to these beliefs, but still it was not very difficult to adapt them to the Christian religion. The Jews in the centuries just before Christ's time had taken over from the Zoroastrians the belief in a personal devil, the enemy of God and man, the author or instigator of most of moral evil, the tempter; and our Lord and his Church accepted this belief. There is a vast difference, of course, between influences working for moral evil and those powers of nature which in their operations are sometimes destructive, but to the half Christianised Gaul or Iberian the difference was not apparent. They continued, therefore, to use handbells when a man died, and after bells had been hung in church towers it was the natural thing to use them for the same purpose.

But there were many more enlightened men whose beliefs were based on something better than folk lore and inherited superstition—teachers and theologians who knew and had studied the writings of the Apostles and the early Fathers. They, too, accepted the use of bells at deaths and burials, but they gave to it a higher and a purer meaning.

The first Provincial Council of Cologne laid it down as an opinion that at the sound of bells summoning Chris-

tians to prayer demons are terrified and depart, and the spirits of the storm, the powers of the air, are laid low. However, the members of the Council inclined to attribute the result rather to the fervid intercession of the faithful, than to the musical clangour of the bells.

There were others, too, who looked on the bells as the voice of the Church. When they rang she spoke as clearly as she did in psalm or liturgy, and, backed as she was by the tremendous powers at her disposal, what wonder that the powers of darkness and evil should tremble and be afraid? Writers have talked much about the superstitious use of bells. It was superstition, no doubt, to believe that evil spirits could be frightened by noise as a child is frightened by thunder, but there is no superstition in the belief that the Church has power by the use of her bells to resist and overcome evil, any more than there is when a modern congregation sings lustily that 'at the shout of triumph Satan's host doth flee.'

There was, then, a common use of bells at deaths, but it was a use to which various meanings were attached according to the knowledge and enlightenment of the users, and this use went on with little alteration for a thousand years. During the Middle Ages belief in the existence of evil spirits was strong (it seems like a dark background against the thoughts, and the hopes, and the fears of the people), but in the course of the centuries its nature considerably altered.

There still remained an official belief in the power of bells to allay tempests. It died out in England during the Reformation period, but was strong on the Continent down to quite recent times. It was in connection with the after-life that the men of the Middle Ages most dreaded the power and influence of evil and malicious spirits. They looked on them, not merely as tempters, but as the agents by which men will be punished for their sins. In the paintings and sculptures of the time there are vivid pictures of lost souls suffering torments at the hands of demons. The fear of hell and purgatory was one of the chief sources of the Church's power and influence. She alone could enable a man to escape the one, and could mitigate the terrors of the other. It was better that a man should live a saintly life, but that was seldom possible. For the sinner there was a system of Masses and Indulgences by which hell might be escaped and purgatory shortened. It cost money, and men paid the money, but not always willingly; and when the time came that reformers began to question the efficacy of the whole system, the men who wanted a purer doctrine found themselves supported by the men who coveted the Church's lands, and the men who resented having to pay Church dues. Of all the changes in beliefs and doctrine in England at the time of the Reformation, this seems to have come about the earliest and the easiest.

The ringing of bells was one of the principal features of the old practices and beliefs, yet for various reasons it remained outwardly unaltered throughout the changes.

Very early another meaning and use had been given to the death bell. It was rung before the person actually was dead, and pious men, hearing it, and knowing that a soul was passing to its last account, took it as a summons to offer up prayer and intercession. The Venerable Bede (A.D. 673-735), in the 'Ecclesiastical History,' tells how when the Abbess of St. Hilda's died, one of the sisters of a distant monastery heard in her sleep the sound of the passing bell and, rousing up the other sisters,

(Continued on next page.)



**THE DEATH BELL.**

(Continued from previous page.)

she called them into the church, where she exhorted them to pray fervently for their departing mother and to sing a requiem.

The same writer says the bell should be tolled before death that good men might give the benefit of their prayers, adding that if they do no good to the departing sinner, at least they show the charity of the person who offers them.

Guillaume Durand (1230-1296), who wrote a standard work on Church ritual, called 'Rationale Divinorum Officiorum' gives the official use in the thirteenth century. 'When anyone is dying, bells must be tolled that the people may put up their prayers, twice for a woman and thrice for a man, if for a clergyman as many times as he had orders; and at the conclusion a peal on all the bells to distinguish the quality of the person for whom the people are to put up their prayers. A bell, too, must be rung while the corpse is conducted to church and during the bringing it out of the church to the grave' (John Mason Neale's translation).

Durand describes the mediæval use of bells better than anyone else: 'The bells are rung in processions that demons may hear and flee. For when they hear the trumpets of the Church militant, that is the bells, they are afraid as any tyrant is afraid when he hears in his land the trumpets of a powerful king. And that is the reason why, at the sight of a storm rising, the Church rings its bells in order that the demons, hearing the trumpets of the eternal king, that is the bells, may be terrified and flee away and abstain from stirring up the tempest.'

(To be continued.)

**RINGERS IN RAIDED TOWNS.**

The Editor will be glad to hear of the safety of any ringers living in the recently badly raided cities, particularly in the Midlands and the West, and also to hear news of any of the famous churches and rings of bells in these districts. There are many ringers throughout the country who will be glad to hear of their friends.

**A PEAL OF DOUBLE NORWICH MAJOR.**

5,056 BY C. W. ROBERTS.

Here is a peal of Double Norwich Major, with exceptional qualities, composed by C. W. Roberts, which conductors may like to put in their note books for use in the happier days to which we are all looking forward:—

23456	1	4	5	6
63254	—	—	—	—
53264	S	—	—	—
62354	—	—	—	—
23654	—	—	—	—
36254	—	—	—	—
54263	S	—	—	—
42563	—	—	—	—
24365	—	—	—	—
32546	—	—	—	—
25346	—	—	—	—
32654	—	—	—	—
26354	—	—	—	—
32465	—	—	—	—
24563	S	—	—	—
42365	—	—	—	—
23465	—	—	—	—
34265	—	—	—	—
35246	—	—	—	—
42536	—	—	—	—
25436	—	—	—	—
54236	—	—	—	—
43256	—	—	—	—
52346	—	—	—	—
23546	—	—	—	—

Repeated.

This peal, in 48 courses only, contains the full combination of 4.5.6 in 5.6, and also the 6th its extent each way in 5.6, without the 2nd in 5.6, at the course-ends. It is produced in the least number of changes possible, on the two-part plan.

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## BELFRY GOSSIP.

Mr. John Harrison, of Ashton-under-Lyne, Lancs, reached his 89th birthday yesterday. He is still keen on all that is going on in the ringing world. Mr. Harrison helped to ring the tenor in the first peal on Manchester Town Hall bells, which was rung in 1888. Congratulations to the veteran.

On November 27th, 1729, the Society of London Scholars rang at St. Michael's, Cornhill, 6,204 changes of Grandsire Cinques. It was not the longest peal in the method, for the College Youths had already rung 6,314 at St. Martin's. Very few peals were rung at Cornhill in the early days, as the bells did not go well, the reason being, Mr. A. A. Hughes tells us, that they were then hung high up in the lofty tower.

The first peal at St. Saviour's, Southwark, was rung on November 28th, 1735, by the Eastern Scholars. The method was Grandsire Caters and the number of changes was 6,012. Three men were needed for the tenor and one of the strappers was Theodore Eccleston, who was then a young man 20 years of age. Just over a fortnight later the College Youths rang the first peal on the twelve bells—8,008 Grandsire Cinques.

The first set of bells ever hung in England was supposed to be at Crowland Abbey, but the first peal in the tower was not rung until November 28th, 1894.

On Monday, November 28th, 1774, was rung at All Saints', Worcester, a complete peal of 7,326 Grandsire Caters, supposed to be one of the most musical peals ever rung of so great a length. A person concerned in this peal dreamed the preceding night that the tenor clapper fell out as the bells came round, which really happened to the great surprise of the company, the person having declared it before they went into the tower.

## ANOTHER CATHEDRAL DAMAGED.

In addition to Coventry, there is another Midland Cathedral which has sustained damage by enemy action. Incendiary bombs destroyed the roof and the interior of the building is open to the sky. But the tower and the ten bells, recast a few years ago, were untouched.

## CHURCH BELLS AT CHRISTMAS.

HANDBELLS AS A SUBSTITUTE.

*To the Editor.*

Sir,—All who love Christmas, with all that it means to Christians, will join in the plea made by the Rev. H. G. Peile that the use of the church bells may be allowed on Christmas Day.

Failing this, I would suggest that in every church where there are ringers the handbells should be rung in the chancel either before, during or after the Christmas Day services.

Not for more than a thousand years has this country been without bells on Christmas Day, and the authorities might well relax their restrictions for this one occasion, for any part of Hitler's hordes that might descend from the skies that day would be well and truly wiped out, if they dared to come—as indeed they will be whenever they venture to invade us—bells or no bells.

Here surely is an occasion when the Archbishops and Bishops might use their influence, for surely the practice of more than ten centuries ought not to be broken, even at the bidding of Hitler. If he has not been able to land in this country from the air in the past months which have favoured him, it will hardly be possible for him to accomplish such a task now. But how he would gloat, if he knew that he had compelled the breaking of the great tradition of Christmas bells in Christian England. He would look upon it as another stage in the overthrow of Christianity.

Who is going to move in this matter of lifting the ban for Christmas Day? Cannot the Central Council approach the Archbishops at once as a first step?

But if nothing can be done, let us not be without the best substitute we can get. Every band in England should practise ringing handbells in preparation for the festival. I believe the clergy would be only too glad to co-operate by allowing the bells to be rung in the churches.

Q. M. WHITE.

## A REVISED NURSERY RHYME.

The first indication that St. Clement Danes, Strand, had been damaged in an air raid on London was conveyed in an intimation in the daily Press that a church famous in nursery rhyme had been hit. The issue of 'Punch' of November 13th contained the following clever new version of the rhyme:—

LONDON CHIMES.

Spitfires and Blenheims,  
Said the bells of St. Clement's,  
Aren't built for five farthings,  
Said the bells of St. Martin's.  
Donations, I pray ye,  
Said the bells of Old Bailey,  
On account of the Blitz,  
Said the bells of Shoreditch.  
Downhearted? Not we!  
Said the bells of Stepney;  
Lor! love yer, no, no,  
Boomed the big bell of Bow.

**'TELLERS.'**

## INTERESTING QUOTATIONS.

The following references may be of interest as showing one of the reasons why the three tolls (or its trinal) are given for a male and two for a female.

Durandus, who wrote about the end of the twelfth century ('Rationale,' I., pp. 4-13, Webb and Neale's translation, p. 95), says:—

'When anyone is dying, bells must be tolled (pulsari) that the people may put up their prayers, twice for a woman and thrice for a man: if for a clergyman, as many times as he had orders (simpulsari); and at the conclusion a peal on all the bells (compulsari) to distinguish the quality of the person for whom the people are to put up their prayers. A bell too must be rung while the corpse is conducted to the church, and during the bringing it out of the church to the grave.'

A similar passage is found in an old English Homily for Trinity Sunday (Strutt's 'Manners and Customs,' III., p. 176):—

'The fourme of the Trinity was founden in Manne, that was Adam our fore fadir, of earth con persone, and Eve of Adam, the secunde persone, and of them both the third persone. At the death of manne three bellis shoulde be ronge, as his knyll, in worschippe of the Trinete, and for a womanne who was the secunde persone of the Trinete two bellis shuld be rungen.'

Again, the following reference is quoted from J. T. Smith's life of Nollekens the sculptor ('Nollekens and his Times,' I., p. 54, Ed. Gosse):—

'Nollekens says to Lord Chancellor Bathurst, "When I was a boy you would have liked to have seen me toll the bell (S. James, Piccadilly); it's no very easy thing, I can tell you. . . . You must toll, that is to say, I did, one hour for a man three times three; and three times two for a woman: now, your Lordship must mind, there's a Moving bell and a Passing bell; these the Romans always attended to." "You mean the Roman Catholics, Mr. Nollekens," observed his Lordship. "Yes, my Lord, they call that the Moving-bell which goes when they move a body out of one parish to the next, or so on. The Passing-bell is when you are dying, and going from this world to another place." "Ay, Mr. Nollekens," observed his Lordship, "there is a curious little book, published in 1671. I think by Richard Duckworth, upon the art of Ringing, entitled 'Tintinnaloga.'"

The procedure of this 'telling' the sex of the departed varies very much in different places, and to give all the examples (of which I have a huge collection) would fill a volume. The bell usually used is the tenor, but this is sometimes changed in the case of children. It is generally the custom to 'tell' the sex of the deceased at the commencement, at the close—or at both—of the death knell.

At Marsham, Norfolk, there is a set of ringing rules hanging in the belfry, which includes the following precise directions:—

## KNOCKS FOR THE DEAD.

iii for Girl.	vi for Spinster.	viii for Bachelor.
iv for Boy.	vii for Matron.	ix for Husband.

An entry in the Constables' Accounts at Leverton, Lincs, for 1692 reads:—

'In ringing the passing bell it has been time out of mind customary for a man that dies to toll 12 tolls. For a woman 9 tolls. They are accounted man or woman at the age of 16 or 18 years. For young persons a male, 7 tolls; a female, 9 tolls.'

At Pontesbury, Salop, and Almeley, Hereford, each bell is rung 13 times for a man and 14 for a woman; the alleged reason for this variation is that woman has one more rib than a man! At Farcet, Hunts, the tolls are three for a man and five for a woman, the current explanation of this being there are three letters in man and five in woman!

I could give countless other variations of this interesting ancient custom.

ERNEST MORRIS.

Leicester.

**THE AUTHOR OF 'TINTINNALOGIA.'**

The extract from 'Nollekens and his Times' is of exceptional interest to ringers from its reference to 'Tintinnaloga,' 'a curious little book published in 1671.' This is the 'Tintinnaloga' which, until quite recent years, ringers always thought to have been written by Fabian Stedman, because the fly leaf bore the imprint 'Printed by W.G. for Fabian Stedman at his shop in St. Dunstan's Churchyard in Fleet Street.'

It was only some five or six years ago that investigations by Mr. J. A. Trollope brought to light the fact that the author of 'Tintinnaloga' was not Stedman at all, but Richard Duckworth; yet all the while the key to the truth was there for all to use in the chance remark by Lord Chancellor Bathurst in the case in which Nollekens was giving evidence.—Ed., 'R.W.'

**'NINE TAILORS MAKE A MAN.'**

To the Editor.

Sir,—According to the Oxford English dictionary, only as recently at 1908 was it first stated in print, by Walters in 'Church Bells,' that tailors means the tail-end of the knell, or tellers.

Some of your readers may be interested in the following extracts from seventeenth century writers, quoted by the same dictionary, where the number of tailors varies from one to nine. I have modernised the spelling.

Shakespeare, King Lear (1607)

A tailor made thee.

Thou art a strange fellow, a tailor made a man?

Aye, a tailor, sir; a stonecutter or a painter could not have made him so ill.

Ben Jonson, Staple of News (1625)

Believe it, sir, that clothes do much upon the wit, and hence comes your proverb, 'The tailor makes the man.'

Dekker, Northward Ho (1607)

They say three tailors go to the making up of a man, but I am sure four tailors and a half went to the making up of me thus

Cleveland, Poems (1651)

Like to nine tailors, who, if rightly spelled  
Into one man are mono-syllabled.

Samuel Butler, Hudibras (1663)

Composed of many valours

Just like the manhood of nine tailors.

I leave your readers to explain these as they wish.

Glasgow.

R. O. STREET.

**A LINCOLNSHIRE CUSTOM.**

Dear Sir,—The various customs of the death bell are very interesting. In Lincolnshire it is (or used to be) rung between sunrise and sunset. At Boston at the famous 'Stump' they used to use three bells, for the 6th a charge of 1s. was made, the 7th used to be 5s. and the tenor £1 1s. I have rung it many times on a Sunday morning at 9 a.m. before service ringing at 9.30 a.m. We used four threes for a married man, three threes for a married woman, three threes and one for a single man, two threes for a single woman. The bell was rung for half-hour and the knells were sounded before rising the bell.

In the town of Shrewsbury, Salop, the custom was for the death bells to be sounded from 10 p.m. to 11 p.m. I thought it peculiar when I had occasion to do it at St. Julian's and St. Chad's. We used to commence with the Tellers and rise the bell slowly, then set it at back and hand every minute, then lower slowly and afterwards toll the age. The first time I heard it done was at St. Alkmund's.

I revived the Pancake Bell at St. Chad's in 1912, after it had lapsed for several years. We rang the treble for 10 minutes before 12 o'clock. When I was a boy in Lincolnshire the tenor bell always had black in the sally and the rest white. The reason, I was told, was that the tenor was the death bell.

C. R. LILLEY.

**HANDBELL RINGING IN READING.**

A few of the keen spirits in Reading have met in St. Laurence's tower each week since church bell ringing was stopped and have got as far sometimes as ringing a touch of Stedman Triples and once or twice a course of Stedman Caters. Grandsire is, however, the usual method, and 307 of Caters has been rung fairly well. On Friday, November 8th, a good quarter-peal of Triples was rung by A. Wiggins 1-2, W. Hunt 3-4, A. Diserens (conductor) 5-6, T. N. Lanaghan 7-8. R. T. Hibbert took the calling and part-ends, sitting in the tower, and was as pleased as any one of the four ringers at the progress made. A peal, it is hoped, is in the offing.

## BALL BEARINGS AND RINGING SPEED

THE PERSONAL FACTOR.

To the Editor.

Dear Sir,—I suppose we must take it from our experts in physics that ball bearings do make bells go slower, or at any rate would do so if other things were equal. But, of course, other things are not equal. There is little doubt that the average rate of peal ringing is quicker than it was, say, forty or fifty years ago, notwithstanding that there are several things which ought, and no doubt do, tend to slow down the rate. Ball bearing may be one of these things, but a more powerful one is surely modern five tone tuning. To any ringer with a moderately decent ear bells tuned in the new style require much slower ringing than the older fashioned ones with their shorter 'breath.'

Yet, as I have said, the actual tendency is to ring faster. Why should this be? It is difficult to say. Some of it, of course, is due to the rather silly idea some people have that there is something fine in ringing a peal on bells faster than anyone has ever done before. Really there is no merit in it at all, and in some cases these extraordinarily fast peals are an offence against artistic taste. On some bells, smart good ringing sounds well to the men who are ringing, but not perhaps so well to those who are listening.

One reason for quicker ringing on medium and heavy rings is that men have found out that it is easier than slow ringing, provided the band is a reasonably good one. I have been told by older men that it was the late William Pye who first set the example of ringing heavy bells fast. They say his rope at backstroke was always inches shorter than another man's of his same height and reach.

There is one point which some of your correspondents seem to have missed. It may be true that ball bearings cause bells to swing quicker, but that would not necessarily mean quicker ringing. There is a period in the bell's swing when it slows down and almost or wholly stops. Whether this period is short or long determines the rate of the ringing, and it is short or long on account of several reasons, the most important being first the energy given to his pull by the ringer, and, secondly, the amount of check he puts on the rope and when he puts it.

Bells hung on balls respond to this pull and this check in a markedly different manner from bells hung in plain bearings, and good heavy bell men who have been long used to one do not always easily adapt their ringing to the other. Then they blame the ball bearings for things which really are due to their own style of handling a bell.

There have been some suggestions of testing by practical experiments the rates at which bells swing which are hung in balls and in plain bearings. No such tests would be of any good, for the difference is really small and the necessarily similar conditions could not be obtained; and though one bell seems to the ringer to travel faster than another, it by no means follows that it actually does so.

L. W. BUNCE.

### FUN AND FORMULAS.

Dear Sir,—I am most interested, and I am sure your other readers are too in this controversy about ball bearings and whether they reduce the speed of ringing or not. It is one of those questions that don't matter a tinker's cuss one way or the other, and so it is a very meet and proper thing for people to argue about.

But the protagonists (a good word, that) should remember that there are rules in the game which ought to be kept. I don't suggest that they are not doing so, but I venture to think (a vile phrase) that bringing in mathematical formulas is getting very near the border line. At any rate, that is how it strikes me. I don't know much about mathematics, and what I do know I have forgotten. I know, of course, that the little figure on the top of the big one like a robin redbreast sitting on a cart horse's rump means that you have to raise the figure up to that power, but what does the other little chap lower down mean? He is quite new to me and I'm hanged if I know what he does mean.

Also I know that the thing like a damaged fish hook means that you have to extract the square root, or cube root, or whatever it is. Well, it can mean what it likes. I am not going to do anything of the sort. I saw enough of cube roots when I was at school and what I did see I did not at all like the look of. They are nasty ill-tempered brutes, especially in examination papers. I have done with all such these many years ago.

The worst of these formulas is that when you come to know all about them they usually turn out to be frauds. I don't mean they are frauds because they are not true. They are true enough; but they are like painted devils with red noses and shark's teeth, horrible to look at, but stuffed with straw. I hope you know what I mean. I am not quite sure I know myself, but what I mean is, if you understand, it isn't quite the thing (now is it?) to shove a mathematical formula down our throats, which we don't at all understand, but which probably, if we did understand, would be quite simple. That's the worst of these mathematical formulas: they get themselves up in horrible looking war paint like Red Indians, and think to strike terror into the souls of us poor mortals by their fearsome appearance; but you stand up to them firmly and let them know you don't care a dam for them or anything like them, and they turn into cowardly sneaking curs, that fawn on you and eat out of your hands. I know them.

(Continued in next column.)

## THE NEW SURPRISE BOOK.

SUGGESTED GUIDE TO BEST METHODS.

To the Editor.

Dear Sir,—Now that the publication of the book on Surprise Methods has been unavoidably delayed owing to the war, I should be glad to hear what you think of the idea of having incorporated in it some guide upon the following.

Surprise methods are, as you very well know, not as generally rung as many of us would like them to be, and those which may be said to come under the definition of 'Standard' are limited to some half-dozen or so. I take it that in the new book there will be scores, perhaps hundreds, of new methods, and the question arises as to whether any guide will be given as to the order in which it is desirable that these should be practised in order that the number generally known and relatively widely practised may be extended by common consent.

Unless something of the sort is done, there will be little opportunity for those who have learned one of the new methods ever to ring it in their own tower, and the varying fortune to which all local companies are subject will prevent any advance by the Exercise as a whole.

If I might make a suggestion, it would be that the Central Council should devise some scheme whereby some further half-dozen or so of new methods are indicated as being in their opinion of the highest quality and as being worthy to rank as 'Standard' methods, and that the Exercise would be well advised to go forward to the conquest of these before extending the area of its operations in other directions. Our premier companies could still have their fling.

JAMES F. HARVEY, President, Leeds and District Society.

Baildon, Yorks.

### A GLASGOW GATHERING.

A SOLITARY RINGER FROM THE FORCES.

A special practice was held in the tower of St. Mary's Cathedral on Saturday, November 23rd, when ten members were able to be present and regret was expressed at the absence of Mr. E. W. Yates, owing to the death of his mother at Chorley, Lancs. The sympathy of the members is extended to him in his bereavement.

S./Sgt. Harold W. Rogers, R.A., of Chichester, who is stationed at a considerable distance from Glasgow—and who gets his 'Ringing World' forwarded—was welcomed, and it is hoped he thought the time spent with the ringers was worth while. Anyhow, he is coming back. By the way, it is remarkable that there should be only one change ringer stationed within a radius of 20 miles of Glasgow.

A very enjoyable evening was spent. Touches of Grandshire and Stedman Caters were brought round. The treble was rung by Mr. A. R. Smith, these being his first 'touches' and first attempts in the methods on ten bells. A touch of Kent Treble Bob Major on the tower bells and Stedman Caters 'in hand' concluded the ringing to enable those present to get home before the black-out started.

St. Mary's is not Glasgow Cathedral, which is at the east end of the city. St. Mary's Episcopal Cathedral is on Great Western Road, Glasgow, W.2. During the 'run' of the Glasgow Exhibition quite a number of visitors made their way to the old Cathedral on Sunday mornings, only to find that they were too late for service ringing by the time they discovered their mistake. It is hoped to hold the annual meeting of the society early in January as usual, and due notice will be given.

### FIFTY YEARS AGO.

LONDON BACHELORS' MISTAKE.

Fifty years ago to-day ten peals were rung. They consisted of 4 Grandshire Triples, 1 Grandshire Caters, 1 Bob Major, 2 Stedman Triples, 1 Kent Treble Bob Major, and 1 Double Norwich Court Bob Major. One of the Stedman Triples was by the Ancient Society of College Youths at Bethnal Green. It was conducted by Challis F. Winney and was claimed to be the first peal by bachelors in London. Actually eight bachelors belonging to the Society of London Youths had rung a peal of Bob Major as far back as 1759. It was at Whitechapel. The Bob Major was on handbells single handed, except for the tenors, at Basingstoke. Mr. Frank Bennett conducted. One of the Grandshire Triples also on handbells rung double handed was at St. Albans, and was Holt's Original conducted by Mr. G. W. Cartmel.

### WHAT DOES HAPPEN?

(Continued from previous column.)

Some people keep tame formulas on the premises like other people keep chained up yard dogs, and for the same reason, to bark at strangers. There used to be a drove of them down at Brighton each with its own pet name. They were at one time very fierce and active, but were hybrids or, as one should say, mongrels, and, like other hybrids, incapable of breeding and so have died out.

Well, the point of this letter, so far as it has any point at all, is this—will our learned mathematicians tell us in language understood of the people what does happen when a bell swings round? I mean something like this: It takes, of course, a certain amount of energy to overcome gravity and a certain amount to overcome friction. If we have a larger amount of friction and so a greater amount of energy to overcome it, will some of that extra amount of energy be available for overcoming gravity also and so give an extra speed?

F. H. SMITH.



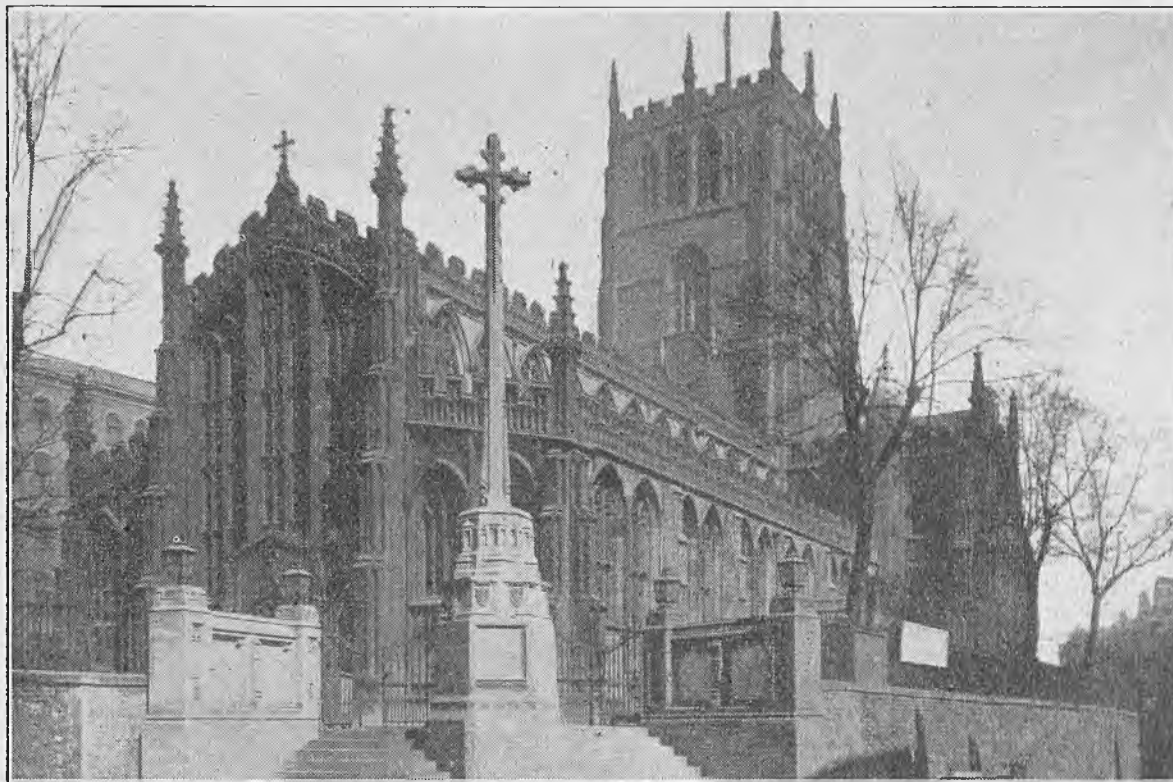
**WILLIAM DOUBLEDAY CROFTS.**

A NOTTINGHAM WORTHY.

To-day is the one hundred and thirty-first anniversary of the death of William Doubleday Crofts, one of the most outstanding of the Midland Counties ringers of the eighteenth century. He was a Nottingham man, an attorney by profession, and it was mainly due to him that there was a skilful and energetic company of ringers in Nottingham. They called themselves the Sherwood Youths and to-day

it weighed four pounds more than that at St. Mary-le-Bow. Crofts was one of three men who rang it behind to Grandsire Caters.

Crofts' longest peal was 10,260 changes of Grandsire Caters at St. Mary's, Nottingham, in 1778, to which he rang the ninth. There is a tale that William Fortrey, of Kings Norton in Leicestershire, promised to give a peal of handbells to the first of either of the bands at Leicester or Nottingham who should ring a ten thousand of Grandsire Caters; and that the Leicester men after several attempts won the match and the handbells in February, 1777. The Nottingham men, however, were not discouraged and did not relax their efforts



THE FINE CHURCH OF ST. MARY, NOTTINGHAM.  
Where William Doubleday Crofts rang some of his most celebrated peals.

there is a local society which bears the same name, though it is not actually a lineal descendant of the older body.

The old Sherwood Youths are sometimes said to have been the successors of a still earlier society, the Northern Youths, but the only connection between the two was that the former recast two bells which the latter had given to St. Peter's Church.

Crofts' first peal was one of Grandsire Caters at St. Mary's, Nottingham, in 1765, and between that date and his death in 1809 he took part in 31 peals, of which he conducted 27. Among them was a peal at St. John's, Horsleydown, in Southwark, with a band of College Youths, and he joined that company when they went down to York in 1787 to ring the first peal on the Minster bells. The tenor there was the heaviest ever rung to a peal during many years, for

until in the following year they too had rung a ten thousand, when Fortrey gave them another set of handbells.

There is something not quite right about this tale. Fortrey did give each company a set of bells, but there can hardly have been any composition; for a broadsheet which was published to record the Nottingham peal, and of which a copy is still extant, says that it was rung at the first attempt.

William Crofts was related in some way to John Garthorn, the great Norwich composer, and seems to have inherited his manuscripts. By that means the figures of the early peals of Grandsire Triples and Treble Bob Major rung at the East Anglian capital have been preserved. Crofts was also himself something of a composer, but what he did in that way is of no particular value or interest.

**PEALS OF STEDMAN TRIPLES.***To the Editor.*

Dear Sir,—In the early '90's J. W. Washbrook frequently called a peal of Stedman Triples which he described in 'The Bell News' as 'Thurstans' Reversed.' For years I took this to be the Rev. C. D. P. Davies' variation, but about 20 years ago I mentioned it to my father, who said, 'It can't be, because I was outside when he called it at Chislehurst, and he started with a Single at 2.'

At the time I was recovering from influenza, and with the help of 'Stedman' I tried for a long while to reverse Thurstans' this way, but all I could get was Heywood's Transposition, so I wrote Mr. Washbrook and asked him for the figures. I still have his reply, in which he says, 'I have called Thurstans so many ways that I am unable to remember.'

Knowing something of Mr. Washbrook, I smiled to myself and let the matter pass from my mind. I came across this letter recently and my curiosity returned.

Is it possible to reverse Thurstans' peal by starting with a Single at 2P

Crayford, Kent.

E. BARNETT.

**THE WATCHMAN OF TOUNAI.***To the Editor.*

Dear Sir,—I was interested in the short account of the Bell Tower of Tournai, Belgium. After hostilities ceased in the last war, I was stationed in a village, Taintignies, close to that city, so often had an opportunity of visiting there.

On one occasion I had the luck to be there when the tower was open to the public, so had the pleasure of ascending to the top. I remember seeing the watchman in the cell-like place described, also the bells, and was especially interested in the large one, which was hung for ringing complete with wheel and rope. All the others were hung 'dead.' I believe I have read in a book by H. G. Walters that the weight of this large bell was between eight and nine tons, so I should hardly think the frail looking old man I saw there would be able to ring it. A space on the ground floor was used as a living room by what I presumed at the time to be the caretaker and his wife

Harrold, Beds.

H. W. GAYTON.

## THE SURPRISE MAJOR METHODS.

### THE USE OF FALSE COURSES IN COMPOSITION.

Up to now our investigations and explanations have been confined to composition with full natural courses. We first examined the possible sixty, and we divided them into groups showing those which are false against each other. Having got all the true courses, we make up our peal by joining together, by means of bobs, a sufficient number of them or parts of them. The false courses we ignore entirely.

But though two natural courses may contain the same row, and therefore if one of them is used in full, the other cannot also be used in full, it does not necessarily happen that every lead of it is debarred from use. It depends on which leads contain the repetition, or, as we say, in which leads the incidence of the falseness falls. It is sometimes possible in a peal to use the true parts of false natural courses, and that often gives a much greater latitude in composition, and a larger variety of peals.

When we are dealing with peals composed in this way we must treat every method on its own merits. A composition of this sort may be true for one method and false for another, although the lead ends and false course ends are the same. Therefore, when we are selecting a peal in an old method for calling in a new one, we must take care to see that it does not contain parts of false natural courses, or if it does, that those parts are true for the new method.

When we were explaining how to work out false course ends we pointed out the necessity for noting which are the leads that are false against each other, and we saw that when the false course end is in reciprocal relationship with rounds (that is in the large majority of cases) the repetition of rows is contained in the same leads of both courses. Thus if the fourth lead of the course 24365 includes a row which also appears in the fifth lead of the plain course, then the fourth lead of the plain course will include a row which also appears in the fifth lead of the course 24365. So we can set down the incidence of the falseness simply as 4-5. But when the false course end is not in reciprocal relationship with rounds (as for instance 34562) we must take further precautions.

In many methods, probably in the majority, the incidence of the falseness is such that very little use can be made of parts of false courses, but in some it is a great help in composing peals. Of these the most notable examples are Oxford and Kent Treble Bob, and it will be worth our while to examine how peals in those methods can be composed and proved.

When we work out the false course ends of Treble Bob we find that the first section gives A32546, with the repetitions in the fourth leads of each course; and D46253, with the repetitions in the fifth leads. The second section gives B24365 with the fourth leads false against the fifth. The third section gives A and D again, with the incidence at 3-5 and 4-6 respectively. And the fourth section has a clear proof scale.

This means that liability to internal falseness is confined to the third, fourth, fifth and sixth leads.

The leads which are introduced by the Middle, Wrong and Right positions are the second, seventh and first respectively, and in them there is no liability to internal falseness.

In Oxford and Kent we use a fourth's place bob which (except in the case of the Before) repeats the positions of the tenors in the previous lead.

For purposes of proof we reckon the Middle, Wrong and Right rows, not as lead ends, but as the beginnings of new leads. We number the leads, 1 to 7, by their position in their natural courses, not by their positions in the 'broken' courses, produced by bobs, which occur in peals. The Middle lead is always No. 2,, the Wrong is always No. 7, and the Right always No. 1. If we have, say, two bobs at the Middle, it means that we twice repeat the second lead, or rather that we have the second leads of three separate natural courses. Leads produced by bobs Right are always No. 1, and they belong, not to the previous course, but to the following one. In setting down the columns of natural course ends it is usual to put the column standing for the R leads last of all, and there is no need to alter custom, provided we realise that, strictly speaking, it is the first.

Bearing these things in mind, we can now prick and compose touches and peals of Treble Bob by natural courses, using the plan explained for Plain methods in our article of March 1st. The natural course end of the previous lead must always be entered in the Middle, Wrong and Right columns, as well as the new natural course ends produced by any bobs; but this should not be done in the Before column.

Middle.	Before.	Wrong.	Right	M. B.	W.	R.
23456	23456	23456				
		52436	35426			2 1
		35426	43526			
43526	32546	32546	24536			
53624		43526	52436			
		24536	45236	1	—	2 2
45236	53246	53246	53246			
25634			25346	1	—	1
25346	25346	25346	42356			
		42356	34256			
			23456			1 2

When we have set down the natural course ends in tabular fashion we run through the columns, and if no row appears twice in the same column, the lead ends of the composition are true. Actually we need not test the Before column for that is repeated in the Wrong column.

In testing the figures for internal falseness, we need take no notice of the first, third and last columns which give the natural course ends at the second, seventh and first leads. Any or all of the sixty possible rows may appear in those columns and the composition be true. It is that part of the course which is contained in the third, fourth, fifth and sixth leads which we must test.

John Reeves took as the natural course ends of these leads, the final natural course ends at the Middle of each course. In our example they are 23456, 53624, 25634 and 25346. Each of these is transposed by the three false course ends in turn, and if the transpositions do not produce a row which is already among the four natural course ends, the composition is, so far, true.

But the presence of bobs Before makes a difference, and to meet it Reeves adopted a fourth false course end, C53624. The text books and the majority of composers have followed him in this, but actually what happens is not another false course end, but another natural course. In practice it comes to the same thing, but it has very

(Continued on next page.)

**AN EASIER AND SIMPLER PROOF.**

(Continued from previous page.)

much obscured in men's minds what natural courses are, and when the plan is applied to other methods it may create confusion. The better plan is to test by the false course ends, ABD, the final natural course ends at the Middle and any others which may be produced by bobs Before. For this we use the second column.

There is a much easier and simpler method of proof. We take the rows in the second (Before) column and compare them with the table of natural course ends given on page 526 of our issue of November 1st.

Alongside each of these rows we mark the group to which it belongs. Thus we mark the four in the example above:—

23456	A1
32546	A2
53246	E2
25346	F2

If there are not two rows, one of which belongs to a group and the other to the alternative group which is false against it, the composition is, so far, true. In our example we have a row which belongs to the group A1 and another to the group A2, and therefore there is repetition.

When we are proving by this plan we need take no account of bobs Before for, though the bob Before produces a fresh natural course, it is still one in the same group.

If Oxford and Kent had all five of the group of false course ends, ABCDE, there would be no more to be said. But they have only three, ABD, and, as we saw in the case of Superlative, when fewer than the full number of false course ends are present, it is possible to use natural courses from both the alternative groups.

In Treble Bob, if we use 23456 only from group A1, we can use 65432 and 53624 from group A2, but no other.

If we use 23456 and 35264 only from group A1, we can use 65432 from group A2, but no other.

If we use 23456 and 42635 only from group A1, we can use 53624 from group A2, but no other.

Similar combinations can, of course, be had from the other pairs of alternative groups, and so, when in proving a peal of Treble Bob we find two natural course ends from alternative groups, before rejecting the composition as false we must see if they are covered by one of these combinations, and that we can do by testing the natural course ends by the three false course ends ABD.

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**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.

**LEEDS AND DISTRICT SOCIETY.**—The next meeting will be held at St. Chads, Headingley, on Saturday, November 30th. Handbells in the choir vestry from 2 p.m. Business meeting at 4.30 p.m.—H. Lofthouse, Hon. Sec., 8, Wortley Road, Leeds, 12.

**LINCOLN DIOCESAN GUILD.**—Elloe Deaneries Branch.—A 'special' meeting at Pinchbeck on Saturday, December 7th, at the Bull Hotel at 3.45 p.m., followed by meeting and 'social evening,' including cinematograph pictures of famous ringers of England, etc. Tea will only be provided for those who let me know by Tuesday, December 3rd. A large attendance is hoped for.—R. Richardson, Glyn Garth, Surfleet, Spalding.

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

**NORTH STAFFORDSHIRE ASSOCIATION.**—The annual meeting will be held at Stoke-on-Trent on Saturday, December 7th. Handbell ringing in the tower from 3 p.m. Tea will be provided in the Church Institute at 5.30 p.m. for all who notify Mr. S. Churton, 1, Birks Street, Stoke-on-Trent, Staffs, not later than Wednesday. Please try to attend.—Andrew Thompson, Hon. Sec.

**OXFORD DIOCESAN GUILD.**—North Bucks Branch.—A quarterly meeting will be held at Stony Stratford on Saturday, December 7th. Service 3 p.m., followed by business meeting and handbells. Tea can be arranged for those who notify me by December 1st. A good attendance desired.—R. H. Howson, Hon. Sec., 19, Greenfield Road, Newport Pagnell, Bletchley.

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

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

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

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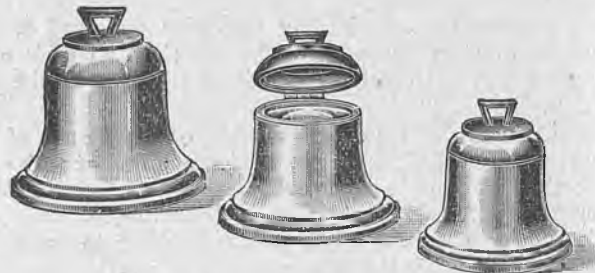
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