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NO VICTORY BELLS.

It is one of the tragedies of the ban on church bells that they cannot now be used, as has been the custom all down the centuries, to signalise the victory of our arms. From the days of the Armada, through all the campaigns in which we have been engaged, the church bells of England have rung to tell the people of successes in battle on land and sea. Of this means of expressing our feelings, coming now after a long period of gloom, we are deprived, by an Order which, however well intentioned in purpose, will prove utterly ineffective both in method and results. The major success of our arms in Egypt is the first occasion on which, after all the disappointments caused by the failure and collapse of our allies, we can claim a triumph over the enemy. But for the ban the news of this victory would have been proclaimed by the bells. The privilege has been denied to us, but in Greece, since the triumphs of the valiant little army that so promptly turned out the invading Italians and drove them headlong back into Albania, the bells of the churches have clanged their message of victory.

One of the widest read Sunday journals pitched a high key in its last leading article, and appealed for the ringing of the bells of England for victory. 'If the bells are to be used some day to announce bad news, why should they not be used now—to announce good news?' it asked, and it pointed out that there need be no confusion. It is, perhaps, too late now for any ringing for this first Egyptian victory, but we hope it may be possible to ring the bells when, in due time, other great successes come. Hitler ordered the ringing of the bells of Germany for the fall of France; the writing may be on the wall for Italy to read, let us not be found with hands tied when the day comes that the 'jackal of Europe' is grovelling in the dust.

In the meantime there is a growing feeling that the complete silencing of the bells is an entirely unnecessary thing. Churchpeople are realising that they are without one of the means of proclaiming their faith, and that any purpose that the defence of the realm requires the bells to serve could equally well be carried out, if properly planned, without compelling the bells to remain mute on every other occasion. The modification of the ban could quite well be considered if it were done in consultation not only with the Church authorities, but also representatives of the ringers. It is, we feel sure, only ignorance of bells, with their possibilities and limitations, that led to the present Order. The Yorkshire Association, through its committee, has joined its voice with many other ringing organisations in asking for considered representations

(Continued on page 602.)

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to be made to the responsible authorities. Admittedly there are difficulties in approach, because the military have the fixed idea that the bells are the best way to notify invasion. They may be, we fear, the best way to create panic unless something is done to issue specific instructions to the public as to what is expected of them if the bells are rung. We have waited six months for this information, and it is not yet forthcoming. There is all too much confusion among the public as to what the alarm will mean. Most people have the notion that any attempted invasion, whether by air or sea, will be notified by the ringing of the bells, and if the bells are rung it is more than likely that the public will be stampeded into thinking that a sea invasion is occurring. Nothing, we feel, would be more disastrous. The Order specifically lays it down that the church bells are to be rung only when there is imminent or actual invasion from the air; nothing is said of sea invasion, but if there should be any misunderstanding—and assuredly there will be with the present public ignorance; even the Sunday newspaper referred to speaks of the bells being rung in case of a 'German invasion'—the whole purpose of the scheme may be thwarted. As we have said over and over again, either the authorities should make their intentions plain, and properly instruct the public, or withdraw the Order. At the moment, bells or no bells, the public have no notion of the part they are supposed to play if planes or parachutists land. In the meantime the Church's great festivals, the country's great military victories are, presumably, to pass unmarked; the voices of the bells are not even to cheer the people on those occasions when they ought to be encouraged to 'stand up and shout.'

OXFORD UNIVERSITY SOCIETY.

REVIEW OF MICHAELMAS TERM ACTIVITIES.

The ban on open church bellringing has had one good effect on the Oxford University Society, and that is the great impetus that it has given to the practice of handbell ringing. Once a week we have held 'silent' tower bell meetings at New College, mainly with the view of teaching beginners to handle a bell rope. Apart from this, it was found difficult to raise a lot of enthusiasm ringing changes on mute bells.

At the beginning of the term only one member of the society could ring two-in-hand properly, but by keenness shown in the good attendance at the practices rapid progress was made, and at the end of term 16 members could ring 1-2 or 7-8 to a course of Grandsire Triples.

Two members of the society who knew nothing of the art of change ringing at the beginning of term, after eight weeks could manage double-handed 1-2 in a course of Bob Minor, 7-8 in Stedman Triples, and 5-6 to a 120 of Grandsire Doubles. It was realised, however, that to do very much with handbells a lot of paper work was needed away from the bells.

On the last Saturday of term an informal tea meeting was held in St. John's College. Among the guests invited were the Master (Mr. R. A. Post) and secretary (Mr. V. Bennett), of the Oxford Society. Handbells were rung afterwards, the lapping method being enthusiastically indulged in by all.

During the last week of term valiant though unsuccessful attempts were made by W. L. B. Leese 1-2, J. E. Spice 3-4, W. F. Gibbons 5-6, under the conductorship of the Master, J. E. Spice, to ring a peal of Grandsire Doubles and so record the first handbell peal of the society. The failure was certainly not due to lack of enthusiasm and the ringing was generally of a high standard. It was vowed that peal attempts in the near future would be more successful.

In spite of this last disappointment the society can certainly congratulate itself on the term's work and on the way that it has surmounted the difficulties that have elsewhere paralysed ringing activities.

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DEATH OF MR. EDWARD CAUNCE.

WELL-KNOWN LIVERPOOL RINGER.

The death occurred, with tragic suddenness, on December 4th of Mr. Edward Caunce, for many years one of Liverpool's most active ringers. While at work on that day he suddenly collapsed and died without recovering consciousness.

Mr. Caunce started his ringing career at Aughton, near Ormskirk, in 1894, and his membership of the Lancashire Association dates back to that year. He went to Liverpool about the year 1899 and soon afterwards became associated with the tower of St. John's, Tuebrook. This tower was then, and for a few years after, the centre of Liverpool's ringing activity. About the year 1910 Mr. Caunce became a member of the tower of St. Mary's, Grassendale, and during that time rang in many six-bell peals. Prior to the close of the Great War in 1917 he became a member of St. Nicholas' Society, and in that tower he accomplished many fine achievements. The late Mr. William Davies had very gallantly kept the bells ringing some years prior to Mr. Caunce's arrival.

Through Mr. Caunce's keenness and enthusiasm more ringers were enrolled, with the result that after the last war many peals were rung and a good Sunday service band maintained.

Although Mr. Caunce kept no record of his peals, it is known that he rang 278 for the Lancashire Association. He also rang many for the Chester Diocesan Guild, and his total must be considerably more than 300. Upwards of 200 were rung with the writer of these lines. In St. Nicholas' tower alone he must have rung more than 60 peals, including peals of Bob Major, Royal and Maximus, Oxford and Kent Treble Bob Major, Royal and Maximus, Stedman and Grandsire Triples, Caters and Cinques, Cambridge Surprise Minor, Major, Royal and Maximus. This must be almost a unique record for one man in one tower.

Mr. Caunce rang peals on each of the twelve bells in the tower and had also 'circled' five eight-bell towers in the district. In his earlier years he was a very reliable conductor of Stedman Triples and called many peals of it. He also called several peals of Grandsire Triples, including Holt's Original. Most of his peals were rung at the back end, for he was very strongly built and always enjoyed ringing a heavy bell.

For some years he acted as bell adviser to the Liverpool Branch of the Lancashire Association and his opinions were always highly valued. He was also an excellent rope splicer and many times came to the rescue by acting in that capacity. Ringers in Liverpool have lost an excellent friend and colleague, who will be very much mourned and missed.

The funeral took place at Christ Church, Aughton, and he was buried in a grave close to the tower in which he had learned to ring. Several of his ringing friends of those early days were present to pay their last tribute of respect to one whom they worthily held in high esteem. The widow and other members of the family were the chief mourners, and accompanying them were the churchwarden of St. Nicholas', Liverpool, Mr. L. S. Cornode, and several of his fellow ringers from that church. Mr. Richard Leigh, one of the directors, represented the firm of Messrs. Tapscott, Lang and Co., corn millers, by whom Mr. Caunce had been employed for upwards of 40 years. Several of his fellow workers also attended. The Vicar of Christ Church, Aughton (the Rev. Mr. Hobson), conducted the funeral service. The Rector of Liverpool sent a letter of apology for his inability to be present. Ringers of Lancashire and from much further afield who knew Mr. 'Ted' Caunce will extend to his widow and family their utmost sympathy in their sad and sudden bereavement.

G. R. N.

OXFORD DIOCESAN GUILD.

A quarterly meeting of the North Bucks Branch of the Oxford Diocesan Guild was held at Stony Stratford on December 7th. Members were present from Bradwell, Shenley, Newport Pagnell and the local company. Service was conducted by the Vicar (the Rev. E. A. Steer), who gave a very encouraging address.

The meeting was held in the Parish Room, with the Vicar presiding, but there was very little business to be transacted.

Handbells were therefore very soon in use. Everyone enjoyed a good practice, thanks to two very welcome visitors from St. Albans, whose assistance was much appreciated in courses of Grandsire Caters and Triples, Bob Major and Stedman Triples single-handed.

After votes of thanks to the Vicar for conducting service and the use of parish room and handbells, a company of 14 had tea in a nearby cafe, and there remained for further handbell ringing to conclude a very pleasant if not overcrowded meeting.

WHAT IS A GOOD METHOD?

To the Editor.

Dear Sir,—Your leading article on 'What is a good (Surprise) method' will, I hope, lead to a good discussion, and, although my opinion may not be worth much, here it is.

(1) The lead heads should be the same as those in Bob Major, although not necessarily in the same order.

(2) The work should be interesting and varied and not occupy the same set of places for too long a period; neither should the dodging of any pair of bells be too prolonged.

(3) The false course ends (if any) should admit of a great variety of peals.

(4) Strictly speaking (see Jasper Snowdon's definition), an inside place should be made at the cross sections where the treble leads and lays behind, as well as at other cross sections. According to this, Bristol is ruled out as a true Surprise method. (Peace, my brothers!)

(5) Adjacent places should be avoided as far as possible, and should never be made in 7-8 except half way through the course.

(6) As regards good music, I cannot do better than quote from a letter I received from the Rev. F. Banks James many years ago, in which he says, 'The first test for music is this. The tenors must be well kept together. To test that, I always count all the rows in the plain course that have more than one bell between the 7th and 8th. Cambridge, London and Superlative vary from 64 to 72. Another point, if you want good music, is to keep the bells coming up behind in proper coursing order. In Cambridge this is correct. In Superlative, they come up 8.7.3, which is bad.' He goes on to say that provided the coursing order is correct, and we keep the second out of 6th's in a peal, we shall avoid the discord of 8.2 dodging together behind.

(7) As to construction, I prefer a truly double method such as Superlative or Bristol. Cambridge and London are only semi-double. On the other hand, I agree that a semi-double method naturally gives greater variety.

I might add that, in my opinion, there is better music if all places are made hand and back. In London, one's musical ear suffers a decided jolt.

JAMES F. HARVEY.

Baldon, Yorkshire.

BELL BEARINGS.

To the Editor.

Dear Sir,—May I congratulate you upon the many interesting features that have appeared in 'The Ringing World' recently, and although I cannot say I feel much like getting down to algebra when I get home at night, the letters on plain and ball bearings have been worth reading. Perhaps one day the bell hangers will have time to have a look at the tenor at Great Yarmouth. This bell was put in ball bearings some years ago by a local ringer, the late Arthur Webber. He did this work himself, at his own expense, and it has been considered a very fine job.

Personally I do not care for ball bearings, as I find it is necessary to ring a big bell higher up and consequently one does not get so much rest.

While the bells at St. Peter Mancroft go extremely well, I am sure nobody could have wished to have rung an easier bell for 22 cwt. than the 10th when she was in plain bearings. Personally, I used to enjoy ringing the 11th at that tower, and one could use enough judgment to strike her coming down from behind without having to touch the sally at all in spite of her 29 cwt. I have not yet found a bell in ball bearings with which you could do this.

Every good wish to all my ringing friends for Christmas and the New Year.

GEORGE H. CROSS.

Barnehurst, Kent.

RAMPTON BELLS.

RECTOR'S APPEAL FOR HELP.

To the Editor.

Dear Sir,—As your readers know, during the past two years we have had to raise over £880 for repairs to our ancient church. I have just received an appeal from the founders to try and pay off the remaining £98 owing in respect of the bells as soon as possible. Will ringers help us, however little, this Christmas? We cannot get grants for bells as easily as for buildings and the bells are much appreciated here. Some of them are very ancient and much prized. Will your readers help us pay off the odd £8 before the festival?

THOMAS L. HAVERS.

Rampton Rectory, Cambridge.

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

(Continued from page 593.)

After the Reformation, bequests for obits were no longer made, but the tradition was still carried on in a modified way. Men left money to provide for services with sermons to be held on the anniversaries of their deaths, and usually they followed the old model and provided for bellringing and gifts to the poor. There was also a certain amount of endowed ringing to commemorate departed persons, as, for instance, at St. Mary Redcliffe where, in 1724, 'by the voluntary contributions of some of the parish was raised the sum of £20 and paid into the vestry, the profit thereof to be paid for ringing the bells in memory of the late Edward Colston, Esq., on the second day of November yearly for ever.'

This form of endowed memorial ringing is hardly obsolete now; the ringers of Willesden receive a small fee each year for ringing on the anniversary of the death of the late King Edward VII.

First and last there were many bequests made during the past two or three hundred years for the benefit of the bells and ringing, but the majority of them have lapsed through neglect or fraud. In the year 1841, when a Government blue book was issued giving a summary of all the charities in England, there were over sixty of these endowments, although at that time many more had disappeared. Of them, twenty-three were to provide bell ropes, seventeen for general repairs and maintenance, twelve for ringing at memorial sermons, sixteen for ringing the curfew and morning bells, and four or five for other similar purposes. This number does not include seven endowments for memorial ringing at St. Stephen's, Bristol, for there the money was paid to the St. Stephen's Society and the transactions were more or less private ones. Of the endowments to provide bell ropes the most notable is that at Birmingham, which still exists and is now very valuable.

In the Middle Ages it was the general custom throughout Christendom to ring the bells all night long on the Eve of All Saints' Day, the first of November. This custom was a very ancient one, and, though there is very little direct evidence, it can hardly be doubted that it was a survival from the days before Christianity. The first of November had been the heathen feast of the dead, and some of the beliefs and ritual connected with it and with the corresponding spring festival of Beltane, which fell on the first of May, lingered among the common folk for many centuries. Readers of John Buchan's fascinating story, "Witch Wood," will remember his pictures of the effect of these beliefs on the people of Lowland Scotland long after Reformation times.

In England, and generally, All Hallows' Eve was popularly supposed to be the night when the souls of departed men were allowed to revisit their old haunts. It was the night, too, when witches sped on their errands of mischief, when fairies were let loose, and hobgoblins of every sort roamed freely about. This belief was not wholly dead so late as a hundred years ago, and there is a reference to it in Solomon Daisy's tale in Dickens' 'Barnaby Rudge,' quoted in a recent 'Ringing World.'

The all-night ringing evidently was done to help and encourage those Christian souls that happened to be hovering in the air within sound of the bells, and to confound and dismay their enemies.

In my account of the Dekyns of Coventry, I showed

that the two dekyns were authorised to go through the church once a year and gather money for the ringers. 'Ye sayd dekyn schall go on All Halowe day at evyn a mong ye pepyle and gedyr money off them for ye ryngars yt ryng For all crystyn souls.'

In the fifteenth and sixteenth centuries these customs had no doubt become little more than traditional observances, but they were undoubtedly superstitious, and so an offence to the Reformers. At the request of Archbishop Cranmer they were forbidden by Henry VIII.

In his letter to the King the Archbishop pointed out that 'other vigils which in the beginning of the Church were godly used, yet for the manifold superstitions and abuses which did afterwards grow by means of the same, were many years past taken away throughout Christendom.'

These other vigils seem also to have been accompanied by all-night ringing, and it is interesting to notice that the people who did most to get it stopped, or at any rate who made their objections in the most influential quarter, were the monks of the great abbeys.

In the papal archives at Rome there are records of several injunctions being granted to abbeys to prohibit night ringing in parish churches.

Our modern muffled ringing reproduces much from all the old uses, but it had a different genesis and is not a direct survival of any one of them. The rules of the mediæval guilds ordain that once a year or at other stated times the members should attend church and sing a dirge and placebo in memory of the brethren who had died, and an important part of the ritual was the ringing of bells. The custom, so far as the ringing was concerned, was continued by the early societies of ringers.

It is true that most of the guilds were suppressed in 1547, and that those which survived were entirely secularised, while we have no definite record of any society of ringers before 1600. But ringing had become a popular sport long before that, and it is probable that some societies had been in existence as early as the middle of the century and so could hand on an unbroken tradition.

All the extant cases of rules of early societies provide for memorial ringing. The Company of St. Hugh of Lincoln were under obligation to attend the funeral of any member and to ring one or two peals at least in his honour, failure to do so being punished by a fine of twelve pence. The St. Stephen's Ringers of Bristol agreed that yearly there should be a peal rung in commemoration of a benefactor, 'and if any shall refuse to assist he shall pay 4d.' Other dead members were also commemorated.

On the death of any member, the Schollers of Cheap-side attended the funeral, and for a further token of their love rang one knell peal either at the parish church where the burial took place or at the next parish church at which the company could conveniently be got together.

This ringing differed from all other funeral use of bells in that it was a complete memorial in itself and not part of a service; the motive was personal respect shown by one ringer to another, and it was a tribute that only ringers could pay except vicariously. Throughout the seventeenth century the bells were rung in the ordinary way, but when the hanging had been improved sufficiently to enable the bells to be rung at a 'set pull' hand and back, it was sometimes the custom to ring them before the interment at a very slow rate.

When Thomas Flaxon was buried at Oxford in 1727

his brother ringers rang 'two handsome peals, one round ringing (as he was carrying to church), the other changes (after he was put in the ground).' In the seventeenth and eighteenth centuries there was much tolling of bells at Oxford for citizens and University men, but, judging from what Wood and Hearne say (and still more from what they do not say), ringing was an honour reserved for ringers.

Muffled ringing was unknown before the Restoration (1660), and probably was not introduced until the closing years of the century. Richard Duckworth and Fabian Stedman say nothing about memorial ringing, and though it was somewhat outside the scope of their books, most likely they would have done so had there been anything distinctive about it.

In the early eighteenth century we have two sets of detailed directions for performing it. In the 'Campanalogia' of 1702 it is pointed out that it was customary not only in London but in most counties to ring a peal at the funeral of any ringer, and that such peal ought to be different from those rung for mirth or recreation. There were two ways of doing it. The first was while the body was being brought to the ground to ring the whole pull and stand, but so slowly 'that there may be the distance of three notes at least (according to true compass of ringing) between bell and bell,' and after the interment to ring a short touch of rounds or changes in ordinary time.

The other way was by 'buffeting the bells, that is by tying pieces of leather, old hat, or any other thing that is pretty thick, round the ball of the clapper of each bell, and then by ringing them as before is shown, they make a most mournful and doleful sound.' After the interment

the bells were rung open. This was the way most practised in London.

William Laughton gives full details of how the Ramblers rang a muffled peal, and he tells us:

'Tis the last Respect that can be shown
to a Ringer when he's Dead and gon
so t'would be a pity to neglect it
for most ringers when they Die expect it.

Half-muffled ringing was introduced considerably later than fully muffled, but how much later cannot be said. The earliest recorded notice of it seems to be in the registers of Chacombe, Northants, where an entry, dated February 27th, 1785, records the burial of Matthew Bagley, the bell founder, 'who requested a dumb peal, the bells muffled on one side.'

Fully muffled ringing was the ordinary use in London until well on into the nineteenth century; half-muffled ringing is said to have been introduced by Edward Lansdell who came from Rolvenden in Kent, and joined the Junior Society of College Youths in 1823. The first muffled five thousand was rung in 1817 at Bromley in memory of William Chapman, who for many years had been the captain of the local band.

The question has been asked, What difference in significance is there between half-muffled and fully-muffled ringing? and Which is the correct use on solemn occasions like the death of a sovereign? The account of the origins of the two uses shows that there is no difference in significance between them, and one is not more correct than the other. Both aim at creating a solemn impression in the minds of the hearers, and which best does that can only be a matter of individual opinion.

(To be continued.)

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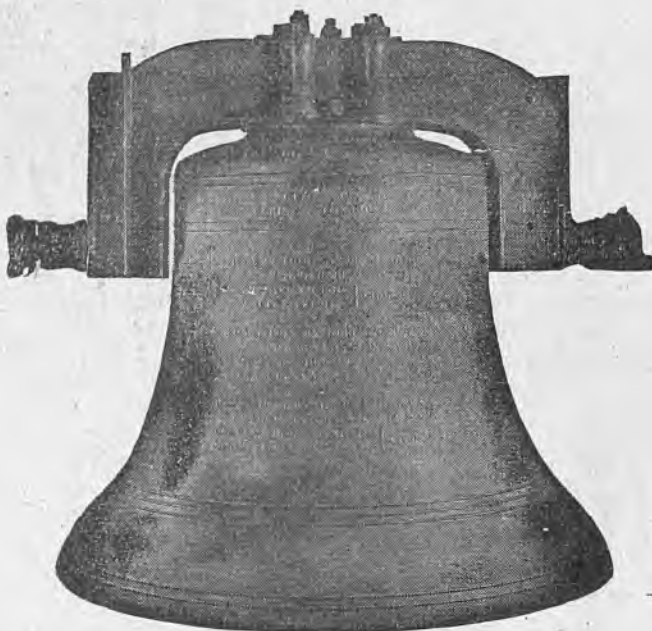
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BELFRY GOSSIP.

Next week we hope to give particulars of the damage done to the church bells of Bristol in the great air raid.

The first peal on the twelve bells at St. Saviour's, Southwark, was rung by the College Youths on December 15th, 1735, when Benjamin Annable called 8,008 changes of Grandsire Cinques. It remained the longest length in the method until 1887, when the Birmingham men beat it by 9,020.

On the same date in 1904 the first peal in South Africa, one of Grandsire Triples, was rung at St. Mary's Church, Woodstock.

Four members of the Society of Cumberland Youths rang on December 19th, 1853, a peal of Stedman Triples on handbells. William Cooter, who was among those that heard it, afterwards asserted that John Cox, the conductor, changed hands for nearly a whole course and put them right before the part end came up. As it seems that his assertion was well founded, the honour of ringing the first true peal in the method belongs to the College Youths.

It was an outstanding heavy bell feat when on December 19th, 1925, William Pye turned the old tenor at Bow in to 7,392 changes of Cambridge Maximus. No other man has ever rung a 50 cwt. tenor in to more than seven thousand changes, but Mr. Alfred B. Peck covered 17,675 changes of Cinques at St. Saviour's, Southwark, in 1925.

Fifty years ago to-day five peals were rung. They were: Grandsire Triples 1, Oxford Treble Bob Major 1, Kent Treble Bob Royal 1, Stedman Triples 1, and Stedman Cinques 1. The Grandsire Triples was at Waldron in Sussex and was the first peal as conductor by Ben Hobbs, who lately passed away. The Stedman Cinques was by the Cumberlands and was the first in the method on the bells of Great St. Mary, Cambridge. It was composed and conducted by George Newson, and among the band were Henry Dains, Arthur Jacob, Frederick Pitstow and two local men, Israel Rockett and George Taylor.

THE LATE MR. STEPHEN WOOD.

HIS WORK FOR RINGING IN GLASGOW.

To the Editor.

Dear Sir,—The news of the death of Mr. Stephen H. Wood came as a shock to Glasgow ringers and to all who had come in contact with him. On his arrival in Glasgow he found that the bells had not been rung for a considerable time. So after getting the belfry put in order he gathered a band together and formed them into the present society in October, 1930. This was only achieved by hard work, steady practice in the tower and also on handbells. Stephen had a faculty for getting things done, and his motto even then was 'Go to it,' as the following year saw the formation of the Scottish Association of Change Ringers, in which he took a leading part and of which he was the first Ringing Master. The deepest sympathy of St. Mary's members, past and present, is extended to Mrs. Wood and her children in their very sudden and sad bereavement.

ERNEST A. STAFFORD, Hon. Secretary.

St. Mary's Cathedral Society, Glasgow.

BELLS OF HOLY TRINITY, COVENTRY.

To the Editor.

Dear Sir,—I notice in 'The Ringing World' of December 6th an account of the bells of Holy Trinity, Coventry, which states that they were cast by Mears about 1812. This is incorrect. The peal of eight was first cast from an old ring of six, new metal being added by Pack and Chapman in 1776, for which they received £284 4s., the tenor being 20 cwt. 18 lb. These bells, with the exception of the tenor, were recast by C. and G. Mears in 1856, when they were hung in the present wooden tower. The tenor to the old peal of eight became cracked in 1891 and was recast by Taylors in 1898 and weighs about 23 cwt. 1 qr. 15 lb. in E flat. The eight bells were only rung to rounds once, after being raised singly, but the place rocked about so badly that it was found impossible to carry on.

After the tenor was recast by Taylors the structure was repaired, and we then raised the front five and rang Grandsire Doubles, but this proved too much strain for the building, so no further attempt at ringing the bells in peal was made.

The peal of Oxford Treble Bob Major was rung upon the bells about 1851.

JOSEPH H. W. WHITE.

AIREDALE SURPRISE MAJOR.

To the Editor.

Dear Sir,—I regret to point out that upon investigation I find that the method by Mr. George Lewis which was rung by the Yorkshire Association at Northowram and Mytholmroyd and given the name of 'Airedale' Surprise Major is the same method that was rung by the Guildford Diocesan Guild on January 25th, 1934, at Egham, Surrey, and given the name of 'Chiltern' Surprise. A lead of the method was published in 'The Ringing World' of March 16th, 1934 and it appears to be No. 6 of the late John Carter's Collection. The peal rung at Egham was a 5,056 by the late H. W. Wilde.

I shall be much obliged if you will please make the announcement through 'The Ringing World' so that anyone in possession of the 1938-39 Yorkshire Association report can make the necessary correction.

L. W. G. MORRIS.

YORKSHIRE ASSOCIATION.

MEMBERSHIP MAINTAINED.

'The Ringing World's' Service to the Exercise.

Appreciation of the services which 'The Ringing World' is rendering to the Exercise during these difficult times was expressed at the annual meeting of the general committee of the Yorkshire Association, when a resolution was passed asking the Central Council for a lead in a campaign for the removal of the ban on ringing. The meeting took place at the Griffin Hotel, Boar Lane, Leeds, on Saturday week, when the following members, representative of all the districts, were present: Canon C. C. Marshall, M.A. (in the chair), Mr. L. W. G. Morris (general secretary), Mr. S. F. Palmer (hon. treasurer), Mr. W. Barton (hon. peal secretary), Messrs. E. Hudson, H. Chant, D. Smith, A. Staveley, H. S. Morley, F. Cryer, E. Bradley, F. W. Dale, H. C. Walters, F. Rayment, P. J. Johnson, T. W. Strangeway, J. Ambler, F. W. Dixon and H. Armitage. Apologies for absence were received from Messrs. G. Lewis, R. B. Smith and J. B. Hutchirson.

Much time was taken in going through in detail copy for the annual report, and preliminary examination would appear to indicate that the strength of the association both numerically and financially has been very well maintained. It was pointed out, however, that quite a number of members had not yet paid their current year's subscriptions. They are asked to do so promptly in order to facilitate the work of the hon. treasurer.

The obituary list is unfortunately longer than usual, 36 members having passed away up to November 30th.

The peal secretary reported that 14 peals had been rung during the year, but unfortunately the composition of one of these had proved to be false. Although the number was small, it compared favourably with the numbers rung during the years of the Great War when no ban on ringing existed. Of the remaining 13, eight had been rung on tower bells and five on handbells. The peal secretary expressed disappointment that more peals had not been rung on handbells, especially as the ban prevented tower bell ringings. He looked forward to an increase during the coming year. The report was unanimously adopted, and the peal secretary thanked for his work.

It was decided to leave the final report of the committee in the hands of the usual sub-committee, but in a draft introduction the president spoke of the value of 'The Ringing World' in these difficult times, pointing out that it was now both very interesting and instructive, and urged that the utmost support be given to it.

Two officers, the general secretary and peal secretary, who were due to retire, were elected for further terms of office.

The General Secretary stated that he was willing to continue as long as circumstances remained unchanged, but as the term of holding office extended over a three-year period, it was a long time in these days to look forward to.

The Peal Secretary, who is elected annually, said he was willing to continue and hoped that happier times would shortly see a big increase in the number of peals rung.

In discussing the place and date of the annual general meeting, Mr. W. Barton pointed out that the tea and social evening which had been arranged in place of the September general meeting had proved a huge success, and moved that the annual general meeting be held on similar lines. He suggested that the business meeting be held at 3 p.m., to be followed by a tea and social evening, if suitable arrangements could be made.

Mr. S. F. Palmer seconded, and, on being put to the meeting, the motion was carried unanimously. It was also agreed that, as in past years, the meeting be held on the last Saturday in January, and that it be held in Leeds.

The General Secretary then referred to the remarks of the president regarding the value of 'The Ringing World.' He said that the paper had done the Exercise yeoman service, and at no time was it a greater friend of the ringing cause than now. He referred to past attempts that had been made to obtain some concession relative to the ban on all ringing, and that the Exercise must not expect any lifting of the ban unless they themselves were prepared to pull their weight. He (the general secretary) had very great pleasure in moving the following resolution:—

'That this meeting of the General Committee of the Yorkshire Association of Change Ringers tenders its thanks and appreciation to the Editor of "The Ringing World" for his excellent expositions illustrating the ambiguity and doubtful effectiveness of the use of church bells for the military purposes for which they are now reserved.

'This meeting is also of opinion that the use of church bells for military purposes definitely places the churches within the category of military objectives, and welcomes the timely propaganda of "The Ringing World" for the rescinding of the Home Office Order prohibiting the use of church bells for any other than military purposes.

'This meeting accordingly invites the Editor of "The Ringing World" to solicit, through the medium of his journal, the co-operation and backing of the Central Council and all ringing organisations, with a view to leading a campaign for the removal or mitigation of the ban on all ringing.'

(Continued in next column.)

THE BAN ON CHURCH BELLS.

FURTHER PROTESTS.

Sunday Newspaper Demands Victory Bells.

Protests continue to be made against the order prohibiting the use of church bells, and some of them, we are pleased to say, from influential quarters. 'The Times' has printed several letters on the subject in prominent positions, and last week 'The Church Times' made the following comment in its weekly Summary:—

At Athens the victory of Argyrokastró was celebrated with great ringing of church bells. In this country such a wild ecclesiastical orgy can only be indulged in at the moment when the Government decides that Hitler has invaded England. Till then the bells can neither summon the faithful to worship God, nor bear witness to the Incarnation, nor signify the passage of an immortal soul into eternity, nor utter the music of praise and thanksgiving for mercies vouchsafed. We made no protest when the use—or disuse—of the bells was commandeered last summer. That was not the occasion to stand on rights or ceremonies. But surely by now the wit of the authorities might well have been expected to devise, improvise and organise some other method of announcing that Hitler's legions have landed, and to render back to God the bells of God. Requests that the bells might at least be permitted their proper function for Christmas Day have been officially rejected. We do not ourselves set much store by permission to ring peals for any one day. We think the continued frozen storage of the bells no longer has any real justification, and we want them to peal out their regular message once again over field and street.

A MISTAKEN DECISION.

The following letter appears in the same journal:—
Sir,—The correspondence which has been going on in the Press on the question of using our church bells once again and the recent question in Parliament on this subject by Sir John Jarvis show the strong interest taken in one of the most valued and age-long traditions of our country.

If there appeared to be any need at one time for their cessation, which was doubtful, the need has surely passed, and I have seen no valid reason yet advanced for the continuance of an ill-advised decision.

We were recently informed over the wireless that Big Ben would chime again across the air as a guide and help to all, and a reminder of the need for short reflection.

Still more is it an urgent need that our people should again be called to prayer and worship by their parish churches in the manner which for centuries past has never failed to be a help and comfort.

As a church official I can testify to the loss suffered through this mistaken decision. At a time when our spiritual outlook is in danger of being submerged by force and material things, the ringing of our church bells would be a reminder of our duties and privileges, which I regret to say is sadly needed.

Our war effort is hardly likely to be affected to our detriment by a decision to return again to our age-long way of calling the people to worship.—H. B. Johnson, 37a, Cavendish Square, W.1.

The 'Sunday Pictorial' printed the following in its heaviest type:—

RING OUT THE BELLS!

Have we become so inured to defeat and disaster that we can no longer enjoy our successes?

Have we lost our taste for triumph?

The Italians are on the run. In Albania they flee before the Greeks. In Egypt they flee before the British.

Why should we be so miserable with such grand news around?

Why shouldn't we smile? Why shouldn't we cheer?

General Wavell's forces in the Middle East have achieved a signal victory and our gallant Greek allies are harassing the Italians in Albania in equally brilliant style.

LET THE CHURCH BELLS RING!

That is the suggestion the 'Sunday Pictorial' makes to the Government to-day.

No one can ring the church bells now unless instructed to do so by the Government—for, at the moment, the ringing of the bells would announce that a German invasion of Britain had begun.

If the bells are to be used some day to announce bad news, why should they not be used now—to announce good news?

There need be no confusion. The hour of ringing out our praises could be announced well in advance by the newspapers and the B.B.C.

And it could be made perfectly clear that they will not be rung again unless to proclaim an invasion.

Not, at any rate, until we have another fine victory to celebrate!

YORKSHIRE ASSOCIATION.

(Continued from previous column.)

Mr. A. Staveley, seconding the resolution, said he heartily agreed, and pointed out the trouble he personally had taken to co-operate with the authorities regarding the use of the bells at his own tower. He explained the plan he had devised shortly after the ban had become operative, but said that he had never received an acknowledgment. The existing position was one of chaos.

On being put to the vote, the resolution was carried nem con.

One new member, Mr. G. Homer, of Rothwell, was elected.

A vote of thanks to the president was heartily carried.

RINGERS' TALES.

TOLD IN THE MEETING HOUSE.

BY A TOUGH VETERAN.

Some years ago I was the guest at a church men's supper. Where it was is no matter, except that it was far enough away from my own home for me to be treated as an important person and to be called upon for a speech. It was a happy evening. They were a set of very decent fellows, each one could sing a song or spin a yarn, and a lot of good tales were going about.

Many of these people were golfers and one or two fishermen, so when my turn came, as the distinguished guest, to make my speech I began to pull their legs and to say how very much better a thing ringing is than golf or fishing, and how very much finer fellows ringers are than golfers or fishermen. Just think, I told them, what golfers do. Once a week they go for a walk through the same old field, perform the same antics, use the same bad language and, having done so, they go back to the club house and tell the same old tales. But what they can find to talk about in golf passes my comprehension.

As for fishermen, they sit all day alongside a muddy canal in a semi-comatose condition doing nothing, and when they meet at night in the pub they tell tall tales about what they have done. 'And that reminds me,' I said, 'of what happened last week in our parish. You know we have an anglers' club. Well, they had their supper last Saturday at the King's Head, and after supper they sat and drank beer, and talked to each other of the great days they had had, and the magnificent fish they had caught and all that.'

Always the same old tale, of course, but as the evening wore on and each one capped the other's stories, the hands they held up to show how big the fish really was got further and further apart. Closing time came at last and they turned out into the road to go home. It was a lovely and brilliant moonlit night. Robins and Chandler (I think you know those two chaps?); anyhow, they both live in the new houses down Bolton's Lane. So they went home together, and as they were passing the allotments Chandler caught sight of a scarecrow in the fields. Its hands were so wide apart. When he saw it, Chandler was seized with a great spasm of envy. 'Look!' he cried, seizing Robins' arm with one hand while he pointed with the other. 'Look at that — liar!'

'Now,' said I, after I had made the appropriate pause to let the barbed shaft of my wit properly sink in, 'we ringers are not like that. When we talk we always have something to say, and we never tell lies.'

ARGUMENT REDUCED TO FORMULA.

Since that time I have been thinking over these things very carefully. I might go so far as to say I have been pondering them. For more than three hundred years there has been a ringing Exercise, during those centuries ringers have continually been meeting together and still continue to meet together, and whenever they meet they talk. What a fearful amount of talk the aggregate must amount to!

I put the thing down in proper algebraic form, in a formula (you know what I mean. Let x equal the number of ringers y their brain capacity, and so on). When I had got in all the factors, and put in the lines, and hooks, and the other gadgets to make it look all right, it filled half a sheet of notepaper, and when it was worked out it gave an appalling result, or would have done if anybody had been able to work it out.

Like all other conversations, ringers talk varies quite a lot in quality and there are rules to be observed in playing the game. If you want to be really popular it is well not to talk entirely about what you yourself have done. At any rate, not quite in that way. What you should do is to start something like this. 'Don't you remember the fine peal of Stedman we rang two years ago at St. Simon's. I don't consider any other band anywhere about here could have done it anything like as well as we did,' and then having, so to speak, roped in your audience, you can go on, 'You know, if it hadn't been for me we should never have got it. Old Tom, who was calling, would have missed a bob three or four times if I hadn't given him the tip in time. I could see he was all at sea, so I kept my eye on him. And Jim and Harry would have shifted more than once if I hadn't been watching them.'

Ringers' talk naturally is for ringers and is not to be appreciated or enjoyed by outsiders. In fact, generally they seem to be rather bored than not when they are present. Or, if not bored, filled with wonder and amusement that such things can be.

I remember a time many years ago when I was one of a party on a peal ringing tour. It was before the war, and when I say 'the war' I mean, of course, *our* war, when *we* were shedding our blood for our King and country. We were going by train from one country town to another and our party filled the compartment except for one elderly gentleman who sat in a corner. He was a decent old boy, but he said nothing, only he listened very intently to our conversation with a somewhat puzzled and amused expression on his face.

Presently one of our party turned to him and said, 'I hope you won't think me rude, sir, but I should like to know just what you are thinking of us.'

'Well,' he said very courteously, 'that is hard to say. I did think at first you might be connected with some church society, but after the last few tales I don't quite know what to think.'

(Continued in next column.)

THURSTANS' REVERSED.

AN INTERESTING STEDMAN COMPOSITION.

To the Editor.

Dear Sir,—Since writing you last week, I have received from Mr. Lindoff a letter in which he encloses the peal reversed in a most interesting manner with the sixth doing her proper work and the fifth at Home at the quarter peal ends.

I forward the figures, as I am sure it will appeal to conductors who enjoy novel compositions.

I have already done so privately, but would like to take this opportunity of thanking publicly the Rev. E. S. Powell and Mr. Lindoff for their kindness in setting my mind at rest on a subject which has puzzled me on and off for years. Also to you, sir, for inserting my first letter.

E. BARNETT.

Crayford.

5,040 STEDMAN TRIPLES.

THURSTANS' REVERSED. BY G. LINDOFF.

123456	Q.	S.	H.	L.	V	342156	Q.	S.	H.	L.	VI.
241652	x		x	x		413652	x		x	x	
231564				x		314562		x		x	
321546		x				243516		x	x		
253641	x		x	x		524136					
352461		x		x		152346					
532416			x			315426					
453126						431256					
145236						324651	x		x	x	
214356						423561		x		x	
132654	x		x	x		134526		x	x		
142563				x		351624	x		x	x	
412536			x			153264		x		x	
154632	x		x	x		541326					—
451362		x		x		354216					
513246			x		—H.	235146					
251436						123456					
425316											
342156											

N.B.—The calling of the second division is repeated throughout except where otherwise stated.

The 21st course in the first and second halves contain 26 and 2 sixes respectively.

The course ends occur after slow and rounds is the last change of a slow six.

A CENTRAL COUNCIL STORY.

(Continued from previous column.)

Perhaps I ought to say that it was not a mixed party, and the tales, as Archbishop Benson said of Lord Tennyson's tale, were not really too bad.

I have got another yarn somewhat similar. It concerns the Central Council meeting at Canterbury. Now don't prick up your ears and think you have heard this one before and know all about it. There were two Council meetings at Canterbury and this was the first which was held years ago. The incident took place at the Rose Hotel in the main street, not the County Hotel.

It so happened that a small but very select party of well-known and eminent ringers were gathered together, drinking whisky and soda (we really did in those days) and talking after their kind. Presently the lady attendant said to Mr. Joseph Griffin, who was sitting with Nathan Pitstow on one side and Harry Dains on the other, Charlie Borrett being next beyond.

'Do you mind telling me who you are?'

'Not at all,' he replied, 'Why do you ask? Who do you suppose we are?'

'Well,' she said, 'I was wondering. I did think you were a deputation to the local Y.M.C.A., but after what you have been saying I hardly think you are quite respectable enough for that.'

I referred just now to Archbishop Benson and Lord Tennyson, and I suppose you will expect me to finish the yarn. It was like this:—

The two were staying at a country house and one morning they went for a stroll together. When two such men—the Primate of All England and the most eminent poet of his time—meet we naturally expect a brilliant and profound conversation, one that touches on the great things of life and the burning questions of the day. This is what did happen. For some minutes they walked side by side in silence, and then suddenly Tennyson said in his gruff way, 'Shall I tell you a bawdy tale?'

That naturally took the Archbishop by surprise and he replied, 'No. Certainly not. Of course not.'

Later on he met Sir Edmund Gosse and mentioned what Tennyson had said. Gosse made no comment and let the conversation go on, but presently he said rather slyly, 'And what sort of a tale was it that Tennyson told your Grace?'

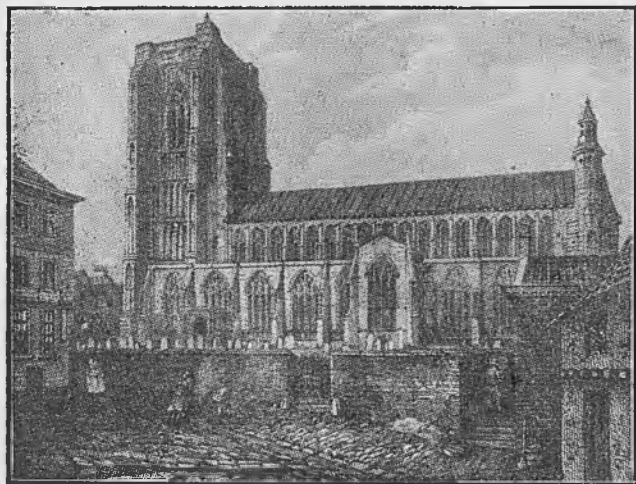
'Well,' answered the Archbishop, 'it wasn't really too bad.'

JOHN CHAMBERLIN. AND 'COURT UPON EIGHT.'

BY CHARLES E. BORRETT.

'On Tuesday, February 2nd, 1773, died that most ingenious Ringer, John Chamberlin, one of St. Peter's of Mancroft Company of Ringers: an honest and industrious Man, remarkable for his extensive knowledge both in the Theory and Practise of the Art of Ringing. 'Tis said his abilities were as great in that Art that never was found his Equal.'

This is the obituary notice in 'The Norwich Mercury' for February 6th, 1773, of a very outstanding figure in the ringing world in the middle of the 18th century, although perhaps a little known one in ringing literature.



ST. PETER MANCROFT IN THE 18TH CENTURY.
Where the first peal of Court Ten was rung.

In one of his valuable historical articles (January 15th, 1926) Mr. Trollope mentions him as conductor of four notable peals—two of Imperial the Third (1760-1772), the first of Double Norwich Royal (1769), and the first of Double Norwich Major (1771). The italics are mine, and I will refer to the peal later.

Mr. Trollope continues: 'For some reason or other none of these peals is recorded by a peal board as was the custom in Norwich both earlier and later; and it is possible and even probable that other peals were rung at this time by this skilful band, of which we have no record.'

I think I can make Mr. Trollope's supposition a certainty. It is remarkable there are no peal boards at any of the Norwich churches between 1737 and 1778, for we know that, during part of this time, the first rate company, led by John Chamberlin, was in its prime.

I am sorry no mention is made of Chamberlin's age in the obituary notice, but he must have died comparatively early, as in 1754 he called a peal of Bob Major at East Dereham rung 'by eight men from Norwich, Being inferior to a company left in that City,' and in 1755 at St. Michael's Coslany, Norwich, a peal of 'Bob Major Double Bob Method' 'by eight of the youngest set of Eight Bell Ringers in the City.' These were only 18 and 19 years respectively before his death, so that he was probably between 40 and 50 years of age when he died.

He was married three times we know, for on December 24th, 1752, in Mancroft registers, he is described as a widower marrying Esther Hunt, and on April 16th, 1790, Ann, widow of John Chamberlin, was buried at Mancroft.

I have come across 11 peals in which he took part, and in all of them he 'called the bobs.' They are:—

- 1754.—5,040 Bob Major, at East Dereham (first peal on the bells).
- 1755.—5,040 'Bob Major Double Bob Method,' at St. Michael's Coslany, Norwich.
- 1758.—5,040 'Court Bobs Eight in,' at North Elmham.
- 1760.—Imperial the Third, at St. Giles, Norwich.
- 1766.—5,040 Bob Major, at St. Nicholas, King's Lynn.
- 1768.—10,192 Bob Major, at St. Giles, Norwich.
- 1769.—5,040 Court Bob Royal, at Mancroft.
- 1771.—5,720 Court Bob Major, at St. Michael's Coslany.
- 1771.—5,040 Bob Major, at Downham Market.
- 1771.—5,040 Bob Major, at Wisbech.
- 1772.—6,048 Imperial the Third, at St. Michael's Coslany.

I come back to the italics above to the 6,720 Court Bob Major in 1771, which is described as the first in the method by Mr. Snowden

and Mr. Trollope. The former in his book on Double Norwich gives this first place in the tabulated list of peals known to have been rung (page 70), and on page 48 gives the record of the peal taken from Osborn's MSS. But the newspaper account is a much fuller one, and opens up a wider field. 'The Norwich Mercury' for June 22nd, 1771, says: 'This is the longest length that was ever rung of this ingenious Peal; and without changes alike or Bell out of Course is allowed by all Judges in the Art of Ringing to be a very grand Performance. By reason of the intricateness of this Peal, with the Length of Time, and Number of Changes, it is the completest Length that ever was Rung on Eight Bells.'

It is obvious then this was not the first in the method, and, as will be seen by the above list of Chamberlin's peals, he had taken part in an earlier one himself—at North Elmham in 1758.

The 'Mercury' says of this, 'A compleat 5,040 Court Bobs (Eight in) in 3 hours and 10 minutes by a young company from Norwich, being the first time that this Peal was ever rung in England (Norwich excepted).' This, as we see, more than hints at earlier ones rung in Norwich, and I am sorry I am unable to trace any record of them. That an earlier peal or peals had been rung I am pretty certain. North Elmham is 18 miles from Norwich, and the men would walk it. It is unlikely they would make this journey for a peal in any method, but what they considered to be a 'safe' one.

In passing, I might say that in 'The Norfolk Chronicle' of April 22nd, 1769, where the full account of the peal of Court Ten is published, it says: 'This incomparable Peal was invented in the year 1751 by Mr. William Porter, one of the ringers belonging to St. Peter's Company, and tho' from that time it has been annually practised, yet never was perfectly gone through with without Bells being out of course, till now; so that it may be affirmed, that this is the first compleat 5,040 that ever was rung in the Known World.'

Porter died on December 8th, 1770, aged 77, and would, therefore, have been 58 when he 'invented Court upon Ten,' as it says in his obituary notice.

Snowdon tells us (page 45) 'the method was first printed in the "Clavis," published in 1788, but that it is evident from the Mason MSS. the method was known about the middle of the last century.'

It has always seemed curious to me that, save for a slight reference in the Osborn MSS., which Snowden gives on page 46, Porter's name is always coupled with Court Ten, but never with Court Eight. I know nothing of method extensions or the reverse operation, but is there anything in the suggestion that Porter brought out Court Ten and somebody adapted the method to Major? I should be glad of Mr. Trollope's opinion on this. And if there be anything in the suggestion, who is more likely to have done it than John Chamberlin? 'Tis said his abilities were so great in that Art that never was found his Equal.'

I confess to a great regard for the memory of the subject of these notes. He seems to me to have possessed admirable qualities—he was obviously an unassuming man, a born leader of great initiative, and, for the times in which he lived, a great traveller. Downham Market and Wisbech, where he rang peals in 1771, are 60 and 73 miles respectively from Norwich, and the company went on a further 12 miles to ring at the opening of Holbeach bells. In the MSS. of Samuel Lawrence of Shifnal, is the note: 'The Peal of Ten Bells of York Minster were cast by Lester and Pack in 1765, and opened by Ringers from St. Peter's, Norwich, on the Prince of Wales' Birthday, August 12th, 1765, who Rang on them 1,600 Bob Royal—191 miles from Norwich. It is pretty safe to say that John Chamberlin was the leader of this expedition, and that he 'called the bobs' of the 1,600 Bob Royal.

Another item to his credit was that the same men stood in nearly all his peals, a contrast to some other leaders of early days in Norwich.

Eighteen months after his death the majority of his old band again travelled the 60 miles to Downham Market, and rang 5,040 Court Bob, 'being the only true peal of that kind ever performed in England (Norwich excepted).' This time William Warner 'called the bobs.' I think 'Norwich excepted' is meant to convey 'except by men of Norwich,' otherwise it would rule out Chamberlin's peal at North Elmham in 1758. Like the latter, the peal at Downham Market in 1774 does not appear in Snowden's list.

I feel the credit, in the past, for the greatness of the old Norwich ringers has not been fairly apportioned, at any rate since the days of John Garthorn, Thomas Melchior and Edward Crane. Eminent as were Thomas Barton, Robert Chesnutt and Samuel Thurston, they only carried on the work on the foundations laid by John Chamberlin. It is a pity he died two years before the twelve were put in at Mancroft. If he had lived to a greater age in all probability it would not have taken 110 years to ring the first five peals on the twelve, and the Court Twelve might have been scored long before 1817.

Peace to his ashes!

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CAMBRIDGE SURPRISE MAJOR.

COMPOSITION IN THE METHOD.

More than a full century elapsed after Reeves' false peals of Cambridge Surprise before the next was rung in London, but one or two early bands in Yorkshire practised the method and several peals were rung there.

The first was one of 6,048 changes on February 5th, 1787, at St. Peter's, Sheffield, on the old ring. The composition is lost and we know nothing of what it was like, but there can hardly be a doubt that it was false.

It was followed by 5,376 changes rung in 1811 at Keighley by the local band. The composition was by Joseph Tebbs, of Leeds, and was claimed as 'the first true peal in that method ever rung in the North of England.' Tebbs was a clever composer and the author of an early and meritorious peal of Stedman Triples, but his Cambridge was false. When Shipway published the third part of his 'Art of Ringing' in 1816 he wrote that 'many fruitless attempts have been made to obtain Cambridge Surprise, several false peals of which had been rung.' The false peals no doubt included that of Tebbs, for he had sent his best compositions to Shipway for inclusion in the book.

In his 'Art of Change Ringing,' published in 1852, Benjamin Thackrah, of Dewsbury, says, 'Seven of St. Peter's Company, Huddersfield, and myself rung at their Parish Church, on the 18th of February, 1822, 6,720 changes of Cambridge Surprise, with the tenors together, in 3h. 51m. I composed and conducted the peal, and introduced singles, when the treble is dodging in three-four, to take away the false changes, when liable. It will run true to 6,720 changes with these singles every time the treble is dodging in three-four.'

This variation is that now known as New Cambridge, and, as Thackrah states, will produce 6,720 changes with the tenors together; but whether the peal he called was a true one is by no means certain. He does not give the figures in his book, and judging by what he does give we cannot be sure that he was qualified to decide what was a true peal in a Treble Bob method and what was not. The book itself is the worst text book on ringing ever issued, and Thackrah's own part (he got other people to write for him and copied older authors) is the worst in it.

One peal of Cambridge Major, 6,048 changes, is given. It is produced by fourth's place and sixth's place bobs at the course ends, for he says 'it will not run true to such an extent of changes if bobs are made at the middle or the wrong.'

Actually there are only twenty-five true courses in Cambridge and so Thackrah's peal necessarily is false. Here is the composition, which is in three equal parts. F signifies a fourth's place bob and S a sixth's place.

23456

42635	46325	43265	S
64523	34562	24536	S
56342	53246	52643	S
35264	25634	65324	S
23564	62534	36524	F
52436	56423	53462	S
45236	45623	45362	F
24653	64352	34256	S
62453	36452	23456	F

It does not require much inspection to see how false this peal is, and yet the idea of sixth's place bobs was quite a good one. They have a similar effect to bobs. Before without losing nearly half a course each time one is used.

Charles Middleton's peal of Cambridge Major which was published in the 1845 edition of Henry Hubbard's 'Campanalogia,' was not only the first peal to be composed in the method with the tenors together, but is the only one that is possible.

The false course ends of the method are A 32546, B 24365, D 46253, F 32465 and G 43265. The extreme liability of the method to internal falseness is due to the fact that these belong to two groups. The three A, B and C restrict the number of true natural courses to thirty; and the other two, F and G, reduce the thirty by forbidding us to use any which have the bells in 5-6 reversed.

If we turn to the table of natural course ends given in our issue of November 15th and examine the groups A1, B1, C1, D1, E1 and F1 we shall find that one row in each of the last five groups is false when tested by 32465 and 43265, but all the rest are true. The rows which are false are 34625, 45362, 52436, 26543, and 63254. The remaining twenty-five form the material from which we must construct our peal.

But as soon as we look at these twenty-five we find that they cannot be linked up together by bobs into one round block. The proof of that is not difficult. One of them is 35426 and must be included. It can be brought up only in one of three ways, either by a bob at the Middle, or a bob at the Wrong, or a bob at the Right. We should have one of these Q Sets.

35426	35426	35426
45623	23456	43526
65324	52436	54326

In each case there is a course which is not among the twenty-five and so would produce falseness.

For a similar reason 23645, 64352, 42563 and 56234 cannot be included. We cannot join together the twenty-five true courses intact, but we can do what John Reeves did in his fifteen-course block: we can take advantage of the fact that the incidence of the falseness does not fall between the Middle and the Wrong. In that lead we can use part of a course which, if used in full, would produce repetition.

In five out of the true twenty-five courses a bob at M, followed by a bob at W, will form a link to join up two true courses, and these links with certain Q sets and incomplete Q sets will give us the peal.

In our issue of November 8th we showed that only a definite number of Q sets can be made in the thirty courses included in the true groups with A, B, C, D, E false course ends, and that these Q sets join up the courses into two separate round blocks. In methods in which M comes before the W one of these blocks is Middleton's composition. By a coincidence which amounts to a piece of good luck those courses which, though true for A, B, C, D, E false course ends, are false for F and G, are all included in the other round block except for one lead between the M and the W, where the incidence of the falseness does not fall.

What we have said in these last few articles will show why Middleton's composition is the only possible one for Cambridge, but one other point should be noticed. As

(Continued on next page.)

GREETINGS.

Christmas greetings to all readers of 'The Ringing World' and to the friends of ringing everywhere.—THE EDITOR.

Mr. Frank Dawe extends his best wishes for Christmas and the New Year to all his friends throughout the Exercise.—Allandale, Rosebery Crescent, Woking.

Mr. and Mrs. G. W. Fletcher, of Enfield, send kind Christmas greetings to all ringing friends and sincere wishes for peace in the New Year.

Greetings and good wishes to all my friends. Things are at present not as good as they might be, but better times will come. Sursum Corda. — J. A. Trollope, 52, Lammas Park Road, Ealing.

The President (Hertford County Association of Change Ringers) sends greetings and best wishes for their safety to all officers and members of the association and the hope of their speedy reunion in ringing.

Mr. and Mrs. Rupert Richardson and Enid, Glyn Garth, Surfleet, send their 'heartiest greetings' to all ringing friends, at home and overseas for Christmas, 1940.

Mr. and Mrs. C. Hazleden send greetings to all ringing friends and may we meet soon to ring for peace and goodwill.—Highway, Grange Road, Guildford.

Paymaster Lieut. C. Glenn, R.N.V.R., sends hearty greetings and best wishes for Christmas and the New Year to the 'mad band' and all ringing friends.

Christmas greetings to all ringing friends, with the hope that before long we may be able again to practise our beloved art. — A. B. Peck, Branksome, Eversfield Road, Reigate.

A Happy and Peaceful Christmas to all ringing friends, followed by a Victorious New Year, is the sincere wish of Mr. and Mrs. C. T. Coles.

W. G. Hiscott, 15, Market Avenue, Plymouth, sends hearty greetings to all his ringing friends, especially the ringers who made the second tour of the Bristol United Guilds. May 1941 bring us peace and ringing again.

Mr. and Mrs. Albert Walker send to all ringing friends best wishes for a peaceful Christmas and a New Year which will bring happier days blessed with a lasting peace.—81, Baker Street, Sparkhill, Birmingham.

Mr. and Mrs. J. F. Smallwood send to all friends best wishes for the Festive Season, and for better days (and nights) soon.—38, Penn Lea Road, Bath.

Best wishes for Christmas, and a New Year of restored Peace and renewed friendships from W. J. Paice, Secretary, Sonning Deanery Branch of the Oxford Diocesan Guild.

May the Joy, the Peace, and the Hope that Christmas brings, rejoice the hearts of all our ringing friends, is the desire of Mr. and Mrs. G. W. Cartmel and family, Duffield, St. Albans. Christmas, 1940.

SWANSEA AND BRECON DIOCESAN GUILD.—Southern District.—Best wishes for a Merry Christmas and Happy New Year to all ringing friends, from E. Stitch, 21, Cambrian Place, Port Talbot, Glam.

HANDBELLS FOR SALE.

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

NOTICES.

ANCIENT SOCIETY OF COLLEGE YOUTHS.—The next meeting will be held at headquarters, the Coffee Pot, on Saturday, December 21st, at 3 p.m. Handbells afterwards.—A. B. Peck, Sec., 1, Eversfield Road, Reigate.

BUSHEY, HERTS.—Annual meeting, Watford District.—All interested in ringing are welcome to meeting on Saturday, December 21st, at Guide Studio, Falconer Road, Bushey. Comfortable room. Tea can be arranged. Bus and coach stop handy.—C. H. Horton, 53, Aldenham Road, Bushey. City 4270. Herts Association meeting.

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

ST. MARTIN'S GUILD FOR THE DIOCESE OF BIRMINGHAM (Established 1755).—Annual meeting will be held at the Tamworth Arms, Moor Street, Birmingham, on Saturday, Jan. 4th, 1941, at 4 p.m. prompt; followed by tea. Handbell practice and social evening to follow. Please notify regarding tea not later than Jan. 1st. — T. H. Reeves, Hon. Sec., 136, Newton Road, Sparkhill, Birmingham 11.

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

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

CHANGE OF ADDRESS.—The address of Mr. T. Groombridge, junior, is now 109, Bryan Avenue, Willesden, N.W.10.

MARRIAGE.

SOMERVILLE—CLARK.—On December 7th, at All Saints' Church, Arksey, by the Rev. J. Preice Price, William Somerville, of Hatfield, to Irene, eldest daughter of Mr. and the late Mrs. G. Clark, of Dawood Villas, Bentley.

CAMBRIDGE SURPRISE MAJOR—(Cont. from previous page.) we have explained, when less than the full number of false course ends appear in a method it is possible to split up the groups and to use courses from both the alternative groups. Can this be done in Cambridge and so give us a set of true courses different from those in Middleton's peal, though necessarily fewer in number? Yes, it can. There is a considerable number of sets of true courses to be had in this way, and here, perhaps, is a field open to further composition in the method. But it would seem from a cursory survey of the problem that twenty-two is the largest number to be had on this plan and so a certain amount of parting the tenors is necessary to produce a full peal. Mr. J. W. Parker's clever composition is an example of this.

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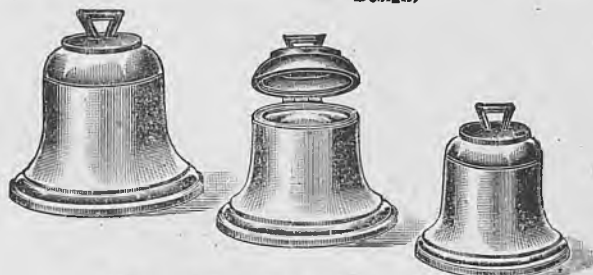
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