

JOHN JOHNSON alias ANTHONY

c1497-1566

The story of John Johnson is the story of a self made man who made his fortune in the reign of Henry VIII and was intimately involved with the early Reformation in Kent.

John Johnson was born around 1497, the only son of Anthony Johnson. He spent his childhood in Canterbury where his father appears regularly in the records of St Andrew's parish from 1505 onwards contributing to the bells, the rood, and paying various cesses. Of a routine fifty or so taxpayers, Anthony Johnson's name generally comes about tenth down the list in terms of amount.¹ He was not the wealthiest man therefore but the family were certainly not poor. When Anthony died in 1508, he left his children £6 13s 4d each (approx. £ 4,400 in 2012 terms)² and made arrangements for his son to be educated by Sir John Pesemeth, the vicar of Lyminge whom he would have known through Pesemeth's work in St Andrew's Canterbury. John spent at least three years with Sir John before being apprenticed to a haberdasher. John's sister meantime was sent to live with her uncle, John Sowte, a wealthy skinner with property in Antwerp,³ suggesting that although Anthony Johnson had a wife living, she was not the mother of the two children. This sister died shortly afterward.

It was with his master, the haberdasher John Anthony, that Johnson returned to Canterbury in 1517. Johnson was presumably very happy with his master and close to him because he adopted the surname Anthony as an alias, something he was to use for over twenty years. Most likely, Anthony lacked a son to take over the business so Johnson took the name together with the trade. Johnson's links to the Anthony family were evident as late as 1550 and it is quite possible that he spent the years prior to marriage living with his master's brother in law Paul Richmond, who seems to have regarded Johnson as a surrogate son.⁴

Around 1520, Johnson married Sybil, daughter of John Crouch of Canterbury, a baker⁵ who had been one of the witnesses to Anthony Johnson's will. The couple had two children – Paul and Margaret. Sybil evidently predeceased her husband because when John passed away in 1566, he left a widow Beatrice who survived him by at least twelve years.⁶

It is very difficult to know what happened during those early years of marriage. Johnson may have been trading in fabric because an entry in the St Dunstan's parish records shows 5/- paid to his wife for a surplice in 1523.⁷ He certainly developed links with Christ Church, the cathedral priory, probably initially as a supplier given that the records reference him as Anthony. Johnson developed a close relationship with Prior Thomas Goldwell which lasted over many years and it is likely Goldwell tried to help the young man out with work and contacts where he could. Johnson was clearly increasing in stature because in 1529 he appears as a business partner of the Hales family⁸ and in 1532 he was elected Sheriff of Canterbury.⁹ It was in this period too that Johnson became connected with Henry VIII's chief minister, Thomas Cromwell. A month before he became Sheriff, he was taking messages regarding horses to and from Cromwell and Sir Christopher Hales, the Attorney General.¹⁰ Exactly when Johnson started this work is not clear for messengers are not often named in letters but it was a role he was to continue to fulfil until the summer of 1540 when Cromwell fell from power. During this time he met and had correspondence with people such as Thomas Cranmer, Lord Lisle (uncle to Henry VIII), the Boleyns and Dr Rowland Lee. He was also involved in the administration of major diplomatic visits.

It is easy to suppose that Johnson would have been attracted to the messenger position on grounds of the help the contacts could give him in building his business and the benefits he could accrue, but why did Cromwell select him? The Hales connection would have helped but most likely it stemmed from his position at Christ Church which was the pre-eminent monastic establishment in England. Johnson was a senior lay servant there¹¹ and his brother in law was a leading monk, later Chancellor.¹² Upon the death of the Archbishop of Canterbury, the Prior of Christ Church was meant to take over the role until a new appointment was made. The first mention of Johnson in the state papers is just a month after the death of Archbishop Warham. This was six months before the appointment of Thomas Cranmer, a time when Henry was still locked in a battle with Rome and romancing Anne Boleyn. The outcome of the Reformation was not then certain. Supporting the view that Johnson obtained his role through Goldwell is

the fact that Cromwell and Goldwell were the only people who consistently referred to him as John Anthony even though both knew his real name was Johnson.¹³

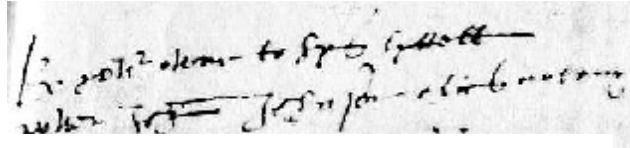


Figure 1 Johnson's signature including alias on a letter dated 27th January 1533

In January 1533, Johnson was taking messages from Cromwell to Prior Goldwell. Convocation, the parliament of the Church, was due to meet and Prior Goldwell should

have chaired the assembly but he did not want to do so and tried to persuade Cromwell to appoint someone else. His reluctance was hardly surprising. He was 56 years old which was relatively old by Tudor standards¹⁴, and the last two years had seen the clergy accused of treacherously supporting Wolsey as an envoy of the Pope and forced to subject themselves to Henry. Furthermore, the business of the coming Convocation was to deny the Pope's claim to have authority to issue dispensations in contradiction of Holy Scripture.¹⁵ For a leading Churchman of the Roman tradition and one who had known Wolsey well, this would have been a very difficult situation.

In May 1533, Johnson was in Faversham at the bedside of Henry Hatch, a merchant who was dying. Johnson wrote the will out on his behalf. The conflicts over this will were to continue for over twenty years and centred around the issue of whether the will accurately reflected the wishes of the deceased, some alleging that Hatch was beyond speech at the time the will was actually written.¹⁶ Some months later, Sir Christopher Hales, the Attorney General, advised Hatch's widow to bring the will to his house at Canterbury which she did, staying at the home of John Johnson. Together they went to Hales' house where Hales and Johnson apparently sought to persuade Widow Hatch to marry James Hales, Christopher's cousin. She declined and left the house with the will. Another suitor of Widow Hatch decided to get involved by complaining to Anne Boleyn's father that Henry Hatch's next of kin was Boleyn's servant and that he had been unlawfully cut from the will. This ultimately resulted in a lawsuit claiming that the will held by the Widow Hatch was a forgery. Johnson himself did not profit from the will and it is not obvious why he should have wished to change the terms, but it was a significant and public test of his integrity, the importance of which can scarcely be overestimated given the value placed on reputation in Tudor times.

The autumn of 1533 was a busy time for Johnson. The government was concerned with the case of Elizabeth Barton, the Nun of Kent. She had spoken publicly against the King's marriage to Anne Boleyn and since 1526, had enjoyed a series of high profile meetings with people including Cardinal Wolsey, Bishop Fisher, Archbishop Warham, Sir Thomas More and even King Henry VIII.¹⁷ She had attracted a large number of followers and was assisted by Dr Bocking of Christ Church as well as Father Risby of the Observant Friars¹⁸. It was a dangerous time for such talk. The King had been excommunicated in July 1533 and there was talk of a war to depose him and who might replace him, the Nun favouring the claim of Exeter.¹⁹ Cromwell set in motion the process to destroy Barton and her adherents, a prospect which must have alarmed many including Prior Goldwell who, as superior to Dr Bocking, could have been blamed for the situation. Johnson, however, was at hand not just to carry messages but to take an active role in the suppression of what was seen as a movement that endangered the Crown and the security of England. Into Johnson's hands was surrendered the vital and extremely confidential dossier on the Nun's activities and he was also given the task of making the inventory of Barton's property at St Sepulchre's following her arrest.²⁰ Johnson's enthusiasm attracted praise from Dr Rowland Lee who was chaplain to Henry VIII and widely believed to have been the man who conducted the private marriage with Anne Boleyn in January 1533. Dr Lee wrote to Cromwell:

"We beseech you to be good master to John Anthony for he hath showed as much kindness unto us as a man of his behaviour might do and hath always become diligent to further our cause as much he might...John Anthony has furthered our causes much."²¹

Cromwell obviously did this for Johnson is seen making a number of journeys between Canterbury and London at this time, not just carrying letters but passing on verbal instructions which Cromwell clearly did not wish to commit to paper.²² That Johnson had the ear of the King's chief minister was not in dispute.

1534 saw Johnson continuing his role of messenger and collector carrying letters, gifts and quite large sums of money.²³ He was involved in business at Sittingbourne, Canterbury and Dover and the arrangements for the visit of the Admiral of France who spent time at Canterbury with Prior Goldwell and George Boleyn before being escorted to London.²⁴ He was being given gifts and asked for help, signs

that others saw him as a man of influence whose favour they wanted.²⁵ He seems also to have been involved in administering the Oath of Supremacy for he writes to Cromwell in June 1534 advising that most have taken the oath except for two observant friars at Canterbury and the vicar of Sittingbourne noting ominously "I shall do with the said parties as you command me."²⁶

In 1535, Johnson became involved in the visitation of monasteries prior to Dissolution. He was involved in the inspection and subsequent surrender of Langdon, Folkestone and Dover. At Langdon, he accompanied Dr Layton who wrote a vivid account:

"A good space knocking at the abbot's door neither sound nor sign of life appearing saving the abbots little dog that within his door fast locked bayed and barked, I found a short pole axe standing behind the door and with it I dashed the abbot's door in pieces and set one of my men to keep that door and about the house I go with the pole axe in my hand for the abbot is a dangerous, desperate knave and a hardy... His whore ... bestirred her stumps ... and there Bartelot took the tender damsel ... Your servant John Anthony and his men marvelled what fellow I was."²⁷

The whore was clearly a frequent visitor for her clothes were found in the abbot's chamber. She was taken to Dover and put in a cage whilst the abbot was sent to contemplate his sins in Canterbury jail.²⁸

Clearly regarded as a good administrator, Johnson took the inventory of the Maison Dieu and was made Receiver-General of the property of the disgraced Bishop Fisher of Rochester.²⁹ He also sought to advise Cromwell on appointments.³⁰ From at least 1534 to 1546, he served the Crown at Dover being involved with wrecks, royal visits, harbour development and Cinque Port affairs.³¹

There is no evidence that Johnson was involved in the election scandal of 1536 though given his closeness to Cromwell and Goldwell's knowledge of Bryges, he may have been somewhere behind the scenes. Canterbury elected two MPs only to be told by Thomas Cromwell that the men elected were not those he wished to see and therefore they must hold another election. Cromwell's letter is indicative of the style of government being employed: "the King's pleasure and commandment is that Robert Darknell and John Bryges³² shall be elected You...have chosen other at your own wills and minds contrary to the king's pleasure and commandment ...whereat the king's highness doth not a little marvel. Wherefore in avoiding of further displeasure that might thereby ensue, I require you on the king's behalf that, not withstanding the said election, you proceed to a new and elect those other ... to avoid his highness' displeasure at your peril. And if any person will obstinately gainsay the same I require you to advertise me thereof that I may order him as the King's pleasure shall be in that case to command. Thus fare you well."³³ Unsurprisingly Canterbury promptly elected those named. As an insight to the way Johnson's boss worked, it shows the dangers of his role and the need to be dedicated to the principle that the end justified the means. Being a government servant was not for the squeamish.

Another curious incident which may or may not have been connected to Johnson occurred in 1538. Allegedly fearing examination of his opinions, the sub-cellarer of Christ Church, one Robert Anthony, ran away. Letters from Archbishop Cranmer to Cromwell refer to the suspicious letter he left behind and the rumours of Anthony apparently being seen en route to Rome.³⁴ It might be supposed that this would be the end of the story but in August 1538, Anthony returned and much to Cranmer's horror, far from being disciplined or cast out, was welcomed back by Prior Goldwell with open arms. The episode raises the obvious question of why. Was Goldwell so weak that he did not know how to say "no" or was he actively demonstrating his independence and commitment to the Christian principle of forgiveness by publicly giving shelter to someone who was clearly opposed to government policy? Cranmer's comment that Goldwell was easily led has often been quoted but Cranmer also complained about Goldwell openly defying orders which was a dangerous thing to do and correspondence shows Goldwell was not afraid to refuse Cromwell's requests.³⁵ If the legend of the monks hiding Becket's body before the Royal commissioners arrived is ever proved, that too would be Goldwell's work. There is no evidence for Johnson being related to Anthony³⁶ and no sign of him interceding for Anthony's life but it is curious how the sub cellarer survived his escapade in a monastery where the Prior's close friend was John Johnson alias Anthony who had contacts in high places. It is reasonable to suppose that any other monk who had done the same thing would not have been so fortunate. Other monks at Christ Church had been sacrificed by Goldwell without a fuss when they were accused of treasonous ideas.

Johnson continued his career as messenger through to 1540 when two events in quick succession caused a major change in his life. In April 1540, Christ Church Priory was dissolved and over half the

community were pensioned off including Johnson's brother in law, Dom John Ambrose, and his friend and former employer Prior Thomas Goldwell. Johnson was also granted an annuity.³⁷ In June 1540, Thomas Cromwell was arrested with execution following a month later. Not only had Johnson lost his job but by October he was being summoned to appear before the Privy Council to answer charges that he had colluded with Prior Goldwell to hide property from the Royal Commissioners.³⁸ No minutes survive of the meeting but the idea that this might happen had been voiced as early as 1535 when Christopher Levyns wrote to Cromwell saying Goldwell "will alienate out of the same house into the hands of his secret friends thousands of pounds which is well known he hath to his comfort hereafter to the great hindrance of our sovereign lord the king."³⁹ That Johnson was questioned suggests that the Privy Council may have interpreted this statement as a reference to him but Levyns was not a reliable or independent witness. He had been involved in an acrimonious legal dispute with Goldwell back in 1519 which Wolsey had been asked to settle⁴⁰ and was one of those replaced in the Canterbury re-election of 1536 for which he may also have held a grudge. It appears the case against Johnson was dropped as no evidence was produced to support the allegation.

For the later part of Henry's reign, Johnson kept a much lower profile. He was never restored to his former position of favour but he did continue to serve the government. In 1542, together with Thomas Arden, he was made responsible for collecting wheat at Faversham to provision English troops.⁴¹ It would appear that Johnson generally resumed his career as a merchant and landowner. He had never ceased from these roles even whilst working for Cromwell. He had sold oats to Cromwell, vestments to St Martin's, and his vessels had carried corn and maybe herrings.⁴² His income seems to have fluctuated somewhat, possibly due to the fact that he could not supervise his own business adequately whilst working for Cromwell. In 1537 he was described as "poor" and in 1534, Prior Goldwell intervened with Cromwell to urge him to pay the expenses Johnson had incurred working for him.⁴³ Nonetheless, Johnson bought almost 3,500 acres of land including property at Canterbury and Thanington in 1536, pasture on the Isle of Thanet in 1538, woodland in Sturry and Westbere in 1540, the estate of Nether Court in St Laurence in 1541 with more property in the same in 1546 and 1550.⁴⁴ His purchases continued with him buying the manor of Fordwich in 1553 and Upper Court, the neighbouring estate to Nether Court in 1558.⁴⁵ He also sought to buy the Priory of the Black Friars in Canterbury in 1557 but the sale was never completed with Johnson having his £132. 12s returned six months later.⁴⁶ In 1554 he took a lease on Stonar from the Crown though he had owned the rectory there from at least 1537.⁴⁷ Other properties which Johnson held included a house in Canterbury, a sheep farm at Braddon and Bayhall Manor at Pembury.⁴⁸ Given the time he spent living and working in Dover, he must have had property there too. He also had property on the Isle of Thanet from at least 1534.⁴⁹ Such landholdings allowed Johnson to take his place in society and he served as Mayor of Fordwich in 1561.

John's prestige was instrumental in the marriages made by his family. His son Paul married Margaret Heyman whose brother in law was the Protestant Bishop of Winchester and Rochester, John Ponet. His grandchildren married into the landed and generally Protestant gentry families of Crispe, Hales, Bletchenden, Honywood, Mann, Knatchbull, Aucher and Claybrook.⁵⁰ He had come a long way from the orphaned boy sent to live with a clergyman in Lyminge. He was now a gentleman with his own coat of arms.⁵¹ He had certainly profited from the Reformation but whilst it is possible to trace many of the details of his career, the question remains, why did he do what he did? Did he become a committed Protestant and use his connections within Christ Church to seek to undermine it or was he an opportunist whose efforts to make friends with Cromwell and to destroy the Nun were motivated by a desire to protect his friends and family at Christ Church? His father was clearly a very devoted Roman Catholic. In his will of 1508 he leaves money for 90 masses and a priest to pray for his soul for a year.⁵² His father in law was of similar persuasion. In June 1534 he left money for 15 masses and also for candles to be burned before relics plus money for prayers to be said for both his and his deceased wife's souls, these prayers being addressed to "our blessed lady the virgin."⁵³ His surrogate father, Paul Richmond, even in 1550 when the Protestant Edward was King, wrote a will which clearly demonstrated his Roman opinions.⁵⁴

Of Johnson's own opinions, we know nothing until relatively late in his life. In 1557, aged around 60, he was arrested for "casting street earth" against the home of Cardinal Pole in Canterbury.⁵⁵ This would seem clear indication that by then he had adopted the reformed faith and his own will of 1566 with its very Calvinist preamble, Biblical quotations and appointment of a "learned preacher" supports this.⁵⁶ However, in 1543 he was indirectly implicated in the Prebendaries' Plot. It was noted that he had welcomed into his home at Nether Court, Messrs. William Gardiner, John Milles, Edward Shether and Robert Serles who had decided to conduct a preaching tour of the Isle of Thanet. Johnson was not part of the plot but it is often said that a man is judged by the company he keeps and Gardiner described Johnson as "our friend."⁵⁷ Johnson would have known Milles and Gardiner from their time as monks of

Christ Church, but all four men were conservatives who sought to see Cranmer – a man Johnson had served both before and after⁵⁸ - in jail or even executed for heresy. Was Johnson's friendship with them innocent in that he did not understand the issues or was he still at this stage a Roman at heart? If so, what converted him? Was it the burnings? As a resident of Canterbury, he could not have failed to see or smell the forty-six Protestants burnt alive there. We will never know. In his long life, Johnson had seen immense changes and knew many of the people who had been responsible for those changes. He must have drawn conclusions about the characters of people like Cranmer and Cromwell from personal observation. He had also seen people he knew threatened and sometimes executed as government policy swiftly changed. For historians with the benefit of hindsight, it's easy to judge but he had to make decisions without knowing from month to month what Henry's policy might be. Ultimately he chose to side with Reform and his descendants did likewise, a number serving on the Parliamentary side in the Civil War⁵⁹.

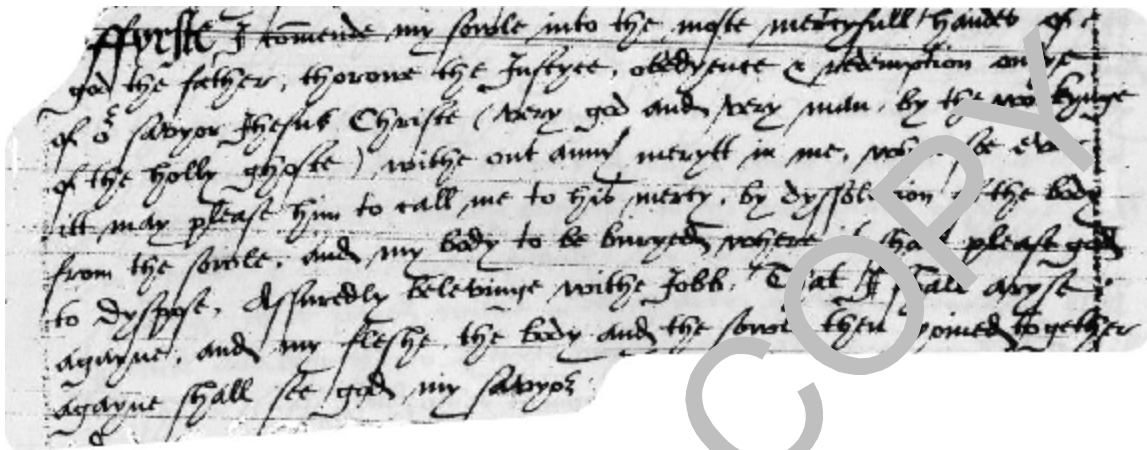


Figure 2 Preamble to Johnson's will

¹ see *Archaeologia Cantiana* vol 32 pp225-44 Churchwarden's Accounts of St Andrew, Canterbury

² ref Economic History Association calculator on <http://www.measuringworth.com/ppoweruk/> For Anthony Johnson's will see PRC17/11/4

³ John Sowte or Sweet is listed as living in the Burgate area of Canterbury from 1494 until his death around 1511. His widow appears at the property in 1512. See J.A. Cowper *Canterbury Intranses* (1904) p. 160. Sowte was the husband of Anthony Johnson's sister. His will (PRC17/12/239) mentions various fur lined robes and a house in Antwerp.

⁴ See will of Paul Richmond (PRC17/27/248) whose sister was Joan Anthony, widow of Johnson's master. This includes money bequests to Joan and silver artefacts to Johnson to whom he also entrusts care of his widow both personally and in her business affairs. Presumably Richmond had no son of his own. It is likely Johnson named his son after Richmond and was responsible for introducing him to John Crouch, his father in law, with whom Richmond was later to do business, see *Kent Feet of Fines for Henry VIII* part 2 no 1079 *op.cit*.

⁵ Crouch arrived in Canterbury in 1483, see Cowper *op.cit* p. 136

⁶ C. E. Woodruff *History of Fordwich* (1895) p. 79. Beatrice was asked by Fordwich corporation in 1578 to return two tablecloths which they alleged she had of theirs.

⁷ *Archaeologia Cantiana* vol 17 p. 83

⁸ *Kent Feet of Fines for Henry VIII* Part 2 no 923 *op.cit*. Thomas Hales was cousin of Sir Christopher and brother of Sir James. Peter Heyman was a further partner in this transaction. He had connections with Hales back to 1523 and his daughter married Johnson's only son and heir. The other party to this land deal was Paul Richmond

⁹ William Urry *The Chief Citizens of Canterbury* (1974) p. 64

¹⁰ PRO *Letters and Papers foreign and domestic of the reign of Henry VIII* (hereinafter referenced as L&P) vol. V, nos 1354, 1386

¹¹ L&P vol VII no 763 where Prior Goldwell includes Johnson among "the chief servants of this house" noting he earned 26/8. This letter dates from 1534 showing that Johnson did not immediately surrender his position there upon joining the royal service.

¹² Will of John Crouch (PRC17/21/43) confirms Sybil's brother had taken the name John Ambrose upon

joining the monastery. His first mass was in 1523, ref *Archaeologia Cantiana* vol 48 p 71. See also Patrick Collinson *A History of Canterbury Cathedral* (1995) p. 126 for details of Ambrose's education at Oxford.

¹³ Cromwell always refers to Johnson as Anthony, even though Johnson replies as "Johnson alias Anthony", e.g. L&P vol VII appx 27.

¹⁴ L&P Vol XII no 437

¹⁵ Henry's claim was that the marriage he had conducted with Katherine of Aragon was not valid because it had only taken place after Pope Julius II in 1503 had issued permission for the scriptural prohibition on a man marrying his brother's wife (Lev. 20:21) to be ignored. If, as Henry now argued, the Bible was the Word of God and therefore above the authority of man, the permit to marry was without value. For this reason, Henry did not need a divorce from Katherine just an annulment. Katherine's argument was that as the marriage to Prince Arthur had not been consummated, there was no need for a dispensation so the validity of the document was irrelevant.

¹⁶ A detailed account of the story appears as Appendix 20 of Patricia Hyde *Thomas Arden in Faversham* (1996) pp. 480-5. The statement that Johnson was a Protestant at this date (p 282) cannot be substantiated and he did not purchase the property at Fordwich until 1553. Although Johnson had links to Cromwell from at least 1532, he did not join Cromwell's payroll until the summer of 1534, L&P vol VII no 763

¹⁷ E. F. Rogers, *Correspondence of Sir Thomas More* (1947) Letter 197. Alan Neame *The Holy Maid of Kent* (London, 1971) p. 68 discusses contemporary accounts of Barton being surrounded by thousands of people wherever she went.

¹⁸ Henry Hatch had left money to them in his will, Hyde *op. cit.* p.482

¹⁹ Neame *op.cit.* p. 198

²⁰ L&P vol. VII nos. 192 and 763

²¹ L&P vol. VI no 1512, G. Cook *Letters to Cromwell and others on the Suppression of the Monasteries* (1965) p. 30

²² ed. J. E. Cox *Miscellaneous Writings and Letters of Thomas Cranmer* (Parker Society, 1846). Letter LXXXII from Archbishop Cranmer to Cromwell dated 16th December 1533, pp. 271-2.

²³ L&P Vol VII nos. 763, 1125, 1507, 1520

²⁴ L&P Vol VII nos. 1427-8

²⁵ L&P Vol VII nos 739, Appendix 27

²⁶ L&P Vol VII Appendix 27

²⁷ Cook *op.cit.* pp 56-7. Anthony was the name Johnson used during his employment with Cromwell, see note 22

²⁸ L&P vol IX no 668

²⁹ L&P vol VIII nos 96 and 888. The property of the Bishop was found to include copies of letters sent between Johnson and Cromwell.

³⁰ L&P vol IX no 828

³¹ L&P vol. VII no 1428 and vol. XXI part 2 no 390

³² Like Johnson, Bryges was a business partner of Thomas Hales, purchasing land with him at Wingham in 1530, see *Kent Feet of Fines for Henry VIII* part 2 no 1020 *op. cit.* Bryges had also served with William Goldwell on the 1524 commission to raise money for the King, see L&P vol IV no 547

³³ Merriman *op. cit.* vol 2 p. 13 Letter no 148 dated 18th May 1536, the day before Anne's Boleyn's execution.

³⁴ Cox *op.cit.* p. 334 letter CLXXXIV and p. 373 letter CCXXXIII

³⁵ Cox *op.cit.* p. 334 letter CLXXXIV, also L&P vol XIII no 756, vol XIV part 2 no 575

³⁶ Looking at the names of the monks present at the Dissolution, approximately half had adopted alternative surnames on joining Christ Church so it could be that Anthony was a false name. See SP1/116 pp. 44-46

³⁷ *Archaeologia Cantiana* vol. 2 p. 59; L&P vol XVI no 1500.

³⁸ L&P vol XVI nos 146, 229

³⁹ Cook *op.cit.* p. 70. Levyns was one of the men elected to Parliament by Canterbury in 1536 to whom Cromwell objected, see note 30.

⁴⁰ C1/491/8

⁴¹ L&P vol. XVII no 738. This was the same Thomas Arden whose murder was to be made famous through the play *Arden of Faversham*.

⁴² L&P vol IX nos. 478 and 756, vol. 16 no 1524; Hyde *op. cit.* p.175

⁴³ L&P vol XII no 573 where Cavendish seeks to give Johnson the position of royal rent collector saying: "It will be a good deed for the poor man and provide the king with a true man to execute the office." See also L&P vol VII no 763.

⁴⁴ *Kent Feet of Fines for Henry VIII* noose 517, 923, 1375, 1376, 1384, 1535, 1689, 1753, 2572, 2579, 2586 *op.cit.*

⁴⁵ *Archaeologia Cantiana* vol 18 p. 87; *Hasted History of Kent* (1797) vol. 9 p. 383

⁴⁶ *Archaeologia Cantiana* vol 13 p. 95.

⁴⁷ *Archaeologia Cantiana* vol 54 p. 54; L&P vol 12 no 780. Johnson ceased to hold Stonar in 1558.

⁴⁸ *Archaeologia Cantiana* vol 24 p. 132; L&P vol 18 no 449

⁴⁹ His letter to Lord Lisle was written from the Isle of Thanet on Trinity Sunday 1534, see L&P vol VII no 739

⁵⁰ John Johnson married Jane Crispe 8th January 1570 Birchington, Elizabeth Johnson married William Hales in February 1574, Mary Johnson married Bartholomew Mann, Agnes Johnson married on 1st July 1566 at St Laurence in Thanet William Claybrook the presbyterian who called Archbishop Whitgift the "pope of Lambeth" *Archaeologia Cantiana* vol 89 p. 191 in 1566. He was the great-nephew of the Rev. William Claybrook who served Wolsey, Cromwell and Cranmer, Roger Merriman *Life and Letters of Thomas Cromwell* (1902) p. 326, Cox *op.cit.* p. 254. Lydia Johnson married Robert Blechenden. Timothy Johnson married Elizabeth Knatchbull. Anne Johnson married Henry Aucher, grandson of John Johnson's colleague amongst Cromwell's servants, Sir Anthony Aucher who was himself great grandson of Alice Boleyn. Henry Johnson married Mary Honywood whose sister, aunt and uncle had all married into the Hales family. The Honywoods were also cousins of Prior Thomas Goldwell. Curiously, Johnson's only daughter Margaret married Nicholas Fish of Fordwich who does not appear to have been a man of special stature.

⁵¹ The College of Heralds have no record of the date of grant of arms to Johnson but it is probable that it was during Cromwell's period of power. Johnson selected for his arms a pelican vulning herself, the same symbol as both Cromwell used and Ponet. Merriman *op. cit* vol 2, p. 284, Papworths *Ordinary of British Armorial* (1874) p. 1038,

⁵² PRC17/11/4

⁵³ PRC17/21/43

⁵⁴ PRC17/27/248

⁵⁵ Canterbury Court of Quarter Sessions CC/JQ/356/9. The document is undated but it is likely that the act was in response to the burning of Protestants in the city. Johnson appears to have sold his house in the Northgate immediately afterward, see ed. Michael Zell *Kent Records vol. 4: Kent Feet of Fines Philip and Mary* p.134 no 31

⁵⁶ PRC17/39/49

⁵⁷ L&P vol XVIII no 546. p. 341

⁵⁸ *Archaeologia Cantiana* vol 101 p. 175, L&P vol XVI no 779, vol XXI no 390

⁵⁹ Details of the career of Johnson's grandson, Sir Edward Hales, and other kin such as Peter Heyman. Henry Heyman and John Honywood can be found in Peter Clark *English Provincial Society from the Reformation to the Revolution* (1977) and other histories of the Civil War in Kent.