

The Allerton Family Journal of the Pilgrim Isaac Allerton Society www.isaacallerton.com

Governor's Message:

Dear Allerton Cousins,

Before we know it, we'll celebrate the 400th anniversary of the *Mayflower* voyage and the Allerton family's part in the founding of English America.

Isaac Allerton helped found Plymouth Colony, negotiated the leveraged buyout that won the colony its financial independence, and welcomed John Winthrop and his settlers to Boston. He established a fishing industry in Marblehead, helped settle Maine, and created business networks based out of New Netherland, New Sweden, and New Haven. He traded with partners as far away as Portugal, Spain, New France, Newfoundland, Barbados, and Curacao, and even established a plantation in Virginia! The stories of his four adult children, Bartholomew, Remember, Mary and Isaac, Jr. are fascinating in their own right. Over the next few issues, we'll tell those stories. You'll be amazed and proud of their strength and perseverance during difficult but exciting times.

This issue features articles on our last dinner meeting in Plymouth in September, new archeological items found at the Allerton farm in Kingston by member Dave Russo, and an article by David Furlow about Ralph Allerton, a probable ancestor of our Allertons who was martyred by Mary I for his Protestant beliefs!

Please send your ideas for articles, unpublished records, photos, and information about your Allerton lineage to me. Or send them to our Editor, David Furlow, at dafur-low@gmail.com. We'd love to tell the tale of how we got from Isaac Allerton to you!

Lisa H. Pennington

Lisa H. Pennington, Governor



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Editor's Message

Please join us in bringing the 17th century past to life in the twenty-first century. As we approach the 400th anniversary of the *Mayflower's* arrival in 2020, on-going digitization of business records, probate proceedings, plats and land titles, ship manifests, and court cases in America and around the world is going to rewrite the history of the Allerton family. Yet archaeology is revealing even more. The silent earth is surrendering its secrets, letting us learn stories no one bothered to tell before, like the story of women's work at Plymouth.

This issue begins tells about the Pilgrim Isaac Allerton Society's meeting in Plymouth last September. We move next to David Russo's most recent round of archaeological excavations at the Allerton/Cushman homestead and dairy farm in Kingston, Massachusetts. We conclude this issue by examining the origins of the Allerton family in East Anglia and sharing the story of Ralph Allerton, a Marian martyr burned at the stake in London because he refused to renounce his Protestant faith.

Speaking of East Anglia, we recently learned that Isaac Allerton's oldest son Bartholomew returned to the British Isles where he received two vicarage churches in Ireland in 1640 and witnessed the bloody outbreak of the October 1641 Irish Revolt. He suffered huge financial losses in Ireland between 1640 and 1642, then went to London, and finally to Bramfield, Suffolk, in East Anglia, where he lived between 1643 and his death in 1658. You can read about Bartholomew's service and peril in rural Ireland on pages 63-79 of the *Mayflower Journal's* Spring 2018 issue. The story of Bartholomew's appointment as the Vicar of Bramfield Church, his petition to reform the Anglican Church, his first-hand experience with Puritan iconoclasm in his own church, and his struggle to overcome financial difficulty will continue this autumn in the pages of the *Mayflower Journal*.

Lisa and I will soon present the most recent version of our program "Did Women's Work (Dairying) Save Plymouth Colony" program. We'll begin at 6:00 p.m. on Tuesday, June 26, 2018 at Pilgrim Hall. We'll examine the important role women played in the economy of Plymouth colony, while focusing on the history, archaeology, and appearance of the Allerton/Cushman dairy farm at Kingston from 1629-1692. David Russo will bring his Allerton/Cushman farm artifacts to Pilgrim Hall for the evening event. You can see, touch, and learn about the lives Isaac, his daughter Mary, and her husband Thomas Cushman, the colony's Elder, if you join us then. See http://www.pilgrimhallmuseum.org/museum_events.htm.

Perhaps you know of an untold Allerton story. If so, please contact us and we'll help you research that story and share it with the world.

David A. Furlow

David A. Furlow, Editor
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The Pilgrim Isaac Allerton Society's Annual Dinner Meeting

By Lisa H. Pennington

The Pilgrim Isaac Allerton Society's Triennial Dinner Meeting convened on Friday night, Sept. 8, 2017 in Plymouth with more than thirty descendants and their guests. The meeting began with a program from Dennis Russo, a Mary Allerton descendant, and Dr. Craig Chartier, a renowned archeologist with Plymouth Archaeological Research Committee (PARC). They discussed their recent excavations of the 1631 Allerton farm in Kingston.

With the approval of the landowners, Russo and Chartier excavated numerous 17th century objects, including hand-forged nails, pottery and pipe stems. They brought their finds to the dinner and allowed guests to examine artifacts which belonged to their ancestors. They also presented a Powerpoint program to show where they had found the Allerton homestead and a palisade fence. Neighbors Lee and Ray Brock, who attended the dinner, permitted Russo and Chartier to continue digging on their property. Their lot is also part of the old Allerton 160 acre farm, and Russo continues to find artifacts every time he excavates the property.

After dinner, Leo Martin, who owns the Jenney Gristmill, gave a talk about Isaac Allerton. Appearing in 17th century costume, he emphasized Allerton's contributions to capitalism in early New England.



Elections were held, and new Society Governor Lisa Pennington thanked Susan Rosers for her outstanding service as Governor over the prior six years. Susan was the founder of the Pilgrim Isaac Allerton Society in 2011, and the Society is grateful for all her tireless work. The Society presented her with a *Mayflower* paver brick inscribed “In gratitude to Susan Rosers, First Allerton Society Governor.” The paver may be seen in the garden at the *Mayflower* House. Dave Russo also gave a framed piece of red ware pottery found at the Allerton farm to Rosers and Pennington.



Former Isaac Allerton Society President, upper left, presided over the meeting. Upper Right: Lee and Ray Brock own the Spring Street home where Dave Russo conducted his Allerton/Cushman home site excavations. PARC archaeologist Craig Chartier, below left, watches Dave Russo speak, below right.





Anyone interested in learning about the excavations occurring at the C-21 Kingston Allerton/Prance/Cushman homestead can find complete reports at the PARC (Plymouth Archaeological Recovery) website, listed under the town of Kingston, using the following links:

Report on the 1971 Deetz Excavation of the Allerton/Prance/Cushman home site:

<http://www.plymoutharch.com/wp-content/uploads/2015/04/Report-on-the-Archaeology-of-the-Allerton-Site.pdf>

Appendix, Figures for the 1971 Deetz Excavation:

<http://www.plymoutharch.com/wp-content/uploads/2015/04/appendix-figures.pdf>

2016 Allerton/Prence/Cushman homestead excavations:

<http://www.plymoutharch.com/2016-allerton-cushman-archaeology/>

2016 Dave Russo Final Catalogue of the Allerton/Prence/Cushman home site:

<http://www.plymoutharch.com/wp-content/uploads/2017/01/allerton-final-cat.pdf>

Lisa Pennington

“[T]he Pilgrims sent .the *Mayflower* passenger Isaac Allerton back to England with the authority to re-construct their balance sheet....[H]e signed a new deal with the 41 investors who remained...[an] arrangement a modern insolvency lawyer would recognize.” Nick Bunker, *Making Haste from Babylon*. (2010), 363.



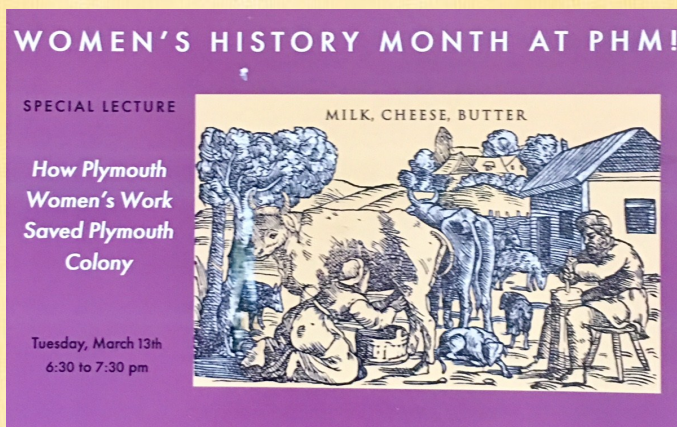
The “Did Womens’ Work (Dairying) Save Plymouth Colony?” program, an Allerton family story, returns to Pilgrim Hall on June 26

By David Furlow

Did you know Mother Nature postponed Women’s History Month from March to June in Plymouth? That happened when the third Nor’Eastern of 2018 roared into Plymouth and Cape Cod like a winter hurricane, postponing the presentation of the Allerton/Cushman dairy farm story Lisa and I were supposed to make in Pilgrim Hall on March 13. The “Did Womens’ Work (Dairying) Save Plymouth Colony?” program focuses on the vital work that Fear Brewster Allerton, Remember, and Mary Allerton Cushman performed at the Allerton/Cushman dairy farm in Kingston, from circa 1629 through the 1690s. Pilgrim Hall’s Executive Director Donna Curtin did not cancel the program, but, instead, postponed it until the evening of June 26, 2018. Lisa and I welcome all Pilgrim descendants, especially those of the Allerton, Brewster, and Cushman families, to join us at Pilgrim Hall at 6:00 p.m. on June 26, 2018.

This PowerPoint program examines the women’s work, history and archaeology of the Allerton/Cushman dairy farm on Spring Street in Kingston. It focuses on the often-neglected role Pilgrim women played in the lives and livelihoods of Plymouth Colony. And we tell the story of the archaeological excavations that have occurred on the Spring Street, Kingston site of the Allerton/Cushman dairy farm from the pioneering excavations of Plimoth Plantation’s Jim Deetz through the present day. David Russo, who has worked with Plymouth Archaeological Recovery Project Director Craig Chartier on new excavations at that site since 2015, will bring his collection of dairying-related artefacts to Pilgrim Hall as part of the program.

Lisa and I have been presenting this womens’ history program since first pioneering it in Texas a few years ago. Last October, Lisa and I took it to the Alabama GSMD chapter in Birmingham, while Lisa presented it alone at the Mississippi GSMD chapter in Jackson. Lisa just shared it with the Kansas GSMD chapter in Wichita. We look forward to taking the program on the road again, back to Plymouth Colony, on June 26, 2018.



“Following Massasoit Osamequen’s visit to Plymouth, when the treaty was signed, he invited the Pilgrims to send representatives to Pokanoket...Myles Standish and Isaac Allerton were welcomed by him...”
Jeremy D. Bangs, *Strangers and Pilgrims, Travellers and Sojourners* (2009) , 637.

2015–2017 Excavation Artifacts at the Isaac Allerton Site at Kingston, MA

By David Russo

This is a third in the series of articles describing my opportunity to excavate at the Isaac Allerton / Mary (Allerton) & Thomas Cushman home site on Spring Street in Kingston, Massachusetts. In other articles soon to be published I'll describe exactly where the Allerton/Cushman's house once stood and then itemize the ceramic artifacts recovered there.

Throughout the two years of my digging in and around the Allerton/Cushman site in Kingston, MA, I found hundreds of 17th century items. The initial pieces of pottery I found on the surface on August 8, 2015 when I first came upon the new construction at the Allerton Homestead on Spring Street were later identified as 19th century pieces. Yet, it was these pieces that led me to believe I had stumbled upon items from the Allerton period and set me off on a two-year run of excavating here.

By the time I was able to meet with archaeologist Craig Chartier from the Plymouth Archaeological Rediscovery Project (PARP) - a month into my sifting through piles of dirt, I had uncovered different types of pottery (being all fragments - typical finds of 17th century excavations), hand forged nails, clay pipe stems & bowls and fragments of wine bottles and window glass and more. Craig shared his extensive knowledge of Colonial artifacts and identified the various pieces I found.

Foundation stone

The beautiful 12" x 12" foundation stone is a possible match with a foundation stone from a photo taken by James Deetz during the 1972 excavation of the site. I am not sure I am able to match it to with a specific stone in the photographs—just not sure there'll be enough detail for identification.



If this is that rock, Deetz may have caved in the walls of the foundation when back-filling it. According to excavation witness and neighbor Ray Brock, that is exactly what happened.

Green glass wine bottle

These dark green glass (black glass) pieces are fragments of 17th century wine bottles. Apparently, the squatter shape made it easier to ship – and/or keep upright on a ship. Glassmakers produced black glass bottles on this continent and in Europe from the mid 1600s up through the latter part of the 1900s. The term Black glass refers to glass usually in shades of dark green and amber. Often the glass is so dense that the color appears black. The dark color results from impurities in the glass batch, or as a result of the proportions of the ingredients used.

The primary agent producing the color is iron oxide, although other substances can produce the effect as well. Not only does the oxide turn the glass dark green or amber, but it strengthens the glass as well.

These two qualities, strength and the dark color, meant less breakage for shippers and less spoilage of the contents due to exposure to light. The black glass bottles contained wine, beer, porter, ale, cider, or other liquids.¹



This nearly complete wine bottle was recovered from the Allerton/Cushman foundation in 1972 and is at the Kingston, MA Public Library.



Light green window glass

When glass was discovered in Roman-occupied Egypt, it wasn't only used for decoration but to form small panes that were then set into those openings. When Rome occupied Britain, they brought glass making with them.

To make window glass, the Romans started with a long balloon of blown glass. They cut off the ends and split the resulting cylinder into two. The half-cylinder would be placed on an iron plate and flattened. This manufacturing process meant that openings were limited to a small size, but that changed in the 17th century when, in England, a process for making large panes of glass was discovered.



Unfortunately, this breakthrough didn't benefit the English when it came to windows in their homes because, in 1696, William III introduced a "window tax". People were required to pay between two and eight shillings a year, depending upon the number of windows in their houses, and many bricked over their windows in order to avoid the charge. William's window tax is where the term "daylight robbery" originates from. The tax remained in place for 156 years, with the levy-free window allowance going from ten to six and then to eight. The tax was finally repealed in 1851.

Broad or cylinder glass is an 11th century German invention that made its appearance in the UK during the early 1200s. It consists of glass that was blown to form a bubble, which was then cut into a cylinder shape, reheated, and flattened into sheets. The result was a highly imperfect glass that provided a distorted view through a green tint.²



Colonial windows were typically casements—with a sash that rotated out on hinges—and often were paired with wood or brick mullions separating the sashes. The frames were made of either wood or iron, and featured diamond-shaped leaded panes or rectangular ones. Given the expense of glass, windows were kept small.³

17th century hand-forged iron nails

A 17th century hand-forged iron nail was one of my first finds sifting through the dirt. What was amazing – I found it just after reading Craig’s 2015 report on the 1972 excavation. Prior to this report I had no idea as to what I might expect to find. I was only thinking pottery. So, as I set out on this early September morning I was thinking, “Wow, how great would it be to find a nail.” It wasn’t long until sifting a pile of dirt this very encrusted nail emerged. This was my first item other than the pottery I found – it was exciting.



Over time I found many more: forty-four 17th c. nails to this point. This led me to experimenting with cleaning these items. I tried commercial rust removal solutions, cider vinegar, and electrolysis using a battery charger. Removing nearly 400 year-old rust was quite the challenge for me. Usually, these methods would take nearly two weeks per piece. Some of the clean nails were treated with rust preventative. For display purposes I kept some of the nails as they were just out of the ground and others after treatment.

A friend of mine, a historical blacksmith (currently working on the *Mayflower* restoration) became very excited at seeing the “clinched” nail. Apparently when some nails were nailed in, their ends would be turned over to secure them from pulling out.



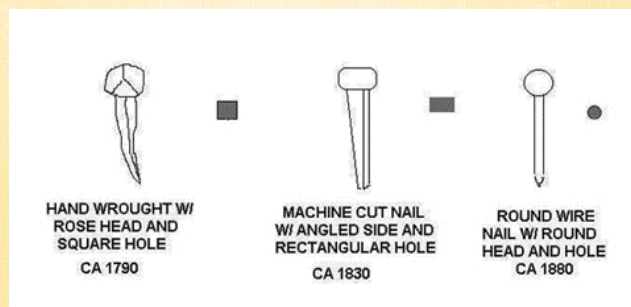
Nails have been around for thousands of years but their general application to furniture making is fairly recent. Until modern times, all nails were handmade, one at a time, by a blacksmith or a specialist called a "nailer." But since nails are such useful items, not just for furniture but for general building applications, it is not surprising that some of the first modern machinery was devoted to the manufacture of nails.

In the American colonies one of the earliest industries to become well-established, after glassmaking and spirits-distilling, was the nail stock business.

Up and down the East Coast, as early as the late 17th century, rolling mills turned out long, thin, square pieces of iron called nail stock to be sent to the local nailer. The nail-maker then heated a section of the stock and pounded out a point on all four sides. After cutting to length, the section was inserted in the hole on the anvil and the head of the nail formed by repeated blows to the top of the nail, giving it the "rose-head" look we identify with handmade nails. It was a lot of work for just one nail.

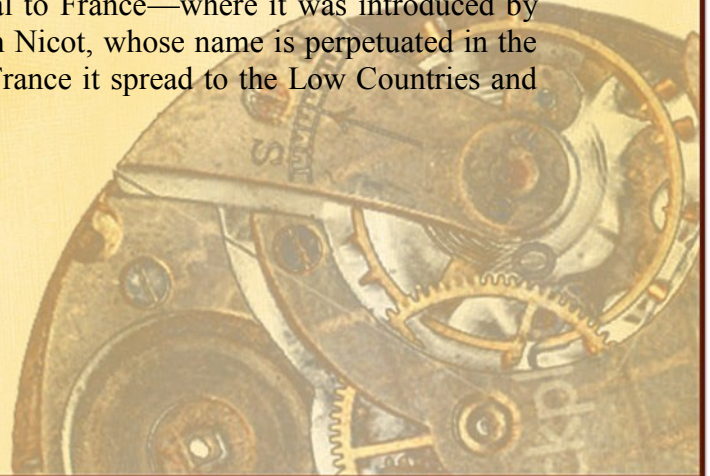
But this method had its rewards. The pounding of the nail to shape made the iron denser and thus more water resistant and durable, as well as malleable (bendable). This malleability was one of the key factors in the success of the handmade nail — it was so flexible that as it was driven into a piece of wood, it followed the internal grain pattern, often in an arc, and thus provided a clinching effect that helped hold the nailed joint very tightly. Hand-wrought

iron rosehead nails leave a very identifiable clue — a square hole — when they are removed from wood. No other type of nail leaves a square hole.⁵



Clay pipe stems and pipe bowls

The first Europeans to smoke tobacco pipes were sailors of the Columbus expedition and those of other navigators of the time such as Vespucci and Magellan, who, having adopted the habit from the Indians, brought home with them calumets and tobacco. The custom and "the weed" spread from Spain and Portugal to France—where it was introduced by the French ambassador to the Portuguese court, Jean Nicot, whose name is perpetuated in the plant's botanical name, *Nicotiana Tabacum*. From France it spread to the Low Countries and thence to Britain.



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Sir Walter Raleigh did much to popularize the habit of smoking the pipe in England, but it is difficult to ascertain whether he actually introduced it, or whether this distinction belongs to his great contemporaries and fellow sailors, Drake and Hawkins. It is, however, an established fact that pipe-smoking was common in this country before the end of the sixteenth century and that the pipe makers of London became an incorporated body by 1619.

Clay material is the one that has been most universally used, for the longest period. The first tobacco pipes made in this country were of clay and from the sixteenth century to this day. In the early days when tobacco was scarce and costly the bowls were very small and almost horizontal, gradually becoming larger and moving towards the vertical position, in relation to the stem, of the present day.

The English pipe, made of a white clay, was mainly produced in Staffordshire. The makers often impressed their initials or mark into the clay but dated pipes are rare.⁶



Allerton C-21 site pipe bowls and stems







Clay Pipe with embossing “GL” (Glasgow)

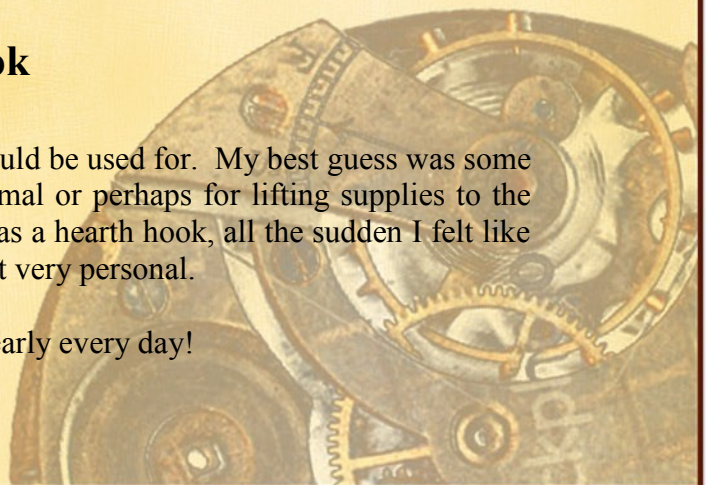


Early 17th century pipe bowl found by Ray Brock

Hearth Hook

With this find, I just had no clue as to what it could be used for. My best guess was some farm implement – a hook for pulling – as with an animal or perhaps for lifting supplies to the second floor. When Craig first saw it and identified it as a hearth hook, all the sudden I felt like I was actually standing inside of Isaac’s house! This felt very personal.

Here was a utensil used in the Allerton house nearly every day!





An Allerton or Cushman child's toy???

As soon as I picked this item out from the sifter I was sure I had found Mary Allerton's lead toy cat. I was so excited. Obviously, it could have been any one of the four children that lived here—or Mary's own children. Craig Chartier doubts this and says it's only lead dross. I still like to believe it's a child's toy. What do you think?



In my digging and sifting I recovered six small pieces of flint—one tan and one brown (French) and four grey (English). In our April 2016 dig, Craig found the gun flint. This past fall I uncovered two larger flint nodules—the form flint would have been sent to the colony. Flint is a hard, tough chemical or biochemical sedimentary rock that breaks with a conchoidal fracture. It is a form of microcrystalline quartz that is typically called “chert” by geologists. It often forms as nodules in sedimentary rocks such as chalk and marine limestones. The nodules can be dispersed randomly throughout the rock unit but are often concentrated in distinct layers. Flint has been used by humans to make stone tools for at least two million years.



Site flint: Grey: English, Brown/Tan: French.



Allerton gun flint

The conchoidal fracture of flint causes it to break into sharp-edged pieces. Early people recognized this property of flint and learned how to fashion it into knife blades, spear points, arrowheads, scrapers, axes, drills, and other sharp tools using a method known as flint-knapping. If these tools were broken or damaged in use, they were often reshaped into smaller tools of similar function. Another important property of flint is its ability to generate sparks of hot material when it is struck against steel. This property allows flint to be used as a fire-starter. Skilled people can use a piece of flint, a piece of steel, and a little tinder to quickly start a fire.



a shower of sparks that ignited a small pan of powder. That touched off the primary charge which exploded to propel the ball down the barrel.⁸

Early firearms, such as a flintlock, had a piece of flint attached to a spring-loaded hammer that was released when the trigger was pulled. The hammer struck a piece of steel known as a "frizzen" to create

Bricks

Brick makers were important in colonial towns and their trade contributed to the overall appearance of the village or city. Brick makers made their products by digging clay from the ground. They would then mix the clay with water and mash it with their feet to produce the right consistency in an area called a treading pit. Debris such as sticks, rocks, and leaves would then be removed.

Different colored bricks were made by adding sand or ashes to the mixture. The mixture would then be placed in a wooden mold to make the right shape. Within the molds, the brick mixtures would dry for a week or so before being moved to a drying shed where they would be stored for up to six weeks. When fully dried, they were fired in a brick kiln sealed with clay for up to six days at temperatures near 2,000 degrees Fahrenheit where they would glow yellow from the intense heat.⁹



17th century fire-glazed brick



17th century brick fragments



An interesting issue emerged this past summer when Ray Brock (neighbor) on Spring Street pointed out a rock at the end of the street. This rock was uncovered in 1995 when a new water main was installed about 75 feet south of the Allerton/Cushman foundation. Ray said they just dragged it to the end of the street and left it their made plans to move it the next



week. I used a long metal pry-bar as a lever with a thick vinyl cover to protect the stone while moving it and PVC tubes to roll the stone to where I could get it on a hand truck. The stone was much thicker than I had imagined: 8 inches thick. It was heavy!

Ray & I managed to get it on the hand truck and I was able to move it to his side yard. A couple of weeks later Craig was able to examine it and thought it to be a doorstep, one that was half buried. Upon examination it appeared to have a flat surface and a

straight cut down one side.

It seemed relevant to the Allerton/Cushman site. In the spring of 2017 a car drove through the end of the street, over this stone, flipping it so it almost ended up in Elder's Spring Pond! In doing so it knocked over a barrier close to the stone.

Ray understood the town would be around any day to replace the barrier putting the integrity of the stone in jeopardy. I uncovered as much of the stone as I could and contacted Craig as to what he thought it might be. From my description he thought it might be a hearth stone or doorstep. He was not able to look at it for a few weeks.

The following week I met with the director of Pilgrim Hall Museum and the curator of Plimoth Plantation to inquire if they would be interested in this item.



Now I admit I have a bit of an imagination and can get a little carried away but my thought was the doorstep could be on display where visitors could step on it with the slogan "Step into history." Both camps declined with the concern of provenance - that it was found away from the foundation and unless Craig could assure them of its authenticity, they would not be able to accept it. Craig could not. Now what?

My new plan was to inspect the photographs of the Deetz 1972 excavation to see in fact if this stone could be identified in any of the photos placing it specifically next to the foundation. Because there is a new curator at the Plantation (that hold the photos) there is a lot of organizing of their collections and access is not available at this time. I felt my only choice was to bring the doorstep 90 miles home.

I rented a U-Haul trailer, loaded it up and It currently sits as my own doorstep! I get to step on Isaac's doorstep every day on my way in or out! How cool!

I hypothesize that as Dr. Deetz's team was clearing away soil and rocks to excavate, they dragged the doorstep 75 feet away and buried it. On some very cold day this winter I will make it to the Plantation and examine the Deetz photos and hopefully document the doorstep as part of the 1972 excavation. I would love to return it to Plymouth!

Was this stone the doorstep to the Allerton/Cushman home? If not, did it as a door-stop to a kitchen or other out-building? Did other Pilgrims use similar stones in a similar way? The investigation continues....

Isaac's menu . . . steak, pork chops & clams.

And I thought my bones were feeling old . . . Let's take a look at some additional artifacts that may reflect the menu of Isaac and others who lived in the Allerton/Cushman home.





Shells Swine Bone [-----] Cow Bones -----]

The bones and teeth of domestic animals found at the Allerton/Cushman homestead offer valuable clues to the economics of the farm—and the economy of New England as well.



Cow Bones



Cow Teeth

There has been a Native presence in the Plymouth/Kingston area for some 10,000 years since the last Ice Age retreated. The continued Native presence since this time has left quite an accumulation of artifacts. Rock Cortex, Shatter & Flakes are a result of Native tool making. As larger Rhyolite (a grey or reddish color chert stone) and Quartz rocks were broken down- the pieces with the outside covering are known as cortex, the next larger pieces are known as rock shatter and finally there are the small flakes resulting from chipping away at the tool/point being produced.



Fire-Cracked Rocks

Another interesting find were fire-cracked rocks. These are rocks that have been split open due to the heat of a fire. There is the slightest amount of discoloration in these rocks. On one occasion I excavated an area that Ray Brock reported being visited by a Native American many years ago; it was an important/sacred place for him.

I dug in this area and found a number of stones that still had soot on them and others that were fire-cracked. These stone may be later than pre-Columbian times. I reburied them as they were. It was interesting to find such rocks in context.

Are the fire-cracked rocks Native or Colonial? Are any from Isaac's fireplace/hearth? I am not sure there is a way to identify that exactly. Only that they were found in the context of the Allerton site.

References

¹ <http://www.bottlebooks.com>

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³ <https://www.oldhouseonline.com/articles/evolution-old-house-windows>

⁴ <http://miedzykartkami.blogspot.com>

⁵ <http://www.discoverypub.com/columns/csa/csa2005>

⁶ <http://www.worldcollectorsnet.com/articles/brief-history-tobacco-pipes-pipe-collecting>

⁷ Dating Stem Fragments of Seventeenth and Eighteenth Century Clay Tobacco Pipes.

Quarterly Bulletin of the Archeological Society of Virginia 9(1):10-14. Reprinted 1978 in

Historical Archaeology. Baywood Publishing Company, Farmingdale, New York.

⁸ <https://geology.com/rocks/flint>.

⁹ <http://mrnussbaum.com/brickmaker>

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I am truly grateful for all the assistance I received from archaeologist Craig Chartier of the *Plymouth Archaeology and Recovery Project* over the past two and a half years. He is an incredibly knowledgeable mentor and guide taking me through learning about this level of history.

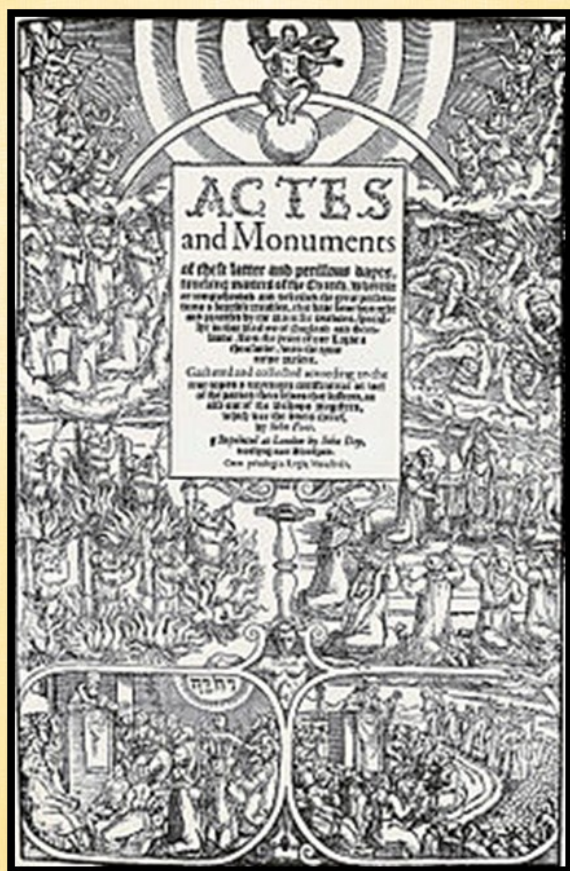
I invite folks to view his website: <http://www.plymoutharch.com/> and under "Reports>Towns>Kingston" you will find his 2015 report on the 1972 Deetz excavation and a second report on my work up until the summer of 2016. Note: You will come across the Allerton Homestead as having been designated:

Site C- 21. "C" stand for Colonial and the 21 for the order in which it was discovered.

Ralph Allerton and Foxe's Book of Martyrs

By David A. Furlow

Long before the *Mayflower* sailed in 1620, the Allerton family name was revered among English Protestants. John Foxe's *Actes and Monumentes of these latter and perilous dayes, touching matters of the Church, wherein are comprehended and described the great persecution and horrible troubles that have bene wrought and practised by the Romishe Prelates, speciallye in this Realme of England and Scotlande...etc.*, a.k.a. *Foxe's Book of Martyrs*, tells how Ralph Allerton of Suffolk sacrifices his life on one of Queen Mary Tudor's stakes in London.



Above left: the Frontispiece to the 1563 edition of *The Book of Martyrs*. Wikimedia, public domain. Above right: Thomas Bowles II's "The Martyrdom of Ralph Allerton[,] James Austoo[,] Margery Austoo & Richard Roth at Islington," 1710-1767, Collections Online, British Museum, http://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=3248365&partId=1&searchText=faggot&page=1

We cannot say whether Isaac Allerton was of Ralph Allerton's lineage, but it seems likely that they were related. The Allerton surname is rare in both England and America. Ralph Allerton emerges from the mists of obscurity in the northeastern corner of Essex County, just south of Suffolk County in East Anglia. See David A. Furlow, "Bartholomew Allerton: A Witness to the English Civil War," *Mayflower Journal*, 3, 1 (Spring 2018): 63-79, 64-69. The Allerton family likely arose in southern Suffolk around the Alde River near Alderton, Suffolk. Maps that quantify geographic distributions of the surname over several centuries suggest that the family arose in the area around Alderton and spread along the North Sea coast and Midlands. See "Allerton Surname and Statistics," *Forebears* website, <http://forebears.io/surnames/allerton>.

An Ancestry.com surname distribution map, based on Great Britain's 1881 census, shows the highest number of Allerton/Alderton surnames per county in Suffolk, England, with 24.4 Allertons per 100,000 people. See "UK surname distribution of Allerton in 1881," <http://members.lycos.co.uk/ancestors/dist/allerton.html>.

A June 12, 1609 record points to the Suffolk County origins of the Allerton family in East Anglia. It describes an "Isack Allerton son of Bartholomew Allerton of Ipswich in County Suffolk tailor" as an apprentice to the Blacksmiths' Company of London. See Leslie Mahler, "A Clue to the Parentage of Isaac Allerton," *Mayflower Quarterly*, 75 (March 2009), 54-56. Robert Charles Anderson noted the apprenticeship record while observing that, "This cannot be the Isaac Allerton of this sketch, who would already have been in his mid-twenties at the time of his apprenticeship, and would be married within two years. The juxtaposition of the names Isaac and Bartholomew, however, indicates a close relationship. Bartholomew Allerton of Ipswich, tailor, could have been an elder brother of Isaac of the *Mayflower*." Robert Charles Anderson, *The Pilgrim Migration: Immigrants to Plymouth Colony, 1620-1633* (Boston: Great Migration Study Project: NEHGS, 2004), 592.

Isaac Allerton, Sr. described himself as being "of Suffolk" in several legally binding instruments, including a Dutch record of 1651. See Susan E. Roser, *Mayflower Passenger References (from contemporary records and scholarly journals)* (Milton, Ontario: Stewart Publishing & Printing, 2011), 31-32. He acknowledged his Suffolk origins in a July 9, 1651 treaty memorandum of agreement between New Netherlands authorities and four Native American chieftains; there he described himself as "Isaac Allerton of Suffolk, merchant." See Underhill, Lora Altine Woodbury, *Descendants of Edward Small of New England and the Allied Families with Tracings of English Ancestry* (Boston: Houghton Mifflin, 1934), 811.

And in an October 23, 1655 record in the *Register of the Provincial Secretary of New Amsterdam*, he described himself as, "Isaacq Allerton from Suffolk..." Arnold J. F. Van Laer, translator, Kenneth Scott and Kenn Stryker-Rodda, editors, *Register of the Provincial Secretary, 1638-1660* (Baltimore: New York Hist. Ms. Ser., Gen. Pub. Co., 3 vols., 1974), 428-29. Isaac was probably referring to the East Anglian county rather than a New England one while serving in a legal capacity in New Netherland. Isaac's oldest son Bartholomew Allerton received a vicarage in Suffolk County that suggests that the family originated there.

From 1553 through 1558 Mary Tudor strove to compel England to return to Catholicism. She reaffirmed papal supremacy over the Church of England, reintroduced the Catholic Mass in place of Holy Communion, and abrogated her brother Edward VI's Protestant Statutes through Parliament's First Statute of Repeal, 1 Mary, Stat. 2, Cap. 2. Blackwood, *Tudor & Stuart Suffolk*, 93.

Mary enforced priestly celibacy and began taking actions to remove Protestant ministers just five days before Christmas in 1553. She directed her ire against those married in accord with brother Edward's Convocation of 1647 and Parliament's 1549 Act. See J.C. Cox, "Ecclesiastical History," *The Victoria History of the Counties of England – Suffolk* (London: William Dawson & Sons, Ltd. for Univ. of London, Inst. of Hist. Research, 2 vols., 1911), volume 2, 34. Records from Norfolk for the period beginning in March of 1553-54 reflect that Mary removed approximately one out of five ministers in the county from their churches. *Ibid.*, 34-35. During this period, zealous Protestants went underground with their faith. Edward Underhill of London later noted that his bricklayer sealed his Protestant books "in a brick wall by the chimney side of my chamber, where they were preserved from mold or mice until the first year of our most gracious queen Elizabeth." See Bremer, *John Winthrop*, 32.

Soon Mary's prelates began trying Englishmen for heresy. On January 29, 1555, they condemned John Hooper, vicar of St. Sepulchre Church in London, and John Rogers, Prebendary of St. Pancras in St. Paul's Cathedral, to death for heresy. Susan Doran, *The Tudor Chronicles: 1485-1603* (New York: Metro Books, 2009), 245. They burned Rogers at Smithfield in London on February 4 then burned Hooper at Gloucester five days later. *Ibid.*

According to John Foxe, Queen Mary executed some thirty-six Protestant martyrs of Suffolk during her reign. Cox, *Victoria History—Suffolk*, volume 2, 35. Others memorialized a lower number of twenty-one martyrs. See Cox, *Victoria History*, volume 2, 35; John Strype, *Ecclesiastical memorials, relating chiefly to religion, and the reformation of it, and the emergencies of the Church of England, under King Henry VIII, King Edward VI and Queen Mary I, with large appendixes, containing original papers, records, &c.* (Oxford: Clarendon Press, 1822), <https://archive.org/details/appendixmemor201stryuoft>, volume III, part 2, 554-56.

Queen Mary's persecution of Protestants grew more common as her reign extended. Her law officers seized Dr. Rowland Taylor, the well-known parson of Hadleigh, Suffolk. Dr. Taylor had served as the Rector of Hadleigh, and had also acted as the Archdeacon of Cornwall, Prebendary of Hereford, and Canon of Rochester. Married, albeit in an irregular fashion at the time of his ordination as a deacon by Bishop Holbeach of Bristol, in 1539, he was raised to the Anglican priesthood by Ingworth, Bishop of Dover, in 1543. *Ibid.* Mary's men burned him at the stake for refusing to renounce the Protestant religion at Aldham Common on February 8, 1555. Cox, 1911, vol. 2, 35. On the day Mary's men burnt Dr. Taylor, they also martyred Bishop Hooper of Gloucester. *Ibid.* Mary's officers burnt three Protestant heretics of Suffolk County at Beccles, Suffolk, one at Whiston, Suffolk, and two at Debenham, Suffolk. Cox, *Victoria History*, volume 2, 35. That winter, they continued their Catholic crusade south in Essex County.

These public burnings were horrible to watch and terrible to endure. John Foxe described how John Hooper suffered during his execution. As the wind blew the rising flames around him, he prayed with a loud voice, “Lord Jesus have mercy upon me! Lord Jesus have mercy upon me! Lord Jesus receive my spirit!” See Doran, *Tudor Chronicles*, 246. “And these were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen, that he could no[t] speak, yet his lips went till they were shrunk to the gums; and he knocked his breast with his hands, until one of his arms fell off, and then knocked still with the other, what time the fat, water, and blood dropped out at his finger ends, until by renewing of the fire, his strength was gone... So immediately bowing forwards, he yielded up his spirit.” *Ibid.*, quoting John Foxe’s *Book of Martyrs*, 1583 edition.

The countdown to Allerton’s martyrdom commenced when Sir Thomas Tye, the vicar of Great Bentley church, informed on the Munt family’s Protestant activism. Tye wrote to Bishop Bonner to tell him that a small group of people were gathering in their northeast Essex County village homes to worship God by reading their Bible and singing hymns—or to engage in heretical acts opposed to the church, in Thomas Tye’s view.

Allerton was one of those arrested. He began to express his Protestant faith before Mary’s officials first threatened him with burning in 1556. He then recanted his Protestantism, and kept himself hidden in his own house until the next Easter. He soon repented his recantation, and kept himself in the woods and barns of his neighbors until March 7, 1557. On that day, Mary’s officers arrested Ralph Allerton for heresy at Great Bentley, Essex. The queen’s men arrested him with Rose Allin, and Rose’s parents William Munt and Alice Munt.

Master Edmund Tyrrell, a justice of the peace, arrived at Great Bentley at 2:00 a.m. on March 7, 1557 to seize the Munts at their Well Yard Cottages home. After arresting William Munt and Alice Munt, their daughter Rose Allin, and John and Margaret Thurston, Tye went for Ralph Allerton. Later that day, Master Edmund Tyrrell took the Great Bentley Martyrs to Colchester Castle. They remained in that heavily-fortified, ancient Norman keep for over a month. They had like-minded company. More people from Colchester were burned in the Marian fires than from any other town except London. See Bremer, *John Winthrop*, 33.

After English officers had jailed the Great Bentley martyrs for a few days, church officials gathered several justices of the peace, priests, and officers (amongst whom were Kingston, the commissary, and Boswell, the Bishop of London’s secretary) to question the dissidents about their faith and their disregard for recently-restored Catholic institutions.

When the inquisitors asked William Munt’s opinion about the sacrament of the church altar, he called it “a most abominable idol, and that if he should observe any part of the popish superstition, he should displease God, and bring a curse upon himself; and, therefore, for fear of the divine vengeance, he would not bow down to an idol.” L.G. Newman, *The History of Great Bentley* (Clacton-on-Sea: 1960), quoting Foxe’s *Book of Martyrs*, as excerpted in *Great Bentley Parish News* (May 2017), 26-27, <http://www.greatbentleyparishcouncil.co.uk/>

William Munt's wife joined him in renouncing Catholicism. *Ibid.* When church officials called Rose Allin to testify about confession, mass, and the seven sacraments, she described them as "an abomination in the eyes of the Lord" which she would "forever reject." *Ibid.* She renounced the Catholic Church while describing them as "the members of Antichrist, and would have the reward of Antichrist if they repented not." *Ibid.*

Rose Allin's defiance led these Catholic officials to deliver her to the government for prosecution. *Ibid.* They remained in jail, but "with much joy and comfort, frequently reading the word of God, and exercising themselves in fervent prayer..." Bishop Bonner caused a warrant to issue for them to be burnt as heretics on August 2. That afternoon, church and law officers brought William and Alice Munt, Rose Allin, and John Johnson to the place where their fellow martyrs had suffered in the morning. As soon as they arrived at the fatal spot, they all kneeled down and prayed with great fervency...arose, and went to their stakes, where they "earnestly prayed to God to enable them to endure the fiery trial, exhorted the people to beware of idolatry, and with their latest breath testified their faith in Christ crucified, whom to know is eternal life, and for whom to die is the glory of all his chosen people." *Ibid.*

Bishop Bonner and Master Tyrrell took Ralph Allerton and the remaining Great Bentley Protestants to London on April 8, 1557. Bishop Bonner submitted Ralph Allerton to a long examination, which Ralph Allerton later memorialized in an account he wrote down in his own blood, a story that came to be known through *Foxe's Book of Martyrs*.

On June 7, 1557, Mary's officials compelled Ralph Allerton to submit to another long examination about his faith. They forced him to spend the night in Little Ease, a dungeon so low and sloping to a point that the prisoner could neither stand nor lie with comfort. And then the dying began. First, John Thurston died of natural causes. Then, between six and seven on the morning of August 2, 1557, Rose Allin, and other "Great Bentley Martyrs" died at the stake, publicly burnt on a plat of hard ground.

But not Ralph Allerton. He did not die with the others on August 2. He lived until September 18, 1557, when the Queen's men tied him to a stake for execution. Ralph Allerton died a martyr for his Protestant beliefs at a public burning at Islington, just north of London, at a place near the modern site of King's Cross railway station. His execution occurred on September 18, 1557, more than half a year after his arrest in Essex on March 7, 1557.

Puritan and Separatist readers of Chapter XVI of *Foxe's Book of Martyrs* learned of Ralph Allerton's martyrdom as one among many English witnesses to the Protestant faith who died for their beliefs in Essex, Suffolk, and Norfolk. When they spoke of the Roman Catholic Church in England and of "Bloody Queen Mary," they thought of men and women like Ralph Allerton: "Richard Roth rejected the seven Sacraments, and was accused of comforting the heretics by the following letter written in his own blood, and intended to have been sent to his friends at Colchester:

"O dear Brethren and Sisters,

“How much reason have you to rejoice in God, that He hath given you such faith to overcome this bloodthirsty tyrant thus far!....O dear hearts in Christ, what a crown of glory shall ye receive with Christ in the kingdom of God! O that it had been the good will of God that I had been ready to [go] with you; for I lie in my lord's Little-Ease [prison] by day, and in the night I lie in the Coalhouse, apart from **Ralph Allerton**, or any other...but we abide patiently the Lord's leisure, with many bonds, in fetters and stocks, by which we have received great joy of God....

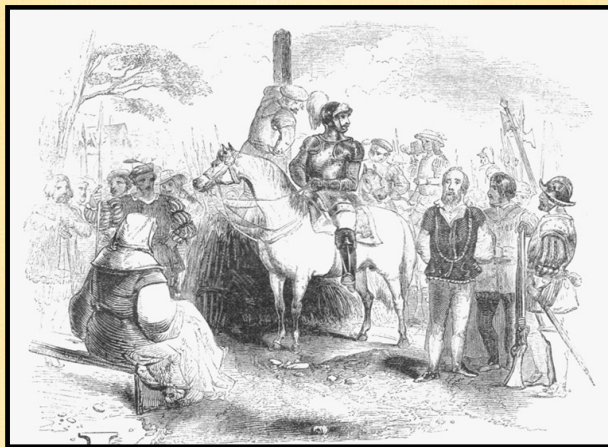
“O fare you well, and pray. The grace of our Lord Jesus Christ be with you all. Amen, Amen. Pray, pray, pray!

“Written by me, with my own blood,

RICHARD ROTH.”

“This letter, so justly denominating Bonner the “blood thirsty tyrant,” was not likely to excite his compassion. Roth accused him of bringing them to secret examination by night, because he was afraid of the people by day. Resisting every temptation to recant, he was condemned, and on September 17, 1557, these four martyrs perished at Islington, for the testimony of the Lamb, who was slain that they might be of the redeemed of God....

Foxe's *Book of Martyrs*, Chapter XVI/16 (bold and italic emphasis for Ralph Allerton). See also *ibid.*, Chapter XXXLXVI/366 (“The martyrdom of Ralph Allerton, James Austoo, Margery Austoo, and Richard Roth, burnt at Islington”), <http://www.exclassics.com/foxe/foxe369.htm>. An image in *Foxe's Book of Martyrs* depicts Ralph Allerton facing the stake. Soldiers, halberds, helmets, a knight wearing armor and a panache on his helmet—all symbols of state power. One man defies the combined power of church and state and calmly waits to die as a hero for his faith.



“Ralph Allerton at the Stake,” in *Foxe's Book of Martyrs*, <http://www.exclassics.com/foxe/foxe408.gif>

Ralph Allerton remembered. Queen Mary died on November 17, 1558. Then Queen Elizabeth took the throne. She immediately overturned Mary's embrace of Spain and efforts to return England to Catholicism. In distant Geneva, a dissident Scottish evangelist and most members of his congregation began to plan their return to a now-Protestant Britain. John Knox sent a letter to the English people petitioning for national repentance followed by reformation. See "A Brief Exhortation to England, for the Speedy Embracing of the Gospel, Heretofore by the Tyranny of Mary Suppressed and Banished, 1559," in *The English Reformation: Sources and Links*, under "Scottish Reformation," *Le Projet Albion*, <http://www.swrb.ab.ca/newslett/actualNLs/briefexh.htm>.

John Knox's letter condemned Mary's forcible re-imposition of Catholicism and lamented the sinfulness of the English people: "; I thought it my duty (in few words) to require of you, and that in God's name, O England in general, the same repentance and true conversion unto God that I have required of those to whom before particularly I wrote." *Ibid.*, 1. Knox lamented the deaths of a long list of Marian martyrs, including Ralph Allerton's death by fire:

"September

at Litchfield

Joice Lewes

at Islington 17th

Ralph Allerton

James Austoo

Margerie Austoo, his wife

Richard Rothe

(Bold and italics supplied).

A preacher named John Bradford, who lived from 1510-1555, published a 32-page pamphlet in London to memorialize the martyrdom of Ralph Allerton. See "The complaint of veritie, made by Iohn Bradford. An exhortacion of Mathewe Rogers, vnto his children. The complaint of Raufe Allerton and others, being prisoners in Lolars tower, & written with their bloud, how God was their comforte. A songe of Caine and Abell. The saeing of maister Houper, that he wrote the night before he suffered, vppon a wall with a cole, in the newe In, at Glocester, and his saiyng at his death." It contains several writings of Ralph Allerton:

- "The instruction of a father to his children: Allerton, Ralph." \
- "A lamentable complaynt of the afflicted, vnto god our onely healer; Allerton, Ralph."

- “A brief rehearsal of part of the authours trouble, entituled God is my comforte; Allerton, Ralph (and others).”
- “Allerton, Ralphe. Songe of the poore prisoners in Lolers tower.”

“Early English books online,” regarding books written from 1475-1640, 238:01, copies of originals at the British Library, <http://wwwlib.umi.com/eebo/image/12952>.

Mayflower Pilgrims’ familiarity with Foxe’s Book of Martyrs—and with Ralph Allerton. Foxe published the first English edition of *The Actes and Monuments* using the press of John Day in March 1563. Day took pride in his work. Day’s epitaph memorializes the most important thing he did during his life:

He set a Foxe to write how martyrs run
By death to life. Foxe ventured pains and health
To give them light: Daye spent in print his wealth,
And God with gain restored his wealth again,
And gave to him as he gave to the poor.

John Mozley, *John Foxe and his Book* (New York: The Society for Promoting Christian Knowledge, McMillan Publishing, 1940), 138.

Day’s version of *Foxe’s Book of Martyrs* was a “gigantic folio volume” of about 1800 pages, about three times the length of the 1559 Latin book. *Ibid.*, 129. The full title stretched out to fill a paragraph, but soon came to be known as *Acts and Monuments*, then later as *Foxe’s Book of Martyrs*. Foxe became famous, but not wealthy. The book sold for more than ten shillings, three weeks’ pay for a skilled craftsman, but with no royalty to the author. Together with the burning of Protestants, the *Book of Martyrs* generated a “Black Legend of papist oppression and intolerance which was to fortify later generations of English Protestants in their hatred of Roman antichrist.” J.A. Sharpe, *Early Modern England: A Social History 1550-1670* (New York: St. Martin’s Press, 2nd edition, 1997), 238.

William Bradford relied on his copy of the book, for he quoted it in the opening chapter of his book *Of Plimmoth Plantation’s* history of the Pilgrims’ church in England:

Mr. Fox recordeth how that besides those worthy martyrs and confessors which were burned in Queen Mary’s days and otherwise tormented, “Many (both students and others) fled out of the land to the number of 800, and became several congregations, at Wesel, Frankfort, Basel, Emden, Markpurge, Strasburg and Geneva, etc.” Amongst those (but especially those at Frankfort) began that bitter war of contention and persecution about the ceremonies and service book, and other popish and antichristian stuff, the plague of England to this day, which are like the high places in Israel which the prophets cried out against, and were their ruin.

William Bradford (Samuel Eliot Morison, editor), *Of Plymouth Plantation 1620-1647* (New York: Alfred A. Knopf, 2000), 5 and 5 n.6, quoting John Foxe, *Book of Martyrs*, 2nd edition, 1587.

In 1560, John Winthrop's grandfather William Winthrop provided John Foxe with some of the stories that appeared in the *Book of Martyrs*. See Bremer, *John Winthrop*, 35. Winthrop accompanied Foxe to witness Mary's public burning of Anabaptists in London during 1575. *Ibid.*

Other Pilgrims and Puritans took Foxe's book to the New World, too. Nathaniel Tilden's 1641 included *The Book of Martyrs* while John Atwood's 1644 inventory contained *Acts and Monuments*, another name for the same book. See Peggy M. Baker, "Books for Colonial Children," Pilgrim Hall website, http://www.pilgrimhall.org/pdf/Books_for_Colonial_Children.pdf.

The Pilgrims never saw the woodcut image that introduces this essay, Thomas Bowles II's woodcut "The Martyrdom of Ralph Allerton James Austoo Margery Austoo & Richard Roth at Islington" because it was not set until more than a century after they left Britain. But they must have imagined something like this when they told others why they feared Catholic power, whether in England or in the Hapsburgs' advances in Germany during the late 1620s and early 1630s.

Thomas Bowles' woodcut portrays a shadow-clad Catholic fire-starter as he presses wooden tender toward four Protestant martyrs, who are chained to two stakes while a pyre is being built around them. They prepare themselves to serve as witnesses. Halberd-armed guards surround the scene, keeping Londoners at bay, preventing them from rescuing or consoling the heretics. In the background, low hills rise in northern London. See Bowles, "Martyrdom of Ralph Allerton," British Museum. Hundreds of years later, a local government conferred his name on *Allerton Walk* to commemorate his death in Islington. See Eric A. Willats, *Streets with a story: The book of Islington* (London: Islington Heritage Service, digital edition, 2017), 9, <https://www.islington.gov.uk/~media/sharepoint-lists/public-records/leisureandculture/information/adviceandinformation/20172018/20170929streetswithastoryseptember2017.pdf?la=en>.

Ralph Allerton died while witnessing for his faith. He left a legacy not only for fellow members of his faith but for his Allerton family descendants in England and abroad who shared his fervent devotion to Protestantism for hundreds of years afterwards.