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Who Were Your Allred Ancestors?

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Randolph County. Like a lot of young men of that time period, William took his young family and left North Carolina looking for his slice of the American Pie.

William was born and raised in central North Carolina on land that is now known as

Go West Young Man!!
Moving further back in time, we know William’s parents were Thomas Allred and his first wife whose name is unknown. Yes, a lot of folks believe her name was Elizabeth Twiggs, but to my knowledge, no one has documented that was her name. Yes, Thomas mentioned his wife Elizabeth in his 1809 will, but he was referring to his 2nd wife, Elizabeth White Julian, the widow of John Julian. Based on various documentation, we believe Thomas and Elizabeth married about 1779, which was most likely after the birth of Thomas’ children. To learn more about Thomas and his 2nd wife, Elizabeth, refer to AFO Newsletter # 88, page 12, which was published Summer 2011 or visit the AFO web site.

We know Thomas died 1809 Randolph County, NC documented by his will. No one has documented Thomas’ birthday, but based on our best calculations, he was born sometime between 1720-1725 in Chester County, Pennsylvania. When Thomas was born, just a small section of Pennsylvania had been claimed and settled. The rest was still pristine wilderness. Not much had changed in the 1730’s when we believe the Allreds left Pennsylvania and began their trek south.

How do we know Thomas was born in Pennsylvania? His birthplace is documented by the 1719 letter written by his father, Solomon, who stated he was “of Nottingham”. We know Solomon remained in Chester County, PA, because he is listed on the 1724 and 1730 tax lists. Since Thomas was born 1720-1725 and we know his father was living in Chester County, PA between 1719 – 1730, we have the birthplace of Thomas.

Thomas’ father, 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 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. Lancaster Castle was built in the first century on the foot stones of a Roman fort. It has served several purposes over the centuries including:
1. 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!!

We know Solomon was born in Lancashire because of several original documents discovered by our researchers which includes 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.
Let's Review

Most of the Utah Allreds descend from one or more of the children of

William Allred and wife Elizabeth Thrasher

Son of
Thomas Allred and 1st Wife

Son of
Solomon Allred
Born 1680 Lancashire, England

Who Were John and Ellen?

Where Did They Live?

What Was Their Lifestyle Like?

Why Did Their Son Come To America?
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 a Catholic Parish 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.

Let’s Start With

John

John’s Parents were
William Allred and wife Alice Tongue

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

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.

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 Parish Records.

John was Baptized
March 26, 1637

St. Mary the Virgin
Eccles Parish
Lancashire, England
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 – supposed to be 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.
50 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 a 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 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 Catholic Church and/or Church of England. New converts quit going to the Church services and membership dropped. Less church members meant less tithes. Not only were the 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, new 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 and/or to Swear an Oath in Court, so they were fined or jailed.

“Hat Honor” Quakers believed everyone was equal, therefore there is no need to defer to anyone for any reason, so they would not remove their hats and would not use or recognize titles such as Sir, Mr., Lord, etc. Such honors were reserved only for God. This insulted the Anglican Church and Court officials.

Exodus 20:1-17
3. Thou shalt not make unto thee any graven image (Consider how elaborately decorated the churches and cathedrals were/are.)
4. Thou shalt not take the name of the Lord thy God in vain (The oaths contain “so help me God” or other such wordings.)
9. Thou shalt not bear false witness (Since they followed this commandment all the time and never lied, why should they take an oath?)

Thus persecution at times was extreme and brutal. For example, James Naylor was a vocal and well-known Quaker and 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 their trial was held and where 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 on foot, by wagon or by boat. The inside was a different story. Dungeons and tools of torture 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...

Besse’s Sufferings documents John and Ellen were arrested for attending Meeting on June 16, 1661. Again, they were transported to Lancaster Castle Prison. 2 months after their arrest, John and Ellen’s 2nd 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.

Try to imagine what this young family had 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 2 times when Ellen was arrested; John was arrested at least once. Both times Ellen was pregnant and/or had a small baby nursing while she was in prison 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 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 Quaker movement grew. Presbyterians and Baptists were also gaining converts so the Church of England and Crown officials became so overwhelmed that they could 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 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!!! 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. 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 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 a Quaker family.

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-in-law was now in charge and did not want this Quaker family living on his property.
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 here .... him 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 at £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 confidents 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!!!
September 2, 1682
Phineas Pemberton and Family sailed to Pennsylvania

Penn Jr. immediately began hiring/buying ships and making arrangements to take the Quakers to Pennsylvania.

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.

Note: this 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 a form of false idol. 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
do ubt 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 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.

November 11, 1695

Manchester: November 11th. 95 [1695]
loving esen my kind love to you. I have the letter that you sent to Ralf ridgeham and I reserved them but you [you] never reserved them. this is to let you understand we are all in good health at this present writing thanks be to god for it but my eldest son phineass is gon for a souldier 2 yrs ago and my neglecting coming was becaus my mother was alive then and I was not willing to leave her but now now and my wife and my sons are all willing to cum to you asking for help and desire you to send an answer to Ralf ridgeham with speed and please let me know how I shall have your good assistem for I am not able to find of myself my son Owen is going of around 20 yrs of age and Theophilus is 19 and Solomon 16 yrs of age see no more at present I rest your loving esen till doth John Allred

John Never Left England

Burial Record
April 7, 1701

St. Mary the Virgin Eccles Parish Lancashire, England

However, John never had the chance to leave England. This 1695 letter 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. However, his mother had died, so once again, John was 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 2 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 to be a soldier” two years prior; Owen who was 20 years old, Theophilus who was 19, and Solomon who was 16 years old.

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 some of the children:

John married Lydia Berry and they had four children: Mary, John, William, Ann.

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, financial well off…..didn’t he hear the streets were paved with gold???

What do you think he did?