

Sears Genealogical Catalogue



Sears

Genealogical Catalogue



*Richard Sears The Pilgrim
Copied from a Portrait in pofession of
the Van Egmont family.*

**Edited by
L. Ray Sears, III**

Advanced Business Systems
545 Redwood Drive
Duncan,OK 73533
(405)252-6049

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FIRST EDITION

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Cover: From a painting by Joshua M Sears(No.) and the crest used in E H Sears first Sears Genealogy, 1857. - Gu. a chev. ar. betw. three eaglets ppr. on a chief erm. an escallop betw. two mullets of the first."

Title Page: No representation is made as to the accuracy of Richard's portrait. The source is listed as the Van Egmont family which was questioned by S.P. May.

Family Tree: This tree was compiled by Olive H.(Sears) Kelley(No.)in 1874, using the Sears Genealogy written by E H Sears. While there are many errors it is still an interesting representation of much of the Sears family.

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To my mom and dad

L.R.S.

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FOREWORD

By Pamela Sears Cooper

Faith and the Family Tree

On the wall of my living room hangs a framed sketch of my family tree. The paper is brown around the edges. The date at the bottom is 1874 indicating the date it was entered into the Library of Congress. It has not been updated since that date so there are four generations missing.

As a child, I spent hours looking at this tree. It was kept at my grandmother's house on Cape Cod. We would visit her there each summer and I was always drawn to this tree. I would climb on a chair and read the names and dates. I would wonder about the time it took to draw something so elaborate. I would imagine the faces that the names represented. Since it was out of date I would then drag my father over and ask him to show me just which branch was ours. When my father hung a copy of the tree at our house we extended our branch of the tree by marking on the glass frame. This way we could always find our branch and trace our heritage.

During these times, my father would often include a story about one of our ancestors or perhaps about himself and his childhood. He spoke with a great sense of pride when he talked about his family. Our ancestors were important people. They were sea captains and entrepreneurs. They were written up in history books. They did important jobs. I feel such a great sense of pride when I think of my father's family. This pride was something I learned. This pride was something he taught me. It was a pride that he felt and handed down to me.

Think about your family tree. Do you have one? Has anyone taken the time to document it? I like the idea of a family being like a tree. When I think of a tree, I think of the roots stretching deep under the earth. They pull water and food from the soil. Then they push or pull these nutrients through the main trunk. They push higher and higher defying gravity until they reach the highest branches and twigs. Then finally the food reaches the leaves where a mystifying reaction called photosynthesis takes place. It's really amazing the way trees pass food down from roots to trunk to branches to leaves. Families are that way, too. Instead of food, there are certain characteristics that run through a family. These characteristics begin in the roots, pass through the trunk and on from branch to branch until they reach the outermost twigs and leaves. In my family their pride was passed from one generation to another. What type of characteristics have been passed along your family's branches? Pride, shame, honesty, fear, power, faith? If you could choose, what characteristics would you choose to pass along?

In the Bible, Paul's second letter to Timothy details Timothy's family tree. Paul writes... "I am reminded of your sincere faith, a faith that dwelt first in your grandmother, Lois, and your mother, Eunice and now, I am sure, dwells in you."

Timothy's faith can be traced from one generation to another. As I can trace the pride felt by generations in my family tree; Timothy could trace his faith through his family tree. It has been passed down from his grandmother Lois to his mother Eunice to Timothy.

It interests me that Paul did not mention Timothy's father or grandfather in the family tree of faith. My family tree has predominantly men on it. The women's lineage is not traced after they marry and change their name. Timothy's family tree was built by women. Perhaps it was the responsibility of the women to keep the faith and pass it down to the children. Has that changed much today? Isn't it still the mothers that bring their children to church week after week? What is the father's role in passing down the faith?

I can remember when I was 7 and attending a new Sunday school. After church, we were driving home and I asked my father:

"Dad, what's an omnipresent?"

"What?" he said concentrating on his driving. I was hanging over the back of his seat at this point.

"An omnipresent. They said God was an omnipresent."

"Oh, that means God is everywhere."

"What? How can he be everywhere? He's either here or there. He can't be everywhere. How can he be everywhere, Dad?"

"That's the way God is, He's everywhere."

"Well, he can't be everywhere. If He's here He can't be anywhere else. How can he be everywhere?"

My father was starting to get uncomfortable "Because He is, that's all!" His answer was curt. Although I still didn't understand how God could be everywhere, I got the message which was to stop asking the question. I don't remember asking again. As an adult, I can understand my father's annoyance with me. It's such a difficult concept to understand, let alone explain to a child. As a child, I remember being hurt by my father's response. It wasn't the answer I wanted to hear from an all-knowing father. As an adult, I think he passed up a good opportunity to share a little of his faith with me.

Families often pass down from one generation to another what is important to them. Pride was very important to my father, but he kept his faith very much to himself.

My father never shared his faith with me. Now that he is dead it saddens me to know that I may never learn about his faith. Not coincidentally, it was my father's death that started me on my own faith journey. Although I had attended church all during my childhood, I seldom allowed myself to question what I was told or taught, and the ideas I learned in church or Sunday school had little application to the rest of my world.

My father died very unexpectedly at a young age. The day he died was Good Friday. And suddenly the things that I was hearing in church... Death, Resurrection, Forgiveness... coincided with what was occurring in my own life. I was coping with death and the ideas of eternal life and forgiveness were very compelling to me now.

It was this event that prompted me to ask questions again. With the birth of each of my children, my need to find the answers that I am comfortable with, is greater. I feel a sense of urgency to decide about my own faith before my own children's questions leave me feeling uncomfortable.

I wonder how do we expect children to understand these ideas? It's like sex education. Everyone agrees that children need information, but very few of us feel qualified and comfortable teaching them. I would like to approach both religion and sex education from the same direction. I would like to be honest and informative. If I don't know the answer, I hope to be honest enough to say so. When I do not know what to say, I like to emphasize that these are my views. They are not written in stone anywhere. It is my belief there is a God and he is kind and merciful and wise. I can't prove this. This is my faith.

My daughter, Rebecca, is convinced that God is a woman. I don't know where this idea came from but she prefers to refer to GOD as SHE. The first time she mentioned this I was taken aback. I wanted to say..."No dear, God's not a woman. God's a man." How could she have been misguided? Everyone knows that God is a HE. At least that's how we refer to Him. Well maybe He's really not a He or a She. God isn't even human. Whether it is He or She really isn't important to me. I would rather be able to feel comfortable with the idea of God, feel comfortable praying to God than be anatomically correct. I thought a long time about this. The next time she brought it up I said, "Most people speak of God as He, but if you prefer to refer to God as She, that's up to you."

We were both satisfied with my answer and we had both learned something from it. I had passed down just a little of my faith.

There are families emphasizing faith in this church. I see generations passing down the faith from grandparent to parent to child. The Coles, the Robbins, and the Barnes all have more than one generation actively participating in this church.

That's what I want for my children. I want to find a place for them to practice and learn about their faith. I want them to be able to grow spiritually and ask questions. I want them to be in an environment that will accept them and allow them to feel good about themselves just the way they are.

Last Sunday night I was tucking Rebecca into bed. She asked me "Mom, is God really everywhere, even right here." She held her thumb and index finger open just a little crack.

"Yes, Rebecca, even right there." She smiled and turned away from me to go to sleep. Maybe we'll talk about it more again later, maybe not. I'm ready to answer her questions and share my faith with her. Faith is not only a gift to be shared with our children. Faith is a responsibility. It is our charge to pass it on from one generation to another along the family tree. Christ's love was meant to be shared, especially with those closest to us.

We all have family trees. Generations are important to us. There is a need in all of us to pass down from one generation to another that which is most important to us. Paul reminded Timothy that

Timothy had received his faith from his mother, Lois and that she received her faith from her mother, Eunice. It was passed down from one generation to another, along the family tree. That which was most important was passed down. We too, have not only the gift and promise of Faith, but the responsibility to share it with others. Especially to those who will be continuing our family tree. If we don't share our faith with our children, who will?

Acknowledgements

It is nearly impossible to give proper credit to all of the contributors who put so much time into this work. Of course Dr Samuel P. May's genealogy is the foundation for everything you see here. God has given me health and prosperity to pursue what some might consider a frivolous undertaking. The contributions now encompass three file drawers full of information. The biggest contributors were the Howes Family (Bob and Lew Howes). Corrine Weiss' contribution of S.P. May's handwritten notes was invaluable. Detailed family updates from Helen and Anne Sears also provided hundreds of additional names. My wife and proofreader, Vickie and daughters were wonderful to provide so much support and allow me to steal so much time away from them. A detailed list of those who provided documentation is in Appendix A, sorted by their initials and followed by their location. In many cases I can provide their address to you.

Preface

This update to Samuel P May's original work comes after many years of labor. The descendant's of one man, Richard Sears, the Pilgrim, have scattered far and wide across this country and the world. Like any family, they have made key contributions to our society in the areas of commerce, religion, education and politics. I hope this book will convey some of that history and legacy.

I was introduced to genealogy when my grandmother gave me the family copy of The Descendants of Richard Sears of Yarmouth, Mass. The family tree which used to hang in the front hall of her house in East Dennis would intrigue any young man into searching his roots. Of course the resurgence in the hobby and publicity generated by Haley's ROOTS were also key factors in my interest. Taking classes, learning from my mother's searching for Revolutionary ancestors in the Library of Congress and the excitement of corresponding with so many cousins has kept me going these past 15 years. My familiarity with computers has enabled the detailed cataloging of so many thousands of ancestors and possible connections to many more. As I continued to learn the history of this family I became determined to include the female descendants of Richard. Where possible I have carried the women's lines forward beyond the initial change in their surname. New information combined with the Sears women's lines resulted in a doubling of the number of names in each generation after the second.

I wish I could solve the controversy over the identity of Richard's wife and parents and the "missing" child, Knyvet. The information grows colder and less accessible. In any case I wanted to publish what I have uncovered to date and welcome any corrections or additions to this material. I have included some detective work by the Honorable John W Sears and Mr Ward concerning Richard & his wife.

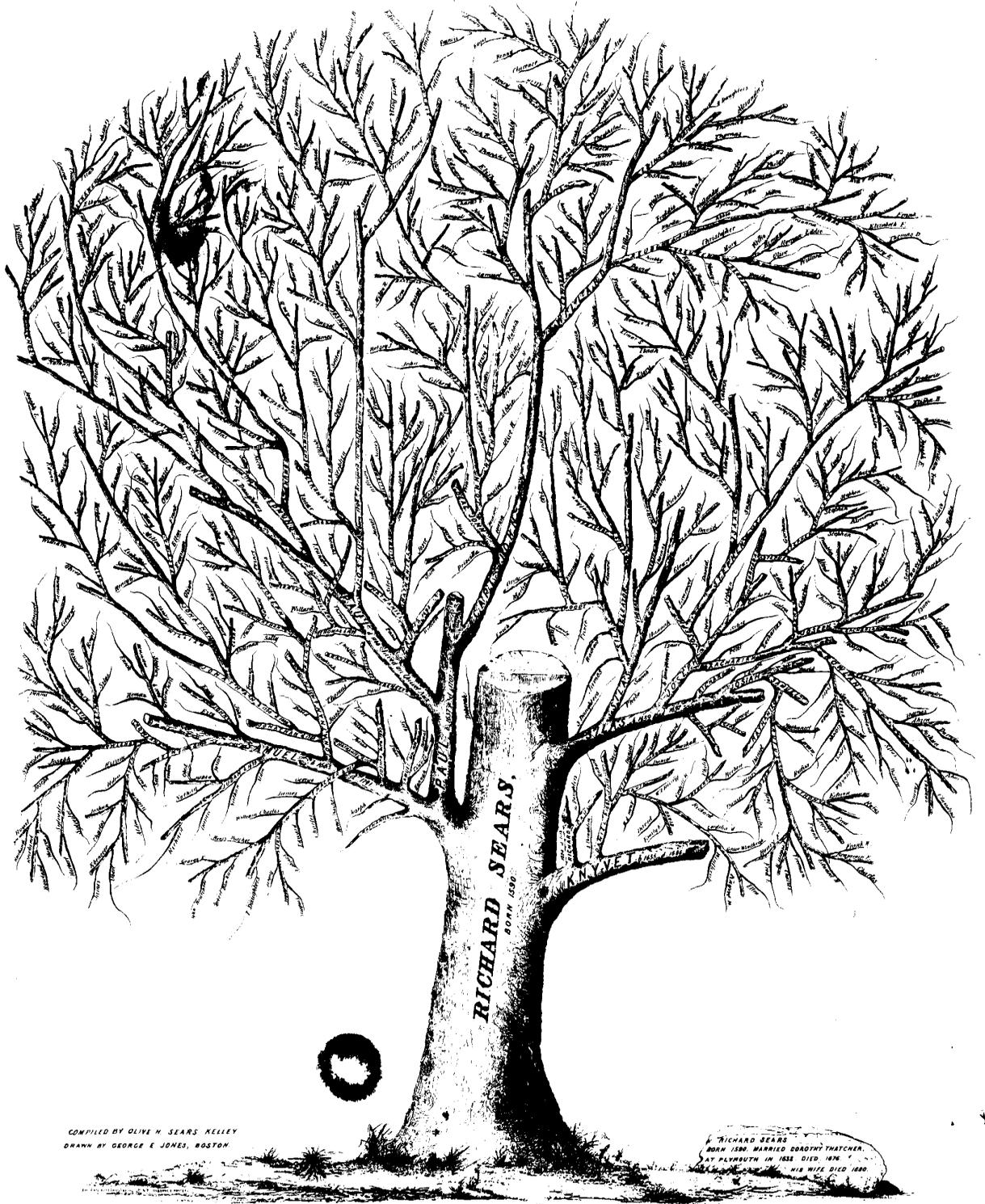
I have followed the New England Genealogical Historical Society guidelines for Genealogical Books where possible. Each descendant is assigned a sequence number and if carried forward into the next generation the number is preceded by a plus sign(+). An example family group is shown on the next page. If a descendant is carried forward then only his name is shown as a child in the current generation. All other known details are found under his sequence number in the next generation. This was required as a space saving feature and to reduce errors in duplicated information. If both parents are descendants then the spouse with the SEARS surname is listed first. If neither have SEARS as a surname then the male is listed first. In all cases I have tried to insure only women's maiden names are shown. This means that some surnames are left blank. In the few cases where previous documents used a woman's married name and the surname is unknown, the title Mrs. is added to her name and her maiden name is in parentheses () if known. This usually happens with widowed or divorced individuals.

I hope the excerpts from Edmund H Sears' book Pictures of the Olden Times, Crosby, Nichols, and Company, 1857 will set the stage for this study of a family's history. A time line of the period in question also helps to keep events in perspective.

Of course much of this work was done in the hours around midnight after kids finally got to sleep. I hope you will consider this excuse when reporting inconsistencies to me.

This page shows the standard notation used for each family group.

Sequence Number	
Sears Descendant (Lineal descendants back to Richard)	3
Spouse	Deborah ² SEARS [70] (Richard) BORN: Sep 1639 Yarmouth DIED: 17 Aug 1732 Yarmouth <u>HUSBAND</u> Zachary PADDOCK [11792] BORN: 20 Mar 1636 Plymouth, P.C. DIED: 1 May 1727 Yarmouth MARR: 1659 FATHER: Robert PADDOCK [11790] MOTHER: Mary [11791]
Spouse's parents (no attempt is made to show spouses ancestors unless the spouse is also a descendant).	DOCUMENTATION <u>HUSBAND</u> - Zachary PADDOCK SPM p.32 his obit. says b. beginning of 1640, d. ae 88. If he was born 20 Mar 1636 as stated in Ply Rec., he would have been aged 90, but perhaps there were two Zacharys, the first dying in infancy. "Yarmouth, co. Barnstable, 1 May 1727. This day died here Mr Zachariah Paddock, in the 88th year of his age, was born in Plymouth in the beginning of the year 1640. He retained his reason to an uncommon degree, until his last illness, which lasted but a few days. KR shows a first Elizabeth
Information about descendant or spouse. Three character abbreviation indicates source.	<u>CHILDREN</u> 15. i. Elizabeth PADDOCK [14866] BORN: 1 Aug 1660 16. ii. Ichabod PADDOCK [11793] BORN: 2 Feb 1661/1662 Yarmouth SPM p.33 Went to Nantucket to teach whaling. +17. iii. Zachariah PADDOCK [11794] 18. iv. Elizabeth PADDOCK [11795] BORN: 1 Aug 1666 DIED: Bef 8 Jul 1692 SPOUSE: John HOWES [11899] MARR: 18 Nov 1689 +19 v. John PADDOCK Capt [11796] +20 vi. Robert PADDOCK [11797] +21. vii. Joseph PADDOCK [11798] +22. viii. Nathaniel PADDOCK [11799] +23. ix. Judah PADDOCK Capt [11800]
Children with their sequence numbers. A + indicates the descendant is carried forward into the next generation.	
The number in square brackets [14866] is a record identification number (RIN) which is used by the computer to keep track of individuals. Both descendants and their spouses receive a RIN. <u>ONLY</u> descendants receive a sequence number.	
Each child receives a lower case roman numeral to indicate his position in the family.	



COMPILED BY OLIVE H. SEARS KELLEY
DRAWN BY GEORGE E. JONES, BOSTON.

RICHARD SEARS
BORN 1839 MARRIED DOROTHY THATCHER
AT PLUMSBORO IN 1862 DIED 1891
HIS WIFE DIED 1880