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Charles II. did not yet feel very secure. Even on 24 August 1661, the familiar trio, Knowles, Jessey and Simpson, were again in possession at Great Allhallows, and were maintaining regular services every Monday and Thursday; they had the occasional assistance of Mr. James, in whom we may probably recognize the Seventh-Day Baptist John James, executed on 26 November for seditious preaching; the report of 29 November implies that our trio deserved as much.

With August 1662, the Fourth Act of Uniformity came into force, and then at latest in London all such use of the parish churches came to an end. Pepys tells how great efforts were made to get Royalists who might fill all the London churches, and prevent any being empty, swept, and garnished, ready for re-occupation.

Notes.

The Ejection of 1662.

A popular volume in commemoration of the 2,000 ministers who left their livings, or rather were ejected from them, on St. Bartholomew's Day, 1662, has been written by Rev. John Stanley, F.R.Hist.S. Appearing in the month which marks the 250th anniversary of the event, it is appropriately entitled, "Lest we Forget" (one shilling, A. H. Stockwell). Though, as already intimated, a popular work, it is the outcome of independent research; hence the pages contain many a quotation from State Papers, State Secretaries' Journals, and other contemporaneous records. Moreover, the work of others, including the important volumes of Professor G. Lyon Turner, has been placed under tribute, with the result that the Movement is described in a singularly vivacious and readable manner. After the Movement, come the Men; and just here the book before us is distinctive, for it presents the Roll of Honour, or the names of the men, who resigned their living, rather than "make a nick in their consciences," together with details as to the places they left, the scene of their after-lives and labours, also their denominational relations, date of death, etc. Here, of course, we are on the track of Calamy and Palmer's "Nonconformist's Memorial"; but it is right to say that Mr. Stanley gives us more—he supplements the familiar list with many newly-ascertained facts. There is a cordial Foreword by Dr. Meyer, and tributes are given from the pens of ten other admirers of Puritan heroism and consistency.

J. W. T.

Poetry and Psalmody.

The lyric poetry of the Stuart period does not afford many hints that may have prompted Baptist versifiers. Herbert's "Temple" was, however, suggestive, and in 1635 two sets of "Emblems" were published by Wither and Quarles; the latter was adorned with rude cuts. Herrick, a Devonshire clergyman, issued his "Noble Numbers" in 1647, Donne's posthumous poems came out soon after, and Vaughan's by 1651. If these were original, there were also paraphrases of the Psalms by Sandys, Rons, and Barton, intended for public singing. And Barton in 1659 went further, with a hundred hymns prompted by Scripture. These are some of the factors to take into account when we consider the appearance of Cheare, Bunyan, and Keach. But there are also others, usually disdained by historians of literature. No one will read in the Cyclopedias and Guides to China of much more than the Confucian classics, nor will suspect that there are thousands of penny novels read by the day labourers. Dr. Grierson is trying to awaken us to the voluminous popular literature of India, ignored by the Sanskrit pandits. If we look in the windows of seventh-rate tobacconists we shall see masses of printed paper bought steadily and thrown away quickly, and among them are still rough pamphlets or broadsheets of music-hall ditties. The popular taste to-day is not for religion, but in other respects these productions may parallel the work of our early rhymesters.

The Gamston Baptist Church.

By some means a footnote appended to my article on the Helwys family in your last issue got lost in the process of printing, and thus left the catch number attached to the word Gamston hanging in the air. The note merely referred to a visit paid to Gamston in the summer of 1909. The Chapel has a tablet over the door:

"General Baptist Chapel
Founded 1690
Rebuilt 1880."

There are a few gravestones in the spacious graveyard, but none of very ancient date. There is one in memory of "Rev. John Dossey, Pastor of this congregation, who departed this life July 26, 1778, aged 63." The one I noted was of Wm. Hill, "of Upton in the parish of Headon," dated 1808. The Helwys family had a connection with Headon-cum-Upton, and there a conventicle was held in 1669; but the gap is a long one. A list of the earliest trustees of the Gamston and Retford General Baptist Chapels might help to bridge the interval. As the latter appears to have been endowed in 1691, by Richard Brownlow,

of London, with "one acre of land, two beast gates, and five lands ends in West Retford Parish," there will doubtless be good lists of trustees.

By the way, in your note on the "Arrival of Smyth's followers at Amsterdam by July, 1608," you repeat the assumption of T. G. Crippen that the Sutton at which "Richard Clyfton" was preacher when he gave "Henry Cullandt" his certificate of the publication of his banns was Sutton in Ashfield. The Sutton indicated is Sutton-cum-Lound, just north of Retford. Here James Brewster was vicar. The early registers of this parish, written out by James Brewster, are in excellent condition, as Joseph Hunter noted as far back as 1854. We may gather from the Amsterdam marriage entry that after Richard Clifton had been deprived of his living at Babworth, he found temporary employment as preacher for Brewster at Sutton-cum-Lound, a few miles away. I noted entries of the family to which "Henry Cullandt" evidently belonged in the register of Sutton-cum-Lound when I examined it some years ago.

The "Henry Crullins, bombazine worker, widower of England, residing at Amsterdam" (at whose marriage William Bradford was a witness on 20 November, 1613), is no doubt the same man. The Sutton register gives the form "Cullands." With this parish a noteworthy dissenter—John Cromwell, sometime congregational minister at Norwich—was closely connected. At Sutton-cum-Lound he was baptized 20 September, 1631, here he was buried April 23, 1684; through him, and at an earlier date through John Robinson, the Separatists of this corner of Notts. were brought into touch with Norwich.

WALTER H. BURGESS.