

'New Foes under an Old Face.' The picture it gives of the animosity of religious passions of the day is heartrending. (5.) Kingsley's last great novel—*Two Years Ago*—stands by itself, and shows the second phase of his life as a sanitary reformer. In this book he makes amends to the High-Church school for his severity in *Yeast*. The story centres round a brave young doctor who wages war against the cholera, and in doing so learns to subdue his own internal enemies of pride and coldness. Thus, again, Kingsley's fighting disposition shows itself, but we should note that it is always exercised against the enemies of God—outer and inner. This, in fact, is Kingsley's great lesson: that a great strife is being waged by Evil against Good, in which we must take our part for God. There are outer enemies—Evil, Crime, Pain, Sickness—which we must strive against; but there are also our own external and spiritual enemies. We are sent into the world (Kingsley tells us) with a mission to be soldiers of God—of Truth and Right. What, then, are we doing? There is also scope for us in the great city; there is a crying need for workers. What are we doing? This is Kingsley's great question to man and woman.

BELLS AND BELL-RINGING.

TO RINGERS.

THE following address was given in Lichfield Cathedral to the members of the Society of Change-ringers for the Archdeaconry of Stafford, on the occasion of their Annual Meeting, June 21, by the Rev. J. H. Fish, vicar of St. Paul's, Burton-on-Trent, and President of the Midland Counties Association of Change-ringers. Mr. Fish is himself an accomplished ringer. The text was taken from Col. iii. 23: 'And whatsoever ye do, do it heartily as to the Lord, and unto men.'

'Now, first of all, let me read over the text to you—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men:" and I will read it over again to you, in the hope that the words of it may be fixed in your memories: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." This is the Bible remedy, and, therefore, the sure and sovereign remedy, for every mischief that assails us, and therefore, I once more repeat the inspired words of it—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

'You may some of you, once in your lifetime, if not oftener, have been haunted, as it were, with a verse of music which you have heard; it may have been in church, or it may have been elsewhere out of it. Or it may be that some of you have rung your bell in a well-struck peal, and the beautiful music of the 8-6-7's and the 7-8-6's has echoed in your ears for days afterwards, so that you have gone to bed at night with it, and woke up in the morning with it still ringing in your ears. Now I want you to-day to let this verse of Holy Scripture take possession of you in the same way, brethren, and I pray to the Holy Spirit of God that He will reveal to you new meanings of this verse of Holy Scripture, which you are going to take away with you, and show you how it applies to bell-ringers and bell-ringing as well as to other things and other persons.

'Now the first requisite, as you all well know, for good ringing, is that people who attempt it should have their heart* in it. I well remember in October, 1877, a band of bell-ringers coming to my church, and starting for a peal. They all of them had their hearts in it, or they would not have travelled forty miles at their own expense after a hard day's work to ring on a ring of eight with a tenor of 26 cwt. What struck me, however, at that time most was this fact, that one of them carried with him into the belfry a workman's bag, which he deposited carefully under the seat before proceeding to take off his coat and strip to his bell. The bag contained his tools, brethren, and that man had come straight away from his bench at the end of his day's work, just as he was, black, and hungry, and tired, to take part in a peal rather than disappoint his companions. Now that is what is meant by the words, "Whatsoever ye do, do it heartily;" and such conduct is not at all uncommon amongst bell-ringers, as you all very well know.

'But the text goes on to say—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." The ringer must not only have his heart in his ringing; he must not only have a great love for it; he must not only be ready to spend much time, and money, and labour in the pursuit of it: but he must also learn to ring his bell as to the Lord. And that means that he must dedicate his ringing to God's service, and ring always as in God's presence.

'Now I ask you, as brother-ringers, to look well to this part of the text, and consider it. The ringer who is ringing as to the Lord will always be doing his very best, and striking his very best. He may be but a learner; he may be ringing rounds only; he may be ringing Plain Bob, or call-changes, or what not; but whatever he is engaged in he will have not only his heart but also his soul in what he is doing, and therefore he will be doing his very best in God's sight, and not as in men's sight only. Believe me, it is not heart that we lack so much as soul in our bell-ringing brethren; soul that will make a man humble and for-

bearing, and the company that he belongs to humble and forbearing one with another, because they are all engaged on—not man's work, but God's work; and are all occupied in seeking—not every man his own glory, but every man God's glory. Now let me tell you that the success of your Association will depend upon how much soul there is in it, for if it is to be a trades-union kind of thing, only to protect this or that bell-ringing interest, it will surely come to nought. The success of your individual companies, upon which so much depends, even the success of your Association itself, will be measured by the amount of soul you and they put into this business. It is no amount of pay, it is no amount of patronage, it is no amount of intricate methods, or long peals, or difficult achievements, that will keep a band together, but it is—and you may mark my words—the spirit of religion only in each one of you, and in each one of your company, that will bring forth satisfactory fruit. Before I end, however, there are one or two things more which I should like to say about this subject. Hitherto I have spoken to you ringers only, and have told you nothing which you have not heard before sufficiently often. It has been the fashion of late to preach to ringers, and I am afraid that as a body we ringers have deserved many of the hard things which preachers have said of us. But you know, and I know, that there are bodies besides ringers that want preaching to. Bodies connected with the Church, and the bells, and the belfries, and without whose co-operation heart and soul and whatever we do is vain and fruitless. We are only on the threshold of our undertaking yet, brethren, and I for my own part believe that the ringers of the bells are in many instances in advance of their surroundings at the present time. My own experience is that what with bad frames, badly managed belfries, badly constructed towers, badly hung and badly weighted bells, in the majority of churches, nothing better is deserved than is already done in the way of bell-ringing at the present time. For myself, I shall be thankful to any one who will tell me of a dozen towers in this diocese where I and my men can go and ring a peal with anything like reasonable comfort.

'There is one thing, however, I should like to advocate to-day in particular, as likely to advance the ringing to God's glory throughout your Archdeaconry, and that is, the more frequent adoption by the clergy of Sunday ringing instead of Sunday chiming. There are very few of the clergy as yet who know, and still fewer of their congregations who know, what you and I know very well, that a properly-struck touch on the bells before service by a competent band of change-ringers, so far from being a poor performance, is probably the most skilled thing in the whole service. You and I know, and the people of England will one day know, that it may have taken more time, more thought, more study, more application to compose and to ring that one touch properly than anything else in the church below has done. Then may I not reasonably plead for the opportunity of ringing more bells, and doing our best in God's service in the belfry on a Sunday, as well as at the week-day practice? The clergy should know by this time that the ringers are no more content to chime their bells only on a Sunday than the choir on a Sunday would be content to read the psalms or the service; and further, that it is as unreasonable to expect ringers to chime, as it is unreasonable to ask the choir to practise on the week-day and never let them sing on the Sunday what they had practised. Chiming and change-ringing are, as you and I know, as different as reading is from singing; and my experience of change-ringers is this, that if the bells are to be chimed and nothing more, then people may chime them who can do nothing better. I doubt not but that in some churches where Sunday chiming is made the rule the bell-ringers proper never attend on that day at all. I would therefore urge upon the clergy at large that they should see whether they cannot help us somewhat in this matter, and give us an opportunity which so few of us have at present of praising our God upon the loud cymbals with the best members that we have, both at morning and evening service.'

The Ancient Society of College Youths (Established 1537).

THE Anniversary Dinner took place last Saturday at the 'Bell Inn,' Walthamstow, Essex. Among the visitors were Squire Proctor of Bennington, Herts, with his clever band of change-ringers, who rang at the old church Stedman's Triples, Kent Treble Bob Major, Double Norwich Court Bob, and Superlative Surprise. Messrs. Haworth, Hayes, and Horrex, took part in some of the ringing. The company adjourned after dinner till seven o'clock, when the chairman, in opening the meeting, said he felt great pleasure in having the honour to take the chair at the 247th anniversary dinner. He regretted that the Master, Mr. W. Greenleaf, was not able to officiate, having been away for several weeks in the country on business. In glancing over the records of the past twelve months, he found that the company had achieved no fewer than forty-eight peals, commencing with Kent Treble Bob Maximus at St. Saviour's, Southwark: it is twenty-two years since a peal in this method was rung on the bells, on which occasion the tenor (52 cwt.) was rung by Mr. J. Dwight, single-handed; and the last one was also rung single-handed and conducted by Mr. J. M. Hayes. There are recorded from Ipswich two peals of Kent Treble Bob Maximus. The tenor was rung in the first peal by Mr. E. Horrex; and in the second the tenor was rung, and peal conducted, by Mr. F. Dawe. We have also a peal of Kent Treble Bob Royal,

rung at Stonham Aspal by the Ipswich company, and the first one on the ten bells; a peal of Stedman's Caters at Ipswich, the first peal in the method in the county, Mr. E. Carter of London taking part in it; a peal of Stedman's Cinques at St. Michael's, Cornhill, London, conducted by H. W. Haley, senr.; 11,111 of Stedman's Caters at Fulham, the longest length in the method, conducted by Mr. J. Pettit. The Master had also great pleasure in announcing that ten peals of Stedman's Triples, five of which were rung by the Sheffield Branch of the College Youths; three peals of Double Norwich Court Bob Major, two rung in London, and one at Drayton, Berks, conducted by the Rev. F. E. Robinson; two peals on hand-bells, one conducted by Mr. C. F. Winny and rung in London, the other by Mr. Alps, and rung at Waltham Abbey, both Holt's One-part peal. Another very interesting ceremony took place during the year—the presentation of a fine Silver Cup, the gift of Mr. J. R. Haworth, to commemorate a peal being rung at Sonning, Berks, last August, in remembrance of a silver cup being won by eight members of the Company one hundred years ago. Afterwards a pleasant evening was spent, a vote of thanks having been passed to the Chairman (Mr. Gibbs), and to the Vice-Chairman (Mr. Muskett).

A Correction about Sir Bartle Frere and the College Youths.

I BEG to say that it was not at Exeter that Sir Bartle Frere met the College Youths, but when twelve members visited Exeter in August 1869, they very kindly favoured me with a visit and treated us with several peals on our six bells. Sir Bartle Frere happened to be staying with me as a visitor, and here, at Clyst St. George, it was that he was proposed and elected (*nem. con.*) as a member of the Ancient Society of College Youths. H. T. ELLACOMBE.

I annex the record of the ringing: 'Be it remembered, that on Monday afternoon, the 10th of August, 1869, the members of the Ancient Society of College Youths, established 1687, who came from London to ring the noble bells of the Exeter Cathedral, paid their respects to the Rector of Clyst St. George, and gratified him and the villagers by ringing the following peals:—720 Oxford Treble Bob Minor, 720 Kent Treble Bob Minor, one six score of Stedman's Doubles. These peals of Treble Bob were struck in a most even, masterly style in 25 mins. by the following performers: the first peal by H. Haley (conductor), 1; J. Pettit, 2; M. Wood, 3; G. Ferris, 4; H. Booth, 5; M. Hayes, 6. The second peal by C. Lee, 1; J. R. Haworth, 2; G. Muskett, 3; J. Dwight, 4; W. Cooter (conductor), 5; M. Hayes, 6. Tenor, 13 cwt., in G sharp.'

Muffled Peal at St. James's, Clerkenwell, London.

ON Monday evening, the 7th inst., the Clerkenwell Society of Change-ringers rang a muffled peal on the occasion of the sad death of the late John Richard Sutton, junr., which occurred through drowning in the River Thames on Tuesday, the 1st inst. The deceased was much respected as a ringer by all who knew him. J. T. Knight, 1; G. Freeman, 2; A. Cunningham, 3; E. T. Ricketts, 4; H. Mandeville, 5; J. Looker, 6; E. Bissmire, 7; J. Rayner, 8. Tenor, 22 cwt.

CHANGE-RINGING.

At St. John's, Newcastle-on-Tyne.

ON Monday, the 16th ult., a peal of 720 Kent Treble Bob Minor was rung in 26 mins. on the back six. G. Campbell, 1; F. Lees, 2; C. L. Routledge, 3; W. Bowes, 4; T. Denton (conductor), 5; W. Story, 6. This is Mr. Bowes' first attempt at Treble Bob inside, having only once before rung the treble in this method.

ON Monday, the 7th inst., a peal of 720 Bob Minor was rung, omitting the second and ringing the tenor at cover, in 28 mins. R. J. Robson (his first peal of Minor), 1; R. S. Story, 3; F. Lees, 4; W. Eggleston, 5; F. J. Des Forges, 6; W. Story (conductor), 7; W. Bowes, 8. Tenor, 12 cwt.

At St. Mary-the-Virgin, Stanstead, Essex.

ON Sunday evening, the 22nd ult., for Divine service, six of the local Company rang 360 of Kent Treble Bob Minor. J. Cavill, 1; J. Luckey, 2; H. Prior, jun., 3; G. Gray, 4; I. Carvill, 5; C. Prior (conductor), 6. Also on the 28th ult., being Coronation Day, a peal of 720 Kent Treble Bob Minor in 27 mins. J. Cavill, 1; J. Luckey, 2; H. Prior, jun., 3; G. Gray, 4; I. Cavill, 5; H. Prior (conductor), 6. Also 360 of Plain Bob Minor. J. Cavill, 1; J. Mumford, 2; H. Prior, jun., 3; J. Luckey, 4; C. Prior, jun., 5; C. Prior (conductor), 6. Tenor, 13 cwt.

At Christ Church, North Shields.

ON Thursday, the 26th ult., eight members of the Durham and Newcastle Association attempted a peal of Plain Bob Major, but came to grief after 1½ hrs. good ringing. About 2700 changes had been accomplished. S. Nott, 1; J. Moffitt, 2; J. Rossiter, 3; W. Reed, 4; J. Herne, 5; E. L. Routledge, 6; R. S. Story (conductor), 7; R. Smith, 8. Tenor, 19 cwt. The sixth and seventh are Newcastle men; J. Moffitt is from South Shields; and the rest are local men.

At St. Martin's, Salisbury, Wilts.

A PEAL of 720 Grandsire Minor (36 bobs and 24 singles) was rung in 28½ mins. E. A. Foster, 1; C. A. Clements, 2; J. R. Jerram, 3; C. Staden (of Bournemouth), 4; W. W. Gifford, 5; T. Blackburn (conductor), 6. Tenor, 15 cwt. All except Mr. Staden are members of the Ancient Society of College Youths. [No date given.]

ON the 28th ult., being Coronation Day, the bells of St. Thomas's, St. Edmund's, and St. Paul's were rung.

* * Several communications unavoidably postponed.

CORRESPONDENCE.

Bishop of St. Andrews' Pamphlet on 'Union or Separation?'

SIR,—I am sorry to learn from Lord Nelson's letter, which appears in 'Home Reunion Notes' for this week, that both he himself and others who have been in correspondence with him are inclined to take exception to the inference which I drew from a passage in Bishop Gray's letter to the ministers of the Dutch Reformed Church in South Africa, to the effect that 'he and his episcopal brethren must have considered Presbyterian orders valid.' I drop the former clause of the passage, because its precise meaning may admit of question; but there can be no question, I think, as to the meaning of the latter clause, which is as follows:—'Nor do we doubt that the Holy Ghost works in the conversion of souls to God in and through your ministry. It would in our judgment be sinful to doubt this.' The two pamphlets containing the correspondence referred to were printed at Cape Town, 1871, under the titles *Unity of Christendom* and *Union of Churches*, and copies of them were sent to me by Bishop Gray himself shortly before his death. The Bishop of Edinburgh, late of Graham's Town, in the first address which he delivered to the clergy of his new diocese, 1872, quoted the same passage, and in so doing added the following remarks. After insisting upon our duty to 'testify to that Apostolic order which, through the good providence of God, we have inherited,' he proceeded: 'Does this require of us that we shall cease to regard as brethren those who love and honour the same Divine Redeemer? Does it justify us in speaking of such men who have not caused divisions, but inherited them, as guilty of the sin of schism? Does it excuse us when we dishonour the Holy Ghost, who is pleased to work abundantly by their ministrations, by speaking of that work in the language of contempt? Nay, does it justify us in drawing a line of demarcation round ourselves, and saying, "The temple of the Lord are we?"' Now, our English word *valid*, according to Johnson, means *powerful, efficacious*; and if Lord Nelson and his complaining correspondents are able to draw a clear distinction between that meaning and the expressions used by Bishop Gray, and by Bishop Cotterill, I confess I should like to know what the distinction is. Let the reader look back, and see what the expressions are to which I refer:—'The Holy Ghost works . . . in and through your ministry.' 'The Holy Ghost is pleased to work abundantly by their ministrations.' That there may be *different degrees of ministerial validity*, and, further, that irregular ministration, though blessed to the recipients, may be justly open to reproof, I am quite prepared to admit; but I cannot allow that my deduction from the words used by Bishop Gray was 'surely not a justifiable one.' In another Charge of Bishop Cotterill (1877), entitled *The True Position of the Episcopal Church in Scotland*, there is a pregnant warning upon the same subject, 'lest, while we suppose ourselves zealous for Christ and His Church, we be found sinning against the spirit of that very law of unity which the Church represents, if not against the Holy Ghost Himself.'

CHARLES WORDSWORTH, *Bishop of St. Andrews.*

Bishopshall, St. Andrews.

The Poor Clergy Holiday Fund.

SIR,—I shall be much obliged if you will kindly help this useful Fund again this year, as you have done in past years, by allowing me to direct the attention of your readers to its appeal in your advertisement sheet. I wish to ask their special attention to the extract from the letter of its founder, the Bishop of Lichfield.

ARTHUR J. INGRAM, *Hon. Treasurer.*

St. Margaret's Rectory, 20 Finsbury Square, E.C.

Narrow-mindedness.

SIR,—I was indeed glad to read in your last issue the sensible protest of 'X. Y.' against narrow-mindedness. It is high time that we who do not hold the views entertained by the self-styled orthodox Churchmen on the Deceased Wife's Sister Bill should speak out. The fewness of those who have been so bold as to express their approval of that Bill is no measure at all of the number of those who sympathise with it. Of course, we are in the minority amongst the clergy, but I am of opinion that the majority is nothing like so large as is generally supposed. The fact of the matter is, we don't speak; the others do; and judgment goes by default. Silence is taken for consent. I lead a roaming life, and am thrown into contact with the clergy of all schools of thought, High, Low, and Broad. Often and often I have heard it said, in the course of a quiet conversation, 'Well, I cannot see any objection to the Bill, but then one must not say so in this diocese.' I often hear the clergy declaim against the Franchise Bill on the score of 'Hodge' not understanding politics. I wish some of these same good clergy-men would take the trouble on a Monday morning to go to 'Hodge,' and ask him what he means by the words, 'Substance,' 'Person,' 'Incomprehensible' (which, by the way, is a mistranslation), and 'The Damnatory Clauses of the Athanasian Creed?'

IOTA.

Mr. Oliver Heywood.

SIR,—In a notice of myself, which appears in *Church Bells* on Saturday last, I read: 'It is said in Manchester that it was owing to the influence of Mr. Heywood, who felt that his friendship with the Bishop was being imperilled, that Sir Percival was induced, after being defeated in the court, to