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When they moved out, yet another Baptist group moved in. In 1856 the pastor and deacons at Counterslip received a petition, signed by 483 names, begging them not to remove the young man, James Davis, who had come from Rawdon College to act as assistant to their aged minister, Thomas Winter, who resigned later in 1859. When this petition was rejected, a very large group separated and found a place of worship at the Coopers' Hall, in King Street, Bristol (not Old King Street) where they met for several years. Here James Davis was married to Miss Ainsworth. When, however, they heard in 1861 that the Pithay Chapel was vacant, they removed there, and here they found a home for some time. Owing to ill-health their minister, James Davis, left and removed to Tynemouth. The cause failed to thrive and so faded out.

During its last days this ancient chapel belonged to Messrs. J. S. Fry & Sons, Ltd., who used it as a box factory. During extensive renovations it was pulled down soon after 1906.

GORDON HAMILIN

KATHERINE MANSFIELD

THE *Baptist Quarterly*, Vol. XIII (1950), pp. 253f., contained a number of details regarding the family of John Dyer (1783-1841), the first full-time secretary of the Baptist Missionary Society, together with extracts from his diaries for 1823, 1827, 1836 and 1837. In a subsequent article (*ibid.*, pp. 321f.) examples were given of the curious necrologies or obituary notes, which Dyer put at the end of his diaries.

Ten of Dyer's fourteen children survived infancy. Attention was called to the fact that his eldest daughter, Eliza, proved a woman of considerable ability and that her husband, Joseph Payne, became the first Professor of Education in England. The recently published life of Katherine Mansfield by Antony Alpers (Jonathan Cape, Ltd., 21/-) reveals the interesting and unexpected information that the important literary figure and writer of short stories was a great-grand-daughter of John Dyer.

Soon after Dyer's tragic death in 1841, one of his sons, Joseph, then a young man of twenty-one, emigrated to Australia, becoming a clerk in an insurance office in Sydney. There he married a Sydney girl, Margaret Isabel Mansfield (d. 1906), and a few years later was sent by his company to Wellington, New Zealand. It was one of his daughters, Annie Burnell Dyer (d. 1918), who became in due course the wife of (Sir) Harold Beauchamp (1858-1938) and the mother of a daughter, Kathleen, who as a writer adopted the pen-name "Katherine Mansfield."

The story of Kathleen Beauchamp (1888-1923), as told by Antony Alpers, is one of almost unrelieved sadness. She was, throughout her life, in rebellion against many elements in her New Zealand background. Escaping to England, where she had received part of her education, she became a fierce seeker after "experience," taking a considerable time fully to discover and develop her talents as a writer. Her relationship with her husband, John Middleton Murry, and her long struggle against ill-health have been revealed in detail through the publication of her letters and journal. Only for brief periods was she at peace with herself or her friends.

Antony Alpers insists that throughout her stormy and broken life she was at heart deeply religious. He suggests that her great-grandfather's introspective temperament, as well as his habits as a diarist, came out again in Katherine Mansfield. He also notes that in her stories she gave to her characters family names taken from the Dyer circle. Stanley and Linda Burnell in *The Prelude*, which appeared in 1918, bear one of her mother's names, which she in turn had inherited from Agnes Burnell, John Dyer's wife. Jonathan Trout no doubt owed his name to remembrance of family tales about distant relatives called Trout. John Dyer's sister-in-law had married Thomas Trout, one of the early Baptist missionaries to the East Indies (see *South East from Serampore*, 1945).

Baptists cannot claim many contacts with modern English literature. The link between John Dyer and Katherine Mansfield, though it spans four generations, is worth recording and we may be grateful to Antony Alpers for the discoveries he has made, as well as for his sympathetic study of a difficult and in many ways tragic figure.

ERNEST A. PAYNE.

SAMUEL BAGSTER

When the Baptist church at Brown's Town, Jamaica was founded in 1834 it was presented with a pulpit Bible by Samuel Bagster, founder of the publishing firm of that name. With his hand-cut quill pen he inscribed it, "From this Bible may the Glorious Gospel of the Ever-blessed God be preached in all faithfulness and thousands yet unborn have eternally to rejoice the dawn of this auspicious day, August 1st, 1834."

Throughout the 120 years of the church's existence—during which the building has been repeatedly damaged by tempests and, in 1944, was unroofed by a hurricane—the same Bible has been in use. For the rededication of the building on August 1st this year, however, a new Bible, presented by Samuel Bagster and Sons Ltd., was flown out to Jamaica by air, its front cover a replica of the