

to the Church, at home and in the colonies. The question raised in your recent article, signed 'G. V.', as to the necessity for the existence of Guilds at all, is one which, though it seems answered by the wonderful revival in religious life and work which Guilds have so materially assisted, yet admits of a contrary theory as to the use of such societies. But one or two objections raised in that article should be noticed. 'Why should a proportion only of the people be thus dealt with?' i.e. by becoming members of parochial or other guilds. The answer is obvious. If in a certain parish a guild is formed to teach in the Sunday-schools, sing in choir, attend the services regularly, visit the poor and sick, &c., it is self-evident that there would be in every parish those who would excuse themselves for various reasons (more or less good) when asked to become members. It is very true; and Churchmen cannot be too often reminded, that we are all members of the great 'Unitas Fratrum,' the Holy Catholic Church, the best, greatest, and oldest of all Guilds. But no one imagines that the great Church Societies are in any way intended as substitutes for the 'Confraternity' of which Christ is the Head. Guilds are formed for mutual encouragement and help in prayer and practice of the precepts of Holy Church. It is easy to see that a parochial guild can do very much to help the clergy by registering and combining the workers in a parish. The advantages of guild membership are,—the sense that work done in conjunction with the Guilds will be systematic, a feeling of unity in a good cause with our brother Churchmen, an expansion of the capabilities of all working members from the variety of work assigned to them, and a clearer perception of the mission of the Church to evangelise, teach, and succour her poorer and more ignorant children. The other questions raised by 'G. V.' would take far too much of your space to comment upon now, and as they are of considerable importance, they should be left for the practical answer of clergy and members of guilds who have seen the working of such societies. But let not the word 'Guild' frighten away any one from a Church Society. It is a good old word of Anglo-Saxon ancestry, and the very sound recalls bygone deeds of piety and benevolence, many fruits of which we now enjoy.

FARE FAC.

SIR,—You are doing the right thing in drawing attention to this subject in your article signed 'G. V.' By doing so, prejudice on the one side, or error on the other, may be overcome.

Are such Institutions consistent with the English Church doctrine? Practically we are taught that there is no closer bond amongst Christians of the same Church than that of communicating, and that no pledge can be more sacred or holy. Is it then well to have in a parish a body of workers separated from the general body of communicants by special rules and special prayers? The partition-wall thus set up will have a natural tendency to induce the belief that the same work is not required of such as are simply communicants as of the body thus set apart. In this way becomes created a Church within a Church, and the feeling of responsibility, so necessary to be nurtured in members of the Church, is considerably weakened.

In the second place, it creates a belief amongst Churchmen that they are not one; and thus, though a Guild may strengthen the *unitas fratrum* between its own members, it lessens the same amongst the general body.

Thirdly. It does not appear from the Scriptures that Guilds were known in Apostolic times.

Fourthly. Great stress has been laid on the fact that Guilds do a large amount of parish work, and greatly help the clergyman. The question may, however, be asked, whether they are not to some degree a preventive? Without returning to my former position relative to the weakening effect of Guilds, is it not true that where they are formed those who do not join are gradually ignored, or at least looked upon coldly, and so drop away, not because they find themselves out of sympathy with the rest, but, feeling that two parties have been formed, think it better for the work's sake to resign their posts?

A. S.

Baptism.

SIR,—I suppose the way in which the question and answer of the Church Catechism quoted by your correspondent, 'Ex-Quaker,' are made to inculcate Baptist views is, by arguing that the Church thus admits that only those who are come to age can perform the conditions required of those who come to be baptized; whence the further unwarranted inference is drawn that such only ought to be baptized. All, however, that the Church's language implies is, that if persons are of understanding age when they come to baptism, they must come with repentance and faith to qualify them for the inward grace of remission of past sins, and the renewal of the Holy Ghost to help them for the time to come. All the natural descendants of Adam are born in sin and the children of wrath, and so are, by nature, unmeet for the kingdom of heaven; nor have they any power of themselves, unaided by the Holy Spirit, to turn to God and please Him. This natural disqualification attaches to infants, who, though they have not yet committed actual sin, labour under the infection of original sin; and that is what is removed in them by baptism; whilst, at the same time, the regenerating gift of the Holy Ghost is imparted to them, thenceforward sanctifying them, and enabling them, as they grow up, to serve God acceptably, if only they sincerely wish and try to do so. Thus the baptized infant is taken out of the state of a 'child of wrath,' in which he was born, and, should he die before committing actual sin, is undoubtedly saved; for in his case has been fulfilled the implied requirement in our Lord's declaration, 'Except any one be born of water, and of the Spirit, he cannot enter into the kingdom of God.' An infant dying unbaptized dies in the fallen condition in which he was born; nor can it be affirmed what may be his future.

There is another consideration as to the baptism of infants. The child of Baptist parents who leave him to be baptized when he may himself feel desirous of that sacrament, leave him through all the years of his unbaptized life—be they many or few—in the same natural state of alienation from God in which he was born, with no covenant aid of the Holy Spirit either to put good desires into his heart or to enable him to bring them to good effect. And should he die before he has sought to be baptized, he dies in the condi-

tion of *not* being born of water and of the Holy Ghost. It is too true the baptized one may fall into sin through neglecting or resisting the motions of the Spirit by which he was regenerated; but he may still, by listening to that Spirit within him, repent, and be restored; unless, indeed, he have sinned so grievously and so obstinately as to have absolutely quenched the Spirit in his soul—a state of reprobation which no mortal man can ever know to have befallen another.

The presence of sponsors in no way whatever affects the baptism of the individual baptized. Their office, as intended by the pious care of the Church, is to put the child in mind, as he grows up and becomes liable to sin, of the great gift and privileges he received in baptism, and how it concerns his salvation to fulfil his part of the covenant then entered into between God and his soul. Well would it be if sponsors oftener endeavoured, and were oftener allowed, faithfully to fulfil this duty of their office.

The questions suggested by 'Ex-Quaker' are so important to the right understanding of the Sacrament of Baptism, and are, I believe, so often a cause of embarrassment, that I hope you will not think the above attempt to explain them too lengthy for admission into your columns. J. H. H.

Queries and Answers.

SIR,—Can you inform me where, and at what price, I can obtain tracts dealing with Plymouth Brethrenism? The Brethren are making great efforts to obtain proselytes, and are circulating tracts, pamphlets, &c. to that end in the town in which I reside. I should like a good, but charitable, exposition of the whole affair.

ENGLISH CHURCHMAN.

[A paper on the subject appeared in a series called the 'Church of England and the Denominations distinguished,' in *Church Bells* of Dec. 21, 1872; and from time to time reviews, under the head of 'Book Notices,' have appeared of pamphlets, &c., bearing on the subject; one, if we are not mistaken, quite recently. Our correspondent should consult these.—Ed.]

SIR,—Can anybody tell me the names and addresses of some Homes or Convalescent Hospitals for destitute children, where a young lady, who is most anxious of entering into some good work for the aid of her young and suffering fellow-creatures, could offer herself as nurse? Town preferred.

CHRISTIE B.

Will any one who has had experience in the working of a Penny Bank kindly send rules and hints for working one to Rev. Edwin G. Wyld, Woodborough Rectory, Marlborough?

[Apply to G. C. T. Bartley, Esq., National Penny Bank, 269 Oxford Street, London, W., who will send you all the information you require.—Ed.]

RECEIVED ALSO.—G. B.; K. B.; E. J. E.; W. H. C.; A Student; John E. Beaumont; L. R. P.; Unbaptized.

BELLS AND BELL-RINGING.

TREBLE BOB ROYAL.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from page 198.)

ALTHOUGH beaten for a time the Cumberlands were evidently not disheartened, as a few years after this they again took up the contest and succeeded in ringing, single-handed, a peal of 12,000 changes of Oxford Treble Bob Royal at St. Leonard's, on March 27th, 1784. This peal, which occupied 9 hrs. 5 min., is probably the most wonderful performance recorded in the annals of change-ringing. From Mr. Osborne's MS. I gather that the bells struck off into changes at one o'clock in the afternoon, and came round at 5 min. past 10. Mr. Osborne was most persevering in collecting information in any way connected with ringing, and in his MS., opposite a copy of the last-mentioned performance from the Cumberlands' peal book, a small piece of paper is pasted between the leaves, bearing the following poetical effusion, evidently in the handwriting of the author, who was a prominent member of the Cumberlands about that time. These lines will, I think, be read with interest, as they show the strong contention that existed between the two Societies at that time:—

'Come, ringers all, and view this church, within the steeple-door
Twelve thousand Oxford Treble Bob was rung in eighty-four,
In hours nine and minutes five, the Cumberlands did complete,
And on the twenty-seventh day of March, the College Youths they beat.
Success unto the Cumberlands wherever they do go,
That they may always have success to beat their haughty foe!'

JOHN TITCHBORNE.

This peal has never been surpassed, and I think, considering the weight of the tenor (31 cwt.) at St. Leonard's, that it will be a long time before it is again approached, let alone superseded. With this performance, therefore, I bring my remarks upon ten-bell ringing to a close; but before giving further details of each of the most interesting of these peals, I would remark that the fact of all the latter of these gradually increasing lengths having been rung on the same bells, and probably under almost exactly similar circumstances, they form a very fair test of the physical abilities of the different bands of ringers; but in the next article it will be seen that a very great dissimilarity exists, owing to the different weight of the rings, in the conditions under which the Treble Bob peals of note on twelve bells have been accomplished.

From the *Eastern Scholars' Records*.—'Wednesday (sic), April the 7, 1741, was rung at the parish church of St. Sepulchre, a complete peal of five thousand two hundred Oxford Triple Bob, ten in. The performers:—Jos. Dickinson, treble; John Sharpe, 2; Wm. Simms, 3; Wm. Lovell, 4; John Blake, 5; Wm. Roman, 6; Wm. Phillips, 7; Thos. Bennett, 8; P. Mainwaring, call'd bobs, 9; R. Windleborough, tenor. N.B.—This was the first complete peal of five thousand Oxford Triple Bob, ten in, that was ever rung, and completed in 3 hrs. 57 mins.'

College Youths.—'St. Sepulchre, Snow Hill, Saturday, May 30, 1741, 5000 Union Bob Royal, in 3 hrs. and 46 mins. by:—Saml. Lee, treble; Jabez Stephenson, 2; John Dearnor, 3; Wm. Pickard, 4; Benjamin Annable, 5; Jos. Griffiths, 6; Richd. Spicer, 7; Saml. Jeacocke, 8; Robt. Mobbs, 9; John Trenell, tenor. Conducted by R. Spicer.'

From the Cumberland's Records.—All Saints, West Ham, Essex, Monday, 27 Nov. 1758. This company rang 5400 of Oxford Treble Bob, ten in, in 3 hrs. 46 mins., being the greatest performance ever completed in this method on ten bells. John Sibery, 1; Natl. West, 2; John Frazier, 3; Thos. Burrell, 4; Francis Wood, 5; Thos. Haydon, 6; John Parlowout, 7; Saml. Wood, 8; John Harris, 9; Robt. Wight, 10. Samuel Wood called bobs.
College Youths.—St. Leonard's, Shoreditch, on Oct. 19, 1766, 6000 Treble Bob Royal, in 4 hrs. 21 mins. The first peal in this method on the bells. Performers:—Winstanley Richardson, 1; Jas. Darquitt, 2; Wm. Moss, 3; Wm. Underwood, 4; Thos. Bennett, 5; Wm. Mills, 6; Emanuel Crouch, 7; Geo. Meakins, 8; Robt. Bly, 9; Jos. Monk, 10. Conducted by G. Meakins.

From the London Youths' Records.—St. Leonard's, Shoreditch. By order of the Grand Master the Society did ring, on Monday, Jan. 19, 1767, in the year of bells 3257, six thousand two hundred Oxford Treble Bob Royal, in 4 hrs. and 46 mins., being the greatest performance ever done on ten bells. The names of the brethren:—Brother Michael Purser, S.D., treble; Dr. Thos. Harrison, 2; Br. Joshua Brotherton, G.M., 3; Br. Christopher Wells, 4; Br. Robert Reynolds, 5; Br. James Tichborne, 6; Br. John Cauncey, 7; Br. James Patrick, 8; Br. Wm. Haste, 9; Br. Abraham Smith, tenor. The peal was call'd by Br. Christopher Wells. (The course-ends of the peal are also given.)

From the Cumberland's Records.—Shoreditch, Monday, January 20, 1777. This company rang a peal of 6240 changes, Treble Bob Royal, in 4 hrs. 34 mins., being the first true 6000 and most ever rang. George Gross (call'd bobs), 1; Thos. Smith, 2; Isiah Bray, 3; Thos. Whitaker, 4; Francis Wood, 5; Thos. Burrell, 6; Jas. Barnard, 7; Saml. Wood, 8; Robert Mann, 9; Saml. Mugeridge, sen., 10.

From the College Youths' Records.—St. Leonard's, Shoreditch. On Tuesday, February 18, 1777, the underwritten members of this Society rang a true peal of Treble Bob Royal, consisting of 10,000 changes, in 7 hrs. 28 mins., as follows:—Winstanley Richardson, 1; Jas. Darquitt, 2; Wm. Hall, 3; Chas. Purser, 4; John Povey, 5; Jos. Monk, 6; Wm. Lyford, 7; Jos. Holdsworth, 8; John Sylvester, 9; Saml. Mugeridge, 10. Conducted by Mr. C. Purser.

From the Cumberland's Records.—Shoreditch, Saturday, 10 May, 1777. This Society rang a peal of 10,200 changes of Treble Bob Royal, in 7 hrs. 40 mins. Thos. Whitaker, 1; George Gross, 2; John Lamey, 3; Isiah Bray, 4; Thos. Harrison, 5; Francis Wood, 6; Jas. Barnard, 7; Thos. Smith, 8; Saml. Wood, 9; Robt. Mann, 10. Composed and conducted by George Gross.

From the College Youths' Records.—St. Leonard's, Shoreditch. On Monday, the 19 day of May, 1777, the underwritten members of this Society rang a peal of Treble Bob Royal, containing 11,080 changes, in 8 hrs. 2 mins., as follows:—Winstanley Richardson, 1; Jas. Darquitt, 2; Wm. Hall, 3; Chas. Purser, 4; John Povey, 5; Jos. Monk, 6; Wm. Lyford, 7; Jos. Holdsworth, 8; Edmund Sylvester, 9; Saml. Mugeridge, 10. Conducted by Mr. Charles Purser.

From the Cumberland's Records.—Shoreditch, Saturday, March 27, 1784. This company rang a peal of 12,000 changes, Treble Bob Royal, in 9 hrs. and 5 mins., being the first peal of that length. George Gross, 1; James Barnard, 2; Francis Nay, 3; Thomas Reeves, 4; Isiah Bray, 5; Jas. Patrick, 6; Wm. Court, 7; Abraham Smith, 8; Malachi Channon, 9; Allen Grant, 10. Composed and conducted by George Gross.

Copies of the tablets commemorating these 10,000's will be found in *Church Bells*. March 2nd, 1872.

The Guild of Devonshire Ringers.

A MEETING of the Committee was held in Exeter on March 24th, the President (C. A. W. Troyte, Esq.) in the chair. It was announced that the Subjects Committee of the Church Congress had admitted 'Church Bells and how to use them' into their programme.

It was resolved:—That the general subject be, for the sake of convenience, divided into:—(1) The Use and Abuse of Church Bells; (2) Ringers viewed in general as Church-workers; (3) Ringers as part of Parochial Organization; and (4) Ringing from a Layman's Point of View.

That the Annual Meeting be held at Exeter for the transaction of business on or about June 19, and that a General Meeting be held at Plymouth at the time of the Church Congress.

That the Secretary be requested to endeavour to obtain permission for the Guild to inspect and report upon the work done in hanging, rehanging, or repairing bells or cages in the diocese.

A peal reported from Huntsham was ordered to be recorded, and also certain entries to be made in the Diary.

J. L. LANGDON FULFORD, *Hon. Sec. G. D. R.*

SIR,—May I through your columns ask those who are able and willing to allow their names to appear as readers or speakers on the subject of Church Bells in the programme of the Church Congress, to be held at Plymouth in the autumn, kindly to communicate with me?

J. L. LANGDON FULFORD, *Hon. Sec. G. D. R.*

Woodbury Parsonage, Exeter, March 27.

Change-ringing at St. Luke's, Liverpool.

SIR,—I was rather surprised to find in your paper of the 18th ult. an account of Mr. Reeves' ten-part peal of Grandsire Triples, rung on these bells on the 26th February, which I deny *in toto*. The bells were kept going and brought round just for the sake of calling it a peal. The truth of this statement can be borne out by experienced ringers, who listened to it. Before closing my letter, I protest against your columns being used for the records of false peals, such as the one by St. Luke's Society, just for the sake of gaining a name in the ringing world.

A RINGER.

A new Use for Church Bells.

SIR,—As an example of Church principles, as understood in Southport, permit me to inform your readers that merry peals were rung during Ash Wednesday at Christ Church, the alleged object being to celebrate the signing in London of the contract for a new sewer!

DISGUSTED.

Southport, March 6th.

Ringing in the Sewage!!!

From the *Liverpool Mail*, March 11th.

WEDNESDAY, the 1st inst., marked the completion of arrangements regarding the acceptancy and signing of the sewage contracts. In honour of the event the bells of Christ Church rang merry peals throughout the day. Being Ash Wednesday, this 'highly indecorous act' aroused the attention of those who were disposed to pass the day in prayer and fasting, and called forth a letter to a local print, couched in anything but terms of Christian love and forbearance.

[The above occurrence was a most disgraceful proceeding; enough to disgust every right minded Christian. We consider the parish authorities most blame-

able, and they will be doing no more than their duty if they exclude from the belfry in future every man who pulled a rope on those peals.—Ed.]

New Bells for St. Paul's.

SIR,—I quite acquiesce with your correspondent, 'An Old Pauline,' in regard to the present quarter jacks, that I have often been impressed with as I heard their grand solemn tones, which I hope will be allowed to remain, as I scarcely believe it possible for either they, or the 5-ton hour-bell, to be improved. If the grand cathedral is to be provided with a ring of bells (which I hope will be the finest in the world), it is possible for them to exist without carillons, which would greatly reduce the expense, and thereby cause them to be all the sooner out of debt.

F. HUME.

Chesterfield.

West Clandon, Surrey.

A BEAUTIFUL new church tower and restored ring of six bells has been presented to the parish of West Clandon by the Lady Augusta Onslow. The 3rd, 4th, and 5th bells were out of repair, and had to be recast. This has been done by Messrs. Meers and Stainbank. On Sunday, the 5th ult. a service of dedication of the bells was held in the parish church in the afternoon, and prayers suitable to the occasion offered by the Rev. J. C. Harkness, rector of the parish. There was a large attendance of the parishioners, and it was evidently regarded as an occasion of great interest. After the service the ringers celebrated the event by ringing some touches, being assisted by the ringers from the neighbouring parish of Albury.—*Local Paper*.

Change-ringing at Stalybridge, Cheshire.

ON Saturday, the 12th Feb., a mixed company met in the tower of Holy Trinity church, Stalybridge, and rang Mr. J. Reeves' ten-part peal of Grandsire Triples, of 5040 changes, in 2 hrs. 55 mins. The ringers were:—W. Fawcett, Stalybridge, treble; H. Shaw, Stalybridge, 2nd; E. Schofield, Stalybridge, 3rd; T. W. Hyde (his first peal), 4th; P. B. Hyde (his first peal), 5th; J. Thorpe, Ashton, 6th; J. Bradley, Stalybridge, 7th; J. W. Tongue, Stalybridge, tenor. Conducted by Mr. J. Thorpe. Weight of tenor, 15 cwt.—*Reported*.

Date Touch at Oxford.

ON Friday, March 3, was rung at New College Tower, Oxford (by permission), a touch of 1876 Stedman's Caters, in 1 hr. 18 mins., by the following ringers:—J. Field, treble; C. Hounslow, 2nd; H. Janaway, 3rd; F. Williams, 4th; T. Hill, 5th; W. Thomas, 6th; R. Annis, 7th; W. Smith, 8th; E. Harrison, 9th; B. Foskett, tenor. Composed by C. Hounslow. Conducted by J. Feild.—*Reported*.

[We think Oxford might have set an example by abstaining from pleasure-ringing during Lent.—Ed.]

Muffled Peal at Liverpool.

ON Monday, March 6th, by the kind permission of the Rev. Rector Stewart, eleven members of the Union Society rang at St. Peter's Church 3384 changes of Kent Treble Bob Caters, in 2 hrs. 15 mins. The ringers were:—G. Crute, treble; R. Williams, 2nd; A. Heron, 3rd; G. Helsby, 4th; W. Woodhead, 5th; H. Meadows, 6th; H. Brooks, 7th; R. Williams, 8th; E. Booth, 9th; W. Brooks and W. Heron, tenor. Composed and conducted by George Crute. The above was rung in memory of the late Mr. William Worthington, an old and esteemed ringer of this Society for upwards of fifty years. The number of changes rung corresponded with the weeks which he lived. Deceased was interred on Sunday, the 5th inst., in Anfield cemetery; his remains were borne to the grave by the members of the Union.—*Reported*.

Change-ringing at Birmingham.

ON Saturday, March 11th, a mixed band met at Bishop Ryder's Church, Birmingham, and rang a complete peal of Grandsire Triples, containing 5040 changes, the composition of Mr. Vicars. The ringers were:—T. G. Payne (first peal), treble; W. Bryant, 2nd; R. Hunt (first peal), 3rd; T. Russam (first peal), 4th; F. T. Allen (first peal), 5th; H. Bastable, 6th; S. Powers, 7th; W. Smallwood (first peal), tenor. Conducted by Mr. H. Bastable. Time, 2 hrs. 55 mins.—*Reported*.

Change-ringing at Warnham, Sussex.

ON Saturday evening, March 11th, a mixed band of change-ringers met at Warnham and rang a true peal of Oxford Double Bob Minor, consisting of 720 changes, with 18 bobs and 2 singles. The ringers were:—L. Turner, treble; J. Worsfold, 2nd; E. Jordan, 3rd; G. Raply, 4th; D. Jordan, 5th; H. Burstow, tenor. Conducted by H. Burstow.

Also a peal of Oxford Treble Bob Minor, rang the same evening, consisting of 720 changes with 9 bobs. The ringers were:—G. Mills, treble; J. Worsfold, 2nd; E. Jordan, 3rd; G. Raply, 4th; F. Knight, 5th; H. Burstow, tenor. Conducted by H. Burstow.—*Reported*.

[Surely the above might have deferred their merry meetings and ringing for mere pleasure, till after the season of Lent! Why was it allowed?—Ed.]

Muffled Peal at Palgrave, Suffolk.

ON Monday evening, March 20, the Diss and Palgrave Society of Change-ringers met at the parish church, and rang a muffled half-peal of Bob Minor and one in each of the Treble Bob methods, as a last tribute of respect to the memory of Mr. Benjamin Firman, who died on the 14th instant. Deceased was 68 years old, was a member of the above-mentioned Society, and was parish clerk for nearly 33 years. The ringers were:—W. Seales, W. Stephens, W. Browne, W. Ireland, T. Preston, T. Ford, T. Clark, and Jas. Rudd. Conducted by Jas. Rudd.—*Reported*.

RECEIVED.—T. Beacall: his method is not new; he works from behind instead of from before. We may return to his paper again when we have more space. J. S. Pritchett: we think him too severe on those who are not advanced beyond MINOR. Such youths require encouragement; they like to see their names in our columns, though they may not be equal to Oxford Scholars. S. Burker; F. J. Oram; Jos. Key; H. Dains, and others.