

Allred Family Newsletter

Official Publication of the "Allred Family Organization, Inc."



Mission Statement:

**Identify and Unite the Allred Family through Gathering,
Storing and Sharing Information**

Fall 2014

No. 100

The 100th Issue

Top Successes of the Allred Family Organization since 1989:

1. Published 100 issues of the Allred Family Newsletter;
2. Established firm link of the Allreds from England to Pennsylvania and not Virginia as previously believed;
3. Proved the Allred DNA connection back to England;
4. Set up an Allred Family Organization Web site;
5. Allred Family Organization Facebook page established;
6. Rocky Mountain Allred Facebook page established;
7. Set up financial system designating funds specifically available for research;
8. Sought research funds contributed by members;
9. Purchased several research tools including the Pemberton Collection on microfilm and Dawnell Griffin's British files; and
10. Funded research trips to England, Pennsylvania and the Great Wagon Road. The successes from this research has been published in the newsletter over the years.

Thanks to all who supported the Allred Family Organization and the newsletter over the past 25 years.

Alice Allred Pottmyer
Editor

2014 is election year. Your ballot is in the middle of the newsletter. The ballot is addressed to Elections Chair Larry Allred. Please return to him no later than October 15, 2014. Results will be published in the next newsletter, No. 101.

Allred Rocky Mountain Reunion Spring City, Utah

Allred cousins gathered at the Historic Chapel on Main Street in Spring City, Utah, June 28, for a reunion in a new venue.

The building offered more space for reunion activities. Bill Olson and Larry Allred welcomed the group.

Prior to the official opening, Alice Allred Pottmyer showed her online Google Earth presentations on the Allred Family from England to Spring City or basically a 250 year Allred history in a nutshell.

Bob Olson and Larry Allred welcomed the attendees to the reunion.



Larry Allred welcomes attendees to Spring City. Dawnell Griffin and Keith Allred gave updates on the Reuben Warren Allred book. Also updating on books in progress were Mary Anne Ashton on John Franklin Lafayette Allred; Paul Sampson on Andrew Jackson Allred, Tonna Bounds on James Russell Ivie and Alice Allred Pottmyer on William Hackley and Elizabeth Ivie Allred.



Dawnell Griffin shows her two latest books. She also spoke about the upcoming book on Reuben Warren Allred that she and Keith Allred are writing.

Linda Allred Cooper came from Pittsboro, North Carolina, to give her PowerPoint report on our early Allred ancestors in England, John and Ellen Pemberton Allred. The report has been rewritten for publication and begins on page 4.

Allred Family Organization

The Allred Family Newsletter is a member benefit of the AFO.

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Representatives from LegacyStories attended the reunion and assisted people in posting their oral stories online. The reunion was held in the cultural hall in the new section of the building. However, the last event of reunion day was held in the historic chapel where Linda Isom, played the violin owned by Isaac Allred. She was accompanied on the piano by her sister, Bonnie Hughes. The chapel has excellent acoustics and the performance in the beautiful old chapel was memorable.

Of course, the Olsons brother, Bob and Mike and their families, provided the barbecue lunch.

That evening several Allreds gathered in Victory Hall on Main Street for the *Under The Horseshoe Radio Show* due to begin at 6 pm. At 6:56 pm, the building shook for three seconds. It was a 4.2 earthquake and the epicenter was three miles away. No damage to the building and the radio show went on.

Soon an earthquake discussion began on the Facebook page for the Rocky Mountain Allreds. Pam McCain Adams, said "We definitely heard and felt the quake. Our campsite was near the epicenter. The reunion was great. Our first time and we plan to make it an annual event."



Linda Allred Cooper, Jerry and Pat Allred Scheib at the reunion. Pat was AFO Newsletter editor for issues No.1 to No. 43. Pat's dog, held by Linda, is Powder Puff.

MaryAnne Ashton, is writing the book on John Lafayette Allred, the 11th child of James and Elizabeth Warren Allred.



Mark your calendar for June 26 and 27, 2015, for the Spring City Reunion. Bob Olson and Larry Allred have promised the sprinklers will not go off during the Friday evening gathering on the grounds.

2014 Randolph County, North Carolina Reunion

The 2014 Randolph County, North Carolina, Allred Reunion is Saturday, September 13 at the Grays Chapel United Methodist Church Fellowship Hall located at 5056 NC Hwy 22 N, Franklinville, NC 27248. This annual reunion is sponsored by the East Coast Allred Family Association, Inc. (ECAFA).

The doors open at 11:00 a.m. The reunion begins at 11:30 a.m. We will have a covered dish lunch. Drinks and dinnerware are provided. After lunch, Linda Allred Cooper will give a short presentation on the lives and experiences of John and Ellen Pemberton Allred from England.

Following this presentation, we will have the raffle drawing and then end the day with a gospel singing.

We will offer items for sale this year to raise money for our fence fund for the Billy Trogon Cemetery. While there are too many items to list here, all items are priced at \$10.00 or less.

We normally refer people to our website for more information; however, due to a problem with the software, we are unable to update the website at this time. If you have any questions, you may contact Gina Morton Smith at 336-879-0408 or ginamortinsmith@yahoo.com. For information on where to stay in Randolph County, please visit the following website:



War Memorial at Grays Chapel Cemetery. Many Allreds are buried at this cemetery.

www.chamber.asheboro.com, then choose Membership Directory. There are listings for camp grounds, restaurants, and hotels, etc.

We hope you will plan to join us this year in Randolph County, home of the Allreds since 1752.

Submit Change of Address, Phone and Email

If you are moving, please forward a Change of Address to the Allred Family Organization, 11707 Indian Ridge Road, Reston, VA 20191. Also, if you have a new phone or e-mail, please let Joyce Allred know at the above address or via e-mail: jagentree@aol.com.

Articles and Photographs are Welcome for the Newsletter

Information, articles, and photographs are needed for the Allred Family Organization Newsletter. Information may be submitted online or via mail. Alice Allred Pottmyer, Editor, AFO Newsletter
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John & Ellen

by Linda Allred Cooper

John Allred and his wife, Ellen Pemberton, are the reason all of us are here today. They were born, lived and died without ever leaving the area we now know of as Greater Manchester, Lancashire, England. Their lives were harder than most of us can imagine, yet they managed to raise a large family including Solomon, their youngest, who became our first American Allred Ancestor.

Most American Allreds can trace their ancestry back to one or more of the men who settled in central North Carolina in the 1750s. To many Allred researchers, these men are known as “The Originals;” Solomon, Solomon Jr., William, William Jr., Thomas and John. The eldest man, Solomon Allred, was the father and/or grandfather of the rest. He received his first North Carolina land grant in 1752 and the description allows us to pinpoint exactly where he lived; at the Mouth of Sandy Creek of Deep River. Today this land is located on the western edge of the town of Ramseur in Randolph County, North Carolina.

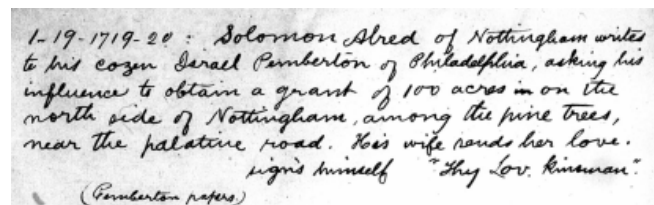
Documentation proving where our ancestors were in the early 1700s is rare and hard to find for a variety of reasons. Courthouse fires destroyed some. The Revolutionary War and Civil War destroyed others. Bugs, mice and other varmints did their share of damage; and, in some cases, paper work was never created or filed in a court of law because it simply wasn’t needed or required. However, we have been fortunate to find quite a bit on our Allred ancestors.

Allred descendant, Reverend Brazilla C. Allred, wrote his memoirs in 1922. He began by writing:

“My Great Grandfather, William Allred, was born and reared to manhood in Pennsylvania. In early life he came to North Carolina and entered a large tract of land in one and a half miles from the intersection or the confluence with the river. He built his home and settled down where he lived to a good old age and

reared his family. The time of his coming to North Carolina was about 1740 or 1750.”

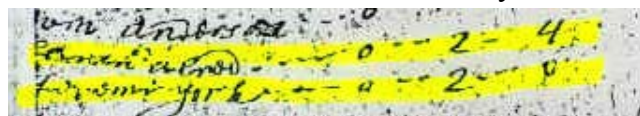
This is one of the first clues we found pointing to Pennsylvania as the American origin of the Allred family. Lord Granville’s representatives had gone to Pennsylvania to advertise that free and/or cheap land was available in North Carolina in the 1740s. Throughout the 1740s and 1750s, settlers migrated to North Carolina by the thousands. Using these clues, researchers found a man named Solomon Allred listed on the 1724 and 1730 tax lists for West Nottingham, Chester County, Pennsylvania.



1-19-1719-20 : Solomon Allred of Nottingham writes to his cousin Israel Pemberton of Philadelphia, asking his influence to obtain a grant of 100 acres in on the north side of Nottingham, among the pine trees, near the palatine road. His wife sends her love. signs himself "Thy Lov. Kinsman".
(Pemberton papers)

More recently, another researcher found a letter dated 1719 in which a man named Solomon Allred “of Nottingham” was asking his cousin Israel Pemberton “of Philadelphia” for help obtaining a grant of land north of Nottingham. Additional research proved Israel Pemberton was the son of Phineas Pemberton who brought his family to Pennsylvania from England in 1682. This included Phineas’ father, Ralph Pemberton, who, through parish records, researchers were able to prove had been raised with a cousin named Ellen Pemberton. Ellen later married a man named John Allred and their youngest son was named Solomon. There it was – proof that the Solomon Allred of Nottingham was the son of John Allred and his wife Ellen Pemberton.

Solomon Allred was living in Nottingham, Chester County, Pennsylvania, prior to moving to North Carolina. It appears that all of this children were born and raised in Chester County. How do



John Allred
Pemberton
from York - 2-4
from York - 2-8

we know this? To our knowledge, no one has documented when the younger Solomon, William Sr., Thomas or John were born but several factors, including the births of their children, lead us to believe they were born sometime between 1715-1725. Solomon wrote a letter to his cousin, Israel Pemberton, in 1719. Solomon was seeking Israel's help obtaining a grant of 100 acres on "the north side of Nottingham." As noted on page 4, Solomon also appears on the 1724 and 1730 Chester County tax lists. These three documents tell us where Solomon was living between 1719 – 1730 when the younger Solomon, William, Thomas and John were born.

Solomon was born in Lancashire, England – one of the most beautiful places on earth. A large portion of Lancashire looks much the same as it did 300 years ago when Solomon was born. If you ever have a chance to visit Lancashire – plan to spend time just driving around the countryside. You will be amazed!

Besides the fact that it is the "Home" of the Allred family, Lancashire is famous for other reasons:



1. Lancaster Castle was built in the first century A.D. on the foot stones of a Roman fort. It has served several purposes over the centuries including, most recently, as one of Her Majesty's Prisons. The prison was closed in 2011 and the castle is now open as a tourist attraction.
2. I'm sure you are familiar with the Salem Witch Trials of 1692. Lancashire had its own Witch hunt and trials in 1612. The trials and executions took place in Lancaster Castle.
3. Manchester is the Industrial and Manufacturing Heart of England. This is

where mechanized cotton and wool fabric production was introduced to the world.

4. Eccles was a small village when Solomon was born and is famous for Eccles Cakes, sweet bread with a fruit paste center.
5. And who can forget those Lads from Liverpool – The Beatles!

We know Solomon was born in Lancashire because of several original documents discovered by our researchers including the 1695 letter Solomon's father, John, wrote to his cousin Phineas Pemberton who was living in Bucks County, Pennsylvania. John was in Manchester, England, when he wrote the letter.

young coven my kind love to you I have
 thought that you join to half ridgeham
 and sent on fire to them but you your
 refused them this is so for you under
 I am are all in good health as this is
 writing them to be to god for it but my
 I have 2 yrs ago and my neglecting coming
 was because my mother was alive then and
 I was not willing to leave her but now
 she and my wife and my sons are all
 willing to come to you adding god love
 and desire you to send on a ship to
 half ridgeham with speed and I
 for me I no longer shall have you
 good as sisters for I am not able to
 of my self my son now is going of another
 20 yrs of age and they shall be 30 and
 40 yrs of age and they shall be 40 and
 present I need you no more
 John Allred

In the letter, John mentions his 16 year old son, Solomon, and talks about his desire to move to America. Later, in 1719, that same Solomon was in Pennsylvania and writing to Phineas son' Israel Pemberton.

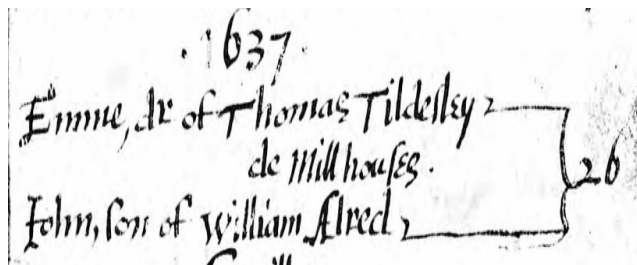
John was the son of William Allred and wife Alice Tongue. William and Alice's marriage was recorded in the Records of Eccles Parish Church,

John & Ellen

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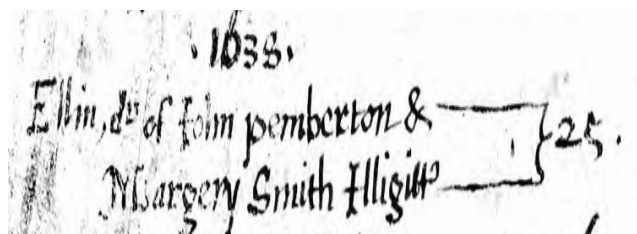
St. Mary the Virgin. You will see this church referenced throughout this presentation as this was the Home Church of the Allred Family. This church was founded in the year 1111 AD and served as the Catholic Parish Church until 1533 when King Henry VIII ordered a break from the Catholic Church and created the Church of England otherwise known as the Anglican Church.

Therefore our Allred ancestors were members of the Church of England.



1637.
Emme, dr of Thomas Tildesley
de Millhouses. } 26
John, son of William Allred

William and Alice's son, John, was baptized in St. Mary the Virgin Church on March 26, 1637, documented by the Parish Records.



1638.
Ellin, dr of John Pemberton &
Margery Smith Illegit } 25.

Per doctrine, babies were baptized as soon as possible after their birth to prevent the Devil from claiming their souls if they died. For a variety of reasons, 12% of babies died before their 1st birthday and 40% of the children who did survive infancy never made it to their teen years.

Ellen's baptism was also recorded in the Parish Records of Eccles. She was baptized on March 25, 1638 in St. Mary the Virgin Church.

Let's take a closer look at Ellen's baptismal record. Note it says Ellen was the illegitimate daughter of John Pemberton and Margery Smith. To understand what happened to baby Ellen, we need to know who her mother was. Margery (Margaret) Smith was the daughter of Thomas Smith and his wife Anne. This is documented by the Eccles Parish Records which recorded Anne's

death just two months before Ellen was born. The records also tell us Thomas Smith was the Parish Clerk, a very prestigious position. Think about all of this for a moment...

Put yourself in his place: Parish Clerk, Thomas Smith, had just buried his wife barely two months before his daughter gave birth to an illegitimate child. The entire family was in mourning and faced with the disgrace of an unmarried daughter giving birth. He was Parish Clerk – an upstanding pillar of the community and representative of the church. Margery disappears from the records so I wonder if she died after childbirth or perhaps left home unable to bare her shame. How on earth is Thomas Smith going to raise this baby?

Thankfully, Ellen's paternal grandparents welcomed and raised her within their family. At least we think William and Ann Pemberton were Ellen's grandparents. They took Ellen to raise. Their son, Ralph, talked about Ellen as a sister in family letters. Ralph's son, Phineas, called Ellen his Aunt. In 1719, Solomon wrote that letter to his Cousin Israel. Israel was Phineas' son and Ralph's grandson. Taking all of this into consideration, it appears Ellen's father, John Pemberton, was the son of William and Ann Pemberton.

Fifty linear feet of documents and family letters are held in the Pemberton Collection in the Pennsylvania Historical Society, Philadelphia, Pennsylvania. They tell us the Pembertons were successful merchants who bought and sold a variety of items including imported fruits and nuts, clothing accessories and cloth.

One of the documents found in the Lancashire County Records Office (Preston, England), tells us John was a "woolen weaver".

No doubt this is how the Pemberton family met John Allred. Perhaps John contracted with the Pembertons to purchase his cloth. Maybe one day, while visiting the Pemberton home or store to discuss business, John spotted Ellen and they met and fell in love. But – the British economy and lifestyle was ruled by a strict Class System.

The Pembertons, as successful merchants, were members of the Merchant or Upper Middle Class. John, as a Weaver, was a member of the Working

Class which was lower on the social ladder. Could an Upper Middle Class girl marry a Working Class boy? Yes. Although Ellen was raised within the Pemberton family, she was still an illegitimate child so, most likely, not treated exactly the same as the rest of the family. She may have been considered more of a privileged servant, perhaps nanny to Phineas or clerk in the family store. Other members of the Upper Middle Class would not have considered Ellen as suitable marriage material for their sons. The Pembertons would have seen John as a hard-working man with a steady job and promising future, so a good candidate as husband for Ellen.

Ellen would have entered married life as an assistant to her husband. She probably started out washing and/or carding the wool while John operated the loom. Working together, they could increase their output and increase their income. Everything should have been calm and productive, but was it?

Ellen was raised a faithful Quaker as a member of one of the very first converted families. George Fox was in Lancashire when he had his vision and revelation causing him to found this new religion. Quakers believed each and every person could have their own personal relationship with God. Have you ever heard the phrase “When the Spirit Moves You?” If you are quiet and still, you can hear and converse with God without all of the ritual, pageantry, doctrine and intermediaries (Priests, Confessionals, etc.) of the Catholic Church and/or Church of England. New converts quit going to Anglican Church services and membership dropped. Less church members meant less tithes. Not only were the Anglican Priests and other religious staff in jeopardy of losing their jobs, the church was losing revenue. The Head of the Church was the King, so the King was also losing income.

It is a good bet that the weaving/cloth business is how George Fox and the Pembertons came to know each other.

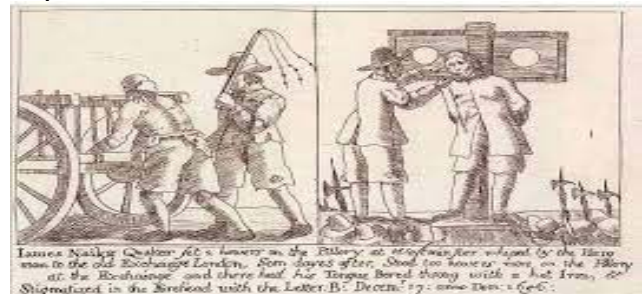
The Pembertons quickly became very active in the Quaker Movement, opening their home to other converts and hosting Meetings (Quaker Church Services). Ellen would have been

surrounded by the beliefs, doctrine and politics of the Quaker movement. Quaker leaders were friends and business associates of the Pembertons. Ellen most likely grew up believing she would always be Quaker, her future husband would be Quaker and they would raise their children Quaker.



As the number of Quaker converts grew, the Church of England complained to the King who issued new laws designed at squashing the new religion. One new law required ALL citizens to tithe to the Church of England whether they attended services or not. When Quakers refused to tithe, the Church elders sued them and everyone wound up in Court. Quakers cited the 3rd, 4th and 9th Commandments and refused to remove their hats in deference to the Court/Crown/Priests or to Swear an Oath in Court, so they were fined or jailed.

Persecution was extreme and brutal. For example, James Naylor was a vocal and well-known Quaker who became very extreme and radical with his preaching. He so offended the non-Quakers that he was arrested, tried and convicted of Blasphemy; he was pilloried and whipped through the streets of London, was branded with the letter B on his forehead, had his tongue pierced with a hot iron, whipped and pilloried again before enduring two years imprisonment at hard labor.



In Lancashire, prisoners were taken to Lancaster Castle where trial was held and they were imprisoned. Unlike the fairy tales and Disney movies we grew up with, a stay in this Castle was a true horror. Lancaster was 52 miles from Manchester. The trip could have been

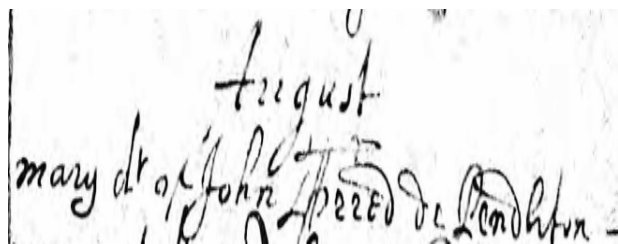
John & Ellen

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on foot, by wagon or by boat. Dungeons and tools of torture were designed to make your stay as unpleasant as possible.

We don't know how long Ellen was imprisoned, maybe just a few days, maybe a few months. The Parish Records for Eccles (St. Mary the Virgin Church) records John's baptism just 10 months after Ellen's arrest. Was she pregnant while in prison?

We know Ellen was a faithful Quaker, but was John? He certainly attended at least one Quaker Meeting. The book *Besse's Sufferings* documents John and Ellen were arrested for attending Meeting on June 16, 1661. Again, they were transported to Lancaster Castle Prison. Two months after their arrest, John and Ellen's second child, Mary, was baptized at the Eccles Parish Church of St. Mary the Virgin. Their first child, John, was only one year at the time. This tells us Ellen and John would have taken their first child, just a baby himself and possibly still nursing, with them to prison and Ellen very possibly gave birth in prison. As soon as they were released, the new baby was baptized.



Try to imagine what this young family endured. Ellen was from a devout Quaker family and obviously devoted to this new religion. Most likely the reason we could find no marriage record for John and Ellen in the Church of England Parish Records was because they were married during a Quaker Meeting. Attending Quaker services often meant arrest and imprisonment. We know of at least two times when Ellen was arrested; John was arrested at least once. Both times Ellen was most likely pregnant and/or had a small baby nursing and she may have given birth in prison. No heat or air conditioning – actually no ventilation or fresh air

at all in some of the cramped dungeon cells. No plumbing. No privacy. No furniture unless you were wealthy enough to bribe guards to allow you some. No medical care, no fresh water, nothing!

I feel that John's arrest and seeing his pregnant wife in prison with his babies was probably enough to explain why we do not find any other records of his Quaker Meeting attendance after 1661. Both of his babies were baptized in the Anglican Church which meant a church member had to bring the baby to church and stand with the baby during the ceremony. John is listed in the baptismal record but Ellen is not. Not unusual for only the father to be named, but I feel another reason could explain what was happening. I think Ellen remained a fully committed Quaker while John remained Anglican. This would explain why the children were baptized in the Church of England.



By the way, the original stone Baptismal Fount, which dates back to about 1200, is still in the church and still being used. This is the fount used for our ancestors' baptisms. The wooden crest on top of the fount was donated by a parishioner about 300 years ago.



The original wooden door is still hanging in the original doorway entrance to the church. That entrance is no longer in use, a new vestibule was built after World War II because bombs damaged the church. The door is still there and was built so well and hung so expertly so many years ago that

you can move it back and forth with one finger. If you ever get a chance to visit this church, DO!

John and Ellen finally settled into home life and more babies arrived every couple of years. As the children grew older, each would have been given a job that would help increase John's weaving output and profit. It was normal for children as young as 3 or 4 years to go to work doing jobs such as washing the wool and/or carding.

The persecution of Quakers began to ease as the Quaker movement grew. Presbyterians and Baptists were also gaining converts so the Church of England and Crown officials became so overwhelmed that they could not keep arresting large numbers of people and clogging up the court and prison system. But some forms of persecution did still exist and John and Ellen suffered dearly for it.

You know what happens when someone moves into your neighborhood from another culture, lifestyle, religion. Some of the neighbors will accept the new folks and some will not. Some may become downright hostile. This is what happened to John and Ellen. They would settle into a house, set up all of their weaving equipment, get the children settled into new surroundings, then the nosy neighbors realize Horrors! She/they are Quaker! Not in my neighborhood!

Eventually the neighbors and/or landlord refuse to put up with Quakers living in the neighborhood and have them evicted. The entire family was uprooted and forced to move. John cannot work until he finds a suitable place to set up his weaving equipment. They were not only out of a house, but also out of an income.

This 1664 document proves the family was trying to find a suitable place to live. John wasn't trying to be difficult, but he needed a home big enough for his growing family and for his weaving equipment and business. The Parish Clerks and Overseers of the Poor acted like our Social Services Department does today. They were responsible for making sure everyone within their parish had proper housing and necessities (food, etc.). A portion of Church of England tithes were set aside for this. I'm sure the Church officials did not like being forced to

The document is a handwritten record in Old English script, dated 1664. It appears to be a church record or a petition. The text is written in a cursive hand and is somewhat faded. It appears to be a record of a church meeting or a decision made by the parish. The text is written on a piece of parchment or aged paper. The document is dated 1664.

spend church tithes to support the Allred family. Although John remained Anglican, his wife Ellen was a devout Quaker. No doubt John was looked upon as a weak man unable to control his wife.

Try to imagine finding a suitable house and moving all of this equipment and all of the children. No income at all until you could settle in, set up your business again and let your clients/contractors/suppliers know where you were. And how many of those clients/contractors and/or suppliers would continue to work with or patronize Quakers? Even if John was still a member of the Church of England, Ellen was a Quaker. Consider if a Muslim or other little known religious member moved into your neighborhood.

So the cycle continued. John and Ellen would find a house, move in, set up the weaving equipment and then neighbors would find out she was Quaker and insist they leave.

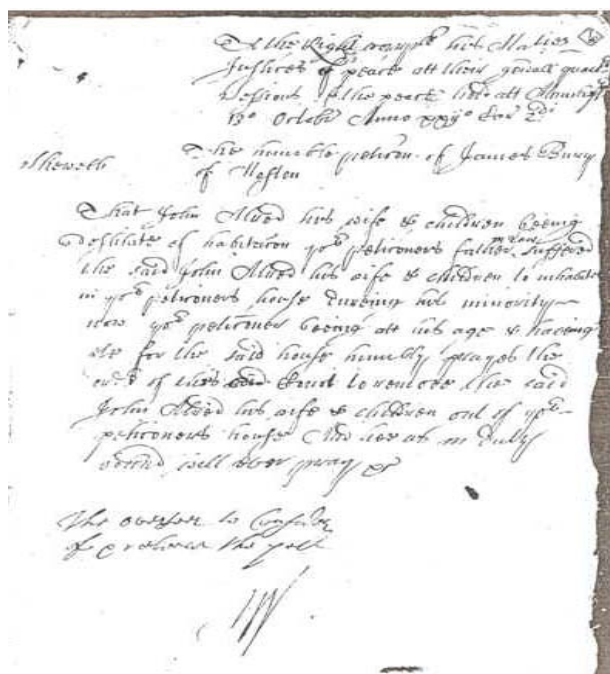
The cycle of persecution and being forced to move continued. In October 1670, we find John and family "destitute of habitation" once again. In this case, the original landlord had "suffered the said John Alred his wife and children to inhabit" the house but the landlord had died and his son-

John & Ellen

continued from page 9

in-law was now in charge and did not want this Quaker family living on his property.

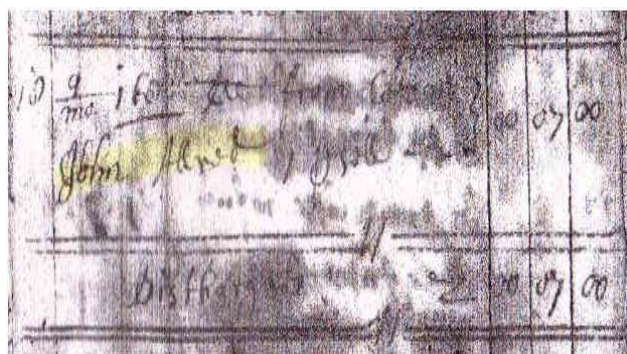
*To The Right Worshipable his Majesties
Justices of Peace at those general
quarter
sessions at the court held at Manchester
13 October Anno ____
Showeth The Humble petition of James
Busey
of Moston
That John Alred his wife & children
being
destitute of habitation the petitioner's
father -in-law suffered
the said John Alred his wife & children
to inhabit
in the petitioners house during his
minority
now said petitioner being at his age &
having
use for the said house humbly pray of the
order of the court to remove the said
John Alred his wife & children out of
said
petitioners house and home as is duly
ordered will ever pray
The overseer to comply*



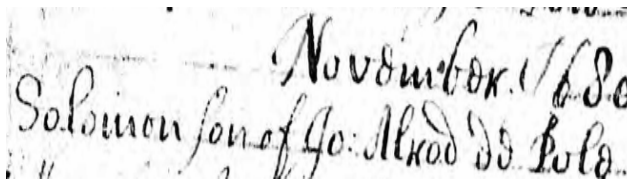
And so it continued. As you can imagine, each forced move meant additional stress on the family and decreased income. John and Ellen were caught in a vicious downward spiral.

In 1678, Phineas Pemberton wrote in a letter to his father, Ralph Pemberton: "Uncle J. Alred was herehim suffer very begerly." However bad off John was, he still loved his Ellen and asked if he could take "some sugar for his wife to put in her meal" and when he left, "...he left behind a flopsy bed" for Phineas to destroy.

The year 1680 began with the family still living in horrid conditions. March found John once again begging for help finding a suitable home and money to provide for his wife and children. Finally things started looking up for John and Ellen. Phineas recorded in his business journal that John had taken possession of a tract of land valued £7. It is extremely doubtful John had managed to save or raise that much money. It seems more likely that Phineas had given this land to John as a loan worth £7. Maybe the family could at last settle down and have a real home.



To end the year on another positive note, the baptism of John and Ellen's youngest child, Solomon, was recorded in the Eccles Parish Records on November 2, 1680. Solomon was the 11th child born to John and Ellen.



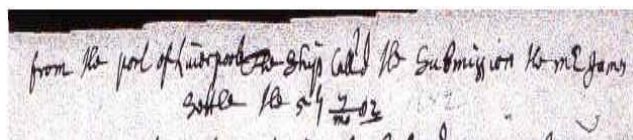
Meanwhile, King Charles II was doing his best to solve the problem of those "awful Quakers." After all, His Majesty loved to host lavish parties

and enjoy all the rewards of being King and it is hard to do with all of the constant complaints. But, Charles had to be very careful in how he handled the Quakers. One of his closest confidants and friends was Admiral Sir William Penn, an extremely wealthy man who had both financially and politically supported Charles' efforts to regain the throne after Charles' father had suffered a coup and been executed by Cromwell. It is never wise to upset a wealthy supporter!

Admiral Sir William Penn's son, William Jr., had been such a sweet child, full of promise, but had grown up to become a very influential Quaker leader. William Penn Jr. was such an influential leader that there was no way to punish or get rid of the Quakers without also punishing and/or getting rid of Penn Jr. – son of Charles' biggest supporter. But the Quakers have to Go! What's a King to do?

Ah Ha! Solution! King Charles owed a large sum of money to Penn Sr. so he decided to "make a gift of land" to Penn Jr. and, as the saying goes, "kill two birds with one stone." The loan from Penn Sr. was repaid and Penn Jr. and his "awful Quakers" would be far, far away...for the land King Charles deeded to William Penn Jr. was located in America and is now known as Pennsylvania. BTW: Sylvania means "beautiful view" so Pennsylvania means "Penn's beautiful view."

Thus, in 1681 King Charles II with the approval of his good friend Admiral Sir William Penn Sr. gifted William Penn Jr. with land in America. Bon Voyage! Penn Jr. immediately began hiring/buying ships and making arrangements to take the Quakers to Pennsylvania.

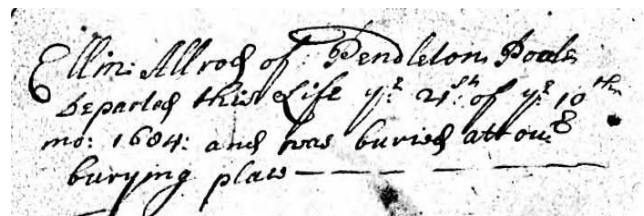


from the port of Liverpool to ship called the Submission to Mr. James
sailed 18 July 1682

On September 2, 1682, Phineas Pemberton wrote in his journal that he and his family were onboard Penn's ship "Submission" and sailing that day from the Port of Liverpool. But, Ellen was also

his family! Were Ellen, John and the children included on this voyage?

No. John, Ellen and the children remained in England and, sadly, Ellen's death was recorded in the Meeting Minutes of Hardshaw East, a Quaker congregation located in the Deans Gate area of Manchester, England. A faithful Quaker to the end, Ellen was buried in the Quaker "burying place." This was an unmarked plot of land donated by Ralph Ridgway who lived in Deansgate and often hosted Quaker Meetings in his home. Ridgway's brother, Richard, had sailed with his family to Pennsylvania in 1682 but Ralph remained in England working as an ombudsman for William Penn, George Fox and the Quakers both in England and Pennsylvania.



Ellen Allred of Pendleton. Died separating this life y: 21st of y: 10th mo: 1684: and was buried at our burying place

Note: The grave and cemetery was an unmarked plot of land because the early Quakers did not believe in placing tombstones or any type marker on graves. They considered tombstones and visiting the graves of loved ones a form of false idol worship. Therefore, Ellen's grave is now lost to time. To date I have not been able to find any maps or clues about where this land may have been located other than it was somewhere in the Deansgate area of Manchester. Today, Deansgate is a very busy cosmopolitan area with stores, business offices and residential buildings crammed close together. No doubt one of these buildings is sitting on top of Ellen's grave.

John was once again petitioning the Parish officials for financial help in September 1686.

Following Ellen's death, we found proof that John was trying to find financial help to bring his family to America. William Penn Jr. wrote a letter to James Harrison (Phineas Pemberton's father-in-law) in 1686 in which he mentioned John Allred and his plight. Penn knew a lot of Quakers would love to leave England and come to Pennsylvania but simply could not afford it so he

John & Ellen

continued from page 11

set up an Indentured Servant proposition. He would pay the ship's passage to Pennsylvania and the recipient would repay the passage by working as an Indentured Servant for a term of 3, 5, 7 or 9 years depending on the cost and details of the passage. Once the ship arrived in Pennsylvania, the indentured passengers would be "sold" to their new masters.

"I have an eye to the man thou writt about with his family. But one John Aldred of Pendleton related to P. Pemberton that cam to me at Manchester to be helpt over on the terms I published for the poor. I may do what I can for him."

However, John never had the chance to leave England. The 1695, on page 5 and transcript below) letter tells us he and Phineas discussed the trip to Pennsylvania, but John had felt obligated to remain in England and tend to his ailing and aged mother. After his mother died, John was, once again, trying to find financial help to bring his wife and sons to America. Wife? Ellen died in 1684 so this documents John remarried. A widower with very young children (Solomon was only four when his mother died) probably remarried very quickly so he had someone to take care of the children so he could work. Sons? John and Ellen had several sons and daughters, but the only ones John mentioned were Phineas who had "gone for a soldier" two years prior; Owen who was 20 years old, Theophilus who was 19, and Solomon who was 16 years old.

*Manchestor November 11th .95 [1695]
loving cosen my kind love to you I have
the leter that you sent to Ralf
ridgham and I reseaved too lettors from
you before and sent ansers to them
but you [you] never reseaved them this
is to let you understand we are
all in good helth at this present writing
thanks be to god for it but my
eldest son phinease is gon for a soulder
2 yrs ago and my neglecting cuming
was becaus my mother was alive then*

*and I was not willing to leave her but
now mee and my wife and my suns are all
willing to cum to you asking god
love and desire you to send an answer to
Ralfe ridgeham with speed and
please let mee kno how I shall have your
good asistens for I am not able to
fund of myself my sun Owen is going of
around 20 yers of age and
Theophiles is 19 and Sollomon 16 yers of
age soe no more at present I rest
your loving cosen till deth*

John Allred

Sadly, John never got the chance to leave England. Just one year after writing to Phineas, John's burial was recorded in the Eccles Parish Records for St. Mary the Virgin Church. The practice during that time period was to bury the dead, and after a set amount of time, dig the body up, and place the bones in the crypt beneath the church, so John's grave no longer exists.

Per Eccles Parish Records, we learn a little about John's children:

Phineas had a daughter, Abigail, who was christened in 1703.

Theophilus had a son, Thomas, christened July 7, 1717 and buried November 1717. Ten year later, Theophilus died and was buried March 11, 1727.

Owen (also listed as Aaron in some records) married Jane Leach and they had three children:

William, born 1709, died March 10, 1710

Un-named infant (male) born January 5, 1710, died February 28, 1710

Abigail, born 1711

What happened to John and Ellen's youngest child, Solomon? He was a young man, both parents deceased and older brothers marrying and beginning their lives. Should he stay in England? His entire life was marked by poverty and persecution because of his mother's Quaker beliefs. His Pemberton cousins were living in America and doing quite well, politically active, leaders in the church, financially well off...didn't he hear the streets were paved with gold? What do you think he did?

He became Our First American Ancestor.

Erma Rich Allred Pugmire is 100

Erma Rich Allred Pugmire celebrated her 100th birthday February 16, 2014. She is the daughter of Ernest Wilkes and Orissa Rich Allred. She was born in St. Charles, Idaho, February 16, 1914. Her grandparents were William Lansing and Sarah Ann Wilkes Allred.

Her family and friends celebrated with her at Legacy House in Logan, Utah, where she now resides. She was raised in St. Charles. She married Curtiss Pugmire in the Logan LDS Temple June 28, 1934. He died September 8, 1956. She married LaMont Pugmire in November of 1971. He died in October of 1972.

She lived in Tremonton, Utah, for several years and then Preston, Idaho, and now in Logan.

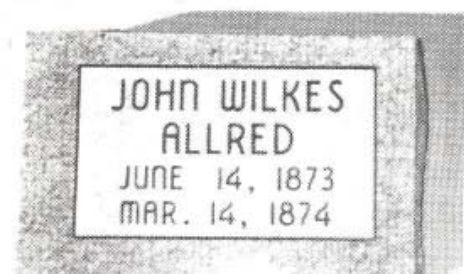
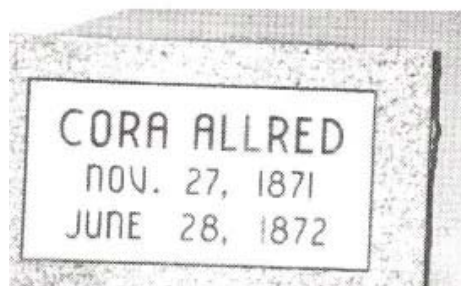
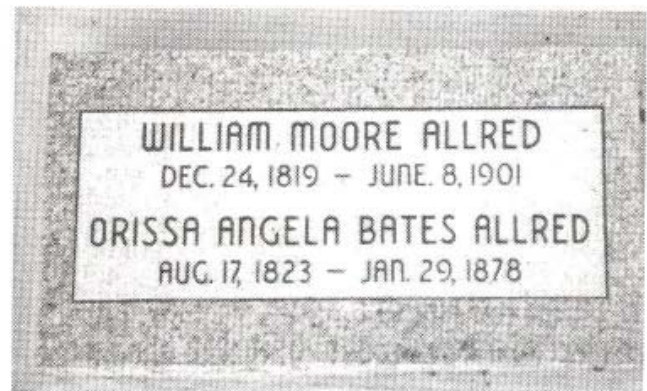
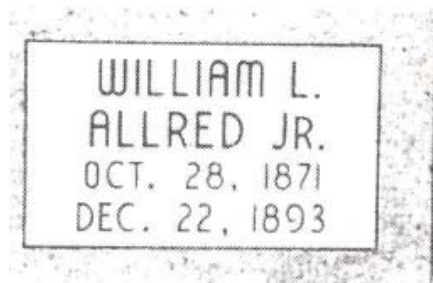
Her family includes her two daughters, Nona Bee. Tremonton, and Dixie Lee Bybee, Boise, Idaho, a daughter-in-law, Janene Pugmire, North Logan, and son-in-law Scott Francesconi, Centerville, Maryland. Her three sons, Roger, Garen and Richard Pugmire and her daughter, Sharn Marie Francesconi are deceased. She has 10 grandchildren, 25 great grandchildren, and 10 great-great-grandchildren. Erma attended the Spring City Allred Reunion with her son, Roger.

In issue No. 52, page 6, her son, Roger Pugmire, St. Charles, Idaho, wrote an article about the tombstones of her ancestors she replaced during the past year.

“While reading the Allred Family Newsletter for Spring 2002, No. 50, I could not help but think that so many of our ancestors tombstones are in need of repair or replacement. Over the last year, Erma R. Allred Pugmire, daughter of Ernest Wilkes and Orissa Elizabeth Rich Allred had stones replaced and another reset.

These stones are all in the St. Charles Bear Lake County Cemetery, in southern Idaho. The three single stones were only marked by funeral type markers set in cement. The double stone had been broken several times and was difficult to read. Mother said many times, “If someone will not replace and repair our ancestor’s tombstones, when some of the older ones pass on, no one will know who or where the family was laid to rest. The stone for William Moore Allred and his wife, Orissa Angela Bates Allred was reset. William Moore Allred was born in Bedford County, Tennessee, to Isaac Allred and Mary Calvert Allred. The line is *Willilam Moore, Isaac, William, Thomas*.

Stones in the St. Charles, Bear Lake, County, Idaho, Cemetery, replaced by Erma Rich Allred Pugmire in 2001.



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Please type or print clearly:

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City _____ State _____ ZIP _____

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Please list your Allred line for the family data input as far as you know it.

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Grandparent _____

Great Grandparent _____

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The AFO publishes a quarterly newsletter containing the latest family research news, family stories, photos and reunion information. It is a great way to keep up with your Allred family.

President's Column

We all look at the number 100 as a milestone. Living to be one hundred years old, walking one hundred miles, etc. This is No. 100 of the Allred Family Newsletter. As a quarterly newsletter, that's twenty-five years of dedicated service by two hard-working persons. Pat Allred Scheib published newsletters one through forty-three, and Alice Allred Pottmyer continued publishing forty-four to one hundred. They have done this without compensation because of their love for the history of the Allred family. These newsletters are filled with information about our heritage submitted by so many: Linda Allred Cooper, Dawnell Griffin, Eddie Clay Allred, Jim Allred, John Allred, Larry Allred, and Tessie Pyper—just to name a few.

Call me old-fashioned, but to have this information in print on paper means more to me than any other form of record-keeping. Yes. I know you google, twitter, and all the other ways to get information. I have even stored information on DVD's, CD's, Cassette tapes, Eight-track tapes, Floppy Discs, VCRs, but having all one-hundred newsletters in a large binder where I can open it and read anytime is great.

Thanks to all the people who have contributed in any way to the Allred Family Newsletter. It makes me feel more like a part of a great family even though I was deprived of one "L" by the doctor who delivered me. He didn't know how to spell "Allred."



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