



No. 1,986. Vol. XXXIV.

FRIDAY, SEPTEMBER 15th, 1939.

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transmission as a newspaper.]

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The outbreak of war has had a startling effect on church bellringing. Ringers nearly everywhere have ceased their activities, at any rate temporarily. There had previously been an undercurrent of feeling that as soon as war came there were likely to be devastating air attacks upon this country, and the widespread precautions that were taken in recent months lent justification to the idea. It was only natural, therefore, that among the safeguards against being taken unawares, there should be a cessation of church bellringing, for in populous places there may be areas where air-raid warning signals would not be heard if they were sounded when bells were ringing. Local considerations in such places thus demand that the bells shall, for the present, remain silent.

But the first days of war have not developed as was generally anticipated, whatever the future may hold. The public are taking a calmer view, and now it can be realised that the public safety will not be endangered everywhere by ringing. In what are officially regarded as 'safe' areas there seems no reason why ringing for service should not take place, and there are some towers, even, where other ringing, during the hours of daylight, might take place. This view is supported by the fact that an Order in Council, suppressing the use of various noises, specially exempts church bells. Obviously the authorities do not consider that the ringing of church bells constitutes any danger, and now that the first shock of knowing that the country is at war is passing, it may be hoped that at churches beyond the 'danger' zones the bells may again be rung on Sundays, wherever there is a team to man them.

Local conditions may, perforce, change with the development of hostilities, but, outside the vulnerable points, the further one goes westward, with a greater comparative safety from air attack, the less reason is there for the complete silence of bells. Most, if not all, ringers, will feel that the times are too serious to indulge in merely pleasure ringing, but ringing for Sunday service is on an entirely different plane. In this connection bells have their part to play; and they are much more likely to carry home their message in these times of trouble than in the happy-go-lucky days of peace. There is often evidence that bells, reminding the people of higher things, are a source of solace; if that be so in peace time, there can be no doubt that in the days of stress and strain be-

(Continued on page 582.)

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fore us, their message will touch a deeper chord, and they may at the same time serve to bring a message of cheer.

One of the essential points in a campaign is to keep the people cheerful; for that reason, the broadcast programmes contain a goodly proportion of light entertainment; for that reason, too, the authorities have authorised the opening of cinemas in all but the evacuated areas. The bells can add their quota to the general cheerfulness, and this side of the question should not be lost sight of by Church authorities when considering what should happen to the bells. The exemption accorded to church bells under the recent Order gives strength to this contention, and, therefore, not only should the bells be used, wherever there are no local obstacles, for service ringing, but also on other suitable occasions.

Ringings after dark, of course, presents a different problem. The difficulty of complying with the lighting restrictions will make it impossible almost everywhere for any ringing to take place after sunset, but, as the churches themselves have to comply with the regulations, services will have to be held at earlier hours, and service ringing will therefore still be possible.

There are thus two grounds upon which ringing in many towers can justifiably be continued. With no official ban upon the bells, their ringing before service, not only as a call to devotion, but as a reminder to the public, will give them a use and significance which the seriousness of the times demands. In addition, the cheery notes of the bells will help to keep up the spirits of those who may feel depressed. The sound of bells ringing merrily often acts as a tonic upon a weary soul. So let it not be thought that everywhere and under all conditions the bells of our churches should remain silent throughout the war. They must, of course, be used with discretion, and, obviously, there are certain areas where, for the present, it might constitute a danger to the public. No one would suggest for a moment that bells should be heard in such places, but there are scores of towns and hundreds of villages where ringing for service can with safety take place, and not only with safety, but also with justification.

A letter in another column intimates that in Loughborough, for instance, it has been decided that service ringing shall continue on the very grounds which we have here set out, and various associations have already provisionally decided, in view of the deliberate exemption of church bells from the Order suppressing noises, to continue to hold their meetings wherever possible. It was not unnatural that, in the first stage of the war, meetings should be abandoned, but there seems to be no reason why, in a modified form perhaps, meetings should not take place. The tower bellringing would have to be curtailed, so that there shall be no infringement of the lighting restrictions, but there are other things in connection with meetings besides the church bellringing. Not least is the maintenance of social contacts between ringers. Under the present conditions, too, a great deal might be done in instilling instruction by giving talks on ringing, and by practice on handbells. Meetings, despite war conditions, can be made well worth while and, even with restricted tower bell practice, can be turned to good and useful account. There is no reason why, in the greater part of England, ringing should not be resumed in a modified way, and in those areas where conditions permit, we would say, 'Carry on!'

ANCIENT CUSTOMS.**EARLY RINGING PRACTICES.***To the Editor.*

Dear Sir,—I am tempted not to write further on this subject, but to leave your readers to study Mr. Drake's letters and mine and to draw their own conclusions. However, I suppose I ought to say something.

Mr. Drake denies absolutely that 'there was round ringing or call changes before bells were rung with complete wheels. It could not be done and nobody wanted to do it.'

It is rather a pity that he should write so dogmatically about a matter with which he is very little acquainted. There is a good deal of evidence on the subject and it is all clean against him. Not only round ringing and Plain Changes, but also methods like Bob Doubles, Grandfire Doubles, New Doubles, and the 720 of Plain Bob Minor were practised before full wheels were fitted to bells.

Here are the dates. Up to about the first quarter of the seventeenth century bells were usually hung with half-wheels. Round about 1610 the Sixes were invented, and, after that, change ringing began to be practised. At the same time three-quarter wheels began to be fitted, so that the bells could be rung higher or at a greater compass, as the phrase was.

These alterations, of course, were spread over a number of years, happening in some places long before they did in others. But here are some typical examples from St. Edmund's, Salisbury:—

1620. Pd to Nicholas Perrie for making a wheele for ye five a clock bell and to bring the rest of the bell wheeles to more compas xxvijs. Gave Kingsohn of fisherton in erneste to p'forme the wheelage & settinge of our bells in order for to be rung in compasse vjd.

1630. Pd Will'm Batten joyner for a thre q'ter bell wheel vs.

1636. Pd the joyner for making a 3 q'ter wheels to the Vth bell and for other things ixs.

Bob Doubles was first rung about 1640 and Grandfire Doubles and the 720 of Plain Bob Minor about 1650; and, by the time the 'Tintinologia' was published in 1668, change ringing was definitely established. The author of that book, Richard Duckworth, whose practical experience of ringing was at Oxford and in country villages, gives some directions for bell hanging. The wheel he refers to is the three-quarter wheel. He does not actually say so, but what he says would be meaningless if it referred to a whole wheel. When Fabian Stedman wrote the 'Campanologia' in 1677 he was able to mention some important improvements in bell hanging, and chief among them was the introduction of the whole wheel.

This, again, was an improvement, which was spread over a number of years and naturally occurred in places like London before it did in the country villages. The earliest date I know of is the Church of St. Christopher, Stocks, in the City of London, where the bells were hung with full wheels in 1647.

The chief result of this improvement was that it enabled changes to be rung in half pulls instead of in whole pulls as was generally the case with the three-quarter wheel.

Change ringing requires that the bells should be rung up to a 'set-pull,' but with round ringing the bells need not be swung much more than frame high and for that the old half wheel was quite efficient.

Round ringing was used in England as early as the fifteenth century. (Mr. Drake has dragged in call changes. I said nothing about call changes and I believe they were never at any time rung by round ringers. In Cornwall, for instance, to-day if they are rung at all they are a comparatively modern innovation.)

If we want a conclusive proof that English bells were rung in orderly rounds, we shall find it in the fact that they were cast and tuned in the musical scale, sometimes in the major scale, but more often in the minor scale. Unless the bells were intended to be rung in accord it would have been useless to tune them thus. I do not wish to dogmatise upon a matter on which complete information is lacking, but I believe that on the Continent bells are never tuned to a musical scale unless they are used in carillons.

Mr. Drake notwithstanding, when Shakespeare makes Ophelia compare Hamlet's disordered mind to 'sweet bells jangled' he was using the word in exactly the same sense that any one of us would use it now, and the simile is good poetry and good sense and would have been understood by any of the hearers.

I do not 'persist in coupling together ringers and candles because both are mentioned in some wills.' I said that the burning of candles and the ringing of bells were two customs observed at funerals and obits and that the object of both was similar. It was the people of the time who coupled them together as I showed by quotations. And I did not say that this ringing was for pleasure or sport. I definitely said it was done with the idea of benefiting the dead in some way or other. Mr. Drake is probably right when he says 'we do not know what sort of ringing Bishop Grandison and Martin Bucer were fulminating against,' if by 'we' he means himself. But if he means that I and other people do not know he is wrong. And if he thinks that Bucer's objections to ringing were similar to those 'used to-day by people who dislike much ringing for services or for peals' it is pretty evident that he does not know much about Martin Bucer or the controversial theological writers of the sixteenth century.

Bucer objected to the ringing because it was superstitious as did many other people of the time. There is no suggestion that he saw

(Continued in next column.)

SIX BELL PEAL.

GRINTON, YORKSHIRE.

THE YORKSHIRE ASSOCIATION.

On Monday, August 28, 1939, in Two Hours and Fifty-Two Minutes,

AT THE CHURCH OF ST. ANDREW,

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The Rev. E. Bankes James' Arrangement. Tenor 10 cwt. 7 lb. in G.

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†RONALD H. DOVE 2 | ROLAND PARK 5

*EDWARD BRADLEY 3 | W. NORMAN PARK Tenor

Conducted by ROLAND PARK.

* First peal of Surprise Minor. † First peal of Surprise Minor 'inside.' The first peal on the bells.

SALISBURY DIOCESAN GUILD.

DORCHESTER BRANCH AT BERE REGIS.

The quarterly meeting of the Dorchester Branch of the Salisbury Diocesan Guild was held at Bere Regis on August 26th, and, despite the crisis, which made the outlook far from promising, over 50 members and friends attended. The bells were utilised from 3 p.m.

The Rector (the Rev. R. C. Herring) officiated at the service and gave an address. He offered up special prayers for peace and stressed the hope God would spare them from the horrors of war. He called attention to the fact that the treble bell of their peal was given by a church benefactor as a thanksgiving for peace only 20 years ago, at the end of the Great War. The Rector offered the Guild a very warm welcome.

Following the service the members and friends adjourned to the W.I. Institute, where they were kindly invited to tea by the Bere Regis band. Subsequently a short meeting was held, presided over by the chairman, the Rev. A. W. Markby, supported by the Master (the Rev. R. H. Gundry), the Rev. R. P. Farrow (vice-chairman), the Rev. R. C. Herring and the hon. secretary (Mr. C. H. Jennings).

Mias S. Osmond (Upwey) was elected a ringing member and Mr. E. G. Burt (St. Leonard's) an associate member.

It was resolved to hold two practices at Abbotsbury in September and Maiden Newton in October, but both of these have since been cancelled.

A hearty welcome was given to the visitors, and a special vote of thanks accorded to the Bere Regis band for their invitation and the hospitality extended to the Guild during the afternoon. The Rector was also thanked for his kindness in taking the service and giving such an excellent address.

In reply, the Rev. R. C. Herring again welcomed the Guild and said besides their ringing they were going to be conducted round the gardens and cultivated watercress beds, which were the largest in England and where all the local ringers were employed.

The Chairman referred with pleasure to the fine gathering, especially as they had met with the war clouds hanging over them. The majority of the members then visited the gardens, while others returned to the tower for further practice. In lovely weather the tour of the grounds was greatly enjoyed. One item is worth mentioning. The visitors were shown specially cultivated apples of every description in one plantation which consisted of 35,000 trees. The ringing gardeners in particular were delighted. Thanks were given to Messrs. Bedford for their great kindness.

Ringings were continued until 8.10 p.m., when the bells were lowered, as it was thought, owing to the crisis, this was late enough to ring. It is hoped and prayed that it may not be long before these bells and all the peals in the country will again ring out that inspired peace message of Tennyson's:—

'Ring out the darkness of the land,

Ring in the Christ that is to be.'

The following towers were represented at the meeting: Bere Regis, Bradford Peverell, Dorchester, East Lulworth, Stratton, Syling, Wyke Regis, Bovington, the Wimborne Branch by Hampreston, Fern-down, Lytchett Matravers, and welcome visitors from North Cadbury, Somerset, and Prittlewell, Essex.

(Continued from previous column.)

anything amiss in beer and ale being carried to the ringers or in their drinking it in the belfry. His complaint was that it encouraged them to keep on with this superstitious ringing.

The fact that Mr. Drake has never seen beer brought inside a belfry proves nothing at all as to what happened in the sixteenth, seventeenth and eighteenth centuries, especially as we have the precise statement that such was the custom made by a man who had no particular reason for telling a lie about the matter. And, if the ringers' jugs were not used for carrying beer, what does Mr. Drake suppose they were used for? Keeping flowers in? There was no reason why they should not be used for beer. I have known country towers, remote from the village, where the ringers brought their beer in a gallon jar and I fail to see that there is anything morally wrong about the act. I have myself with my own hands taken into a belfry the modern equivalent of 'bred and ale,' to wit, sandwiches and bottled beer, and would do so again if the particular circumstances which then existed were to recur.

J. ARMIGER TROLLOPE.

WITH PENCIL AND PAPER.

HOW TO BUILD UP TOUCHES.

In these days, when nobody quite knows what is going to happen, and where next we may have to be, there is a very natural tendency to do nothing, to let things slide, to wait and see. That means that most of us are put out of our usual routine, and we feel that there is only one thing which really matters to all of us, and that is to win the war as quickly as possible. Then we can think of getting back to our old habits.

It is, of course, right and proper and, up to a point, essential that we should think like this, but we shall find in a few weeks' time that it is necessary to think of other things besides the war. Otherwise we shall all go 'scatty,' as we used to say in 1914. For this reason we strongly advise ringers not to drop their ringing. So long as it is possible to keep the church bells going, we ought to ring, partly for our own sakes and partly (don't forget this) for the sake of many people to whom the church bells bring a message of hope and comfort.

But if, which must happen in many cases, the actual ringing is stopped, we can still get a lot of interest out of the many problems which the art presents, and we can study with pencil and paper a good many things which will be very useful when peace comes.

For instance, there are heaps of things which a man can learn about conducting, and perhaps it may help if we give a lead.

When the beginner first tries his hand at conducting, he usually picks a set touch, learns what his bell is doing when he should call the bobs, and calls accordingly. For instance, if his band rings Grandsire Triples, he usually, as his first attempt, rings the seventh and calls himself into the hunt and out again at the next lead. Then, for his second touch, he will call himself Before and a bob the next lead.

Each of these touches will go three times and give 168 changes. They are excellent touches and very useful, but our young conductor will want something not quite so commonplace. Of course, he can find many touches in the text books, and his older and more experienced companions will be able to tell him of others. But he can get a lot of pleasure and interest by making up his touches himself as he is ringing.

To do that he must know one or two wrinkles. Now is the time to take pencil and paper and see how they work.

The first thing to remember is that if you call any number of bobs in any positions and continue to repeat the calling, the bells are sure to come round. If no Singles are called, the bells will come round by repeating the calling once, twice, or four times. The same thing will happen if two or an even number of Singles are called in the first part of the touch. But if an odd number of Singles are called, the touch will come round with one, three or five repetitions.

Now put this to the test. Take your pencil and paper and write out a touch, imagining you are in the tower

and using the bell you are ringing as the observation bell. When you have finished the calling of your first part, and your own bell has come into its home position, you will get your part-end.

On paper, you can, of course, easily see what your part-end is, and when you are ringing you will be able, with practice, to see it, too. If you have called no Singles, and all the other bells except yourself are out of their home positions, the full touch will be a five-part touch. If two bells besides yourself are in their home positions, the touch will be a three-part touch. Study your figures carefully and see why this must be.

There is another and more interesting way of making up touches. We said that the simplest are the two in which the seventh is called into the hunt and out again; and Before with a double, that is, with a bob at the following lead. Now, both these touches keep the sixth and seventh together, and when the part-end turns up they are in their home positions. In the first the fifth is also at home at the part-end. In the other, the fourth is at home.

A third touch which keeps the sixth and seventh together and brings them home at the part-ends, is the touch in which the seventh is called Before with a Single, that is, the lead in which it will make long thirds. There are two variations of this touch, one in which no other calls are made except the Singles, the other in which the seventh is called at Home, that is, in 6-7 up, as well as Before. And there is the touch in which the seventh is called Home only.

It is quite easy when you are ringing to make up touches by using combinations of courses called as above. You can mix them up as you please and, if you have anything like luck, the bells will come round somewhere about when you want them to. Here, again, experiment with pencil and paper and see what happens. You will notice that calling the seventh Before with a Single and Home, repeated once or twice, will almost always bring the fifth home. Also, that calling the seventh Before (with a bob) and a Double once or twice, will bring the fifth Home from any position unless it is coursing in front of the sixth. When you have got the fifth at home you can easily get the bells round by calling the seventh In and Out, or Home. But you must notice whether the bells are in or out of course, for if they are out of course you will need a Single.

All this may seem very crude stuff, but if the beginner will take the trouble to experiment in this way with pencil and paper, he will learn more about the art of calling short touches than he could learn by calling dozens of set touches by rote in the tower.

345267	Seventh Before S. and Home
453267	Seventh Home
523467	Seventh Before with a Double
234567	Seventh Before S. and Home
364267	Seventh Before with a Double
543267	Seventh Home
432567	Seventh Before S. and Home
234567	Seventh Home with a Single

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RESTORATION OF HUNTSHAM BELLS.

DEVON RINGERS MEET AT TROYTE'S HOME.

The ring of eight at Huntsham, Devon, has been restored by Messrs. John Taylor and Co., who have tuned the bells and rehung them in a new iron frame with the latest type of fittings. The work was rededicated by the Bishop of Crediton at a special service on Friday, August 4th.

A special meeting of the North-East Branch of the Devonshire Guild was held on August 26th to celebrate the restoration. About 40 members attended, while visitors from West Somerset were present, and everyone was greatly pleased with the improvement effected.

The ringers present attended service, conducted by the Rector (the Rev. C. E. Lane), who, in a short address, described what had been done to the clock and bells and promised that more would be done in time. The Rector went on to say that he thought the work of the bellringers was usually overlooked in comparison with that of the organist and choir. He added that he had been told that a campanologist was one who left the church after ringing, whereas a bellringer would stay to the service.

A tea was provided at Huntsham Court, the Rev. F. Carter, chairman of the branch, the Rector, Col. G. Acland, and Mr. Troyte, and the remainder of the members being present.

Subsequently those not actively employed in the tower, by kind permission, visited the extensive gardens attached to Huntsham Court.

The methods rung during the afternoon were Grandsire and Stedman Doubles and Triples, two lady ringers taking part.

The musical effect of the improved bells, says a visitor, is particularly noticeable on the higher ground above the church.

'FATHER' OF MODERN TERRITORIAL ORGANISATIONS.

Huntsham Court was the home of Colonel C. A. W. Troyte, who did a great deal for change ringing in the last quarter of the nineteenth century. He had been attracted by the round ringing customary in Devon for a long time and was introduced to change ringing by John Taylor, the bell founder, who cast a new treble for him to increase the ring at Huntsham from five to six bells. He got five of the old ringers to join him and he recorded afterwards with great satisfaction that after six months' hard work they were able to ring their first 'peal' of Grandsire Doubles.

His difficulty, and that of many more who were in like case with him, was that he did not know how to set about learning change ringing, and the experience he eventually gained induced him to write a handbook on the subject, which has proved of immense value to many hundreds of beginners, and to-day is still sold, several editions having been issued.

Colonel Troyte never had any opportunity of becoming an expert ringer as we should now understand the term, and the records of the 'peals' rung at Huntsham, which hang on the walls of the belfry, refer to such things as Grandsire Doubles and Plain and Treble Bob Minor. For instance, on December 16th, 1871, a 720 of Kent Treble Bob was rung, which the editor of 'Church Bells' especially commended as a mark of great progress in the art in Devon. Colonel Troyte rang the tenor and called the bobs, and his brother, J. E. Troyte, rang the fourth.

Colonel Troyte did take part in one performance which is of more than ordinary historical interest. This was a peal of Grandsire Triples (Holt's Six-Part), rung at Appleton on Saturday, March 10th, 1877, by a band all of whom were university men. F. A. Milne rang the second, G. H. Phillott the fifth, F. E. Robinson (who conducted) rang the sixth and Troyte the seventh.

Troyte was a Cambridge man, his college being Trinity Hall. All the rest were Oxford men.

Colonel Troyte did another service to the Exercise by being one of the founders of the Guild of Devonshire Ringers, of which he was the first president. This was the earliest of those territorial associations, the establishment of which has done so much for the Exercise and the art of change ringing. Thus Colonel Troyte may be regarded as the 'father' of the modern ringing organisations.

**CHARLES MIDDLETON.
COMPOSER'S ANNIVERSARY.**

Charles Middleton, the composer of the familiar peal of Cambridge Surprise Major, died on September 14th, 1886, and was buried at Norwich Cemetery on the 20th. The obituary notice in the contemporary 'Bell News' states that 'he was born at Marsham in the year 1813 and commenced ringing in April, 1834, and on December 14th, 1837, he rang at Marsham Church in a peal of seven different methods containing 720 changes in each of the following: London Surprise, Cambridge Surprise, Kent Treble Bob, Oxford Treble Bob, Court Bob, Double Court Bob, Stedman's Slow Course; and on January 9th, 1838, he took part in a 5,440 of Oxford Treble Bob at Aylsham. In 1839 he left Marsham and came to reside in Norwich, and in January, 1843, he was elected a member of the Norwich Scholars and took part in ringing the following peals: 5,040 Stedman Triples, 5,120 Kent Treble Bob Major, 5,600 Oxford Treble Bob Major, 7,126 Stedman Cinques, 5,120 Oxford Treble Bob Major, 5,120 Oxford Treble Bob Major, 5,040 Stedman Triples, 5,440 Oxford Treble Bob Major, and his last peal was 5,001 of Stedman Caters at St. Peter's.'

The fact that he was the composer of the peal of Cambridge, which has given him a place among the few men who will always be remembered by future generations, is not mentioned.

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BELFRY GOSSIP.

The marriage took place at Woodbury, Devon, on Tuesday, of Miss Kathleen Ann Hughes, only daughter of Mr. and Mrs. A. A. Hughes, of the Whitechapel Foundry, and Mr. Harry George Stokes, of Woodbury.

In view of the discussion on Ancient Customs in the belfry which is appearing in our columns, the following, which appeared in 'Church Bells' on November 11th, 1882, is of interest: 'We are informed that the ringers of St. Peter's, Norwich, always have a New Year's feast in the shape of hot-pot and bread and beef, and it is subscribed to by the principal gentry of the city.'

We are officially informed that the peal ringing tour, which was arranged for this week in Yorkshire, has not been cancelled, as stated in our last issue, but has been postponed until the end of the war.

The coming of war may effectually prevent the joint meeting of College Youths and Cumberlands, which it was hoped to hold at Croydon in October, and to which many members of both societies had been looking forward with pleasurable anticipation.

It is many years since the two societies joined officially in a social function, but in the past they have had pleasant gatherings, not always entirely devoted to ringing. For instance, on Saturday, September 4th, 1886, a cricket match was played at Battersea Park.

From the contemporary record, we learn that the College Youths won the toss, but put their opponents in to bat, and the Cumberlands proceeded to knock up 225 runs. The College Youths then went in and had made 32 runs for no wicket when stumps were pulled up and the game abandoned as a draw.

All the players are, we believe, now dead, but there are still a good many survivors from another match between the two societies which took place on Mitcham Green on the Saturday afternoon before war was declared in 1914. The Cumberlands on that occasion won by two runs, the victory being mainly due to the vigorous hitting of Robert Warner, the bell founder.

SPliced TREBLE BOB IN CHESHIRE.

To the Editor.

Dear Sir,—With reference to your note in Belfry Gossip in the last issue of 'The Ringing World' regarding the first peal of Spliced Treble Bob Major by the Chester Diocesan Guild, I would point out that your correspondent is actually in error, as the peal in 1923 was, so far as I can ascertain, what we now term 'mixed' Kent and Oxford, i.e., the change of method occurred at midlead.

I am reinforced in this belief by the fact that I have in my possession a composition of 5,120 'Mixed' Kent and Oxford by H. W. Wilde, written in the late Mr. James Fernley's own hand, and I think this was the composition he used on that occasion. Another reason is that 'splicing' Kent and Oxford at the treble's full lead was not introduced until long after this: to be precise, the first peal was rung at Willesden on July 23rd, 1935, conducted by E. O. S. Turner, and this was the first time that this arrangement, by Mr. A. G. Driver, was rung.

I have no doubt that had Mr. James Fernley known that Kent and Oxford could be spliced at lead ends he would have rung it, as he was one of the most 'go ahead' ringers we had, and a great deal of our present progress can be attributed to the foundations which he and others so truly laid. My own knowledge of him was very short, but what little contact I was able to make with him stamped him indelibly on my mind as a really great ringer and an excellent tutor and leader.

Marpie, Cheshire.

C. KENNETH LEWIS.

RINGERS WEDDED AT ALDERSHOT.

MR. W. H. VIGGERS AND MISS E. M. PASCOE.

The wedding took place at St. Michael's Old Parish Church, Aldershot, on Saturday, between Mr. William Hawson Viggers, younger son of the late Mr. W. J. Viggers and of Mrs. Viggers, Highfield, Jubilee Road, Aldershot, and Miss Eileen Maud Pascoe, only child of Mr. and Mrs. J. Pascoe, Elston Road, Aldershot. Both the bride and bridegroom are popular members of the local company, and many ringers attended the ceremony on Saturday to give the happy pair a good send-off.

The service was fully choral, Mr. Viggers being also a member of the choir. The bride, who was given away by her father, was charmingly attired in a dress of brocaded parchment satin with veil and wreath of orange blossom. She was attended by three bridesmaids, the Misses V. Viggers (sister of the bridegroom), M. Trenchard and E. Turner (friends of the bride). Mr. C. W. Denyer carried out the duties of best man. As the bridal pair left the church the bells rang out.

A reception was held in the Parish Hall, a company of 80 guests attending. Later Mr. and Mrs. W. Viggers left for a motoring honeymoon tour, the bride travelling in a powder blue dress with swaggy coat and hat, gloves and shoes to tone. Unfortunately their holiday was for only a long week-end, as the bridegroom had to return for duty as an auxiliary fireman.

The bridegroom's present to his bride was a fur coat, and the bride's gift to her husband an electric razor. The local ringers presented them with a set of trays. Mr. and Mrs. Viggers are making their new home at Highfield Gardens, Aldershot.

CHURCH BELLS IN WARTIME.**THEIR USE NOT INTERFERED WITH**

Among the many Orders in Council, issued since the war began is one controlling noise. It bans the sounding of sirens, hooters, whistles, rattles, bells, horns, gongs or similar instruments, unless used for the purpose of air-raid or gas warnings.

The Order, however, specially exempts church bells, and, although they are not mentioned in the Order, famous public bells, such as Big Ben, will, it is understood, come under the same category as church bells.

Neither does the Order apply to the use of the various instruments mentioned by railwaymen on duty, ships' crews, Crown servants, policemen, special constables or firemen. It also exempts the normal use of motor horns and bicycle bells.

There is no reason, therefore, why church bells should not be rung for Sunday services, except in special cases where ringing might interfere with the hearing of air-raid warning signals, or the watch kept by listening posts.

In Guildford, Surrey, for instance, both peals of bells, the eight at Holy Trinity Cathedral and the ten at S. Nicolas', have been silenced at the request of the Chief Constable, who is under the impression they might interfere with the sound of the sirens, or possibly give a false impression to some people. The ecclesiastical authorities have acceded to the Chief Constable's request.

This is the first time that church bells in Guildford have been silenced. Throughout the Great War, they summoned people to church services, but were not rung after sunset.

RINGING CAN BE RESUMED.

The ringing of church bells in London has practically ceased. This, of course, is not surprising, in view of the capital's liability to air attack. Even St. Paul's Cathedral bells are silenced—the first time, we believe, since they were put up just over sixty years ago. Even during the last war they were rung for service on Sundays.

The exemption of church bells from the Order suppressing various noises makes it clear, however, that they may be used for service ringing, and indeed, for any normal purpose. With this official sanction, there is no reason why, subject to the exigencies of local conditions, the ringing of bells, which seems to have ceased with surprising suddenness on the declaration of war, can be resumed within reasonable limits.

Service ringing, especially, can be reinstated, and wherever possible this should be done. It should also be possible to hold meetings in some places, for, although it may not be in the interest of public safety to ring bells in the vulnerable areas, there are many districts where ringing assemblies should be possible, for, even if the hours of tower bellringing are necessarily curtailed, there are other means of usefully employing the time.

The demands of war service will, of course, deplete nearly all the towers, and those who are left will be faced with the task of filling the gaps, if ringing is to be maintained. It will not be easy, but it is one of the things that ought not to be neglected.

'The Ringing World' hopes to be able to provide interesting material to help in the teaching of recruits. In

the meantime, it is possible that many towers will be losing their regular conductors, and others will be called upon to step into the leader's shoes. This week we give the first of a series of articles, entitled 'With pencil and paper,' which we hope will encourage home study among young ringers.

The present conditions tend to make the publication of all newspapers more difficult. May we ask our readers to send us all the news possible, and send it at the earliest moment?

ASSOCIATION MEETINGS.

A number of associations are reviewing the possibility of continuing their meetings and already two or three have decided to go on with their arrangements. These meetings are advertised in our notice columns.

The following meetings, however, have been cancelled:—

TO-MORROW.

Lincoln Diocesan Guild, Northern Branch, at Ulceby.
Midland Counties Association, Leicester District, at Ashby Folville.

SEPTEMBER 23rd.

Lancashire Association and Chester Guild joint meeting at Bowdon.

Lancashire Association at Horwich.
Midland Counties Association, Loughborough District.
Norwich Diocesan Association at Garveston.

SEPTEMBER 30th.

Midland Counties Association at Newark.
Oxford Diocesan Guild at Aston.

OCTOBER 7th.

Bath and Wells Diocesan Association at Dunster.

DINNERS.

Worcestershire Association on Sept. 30th.
Chester Diocesan Guild, at Stockport.

LOUGHBOROUGH'S EXAMPLE.*To the Editor.*

Dear Sir,—Your leading article in the issue of 'The Ringing World' dated September 1st is very timely, and it may be of interest to some of your readers to know that we intend to carry on the regular ringing of the peal at Loughborough Parish Church, especially as the Home Office approve the ringing of church bells. As suggested by our Rector, it is probable that the sound of church bells all over the country will be of greater value now than in times of peace in cheering and uplifting our people.

In case there are any hands of ringers who are in doubt as to what course to adopt, I venture to endorse your opinion that they will be serving the best interests of everyone if they could, whenever their numbers permit, carry on as usual.

COLIN HARRISON.

The Bell Foundry, Loughborough.

THE HALESWORTH LEGACY.*To the Editor.*

Dear Sir,—In reply to Mr. Black, the present position is that Mr. F. C. Lambert says that he has evidence that the Walpole feast for the ringers dates back for over two hundred years. That, moreover, certain evidence was given to the Charity Commissioners (I expect at the inquiry a hundred years ago), which they accepted, that the field (now merged with others) was Walpole's legacy. He, therefore, believes that his body of ringers has an unbroken existence since before Walpole's day.

Mr. Trollope believes that the legacy was entirely spent in one year. That the body of ringers has had a broken existence. And that some other legacy has acquired Walpole's name. These three statements are more or less likely, but cannot at present be proved. On the other hand, all may ultimately be disproved. I think we may, so far, say that Halesworth Church has a body of ringers which has undoubtedly the oldest history of any, and that this history probably proves that they were in existence in 1539.

Ufford Rectory.

HERBERT DRAKE.

CHURCH BELLS OF LONDON.

ST. SEPULCHRE'S, SNOW HILL.

Included in the greater work on bells and bell ringing, which Mr. J. Armiger Trollope has completed, is the history of many of the peals of bells in London. The article which follows is the first of a series which Mr. Trollope is contributing to our columns, and which we are sure will be read with great interest.

The Church of St. Sepulchre in the Bailey was built in the early part of the twelfth century, probably on the site of an earlier Saxon church, and was rebuilt in the early Perpendicular period. It had some connection with the priory of St. Bartholomew's, Smithfield, which owned the patronage, and when the priory was dissolved in 1537 its ring of six bells 'in a tune' were sold to St. Sepulchre's.

The inventory and 'accompt of — Churchwardens of the psyche church of Saynt Sepulchre w'out Newgate London from the feast of Saynt Myhill Tharchangell in the fyrst yere of the rayne of our Sovraigne lorde kynge Edward the Sixt by grace of god Kyng of England, france and Ireland Defe of the faythe & of the Church of England & also of I[reland] in yearthe the supreme head unto the feaste of saynte m[ichael] Tharchayngell in the third yere of the rayne . . . Sovereyn Lord kyng Edward the Syxte," states that there were 'In the steple of the saide church "Item one greate bell callyd Baynarde Castell that servythe the clocke and syxe other belles in one ryng and one santes bell."'

These six were a heavy ring, and it was on them that we have the first recorded ringing with the names of the performers. On the 28th of November, 1631, a band consisting of men, all of whom had held the office of General in the Society of Cheapside Schollers, rang the bells. The treble was rung single-handed, two men were put to each of the second and third, four to each of the fourth and fifth, and five to the tenor. What was rung is not stated, but almost certainly it was raising, round ringing and ceasing in peal.

St. Sepulchre's was badly damaged by the Great Fire of 1666, but was not destroyed, and the parish set about the work of restoration with commendable promptitude. Some of the bells, but not all, had been melted, and on October 30th the vestry ordered 'that Edward Webster, founder, of Whitecross Street, clear and cleanse the bell metal melted in the fire, and upon delivery of the same to Mr. Carter so cleared Mr. Carter to pay him after the rate of 14s. for every cwt. of bell metal.' Neither Webster nor Carter is known as a bell founder. Carter may have been a relative of the William Carter, who some years previously owned the Whitechapel foundry.

The order was not carried out, and in the following December it was ordered and agreed by the vestry that the churchwardens 'do forthwith cause all pieces of broken metal to be taken up and weighed with the metal cleaned out of the dust and that they deliver the same to John Hodson of Bishopsgate Street London, carpenter, he giving his Bond to cast the same into three sound and tunable bells of such weight as shall be agreed on and to carry away the bell metal and deliver the bells at his own charge before Easter day next, the bells to weigh the full weight when cast and delivered as the bell metal shall contain which is to be delivered to him. And that in consideration hereof the churchwardens pay Mr. Hodson after the rate of 20s. for every cwt. the bells shall

weigh to be paid him when the bells shall be hanged up and approved of for sound tunable bells.'

In the following February the vestry took steps for the re-roofing of the steeple and for making of floors, providing of wheels, and other necessaries for the re-hanging of the bells against they be brought in from the bell



THE TOWER OF ST. SEPULCHRE'S CHURCH, SNOW HILL.

founders; and on March 22nd, 1667, the churchwardens were directed 'to be very careful as to the weighing of the bells and for bringing them into the church.'

At the time not only had the parish the task of rebuilding the church on its hands, but also a great number of the parishioners had been ruined by the fire. That in those circumstances the vestry should have found the money to restore the bells, or even the time to think about them, shows how much they were valued.

Hodson's bells apparently did not agree very well with

those that had been saved from the fire, and on March 21st, 1671, it was ordered 'that the Deputy Common Council and Churchwardens or any five of them treat with Hodson the bellfounder concerning the bells that are faulty and make some agreement with him as they shall think fit.'

What was done does not appear, but shortly afterwards a Mr. Darby, a bell founder, was called in by the Vicar and apparently the ring was increased to eight. Darby was paid £67 6s., and a Mr. Allen, a bell hanger, £12 13s. 6d. About the same time a Mr. Wyse was given an order to make a clock and chymes, the new barrel to be for eight bells.

Mr. Darby, the bell founder, was evidently John Darbie, of Ipswich, who in the same year cast a ring of six for the neighbouring Church of St. Vedast, Foster Lane, and not, as is usually supposed, the rather notorious Michael Darbie.

In 1675 two trebles were added to make a ring of ten, and towards the east the turret at the top of the tower, which apparently was in a dangerous condition, was ordered to be taken down and the materials with the lead and a bell to be sold.

This bell was the successor of the mediæval saunce bell, which, as in many other churches, had been hung in a turret, so that it could be heard all over the parish.

Darbie's bells were not satisfactory. On August 5th, 1678, the vestry ordered that he 'be paid no more money till he hath made good the first bell.' He recast one bell, and then the churchwarden was told 'to pay him what is due to him on the former account for casting the two least bells and also what metal he hath added to the bell last cast, and as for his recompense for new casting the said bell, the Vestry do suspend the same till the same bell be better approved.' In other words, the vestry did not see why they should pay him for putting right his own faulty work, especially as they were still not quite satisfied.

The ten bells at St. Sepulchre's were almost certainly the first on which Cater changes were rung. There were ten at St. Michael's, Cornhill, before the fire, but at that time Triples and Major had scarcely been thought of, let alone Caters and Royal. There were twelve at York Minster, and ringing was popular there, but there is no reason to suppose that the art of change ringing had been much developed or practised there. Lichfield Cathedral bells were recast into a ring of ten in 1671, and Christ Church bells at Oxford were made ten two years after St. Sepulchre's. The Loyal Youths at Lichfield, so far as we know, did not do very much in the way of change ringing, and though Grandsire Caters was much practised at Oxford, that was not until the next generation.

In 1680, the steeple of St. Sepulchre's was repaired, and in 1685 James Bartlett, of Whitechapel, recast one of the bells, which seems, however, not to have been satisfactory, and the churchwardens were instructed to make an agreement for a new bell.

In 1695, the tenor was cracked, and it was ordered by the vestry that 'notice be given to the noted bell casters in the City to bring in their proposals for recasting the bell.' The order was given to Thomas Covey 'upon his sealing such articles and giving such security as should be approved by the churchwardens.'

The tower was now the principal change ringing centre in London. The College Youths met there, and, no

doubt, also, the London Scholars. In 1684, the former company rang what are said to have been the first touches of Grandsire Triples, and on January 7th, 1689, they are said to have rung the first peal ever accomplished. The account of this performance is contained in a statement made in writing in one of the society's peal books. It runs as follows: 'On Jan. 7th, 1689-90, the whole peal of Plain Bob Triples was rung out at St. Sepulchre's without Newgate London in 3 hours and 45 minutes (and the first trial) being the first 5,040 that ever was rung.'

In another account in one of the society's books the peal is given as having been composed with two singles and conducted by Benjamin Annable.

This latter statement is certainly inaccurate, and that, and the early date of the performance, have led most writers to reject the whole account as spurious. It was not until 1715 that the peal of Grandsire Bob Triples, which is generally recognised as the first peal, was rung at Norwich. No record of the 1689 performance was preserved by the College Youths and, when Annable and his band rang their peal of Bob Triples at Southwark, they claimed it as the first in the method. In addition, no true peal of Bob Triples had been composed at so early a date.

It is, therefore, certainly very doubtful if any such peal was rung in 1689-90. Nevertheless, it is not so unlikely as some people have thought. We have good reason for believing that one or two peals of Grandsire Triples were rung before 1700, although the composition was false, and, although there had as yet been no true peal of Bob Triples composed, there was a composition which quite well may have been the one rung.

It was called Restoration Triples, and was preserved by Annable in his note book. It is on a plan which was already obsolete when he wrote it down somewhere about 1730. The work is the same as Plain Bob Triples, but instead of the courses being put together by bobs and singles they are joined by a number of Extremes made at the course-ends only, and on the plan of the old Plain Changes.

The man who wrote the account in the College Youths' book got his information at second or third hand from a manuscript long since lost, which was written at Oxford in 1738. How far that manuscript was accurate, and how far what it said has been altered and distorted by the men who afterwards reproduced it, we cannot say. But there is at least the possibility that a peal was rung.

(To be continued.)

MR. TOM GROOMBRIDGE RECOVERING.

To the Editor.

Dear Sir,—Several ringing friends have sent very kind and welcome letters to Mr. T. Groombridge, sen., since his recent accident. I would be pleased if you could allow me on his behalf to thank those who have written and to explain to those who have had no reply that this is due to the fact that he is hardly fit for the secretarial desk yet. He is slowly mending, but these jobs take time, even for a youngster, and I can assure those who have written him that news from the Exercise is a tonic to him in his present enforced idleness.

T. GROOMBRIDGE, Jun.

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NOTICES.

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

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

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

LINCOLN DIOCESAN GUILD.—Northern Branch.—The meeting arranged by the Grimsby District on Saturday, Sept. 16th, at Uiceby, has had to be cancelled.—H. Mingay, Hon. Dis. Sec., 394, Wellington Street, Grimsby.

MIDLAND COUNTIES ASSOCIATION.—Leicester District.—The quarterly meeting, which was to have been held at Ashby Folville on Sept. 16th, has been cancelled owing to the present situation.—H. W. Perkins, Hon. Dis. Sec.

LONDON COUNTY ASSOCIATION.—Southern District.—To-morrow's meeting will take place as announced. Ringing at St. John's, Penge (6) (two minutes Penge E. or Penge W. Stations), from 2.45 to 4.30, and at St. George's, Beckingham (10) (one minute Beckingham Junction) 6 p.m. until dark. Please support this meeting if you possibly can and help to keep the flag flying.—P. A. Corby.

DEVONSHIRE GUILD.—Aylesbeare Deanery Branch.—The next meeting will be held at Littleham, Exmouth, on Saturday, Sept. 16th. Bells (8) at 3 p.m. Service 4.30 p.m. Tea and meeting to follow at 5 p.m.—R. Brook, Hon. Sec., 3, Greatwood Terrace, Topsham.

GUILDFORD DIOCESAN GUILD.—Farnham District.—A meeting at Frensham on Saturday, Sept. 16th. Bells (6) from 3 p.m. Service 4.30. Tea and business 5.15 at the Marindin Institute. All welcome.—C. W. Denyer, 120, Ash Road, Aldershot.

MIDLAND COUNTIES ASSOCIATION.—Loughborough District.—Will members please note that the meeting fixed for Sept. 23rd will not take place. Full notice of any future arrangements will be given.—A. E. Rowley, Hon. Sec.

NORWICH DIOCESAN ASSOCIATION.—North Norfolk Branch.—Will members please note that the meeting arranged to be held at Garveston on Sept. 23rd has been cancelled?—H. Tooke, Branch Sec., The Lizard, Wymondham, Norfolk.

LANCASHIRE ASSOCIATION.—Bolton Branch.—The meeting arranged for Horwich on Sept. 23rd has been cancelled.—Peter Crook, Hon. Sec.

LANCASHIRE ASSOCIATION.—Manchester Branch.—The meeting arranged to be held at Bowdon, Cheshire, on Saturday, September 23rd, is cancelled.—Joseph H. Ridyard, Branch Sec.

CHESTER DIOCESAN GUILD.—Stockport Branch.—Please note that, owing to the war, the joint meeting with the Manchester Branch of the Lancashire Association, which was to have been held at Bowdon on September 23rd, is cancelled.—C. K. Lewis, Hon. Sec.

GLOUCESTER AND BRISTOL DIOCESAN ASSOCIATION.—Bristol City Branch.—A quarterly meeting will be held at St. Philip's on Saturday, Sept. 23rd. Bells (8) available from 3 p.m. Please make an effort to attend, and a p.c. for tea will oblige.—A. M. Tyler, 5, Addison Road, Bristol 3.

NORTH STAFFORDSHIRE ASSOCIATION.—A meeting will be held at Uttoxeter on Saturday, Sept. 23rd. Bells (8) available from 3.30 p.m. All ringers welcome, and will those requiring tea kindly notify Mr. E. Roberts, 46, Ashbourne Road, Uttoxeter, Staffs., not later than Wednesday?—Andrew Thompson, Hon. Sec.

LANCASHIRE ASSOCIATION.—Blackburn Branch.—The next meeting will be held at Blackburn Cathedral on Saturday, Sept. 23rd. Bells available from 3 p.m., meeting at 5.30 p.m. Business important.—F. Hindle, Branch Sec.

PETERBOROUGH DIOCESAN GUILD.—Daventry Branch.—A quarterly meeting will be held at Staverton (6) on Saturday, Sept. 23rd. Usual arrangements.—W. C. Moore, 5, Williams Terrace, Daventry, Northants.

MARCHINGTON, UTTOXETER, STAFFS.—The ring of four bells, restored and augmented to six by John Taylor and Co., will be dedicated by the Bishop of Stafford on Tuesday, September 26th.

ANCIENT SOCIETY OF COLLEGE YOUTHS.—Tower bell practices are suspended until further notice. A meeting will be held at headquarters on Tuesday, September 26th, at 8.30 p.m.—A. B. Peck, Hon. Sec., 1, Eversfield Road, Reigate.

WORCESTERSHIRE AND DISTRICTS ASSOCIATION.—The annual dinner, arranged for Saturday, Sept. 30th, is cancelled. Will the committee please make their own arrangements for the return of cash for tickets already sold?—J. D. Johnson, Gen. Sec.

MIDLAND COUNTIES ASSOCIATION.—The quarterly meeting which was to have been held at Newark on Sept. 30th has been cancelled.—W. E. White, Hon. Treasurer.

BATH AND WELLS DIOCESAN ASSOCIATION.—The quarterly general meeting due to be held at Dunster on October 7th is abandoned. It is hoped to arrange a quarterly meeting at Blackwell on January 6th, and the annual meeting at Taunton on Easter Monday, April 25th. Branches are urged to carry on with their meetings if at all possible. It is suggested that meetings be held at centres which involve the least amount of travelling.—W. M. K. Warren, Master; J. T. Dyke, Hon. Sec.

CHESTER DIOCESAN GUILD.—Annual Dinner.—This function, which was to have been held in Stockport, has been cancelled.—C. K. Lewis, Hon. Branch Sec.

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OR REPAINTING OF DIALS.

OXFORD DIOCESAN GUILD.—Witney and Woodstock Branch.—Owing to present circumstances, the autumn meeting arranged to be held at Aston, near Bampton, at the end of this month, is hereby cancelled.—W. Evetts, Sec., Tackley, Oxon.

SOCIETY FOR THE ARCHDEACONRY OF STAFFORD.—Quarterly meeting will be held at Brewood, on Saturday, September 30th. Bells from 3 p.m. Service at 4.45, with address by the Rev. C. Broughton Thompson, Vicar. Tea (1s.) at 5.30. Reports ready. Bus leaves Queen Square, Wolverhampton, at 1 and 3. Please send word not later than Tuesday, 26th inst.—H. Knight, 15, Rugby Street, Wolverhampton.

CHANGE OF ADDRESS.—The address of Mr. Ronald H. Dove is now 70, Morris Lane, Kirkstall, Leeds, 5.

APARTMENTS

LLANDUDNO, NORTH WALES.—Superior board-residence or bed and breakfast; 2 minutes sea; tennis courts, bowling green and park.—Mrs. Brown, Avonholm, 24, Queen's Road. Telephone 6965.

DEATH.

JENNINGS.—At Kendal, Westmorland, on September 6th, very suddenly, Catherine, beloved wife of Henry Jennings, of Kendal, and mother of Edwin Jennings, of Bushey.

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