

Seeking One's Self

Sometimes one tries to figure out what direction, one may take. They may have a spiritual vision in their seeking, from a top of a hill, south of where they are from.

They may be given direction from one family to say lets go this way and not be what society may list them as “traitors or thieves”. If a fingerprint shows they went that direction, part of the family may not want to accept it and say that the so called being “traitors or thieves” was not real.

If one comes from the name of Robert who's father is an Allen.

From Robert Elwald of Remyngton because he did not prosecute Alan, his father, and Francis de Jarum, his pledges, 40*d*.
From Peter de Herdwyk because he did not prosecute Henry de Essewell and Robert le Loverdessone, his pledges, 10*s*.
From Thomas de Thurstanton because he did not prosecute Geoffrey Borel of Thurston and Ralph de Shotton, his pledges, 2*s*.
From Ralph de Langeton, illuminator (*lumynour*) for a false claim against John Whitwyn, 12*d*.
From William Calthird of Durham because he did not prosecute against Hugh de Wherindon, 6*d*.

Calendar of the Close Rolls, Volumes 1302-1307

Robert Elwald of Remyngton because he did not prosecute Alan, his father, and Francis de Jarum his pledges, 40*d*

Digitize

Rimington, Lancashire Co, England, they could go to Fernmanagh the way of the Barton.



Carr (Kerr)

The Barton's of Barton House, and Barton of Lancashire, County, England. A good family which two different generations speak up to defend people from being witches. The family which brought forth Clara Barton, of Oxford, MA, which establishes The American Red Cross.

The Bartons are of English descent. Without undertaking to be precise as to the details of kinship, we are able to identify the following as among their earliest ancestry in New England. Marmaduke Barton was in Salem, Mass., as early as 1638. Edward was in Salem in 1640. Rufus fled from the persecution of the Dutch at Manhattan, N. Y., and settled in Portsmouth, R. I., in 1640, and died 1648.

Mrs. Eliza Barton testified in an important case at Piscataqua, N. H., in 1656. Edward, undoubtedly the one living in Salem in 1640, and husband of Eliza Barton, came to Exeter, N. H., in 1657, and died at Cape Porpoise, Jan., 1671. Benjamin Barton of Warwick, son of Rufus Barton, m., June 9, 1669, Susannah Everton. Edward Barton, son of Edward of Exeter, took the freeman's oath in 1674. Doctor John Barton (probably son of Doctor James Barton) m., April 20, 1676, Lydia Roberts of Salem, Mass.

James Barton, b. in 1643, came to Boston, Mass., before 1670. He d. in Weston, Mass., in 1729. Samuel Barton (probably son of Doctor James Barton) was b. in 1666. He testified in a witch case (in favor of the witch, be it said to his credit) in Salem, Mass., in 1691. Stephen Barton was at Bristol (then in Mass.) in 1690. Col. William Barton, b. in Providence, in 1747, — who with a
Sketches of successful New Hampshire men ...

Search the Muster Rolls

<http://www.thejhuntercollection.com/resources/muster-rolls-c-1630-search-muster-rolls/>

First Name	Surname	Barony/Lands	Landlord/Estate	County
Thomas	Barton	Lourgg	F. Blennerhasset	Fermanagh
Robert	Barton	Lurgg	L. Blennerhasset	Fermanagh
George	Barton	Lurgg	L. Blennerhasset	Fermanagh
Robert	Barton	Knocknyny & Coole	Sir S. Butler	Fermanagh
John	Barton	Knocknyny & Coole	Sir S. Butler	Fermanagh

A Genealogical and Heraldic Dictionary of the Landed Gentry of ..., Volume 1
 By John Burke, Bernard Burke

B A R

Earl of Essex's army to that kingdom, and obtained a grant of land, comprising the district called Drumminshin and Necairn, in the co. of Fermanagh. He m. Margaret Loyd, and had a son, ANTHONY BARTON, father of WILLIAM BARTON, b. about 1630, who m. Jane-Hannah Forster, and had two sons,

EDWARD m. and had issue, William and Edward. The latter m. his cousin, Elizabeth Barton, and was father of John who was brought up by his uncle Thomas, at Bordeaux. The elder son, William, had three sons, John, Edward, and Gustavus. The latter was father of the Rev. Edward Barton, archdeacon of Ferns.
 WILLIAM.

Elizabeth the wife of Edward Barton, Fermanagh ca 1630

History

[edit]

Ferns is believed to have been established in the 6th century, when a monastery was founded in 598 dedicated to St Mogue of Clonmore who was a Bishop of Ferns.^[7] The town became the capital of the Kingdom of Leinster when the kings of that southern part of the province established their seat of power there. King Dermot MacMurrough founded St. Mary's Abbey as a house of Augustinian canons c. 1158 and was buried there in 1171.^[8]

Ferns Castle, an Anglo-Norman fortress, was built in the 13th century by William, Earl Marshall. Today about half of the castle still stands. The town also contains the 13th-century St Edan's Cathedral (Church of Ireland) and several high crosses and parts of crosses.

The 19th century population peaked in 1851, but never reached the levels of medieval times. Lewis's Topography of 1834 claimed the town "consists chiefly of one irregular street, and contains 106 houses indifferently built, retaining no trace of its ancient importance".^[9]



It is likely that both the Elliot and Barton of Ulster had Church of Ireland roots.

Irish surname search

BARTON

<http://www.goireland.com/genealogy/family.htm?FamilyId=408>



The name Barton found scattered throughout all the provinces except Connacht, though not in large numbers. It recorded in Ireland as far back as 1297 when Th. de Bartun was accepted by the seneschal at Drogheda as a surety, while in 1304 Lawrence Barton was a freeholder at Moycarkey in the barony of Eliogarty, Co. Tipperary. Before the middle of that century it was found at Kilcullen, Co. Kildare, and in the city of Kilkenny. Following the mediaeval Norman form of the name in Irish it was written de Bartún. The leading family of the name in Ireland is descended from Thomas Barton of Barton Hall, Lancashire, who came to Ireland in 1599 and got grants of land in Co. Fermanagh. At the end of the nineteenth century, his descendants were seated at Clonelly (Co. Fermanagh), Rochestown (Co. Tipperary) and Straffan (Co. Kildare): The Bartons of Glendalough are most closely related to the last of these. (Of this family is Robert Barton, reluctant signatory of the Anglo-Irish Treaty of 1921.) Another branch emigrated to Bordeaux, they are still prominent in the wine trade there; one member of this family returned to Ireland and settled at Grove, Co. Waterford; Father Barton S.J. was with Father Peter Talbot associated with the negotiations which took place between Charles 11 in exile and the King of Spain in 1653. Not all the Irish Bartons came to Ireland as Anglo-Normans or Elizabethans: there were, for example, two Bartons among the Cromwellian "adventurers." Barton does not occur in the 1659 "census" as one of the more numerous surnames but individual titulados are named in five counties - Fermanagh, Monaghan, Meath, Kildare and Offaly. The many Barton wills proved in the prerogative and diocesan courts in the eighteenth century are mostly those of residents in Ulster or in Dublin. James Barton (fl. 1800-1820), born in Dublin, was a noted violinist. John Barton, governor of the Bank of Ireland and father of John Kellock Barton (b.1829), who was President of the Royal College of Surgeons, Ireland, came from Staffordshire, England.

In the Provincial Papers, Vol. 1, Granite State Monthly, Volumes 45-46 page 217 *et seq.*, may be read some more interesting than edifying testimony about witchcraft in 1656

Thomas Walford's wife, Jane, must have been an impressive character, as according to the testimony, she had the power of appearing in more than one place at the same time, and even her husband credited her with preternatural powers, as evidenced by the behavior of the cattle when she "overlooked" them. It would have gone hard with her if she had lived in Hampton or Ipswich; but the Portsmouth judges do not seem to have been much impressed. They merely put her under bonds for good behavior, and soon dropped even that precaution. She afterwards collected damages for an accusation of witchcraft. The superior woman of the place was plainly Elisa Barton, who took no stock in the hysterical imaginings of Susannah Trimmings, but declared them mere "phantasy."

The leading men, of those that have been mentioned, were Henry Sherburne, Thomas Walford, John Jackson, William Cotton and Robert Elliot.

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Eliza Barton the wife of Edward Barton ca 1640 Salem.

The other family the Kerr, known for there would you believe left handedness. Felt to be apart of the group of Northern Lancashire County, referred to Traitors or Thieves of Leven.

A New Universal
Gazetteer
By John Marshall

Leven, a river in Lancashire, Eng. which issues from the S. extremity of Windermere-water, and flows into Morecambe Bay.



But someone in a search for self climbs a hill just south of Rimington, called Pendle Hill.

And the next day we passed on, warning people as we met them of the day of the Lord that was coming upon them. As we went I spied a great high hill called Pendle
m, m S.J., p. 14.

Hill, and I went on the top of it with much ado, it was so steep; but I was moved of the Lord to go atop of it; and when I came atop of it I saw Lancashire sea; and there atop of the hill I was moved to sound the day of the Lord;¹ and the Lord let me see a-top of the hill in what places he had a great people <to be gathered. As I went down,> on the hill side I found a spring of water and refreshed myself, for I had eaten little and drunk little for several days.

And so at night we came to an alehouse and stayed all night and declared much to the man of the house, and writ a paper to the priests and professors concerning the day of the Lord and how Christ was come to teach people

And is of a people which have a history;

en.wikipedia.org/wiki/Quakers

Beginnings in England

In England in the late 1640s, following the English Civil War many dissenting Christian groups emerged, including the Seekers and others. A young man named George Fox was dissatisfied by the teachings of the Church of England and non-conformists. He had a revelation that *there is one, even, Christ Jesus, who can speak to thy condition*,^[10] and became convinced that it was possible to have a direct experience of Christ without the aid of an ordained clergy. He had a vision on Pendle Hill in Lancashire, England in which he believed that "the Lord let me see in what places he had a great people to be gathered".^[10] Following this he travelled around England, the Netherlands,^[11] and Barbados,^[12] preaching and teaching them with the aim of converting them to his faith. The central theme of his Gospel message was that Christ has come to teach his people himself.^[10] His followers considered themselves to be the restoration of the true Christian church, after centuries of apostasy in the churches in England.

Though a Y-DNA evidence is left in Scotland with the Kerr, it is best to say we went the way of the Bartons and we like the Bartons are English. We are not "Traitors of Thieves of Leven" though we are English.

Sometimes the search gets to overwhelming for the (re)searcher.

Mark Elliott

4/17/2013