

THE REV. NATHANIEL WHITING, M.A. (1612-1682) was one of a number of my ancestors who, as ordained clergymen, found they could not accept the teachings of the Church of England and turned to nonconformity. Nathaniel's grandfather was the Rev. Giles Whiting, Rector of Pansfield in Essex, who favoured the Scottish-Presbyterian form of puritanism in the late 16th century and early 17th century. Nathaniel's uncles included the Rev. Dr. John Whiting, Rector of St. Martin le Vintry, 1611-24 and 18th Canon of St. Paul's Cathedral. He made his name by extracting confessions from those on trial for the murder of Sir Thomas Overbury in the Tower of London. Although he served the Establishment for most of his life, he was suspended for a while in 1623 after preaching a sermon at Hampton Court on "the idol of the mass" at a time when Prince Charles' Spanish marriage negotiations had just broken down. Another of Nathaniel's uncles, Rev. Timothy Whiting, held a number of livings in Northamptonshire and Leicestershire, carrying out his duties without hindrance. His son, Rev. John Whiting, Rector of Lexden, who was Nathaniel's cousin, is remembered solely by the form of his death, of which R. Josselin wrote in his diary, "Hear of Mr. Whiting's death . . . by putting his finger into a man's mouth, whose throat was ill with a 'squinsey' and non compos mentis, he bit it vehemently, on which it gangrened and killed him about eight days after". A more distant relative of Nathaniel's was the Rev. Samuel Whiting who abandoned his living in Lincolnshire to go to Massachusetts in order to pursue his Puritan ways.¹ Although the Whiting family tree is not complete the coat of arms (Gyronny of four azure and ermine overall a leopard's face and in chief 3 bezants) has enabled me to link up the various sections to some extent. In this way I have traced Nathaniel's family back to Thomas Whiting, Chester herald of the late 15th century.

Nathaniel went up to Queen's College, Cambridge, as a pensioner at Easter, 1629. He was awarded his B.A. in 1631 and his M.A. in 1635. His tutor was Stubbins. Although he was entered as a pensioner, the college accounts for 1630-3 list him as a scholar, receiving the respective annual payments of 12s. 6d., 16s. 3d., 19s. 7d., and 15s. 10d. The full income of a scholar was then about £2. It was probably about this time that he secured the friendship of Sir William Fleetwood of Aldwinckle Manor, as a later letter to Sir William shows: "I am not ashamed (Right Worshipfull) to tell the world how ancient and how affectionate a Maecenas you have been to me; that I received many encouragements from you when I was a student in the universitie; how ready I have alwayes found you to lay forth your power and Interest for me . . . and how much I have found the favour of a Patron, and the affections of a friend (I might go higher) for the space of many yeares".² Nathaniel's first opportunity to publish some of his poems came in 1633 when he submitted two Greek and two Latin poems for a booklet published by the University to mark the birth of James, Duke of York, afterwards James II, called "Ducis Eboracensis Fasciae a Musis Cantabrigiensibus raptim contextae". His poems were strongly royalist, and from their position on the book indicated something of his standing in the University as they come at the head of those produced by graduates and immediately after those by dons. Nathaniel's first one was:—

Ad Reginam

Horrores, gemitus, tremor, susurri
Suspensi populi dolore partus,
O Regina, tui, preces, odores,
Arac, mascula thura, quantacunque,

¹ See "A Massachusetts Immigrant", J. R. S. no. 361 (1965).
Whiting; Church Quarterly Review, Vol. CLXVI,

² "Notes and Queries", April, 1953.

Hac mercede placent; Resurgis una
 Casu fortior; ut gigantis ardor
 A tellure novus cadendo, victor
 Alcidis prope; Tu resurgis unda
 Ut Sol Hesperia, Tuaeque lucis
 Praecursor face sed minore, verum
 Ingens Phosphorus, hic tenellus infans.
 Dum Phoebus simul et verenda Phoebe
 His pergunt similes creare stellas,
 Num vates fuit, an Poeta, dicens,
 Contentus minima Britannus umbra?

A modern translation of which is: "Your people's fearful cries and anxious speculation, their sad suspense about the birth, their prayers and heartfelt offerings to heaven, all now have their reward. You rise again, stronger from your fall, as the giant who nearly vanquished. Hercules found his energy renewed from his fall to earth. You rise like the sun from the western wave, and this tender little infant like the precursor of your radiance, the morning star, his brightness less than yours but mighty yet. While Phoebus and honoured Phoebe proceed to create stars like these, surely no prophet or poet of Britain has been content to keep back from the brightness of your glory".

His Greek poem may be translated as follows: "It is not good to have many kings. There is one king, Charles, over all the English. It is not good to have too few children. As one man may have more children, so does the English King Charles.

The eldest son rules the warlike Welsh, the second rules the northern tribes. I beseech you, God, grant more children, that each region may have its own satrap".

He was ordained at Peterborough Cathedral on 9 June, 1639. His first known living was as rector of Lowick, which he obtained in July, 1645. It seems that he replaced an ejected rector, as Robert Lingard who preceded him demanded his right to one fifth of the annual value of the benefice as ordered by Parliament for ejected ministers. It appears that Nathaniel was reluctant to pay at first, but on 19 November, 1646, he agreed to pay £60 p.a. Fortunately for Nathaniel, Lingard died the next year.³ During his time as rector, Nathaniel's standing as a scholar can be gauged from Sir William Dugdale's Correspondence. For example, on 10 May 1651, Sir William's friend, Roger Dodsworth wrote: "I have been furnish'd by Mr. Whiting (who came up last weeke but is gone today) with rare Historical notes out of several Registers he found in Suffolke, touching St. Edmundsbury; as the charter of Edmund Ironside, succession of the Abbots . . .".⁴ On 4 May, 1650 Nathaniel's name appeared as "minister" at Aldwinckle where he was an intruding minister. He was officially instituted to the living on 20 March, 1652. The visit of Sir William Fleetwood to his Aldwinckle manor in April, 1651, was partially to see that Nathaniel was settling in there. Nathaniel noted how "freely and speedily" Sir William had secured him the living and how important to him was "the favour of a Patron". Nathaniel was able to show his gratitude by dedicating his book *Old Jacob's Altar Newly Repaired* to Sir William. It is subtitled, "The Saints' Triangle of Dangers, Deliverances and Duties" and was published in 1659. It is a puritan book of some 260 pages, in which he writes of the time when "the Episcopal monopoly lasted", and when quoting St. Anselm drops the title "St."

The church account book of All Saints, Aldwinckle, notes that Nathaniel sold the early English font in 1655 for 4s. 6d., and paid 6d. "for a basone". As soon as Nathaniel was ejected in 1662, it is noted that Goodman Garrot was paid 5s. 6d. for "setting up the font", while the plumber was paid 20s. for leading it. Unfortunately Garrot placed the supporting shaft upside down and damaged it in the process. In 1657 he became an assistant to the Northamptonshire Commission, but in 1662 he lost not only his living but his post as headmaster of the local Grammar School. After his ejection he gathered a church round him at Cranford and secured a license as a congregationalist at his own house and that of Lady Pickering's at Titchmarsh, Northamptonshire.⁵

He was one of 375 Congregationalists to be licensed when the 1672 Declaration of Indulgence licensed 1,434 break-away clergy. In his book, *State of the Ministers ejected or silenced, Bartholomew's day, 1662, in Northamptonshire*, Edmund Calamy wrote (p. 213), "Aldwinckle, (R. £100), Mr. Nathaniel Whiting, M.A., of the university of Cambridge. After his ejection he gathered a church at Cranford. He was not so eminent for his learning, as for his holiness and heavenliness. He was a very useful preacher, and had many converts. He brought many to worship God in their families, and be strict and solemn in it, who before were utter strangers to such things. Not only in the pulpit, but from house to house in his visits, he discovered a great concern for the souls of his hearers. He had a singular gift in comforting the sick. He had a plentiful estate, and made good use of it. When he was presented in the ecclesiastical court, God raised him up friends; and likewise many of his enemies to be at peace with him, or at least stilled their rage against him. After he had been in some trouble, the Earl of Peterborough sent him two letters, assuring him that if he would but conform, he had such a value for him, that he would give him the choice of three livings that were in his disposal. But he could not satisfy his conscience to accept his offer. He used to say, 'the door is too narrow for me to enter in'. He was ejected from the free-school at Aldwinckle, as well as from the living. As he had no portion with his wife, tho' her parents were wealthy, she often complained of this to her husband; when he used to reply, 'We have no need of it; it will come perhaps when we need it more'. And it pleased God in his providence to order matters so, that the old folks died and left them all, much about the time of his ejection. He afterwards dying without children, was a considerable benefactor to the said school, from which he had been ejected. He lived in expectation of a sudden death, as several of his relations died suddenly; accordingly as he went to bed, he was seized with a violent fit of the wind, to which he was subject, and died before morning. Mr. Willes preached his funeral sermon, in which, among other things, he said, 'He had often heard him mourn, but never heard him murmur; and that he was much taken up in admiring the goodness of God'".

Whether Calamy was right in saying he was a considerable benefactor to the school is rather doubtful. Nathaniel's will⁶ reads: "I, Nathaniel Whiting of Cranford in the county of Northampton, clerke, being through the good providence of God in a sound disposing mind and memory considering my fraile state doe make and ordaine this to be my last will and testament. Ffirst I doe declare my owning of and my faith in the everlasting Gospell, whereof through Grace I have been a preacher and professour for many years and doe seale to it as the word of truth and gospell of my salvation, next I resinge my spirit unto the hands of the father of spirits the God and ffather of our son Lord Jesus Christ resting my faith alone-upon his . . . righteousness and mediation for the free and full forgiveness of all my sins big, small and actual and for my . . . unto eternal life and blessednesse. I leave my body to be interred as my dear wife shall judge fitt persuading myself of its resurrection unto a state of glory and . . . at the greate day. And for my outward and tempourall estate withall my Leased goods and chattells of whatever nature and kind soever I do give and bequeath the same and every part of them to my deare and beloved wife whom I have ever found most tender and carefull of me . . . and do constitute and appoint her my sole executrix . . . I wish her to observe those private instructions I left with her leaving my whole estate in her hands . . .". Possibly these last words refer to some gift to the school. A letter written by the Rector of Aldwinckle, Thomas Edward, to his bishop on 17 October, 1720,⁷ reporting on the charitable status of the school, says, "Fifty shillings was given by Mr. Whiting, minister of my parish, who quitted his benefice at the Restauration, whose wife at her decease gave £5, which was payd out upon the repairs of a schoolhouse". In fact Judith Whiting's will,⁸ left £5 for Aldwinckle's poor. Describing herself as the "relict of Nathaniel", she gave over £1,000 to some 20 people, of which £300 went to Richard Farshall, a baker of St. Andrews, Holborn, whom she made her sole executor.

As a writer, Nathaniel's main work was *Le Hore di Recreatione, or, the Pleasant Historie of*

⁵ S.P.D. Vol. 37; Isham Longden Vol. 15;

"Calamy Revised".

⁶ P.C.C. 141, December 31, 1674; proved 27 Nov-

ember, 1682.

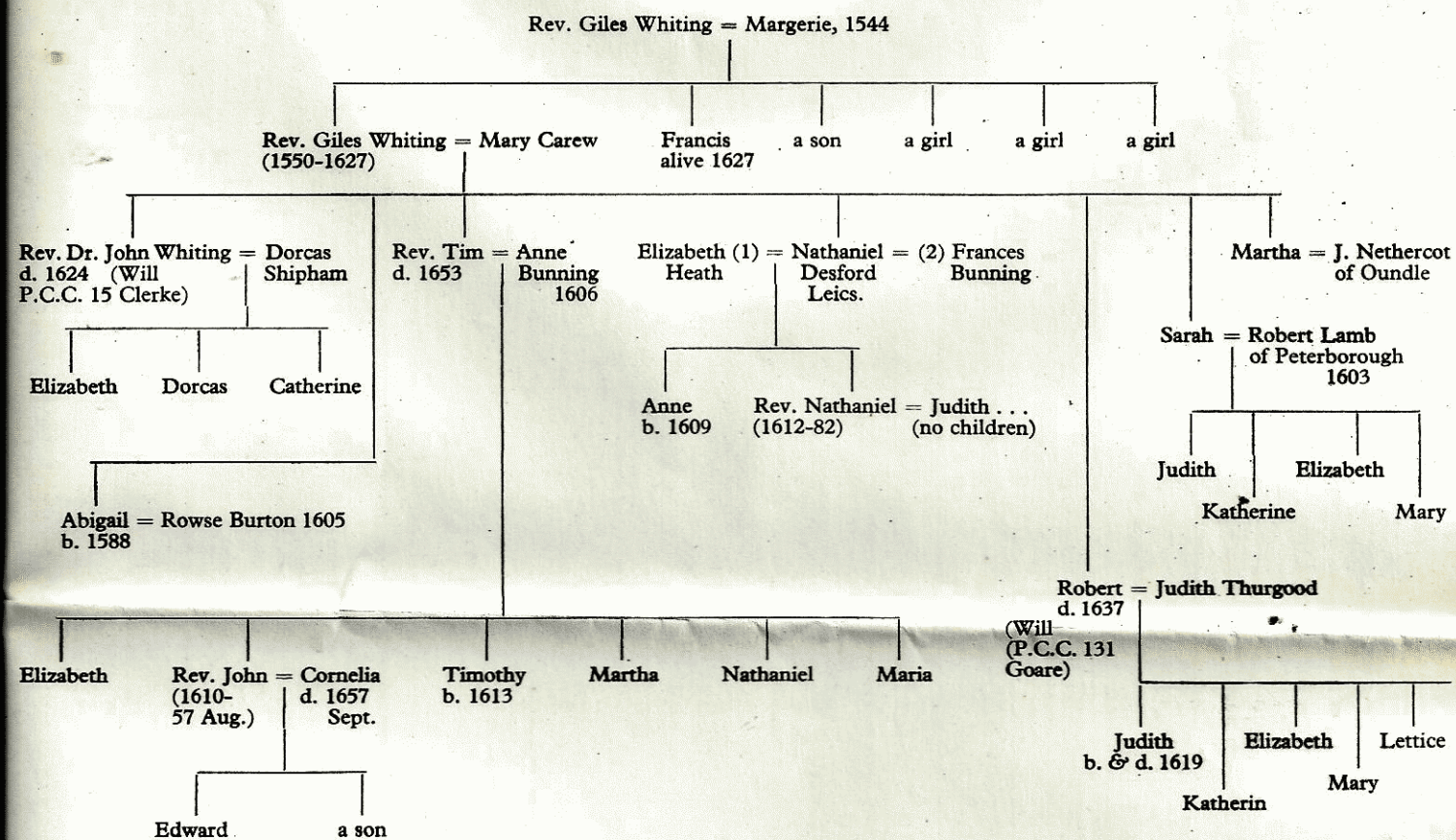
⁷ Lansdowne MS. 1028.

⁸ Northants will K52(6), 25th October, 1681.

³ "Notes and Queries", May, 1953.

⁴ "Notes and Queries", May, 1953.

SKETCH PEDIGREE



Albino and Bellama; Discovering the Several Changes of Fortune in Cupid's Journey to Hymen's Jokes. To which is annexed, Il Insonio Innotadad, or a Sleeping-waking Dreame, Vindicating the Divine Breath of Poese from the Tongue Lashes of some Cynical Poetiquippers and Stoicall Philoprosers, published in 1637,⁹ and dedicated to John, Lord Lovelliss, Baron of Hurley. In 1921 (and reprinted in 1968) it was printed in vol. 3 of "Minor Poets of the Caroline Period" by George Saintsbury who "discovered" it. Professor Saintsbury claimed that it was in that class of Heroic Poem which he particularly wanted to bring to the notice of his students. There are three points to note in studying this work. The first is that it is a fore-runner of the novel enmeshed in poetic forms and language conventions. When the author becomes excited by the rush of events at the end of the poem, poetic strivings diminish. Secondly one should note how the actions and thoughts of the characters reflect contemporary attitudes. Thirdly, one will find that Nathaniel's position as a poet is that of a mediocre one, reflecting a broader taste of the period rather than Donne and the metaphysical poets, whose frequent use of the sparing construction of rhyming couplets and simplier, more direct vocabulary are in marked contrast to Nathaniel's elaborate stanzas, fantastic vocabulary and elaborate, and often obscure, metaphors. His learning is paraded but not fully digested, and shows an overwhelming Italian influence. Although it is ironic considering Nathaniel's undigested "foreign-isms" to find these words:

"We scorn our mother language and had rather
Say Pater noster twice than Our Father".

Nathaniel's work is unusual in its degree of mock-heroic style. He can never lightly suggest anything, but always presents his points explicitly. What would be sensuous in Donne is vulgar in Whiting. Nevertheless Prof. Saintsbury wrote of this work that "in spite or perhaps to some extent because of its defects, (it) is a really valuable document for the history of English Literature".

The book opens with a number of introductory pieces by various friends of Whiting, and includes one poem by his kinsman, John Whiting of Clare Hall, Cambridge (Rector of Lexden), in which he says:

"When first I view'd the travails of thy quill,
I lik'd, approv'd, admir'd thy nimble skill . . ."

The story is of a rich heiress, Bellama, who refuses to marry Don Fuco, whom her father wants her to marry. The first hundred lines are of a classical nature paying homage to her beauty, "Where nature's wealth locked up in a face", and showing that she has a rather romantic 19th century idea that the sanction of marriage is love:

"But still Bellama faults and vows that gold
Shall never force her love to have and hold".

Bellama was taken off to a nunnery by her father, and Whiting's puritan attitude to monastic establishments is made clear at once. The prioress mistakes Bellama's father for an angel:

"My lord, quoth she, 'excuse my fond mistake
For o'er my sight I wear a darkish glass'" (line 709)

Still, Bellama was now safely installed: (line 806)

"The wadding wheeles be-strud with Ironknobs,
Posted Bellama to the Virgin-tower".

There she was soon enveloped in the life of the nunnery and attended the chapel: (line 880)

"... where gaudy superstition was
Saints, altars, store of crucifixes gay,
Whose stately worths my weak expression pass.
Scare was there known a canonized saint
Which carving did not there beget, or paint".

The arrival of Albino, one of the holy men who visited the monastery, was soon to lead to a love affair. One line (line 912) is curiously interesting for it says of Albino that:

"His great grandfather of Glastonbury primate was and Prince".

Nathaniel may well be referring to Richard Whiting, the last abbot of Glastonbury.

"Oft on Bellama would he fix his eye,
And she to him would answer glance for glance.
They gaz'd so long and oft, till they did tie,
Their hearts together only by the eye". (line 939)

After a while he talked to her of love in spite of her protests. Nathaniel's presentation of these scenes is direct and to the point: (line 1040)

"He oftentimes with trembling thumb would press
Her dancing vein, way to her heart to find,
Whilst conscious she her looks with red would dress
Fearing her pulse was traitor to her mind.
For 'tis entrusted by some that by this vein
We may the knowledge of affections gain".

The prioress seems to have realised something was developing between them and took steps to find out: (line 1341)

"The jealous matrone from her tow'ring loft
O're-lookt th'ambitious trees which hemmed them in;
O'erheard their vows, their sighs, and language soft;
And saw how Cupid leapt from skin to skin,
The traffic of their lips, and how thin balms
Did glue and cement fast their melting palms".

When challenged, Bellama denied the charge, but "Love on her cheeks in bloody letters writ". Breaking off the narrative for "an invective against Cupid", the author showed the typical 17th century fascination with death and "momento mori": (line 1732)

"We'll pack into our graves
And in our silent beds of earth will court
The slender waisted worms and with them sport".
(contrast Marvell: "The worms shall try
That long preserved Virginity")

Although Oxford and Cambridge were slow to accept the new scientific and philosophic discoveries of the Renaissance, it is noticeable that Nathaniel is among the few who have heard and appreciated them.

"Copernicus his tenets verified
The massy globe does 'bout its centre ride" (line 1,844)

Returning to the story, the author told how Bellama's "Dad" came to fetch her away: (line 1,980)

"When some kind planet moved her loving dad
To fetch her thence his frosted age to cheer,
Hence, virgin vow, away black vestments hurled,
Bellama's born again into the world".

Albino, in despair, disguised himself as a Spanish heiress called "Phaeliche" or "Felice" and having entered the nunnery, attempts to leave it by bribing the porter with "pseudo-gold". That night, things were not going to go according to plan: (line 2326)

"Her frostied limbes she heaved out of bed
And sheld her body in her night apparell
Arming her hands with pistols stuff with lead.
Which anger firing, with the aire did quarrel

And groping in the dark her foot did slip
Which out o' th' barrels made the bullets skip".

This forced the porter to give the alarm, and "she" has to beg entrance to the nunnery, saying "she" wished to become a nun. Once accepted "she" quickly took the opportunity to sleep with all the nuns in turn: (line 2386)

"Next night she chose another, then another;
Her curious palate so to novels stood,
That every one had hope to be a mother,
And near of kin, united in one blood.
But yet, alas! this pleasure lasted not;
Their virgin-girdles could not keep their knot".
Not many fortnights after they had took
These physic-portions from their doctor's reins,
One told her folly by her meagre look,
Another had more blue than on her veins,
Others were qualmish, and another longs:
All spake their pleasures, yet all held their tongues.
One long'd for citrons, and another grapes,
That grew on Alps' steep height, others for peaches;
One strongly did desire the tails of apes
Steeped in juice of myrtles, holms, and beeches.
Some palates must be fed with implumed quails,
And nothing must approach this tongue but rails".

"The jealous matron with suspicious eye
Did read their common ill in every face;
Espied the breach of their virginity,
And feared a plantage with an infant race.
Yet still suppressed her knowledge, till at last,
Their heaving bellies kissed their thick'ned waist". (line 2416)

An enquiry by the visiting abbot and prior followed, but in spite of the prior's fears the matter remained a mystery: (line 2430)

"The prior feared lest one of his square caps
Should guilty be of those upheaving laps".

"Feliche" told the nuns to attribute their condition to an angelical man: (line 2440)

"But they should say, and to that saying seal,
With strong asseverations that 'Into
Our fast-locked room a youthful blade did steal,
And with the best of wooing did us woo.
Our cases are the same with Merlin's mother:
We think our lover was his father's brother.
'Twas one man's act, or, clothed with human shape,
He was angelical; and this we thought
Because there was no semblance of a rape.
We gave him our assent as soon as sought".

The visiting monk-confessors reported these confessions to the abbot, who rejoiced at this heavenly "visitation of nuns": (line 2458)

"The abbot at this news did much rejoice,
Since with a kind aspect the Virgin Lady,
Viewing this nunn'ry, did ordain this choice,
And for the issue did appoint this daddy,
They shall be prophets, priests of high renown,
And virgins which shall keep their bellies down".

The suspicious abbess questioned "Felice" as to why she alone was not pregnant and received the reply that "she" was barren. Prayerful rejoicing followed for the heaven-sent pregnancies: (line 2494)

"They sung canzones ere the sun could rise,
And Ave-Maries out of number said,
Lucina wond'ered at this strange disguise,
That nuns and monks to her devoutly prayed.
All beads were rattled, and all saints invoked,
Some squealed, some tenored, and some hoarsely croaked".

"With this conceit, Felice frolic grew,
And sported bravely in the silent hours.
Her bed-mates call'd her Angel; yet none knew
That 'twas Albino which had cropped their flowers".

Then the abbess succeeded in finding out what was going on by pouring "Quiris" on the nuns which made them talk in their sleep. She reported her findings to the monks: (line 2584)

"Their chantings dead, the abbess began;
'Brethren, you see what sad misfortune haps
Unto my virgins by the oil of man,
Witness the heaving of their spongy paps.
We of an angel dreamed, but if he was
He shall hereafter for an evil pass.
I made their slumbers vocal, so they told
'Twas Folco's duke's supposed daughter's work'. (i.e. Felice)

The unsuspecting Felice was taken to a cell and locked in. But in a short while "she" seduces Conrad, "her" confessor who does not know that "she" is a man: (line 2920)

"The monk gave ear unto her winning prate
And gazed on her beauty masculine,
Whose feature might delude a wiser pate,
Assisted only by a tallow-shine.
(For by an unctious salve she kept her chin
From the hair-mantle of an aged skin)".

"She" promised him that if he would help "her" escape, "her" father the duke, would make him a duke as "she" is the duke's heiress: (line 2950)

"Then did she circle with ensphering arm
Conrado's neck and amorously him lipp'd,
Which did the amonist so strongly charm
That he with haste out of his vestments skipped,
And bade Felice change: for in good deed
He should full well become her virgin weed".

"She" quickly put his clothes on and disguised "her" face. The next morning Albino, disguised as Conrad, tries to get the porter to open the gate but he recognized him; Albino promptly knocked him out! After a struggle with the various keys, Albino got away to some woods and stopped a "roister" who was trying to rape a "nymph" who was in fact Bellama come in disguise to find him. Neither Bellama nor Albino saw through each other's disguises. Having driven off her attacker, Albino says he is transfixed with her beauty, but she resists him, proclaiming her love for a monk called Albino. On hearing this Albino says that Albino is dead. He then asks a tearful Bellama if she would marry Albino if he was alive. On receiving an affirmative reply, he marked out two circles with some beads and told her not to be frightened. Then he sprinkled holy water and invoked "the infernal crew": (line 3420)

"When from his lips these words had ta'en their flight,
A shuffling whirl-puff roared amongst the trees,
Th'affrighted leaves took flight, the grass looked white,

The quaking poplars fell upon their knees.
Jove's sacred tree stood cringing unto it,
And bowed his head, else 'twas in sunder split.
Then from the breaking cloud, a sheet of fire,
Encircled them, and dashed against an oak,
Ush'ring a thunder, whose untamed ire
Like dreadful tyrants naught but terror spoke.
And as unwilling to depart from them
His ireful cracks the trembling grove did hem".

Albino said he saw a man coming from the mountain and told her to go and meet her lover. As she ran off, he took off his disguise and circled round to meet her as his true self: (line 3453)

"Meanwhile Albino doffs Conrado's face,
And set upon his looks Albino's dye;
So, impeded with love, unto the mount did fly".

Bellama's love is charmingly declared: (line 3662)

"My heart is thine which till death close mine eye
With steely thumb, thy bosom shall retain".

Albino tells her that a fee is needed to buy his freedom and she promises him an earldom! After an exchange of adventure stories, they went to a farmhouse for what turns out to be a revolting country meal. Instead of the usual romantic pastoral spread which one would expect Nathaniel to describe, one is faced with a collection of awful details more suited to today's kitchen sink realism: (line 3702)

"Next came the mumping hostess and set down
A lusty dish of milk - sky-coloured blue,
Crumbed with the ludgets of the lusty brown, (ludgets =
Which two months since was piping hot and new; lumps of bread)
'Yet 'tis', says she, 'as savoury in good law
As wheaten trash which crams the ladies' maw'.
This good old crone was troubled so with wind,
Her coats did dance to th' music of her belly,
Next came a barley dumpling whose harsh rind
Was oiled o'er with a fine tallow jelly,
Brought by a mincing Marget, passing trim,
Whose juicy nose did make the pudding swim.
Last, a tough cheese must lock the stomach's door,
Milked from a cow that fed on naught but burrs,
Had lain five winters on a spongy floor,
To gain an harness and a coat of furs;"

"Qualmish Bellama could not eat a bit". However the woman gave them a room for the night: (line 3770)

"Night's middle age invited to their pillows,
But tell I dare not how the lovers rested,
Whether co-sheeting was allowed as fit,
Monastic vows dispensing well with it.
But this I say, there was but one guest-room,
Hanged with a pentice cloth spoke age enough;
The spiders here had one continued loom:
Here rats and mice did play at blind man's blough.
Their bed had many tasters, but no tester,
Their bedding ushered in thin-sided Easter".

(line 3798) "Nay, he ne'er tempted, nor attempted once
To scale the fortress of her virgin-tower,

For her chaste noes and vows did guard the sponce,
That 'twas impregnable, not forced by power.
And though he did ensphere her naked waist,
Yet durst my faith and oath conclude her chaste".

The next morning the monks came to get him and he attempted to disguise Bellama and himself. The monks were only momentarily fooled but feign sleep in order to let them escape! They ran off to the nearest town and got married by a Carthusian with a service which was a mixture of a religious and classical ceremony! (line 4240)

"Some marrow-lancing eye perchance may quarrel, . . .
Because my lines tread not upon the common path
Of fortune, issue, and appeasing wrath" . . .
"For having screwed them in firm embraces,
I will not awaken hate or rouse disgraces".

Nathaniel made no attempt to conclude with moralizing; in fact, his ending is suggestive of a modern woman's magazine article!

In "Il Insonio Insonnadado" which completes the book, Nathaniel shows that he is well versed in English poetry.

"Amongst the moderns came the Fairy Queen,
Old Geoffrey, Sidney, Brayton, Randolph, Greene,
The double Beamont (i.e. Francis and John), Drummond, Browne
Each had his chaplet and his ivy crown" . . .
"Old Geoffrey's language was not fit for plea.
Drayton on's brains a new moon-calf was getting.
And testy Drummond could not speak for fretting.
I knew the Roscian's feature, not his name;
Yet 'tis engraven on the shawm of Fame".
"Donne was a poet and a grave divine,
Highly esteemed for the sacred Nine
That aftertimes shall say whilst there's a sun
'This verse, this sermon, was composed by Dun'".

These lines are perhaps a fitting end for an article on a 17th century cleric with a taste for poetry.

J. R. S. WHITING.

Works consulted: H. Isham Longden's "Northants and Rutland Clergy" vol. 15; "Calamy Revised"; Ep.Reg.Peterborough; Lansd.MS.,1028,9; Calamy 1495.640; Duke of Portland's MSS.; Lord Montague of Beaulieu's MSS.; "Notes and Queries", December, 1968; K. Saintsbury "Minor Poets of the Caroline Period" vol. 3 (published, 1921 and 1968).

CORRIGENDUM

Northamptonshire Past and Present, Vol. IV, No. 3, p. 148, "The Poor in Rothwell".

"Rates amounting to 2/6 in the pound were levied at Rothwell during 1802-3".

For "2/6" read "21/6".

Rothwell's figure was, therefore, well above the Northamptonshire average (4/7d.) not below it.