

**EDWARD CHAPMAN OF
IPSWICH,
MASS., 1642-1678,
AND HIS DESCENDANTS**

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Edward Chapman of Ipswich, Mass., 1642-1678, and His Descendants by Jacob Chapman

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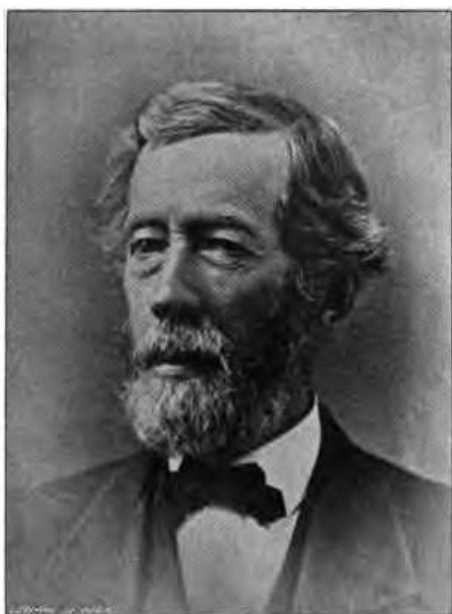
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JACOB CHAPMAN

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REV. JACOB CHAPMAN.

©

A Genealogy.

EDWARD CHAPMAN

OF

Ipswich, Mass., 1642-1678,

AND HIS DESCENDANTS.

BY

JACOB CHAPMAN, A. M.,

Exeter, N. H.,

COMPILER OF "THE FOLSON GENEALOGY," "THE FRIEDRICK GENEALOGY,"
"LEONARD WHEEN AND DESCENDANTS," AND "THE
LAMB GENEALOGIES," VOLUME I.

The roots of the present lie deep in the
past, and nothing in the past is dead to
the man who would learn how the present
came to be what it is.

—Prof. W. Stubbs.

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EXPLANATIONS.

1. Names of towns in New Hampshire are not often followed by N. H., the initials of the name.

2. When several children are born in the same place, the name of the town is given with the first, and not repeated after the name of each child.

3. Dates before 1752 are in Old Style; and when double dates are given, from January 1st to March 25th, I use the last figures to indicate the *historical* in preference to the civil and ecclesiastical year, which began March 25th. When during that period only one date is found, the year is uncertain, and in different records a different year may be named.

4. *Abbreviations*: abt., about; ae., aged; b., born; bapt., baptized; unm., unmarried; rem., removed; res., resided or residence; s., son; dau., daughter; w., wife; ch., children; s. p. (*sine prole*), without issue.

5. The small index figure at the right of a name denotes the generation of the person, dating from Edward Chapman of Ipswich.

6. Families are numbered in order, and large figures at the left of a name refer to the number of the family on pages following.

7. The children of a family are numbered by Roman numerals, I, II, III, etc. These numbers are not always in the same order as their births. The grandchildren are numbered by Arabic figures, 1, 2, 3, etc. Great grandchildren by 1), 2), 3), etc.

8. The names of those who died under 21 years of age are often omitted in the index.

9. Passages enclosed in brackets, with an interrogation point, as []? are doubtful.

10. In *spelling* I usually follow the briefest and latest form, spelling names of earlier generations as I suppose they wrote them.

11. I would gladly have given more extensive notices of prominent and useful persons, but I have been compelled to condense and abridge the materials in my hands so as to bring the expense of the work within the reach of those who are interested in their family history, and yet do not feel able to expend much to perpetuate the memory of their honored ancestry and relatives.

JACOB CHAPMAN.

PREFACE.

In concluding the last of five volumes of family history, upon which I have spent the best part of fifteen years, I would express my thanks to the hundreds who have aided me in collecting materials for these volumes. For those who feel no interest in their ancestors, or only enough to erect a stone over their ashes, I have no reproaches. I never believed in the perfection of human nature. It runs in a narrow groove, and, if not aided, takes the downward track. Too many float with the current, and seem to care little about whence they came or whither they are going. Still it must be confessed that for what we *have*, and for what we *are*, we are deeply indebted to others who have gone before us. If we build higher than they, it is because they laid foundations for us. If we deny our obligations to them, we exhibit our ingratitude and our folly. I once knew a man who patiently toiled for many years to obtain an excellent farm and buildings for an only son, who, when he inherited the same, is said to have exclaimed,—“What is the use of giving one a *farm* if you do not give him the money to run it with!” There are probably still some persons like that “*profane person Esau*” who despised his *birthright*.

I suppose we are all by nature selfish and ungrateful. If we do not love our Father in heaven, is it reasonable to expect that we shall feel much interest in our earthly ancestors? How can we feel much interest in those to whom we are indebted for our earthly existence, if we *know* nothing about them? To satisfy ourselves with the fleeting objects of the present hour, does not do much credit to our minds or our hearts.

This work has been prepared with much labor and expense, to perpetuate upon the printed page the *names* and the virtues of seven or eight generations of a quiet family, some branches

of which are already extinct, and can live only on the page of history and in the influences they imparted to others. I expect no pecuniary return for the labor I have expended, and shall be thankful if I receive a fourth part of the money paid out; but it will probably go into hundreds of families and into public libraries, for the benefit of the present and of future generations, so that those of the family who care about their forefathers and their distant relatives may, at a small expense, obtain much aid in prosecuting their researches.

I cannot but believe that in future generations there will be not a few who will be grateful for these records, many of which would have been lost if they had not been collected in the century now closing. Any intelligent reader may gain some idea of the difficulty of such a task, if he will undertake to collect and arrange the records of any family for two hundred and fifty years, when more than nine out of ten of the members have long lain in their graves and have been forgotten for years, and when not a few of their own posterity are unwilling to render any aid in rescuing from oblivion the names of their ancestors, and perpetuating the memory of their *labors* and their *virtues*.

It is hard to believe that a human being can be willing to forget the persons from whom he has received his life and a better part of his possessions; but it may be *true*. If we have advanced in the progress of time so rapidly as to lose sight of our ancestors and ignore our parentage, we may think much of ourselves, but probably few others will agree with us. Excessive refinement may tend to barbarism, but if we carefully look backward, we shall find the past constantly throwing its light on the present and on the future. Our eyes must be dim and our ears *dull* if we perceive nothing *profitable* in the wisdom and the virtues and even the follies of those who have gone before us.

If any ever call this work my folly, it will not trouble me. An infidel once said.—“When a man is dead, no matter whether he is sunk in the ocean or in a mud-hole.” But if you will visit his grave, you will probably find standing over his ashes a marble monument, erected in accordance with his own wishes. Why not so? What human being who has led a decent life is willing to be entirely forgotten by all his friends and relatives?