

Few people know how to splice a rope, yet a knowledge of splicing is valuable in many ways. A worn or broken rope can be neatly mended by this means, and a good splice is always stronger than a knot. Splicing is necessary if the rope is to pass through pulley blocks where knots cannot be used.

The Short Splice the Simplest

The simplest type of splice is the short splice. In making this the strands of each rope are spliced into the strands of the other rope. First the strands of each rope are untwisted (Fig. 12). Then the ends are brought together so that strands *a*, *b*, and *c* alternate between strands *d*, *e*, and *f*. When they have been pushed together as far as they will go (II) they may be tied with a string to hold them in place during the remainder of the operation.

Taking one of the strands (*a*, III), it is passed over the twisted strand nearest to it and under the next to it. The same thing is done with strands *b* and *c* in one direction, and with *d*, *e*, and *f* in the other direction. The process is repeated (IV) until all the six loose strands have been woven over and under into the solid body of the rope. Care must be taken that the separate strands do not unravel during the splicing. The short splice, of course, makes the joint double the thickness of the rest of the rope. In splicing hard-twisted ropes, a pointed peg or "marine-spike" is often used for making the openings under the twisted strands so that the loose strands can pass through more easily.

How to Make the Eye Splice

The eye splice is made according to the same principle as the short splice, except that the end of the rope is woven back into itself, forming a loop, which in this instance is called an "eye" (Fig. 13). The rope is untwisted for 6 or 8 inches, and the untwisted ends are doubled back against the main part of the rope to form a loop of the size desired (I). Each of the loose ends is then passed over the nearest strand and under the next (II) until the splice is completed (III). It will be noticed that here, as in the short splice, the loose ends are woven round in the reverse direction from the twist of the body of the rope. Another common splice is the so-called "long splice," used when the rope must pass through a block.

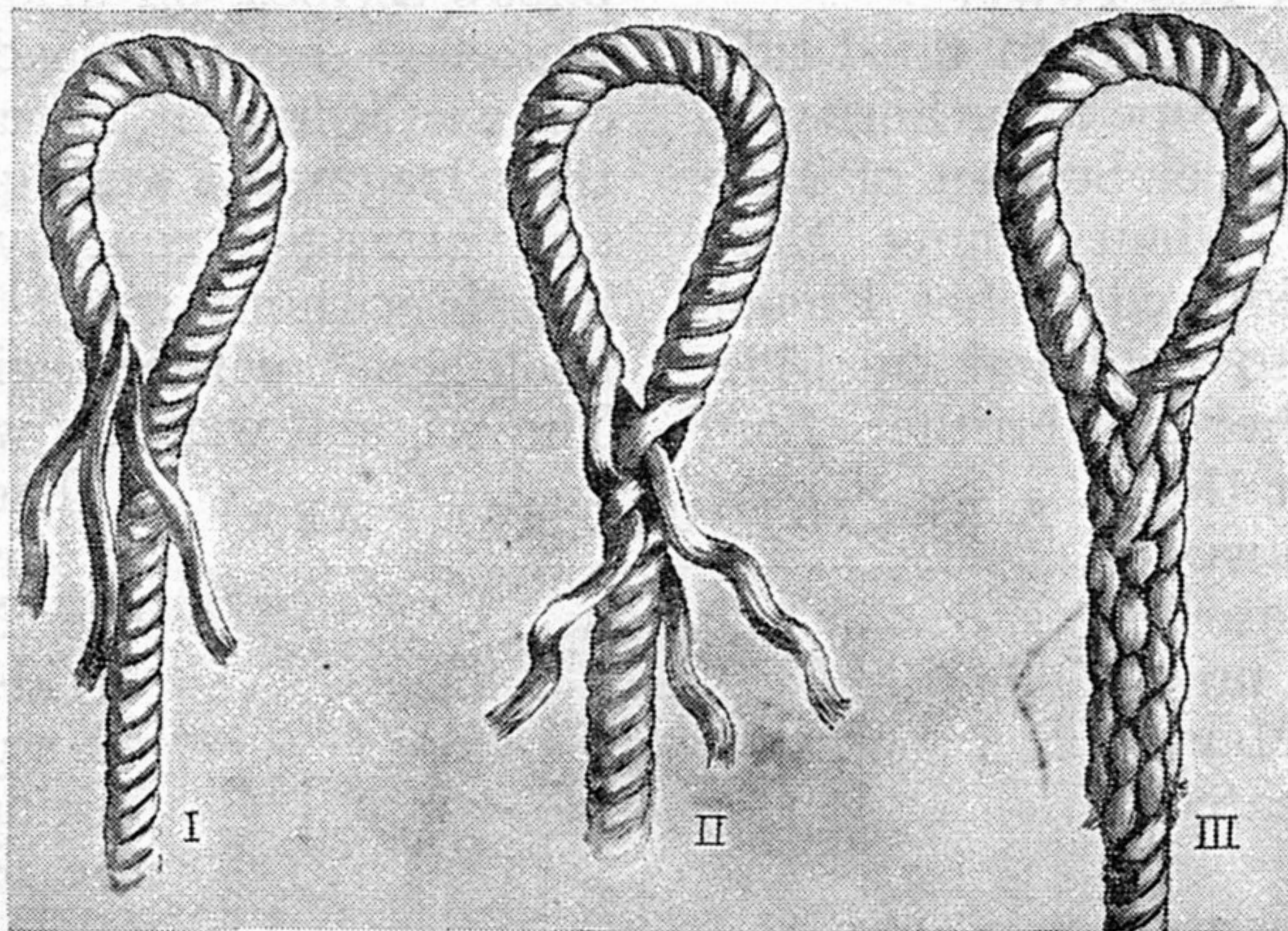


Fig. 13.—The Eye Splice

KNOX, JOHN (1514 ?–1572). Seldom has a man so imprinted himself upon a nation as did the religious reformer John Knox upon the people of Scotland.

Nowhere was the Church of his day more corrupt and oppressive than in Scotland. The powerful Cardinal Beaton, Chancellor of Scotland, atoned for the scandal of his private life by the zeal with which he persecuted heretics. His murder, in May 1546, is attributed to revenge for his burning of the reforming preacher George Wishart. Seizing the cardinal's castle of St. Andrews, his murderers stood siege there, and among the strangely assorted company of sympathizers who flocked to their aid was John Knox, already a hunted man for his friendship with Wishart.

Here Knox received a literal "call" to his lifework from the assembled company of reformers, and it was in these stirring surroundings that he first preached his doctrines of reformation.

In June 1547 the castle surrendered to a French fleet, for Scotland was then bound in close alliance with France. Knox and other captives were carried to France and condemned to labour at the oar in the galleys. Released in 1549, he took refuge in England, but with the accession in 1553 of Mary Tudor, that "cursed Jezebel" as Knox termed her, England ceased to be safe for Protestants. The next five years he spent chiefly in Geneva in contact with Calvin and Calvinistic doctrines.

Declared an Outlaw

The French regent of Scotland, Mary of Guise, who had earlier felt compelled to temporize with the powerful Protestant party in Scotland, believed herself strong enough in 1559 to defy it, and forbade the reformed preaching. When Knox arrived in Edinburgh, in May of that year, he was by her orders "blown loud to the horn" as an outlaw. He escaped to Dundee and Perth, where his sermons against "idolatry" were like sparks to tinder. The "rascal multitude" rose and sacked abbeys and monasteries, leaving only the walls standing. Civil war followed.

To counterbalance the French alliance, on which the regent relied, the Lords of the Congregation, as the Protestant chiefs were called, appealed to England, where Elizabeth now reigned in place of Catholic Mary. Although