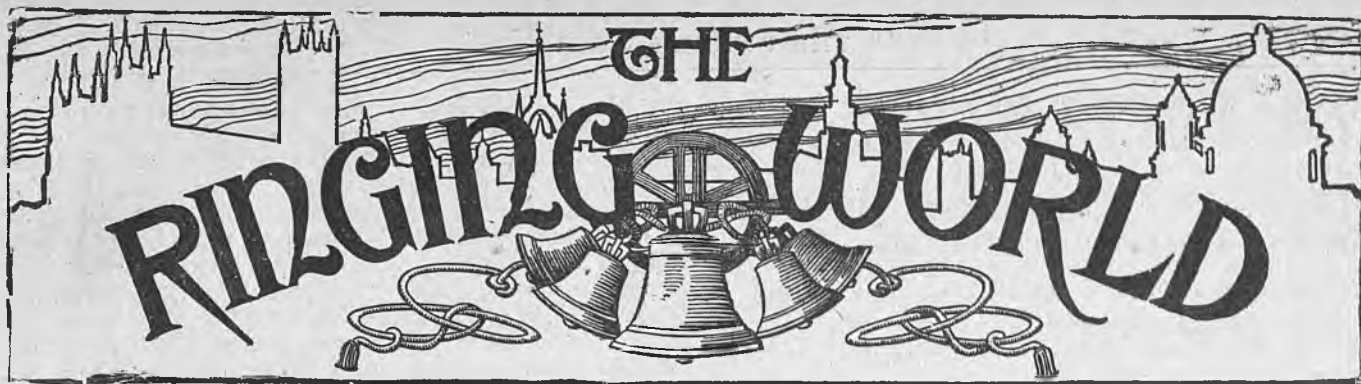




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FRIDAY, DECEMBER 13th, 1940.

[Registered at the G.P.O. for
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CHRISTMAS BELLS?

One of the most striking appeals that have yet been made for the restoration of church bells to their proper function appeared in 'The Times' on Monday. Their silence is depriving the people of one of their oldest national treasures, says this letter, signed by several clergy, and adds: 'Church bells are woven into the very warp and woof of our national life, in our thought, our literature, our art. They are an essentially popular symbol of joyousness and of things eternal.' A special desire is expressed that the bells should, at any rate, be restored for Christmas, but we are afraid that any chance of this occurring is remote. According to latest reports the authorities have not been able to find any alternative means for the warning for which it is proposed to use the church bells.

Everyone will regret, and many people very deeply, that no church bells will be heard in our land this Christmastide—the first time for more than a thousand years. That, in itself, is an almost staggering fact. Somewhere or other, with ever-spreading custom and with ever-growing volume the bells for something like twelve centuries have sounded from the 'grey and ivied towers' the message of peace and goodwill. It is, of course, just possible that before Christmas a 'dispensation' may be granted for that day, but we think it is very doubtful; indeed, there may be some other reason than the reservation of the bells for air invasion warning or the fear of raising too highly the spirit of optimism among the public by the relaxation of any restrictions, why the ban should be retained for the present, some other reason of which those outside the highest circles have no knowledge. If there is, then, in the public interests, the bells in the church steeples must remain silent, but of all the breaches that have been made in the manners and customs of the people of this country, this sunders the oldest of all practices.

That the bells may not entirely disappear from the festival, we hope the suggestion made in our columns that handbells may find a place on Christmas Day in the churches wherever possible will be widely acted upon. It will to some extent save a complete severance of the age-long custom, although handbells inside the building can never replace the loud and cheerful sounds which have always spread from the towers—'a message of the one sure and certain hope for the world.' If handbells are to be successfully used in the churches, however, there must be careful preparation. It need not necessarily be double-handed ringing, but it must be good ringing. In this connection the points made in 'The Ringing World' last

(Continued on page 590.)

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week by a ringer who is an organist are well worth careful study. It would be a mistake in a church service to attempt any long touch, and Triples, to an uninitiated public, is more effective than Major. Whatever ringing is done should not occupy more than three or four minutes at the outside. A congregation must perforce remain attentive, but could easily be bored because they do not understand the technicalities. If, however, the ringing is short and well done, it will be appreciated and may win such approval that it will be asked for again. But whatever it is, the utmost perfection should be aimed at—and that involves careful practice.

Another occasion on which the church bells will be much missed will be on New Year's Eve. Long as it has been the custom to ring the old year out in many places, the tradition is but a sapling compared with the older growth of Christmas bellringing, but there are many parishes where the ringing on old year's night has been the practice almost from time immemorial. But that, too, will be lost this year. It is, however, a custom that has been broken before, for in the last war the ringing of church bells was forbidden after nightfall, so that the break this year is not so keenly regrettable as the ban on Christmas bells. Moreover, there would be in any case drawbacks to ringing after dark—difficulties of black-out and the natural reluctance to be in any place where there may be unguarded risks. The old year of 1940 will pass in silence in the towers and, we think, unregretted.

SIX BELL PEAL.

DUBLIN.

THE IRISH ASSOCIATION.

On Saturday, November 30, 1940, in two Hours and Fifty-Six Minutes,

AT THE PARISH CHURCH OF ST. GEORGE,

A PEAL OF GRANDSIRE DOUBLES, 5040 CHANGES;

Consisting of 14 of Gabriel Lindoff's 360's. Tenor 14½ cwt.

WILLIAM MCGREGOR Treble	FREDERICK E. DUKES ... 4
MISS ADA C. DUKES 2	*WILLIAM E. HALL ... 5
DAVID MCGREGOR 3	*J. MAXWELL MAGILL ... Tenor

Conducted by F. E. DUKES.

* First peal. First peal of Doubles by an all-Irish team. This peal was rung on the minor six as a memorial to the late Ven. E. T. Crozier, formerly Rector of St. George's and Archdeacon of North Queensland, whose death occurred at Haverhill, Suffolk, on November 24th.

DOUBLE NORWICH COMPOSITIONS.

AN OUTSTANDING PEAL.

To the Editor.

Sir,—The 5,056 by C. W. Roberts is certainly a good composition, but I do not like to see the 3rd in 6th place for half a dozen course-ends, and have always avoided peals of this type chiefly because it sounds, at least to my ears, rather unmusical.

Double Norwich is a fine musical method and there are many splendid compositions on record, especially those in two parts with the use of two Singles only. Number 172 in the 'Collection of Peals' is, to my mind, the ideal musical composition. It is in 46 courses only, for 5,024 changes, and has its Singles at start and midway. The 6th is 24 courses at home and 12 courses in 5th's, and there are no unmusical course-ends. This is an advantage, not only to the conductor, but also to the band, especially to those who hate the needless use of Singles.

Some conductors used to delight in selecting compositions with a lot of Singles, and this sometimes tended to upset some ringers, who were used to ringing methods with this call usually at the minimum.

W. SHEPHERD.

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CHURCH ARCHITECTURE.

A SUBJECT FOR RINGERS.

To the Editor.

Dear Sir,—Your leading article on interesting the apathetic and the giving of talks at meetings prompts me to make a suggestion.

Why shouldn't ringers take a little trouble to study the architectural details of the buildings which they so often visit. I believe that not one ringer in twenty can tell the difference between Norman and Perpendicular, leave alone the times in which these styles flourished. The eyes of most ringers are directed to the tower and its bells, and the rest of the church has no interest for them. Even with the question of the tower, I have often heard the remark, 'That's a fine tower,' but the speaker has no idea what qualities go to make up a fine tower.

The whole subject is of absorbing interest and the variety is infinite. Every church is different, and the broad outlines of the subject are relatively simple. Literature is obtainable, and can be both cheap and plentiful. Our churches are filled with beautiful monuments and carvings, and if one can only tell their age, what a history is unfolded before one's eyes.

This subject might well be discussed at ringer's gatherings. In these times it would interest some, who would then want to look more closely at their churches. We might even find a group setting off to visit churches to study their architectural details. This would keep ringers in touch with the church until such time as the bells can be rung again. The village church is the centre of and very often the only attraction. If one can follow intelligently what is before the eye, then the church becomes infinitely more interesting than it was when one only thought of the qualities of the bells.

The time which I used to spend on ringing I am largely using now for compiling notes and photographs of the details of the village churches of Oxfordshire. It will take years, I expect, but I derive a tremendous satisfaction from it, I get good photos and I see all the byways of our countryside.

ALAN R. PINK.

Kennington, Oxford.

By a coincidence, this letter comes at a time when a short series of articles on church architecture, which it is hoped to illustrate, is being prepared for 'The Ringing World.' They will, we hope, give ringers an introduction to the subject that will lead them to further a study of this most interesting subject.—Editor, 'Ringing World.'

MR. JAMES GEORGE.

CELEBRATES HIS 87th BIRTHDAY.

Mr. James George celebrated his 87th birthday, which fell on November 27th, on the following Saturday, when he entertained a few friends to dinner at his new home. He received many congratulatory messages, and his health was drunk with cordial enthusiasm by the little company. Mr. George also received a number of birthday presents.

His illness has brought him many letters from ringers and others, among them Mr. A. B. Peck (on behalf of the members of the Ancient Society of College Youths), Mr. C. T. Coles (Middlesex County Association and London Diocesan Guild), Mr. T. H. Reeves (St. Martin's Guild, Birmingham), and from secretaries of other associations congratulating him upon his remarkable recovery from the amputation of his leg and also upon his birthday.

Mr. George desires to thank sincerely through 'The Ringing World' everyone who has sent him such kindly messages. He is still improving in health.

DEATH OF A COLLEGE YOUTH.

MEMBER OF OLD CAVERSHAM BAND.

One of the old Caversham band passed away on November 12th in the person of George Irvine. He left Caversham in 1912, going to Thundersley, Essex, where he had carried on business as a market gardener until his death.

From Shiplake, where he learnt to ring Grandsire Doubles, he went to Caversham about 1902 and joined the St. Peter's Society. He was soon ringing peals in various methods. The writer rang 50 peals with him, comprising London, Cambridge Superlative and Bristol Surprise, and a large proportion of these were for the College Youths, of which he was a member.

A very fine striker and a very safe ringer, Mr. Irvine was a power in any band. He called several peals of Grandsire Triples and one or two of Bob Major and Stedman Triples. One of his proudest days was when he called the first peal at Shiplake after the trebles were added. His last peal was the 12,160 Bristol Surprise at Knebworth, Herts. in 1912. A quiet, unassuming man, he was one of 'God's own Christian gentlemen.' May he rest in peace.

R. T. H.

TELLERS.

To the Editor.

Dear Sir,—I have followed the correspondence on the above with much interest.

When I was in South Africa last year, I observed that all the accountants in the banks were called, and indicated as, tellers, and I observe that in both English and Dutch it comes from the old teutonic 'tellan,' to count.

E. ALEXANDER YOUNG.

Bromley, Kent.

BALL BEARINGS AND RINGING SPEED

A LOOSE STATEMENT.

To the Editor.

Dear Sir,—When F. H. Smith writes, 'I do not know much about mathematics and what I do know I have forgotten,' I begin to think of 'what can I do with a drunken sailor?'

Even so, I apologise if in an attempt to refute a loose statement 'that a reduction of friction must cause a slowing of the motion,' I dipped a bit beyond his forgotten stock of knowledge. As it stood, it was not correct.

When Mr. Smith speaks of energy and speed he is writing to the point on *its merits*. Friction absorbs energy and causes any moving body to slow down or 'damp,' and the extent of movement is diminished unless force be applied. With ball bearings there is less friction and damping is less rapid.

If the same amounts of energy are applied to two bells of the same weights, lengths and fittings, the bell with ball bearings must go faster than one with straight bearings because of retardation. Since both are types of a pendulum, the time required in each case, for a full swing, should be the same and the *average* speed the same. The straight bearings bell starts downwards faster (due to extra pull), but slows more quickly in the upward movement. Hence with a pull slightly too great, the bell with ball bearings appears to, and really does, travel more speedily just at the top of the up movement.

I agree it does not matter a bit what really happens; whatever it may be does not worry one who rings for the love of the Exercise, whose interests you are so splendidly keeping alive.

Okehampton.

FREDERICK C. SMALE.

OTHER FACTORS BESIDES BEARINGS.

Dear Sir,—As this controversy is now reaching a point involving the use of co-efficients, co-sines, co-tangents, square roots and hosts of calculations not generally associated with false course-ends or in-and-out of course, would it not be advisable to come to earth and find out just how the average peal ringer reacts to plain or ball bearings? I am, perhaps, a little biased on the old-fashioned side; in fact, I was present at Crayford when the phrase recently quoted by E. Barnett was coined, 'Ball bearings are unnecessary on bells under 10 cwt., and unsuitable for those over half a ton.'

Be that as it may, I have taken part in a peal of London at Wrotham in a few minutes under three hours, and also a peal of Stedman Triples at the Church of the Annunciation, Chislehurst, in over three hours twenty minutes. Wrotham at the time were, I believe, all in plain bearings except the tenor, while Chislehurst are a new ball bearing job.

The opposite example of Crayford quickening up with ball bearings has already been quoted by Mr. Barnett.

This, to my mind, disposes of any theories that ball bearings alone have any definite effect on the speed of ringing; other factors, namely, the hanging or tuck of the bells, weight of headstocks, length of rope, condition of frame, and last, but not least, the ability of those at the bottom end of the rope, may perhaps play a greater part in the speed and quality of ringing than some of your correspondents appear to realise.

Light peals are perhaps hardly a criterion as to suitability, so I would suggest a comparison of two of London's heavy peals, Row and Southwark. What was the comparative popularity of these two peals among peal ringers at the outbreak of the present war, compared with that existing when both peals were hung in plain bearings?—and why?

T. GROOMBRIDGE, Jun.

Willesden Green.

BALL BEARINGS MAKE FOR SLOWER SPEED.

Dear Sir,—I was most interested to read in 'The Ringing World' that the late Mr. W. Pye is mentioned as the one who set the example of ringing heavy bells fast, also of using a short rope at backstroke.

I remember having experience of this. On Saturday, March 20th, 1926, I took part in a peal of London on the back eight of Beddington; Mr. Pye rang the tenor and I rang the seventh. I well remember how he kept at me, pushing me on in his quiet way, looks spoke louder than words. The peal was rung in 2 hours 57 minutes. What a man for raising the standard!

I have also been interested in the controversy on 'Ball bearings and friction,' having been connected with the problem of friction and its attendant agents professionally for now close on 35 years.

Without wishing to enter into discussion on the subject, may I suggest, sir, that the very nature of ball bearings when applied to bellringing (other things, other results) means slower rate of travel, or, at least, a bell can be rung at a slower speed.

I do not think it is right for us to ridicule such learned gentlemen as E. H. Lewis, R. O. Street, F. C. Smale, etc., as without mathematics one would get nowhere. All their problems are sound.

Snettisham.

C. V. EBBERSON.

SOUTH HIENDLY.—On Friday, November 29th, at Kirkgate House on handbells, 1,440 Bob Major: D. Smith 1-2, H. Chant 3-4, P. Woodward 5-6, R. Ford 7-8. Conducted by H. Chant.

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

(Continued from page 580.)

Of recent years the death bell has become obsolete in the greater part of England, but as the correspondence in 'The Ringing World' has shown, it still survives in some rural parts of the country.

In this connection we may mention the custom of tolling the great bell of St. Paul's on the occasion of the death of the sovereign. When the king dies, almost the very first thing done is to send a message to the Lord Mayor requesting him to order the great bell of St. Paul's to be tolled. This is not a survival of the passing bell, or of the death bell, it has no religious significance, and it is not done (or was not done originally) out of respect for the dead monarch. It is a survival of the old civic use of bells, and was intended to give the citizens of London the earliest opportunity of knowing of the demise of the Crown, and in some circumstances—a disputed succession, for instance—early knowledge might be a very important thing. That is the reason why the message is sent to the Lord Mayor, the civic head of the city, not to the Dean or to the Bishop.

This reminds us that church bells once had a use and a meaning which to-day is almost entirely obsolete. They were a means by which definite information was conveyed to the people. We say, and say rightly, that the bells are the Church's voice by which she calls people to worship; but the appeal is a vague one, and to sentiment, feeling, and conscience. In olden times it was a plain message that a particular form of service was about to be held, or that some particular parishioner had died, or that the citizens were to come together for some particular purpose. Men got the information from the ringing of the bells that they now get from the notice board or the daily newspaper. Even when bells were rung to drive away evil spirits they were voices with a definite message addressed to any demons that happened to be within hearing. To-day the bell that tells the hour is almost the only counterpart of this.

In addition to the passing bell and the knell, bells were used in connection with burials from very early times. Bishop Durand said that a bell must be rung while the corpse is conducted to church and during the bringing it out of the church to the grave. This with some variations was the general use throughout Christendom. In England the custom was to ring after the interment, and the custom continued unaltered through the Reformation period, except that, as we have seen, the Elizabethan advertisements and the Jacobean canons limit the ringing to one short peal before the burial and another after.

Originally the ringing was for exorcism, but in course of time it was looked upon as part of the regular funeral ritual, and it does not seem to have caused any doctrinal controversy as did the death bell and the passing bell. Durand had said that at the conclusion of ringing the passing bell there should be a peal on all the bells to distinguish the quality of the dead person, and this was largely the object of the burial peal. It added to the pomp of the ceremony, and the greater the importance the more ringing there was. Bishop Grandison of Exeter (1292-1369) endeavoured to stop long ringing on grounds which have a curiously modern touch about them. It did no good to the departed, it annoyed the living, and it wore out the fittings of the bells.

The extent to which post-burial ringing was sometimes carried is shown by the account of the funeral of Lady Isabella Berkeley at Coventry in 1516. Thirty-three peals were rung at St. Michael's, thirty-three at St. John's, thirty at Trinity, and fifty-seven at Balytike. For each peal twelve pence was paid.

In 1614 a man named Anthony Copley published a book which he called 'Wits, Fits and Fancies, or a Generall and Serious Colection of the Sententious Speeches, Answers, Jestes and Behaviours of all sorts of estates.' It is a curious book, and now very rare. In it there is a tale which satirises the pomp of funeral ringing. It runs thus: 'A Rich Churl and a Beggar were buried at one time in the same Church yard and the Belles rang out amaine for the Miser. Now the wise acre, his son and Executor, to the ende that the Worlde mighte not thinke that all that ringing was for the beggar, but for his father, hyred a Trumpetter to stand at the ringing while, in the Belfrie, and between every peale to sound his Trumpet and proclaime aloude and say: Sirres, this next Peale is not for R, but Maister N, his father.'

In different places there were varying regulations as to the amount of ringing, and the numbers of bells that might be used. It depended sometimes on the quality of the deceased person, and sometimes on the amount of money his executors were prepared to spend. Orders issued at Preston in 1588 provide that, 'First there shall be but three peals rung for a corpse or dead person according to the law provided, that is to say, a passing peal, a peal coming into the church, and a peal to the grave. Item, that for a child or poor person three bells to be rung and no more. Item, for any other person being not a child or poor beggar, four bells and no more. Item, for a gentleman, yeoman, or honest householder, five bells, and both for man and woman.'

It is not clear whether in this case the bells were chimed or rung up, for the word 'ring' has always been used comprehensively to include almost every means of sounding a bell; but it is evident that much of the funeral use was technically ringing, the bells being swung as high as the fittings at the time allowed.

There were fixed fees, not only for the funeral ringing, but also for the passing bell, and these fees were one of the principal sources of parochial revenue, as we saw in the case of All Saints', Newcastle, and as an inspection of any one of the many ancient churchwardens' accounts that still survive, will show. A table of fees was usually drawn up and approved by the vestry, and altered from time to time. Almost always a distinction was made according to which bell was used, the fee being very much higher when the tenor was rung.

It has been suggested that this was because the tenor, being the more powerful bell, was originally thought to be the most effective against demons, but such an explanation is not at all a likely one. The distinction between the bells was the easiest and fairest way of providing for the wants of people whose means differed.

In 1709 the bell dues payable at St. Saviour's, Southwark, on the occasion of a burial when the great bell was used, were—5/4 to the churchwardens, 6d. to the bell-ringer for the passing bell, one shilling for an hour's knell and 1/4 for an afternoon's knell.

When the 'Lady Bell' was used 2/10 was paid to the churchwardens, 6d. to the bellringer for the passing bell, 1s. for an hour's knell and 6d. for an afternoon's knell.

For every burial within the walls of the church the higher fees were payable, and for the poorer parishioners a third rate was provided to be paid when the third bell (that is the sixth in the octave) was used. This rate was $1\frac{1}{2}$ to the churchwardens, 2d. to the bellringer for the passing bell, and 4d. for the knell. When the scale of charges was revised in 1792 the fee to the churchwardens was reduced to one shilling.

The Lady Bell mentioned above was the seventh in the old ring, which was the successor of a mediæval bell which had been dedicated to St. Mary. It is interesting to note that the present eleventh continued to be called the Lady Bell in the churchwardens' accounts throughout the eighteenth century.

Similar graduated fees were paid in parishes throughout the country down to recent times, and no doubt there are printed tables still hanging in the vestries of some of our churches. There used to be one at St. Peter Mancroft, Norwich.

The custom of using more than one bell at burials seems generally to have ceased early in the eighteenth century except so far as it was continued by muffled ringing; but there were country villages at which sixty years ago it was still the custom to chime all the bells.

In pre-Reformation times there was another use of bells, derived from the funeral use. It was the custom for men to provide for the safety of their souls after death by leaving money or lands to the Church, so that many Masses could be said. Very wealthy men endowed chantries in cathedrals and parish churches. Rich men, not quite so wealthy, left money to provide for obits. On the anniversary of their death Mass was to be said or sung

by the priests and clerks of the church with full ritual and ceremony, and an important part of the ritual was the burning of tapers and the ringing of bells. Both of these were not merely æsthetic adjuncts to the ritual, but had or were popularly supposed to have, some significance and virtue of its own. Both probably were survivals from remote and pagan antiquity.

A typical instance of these obits was at St. Dunstan's-in-the-East. In 1479 Sir Bartholomew James willed that 'the great messuage or tenement' in which he dwelt, seated in the parish of St. Dunstan's-in-the-East, should wholly remain to the Parson and Church Wardens of the said Parish for the time being, for Use of the Reparation and Works of the said Church for evermore, on condition that the said Wardens of the said Parish Church and their successors yearly on the Day of the Month on which he should decease or be buried should hold and keep in the said Church an Obiit or Anniversary for him and his two wives, honestly as it ought to be done, solemnly by note, by the Priests and Clerks of the said Church, with wax to be had and spent about the same, ringing of Bells, and all other things that belong to the same. For ringing the bells and for bread and drink among the ringers twenty pence was allowed.'

The ringers were probably engaged during the greater part of the day, and partook of the refreshment within the precincts of the church.

In mediæval times there were few churches of importance which had not endowments for obits, but all were confiscated by Act of Parliament in the second year of King Edward VI. on the grounds that they were superstitious, as no doubt they were.

(To be continued.)

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■ ■ ■ ■ ■

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BELFRY GOSSIP.

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Owing to circumstances connected with the recent air raids on Bristol, the annual meeting of the Bristol City Branch of the Gloucester and Bristol Diocesan Association will be held to-morrow at St. Matthew's instead of at St. Peter's.

The death of Mr. George Irvine, of Thundersley, Essex, whose last peal was rung as long ago as 1912, recalls the long peal of Bristol Surprise at Knebworth, Herts. It is singular that what was at the time a record length for a method and an historical performance should have been his last peal. His business as a market gardener occupied all his attention afterwards. The band who rang the peal at Knebworth consisted of C. F. Winney, H. Eden, H. Hodgetts, G. Irwin, J. Thomas, F. White, G. N. Price (conductor) and R. T. Hibbert.

Mr. W. E. White points out two bad mistakes in our last week's Belfry Gossip, due, we humbly admit, to faulty proof reading. The conductor of the peal of Stedman Triples at Duffield was Benjamin Sugden (not Tugden), and the name of the distinguished Leicester composer is, of course, John O. Lancashire (not Lancaster).

On December 8th, 1883, the College Youths rang 11,111 changes of Stedman Caters at All Saints', Fulham. It beat a peal rung at Aston by the Birmingham men, which had stood as the record since 1859.

On the same date in 1746 James Barham and his band rang 10,080 changes of Double Bob Major at Harrietsham in Kent. It still remains the record length in the method.

Yet another interesting peal was rung on December 9th. It was the first of Edinburgh Surprise Major by the Leiston band in 1923.

There have been many long and record peals rung at Painswick, and one of them was 10,224 changes of Kent Treble Bob Maximus on December 9th, 1833. It was composed and conducted by William Estcourt.

John Cox, for so many years one of the most prominent ringers in London, was born on December 9th, 1813.

The first peal at St. Paul's Cathedral was one of Stedman Cinques on December 10th, 1881. This noble ring has now been silent for over a year.

Five peals were rung fifty years ago to-day. They consisted of 2 Grandsire Triples, 1 Grandsire Caters, 1 Stedman Triples and 1 Treble Bob Major. One of the Grandsire Triples was the first peal on the bells of St. John the Divine, Vassal Road, Brixton. It was rung by the Waterloo Society and was conducted by F. L. Davies.

P.C. RINGER KILLED.

In a recent severe air raid over an East Midlands city, P.C. Edwin Trump was killed. He was a member of the National Police Guild of Ringers and the Midland Counties Association.

P.C. Trump was an enthusiastic learner and was just getting on nicely with both tower and handbell ringing, but he had not rung a peal. His early death is much regretted by his friends and colleagues.

In the same city, the church to which Mr. William Willson presented two trebles to make a ring of ten bells received an incendiary bomb through the roof, and some pews were damaged.

NEWS FROM COVENTRY.

After having been bombed out of his home, Mr. Frank Pervin has written to us in his customary irrepressible good spirits. He says, 'I think Goering must dislike me. They dropped three H.E.'s in the garden, one on the back doorstep, hence the new address. The tower and spire of the Cathedral containing the carillon are intact, though all the rest is destroyed. The eight bells in the wooden campanile of Trinity Church still remain, the ringing peals of eight at Stoke, six at Allesley and five at Keresley are undamaged, and we are looking forward to some ringing when circumstances permit. Everyone has been most kind. It's a bit of a blow to lose your home at my age, but there are thousands worse off and we have made a start on another. Give my kind regards to all enquiring friends.'

Just another example of the spirit that is going to beat Hitler. But here is Mr. Pervin's new address: 117, Widdrington Road, Coventry.

MR. W. T. COCKERILL'S FIRST TEN-BELL PEAL.

To the Editor.

Dear Sir,—I would like to correct a misstatement or a misprint in Belfry Gossip this week. The statement there says, 'W. T. Cockerill rang his first ten-bell peal at Fulham in 1890.' I made the journey from Bristol to London on Saturday, October 5th, 1889, and took part in H. Johnson's 5,004 Grandsire Caters in 3 hours and 5 minutes at All Saints', Fulham. W. T. Cockerill rang the 9th. It is interesting also to remember that the great John Murray Hayes rang the treble to this peal, which was conducted by J. W. Kelly. This was, it is needless to say, a 'College Youths' peal.

R. T. HIBBERT.

The peal at Fulham 50 years ago was W. T. Cockerill's first peal of Royal.—Editor, 'Ringing World.'

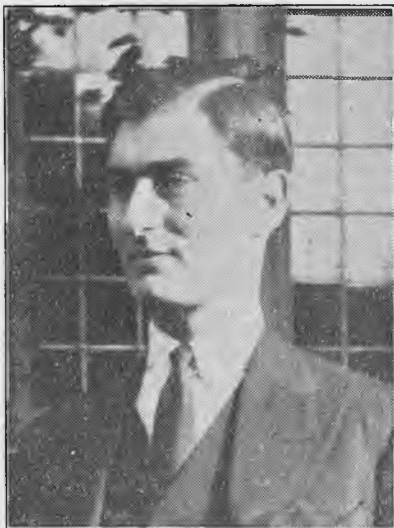
THE LATE MR. STEPHEN WOOD. KILLED ON HAZARDOUS JOURNEY.

Further details are now available of the circumstances under which Mr. Stephen H. Wood met his death during an air raid on Bristol on November 24th.

Mr. and Mrs. Wood had been visiting Canon and Mrs. Wood at Cold Ashton and stayed until about 7 p.m., when they started out for their home at Clifton. Seeing and hearing what was going on in Bristol, however, Mr. Wood took his wife back to Cold Ashton Rectory. He might have stayed, too, himself, but said he had a duty to do and must go and do it. He got to Bristol with great difficulty, got into his uniform and joined his A.F.S. unit about 8.30. He did some splendid work with the brigade in helping to extinguish fires. Then about 11 p.m. he was sent with an urgent message, and while cycling down Park Street a bomb fell close to him. Death must have been instantaneous.

As we recorded last week, the Bishop of Bristol officiated and gave an address. He said that from all he knew and heard of Stephen Wood they might all be proud of his life, as they must all be of his death. He spoke of his 'gallant and light-hearted happiness' in everything and of how his influence for good wherever he went had touched so many lives.

The funeral took place amid great manifestations of sympathy, and the church could not hold all who attended.



THE LATE MR. S. H. WOOD.

ENDEARED TO MIDLAND RINGERS

To the Editor.

Sir,—It was with deepest regret that I read of the death of Mr. Stephen H. Wood in your last issue. While living in Nottingham district for a short period he endeared himself to many M.C.A. ringers, for his enthusiasm was unbounded and infectious.

It was while here that he produced the peal of Stedman Caters mentioned in your article, comprised of twin bobs and odd calls, giving the big bells most musical positions. After I had called the longest M.C.A. peal of Oxford Treble Bob Major (7,840) at Stoney Stanton, to which peal Mr. Wood rang the 7th and James George the tenor, he 'worried' me into calling this composition of Stedman Caters, which I did at All Saints', Loughborough, a fortnight later (December 17th, 1932). Everyone who took part declared it to be the most musical peal they had rung, and it was perfectly struck. Mr. Wood rang the tenor.

I am sure I voice the feelings of all M.C.A. ringers in expressing our deep sorrow at his passing, and in extending our heartfelt sympathy to his relatives.

ERNEST MORRIS.

MR. WOOD'S COMPOSITION.

The composition of Stedman Caters referred to is a 5,009.

231456789 4.5 8.9 14.15 18.19

431592876 2, 3 6S 9 15
134295 5 16

321564879 2S x x x x
253461 x x x x
542163 x x x x

416352978 2, 5S 8S x x
134256 x x x x
321654 x x x x
263451 x x x x
642153 x x x x

Repeat last five courses six times, omitting singles in 1-3-5 parts and calling S5 only, in 2-6 parts, and both singles in 4th part, produces:—

613452978

415362879 2 x x x x
134265 x x x x

Round in 3 changes.

'GIVE US BACK OUR CHURCH BELLS.'

CLERGY'S STIRRING APPEAL.

The following letter appeared in 'The Times' last Monday:—

Sir,—We would like to raise a national cry of 'Give us back our church bells.' It is now six months since the Government deprived the Church of this invaluable aid to her work, at the same time depriving the people of one of their oldest national treasures. Church bells are woven into the very warp and woof of our national life, in our thought, our literature, our art. They are an essentially popular symbol of joyousness and of things eternal.

In days when so many sounds around us are full of menace, and suggest the power of material things, we cannot afford to be without this message of comfort, and the appeal to the reality of things spiritual which are brought to us by the sound of the bells. In the dark days of depression which may lie ahead—the sound of the bells would be as a breath of comfort and hope. The Government has now had ample time to find an alternative means of warning—e.g., some variant of the air raid siren. To commandeer church bells was justifiable only as a temporary expedient in times of great emergency.

Christmas is drawing near, and there is no reason whatsoever why its message of the one sure and certain hope for the world should not be pealed forth by the church bells from one end of the country to the other. We humbly ask, therefore, that the use of our church bells be restored to us, at any rate during hours of daylight, and at least by Christmas.—We are, sir, etc., E. F. Edge-Partington, Vicar of St. John's, Southend, Lewisham; T. P. Stevens, Vicar of St. Paul's, Wimbledon Park; J. D. Macpherson, priest-in-charge, St. Barnabas', Downham; J. D. Underwood, priest-in-charge, St. Luke's, Downham; H. Saxby, St. Luke's, Downham; G. Griffiths, St. Barnabas', Downham.

NEW M.P. APPROACHED.

To the Editor.

Sir,—There is a book in circulation, written by the present Premier of Russia (M. Molotov) titled 'While Britain Slept.'

I sometimes think what a fine title this would make to give to the case of ringers and the ban upon the bells, for it is evident that whilst 90 per cent. of ringers had been taking matters nice and easy before the ban came, the Anti-Noise League and those who hate the sound of bells were 'arming to the teeth,' with what results we know only too well—and it has not needed an aerial invasion with 'tons of bombs' to do it either—one single 'bomb' has silenced the lot, and only a 'revolt' will set them going again.

But can we hope ever to achieve this end while we find a number of 'Petainists' and those who agree with the policy of 'appeasement' among our ranks?

I can quite understand another of your correspondents speaking of the Guilds generally as being too docile. And the timely words of Mr. John Oldham in 'The Ringing World' a few weeks ago—that many of the associations are doing little to justify their existence—are not without foundation, more so in this diocese and particularly in this district. When I come to look at what a fine opportunity has been lost only this last week, when a prospective Member for Parliament publicly announced that as part of his by-election campaign he would be availing himself on three days at his head office to interview voters on any question of importance they wished to raise.

One would have thought that this would have been seized as an opportunity by the local ringers to 'go to it' on this question of the ban, but I can only assume 'that they were given an overdose of morphia,' for I am told that no representation was made either by them or any other member of the Guild in this diocese.

Incidentally my duties as a church councillor took me, together with the Vicar of this parish, to interview the candidate upon another important issue, and while there I raised this question of the ban on the bells, explaining my own point of view together with those generally argued by ringers, and hearing what the other side had to say as well. The candidate being a donor to the fund launched for the provision of bells to this church, of which I am secretary, also prompted me to raise the question with him.

It soon became apparent that his views were largely influenced by others who held views against bells, for on more than one occasion was the word 'we' made use of—such as, for instance, 'We look upon this story of military objectives as an excuse to have the bells rung again.'

The view was also expressed that if the instructions to the enemy could be read, it would be found that the bells of our churches would be one of the last things an invading enemy would go for. On this issue various points were debated. After I had explained the position in regard to 'clocking' and other technical matters relative to bells, the candidate, however, agreed upon the absurdity of appointing the Home Guard, the police and others with no knowledge of these technicalities to sound the bells, and promised to inquire as to what made the authorities come to the decision that they did.

The candidate has now been returned as the M.P. for Northampton and I now await his answer as promised. There are those who might argue that nothing will be gained, but, can anything be lost? Finally, I can quite well imagine some of my jealous opponents in this district saying that I have acted without authority, to which I would reply—that with authority they failed to act!

St. Andrew's, Northampton.

P. AMOS.

HOLT'S ORIGINAL.

WHO FIRST CALLED THE PEAL?

To the Editor.

Dear Sir,—With reference to Mr. A. B. Peck's letter in your issue of October 18th as to who was the first person to both call and ring Holt's Original, I would like to point out that on perusing the original manuscript book of the late John Alfred Parnell, the noted Gothic traveller, of Sheffield, I find the following entries in Mr. Parnell's own handwriting:—

'Mr. John Holt's 5040 Peal of Grandsire Tripples with two Doubles in the 4 last Leads Mr. James Bartlett of Kensington (a Whip Thong Maker) was the first person who Rung a Bell in the Peal and called it, which was finely Rung at Saint Giles's Church in the Fields, by Oxford Street, London, in the year 1791 or 1792, and Mr. James Bartlett also called and Rung in it again on the 8 hind Bells of the Peal of twelve at Great St. Mary's Church in Cambridge along with the Cambridge Youths. Tenor 30 cwt. in D.

A few years afterwards, Mr. Joseph Riley a Native near Burton by Trent River, and by Trade an Uppolsterer, also called Mr. John Holt's Peal of Grandsire Tripples with the two Doubles in the 4 last Leads. he Rung the Treble and called it at Burton by Trent River in Staffordshire the second time; but the first time he Rung in it and called it at Aston a village two miles off Birmingham—and both times performed by the St. Martin's Youths of Birmingham.

N.B.—This Mr. John Holt's Masterpiece was Rung on Sunday July 7th, 1751, at St. Margaret's Church, near Westminster Abbey, for the first time by the Union Scholars (a London Society, now Extinct).

Mr. John Holt a Shoe-Maker by Trade (or a Gentle SNOB, SNOB, SNOB) was under the necessity of Sitting in the Ringing Chamber, and called it by the Assistance of his Manuscripts, whilst a Selected Eight Rung it, of the Unions.

P.S.—The Original Book of Manuscripts being the Copy of Peals Rung by the London Union Scholars was took to the City of Bath in Somersetshire at the Desolution of this Society many years ago by Mr. James Albion, one of the Members and a Schoolmaster at Bath for some years, and Died at Bath City a few years ago. He Rung the 2nd Bell in the above Peal July 7th, 1751, and was the longest Liver of any Member and gave him the Title of Father of that once Society of Union Scholars at London. He was very much pleased with good Change Ringing and on his Arrival at Bath City he joined the Band of Change Ringers at St. Peter's and St. Paul's Parochial Abbey Church.

I rung Grandsire Caters with him on the ten Bells at Bath Abbey along with the Bath Society in November 1791 on my first journey to London. This Mr. James Albion Died a very Old Man at Bath City and Buried at the same Place with Ringing Honors, the Bells Muffled and a short Peal Performed about the year I think 1797 or 1800. He left the Union Scholars Manuscript Book to Mr. William Fry, by Trade a Plumber and Glazier, also a Bath Abbey Change Ringer at the City of Bath, to Preserve and hand down to Posterity. I have perused it and was much Pleased, and hope it will not be destroyed so long as earthly Time lasts on this Globe.

I remain Sir, your Obt h'ble St. and Gothic Traveller,

John Alfred Parnell.

Rainey Wednesday August 27th, 1817.

N.B.—This Union Scholar, Mr. James Albion was a small Boned Little Man, not quite so tall as Mr. William Booth a Table Knife Cutler and Change Ringer, Bailey Lane—Town of Sheffield, Yorkshire.

There is no reference as to where Parnell got his information from, but as he gives the year as 1791 or 1792, I presume it would not be taken from the Peal Board at St. Giles-in-the-Fields, or he would have been quite definite on this point. Doubtless, it would be common knowledge amongst the ringers of this period.

As you remark that researches by Mr. Samuel Slater in East Anglian papers proved that Bartlett had been forestalled by at least two men, it would be most interesting to know where and the dates the performances took place, and also the names of the ringers who are supposed to have accomplished the double performance.

If, as you say, that Mr. Slater has proved this to be correct, cannot more particulars and some data be given and thus settle this much debated controversy?

I have purposely given the full details of the entry in Mr. Parnell's Manuscript Book, as his reference to the Union Scholars Society, London, and also to the Bath Society may be of interest to others.

SIDNEY F. PALMER.

Sheffield.

RECORDS IN OLD NEWSPAPERS.

The extracts from Parnell's MSS. are extremely interesting. Snowden gives the date of Bartlett's peal as October 23rd, 1791, but Mr. Slater has authentic information of the earlier peals, which were recorded at the time in 'The Norwich Mercury.' Here is the extract relating to the first peal:—

'St. Michael's Coslany. On Saturday August 22nd 1752 was rang at St. Michael's Coslany a Complete 5040 of Mr. Holt's Tripples in 3 hours without Changes Alike or a bell out of course. It being the first time ever performed by Eight men only so Intricate it was

(Continued in next column.)

THURSTANS' REVERSE.

To the Editor.

Dear Sir,—In answer to my query as to whether it was possible to reverse Thurstans' Four-Part by starting with a Single at 2, I have received an interesting and instructive letter from the Rev. E. S. Powell, in which he points out that to reverse a peal it is necessary to reverse the whole composition, or, in other words, call it backwards.

My conception of 'Thurstans Reversed' as described by Mr. Washbrook was a reversal of the two halves (as in the Rev. C. D. P. Davies' variation), which I can now see was entirely wrong. I am rather surprised that my father did not correct me at the time we were discussing it.

It is extremely interesting to see how the calling of Thurstans is reversed, and I think it will be helpful to ringers whose knowledge of composition is like my own—very limited. For this reason I am sure Mr. Powell will not mind if I give that part of his letter which explains how this is done:—

'Now consider the 42 sixes of a section of Thurstans' Four-Part peal of Stedman. The bobs occur at the following sixes: 3-4, 7-8, 17-18, 19-20, 26-27, 33-34. Now count backwards from * the 11th six of the 42 sixes and you get 3-4, 7-8; 19-20, 26-27, 33-34, 35-36, that is the reverse section is:—

231456 S. H. L. Q.

246351	x		x
435216		x	x
625431	x	x	

I am completely ignorant as to what Washbrook actually called, but if it was indeed a reversal of the Four-Part it is to be presumed that the above formed its basis with the appropriate extras and omits and the Singles inserted to taste.

It may be that Mr. Washbrook's reluctance to give me the figures was that the 6th is not the half hunt in the above as in the well-known transpositions.

E. BARNETT.

10, Kings Close, Crayford.

NO PURE REVERSE POSSIBLE.

Dear Sir,—With reference to Mr. Barnett's enquiry regarding Thurstans' Four-Part, I may state that no pure reverse of that composition can be obtained starting with a Single at 2.

By pure reverse I mean that the calling is reversed, and that the 6th works in a three-course relationship to the 7th in reverse order.

Take the following section of three courses starting from 5632417 as a section end, and calling H.Q., H.L. and S.L. Write out the six ends and you will see that 6th works in true reverse relation to the 7th.

Now with regard to starting off from rounds into such a section. Only one six is available in the three courses if we start at hand, that is the ninth six of the first course, a slow six, it being the only six in which both 6th and 7th fall into their rounds position at backstroke.

If a Single at 2 from this point is called it shunts us to 1643257 a slow six, and breaks the relationship of the 6th to the 7th, for in none of the 20 sections will be found any slow six with 6th in 2nd's and 7th at home that we could shunt to.

We therefore find that to get a pure reverse we have rounds in a slow six, and that a single at 2 starting is not possible.

I may state that if only the calling is reversed and some other bell allowed to do the work of the 6th, then you can have the ordinary start, and if either the 3rd or the 4th are to do 6th's work then a single at 2 starting is possible.

G. LINDOFF.

Dublin.

HOLT'S ORIGINAL.

(Continued from previous column.)

thought no man could ring a bell and call the Bobs. It has been rang in London and Stonham Aspal with prompts but was rang by these men without a prompt.

The peal was rung again at St. Giles', Norwich, on October 22nd, 1752, and on this occasion the names were given. The conductor was William Dixon. There is every reason to believe that the two peals were rung by the same band.

The peal was rung twice at Saffron Walden, Essex, a little later, namely, on Christmas Day, 1753, and New Year's Day, 1794. These peals were recorded in a newspaper under date, 'Saffron Walden, January 2nd, 1754.'

'To inform all real Lovers and Professors of the Art of Ringing THAT the Society of Young Ringers of this town, on Tuesday, the 25th December last, being Christmas Day, did ring the true Peal of Grandsire Triples, composed of 148 Bobs, with two singles which they effected in three hours and twenty minutes; and on Tuesday following being New Year's Day they completed the same in eight minutes less than before (being the only times the same has been rung there since there has been eight bells) to the no small mortification of their antagonists (some of the Old Society) who instead of instruction gave them all the obstruction in their power. The ringers which rung the same were Frederick Sell, Charles Baron (who called the bobs), Richard Whitehand, John Banks, William Barrett, junr., John Bush, junr., John Clark and John Salmon.—Editor, 'The Ringing World.'

FUNERAL CHIMES.**A MAIDEN'S 'WEDDING PEAL.'***To the Editor.*

Dear Sir,—A variation from the custom of ringing the funeral knell or ringing a muffled peal when the deceased was brought to the church or as the procession wended to the grave is that of *chiming*. Old people who remembered this custom with affection have sometimes requested to have the bells so chimed at their funerals. Such was the case at Rusper, Sussex, with the Rev. Mr. Wood, who died there in 1791 (*Gent. Mag.*, lxi., p. 485), and at Sapcote, Leicestershire, with Mrs. Spencer, who died in 1847. At South Kelsey in Lincolnshire, Anne Johnson, who died in 1848 at the age of 96, requested that she might 'be chimed to church as old people were when she was a girl.' With reference to this, the following lines were composed:—

'Chime me to church and let no doleful knell

Be chimed from that old steeple grey:

The melody of pealing bells shall swell

Around me on my funeral day.'

The custom was fairly frequently observed in Shropshire, where it was sometimes known as 'ringing the joy bells.' It was known in Bedfordshire, Leicester, Lincs, Northants and Warwicks. At Over Whitacre in Warwickshire the bells were chimed after the ceremony; at Benefield and King's Sutton, Northants, both before and after. At Eye, Northants, the bells were rung for an adult and chimed for a child.

Miss Anne Power, of Barwell, Leicestershire, died September 29th, 1785. She was a wealthy maiden lady, and at her funeral 'agreeably to the custom of the county on the interment of a spinster, the corpse was welcomed to the church with a merry peal, and an elegant entertainment was distributed to a numerous circle of friends and neighbouring dependants.'

At Horningham, Wilts, a muffled peal used to be rung at the funeral of an unmarried girl, and it was known as her 'wedding peal.' At Cotes Magna, Lincs, in 1872, Ann Philipson, who had been a long sufferer, desired that 'the beautiful bells which had so often cheered her in life might ring her to rest in her last home.'

Some years ago I personally took part in chiming the middle six bells at St. Margaret's, Leicester, by special request, at the funeral of the late W. T. Holyoak, treasurer of the church accounts.

Leicester.

ERNEST MORRIS.

**DUMB PRACTICE APPARATUS.
ADVANTAGES OF AN INSTALLATION.***To the Editor.*

Sir,—Now that the war has hit church bellringing all over the country by the ban imposed, and will be continued, would it not be an advantage to many towers to have installed the dumb practice apparatus?

The advantages of its use just now are many. First and foremost such practice would keep hands together, better than handbells are likely to do. Handbells are all right, I admit, but only in towers where previously practised, but can this part of the art keep a whole tower together?

In the past in most towers little or no handbell ringing was done, nor was there one competent enough to teach others.

If the dumb apparatus was installed, practice could be carried on as usual and new ringers taught during the war. It could also be used after the war to teach new ringers and learn new methods, and by this they would be able to 'plouter' to their heart's content without disturbing the man in the street.

I know there may be many ringers who have no time for this contraption as they call it, but to my mind the first consideration of all concerned is the keeping alive the bands during the war.

Maybe there is someone who could give more details of the use of the apparatus, and tell us the cost of installation on from six to twelve bells.

HENRY SARGENT.

Glasgow.

BASINGSTOKE STEEPLEKEEPER'S DEATH.**LOSS TO WINCHESTER GUILD.**

The death occurred on Sunday, December 1st, of F. Munday, steeplekeeper of the Parish Church of Basingstoke, and by his death we in Basingstoke have lost a friend of sterling character.

The deceased had rung few peals, but his loss to the tower and the Basingstoke District and the Winchester and Portsmouth Diocesan Guild will be sorely felt.

The deceased leaves a widow and two sons, the sons perhaps being better known to the Exercise than their late father, Jack, who is foreman and has called several peals, and Fred, also a fine ringer, now serving in the Grenadier Guards.

The writer will miss the ever cheerful smile and kindly word of an English gentleman.

W. H.

HANDBELLS IN THE ARMY.

Pte. S. Harrison, a Leicester ringer, who is serving with the 7th Leicestershire Regt., has started a handbell tune ringing party among his military comrades. He has had 16 of his handbells sent to him, and the thing took on immediately. It is, of course, something off the beaten track and there is no lack of those who would like to try their hand. Pte. Harrison has got enough pupils to form two bands and they include two corporals. We hope to hear more of their progress in the near future.

OXFORD DIOCESAN GUILD.**NEWBURY BRANCH AND THE BAN.**

'There is nothing more melancholy than a Sunday morning service without the bells ringing,' said the Rev. W. Kingsley Kefford at the annual meeting of the Newbury Branch of the Oxford Diocesan Guild at Newbury on November 16th.

It was decided to send an appeal to the Bishop and other church officials to ask them to use their influence to get the ban on the ringing of church bells lifted for Christmas.

The meeting was preceded by a service in the Parish Church, conducted by the Rev. W. Kingsley Kefford, at which an address was given by the Rural Dean, the Rev. W. J. Holloway.

The customary tea followed in the Parish Room, when about thirty sat down. Before the business, which followed, the Rev. W. Kingsley Kefford, who presided, asked all present to stand in silence in memory of the late Canon W. L. Cooper.

The hon. secretary and treasurer, Mr. T. J. Fisher, then gave his report. Owing to the ban on the ringing of church bells, only one meeting had been held, at Beedon. Mr. Fisher stressed the fact that although church bells could not be rung at present, the ban would at some time be lifted, and they should therefore not lose interest in the Guild; they must keep the spirit of bellringing alive.

The treasurer's report showed a satisfactory state of affairs, receipts being £33 14s. 1d. and expenditure £15 16s. 8½d., cash in the Savings Bank, plus interest, was £10 8s. 4d., and cash in hands of treasurer £7 9s. 0½d. The expenses included a grant of £5 5s. to Yattendon tower for the repair of their bells, for which a letter of thanks had been received from the Rev. A. F. G. Farmer.

The general secretary, Mr. R. T. Hibbert, emphasised the need for carrying on bellringing, and asked the chairman to use his influence to get the ban lifted.

All the officers were re-elected as follows: Chairman, the Rev. W. Kingsley Kefford; hon. secretary, Mr. T. J. Fisher; Ringing Master, Mr. H. W. Curtis; members of the General Committee, Messrs. S. Quintin, A. Smith, F. Owen, T. Curtis.

At the close of the meeting the Chairman said he would see at once what could be done to get the ban on the ringing of bells lifted by Christmas.

LEEDS AND DISTRICT SOCIETY.**JASPER SNOWDON'S HANDBELLS.**

The Leeds and District Society's November meeting was held at St. Chad's, Headingley, on Saturday, November 30th.

Handbell ringing occupied the afternoon until the business meeting, which was held in the choir vestry. The president (Mr. J. F. Harvey) occupied the chair, and members were present from Armley, Brindford, Bramhope, Guiseley, Pudsey, Rothwell and the local company, also Pte. U. W. Wildney, of Kirby-le-Soken, Essex, now on a training course somewhere in the area.

One new member was elected, Miss Askham, of Headingley.

The usual vote of thanks to the Vicar of St. Chad's (Canon Marshall) was proposed by Mr. Lofthouse and seconded by Mr. W. Barton, who said that Canon Marshall would be pleased and proud to hear that one of his former ringers had just been elected Mayor of Dunstable. Another item of interest was that the handbells they had been using at the meeting had previously belonged to Jasper Snowdon.

Canon Marshall replied and regretted that, as most of his church rooms had been taken over by the local authority, he was only able to offer the choir vestry for the business meeting, but the Parish Room would be available for ringing in after the tea interval.

The next meeting will, it is hoped, be held at Pudsey in January, and the date will be published in the notice columns of 'The Ringing World.'

WEDDED AT NORTHAMPTON.**LIEUT. R. ELDRIDGE—MISS W. A. KILBY.**

The marriage has been solemnised at the Church of St. Mary, Northampton, between Lieut. Rowland Eldridge, Hampshire Regt., younger son of Mrs. Eldridge and of the late Mr. A. Eldridge, 20, Park Road, Aldershot, and Miss Winifred Ann Kilby, only daughter of Mr. and Mrs. Kilby, of Northampton.

The ceremony was performed by the Rev. K. Evans. A reception was held after the service at the home of the bride's parents, and later Lieut. and Mrs. Eldridge left to spend their honeymoon at an undisclosed destination.

They were the recipients of many handsome and useful wedding gifts, including one from the bridegroom's fellow ringers at St. Michael's, Aldershot. Lieut. Eldridge, when military duties permitted, visited many towers, particularly those in the Farnham district of the Guildford Diocesan Guild.

REMEMBRANCE SERVICE TOUCH.

A quarter-peal of Grandsire Doubles (1,260 changes) was rung in 48 minutes on the bells of St. George's Church, Dublin, before the remembrance service on November 11th: Miss S. Lanigan (first quarter-peal) 1, Miss A. C. Dukes 2, David McGregor 3, F. E. Dukes (conductor) 4, W. E. Hall 5, E. Davidson 6, Gabriel Lindoff 7, W. McGregor 8. The method was rung on the front five, with 7.6.8 covering.

CAMBRIDGE SURPRISE MAJOR.

EARLY COMPOSITIONS IN THE METHOD.

John Reeves' first peal of Cambridge contained 5,088 changes. The figures are lost, and we do not know what it was like. We do know that it was false, and since it was put together without any suspicion of liability to internal falseness, we may assume that it was very false indeed.

After he had tackled the problem in Treble Bob and had found out how to prove peals, Reeves turned again to Cambridge and studied it carefully. The method was, he discovered, much more precarious even than Oxford and Kent, and as the result of his investigations he came to the conclusion that there are no more than fifteen true courses with the tenors together.

He was mistaken. There are, as we know, 25 true courses, but they are anything but obvious, and we can hardly wonder that he missed them. He did not, as we have done in this series of articles, treat the problem as one of first finding a sufficiently large number of true independent natural courses, and then joining them together by means of bobs. He was far in advance of his contemporaries, and he did discover the use of natural course ends, but it was not to be expected that he should have anticipated the discoveries of recent years.

He selected the plan which promised to give the best results, built up his peal on it experimentally, and then proved the result. That is how good composers have worked throughout the centuries.

It is certain that he tried more than one plan, and there is a five-part composition of his, true for London, which may well have been an early attempt for Cambridge.

Reeves' fifteen courses will repay careful study. They are linked together by bobs at M and W. Now the incidence of the falseness does not fall in the fourth lead, the one between those two positions, and so it is possible to use there parts of false natural courses. A similar device enables Middleton's peal to be put together.

The fifteen courses themselves differ considerably from the twenty-five in Middleton's peal, and when we compare them with the tables we gave on November 1st we find that some come from alternative groups. That, as we have seen, means fewer true courses to compose with.

If we work out all the courses false against these fifteen we shall find that they exhaust the whole of the remaining forty-five except three, and one lead of each of the three is used between the Middle and the Wrong.

There is not a scrap more of material left to use, and Reeves had good reason for thinking he had reached the extent, as indeed he had on the three-part plan. To extend the fifteen courses to the twenty-three needed to make up a five-thousand, he parted the tenors, and there he was venturing on ground which he had not explored, and which he knew nothing about. He seems to have assumed without thinking that in any Treble Bob method, if the courses with the tenors together are true, those two bells may be parted and brought together again

without any risk of falseness, provided it is done in the standard way.

After giving in the 'Clavis' his very fine series of Treble Bob Major compositions, he added, as a sort of afterthought, and 'for the sake of those tough veterans who think little of ringing three or four hours, and are hardly satisfied with less than the full revolution of the clock,' directions for extending his 7,296 to 18,048 changes by calling the tenor five times into the hunt in certain courses, which is a Q set of bobs.

This method, he says, may be practised in any peal provided the proof with the tenors together is used. The veterans who rang such a peal would need all their toughness when they found out how badly they had been let down, for the peal is very false.

To extend the fifteen courses of Cambridge, Reeves used a similar plan. Three bobs with the tenor in Fifth's form a Q set which will part the two big bells and bring them together again, adding two courses, and this done four times will give 5,152 changes.

Such was the peal rung at St. Giles-in-the-Fields in 1783; and, of course, it was false.

This device of lengthening peals by Q sets involving the Seventh was a familiar one at the time. It was used freely in Bob Major (where it causes no liability to falseness) almost always when lengths over six thousand were rung, for at that time men objected to singles. Reeves used it later for his first peal of Stedman Caters, where he was faced with difficulties not dissimilar to those in Cambridge. This, too, was the device employed by John Martin, of Leicester, to produce his peals of Grandsire Caters, as described by Mr. Edgar Shepherd in his interesting article in our issue of August 9th last. Mr. Shepherd says that Martin's plan was his own. It probably was, so far as Grandsire Caters is concerned, but the general idea was a well-known one.

The following is Reeves' peal of London referred to above, with Middleton's peal alongside for comparison:—

23456	M.	W.	R.	23456	M.	W.	R.
65432	—	—	—	43652	—	—	—
46532	—	—	—	56234	—	—	—
23564	—	—	—	23564	—	—	—
52364	—	—	—	52364	—	—	—
35264	—	—	—	35264	—	—	—

If, as is not at all unlikely, this peal was an early attempt by Reeves to obtain a peal of Cambridge, it shows how near he came to the solution of the problem, and it is also possible that Middleton succeeded by experimentally varying the calling of the first two courses.

In London the incidence of the falseness does not fall in the first or last leads of the course, and the proof by natural courses with the tenors together is similar to that of Treble Bob.

William Shipway was the first man to compose a true peal of Cambridge. He devoted a great deal of attention to the composition of Treble Bob methods with the tenors parted, and there he did good work. In his book he copied from the 'Clavis' the plan of proving by natural course ends (as he did many other things), but

(Continued on next page.)

NOTICES.

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

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

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

BARNSELY AND DISTRICT SOCIETY.—The next meeting will be held at Rotherham on Saturday, December 14th. A room will be reserved at Wheatsheaf Hotel. Handbells available 3 p.m. Tea at 4 p.m., followed by business meeting and further handbell practice. All are welcome.—D. Smith, Hon. Sec.

DUDLEY AND DISTRICT GUILD.—The quarterly meeting will be held at Cradley, December 14th. Service in church at 4.15. Business meeting to follow. A good muster is expected. Outstanding subscriptions should be paid at this meeting.—John Goodman, 45, Holcroft Street, Burnt Tree, Tipton.

SALISBURY DIOCESAN GUILD.—North Dorset Branch.—The annual meeting will be held at Kington Magna, on Saturday, Dec. 14th. Handbells ready in belfry at 3 p.m. Service at 4. Address by the Rev. Dr. Hellins. Tea by invitation of the Rector in Schoolroom at 5, followed by business meeting.—William Uphill, Hon. Sec.

OXFORD DIOCESAN GUILD.—Central Bucks Branch.—A quarterly meeting will be held at Dinton on Saturday, December 14th. Tower bells (silent) and handbells from 2.30 p.m. Service 3.30 p.m. Business meeting and social evening.—F. Gibbard, Hon. Sec., 30, Horn Street, Winslow, Bucks.

SHIPWAY'S PEAL OF CAMBRIDGE.

(Continued from previous page.)

he seems not to have understood it properly, and he evidently mistrusted it for, 'if the practitioner find it too perplexing to compose by course ends,' he recommended a plan of testing each lead end by certain false rows.

In the case of Kent Treble Bob, the second, third, fourth and fifth leads (those which we have called the third, fourth, fifth and sixth) had each to be tested by six rows with the tenor together and eight with the tenors parted. Cambridge, London and Superlative have each fourteen of these false rows. The system is most laborious to work, but with the knowledge then available Shipway was probably right when he said that it was the safest plan, at any rate, with the tenors parted. So far as we know, his peal has never been rung.

5,600.

23456 5ths. O. I. M. W. 4ths.

432765	—	—	—	—
625734	—	—	—	—
276354	—			
645723	—	—		
532467	—	—		
345627	—			

Four times repeated.

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.

EAST GRINSTEAD AND DISTRICT GUILD.—The committee extend the compliments of the season to all members and friends, and hope we shall all meet again in the coming year. Watch out for details of annual meeting.—C. A. Bassett, Assist. Sec.

HANDBELLS FOR SALE.

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

CHRISTMAS GREETINGS.

Mr. J. Oldham, Loughborough, sends to all his ringing friends hearty good wishes for Christmas, 1940.

May our bells soon peal again,
And peace and gladness o'er us reign.

CHRISTMAS WEEK.

As Christmas falls in mid-week this year, all communications intended for our issue of December 27th must reach us not later than Friday, December 20th.

Correspondents should bear in mind that next week will see the peak of Christmas postal congestion and should post early accordingly.

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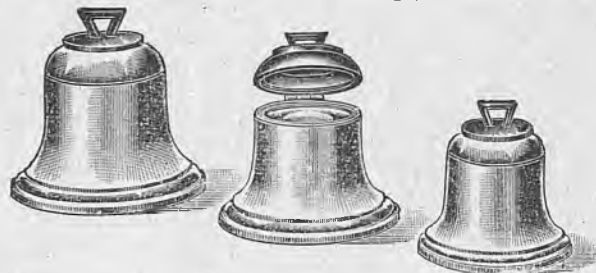
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