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TRUTH IN PEAL RINGING

Many, and perhaps most, of those people who call for umpires in handbell ringing seem to think, more or less definitely, that all peals can be divided into two sorts—true and false; and all conductors into two kinds—honest and dishonest. But that most decidedly is not so. A dishonest conductor is one who deliberately does a thing during a peal which he knows to be wrong and which he afterwards does his best to conceal. That is a fair definition of what is generally meant by a dishonest conductor, and as soon as it is set down in black and white we see at once how very rare is the man to whom it can be applied. For all practical purposes, we may assume that the dishonest conductor does not exist.

But that does not help us very much. Dishonesty consists in a man doing what he himself knows to be wrong; but what are we to think about the actions of a man who does what he thinks is justifiable in the peculiar circumstances, but which many other men in varying degree condemn? Here is where the difficulties arise, for the Exercise has not yet been able to arrive at any fixed and definite standards by which these things can be judged.

The reason is that no definite standards have been fixed, or perhaps can ever be fixed, as to what in actual practice is a true peal. In theory the matter is clear and simple enough, and we cannot improve on the old formula used by the Norwich Scholars two centuries ago—'true and complete, with never a bell out of course or changes alike.' The composition must be true, the peal must be rung from start to finish, and no bell must ever strike a blow other than in its correct position. That is the theory and that is the ideal which all peal ringers set before themselves, but it is an ideal and a standard so high that in actual practice it is almost beyond the reach of any band. It aims at perfection, and perfection is not a quality usually attainable in human activities.

The fact that the ideal is so hard to attain is no reason why the standard should be lowered. On the contrary it is the distinction and the strength of our art that it does make such great demands on its followers, but it does mean that in practice something short of the ideal must be accepted. But what? And how much?

Here is where we get into the region of controversy, where definite rules would be of the utmost value, but where in the nature of the case they cannot be had. Broadly speaking, the Exercise does not allow repetition of changes nor any shift of course. It does allow a certain amount of faulty striking and a certain number of

(Continued on page 398.)

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trips, but at what point a trip or a patch of bad striking degenerates into a false peal no one can definitely say.

This seems to make any rule requiring an umpire for every peal an impossible one. Nobody can umpire a peal unless he has some standards by which to judge it. They may be good standards or bad ones, high or low, but he must have some. The difficulty is that no two men would have exactly the same standards, and even the same man's standards will differ from time to time. Most conductors know quite well that they have at times allowed a peal to go on in circumstances which on other occasions would have made them stop the ringing. And the same thing applies to umpires.

Where, then, shall we seek a solution of the difficulty? Not, we think, in trying to find some definite rules to decide what defections may be allowed from strict accuracy. That plan has been tried by many people and by the Central Council without success. What we want to do is to raise the standards of the individual conductors, to foster the feeling that bad peals are not worth ringing, and to make people recognise that one doubtful performance does more harm to a man's reputation than a dozen clean peals do good. When it is universally recognised that there is nothing to be gained by claiming false peals, the amount of deviation from strict theoretical accuracy may safely be left to the individual conscience.

HANDBELL PEALS.

BOURNEMOUTH, HAMPSHIRE.

THE WINCHESTER AND PORTSMOUTH DIOCESAN GUILD.

On Tuesday, August 25, 1942, in Two Hours and Thirty-Six Minutes,

At St. Peter's Hall,

A PEAL OF GRANDSIRE TRIPLES, 5040 CHANGES;

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

*CHARLES H. KIPPIN 1-2	ARTHUR V. DAVIS 5-6
MRS. F. JOHN MARSHALLSAY 3-4	WILLIAM R. MELVILLE ... 7-8

Conducted by ARTHUR V. DAVIS.

* First peal in hand. Rung for the 70th birthday anniversaries of both Mr. and Mrs. W. R. Melville.

OXFORD.

THE OXFORD UNIVERSITY SOCIETY.

On Tuesday, August 25, 1942, in One Hour and Fifty-One Minutes,

At New College,

A PEAL OF MINOR, 5040 CHANGES;

Being one extent each of Hereward, Double Oxford, London, Double Court, Reverse, Double and Plain Bob. Tenor size 15 in D flat.

PETER C. GIBBS (Hertford) 1-2	JOHN E. SPICE (New College) 3-4
WILLIAM L. B. LEESE (St. John's) ...	5-6

Conducted by JOHN E. SPICE.

The first peal in seven methods as conductor, by the ringers of 1-2 and 5-6, and for the society; also 25th peal as conductor and the 25th peal together by Messrs. Leese and Spice.

HOW TO SECURE RECRUITS.

ENLIST CHOIRBOYS.

To the Editor.

Dear Sir,—In reply to the question, 'Which is the best way to secure recruits for the belfry?' mentioned in your leading article, 'Propaganda,' may I offer the following suggestions?

I think that recruits should be sought from the church (as ringing is a part of church work), but not from the congregation.

The ideal is to 'catch 'em young,' and choirboys, who are already churchworkers, arrive at that time when their voices break.

This is the opportunity as for a while there is no place for them either in the boys' or men's choir stalls, and they are liable to drift away from church work altogether.

A new interest is created at the right time, and in addition their minds are active and receptive to new ideas of usefulness.

To my mind it is here that we should seek for a continuous influx of new blood, as they are already used to team-work in a musical sense. So let it be 'youth and perseverance.' Progression, not retrogression.

F. E. PITMAN.

40, Tweedy Road, Bromley, Kent.

THE RINGING EXERCISE IN THE EIGHTEENTH CENTURY.

(Being the seventh chapter of an unpublished history of London Ringing by J. A. Trollope.)

The seventeenth century was for ringing a period of growth and development; of growth so slow and development so gradual that, although the Sixes had been invented by 1610, the first true and complete peal had not yet been rung when the century passed out. As a result of this slowness of growth and inevitability of development, change ringing has a unity and a logical coherence the like of which no similar thing can claim. It is a remarkable fact that, though it has never had any recognised code of rules, nor any authority with power to enforce them, change ringing is always essentially the same thing. The more skilled bands ring more methods than the less skilled, but the most complex method differs from the simplest, not in kind but in degree. It is still more remarkable that throughout its long history change ringing has remained essentially the same thing. Progress and development there have been in abundance, but progress and development have been in adding to the accumulated store of knowledge, not in forgetting and abandoning the things of old time. If Fabian Stedman or one of his band from St. Benet's could visit one of our five bell towers to-day there would be little that would be strange to him. Perhaps what would strike him most would be the fact that of all the methods of Doubles he knew, he would need to know so few. If Benjamin Annable or one of his companions could by any chance attend one of our meetings, he, so far as method ringing went, would be at no greater disadvantage than the average visitor. And should he be asked to take a rope with the most advanced of our ringers, he would only need to have the figures of any method to learn it, as he used to do two hundred years ago and as we do to-day.

Two things mainly contribute to all this. The first is that change ringing is based on a single, simple, strong idea which is worked out by mathematical law. That idea is the production of the different orders in which bells can be struck, by the movement of the bells among each other; and once that idea is postulated, development can only take place in one direction and along a very strait path.

The second fact is that the conditions under which change ringing is practised and the instruments it uses, are stable and practically unalterable. One belfry is for essential purposes just the same as another, one ring of bells just the same as another; and what they are now, that they have always been. Except for differences in weight and number and the state of the fittings, what you can do on one ring of bells, that you can do on another. The problem of ringing a peal of Grandsire Triples, the conditions under which you attempt it, and the instruments you use, are, in all essentials, exactly the same as they were two hundred years ago.

Here then is the explanation of the remarkable unity in the history of change ringing. To appreciate it fully, it is well to consider the story of some of the different sports with which, for this purpose, it may be compared. Football had a genesis which goes back as far and farther than ringing; but modern football has little in common with its parent. In quite modern times it has split into different forms, each with its own code of

rules, so that the various forms of rugby and association are quite distinct games. Stedman's companions could, if they came back, take a rope with us in Grandsire Doubles; they would be hard put to it to understand a varsity rugger match.

It naturally follows that there is a marked sameness and absence of drama in the history of ringing. Influences were at work all through moulding the Exercise and making it what it is to-day. But they worked slowly, and it is only when we compare dates far apart that we can see signs of any real change. Looked at as a whole the eighteenth century has characteristics which distinguish it from the seventeenth on the one hand, and from the nineteenth on the other. If the seventeenth was a period of growth and development, the eighteenth was a period of achievement; the seed that was sown in the one produced flower and fruit to the other. The nineteenth century was in London for the most part a time of stagnation and even decay, a time when the influences which had created the Exercise had largely worked themselves out and become bankrupt.

In the sixteenth and seventeenth centuries the general religious and political opinions of the people were potent factors in determining the character of ringers and of the Exercise. In the following century those opinions completely changed. The religious controversies had burnt themselves out, and in place of strong convictions, zeal, and bigotry, there were apathy, tolerance, and indifference. The men of the seventeenth century thought so much of strict Sabbath observance that they passed an Act of Parliament to stop bell ringing (among other things) on that day; the men of the eighteenth century would have laughed at the idea of such a thing. The difference in the characters and opinions of John Pym and Sir Robert Walpole is the measure of the change which had come over public opinion. Puritanism as a direct political force came to an end in 1660, and for some years the Catholic party was the most influential in the Church, but the effect on the Exercise was negligible. These men had no objection to Sunday ringing or to the 'superstitious' use of bells, but their interest was in doctrine, not in ritual. They made no attempt to restore the old use of bells in the church services, they were largely occupied in controversies with Romanists and Nonconformists, and so long as public worship was conducted with dignity and reverence they were content with the simple ritual which for a hundred and fifty years had been used in the English Church. Their influence was largely dissipated by the schism of the non-jurors in 1689 and after the reign of Queen Anne there was a long period when the Whigs were all-powerful in Church and State.

These changes had the effect that they confirmed instead of contradicting the character the earlier influences had given to the Exercise. Puritan bigotry and sabbatarianism had made change ringing a secular sport. Eighteenth century indifference accepted it as such and saw no reason why it should be otherwise. Puritanism fought against the 'superstitious' ringing of bells and such like things, and its victory was complete. At no time during the long history of the English Church was the ritual of its services so bare and slovenly as during the eighteenth century; at no time were the material

(Continued on next page.)

THE EIGHTEENTH CENTURY.

(Continued from previous page.)

things of divine worship so little revered. In many cases the altar was regarded as a mere table to be used for putting things on when it was not required for the infrequent celebrations of Holy Communion. If there was laxity at the east end of the church, small wonder that the west end was still more neglected, and that the bells were little thought of as adjuncts of religious worship, and generally were regarded as instruments of sport, or for celebrating national, civic, and personal events.

Except in the North, service ringing was quite unknown; on Sundays one or more bells were chimed. In the country villages it is probable that the men who chimed on Sunday were the same as the men who rang on week days, but in London it was not so. There the ringers were not connected with any particular church and, as ringers, had no reason or occasion for going near a church on Sundays. It seems that there was little or no personal contact between the ringers and the church authorities. Throughout England the bells and the ringing were the special province of the parish clerk, in the principal London churches the parish vestry appointed and paid a steeple keeper, and when any special ringing was required one or the other was expected to find the ringers. When the ringers wished to have a practice or a peal attempt at a tower they went to the clerk or the steeple keeper for the key.

Whatever may have been the legal rights (and they were the same then as they are now) the incumbents of the various city churches do not appear to have concerned themselves in the slightest about their bells or their ringers. The laity and the lay officers of the church were very often keenly interested in the bells, and in many instances rings were put up or restored by a general rate levied on the parish; but the interest was mainly a secular one.

Thus a curious and entirely illogical state of affairs had grown up. The ringers, firmly entrenched in custom and supposed rights, were using the bells for their sport and diversion, without the slightest sense of obligations towards the Church; and the Church authorities and clergy on their part had as little idea that they had any duties towards their ringers or any obligations to see that their bells were used for worthy purposes. The right of a band or society to practise in any particular steeple consisted simply in the fact that they had been accustomed to do so, and had managed to keep on good terms with the steeple-keeper; and, slender as those rights may have been in strict law, time and custom had given them a reality which lasted down to quite modern times.

Judged by modern standards this state of affairs was quite wrong and indefensible, but public and Church opinion in the eighteenth century saw nothing amiss in it. It was not until the following century that changes in Church life and altered standards of divine service brought about a sharp conflict between the ideals of the Exercise and the ideals of Churchmen and so led to that movement for belfry reform which was really the most important thing in the history of the Exercise during the last quarter of the nineteenth century.

Change ringing in the eighteenth century must be judged purely as a secular sport, and from that stand-

point so far as London is concerned it was a time of success. The Exercise was left alone to itself free from outside interference. The striking difference between the history of this time and that of the preceding century is that whereas in the earlier period the interest is chiefly supplied by the influence of outside opinion, and by the number of ringers who had made names in other walks of life, now the interest is supplied by the activities of men who were distinguished as ringers but are quite unknown to ordinary history. We have no longer a long list of names of men who had distinguished themselves as lawyers, parsons, or soldiers.

The majority of the ringers belonged, as at all times in the history of the Exercise, to the lower and lower middle classes. That was so in the preceding century, but then there was a small but influential leaven of better-class men. Early in the eighteenth century this practically ceased. In the seventeenth century the squire ringer of the type of Henry Bret, John Tendring and Henry Smyth, was fairly common; in the next century men of the type of Theodore Eccleston, and, still later, of John Powell Powell, of Quex Park, were so exceptional as to be looked upon as almost eccentric.

Socially, the most important thing in the history of the time was the decay and final disappearance of ringing as a sport at the two universities. This took place at the end of the seventeenth century, and probably was a minor effect of the changes in social life which followed the Revolution of 1689. The result was that the lawyer element, which had been so prominent in the leading London societies, disappeared. The list of members of the Society of College Youths still contained for some years the names of men of wealth and position, but there are indications that some time before 1720 the society went through changes which left it very much altered socially. There had been a marked theatrical element in it, and it is probable that there was a certain Bohemian atmosphere about it which attracted the lawyers of the Restoration period, but appealed less to the soberer tastes of later years. Cave Underhill, one of the foremost and most popular of the comedians of the time, was a member. Two other actors, Benjamin Johnson and George Pack, who were sufficiently distinguished in their profession to leave something of a name behind them, joined in 1712; and probably there were others now forgotten. Later on, John Hardham and John Cundell, both eminent ringers, although not actors, were intimately connected with the theatre; and in 1745 John Rich, the well-known manager who produced Gay's *Beggar's Opera*, was elected a member. Rich served in the office of steward for the year 1750, but it is hardly likely that he was a practical ringer. It is, however, a fair inference from his presence in the society that other members were actors or in some way connected with the theatre, and it has some value in enabling us to form an opinion of the class of men who at the time formed the Exercise in London.

The actors were as a class dissolute and profligate, and earned a bad name in soberer and sedater circles, though a great improvement set in during the early part of the eighteenth century. With all their faults, they had very real virtues—generosity, good fellowship, and comradeship—qualities which perhaps were not so conspicuous in their critics, and both in their failings and

(Continued on next page.)

THE EIGHTEENTH CENTURY.

(Continued from previous page.)

their virtues the ringers of the day had much in common with them.

So far as we can trace them, the men who have left names as ringers were for the most part artisans and small tradesmen. Annable was a baker, Holt a shoemaker, Laughton a clockmaker, Catlin a carpenter and bellhanger, George Gross a weaver, and so on. In later years there grew up a tradition that the College Youths of Annable's time were men of wealth, dignity and position. 'It was very currently reported,' says Osborn, 'that everyone who rang (in the peal of Bob Maximus at St. Bride's in 1726) left the church in his own carriage—how far the real truth of this statement extends I cannot pretend to determine, but I have often heard it remarked that when St. Bride's were first put up, and for some years afterwards, Fleet Street was thronged with carriages and gentry who came far and near to hear them ring. Report says that St. Bride's bells were formerly considered one of the greatest novelties of the day.'

However the tradition may have arisen, there is not the slightest truth in it. Annable, as I have said, was a baker, and Laughton a watchmaker; Catlin was foreman to Samuel Knight, the bellfounder; Hardham at the time was a lapidary, or, according to another account, a servant; Geary was a boy of seventeen years, who, although he came of a good family, did not at that time possess a carriage. We come across Ward and Dearmore with Laughton among the Rambling Ringers. They certainly were not 'carriage folk.'

These tales of the wealth of previous ringers seem to have been common at all times during the history of the

Exercise. As early as 1733, Laughton relates that the sexton at Newington told 'sutch Damn'd unaccountable lyes' about the rich ringers in his young days. No doubt this was all a recollection of the time when the College Youths consisted largely of lawyers, and of such societies as the Esquire Youths. It is indicative of the changes which had taken place in the Society of College Youths, that Sir Watkin Williams Wynn, Sir Henry Hicks and Slingsby Bethell, all men of wealth and position, were elected about 1716, and at the time Laughton wrote were all the prime of life and activity. Laughton himself was elected in 1724, but he cannot have come in contact with them, for if he had he was far too vain a man not to have mentioned it. Their connection with the society had probably ceased before he had anything to do with it.

(To be continued.)

A BIRMINGHAM BELL FOUNDER.

BISHOP RYDER'S AND ST. CHAD'S.

To the Editor.

Dear Sir,—The information in 'Church Bells of Warwickshire' quoted by Mr. E. V. Rodenhurst under the above heading in last week's 'Ringing World' is, of course, now hopelessly out of date.

The tower of Bishop Ryder's Church in Birmingham did once contain a peal of eight by Blews, but these were recast some years ago by Taylors, of Loughborough. The south-west tower of St. Chad's Roman Catholic Cathedral originally contained a peal of eight by Blews, but these were also recast by Taylors just before the commencement of the present war.

A. PADDON SMITH.

Donnor, Wellington Road, Birmingham 20.

BELLS RECAST.

Dear Sir,—Mr. E. V. Rodenhurst quotes 'Church Bells of Warwickshire' as saying that Blews and Sons 'turned out some excellent bells.' I think we are justified in assuming that the 'excellence' referred to by the writer (or his informant) was in the lettering, not in the tone of the bells, most of which have been recast. The trebles at Shoreditch (recast by Warner) were, I think, by Blews. X.

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HANDBELLS, BELL ROPES,
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BELFRY GOSSIP.

Our peal column this week records the first handbell peal, one of Grandsire Triples, by Mr. Charles H. Kippin. Mr. Kippin rings London, Cambridge, Bristol and Spliced Surprise on handbells, to say nothing of simpler methods, and it comes somewhat as a surprise to hear he had not previously scored a five-thousand.

We recently gave an account of a handbell week-end at Leicester. Ten years ago, between August 29th and September 6th, some of the same band had a handbell week at Surfleet. They rang eight peals, including Stedman Triples and Caters, Bob Major, Kent Treble Bob Major and Double Norwich Major. Messrs. Rupert Richardson and Frank Hairs rang in all, and Mr. Harold J. Poole in all but one.

On September 1st, 1926, 5,096 changes of Spliced Bob Major and Grandsire Triples were rung at Bridgend by the Llandaff and Monmouth Diocesan Association.

On September 2nd, 1820, a new ring of ten bells was opened at Bishop's Stortford by the Junior Society of College Youths, who rang a peal of 5,039 changes of Grandsire Caters, conducted by Henry Symondson. This was the second peal by the society, which had been founded earlier in the year to supplement the Society of College Youths, which was then passing through a period of decline. The two companies were quite distinct.

The Middlesex County Association rang at St. Giles-in-the-Fields on September 2nd, 1927, the first peal of Londonderry Surprise Major. William Pye conducted.

Fifty years ago yesterday a peal of Plain Bob Royal was rung at All Saints', Fulham. The footnote to the record stated that it was 'believed to be the first peal of Bob Royal rung in London since the year 1778.' Of the band Messrs. W. T. Elson and E. H. Adams (now of Warwick) are still alive. About the same time Sir Arthur Heywood wrote that 'Plain Bob Royal and Maximus we may dismiss at once as having had their day and no longer possessing any special attraction.' Up to the present in this year 1942 ten peals of Bob Royal and five of Bob Maximus have been rung.

DEATH OF MR. W. J. NEVARD.

We very much regret to announce the death of Mr. William J. Nevard, of Great Bentley, who has passed away at the age of 86.

Mr. Nevard was one of the best known ringers in the county of Essex and had many friends all over the country.

THE COLLEGE YOUTHS.

STEPNEY MEMBER REPORTED MISSING.

At the meeting of the College Youths last Saturday, Mr. A. B. Peck, the hon. secretary, read a letter from Corpl. Len Fox saying that Sergt. Joseph Boomsma, a member of the society, had been officially reported missing, known to have been wounded, since July 6th. 'Although he had only rung one peal,' wrote Corpl. Fox, 'he was a very promising ringer. Besides being able to handle heavy bells, he was a good striker and was seldom absent from service ringing and practices. Moreover he was proud of his membership of the Ancient Society and attended as many meetings as possible. If the worst has happened, both the Stepney band and the College Youths have lost a promising ringer and I a bosom friend.'

Mr. Peck had written to Sergt. Boomsma's mother a letter of sympathy and this action was approved by the meeting.

Mr. E. A. Young handed the Master a copy of the society's name book with the names arranged alphabetically which he had made in order to facilitate reference, and he referred to the society's historical books and E. J. Osborn's work on them. One of Osborn's books belonging to the society which contained a long list of members' names had been in Mr. Young's custody, and so had escaped destruction in the fire raid.

Mr. C. W. Roberts complimented the Editor on his bold article in that week's 'Ringing World,' and commented on the absolutely fair and straightforward way of writing all the leading articles.

Mr. H. Hoskins brought greetings and best wishes from Mr. George R. Newton, of Liverpool. Mr. C. W. Roberts brought greetings from Mr. C. P. Sedgley and Mr. G. E. Symonds, of Ipswich. Mr. R. F. Deal recently met Miss Bryant, of St. Clement Danes', who had asked him to convey her best wishes to the College Youths.

In addition to the Master (Mr. E. G. Fenn), the hon. secretary (Mr. A. W. Peck) and the hon. treasurer (Mr. A. A. Hughes), the members present were Messrs. W. H. Passmore, R. F. Deal, C. W. Roberts, H. Hoskins, J. Chapman, F. Collins, E. A. Young, J. A. Trollope, C. Potheary and E. Holman. Members from the provinces were Mr. R. T. Hibbert, of Reading, general secretary of the Oxford Diocesan Guild, Mr. E. J. Munday, of Caversham, Mr. W. Hibbert, of Basingstoke, Mr. J. H. Shepherd, of Swindon, and Mr. G. F. Hoad, of Reigate.

Welcome visitors were Mrs. F. Collins and Mr. Frank Sanders, of Buckland.

COALBROOKDALE.

The bellringers' services were held at Coalbrookdale on Sunday, August 23rd, and before both matins and evensong four of the local band rang touches of Grandsire Triples from the chancel steps. They were much appreciated by the congregations.

PROPAGANDA.

CONTACT WITH THE CHURCH NECESSARY.

To the Editor.

Dear Sir,—Your leading article on propaganda is timely. Who is to say that such things as films and popular stunts would be welcomed by Church authorities generally to attract ringers to their towers? The great hope of ringing in the future is in the hands of the individual ringer, and his (or her) influence can be far reaching. At present when servers, choirs, sidesmen, church councils and every other body is depleted by the absence of many on war service the consistent loyalty of all who remain is most welcome. Here is a chance for the ringer who is still at home, or for that matter the ringer who is stationed near any church, to lend a hand.

Many ringers know that most of the clergy will back the enthusiast, but that generally the clergy do little to promote ringing because of lack of a practical knowledge of the art. My advice to all ringers is to assist the Church in every possible way, and so to make contacts personally in order to pass on to others an interest in ringing matters. Judgment can then be used to invite various boys, girls, young people or other persons to the tower to try a bell with a clapper tied, or to a weekly handbell practice. If very few at a time are dealt with it is much more personal and will be much more lasting. Gradually a good nucleus for the future will be formed.

Any ringers who have not done something in this way since bells have been silenced have not a proper interest in their art. I presume that all guild and association meetings which are held, however they may be attended, have such ideas as mine in mind. Alas, some guilds seem to have closed their doors for the duration, which is a great pity, for most diocesan organisations are carrying on as best they can. With shutters up it seems that ringers are banned as well as bells, but this is not the case. Let the ringers at home keep the doors wide open to any and every recruit, and they will find that they will have the backing of the Church authorities. Contact with the Church must come first.

A. S. ROBERTS.

The Parsonage, Carbis Bay.

THE RIGHT SORT OF RECRUITS.

Dear Sir,—I am inclined to think that the opinions expressed in your leading article are the right ones. We do not want advertising for recruits, but neither do we want to sit still and do nothing. What we want is to be continually on the look for the right sort of recruits. There are not many of them to be had, but fortunately we do not want many. This is where those who are churchmen as well as ringers can do good. They can take notice of young men in the choir or in the congregation and see if there are any likely to be any good.

I would go outside as well too, and get anyone, whoever he is, who is likely to be of any use. But we must not expect any quick or striking results. The band who got two good recruits every year would be very lucky indeed, and in ordinary circumstances two good recruits every year is quite enough for any band.

'A CHURCHMAN.'

THE PERSONAL TOUCH.

Dear Sir,—You ask in your leading article, 'Which is the best way to secure recruits for the belfry?' Well, it is common experience that a method adopted with success in one place may be a complete failure in another. For instance, according to your report, Beckenham was a failure; at St. Peter's, St. Albans, after a week's campaign, about six recruits were obtained, from which probably a percentage will 'make good.'

But to answer your question. I believe that in the long run the *personal touch* is the best method of approach in gaining the right type of ringer. Ringing is a church work, and this fact should be strongly emphasised in your point of contact. A ringer who rings for pleasure alone (a small number perhaps) falls short of the intention and aims of the great ringing associations in our land.

The bells belong to the Church, and anybody connected in an official capacity with the Church as a ringer should be a member of the Church of England and a practising Christian. In your recruiting campaign, let your outlook always be 'first things first.' Having obtained your pupil, act justly towards him, and by your diligence encourage him to persevere both inside and outside the belfry in his studies. Steer clear of favouritism; the spores of jealousy are harmful. Success so much depends upon the teacher.

By a personal touch in selection you safeguard the belfry, to a great extent, from the undesirable element. It was the personal touch which influenced the writer to become a ringer, and afterwards to realise that change ringing was a definite church work, quite apart from the healthy exercise and the pleasures to be found in it. The spirit of ringers is a living unconquerable force, and ere long, please God, we shall triumph in His strength over all our present difficulties, many of which may be purely imaginary.

With best wishes, Mr. Editor, for your carrying on.

G. W. CARTMEL.

Duffield, St. Albans.

UMPIRE FOR HANDBELL PEALS.

MR. BARTON'S RULE.

To the Editor.

Dear Sir,—Mr. W. Barton says that old arguments on ringing matters are resuscitated from time to time, but always with the same result that no definite conclusion is reached, and he says that the question of umpires for peals is one of them. He seems to think that the proper way out of the difficulty is to leave the matter to the band and the conductor, and that can be safely done if they adopt a definite standard. His rule is that if two or more bells get down to lead in a wrong order the ringing must stop, umpire or no umpire. 'If due regard is paid to striking,' he says, 'and some similar standard is voluntarily imposed by the ringers themselves the quality of peals will not deteriorate.'

It sounds all right, but is he not merely shifting the difficulty from one place to another and raising the equally debatable question of what constitutes a true peal? On the face of it his rule would say that if two bells shifted up behind in Stedman Cinques and the conductor spotted it before the first of them had got to the front he may put them right—that is in anything up to thirty changes or even more. But if the bell which should have made third's place at a single in Bob Major does not do so, the bells must not be wrong for more than two or three changes. In Double Norwich you would have a full lead to see that the proper two bells made the single. In Bob Major one change only. On handbells a man may change his hands as often as he likes provided they are not wrong when one of them leads.

No one who knows Mr. Barton will doubt him for a minute when he says that he has never rung a handbell peal of which he need be ashamed, but I do not think much of his rule.

He is a man who holds a very influential position among ringers in the North. Perhaps he will tell us what he thinks are the qualifications for a really competent umpire and what he ought to do. Is he allowed to stop the peal if he thinks anything has happened which ought not, or must he keep his mouth shut until he is appealed to? Is he expected to guarantee that every change in the peal has been properly rung, or only to give a general statement that he knows no particular reason why the peal should not be booked?

'SENEX.'

WHERE UMPIRES ARE USEFUL.

Dear Sir,—I, for one, do not agree with your correspondent, who signs himself 'Handbell Ringer,' that umpires are not necessary for handbell peals.

It may be impossible to make a compulsory rule, but all handbell ringers should consider it their duty to do everything they can to procure a competent umpire whenever they start for a peal. I agree that not every ringer can be certain whether there has been a shift course or not, but every ringer can tell whether the peal has been a good one or a bad one, and usually whether any change has been forced up by the conductor.

Besides, the very fact that an umpire is present would be likely to stop a dishonest conductor from faking a peal. The umpire may not know whether the peal has been faked or not; but the conductor cannot be sure whether he does, and so would have to run the risk of being found out.

As I understand it, the College Youths do not say that every handbell peal must have an umpire. All they say is that unless there is an umpire the record cannot be entered in the peal book.

'A COLLEGE YOUTH.'

SOME EXAMPLES.

Sir,—In your issue of August 21st there are two letters, one signed with the writer's name and the other by 'Handbell Ringer.' I think the latter might have carried more weight if he had been more open and signed his name. He must not assume that because anyone cannot ring double-handed they are not competent to umpire. Quite the contrary, as I have seen it done more than once and quite efficiently too. One instance crosses my mind.

The band who rang the first peal of London, not at the first attempt but at the second, decided at a later stage to go for a silent peal of Superlative. This was successful at the first attempt and the two umpires did their work well, although neither had ever struck a blow in the method double handed. One took down the course ends, the other marked each one as they came up.

I can also confirm the statement by Mr. E. W. Pye about the fourth peal of London rung at Finsbury Pavement House. This was also rung at the second attempt, and Mr. H. R. Passmore rang a plain course with three of the band. I was present on both occasions.

WILLIAM KEEBLE.

Colchester.

A VERY WHOLESOME AND HEALTHFUL EXERCISE.—Though there are several other Exercises and Recreations, as Bowling, Tennis-Ball, Nine-Pins and such like, that may work and stir the Body, and every of its Parts, as much as ringing does; yet they are not in the least to be compared to this, because not so artful, or requiring so thoughtful and ingenious an Head Piece to attain to the universal Knowledge of them, as this Art does.—'Campanalogia.'

CHIMES AND CHIME TUNES.

BY ERNEST MORRIS.

(Continued from page 394.)

At Carfax, Oxford, a pair of handsome quarter Jacks have a prominent position beneath the clock dial. They swing round and strike their respective bells about two seconds before the chimes sound the quarters. At Christ Church, Bristol, are two old and much prized quarter Jacks, and at Exeter the Jacks of St. Mary Steps work in conjunction with a curious old clock known as 'Matthew the Miller's clock.' Here are three figures, the centre one of which bends forward at every stroke of the hour. The figure is reputed to represent Henry VIII., but is locally known at 'Matthew the Miller,' from a local worthy of bygone days, hence the saying:—

'Every hour on Westgate Tower
Matthew the Miller nods his head.'

The javelin men on either side strike the quarters on the hemispherical bells beneath them.

At the quaint old Sussex town of Rye are two old quarter-boys (each approximately five feet high) made as long ago at 1561, and still working actively.

Wells Cathedral has several Jacks. Above the dial of the ancient clock, a representation of a tournament is effected by mounted knights who revolve in opposite directions upon the striking of the hour. Outside the Cathedral two more knights strike the quarters upon bells: and yet another quarter Jack, known as 'Jack Blandiver,' kicks bells with his heels at the quarters. Mr. Howgrave-Graham is of the opinion that Jack Blandiver is probably the earliest example in this country. Wimborne Minster, Dorset, has, in addition to a very ancient clock, a Jack made in 1613 by a carpenter of Blandford, at a cost of ten shillings. His 'costume' must have undergone a change during the course of his career, since his present one is that of a British Grenadier of about the time of Napoleon. The clock has to be wound every day, and this is done when the curfew bell is rung at eight o'clock in the evening.

There is a Jack at Abinger Hammer, on the Guildford-Dorking road, who is also 'keeping his stroke,' in a very charming setting, while at Merton, Surrey, may be seen a 'home-made' robot acting as a town clock. It was made by Mr. J. Berry, and is outside a garage in Kingston Road. A figure announces the time every half-hour by raising its arms and striking a bell.

At Bishop's Stortford, Herts, in 1551, there was among goods belonging to the 'cherche':—'ffyrst V bells w^t ropis and the chyme hammer. Item the clock bell. Item the saunse bell.' In 1583 an item in the churchwarden's accounts states that Vjs was paid for the 'exchange of the bell for Jack.' There are entries also 'for painting Jack,' 'for mending the Jack to the chymes.' The chimes continually referred to in the accounts were constantly out of repair, and are last noticed in 1810. They were probably removed when the steeple was taken down in 1819. They played several tunes (Hanover being one) and sent out their music every three hours at 3, 6, 9, and 12 o'clock. At St. Edmund's, Salisbury, in 1618, an inventory that year gives 'It. one littell bell wch was for the Jacke of the clocke howse,' while at St. Nicholas', Newport, Shropshire, in 1665 it is noted 'May. Memorandum that William Adams, citizen of London, gent. nephew of the founder, gave the Market House

bell, with the effigy of a man to ring it. Anno 1665 which was burnt when the Tower was consumed by fire May 19—1665.' Many other churchwardens' accounts refer to such 'Jacks,' alas, now no longer existing.

In Western Europe and in Italy are many notable examples, which have been working for centuries. Thus the famous Strasbourg clock, first begun in 1352, but reconstructed two or three times since, is a most elaborate and complicated piece of work. The original clock had a small set of chimes composed of several cymbals, and the present clock has four figures representing the four ages of Man. These appear at the quarters and strike upon a bell, thus:—at the first quarter, a child strikes it with a rattle: at the second, a youth in the form of a hunter strikes it with an arrow: at the third quarter the blows are given by a warrior with a sword; and at the fourth an old man produces notes by his crutch. When he has retired the figure of Death appears and strikes the hour with a bone.

At Venice in the Piazza San Marco, overlooking the blue Adriatic and its unique island city, stands the 'Torre del Orologia,' surmounted by a large bell, beside which stand two bronze giants. These figures strike the hours in obedience to the mechanism of an ultramarine and gold clock just below them. The original clock was begun in 1495, and its successor dates from the early 17th century. Other early examples were at Caen and Montargis.

In 1401 a large clock with bells was set up at Seville Cathedral, and in 1404 a similar one in Moscow was constructed by Lazare, a Servian. The clock at Lübeck was made in 1405, and one at Pavia by G. Visconti a little later. In 1442 Nuremberg had such a clock with figures representing soldiers. Auxerre clock was finished in 1483, and soon after an astronomical clock was erected at Prague; one at Munich followed. At Calais was a clock whereon two figures attacked each other at given times, similar to the one at Lund. These are but a few of the more well known clocks with Jacks. Many other centres had similar ones at later dates, more or less complicated in design. Of recent date, and stated to be the largest in the world, are the giants—twice human size—cast in bronze, which strike three bells placed concentrically and weighing some 20,000 lbs., now on a bank building at Leipzig in Germany. They were erected in 1928.

A New York, U.S.A., example is the group, designed by Antonin Jean Charles, now surmounting the 'New York Herald' building. The specially designed bell was cast by the Meneely Bell Co., of Troy, nearby. We also recall the famous figures of Gog and Magog, who did duty in Cheapside, London, striking the hours on their bells, assisted by their subsidiary figures of Father Time and Venus. These two giants were for seventy or more years one of the sights of London, but in 1929 were sold to Mr. Henry Ford, who took them to his Museum in America, devoted to illustrating the progress of machinery products. The figures were more or less replicas of the huge ones in the Guildhall and were put up in 1860, and remodelled about 1896. The Guildhall pair were carved in 1708 to replace the ones burned in the Great Fire and were destroyed in a recent air raid. There is mention of them as far back as the days of Henry the Fifth, but the origin of Gog and Magog, two terrible giants of ancient England, is lost in legend.

(To be continued.)

BIG BEN.**A STORY OF ITS CASTING.**

Probably the best known bell in the whole world, certainly the best known bell in the British Empire, is Big Ben, the hour bell of the Palace of Westminster. It is cracked and is not a good bell as bells go, yet it serves its immediate purpose of telling the hour probably as well as any other could do, and its very defects give it a character that is all its own. It has provoked a lot of controversy, and here is what Lord Grimthorpe had to say about it. He designed it, as well as the four quarter bells and the great clock.

'In 1852 the Astronomer Royal declined to have anything to do with the bells, as he did not profess to understand them and nothing was done towards getting them beyond some abortive correspondence with me by Sir W. Molesworth, and his giving a commission to Sir C. Barry and Professor Wheatstone to learn what they could about bells at the Paris Exhibition of 1855, which proved to be nothing.

'In 1856 Sir B. Hall (Lord Llanover) asked me to take them in hand, and it was then arranged that I with Sir C. Wheatstone and the late Rev. W. Taylor, who had paid some attention to the subject in a theoretical way (and must be distinguished from his namesake the bell-founder), should be the referees. Sir C. Wheatstone never acted, beyond telling us the result (or, rather, no result) of his enquiries at Paris, and Mr. Taylor would take no responsibility beyond giving the final certificates. I, therefore, prepared a specification which was sent to the three English bell-founders.

'Mr. Mears refused to accept the referees because they had among them spoken ill of his two condemned Royal Exchange peals, of his great York Minster bell, and a rather larger one he had sent to Montreal. He also declared that no one else could make the bells, and his tender was not the lowest.

THE FIRST GREAT BELL.

'Mr. Taylor's, of Loughborough, was, but he wanted some terms which could not be acceded to. Messrs. Warner required the referees to take the responsibility of giving the patterns for the bells; i.e., they confessed that they did not know how to make such large bells of the proper note: they had previously copied all their bells from existing ones. However, I was able to do that for them, and so their tender was accepted, though they demanded ten guineas a cwt. while the usual price was seven, and they were to recast any of them (unless condemned for bad casting, in which case they were to recast for nothing) for £2 a cwt., and also to cast any small experimental bells for the same price.

'They made the great bell first and from some mismanagement it came out thicker than the pattern, and two tons heavier than was intended, and required a clapper twice as heavy, as we had reckoned on by analogy to other bells. Undoubtedly we had a right to reject it; but it appeared a sound casting, except some holes at the top, and was generally praised by the public who heard it, though there was always something unsatisfactory in its tone. And no wonder: for after being rung occasionally for some weeks, it one day cracked no doubt from the weight of the clapper which it needed to bring out its tone, and when it was broken up there was found a great flaw in it where the two streams of metal meeting round it had never joined. So we were in every way well rid of Big Ben the first.

THE SECOND BELL.

'The founders, however, had then cast the fourth quarter bell of four tons successfully, and there was no intention of taking the job out of their hands. But they demanded a price for recasting enormously beyond the £2 per cwt. which they had agreed to before, evidently presuming that neither of the other founders would be employed. Mr. Mears had learnt something by experience and no longer objected to the referees, and offered to recast the bell at a more reasonable price, and so this time his tender was accepted. He, however, was still more unlucky: for he produced a bell which partially cracked also, after a few months' striking; and Dr. Percy pronounced it, on cutting a hole down to the bottom of the crack, "a defective casting, porous, unhomogeneous" and at the place where it is cracked, not of the composition I had prescribed, and therefore much more brittle.

'Mr. Mears also determined to conceal this porosity from the referees by filling up the holes with cement before he let us know the bell was ready to be seen. And when I publicly charged him with having done so, he put a bold face on the matter and brought an action for libel, and had no doubt found half a dozen engineers and brass founders ready to swear that porous castings are as good as sound ones. But he also found that I had got a piece of the bell analysed and knew that the composition was wrong besides the porosity and its concealment.

(Continued in next column.)

THE USE OF SINGLES IN BOB ROYAL**AN ORIGINAL PLAN.**

To the Editor.

Dear Sir,—The following peal of 5,040 Bob Royal demonstrates clearly the use of singles as per recent letters from the Rev. M. Melville and Mr. E. C. Turner. I sent it to the late Mr. A. Knights in 1927 and he attested it as original and on a new plan. I extended the peal to Bob Royal and called it at Barwell, Leicestershire, on September 21st, 1935.

23456 W M H

64235 — — —

23465 S — —

45236 — — S

24536 — — —

35426 S S —

43526 — — S

25436 — — —

42536 S S —

35246 S S —

23546 — — S

45326 S S —

34526 — — S

25346 — — —

32546 — — S

65234 S — —

62534 — — S

52436 — — —

34256 S S —

53246 — — S

42356 S S —

54326 — — S

32456 S — —

53426 — — S

24356 S S —

52346 — — S

43256 S S —

54236 — — S

23456 S — —

It will be observed in the first block with 6th home, the 5th is alternately in 3rd and 4th places at course-ends, while in the second part the 5th is alternately in 2nd's and 5th places.

Leicester.

ERNEST MORRIS.

DEATH OF MR. JOB SAWYER.

We regret to announce the death of Mr. Job Sawyer, who passed away at his home in the village of East Hagbourne on Friday, August 28th.

Mr. Sawyer, who was 70 years of age, had been a ringer for half a century and had taken part in many peals of Grandsire and Stedman Triples. He was keen and active in the tower and on handbells, and up to the last took a great interest in ringing matters and in 'The Ringing World.' He will be remembered for his cheerful spirit and devotion to duty as a churchman and Sunday service ringer.

The funeral was at East Hagbourne on Monday.

BIG BEN.

(Continued from previous column.)

'So his Council accepted his costs without a verdict after making a speech in which he confessed and declared that the composition had miscarried and become unhomogeneous; that he had filled up the holes because he thought them immaterial—as if he was to be the judge of that; and that it was impossible—i.e., that he did not know how—to cast large bells without holes in them.

'His successor, who had bought Mears' declining business, twenty years after thought he would try again evidently with the object of advertising himself, on my once more publishing the fact that Big Ben II. was a disgrace to its founders.

'The cost of the bells, including £750 for recasting Big Ben, was under £6,000. The cost of the frame was £6,600.'

Lord Grimthorpe did not say that in the first action he had withdrawn his plea of justification, and that in the second the verdict was against him and he had to pay damages and costs.

G. & F. COPE & CO.
NOTTINGHAM
Tower Clock Manufacturers

Estimates submitted for New
Clocks, Chime Additions, Re-
pairs, or Repainting of Dials

GRANDSIRE TRIPLES.**THE NEED AND USE OF SINGLES.**

(Continued from page 391.)

A

3152746
1357264
1352746
3157264

B

3152746
1325476
1324567
3125476

C

3152746
1357264
1537264
5132746

D

3152746
1325476
1235476
2134567

A is the ordinary Grandsire single in which a bob is first made at handstroke and the actual single at the following backstroke.

B is the same single without the bob being made. In theory this is equally valid to A, but in practice is never allowed.

C is the in-course bob-single as used in Holt's and C. D. P. Davies' 10-part peals of Grandsire and J. J. Parker's peals of Oxford Bob, Court Bob, etc.

D is the in-course plain-lead-single as used in Holt's six-part peal of Grandsire Triples.

The use of more than two in-course singles in any peal has generally been looked upon as illegitimate, and a committee of the Central Council, which issued a report on Calls in the year 1894, went further and recommended that they should be restricted to two definite sets of rows:—

1325476		1324567
1235476	and	1234567

Since the singles are not made in the same changes as the bobs there can be no co-operation in Grandsire Triples between bobs and singles to form a compound Q Set such as exists in other methods. In Bob Major, for instance, a bob, a single, a bob, and another single, all at W, or M or R form a compound Q Set which joins into one round block four complete natural courses.

23456	R		23456	W
42356	—		52436	—
43256	S	or	32456	S
24356	—		53426	—
23456	S		23456	S

A similar thing cannot happen in Grandsire Triples. There the single joins together two blocks and the accompanying bob is a member of a Q Set which joins together five blocks. Because it is always accompanied by a bob the common single cannot join together two plain courses or P Blocks. The reader may say—'But that is just what we often do. We ring a plain course, make a single at the end of it, ring another plain course, and come home with another single.' But you do not quite do that. You do not ring two full plain courses, for each is short of a lead, and you would find if you took that touch as the basis of a peal and tried to build up the rest of the rows upon it, that you would have no means whatever of including the two missing leads.

We said in our article of August 21st that if we build up our peal with P Blocks we shall have to use in-course singles, and if we build it up with B Blocks we shall have to use 'ordinary' single. That is quite true, but the two cases are not alike. When we start with P Blocks we must have in-course singles, because without them we cannot get a true peal. When we start with B Blocks we could get a true peal by the use of in-course singles, but the custom of the Exercise does not allow them to be used in that manner. We could, for instance, ring Holt's Original with in-course singles, but that is one of those things which isn't done.

The difference in the use of the two kinds of singles lies in the fact that one changes the nature of the rows and the other does not. When we set down our material either in 72 P Blocks or 120 B Blocks, all the handstrokes are odd and all the backstrokes are even, and so long as we use only bobs and in-course singles the same thing happens. But when we use 'ordinary' singles we turn the handstrokes into even rows and the backstrokes into odd rows.

So far as the B Blocks are concerned, that does not matter, but it matters a great deal with the P Blocks. The reason is that a B Block can be written out either forwards or backwards and contain the same rows; but a P Block cannot.

That is easily tested on paper. Start with rounds and write out in full a round block consisting of three leads joined together by bobs, and alongside it write out a plain course.

1234567	1234567
1576243	1527364
1752634	1253746
1643725	1726543
1467352	1275634
1325476	1624735
1234567	1267453
	1423657
	1246375
	1325476
	1234567

Here are the handstroke and backstroke rows of the trebles' whole pulls.

Next write out a pair of similar blocks beginning with 1325476 instead of rounds. You will find that in the first the rows are exactly the same, only in reverse order; but in the second block they are quite different.

GREAT HALE, LINCOLNSHIRE.

Mr. Arthur John King, a retired express driver on the L.N.E. Railway, who lives at Grantham, learnt to ring on the six bells in the Saxon tower of the village of Great Hale. They were recast in 1896 by a Birmingham firm, but were not musically a success. Now in his old age Mr. King has decided to have them retuned, and as soon as a faculty is issued they will go to Whitechapel so they may be ready to ring when peace comes.

Mr. King tells us that when he was a boy his great ambition was to be the driver of the Flying Scotsman, and he attained his ambition. Now his great hope is to hear his old parish church bells peal in thanks to God for victory. 'Some people,' he writes, 'are not believers in prayer, but it has been fulfilled with me.'

NOTICES.

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

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

NOTICES must be received **NOT LATER THAN MONDAY.**

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

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

WORCESTERSHIRE AND DISTRICTS ASSOCIATION.—Western Branch.—The next meeting will be held at Claines on Saturday, September 5th. Tower bells available at 3 p.m. (silent ringing). Service in church at 4.15 p.m., followed by business meeting. Further ringing afterwards.—Ernest F. Cubberley, Branch Hon. Sec. and Treasurer, Park Cottages, Kempsey, near Worcester.

LINCOLN DIOCESAN GUILD. — Elloe Deaneries Branch.—The quarterly meeting will be held at Gosberton on Saturday, Sept. 5th. Bring your own food; tea, for drinking, will be provided at 4.30, followed by business meeting. Service at 6 p.m. Bells available for 'silent' ringing.—Wm. A. Richardson, Glenside, Pinchbeck, Spalding.

SUSSEX COUNTY ASSOCIATION.—Eastern Division.—A joint meeting with the East Grinstead and District Guild will be held at Wadhurst on Saturday, Sept. 5th. Silent tower bells and handbells from 3 p.m. Tea at the Queen's Head 5 p.m. All ringers and friends welcome.—J. Downing, Acting Hon. Sec.

HERTFORD COUNTY ASSOCIATION.—Western District.—A meeting will be held at Redbourn on Saturday, Sept. 5th. Meet at the church for handbells, etc., 3.30 p.m. Service 5 p.m. Buses from Hemel Hempstead and St. Albans (Dunstable route).—W. Ayre, Leverstock Green.

DONCASTER AND DISTRICT SOCIETY.—The next meeting will be held at Sprotborough on Saturday, September 5th. Silent tower bells and handbells from 3 p.m.—Ernest Cooper, 6, Grosvenor Crescent, Arksey, Doncaster.

BARNSELY AND DISTRICT SOCIETY.—A meeting will be at South Kirkby, near Pontefract, on Saturday, September 12th. Handbells in Church Hall, 2.30 p.m. Tea 5 p.m. Those requiring tea must notify Mr. A. E. Harrison, 154, Barnsley Road, South Kirkby, before September 10th. No. 11 bus, Barnsley to Doncaster. Moorthorpe, L.M.S. station, five minutes' walk.—D. Smith, Hon. Sec., 28, Chapel Street, Shafton, near Barnsley.

ANCIENT SOCIETY OF COLLEGE YOUTHS.

The next meeting will be held on Saturday, Sept. 12th, at the Bell Foundry, Whitechapel Road, E.1, at 3 p.m.—A. B. Peck, Hon. Sec., 1, Eversfield Road, Reigate.

LANCASHIRE ASSOCIATION.

—Manchester Branch.—The next meeting will be held on Saturday, Sept. 12th, at the Town Hall. Ringing (handbells only) from 4 p.m. to 7 p.m. No arrangements can be made for tea. No admission without identity cards.—Frank Reynolds, Branch Sec.

OXFORD DIOCESAN GUILD.

—North Bucks Branch.—A quarterly meeting will be held at Old Bradwell on Saturday, Sept. 12th. Handbells 3 p.m. Service 3.30, followed by tea and meeting. Will those requiring tea please notify me by Sept. 5th and bring their own sugar? A good attendance desired. All welcome.—R. H. Howson, Hon. Sec., 19, Greenfield Road, Newport Pagnell, Bletchley.

ESSEX ASSOCIATION (North-Eastern Division) and the **SUFFOLK GUILD.**—A joint meeting will be held at Stratford St. Mary's on Saturday, Sept. 12th. Handbells 2.30 p.m. Service in church 4 p.m. Tea and business meeting in the Parish Room 5 p.m. Please bring own eatables, but cups of tea will be found.—Leslie Wright, Hon. Dis. Sec., N.E. Division, Essex Association, Lower Barn Farm, Dedham.

BOURNEMOUTH AND DISTRICT.—A combined meeting of the neighbouring Guilds will be held at the Rev. C. A. Phillip's house, 36, Dean Park Road, Bournemouth, on Saturday, September 12th, from 2.30 p.m. Tea Parson's Restaurant, 5 p.m.—Arthur V. Davis, 116, Alma Road, Bournemouth.

LINCOLN DIOCESAN GUILD.—Northern Branch.—The half-yearly meeting will be held at Brigg on Saturday, September 19th. Business meeting in the Church House at 4 p.m. Will members please make own arrangements for tea. Handbells in the ringing chamber during afternoon and evening.—J. Bray, Hon. Sec.

YORKSHIRE ASSOCIATION.—A general meeting will be held at the Royal Hotel, Barnsley, on Saturday, September 19th. A reserved room available from 2 p.m. General committee meet at 3 p.m. General meeting at 4 p.m. Tea at 5.15 p.m. A plain tea will be available at 1s. 6d., also a high tea at 3s. 6d. Applicants for tea should specify the tea they require, and must notify Mr. D. Smith, 28, Chapel Street, Shafton, near Barnsley, not later than Wednesday, September 16th.—L. W. G. Morris, Hon. Gen. Sec., 65, Lilycroft Road, Heaton, Bradford.

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