



**Our Ancestors**

# **John and Ellen**

**2014 Reunion Presentation**

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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 now known 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 1750's. To a lot of Allred researchers, these men are known as "The Originals":

Solomon, Solomon Jr., William, William Jr., Thomas and John. The eldest "Original", Solomon Allred, was born 1680 Lancashire, England and came to America around 1710. He lived in Chester County, Pennsylvania until the family began moving south in the 1730's. 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.

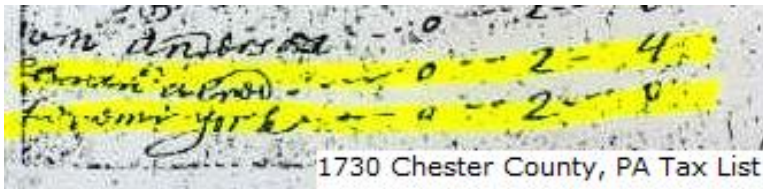


Documentation proving where our ancestors were in the early 1700's is rare and hard to find for a variety of reasons. Courthouse fires destroyed some. The Revolutionary War and Civil War destroyed others. Bugs, mice and other varmints did their share of damage; and, in some cases, paper work was never 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 came across pointing to Pennsylvania as the American origin of the Allred family. Lord Granville's representatives had gone to Pennsylvania to advertise free and/or cheap land was

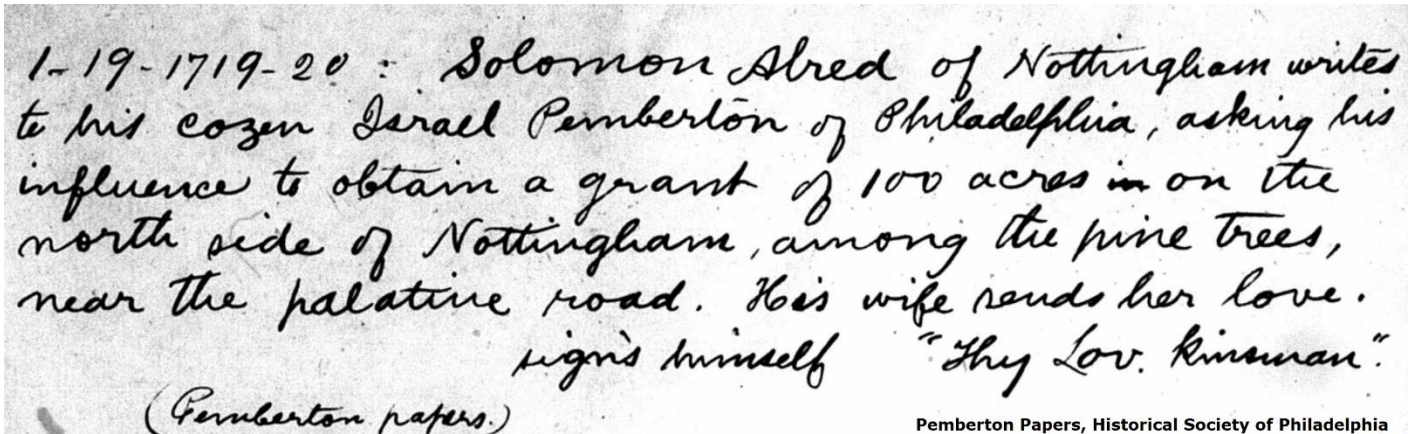


1730 Chester County, PA Tax List

available in North Carolina in the 1740's. Throughout the 1740's and 1750's, 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.

More recently, a 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.

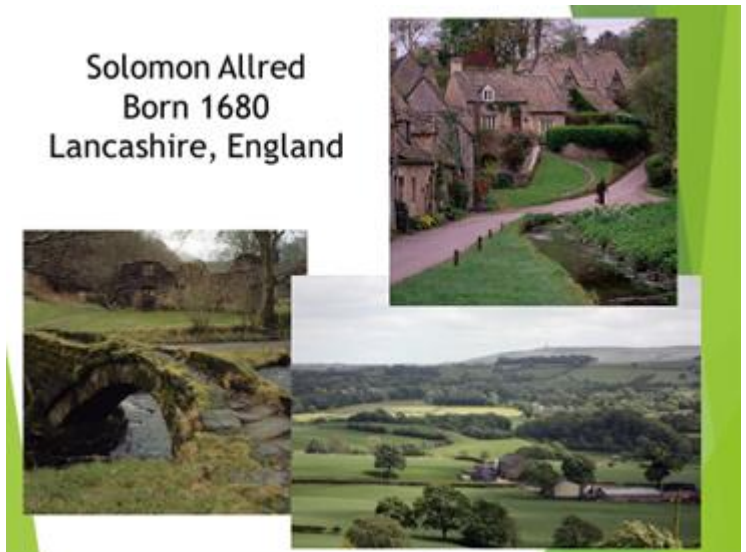


Pemberton Papers, Historical Society of Philadelphia

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. These records, along with more, prove that the Solomon Allred of Nottingham (in the letter above) was the son of John Allred and his wife Ellen Pemberton.

Solomon Allred was living in Nottingham, Chester County, Pennsylvania prior to coming to North Carolina and it appears that all his children were born and raised in Chester County. How do we know this? To our knowledge, no one has documented WHEN the younger Solomon, William, Thomas or John were born but several factors, including when they first owned land and 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". Solomon also appears on the 1724 and 1730 Chester County tax lists. These 3 documents

Solomon Allred  
Born 1680  
Lancashire, England



tell us where Solomon was living between 1719 – 1730 when the younger Solomon, William, Thomas and John were born.



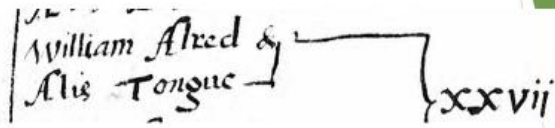
Why did Solomon leave the land of his birth, Lancashire, England – one of the most beautiful places on earth. A large portion of Lancashire looks much the same as it did 300 years ago when Solomon was born. If you ever get a chance to visit Lancashire – plan to spend time just driving around the countryside. 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. 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's Parents were  
William Allred and wife Alice Tongue



Married October 27, 1625  
St. Mary the Virgin  
Eccles Parish  
Lancashire, England

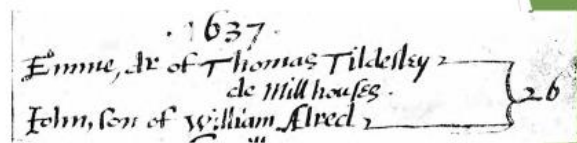


John was the son of William Allred and wife Alice Tongue. William and Alice's marriage was recorded in the Records of Eccles Parish Church, St. Mary the Virgin. You will see this church referenced throughout this presentation as this was the Home Church of the Allred Family. This church was founded in 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.

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

John was Baptized  
March 26, 1637

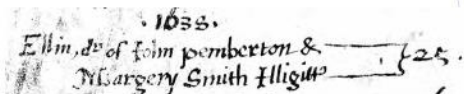


St. Mary the Virgin  
Eccles Parish  
Lancashire, England



Ellen's baptism was also recorded in the Parish

1 year after John was born  
Ellen was Baptized  
March 25, 1638



St. Mary the Virgin  
Eccles Parish  
Lancashire, England

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???



Pembertons were Merchants

Cloth, Silk, Buttons, Lace



Currants, Melons, Spices

Thankfully, Ellen’s paternal grandparents, William and Ann Pemberton, welcomed and raised her within their family. A study of England’s Class Distinctions tells us Ellen was probably well treated but raised as a lower ranking member of the family, possibly treated as a high-ranking servant. However, family letters (on file in the Pemberton Papers, Historical Society of Philadelphia) prove there was a close and loving family relationship. William and Ann’s son, Ralph, regarded Ellen as a sister. Ralph’s son, Phineas, called Ellen his Aunt. (Ellen’s father, John, is not mentioned in these letters so his fate is unknown.) In 1719, Solomon wrote that letter to his Cousin Israel. Israel was Phineas’ son and Ralph’s grandson.

50 linear feet of documents and family letters are held in the Pemberton Collection (also called the Pemberton Papers) 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.

### Merchants need Cloth



### Weavers Need to Sell their Cloth

Could a Merchant Class Girl  
Marry a Working Class Boy?

Remember  
Ellen was illegitimate

John was a weaver  
good job, good provider

**Looks like a  
good match to us!**



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 be considered more of a privileged servant, perhaps nanny to Phineas or clerk in the family store. Other members of the Upper Middle Class society would not have considered Ellen as

suitable marriage material for their sons. The Pembertons probably saw John Allred 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?

**Being a Quaker in 1660 England was very dangerous**

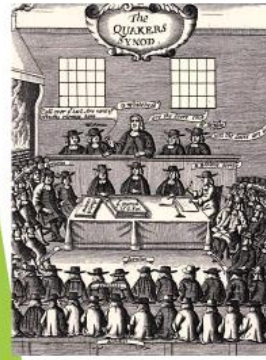
Be Still and Hear God  
No need for Priests or Preachers

No Parishioners No Tithes  
sued whoever refused to pay tithes

In Court  
Quakers refused to swear oath  
refused to remove their hats

Men, Women, Children, Rich or Poor  
All are Equal

The Pembertons were among the First Quakers



Founded by George Fox  
In 1647

He had a Vision  
while visiting Pendle Hill  
Lancashire

Ellen had been 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 Church of England. New converts quit going to Anglican 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.

**George Fox Was the son of a Weaver**



Did he know John Allred also a weaver?



**Is This How He Met the Pembertons?**

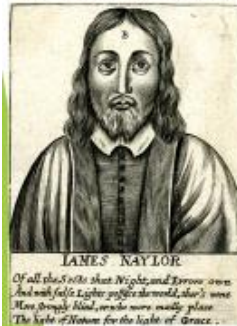
It is a good bet that the weaving/cloth business is how George Fox and the Pembertons came to know each other.

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 Holy Commandments of the Bible 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.



James Nayler Quaker felt a horror on the 11th day of November, for subject by the King's men to the old Exchange London. Some days after, sent to Newgate, was in the Chancery at the Revolution and there had his Tongue bored through with a hot Iron, & Signified in the forehead with the letter B. Decem: 27. anno Dom: 1656.



**Quakers Were Persecuted**

- Flogged
- Stoned
- Pillared
- Prison
- Property Taken
- Shunned

**A DECLARATION**  
 Of the SAD and GREAT  
**Persecution and Martyrdom**  
 Of the People of God, called  
**QUAKERS, in NEW-ENGLAND,**  
 for the Worshipping of God.

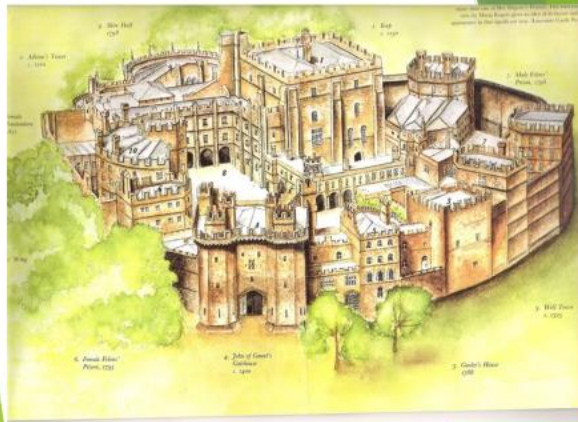
23 have been Banished upon pain of Death,  
 03 have been **MARTYRED.**  
 03 have had their Right-Ears cut,  
 01 hath been burned in the Hand with the letter H,  
 31 Persons have received 650 Stripes,  
 01 was beat while his Body was like a jelly.  
 Several were beat with Pitched Ropes.  
 Five Appeals made to England, were denied  
 by the Rulers of *England*.  
 One thousand forty four pounds worth of Goods hath  
 been taken from them (being poor men) for meeting  
 together in the fear of the Lord, and for keeping the  
 Commands of Christ.  
 One now lynch in Iron-fetters, condemned to dye.

**ALSO**  
 Some CONSIDERATIONS, presented to the KING, which is  
 in Answer to a Petition and Address, which is presented  
 unto Him by the General Court at *Boston*: Subscribed by  
 J. Easton, the chief Persecuter there; thinking thereby to  
 cover themselves from the Blood of the Innocent.

Gal. 4. 29. *But at that time, he that was born after the flesh, persecuted  
 him that was born after the Spirit, even as it is now.*  
 God hath no respect to *Cetera Sanctorum*, that killed his *brother* about Religion.

London, Printed for Robert Wilson, in *Martin's Lane*.

Lancaster Castle



Persecution was extreme and brutal. For example, James Nayler 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.

**Ellen was a Faithful Quaker**



February 10, 1660  
 Ellen  
 was arrested for attending  
 Quaker Meeting  
 (Church Service)

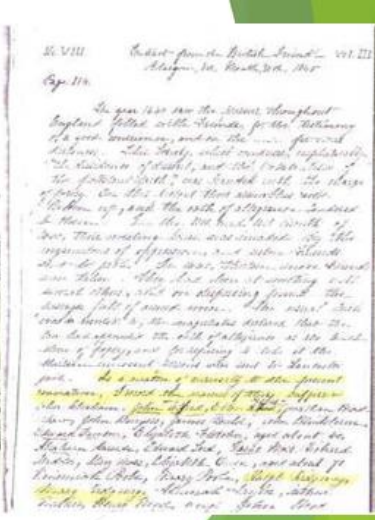


Castle was a true horror. Lancaster Castle is located 52 miles from Manchester. The trip could have been



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

John & Ellen  
were arrested for attending  
Quaker Meeting  
June 16, 1661



The book A Collection of The Sufferings of the People Called Quaker by Joseph Besse tells us Ellen was arrested for attending a Quaker Meeting (church service) on February 10, 1660. 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 one son'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. *Besse's Sufferings* also documents John and Ellen were arrested together 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 1 year old 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.

2 Months Later

August 9, 1661  
John & Ellen's 2<sup>nd</sup> Child  
Mary  
Was Baptized

John was 1 year old



Did Ellen Give Birth In Prison?



Ellen had been Arrested Twice  
She was Pregnant and/or  
Gave Birth  
while in Prison



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. All of his babies were baptized in the Anglican Church which meant a church member had to bring the baby to church and stand as parent with the baby during the ceremony. John is listed in the baptismal record but Ellen is not. Not unusual for only the father alone 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.



The Original Stone Baptismal Fount

By the way, the original stone Baptismal Fount, which dates back to the time the church was built in the 1100's, is still in the church and still being used. This is the fount used for our ancestors' baptisms. The wooden "cap" on top of the fount was donated by a parishioner about 300 years ago. In addition, 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 WWII 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 up some as the number of Quaker converts 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 persecution did still exist and John and Ellen suffered dearly for it.

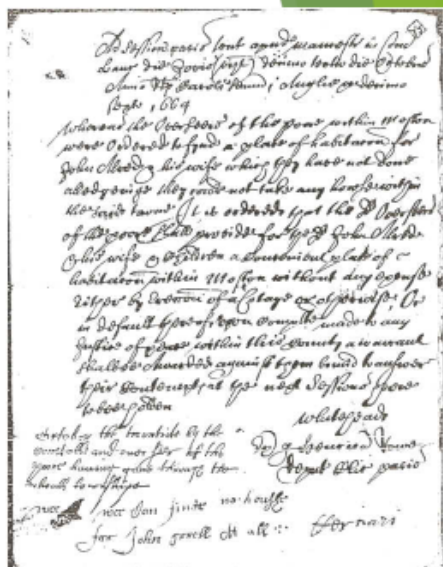


You know what happens when someone moves into your neighborhood who is from another culture, lifestyle, religion. Some of the

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!!! QUAKERS!!! Not in my neighborhood!!

### October 1664

Petition of the Overseer of the Poor in Moston complaining that he has tried to provide a house for John Alred and wife but they have refused to accept what was offered. The Court ordered the Overseer to find John Alred a suitable house or he will be found "in default" of his duties.



Eventually the neighbors and/or landlord refuse to put up with Quakers living in the neighborhood and have them evicted. This means not only is the entire family uprooted and forced to move, but 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 (*Lancashire Quarter Sessions, Petitions, QSP/258/15*) 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 every church's tithes were set aside for this. Church of England tithes. I'm sure the Church officials did not like being forced to spend church tithes to support the Alred 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.



**They would find a new house settle in**



**Not In My Neighborhood!! Move!!!**



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.

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

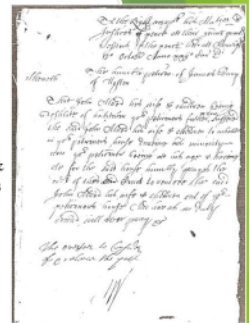
insist they leave.

The cycle of persecution and being forced to move continued. In October 1670, we find John and family “destitute of habitation” once again (*Lancashire Record Office, Petition, QSP/360/6, c. 1670*). 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-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*

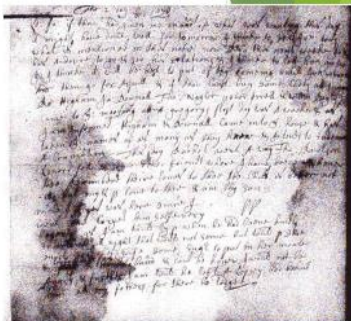
**October 13, 1670**

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



**November 2, 1678**

Phineas Pemberton writes a letter to his father, Ralph Pemberton “Uncle J. Alred was here .....him suffer very begerly .....



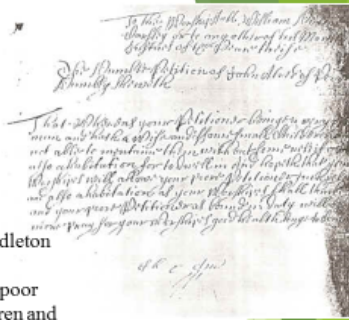
*now said petitioner being at his age & having use for the said house humbly pray of the order of the court to remove the said John Alred his wife & children out of said petitioners house and home as is duly ordered will ever pray  
The overseer to comply*

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.

## March 1680

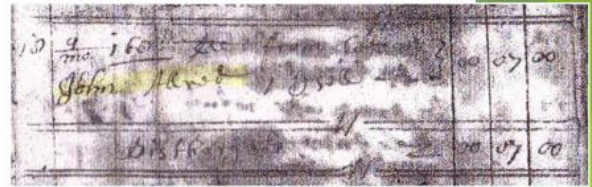
To the Worshipfull William \_\_\_\_\_  
 or to any other of his \_\_\_\_\_  
 Sufficient of \_\_\_\_\_  
 The Humble Petition of John Alred of Pendleton  
 Humbly showeth  
 That whereas your Petitioner being a very poor  
 man and hath a wife and some small children and  
 not able to maintain them with out some money and  
 also habitation for to mill in hopeth that your  
 Worships will allow your poor Petitioner \_\_\_\_\_  
 and also a habitation as your worships shall think fit  
 and your poor Petitioner as bound in duty will \_\_\_\_\_  
 pray for your Worships good health long to \_\_\_\_\_



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

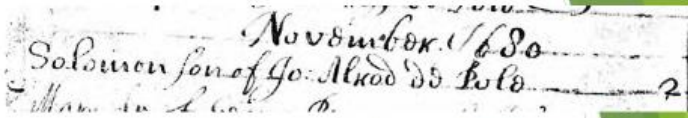
In 1678, Phineas Pemberton wrote in a letter to his father, Ralph Pemberton: “Uncle J. Alred was here ....him suffer very begerly” (Pemberton Collection, Historical Society of Philadelphia). However bad off John was, he still loved his Ellen and asked if he could take “some sugar for his wife to put in her meal” and when he left, “...he



## September 18, 1680

John Allred  
 one parcel of land  
 from Phineas Pemberton  
 £7.00

## November 2, 1680



Solomon  
 son of John Alrod  
 was baptized



St. Mary the Virgin Church  
 Eccles, Lancashire, England

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 (Pemberton Collection, Historical Society of Philadelphia). 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 10th child born to John and Ellen.

Meanwhile, King Charles II was doing his best to solve the problem of those awful Quakers. After all,

Meanwhile, Back at the Palace  
 King Charles II



Good Friend  
 Admiral Sir William Penn  
 \$\$ Very Wealthy \$\$

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!!



Let's Make Them Go Far Far Away!!

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..... the land King Charles deeded to William Penn Jr. was located in America and is now known as Pennsylvania. 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



**1681**

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.

**September 2, 1682**

Phineas Pemberton and Family sailed to Pennsylvania

*from the port of Liverpool on ship called the Submission to the port of Philadelphia on the 2nd of September 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 (Pemberton Collection, Historical Society of Philadelphia). 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. (Note: Ralph Ridgeham is mentioned in John Allred's 1695 letter. Did he spell the name wrong – did he mean Ridgeway?)

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 "graven images" 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

### William Penn wanted to Help

January 16, 1686/7

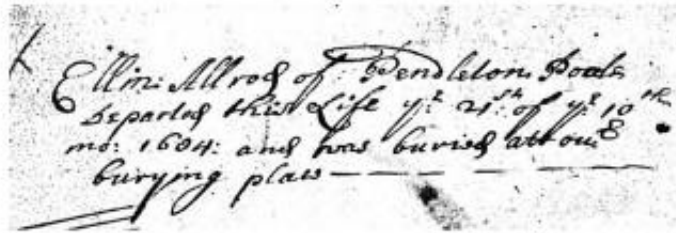
Letter to James Harrison:

"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."



John, Ellen and Family remained in England

**Ellen Died December 2, 1684**



"buried at our burying place"  
Hardshaw East Monthly Meeting  
Manchester, England

September 29, 1686  
John asks for Relief (financial help)  
in Manchester, England

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 (Page 136, *The Papers of William Penn*, Vol 3, 1685 – 1700, Pennsbury Manor,

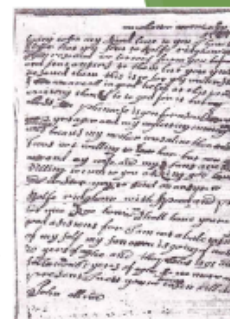
Morrisville, PA). Penn knew a lot of Quakers would love to leave England and come to Pennsylvania but simply could not afford it so he set up an Indentured Servant proposition. He would pay the ship's passage to Pennsylvania and the recipient would repay the passage by working as an Indentured Servant 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 letter (Pemberton Collection, Historical Society of Philadelphia) tells us he and Phineas had 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 had died, John was, once again, trying to find financial help to bring his wife and sons to America. Wife? Ellen had died in 1684 so this documents John had remarried. A widower with very young children (Solomon was only 4 when his mother died) John probably remarried very

### November 11, 1695

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 letters 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



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 to be 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 letters 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*



John Never Left England

**Burial Record**  
**November 27, 1696**



John Shroton from Wardley



St. Mary the Virgin  
Eccles Parish  
Lancashire, England

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, all of whom remained in England:

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

**Theophilus** had a son, Thomas, christened July 7, 1717 and buried November 1717. Ten years 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???

He became our first American Ancestor.

