

Editorial

A 1907 *Register* article by the eminent genealogist Joseph Gardner Bartlett noted the family connection between the Rev. John¹ Wilson of Boston and William¹ Briscoe of Boston. William was shown to be a son of the Rev. Guy Briscoe, a graduate of Queen's College, Oxford, and longtime rector of Sundridge, Kent. Despite these promising clues, nothing of significance has been published subsequently on William's English antecedents or American descendants. Our lead article, **William¹ Briscoe of Boston, Massachusetts, His English Origin, and the Brisko and Wilson Families of Cumberland**, by Austin W. Spencer, Maureen Markt Dearborn, and David Curtis Dearborn, is a collaborative effort, with Spencer contributing the English portion and the Dearborns following the American family in Boston records. Guy Briscoe himself belonged to a Visitation family which, like the Wilsons, traced its origins to Cumberland. Although the 1615 Visitation of Cumberland traces Guy's line for ten generations, it can only be documented with certainty to his grandfather, Guy^c Briscoe (say 1500–1572) of Westward, Cumberland. William¹ Briscoe's known descendants stayed in Boston, living along what is now Washington Street and in Boston's South End.

Dr. Richard¹ Palgrave arrived in New England in 1630 with the Winthrop Fleet and settled in Charlestown, Massachusetts. His English origins and family are well known, but the identity of his wife Anne has been a mystery. In **The Identity of Anne, Wife of Dr. Richard¹ Palgrave of Charlestown, Massachusetts**, author Robert Battle identifies her as Anne Sowgate, daughter of William Sowgate of Elsing, Norfolk, glover, and his wife Martha Vincent. The discovery of William's 1626 will led to the breakthrough. The author shows that while there were several contemporaneous Richard Palgraves, examination of each shows that the others can be eliminated as Anne's possible husband.

John¹ Humfrey was another prominent immigrant to Massachusetts Bay whose history in New England is well known. However, less is known about his life after his return to England in 1641. In **An Update to the Later Life and Children of John Humfrey (1597–1651), Deputy Governor of Massachusetts Bay Colony**, author James Arthur Heffernan examines the final decade of Humfrey's life, including his role in the Providence Island Company and his military career. The article reveals the existence of more children than previously known—sixteen in all—by four wives. Thanks to a series of chancery suits involving the disposition of Humfrey's estate, we now have a much fuller picture of his life and the makeup of his family.

Joseph³ Tidd (1661–1730) of Lexington, Massachusetts had three wives all named Mary. Although the third wife was long ago identified, the surnames of the first two have remained unknown. The second Mary is known to have died in Lexington in 1716 or 1717. In **Mary Muzzey, Second Wife of Joseph³ Tidd of Lexington, Massachusetts**, author Gale Ion Harris proves that she was a daughter of Benjamin and Sarah (____) Muzzey of Lexington. The proof is contained in a 1732/3 quitclaim deed, in which five of Mary's Tidd children conveyed their interest in the estate of their grandfather, Benjamin Muzzey late of Lexington, deceased.

In **The Whereabouts of Gabriel¹ Meade of Dorchester, Massachusetts, Prior to Emigration**, author Randy A. West, drawing on research posted online, reveals that the immigrant, whose wife is known to have been Joan, married Joan Frewin in Henley on Thames, Oxfordshire, in 1628. In 1634, Gabriel Meade, his wife, and family gave a bond to the borough of High Wycombe, Buckinghamshire, eleven miles northeast of Henley, against any claim on the borough for relief from poverty. Parish register entries in both places help bolster the identification.

We conclude with the final installment of **The Rotches and The Rodmans: A Tale of New Bedford Quakerism, Part 4: The Fall Out**, by Rhonda R. McClure. The previous installment discussed the schism that developed between the Old Lights and “New Lights” within the New Bedford Quaker community in the early 1820s. Here, we see the culmination of this split with the removal of Elizabeth Rodman and Mary Rotch, members of two of the richest families in the city, as Elders in 1824. Over the next ten years, nineteen men, most of them relatives of the two women, were disowned from Meeting, with a few resigning. The result was a separation from the faith that had guided both families for generations. An every-name index to Parts 1–4 of **The Rotches and The Rodmans** is included in this issue.

– *Henry B. Hoff and David Curtis Dearborn*