

GEORGE ALLEN (abt. 1600-1648)
 CATHERINE DAVIS (abt. 1605-)

Migrations from England to America increased each year after 1631 and by 1635 the immigrants were crowding the shoreline settlements of New England. It was in 1635 that George and his wife, Catherine (Davis) Allen left their English home in Leicestershire, England (map 1 #13) for the freedom of worship that had been denied them in their homeland. Taxes were so high that whatever wealth they possessed was feared to disappear. Times were hard and the remorseless pressures exercised by Laud, the Archbishop of Canterbury, upon the Puritans only promoted migration. It was a turbulent period in England's history.

George and Catherine left England March 20, 1635 with a body of migrants led by the Puritan leader, Rev. Joseph Hull, in the ship "Abigail" from Weymouth, off the coast of Dorsetshire, England (map 1 #37). George's father, Ralph Allen and a brother, Samuel, came with them on the same vessel (see 7-10).

Catherine Davis was the daughter of Rice and Dorothy (Rodney) Davis of Tickenham, Somersetshire, England (map 1 #29) according to the noted New England genealogist, Brainard T. Peck. She was born about 1605.¹

There was a William Davis who emigrated to America from Wales, with Rev. Richard Blynman on the ship "Ann" about 1635, the same year that Catherine Davis and her husband, George Allen, set sail in the ship "Abigail". William Davis settled in Roxbury and the Allens in Sandwich. William's farm, as told by Samuel Rockwell, in 1932, was situated in what is now known as Jamaica Plain. "He was an early member of the First Church in Roxbury, also known as 'Eliot Church.' His death was noted on the Church Records, in the handwriting of John Elliot, the apostle to the Indians, Dec. 9, 1683, aged 66 years."² Mr. Rockwell's study concerned this William, his ancestor, but in it is revealed Catherine's notable heritage (see 7-12) for convincing evidence was shown that both William and Catherine descended from "David Davis of Caermarthen, Wales, and the Royal Welsh Line."³ Though the author says that Rice Davis, Catherine's father, left a brother, William, in Caermarthen, Wales, when he migrated to England, still we do not have the proof of the relationship of Catherine to the William recorded in Roxbury, Mass. There is little doubt but that they were related.

George Allen, son of Ralph, was probably married twice. The authors, Hugh Austin and Carlton Winter, 1970, offer the following evidence:

"In the Harleian Society's 'Marriage Licenses' by the Bishop of London, page 146 is this entry: '1624, Nov. 4, George Allen of St. Michael Queenhithe, London, Clothworker, and Katherine Starkes, spinster, dau. of _____ Starkes, dec'd, at All Hallows, Honey Lane, London. The Register of All Hallows, Honey Lane, London, page 428, has this entry of the marriage: '1624, Nov. 5, George Allen, of London, Clothworker, and Katherine Starkes, of Woking, dau. of _____ Starkes, of Woking, in the County of Surrey, by virtue of a License."⁴

Since the passenger list of the company of Rev. Joseph Hull states that the age of Catherine Davis in 1635 was 30, her birth year would be 1605. In the absence of any further evidence we are left to assume that George, above, who married Katherine Starkes is the same George, of the passenger list, and Catherine Davis could be a second wife. Austin and Winters continued with these

statements: . . ."The fact that, in both cases, George was a cloth worker and was in a cloth making district points to the fact that he was one and the same but had married twice." ⁵

Austin and Winters, authors of the above information, gave the following:

"George Allen, b. about 1568; md. Catherine Davis (apparently his second wife). Resided at Lynn, Weymouth and Sandwich, Mass. Died May 2, 1648 at Sandwich, Mass.

"Freeman, Constable and first Deputy, General Court in Plymouth.

"Left England March 20, 1635 with migration led by Rev. Joseph Hull, landed in Boston June 6, 1635. Obtained a grant in 1637 and with Edmund Freeman and others founded Sandwich, Mass., in 1638-39.

"The house he erected in 1646 was in good repair in 1880; it was situated one quarter mile from the Friends (Quakers) Meeting House on the road to the Cape.

"His widow married John Collins of Boston." ⁶

Issue of George and Catherine as given by DeWitt C. Allen:

- "1. Samuel Allen, went to Braintree
2. William Allen, md. 1649, Priscilla Brown, dau. of Peter Brown of the "Mayflower" and signer of the 'compact.'
3. George Allen, Jr.
4. Ralph Allen, md. 1643, Esther Swift, Died 1698
5. Matthew Allen, md. June 1657, Sarah Kirby - removed to Dartmouth, Mass.
6. Henry Allen, removed to Milford, Conn. 1666. Died at Stratford, Conn. 1690
7. Francis Allen, md. July 20, 1662, Mary Barlow - had six daughters.
8. James Allen, died July 25, 1714 at Lisbury
9. Gideon Allen, removed to Milford, Conn.
10. Thomas Allen,
11. Judah Allen, buried at Sandwich, Feb. 1649
12. Caleb Allen, buried at Sandwich, June 27, 1647

"The sons William, George, Matthew, Ralph and Francis died at Sandwich, Mass. and left Wills proved and recorded. Sons Judah and Caleb died young at Sandwich." ⁷

Austin and Winters make this statement, following their list of the 12 sons "Several daughters - names unknown." ⁸ These authors remind us that since the birthdates of George's children are not available for all of them we have no way of knowing to which mother they belong.

The reliability of the extended lines from Joan Allen, who married Clement Briggs, rests upon the research done by Brainard T. Peck, and to the sources he used in his work. He makes the assumption that "Joan Allen was probably the only child of her parents George and Catherine (Davis) Allen." ⁹ and we are left to assume that the other members of George's large family were children of a first wife, evidently Katherine (Starkes) Allen. This conjecture is unlikely since the marriage dates of the list of children would indicate that probably

only four of the twelve sons could have been born to the first wife, Katherine Starkes. The fact that there is a record of the death and burial of Catherine (Davis) Allen Collins, in Weymouth, Mass., that had been the home of Joan (Allen) and her husband, Clement Briggs and family, adds to the conviction that Catherine Davis was the mother of Joan, as Mr. Peck has concluded. Catherine's parents, according to this same genealogist, were Rice and Dorothy (Rodney) Davis of Tickenham, Somerset, England (7-12). Her grandparents on her father's side were Lewis and Margaret (Scarff als Moore) Davis, and her grandfather on her mother's line was Morris Rodney.

DeWitt C. Allen, a descendant of George Allen of Sandwich, Mass., wrote a brief history and genealogy of the Allen family, making some concise statements about George and crediting him as being the earliest Allen ancestor in America. This bit of information would indicate that George made an earlier voyage before he came with his wife and father in the ship "Abigail" in 1635. He mentions the distinguished record of the Allens in England, naming a few not mentioned by Austin and Winters.

". . . William Allen of Wallingham, England, was one of the first Protestant martyrs in 1555. Rev. John Allen, an English Puritan, fled from his home in 1639 to Massachusetts . . .

". . . According to Freeman in his 'History of Cape Cod,' Bartholemew Grosnold previously sailed from Falmouth in Cornwall, May, 1602, in a small bark with thirty-two men for the coast then known as North Virginia. In that year he landed and explored what is now Buzzard Bay, Hyannis, and New Bedford. Owing to an abundance of cod he named the land Cape Cod. Sandwich, the most westerly town in Barnstable County, extends across the isthmus from Barnstable to Buzzard Bay (see map #2).

"In this country the earliest Allens first settled permanently at Sandwich, Cape Cod, Massachusetts. . . A grant was given April 13, 1637 and a large number of persons, chiefly from Lynn, Roxbury and Plymouth (map #2) with the spirit of adventure, set out to build a new settlement. These people were friends having much in common. They were religious and generally free from bitter religious controversy until later years . . .

"One account tells us that Edmund Freeman and nine others including George Allen, of Weymouth, left Saugus (Lynn) Massachusetts in 1637, with a granted permission by the Court of Plymouth to go forth and seek a place "to sit down in" and there to worship God, and as one historian says, 'to make money.' The ten men chose the site of Sandwich for their "sitting", probably because it was only a few miles from the already established Aptuxet trading post and also because of the wide reaching salt marshes filled with an abundance of fodder for their cattle . . .

"Later there was great difficulty in the town due to sympathy given Quakers or Friends. (Six brothers and sisters of the family of George Allen joined this church). . .

"After the purchase of Sandwich, several of George Allen's sons had removed to that town with their families and settled near their father's residence. . . George's grant amounted to 62 acres at Spring Hill; which classifies him as a founder and settler of Sandwich." 10

George Allen was one of five men selected in the founding of Sandwich "to view and appoint the said meadow lands, and to consider well the estate and quality of every person, as also the quality and condition of the meadows, and to appoint to every man such a portion as shall be esteemed equal and suitable to his necessity and ability; and that in the division set down rules and regulations to be observed." 11

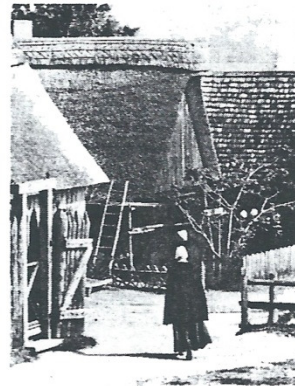
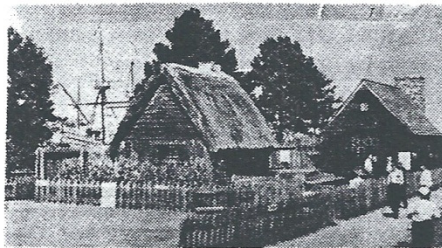
When the purchase and distribution of home lots and meadow lands were complete George Allen

"was chosen first deputy, the first office in the town, and served several years. He was a member of the church organized from the start in Sandwich as early as 1638 (undoubtedly the Puritan Church in accordance with Plymouth's established rules). He was made a freeman in that town June 30, 1639 and constable at the same time. In 1640 he was a surveyor of land and highways and he, himself, receiving considerable acreage for his service. In the records of 1648 George Allen's name is among the names of prominent men that year . . ."

"George Allen died in Sandwich May 2, 1648. In his Will, naming his wife Catherine as executrix with Ralph Allen and Richard Brown as overseers, he named his five sons, Matthew, Henry, Samuel, George Jr., and William and also made provision for his "five least children" without naming them. " 12

George died thirteen years after his arrival to New England and eleven years after the founding of Sandwich.

". . .The first survey of the original Sandwich grant was made by New England's early military hero, Captain Myles Standish (1584-1656) assisted by his friend John Alden (1589-1687). The Indian name of Sandwich was Shawme (Trail going East). The first houses were built around the towns bayshores and along the banks of the Shawme River. There are found in some of the oldest Sandwich houses today, panels with an average width of thirty-six inches, plainly showing the hand work of the early settlers who were handicapped in their building by the lack of sawmills.





The Pilgrims sometimes punished petty offenders by putting them in stocks.

"Even while Sandwich was, to a certain extent, under the jurisdiction of the Colony Court, its inhabitants at the very beginning established their own town laws. When these laws were violated, the officials of the town sometimes sought the person, who, they believed, had encouraged the coming of this especial lawbreaker and required that person to inflict the pronounced punishment upon the culprit. . . The whipping post and stocks, required in 1695 to be established in every town, were introduced in Sandwich about one-half century earlier (1645). While a law breaker was confined in the stocks, people used to visit the scene and draw attention to the culprit in various ways, particularly by ridicule and laughter - 'laughing-stock.' The ducking stool also had its place in the town . . . Even the matter of dress and the fashion of wearing the hair were under the eye of the law. . .

"The Sandwich settlers, who realized the value of the large tract of encompassing woodland, early began ship building and soon had a wood commerce of their own.

'Out of the forest their fields were wrung:
Out of the forest their houses grew:
And out of the forest their Infant Commerce came.'

"News of New England's forests with their supply of mast trees soon found its way to England where plans to build ships in this country were soon formed by the King. Surveyors, sent over under English orders, marked some of the best mast trees with a broad arrow as a sign that these trees were the King's property and not to be cut by the Colonists. Another method of marking was by shooting arrows into the special trees. As late as 1880 arrow points were discovered in some old trees at Sandwich . . .

"In purchasing Indian lands, the bargains were usually made with the sachems. Trade articles given were hoes, kettles, knives, beads, wampum, etc., while to the squaw sachems, suits of clothes, hats, shoes, and bright colored cloth were given. These articles (though of little commercial value, except the wampum) were readily accepted by the Indians; but they had their own ideas as to what the trade articles should be . . . They signed the English form of deeds by roughly drawing a cross, a bow, a circle, or other primitive signs. Once in awhile a well-formed initial letter was drawn. "An Indian deed," said the tyrannical ex-governor Sir Edmund Andros, 'is no better than the scratch of a bear's paw.' (Sandwich deeds were recorded at Plymouth previous to 1680.)

"The boundaries of the Indian lands were indefinite and incomplete. Indian paths, rivers, brooks, and other natural bodies of water were used in stating deeds when found conveniently near, especially as starting points. The bounds of the Colony Grants were also indefinite. At times land was granted 'except such parcels as hath already been granted' not to prejudice the Indians, etc. The terms 'lying over against' or 'directly against' some obvious objects are rather confusing; so also is the lack of punctuation, as well as the old style of spelling and writing. . .

"Land was often considered to belong to a man because he claimed it as such. When these claimants utilized such land, they doubtless felt that 'possession is nine-tenth of the law.' To the Indians, land without English purchasers was often worth nothing - while to the English the value was created mostly by their own labors. . .

"An example of 'bound setting' as done between Sandwich and Falmouth in 1679 is of interesting wording: 'Beginning at the Spring near the dwelling house of Robert Lawrence called Hope Spring a little to the southward of Paughkeeset Neck and thence running on an easterly straight line unto the middlemost of three pine trees that stand on the S.E. side of the cartway that leads from Sandwich to Falmouth a little above a small pond. . .'"¹³

Similar surveyed areas were recorded in just such vernacular. It was not long after the arrival of the Sandwich settlers before they had many acres of land under cultivation but

"the farmers had endless trials trying to keep their crops and flocks from being destroyed by their many enemies, wild pigeons, blackbirds, crows and jays, sly, lamb-killing foxes and ravenous wolves. . . Having very little knowledge of wolves but quickly realizing their destructive ability, the Sandwich settlers waged warfare against them in every conceivable way. . .

"Deer were thought to be a never-failing supply of food; the woods were filled with them. 'It is not to be thought into what great multitudes they would increase were it not for the common devouring wolf.'

"The inhabitants of all the early New England Pilgrim settlements did not consider their towns as 'fixed' (settled) until a meetinghouse had been built and a regular trained minister had been procured. . .

"The earliest meetinghouses, built by the townspeople, were small plain buildings having strong doors and oiled parchment windows with thick board shutters. Against the low roofs always rested a ladder for fire protection. On the inside, the roofs, and sometimes the walls, were left in the rough. In a few years, as time and means became more plentiful, these structures were replaced by larger, better buildings. . .The large "pitt" or pew

in front of the pulpit was for the Elders and Deacons, while the pew on the right of the pulpit was assigned to the elderly people. Young people sat in the gallery which extended across the end of the building opposite the pulpit and also, sometimes, along each side. Children used the hinged seats in the "Alley" . . . When the meetinghouse was ready to be used for public services, a house for the minister was built on a plot of land nearby 'at the public charge.' They loved reverence and their church represented all that was holy. The words 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' must have been spoken in whispers by those Pilgrim people who had left their homes in England to escape the dominance of a state regulated church.

"Aye, call it holy ground
The soil where first they trod;
They left unstained what there they found -
Freedom to worship God." 14

During the early years of Sandwich we notice that the town began to be troubled by a new set of non-conformists - Quakers.

"In 1639 Captain Standish and Mr. Prince had been appointed to repair to Sandwich clothed with full power to order for the public good, probably by the Plymouth General Court.

"Complaint was made against Sandwich for receiving persons as inhabitants who were unfit for Church Society (Puritan Society). The committee was summoned and forbidden to dispose of any more land, probably to Quakers." 15

"Though some of the family of George Allen became adherents of the Quaker faith at Sandwich, Mass., George, himself, had been an Anabaptist and had also entertained a conscientious scruple against judicial swearing, had 'laid down his head in peace' before the Quakers had visited those parts in any great numbers." 16

The severity of the Puritan regulations and punishments were being felt during the time of our Allen immigrants, Ralph and his son George. However, those of George's family who had espoused the Quaker religion were especially victimized. Austin and Winters tell us that

"His (George's) children had resided upwards of 20 years in Sandwich and its vicinity, and were much respected by their neighbors. But their reception of Quakerism was particularly annoying to the ministry and magistracy, whose persecuting hand was specially directed against them. . ." 17

The most pertinent points of dissent were the Quaker's belief that a paid ministry was contrary to Christ's teachings. They questioned the authority of the ministry in civil matters and refused to be sworn into any kind of allegiance except to God and His Word as it is written in the Bible.

It is of interest to note some of the circumstances that followed which affected the lives of the children of George Allen who had seen fit to become members of the Quaker religion.

"On the 20th of October 1658, The General Court at Boston passed an act against 'the cursed sect of the Quakers.' The Quakers were to be arrested and after a months imprisonment were to be allowed to retract or voluntarily leave the jurisdiction; if they did neither they were to be banished on pain of death.

"This sentence was passed on Mary Dyer, Nicholas Davis, and two others. Mary Dyer and Nicholas Davis both were of Boston. The record was signed September 12, 1659. Nicholas Davis voluntarily left the jurisdiction, but the two men and Mary Dyer refused to leave, preferring to suffer. The three of them were led forth and the two men actually were hung while Mary Dyer was reprieved after the rope had been placed around her neck. She was banished to Rhode Island, but preferred to come back and assert her faith again and finally was hanged at Boston.

"The above note is taken from page 543 of an 'Abridgement of the Book of Martyrs,' printed in 1810." 18

The settlers up and down the eastern seacoast of Massachusetts were in a tense, emotional state as the news of this incident spread. Quakers in several of the settlements were making appeals for clemency and mercy, but to no avail. The many incidents that occurred in Sandwich are an example of the trials endured by many Quakers. There is little need to recite the numerous occasions of arrests, for history is replete in its record of this period of stress. It is, however, of some import to view the time in relation to those of kinship who actually were a part of the struggle to bring to a future generation the tolerance necessary to allow for a better world and a better day; that truth may win over error.

"In 1658, the sufferings of 'Friends' of Sandwich were much aggravated by increased dis-traits of their goods, and by being prevented from holding their religious meetings. The levies were made for fines, on account of their conscientious refusal to take the 'oath of fidelity' tendered purposely to ensnare them; and also for absence from the public worship (which worship was in gatherings of the Puritans). In the eighth month, 16 'Friends' (Quakers) of this place were summoned to the court held in Plymouth, and were fined five pounds each for refusing to take the oath. Of the sixteen these Allens were among them, namely: Joseph, George, Ralph Sen., Ralph, Jr., William and Matthew.

"The futility of this punishment is indicated clearly in Bowden's report that some of these sufferers, alluding to the persecution to which they were subjected, remarked that it was 'contrary to the law of Christ, whose law is so strongly written in our hearts, and the keeping of it so delightful to us; and the gloriousness of its life daily appearing, makes us to endure the cross patiently, and suffer, the spoiling of our goods with joy.' How could tyranny conquer this spirit? The theocracy, too, despite the tendency of the old writers to emphasize the theological aspects of the struggle, recognized here the menace to economic and political privilege." 19

Though the conflicts of religious persecution against Quakerism does not concern our George Allen as much as it did his children, still it demands our attention to know that, at this period of time, many as well as the Allens saw severe suffering because of the profound principles they had embraced.

"When the great wave of Governor Endicott's persecution, torture and hanging of Quakers, reached its peak in New England, King Charles' restoration took place in England, in the year 1660." 20

The colonists, however, had dared run counter to British law. Many deaths had been carried out as punishments for preaching doctrines not aligned to that of the Puritan thought, or not adhering to its principles, here in America, including Mary Dyer and others. 27 'Friends' were imprisoned in Boston and

when the new turn of affairs in England was issued by King Charles, the prisoners were speedily released. Among them were two of George's sons, Ralph and William.

"In the year 1678 William Allen along with three other men, 'presented to the General Court of Plymouth, conscientiously and in all tenderness their reason why they could not give maintenance to the established preachers.' 'We suppose,' they say, 'its well enough known that we have never been backward to contribute our assistance in our estates and persons, where we could act without scruple of conscience, nor in the particular case of the country rates. . .until this late contrivance of mixing your preacher's maintenance, therewith, which, in short, they declare they cannot under any circumstances pay. They thereupon undertake at some length to prove from the New Testament that 'settled maintenance upon preachers is contrary to the gospel.' Whether their exegesis carried any weight with the Court or not, their concluding remarks must have occasioned some serious reflection: 'We request, for conclusion, you will please to consider whether you may not prejudice yourselves in your public interest with the King, (referring to King Charles) you yourselves having your liberty but upon sufferance if you should compel any to conform in any respect to such a church government or ministry as is repugnant to his Highness. We leave the whole to your serious consideration.' The writers of this document evidently remembered the 'King's missive.'

"A half-century later, in 1724, the English King, through his council, did finally declare himself in no uncertain words on this matter of 'maintenance of ministers,' and this second missive; this time from George 1st . . . hastened the end of persecution for refusal to pay church rates. . ." 21

As a matter of further interest, though not essential to the story of George, we might indulge in some notations by the author which include the story of William Allen. William was perhaps a descendant of William Allen, mentioned earlier, who settled in Roxbury, Massachusetts. On May 10, 1680, William Allen of Prudence Island had bought an acreage of land in Swanzy. The family home was on an island in Narragansett Bay, a few miles distance from the mainland. The Allens had lived on this island for almost twenty years and Mrs. Allen and the older children in the family were desirous of returning to the mainland. (map #2)

"William intended building a house at Swanzy as his business required considerable traffic back and forth from the Island, and during the rough weather it was impossible to cross the bay in a canoe . . .

"The winter of 1680 was so extremely cold that the ice on the bay between Providence and Newport froze to a thickness of 16 to 18 inches, and the ground was at the same time covered with several inches of snow . . . So Mr. Allen decided to take this opportunity to move his Prudence Island dwelling over the frozen bay to Swanzy. With the aid of neighbors and several Indian servants, three large trees were hewed and a huge sled was made. After working with great difficulties they finally succeeded in raising the house high enough to enable the sled to be slid underneath. After making it secure, four oxen were hitched to the sled and the house was drawn slowly over to the frozen cove, where the chains and ropes were readjusted. Early the following morning all was in readiness. Six horses were added to the team of oxen and they drew the bulky mansion over the long and tiresome journey to the shore of Swanzy. Drawing the heavy building up the incline to its destination was an exceedingly difficult task but before nightfall the tired neighbors and faithful animals had succeeded in the great undertaking.

"Seeing William dressed in his colonial attire and wearing his castor hat and snapping his long cowhide whip over the oxen would have been a spectacular sight in those early days. . .

"The dwelling was located on the Barrington Road, directly east of the West Barrington depot, and here it remained intact for over two centuries. Mr. Allen, with his eldest son, had occasion to reside at times on the Island, where they possessed a large herd of stock; but his wife Elizabeth and son Thomas preferred to remain in Swanzey (now West Barrington). . .

"Sometimes skeptics expressed doubt of the actual moving of the house on the ice - that the weight of the house could not be sustained above the ice. Such criticism definitely cannot stand. Even nowadays, Narragansett Bay is sometimes frozen entirely across. Such weather was not so very uncommon in the olden days, and records of the year 1680 bears out the fact of an extremely cold winter season. Many of the settlers of all New England suffered untold miseries that winter . . .

"The following summer, William had the dwelling house enlarged, one end of said dwelling being built of large stone. The first post office in Barrington was established in this old mansion . . .The old mansion was torn down recently to make way for improvements." ²²

Returning now to the review of the life of our subject, George Allen Sr., the author, De Witt C. Allen, made a statement with his listing of the children of George and Catherine (Davis) Allen which gave the destinations of sons William, George, Matthew, Ralph and Francis. In the deposition of George Sr.'s property we find that Samuel, child #1, and Henry, child #6, were located in Boston at the time of their father's death.

"In 1655 Henry and Samuel of Boston received land that came to them from their father with the consent of their mother Catherine, who had rights therein." ²³

Evidently Catherine had remarried by this time and she was giving some of her own inheritance to the sons after moving to Boston with her second husband, John Collins. Boston was often referred to by the authors when reference is made to any of the settlements like Weymouth. Many of those early settlements are now within the bounds of Boston. Samuel, Henry and their mother could have been residing in Weymouth, the early home of the Allens.

Our ancestor Joan Allen whose identity as the daughter of George and Catherine (Davis) Allen, was speculated by the noted genealogist, Brainard T. Peck, in his earlier statement, led to a vein of search for the Davis ancestry. The fact that Joan's death and burial was at Weymouth, near the place where her mother, Catherine, had lived in later years, would further attest to a measure of validity to Joan's parentage and ancestry.

Joan's marriage to Clement Briggs of Weymouth (7-8), gave us our link to the Babbitt line of ancestors when Joan and Clement's granddaughter, Elizabeth, married Elkanah Babbitt of Taunton, Mass. (7-2) Though we cannot be sure of the parentage and ancestry of Joan Allen, still the substance of the Allen and Davis material found in this story and in (7-10) is relevant to the Allen family history in America's early annals. George and his father Ralph, as well as Rice Davis (7-12) were included in this writing upon the confidence placed on Brainard Peck's conclusion. However, we must realize the great need for further research in the case of Joan's ancestry.

1. #2 Vol 2, chart (17-335)
2. #74 p. 36
3. ibid, p. 34, 35
4. #50 Preface p. ii
5. ibid p. 1
6. ibid
7. #75 p. 7
8. #50 p. 1
9. #2 Vol. 2 p. (17-335)
10. #75 pp. 2-4
11. #137 p. 162
12. #75 p. 4, 21
13. #130 pp. 18-23
14. ibid pp. 16, 24-31
15. #75, pp. 4-5
16. #66 p. 303
17. ibid
18. #74 p. 284
19. #66, p. 304
20. ibid
21. ibid, p. 305
22. #65, pp. 1, 2
23. #75, p. 5