

AN APOLOGY AND ADDITION TO LINCOLN: GENTLEMEN, MUSICIANS AND BAKER

The Sub-Editor apologizes to the author, R.R. Kershaw, and to readers for the errors that crept into the April issue (XXXVII, 2, pp.87ff) where endnote numbering was inadvertently carried over from the previous article into the text, but then the notes themselves were given their original numbers - but omitting the first two. To match the numbers in the text, they should appear thus:

- 76 B. R. White, *The English Separatist Tradition*, 1971, p.116.
- 77 J. W. F. Hill, *Early Nonconformity in Lincoln*, Lincoln, n.d., pp.4-7.
- 78 White, *English Separatist Tradition*, p.117.
- 79 C. Burrage, *The Early English Dissenters*, Cambridge 1912, Vol.I, pp.244-7.
- 80 B. R. White, *The English Baptists of the Seventeenth Century*, 1983, pp.28-9.
- 81 B. Evans, *Early English Baptists*, 1864, Vol.II, pp.21-44.
- 82 *ibid.*
- 83 J. Plumb, 'Early Nonconformity in Lincolnshire', University of Sheffield MA thesis, 1940, for references to Visitations 1618-37.
- 84 Lincolnshire Archives Office, Episcopal Visitation 1618, f.71.
- 85 *ibid.* E.V. 1623, f.4; and Archidiaconal Visitation 1623, f.18.
- 86 *ibid.* A.V. 1623, ff.7-9.
- 87 R. M Butterfield (née Clifford), 'The Royal Commission of King Jesus', *BQ* 35, 1993, p.69; originally from SP 16/274/12. It is possible that the Johnsons of Lincoln were related to Francis and George Johnson, leaders of the Baptists in Amsterdam around this time, but the surname is very common.
- 88 House of Lords Record Office, Main Papers, 22 December 1641, Lincoln poll tax certificate.
- 89 I.G.I., and same for subsequent references to baptisms and marriages in Lincolnshire and elsewhere.
- 90 L.A.O., Dean & Chapter Wills 9/84.
- 91 W. T. Whitley, *Minutes of the General Assembly of the General Baptist Churches in England*, Vol.I, p.xxxix.
- 92 Hill, *op.cit.*, p.12.
- 93 L.A.O., Lincoln Consistory Court Wills (LCC) 1670/ii/588.
- 94 *ibid.*, 1628/ii/153 & LCC Inventory [Inv.] 134/49 (Richard Bell, mewishian); 1631/39 7 Inv.139/223 (Richard Bell, taylor); 1631/41 & Inv.144/137 (Nicholas Cavton, webster: inventory of his widow); 1638-40/13 & Inv.150/6 (Henry Bell, musician); 1643-4/448 & Inv.153/84 (Martin Gateworth, bearebrewer); 1643-4/374, no inventory (William Hill).
- 95 L.A.O., LCC 1629/207 & Inv.135/324.
- 96 *ibid.*, 1631/41 & Inv.144/137.
- 97 L.A.O., Vis. Archid. 1629, f.12.
- 98 L.A.O., LCC 1631/39.
- 99 *ibid.*, 1631/41.
- 100 *ibid.*, 1629/207.
- 101 *ibid.*, Inv.150/6.
- 102 *ibid.*, LCC 1672/i/50 & Inv.175/218.
- 103 Whitley, *op.cit.*, pp.xxxv, xliii.
- 104 ed. A. Jeffrey, *John Kelsey's Letters to his Family and Congregation and his Apology against Persecution*, 1744, pp.13-4.
- 105 L.A.O., LCC 1667/i/455.
- 106 ed. G. Lyon Turner, *Original Records of Early Nonconformity under Persecution and Indulgence*, 1911, Vol.II, p.730.
- 107 L.A.O., LCC 1679/i/190.
- 108 L.A.O., Churchwardens' Presentments 1664 (Episcopal) Lincoln St Mark.
- 109 L.A.O., LCC 1681/ii/346. He was owed money by Joseph Dion of Burgh le Marsh, a known Baptist surname and place.
- 110 Hill, *op.cit.*, p.16.
- 111 L.A.O., LCC 1679/i/190.
- 112 *ibid.*, 1717/i/123; also Wills O 994 for his Inventory of £121, which included over 300 pairs of shoes, valued at £40.
- 113 Angus Library, Regent's Park College, W.S. Linton, *History of the General Baptist Church in Lincoln* (typescript: 1911).

The author adds the following additional information:

The 1641 Poll Money listings for the City of Lincoln (House of Lords Record Office, Main Papers, 22 December 1641), recently discovered to include recusancy,

provide additional confirmation of the size and membership names of the Lincoln Baptists. Sixteen are recorded in all as 'Anabaptist Recusant', while all but three of these are additionally described as 'convict', i.e. convicted by the lay criminal courts, to whom the matter was usually referred if excommunication had no effect. These Lincoln Baptists were even more hardened separatists than previously thought, continuing strenuously to resist pressure from the civil powers in the city.

Among those listed is further evidence of influential contacts: Martha Kente was an Anabaptist Recusant convict, and was listed immediately after her theoretically non-Baptist husband, Alderman Alexander Kente. Of course, Alexander could not have held civic office if a recusant: either he had no influence whatsoever over his wife, or he was at least sympathetic to the Baptists in the city.

One amendment needs to be made to the article (p.89). Thomas Johnson (born c.1575-80, and not dying young as shown) was dead by 1641, for his wife Ruth Johnson is listed as a widow. It is a strong possibility that the Thomas Johnson who was living in the Cathedral Close in 1648 was Thomas and Ruth's son, Thomas.

Jonathan Johnson can be seen even more clearly as the defiant leader of the Lincoln Baptists in 1641, for his record reads:

Jonathan Johnson, Anabaptist Recusant convict 12d
 dispend at £10 p.a. at 4s but refusing to pay the same was
 according to the Statute assessed to the double & so was
 distrained for 8s

So Jonathan's typical defiance of the authorities over taxation also had cost him 8s in goods distrained by court bailiffs, rather than the 12d he would originally have paid as a Recusant.

REVIEWS

David Butler, *Dying to be ONE: English Ecumenism: History, Theology and the Future*, £12-95 + £2-05 p&p, from CCBI Bookroom, Inter-Church House, 35-41 Lower Marsh, London SE1 7RL

If we want to know the way ahead, we had better be clear about where we have come from. If that is true about the current ecumenical scene, then David Butler's book is of the greatest value. Indeed, now that Chris Ellis's *Together on the Way* and Derek Palmer's *Strangers No Longer* have been allowed to go out of print, it fills a large gap, in a most readable and informative way. As a church historian at the ecumenical Queen's College, Birmingham, David Butler is strongest on the first part of his sub-title, the retelling of church history from the New Testament to the present - I cannot think of a better summary of so many complex events and issues.