

HOOVER REUNION,

HARTFORD, CONN.,

MAY 16TH,

1890.

PAPER

--BY--

Commander Edward Hooker, U. S. Navy,

PREPARED FOR THE

HOOKER ♦ REUNION,

--AT--

HARTFORD, CONN.,

AND IN HIS ABSENCE READ BY

JOHN HOOKER, Esq.,

Printed at request and by Subscription.

1890.

“Speech is Silvern.”

“Silence is Golden.”

*“Silver and Gold have I none, of such as I
have, give I unto thee.”*

From COMMANDER EDWARD HOOKER, *U. S. Navy.*

FRIENDS—AMERICANS—AND COUSINS ALL :

Coming from one fountain head, we may well greet each other as KINSMEN.

And who shall question our AMERICANISM. Dating as we do from the pioneers who first penetrated the primeval forests that clothed these hills—now so verdant with lusty crops, now dotted with a thousand homes!

And, wherever we meet, be it upon Africa's burning sands, or upon Connecticut's rugged hills, as kinsmen be we ever FRIENDS!

It has been assigned to me to say something of HOOKERS. But what shall I say?

Others, more skilled than I, can deliver encomiums, and to them I leave the task to speak of our great progenitor, the founder of this fair City. While in simpler strains I speak, not alone of OUR Hooker, but rather of ALL Hookers, and mayhap I can say some things which all of you may not now know.

By many it has been supposed that Rev. Thomas Hooker was the only Hooker of New England, and that he was the father of all Hookers in America, and this idea has given rise to many curious complications, and to some stories, amusing in their ridiculous absurdity.

This ONE HOOKER idea is very erroneous.

OUR HOOKER—Rev. Thomas—was the second Thomas Hooker who came to America, and other Hookers also preceded him.

Richard Hooker was at Boston, and his daughter Margaret, wife of Richard Bennet, was living at Salem in 1636. In 1677 she became a widow there, and without doubt, it was from this widow Hooker-Bennet, that some one, with the idea that there was but one Hooker family in the world, evolved the silly story of Thomas Hooker,

having entirely forgotten one of his children, and that her name had been completely lost from the family history.

In the early days of Hartford, John Hooker came from Boston, and took up his residence here. Dying in 1684, he left one son, who settled in Milford.

I know nothing of his descendants, but, as there are Hookers in that region who are not of our family, I suppose that they may be descendants of this John Hooker.

In 1663, Mary Hooker, of Boston, married Stephen Osgood, and their descendants are now in Massachusetts.

Among the early settlers of Sturbridge, Mass., Henry Hooker takes his place, and his descendants now constitute a large family, widely scattered throughout the land.

Jacob Hooker served in the ranks before Louisburg, and at the close of King George's war, he settled at Athol, Mass., and, with loyal faith to their colonial home, two of his three sons laid down their lives in the cause of American Independence.

A Hooker fell with Wolfe upon the plains of Abraham.

A Hooker led the first enlisted troops from Connecticut to the seat of war, when Lexington's alarm proclaimed throughout the land that the time for argument had passed, the hour of strife had come.

Need I tell you of the drummer Hooker at Bunker Hill, throwing away his bullet, riddled drum, and, with the musket of a fallen soldier, doing such gallant service that he won the commendations of Prescott, and the commission of a second lieutenant in the Continental army, and before the close of the war he wore the insignia of a Major of the line.

Hookers were with Ethan Allen's Green Mountain Boys when he knocked at the door of Ticonderoga.

It was a Hooker to whom Washington entrusted the preparation and dispatch of the Fire Ships with which he hoped to destroy the British Fleet at New York.

A Hooker was one of the very few men to whom Washington gave his personal commendations for promptness and efficiency in the performance of duties assigned to them.

Captain Joseph Hooker wielded his sword in the continental service at our nation's birth, and his sons have gallantly rallied under the Star Spangled Banner when it has floated over the field of battle.

A boy Hooker stood upon the deck of the "Constitution," when she captured the "Guerriere," and true to the patriotic instincts of his youth, he followed the drum beat at the Nation's call in '61, and yielded his life under the folds of his country's flag in the late war.

Hookers flourished upon the battle fields of Mexico, and the son of a Hooker commanded an 8-inch gun in battery at the siege of Vera Cruz.

It was the son of a Hooker that turned his ship out of the line, and engaged the Ram "Tennessee" at the battle of Mobile Bay, and with his wooden ship he gave the iron monster such hot greeting that her commander hauled down his flag and surrendered his ship.

It was the son of a Hooker that commanded the monitor "Catskill," in the fierce fight at forts Wagner and Sumpter, and the great scars which that monitor bears to this day tell a story of the storm of iron hail which fell upon her decks.

Gallant Captain Henry Hooker gave his life upon the battle field of Cold Harbor, as he bravely led his men in the charge, and none among you needs be told the story of General Joe Hooker, the idol of his men—grand old "Fighting Joe."

These were HOOKERS, but they were not all OUR Hookers. Some among them were representatives of other families who had sought freedom and a home in the Western world.

Hookers, with whom we have no known connection, but they were Hookers, ever ready promptly to respond when duty called, and who can say but that in the dim and

misty past our lines may centre in some doughty warrior Hooker, some grim old crusader, sweeping like a tornado over the Moslem battle-field, dealing mighty blows with his great two-handed sword, warming his heart in the hottest fray. From whom the martial blood comes coursing through all these Hooker veins, down—down—to the present day, until, in proud recognition of gallant deeds—we exclaim—we are all HOOKERS—who can say that we are not all KINSMEN?

General Hooker once said that he had studied carefully the life and history of Rev. Thomas Hooker, and that it was a most excellent adjunct to a military education, and he added that Rev. Thomas Hooker had grievously missed his calling when he became a preacher, for, said he, if he had gone into the army, he would have made one of England's greatest generals.

Perhaps it was this innate martiality that made him a leader of men. That enabled him to bring his company of pioneers safely to the banks of the Connecticut River, and that has left its impress upon the City, the State and the National Government,

And yet how little we hear of this great Hooker, this founder of City and State, and how little we see to remind us that he ever lived!

In Rhode Island the name of its founder is kept constantly before the people. The beautiful park at Providence is THE ROGER WILLIAMS PARK, and whithersoever you turn, in bank and insurance company, in towering building and in spacious hall, you are ever reminded of the great founder's presence, and when you seek an official document, it bears the Indian's greeting to Roger Williams, "What Cheer," for that welcoming salutation is inscribed upon the City's seal.

But where in this City of Hartford, where in this State of Connecticut, will you find such reminders of the founder?

One grand monument remains, and has, almost unconsciously been preserved, and it stands to-day an unrecognized

finger board pointing to the days of old, and unheededly appealing to the passer-by to remember the broad-shouldered, and broader minded pioneers, who here exchanged their morning salutations.

Who that looks upon that broad Main street ever thinks of it as a land-mark of the past, as a memento of that roominess, in search of which those sturdy men migrated from the close confines of the Massachusetts town, as an emblem of that breadth and freedom of thought and action which they traversed the wilderness to establish.

Yet such it is, a grand monument of Thomas Hooker and his companions, coming down to us from the past, a beacon, marking the starting point from which we may cast our onward way.

But where else is there a beacon light, by which to compute the span of time, and note the progress made. Echo alone answers, and echo but repeats the query—where?

We all know how carefully city officials watch the expenditure of the city's funds. How everywhere the faithful "*watch-dogs*" of the treasury keep earnest guard that the people's money be not improperly expended, and therefore we cannot greatly wonder that vast amounts have not been lavished upon mementos of the city's founders, and yet we cannot but believe that the people would approve an ample expenditure for a suitable monument to commemorate those sturdy pioneers of two hundred and fifty years ago.

And now we hear that such a beacon mark is to be erected, and where?—a statue to be placed within a niche in the wall of a public building—and such a building. One that had to have molten metal poured into its foundations to keep it from tumbling down about the builder's ears; a fitting monument to Hartford's contractors, is it also a fitting monument to Hartford's people?

A memento of the founder of the City is to be erected in a niche in the wall of this building, this house made with human hands!

The plea they made for leaving Newtowne was that there was not room enough there, and in search for greater breathing space, they traversed the wilderness, and that wide Main street attests that here they found the freedom they sought.

And yet—cabined—cribbed—confined within the narrow limits of a crack in the wall, hidden away where it will need a chart and a pilot to find it, they would erect a monument to commemorate the sturdy old man who strode through the forest wilds to found your City!

I wonder that some careful guardian of the people's money does not deem it sufficient to nail a shingle upon the side of a barn, and smearing it with a blacking brush, style it a tablet in memory of those grand old men.

The place for a monument to Thomas Hooker is upon the hillsides that he loved, o'er which he strode; where the sun can shine upon it, and the dew fall upon it, as the sun shone, and the rain fell, upon him; where it can be seen of all, where it can speak to all; and it should be made so like him, that when he looks down upon it, he shall wonder if it be not *he*, wandering back to the hills he loved, and looking to see what progress has been made.

Perhaps a cigar shop sign, stuck in a hole in the wall, may be a proper gauge for the present day, and may furnish a suitable beacon mark for the future historian to note the onward course, and estimate the progress made in the march of time, as between it and that wide Main street he mentally draws his base line, and, as the surveyor computes terrestrial spaces, as the astronomer measure heavenly distances—upon that base line draws his scheme of comparison between now and then, and estimates the ratio of manhood and sterling integrity.

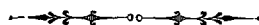
But, when his problem shall have been projected, may not the result prove to be an exemplification of Paddy's famous military movement:

“Attention Company,”
“Advance three paces to the rear!”

HOOKER.



From the Genealogical Notes of
Commander E. Hooker, U. S. N.



REV. THOMAS HOOKER, born in England, came to New England in the ship "Griffin," and arrived at Boston, September 3d, 1633.

He was for a few years settled at Newtowne (now Cambridge), Mass. In June, 1636, with his church, he migrated to the banks of the Connecticut River, where they founded the Colony of Connecticut and the present City of Hartford, and there Mr. Hooker died, July 7, 1647, aged 61.

Nothing is known of the time and place of Mr. Hooker's birth. The record of his death says aged 61, and deducting 61 from 1647—the year of his death—leaves 1586; it is therefore probable that he was born in the latter part of the year 1585 or the early part of the year 1586, and this is all that is known of the time of his birth.

While nothing is known of the place of Mr. Hooker's birth, it has been evident that he came from a family of ample means and good social position among the lesser gentry of England.

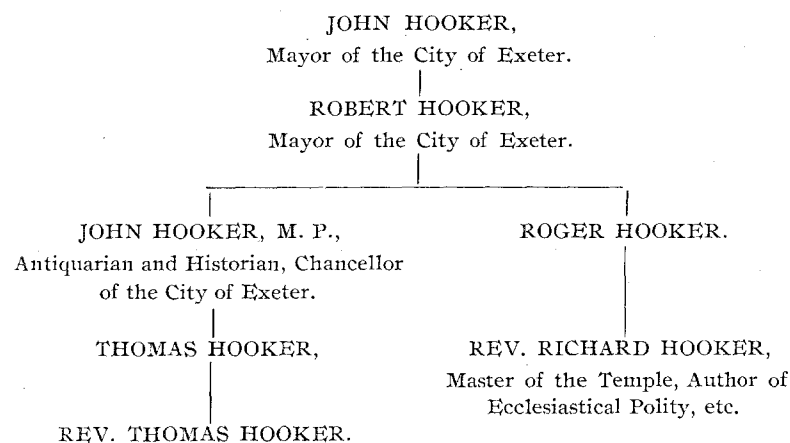
A few years ago a paper was prepared, based entirely upon circumstantial evidences, which showed the probability that Mr. Hooker came from a noted family of Hooker's in the south of England. The publication of that paper brought out items of information, old Colonial records, etc., which give assurances that the conclusions reached in that paper are correct, and that Rev. Thomas Hooker was from the Devonshire family of Hookers, and was a cousin (once removed) of the eminent Rev. Richard Hooker, author of "Ecclesiastical Polity," etc., and that he was a

grandson of Hon. John Hooker, M. P., Antiquarian and Historian, and Chancellor of the City of Exeter, and that both his great-grandfather and his great-great-grandfather had been mayor of that city.

From the ages of his children it is supposed that Mr. Hooker was twice married, but of the first wife nothing whatever, not even her name, is known. Of the wife who came with him to New England, but little more is known. Her name was Susannah ; she was held in high esteem by those who knew her, and it seems probable that she possessed superior education and accomplishments, and from this it also seems probable that her parents were people of means, education, refinement and social position. Nothing, however, is really known about her family.

There is but slight record of her after Mr. Hooker's death, but some things have lately been brought to light by Mr. Starr, in the preparation of his "Goodwin" family history, which suggests the probability that in later years she became the wife of Elder William Goodwin, of Hartford, and that she died at Farmington, where her son was minister. This, however, while it seems quite probable, has not yet been established as positive fact.

PEDIGREE.



HOOKE.

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The following article is from the pen of Mrs. Haxtun, one of the Editorial Staff of the *Mail and Express*. A writer noted for her careful study and thorough appreciation of early colonial, personal history, and her clear and concise presentation of individual characteristics.

I saw it for the first time when it appeared in that paper, and recognizing its very great excellence, I asked and obtained permission to reprint it for distribution.

I commend it to your attentive consideration, and recommend its careful preservation with your family record,

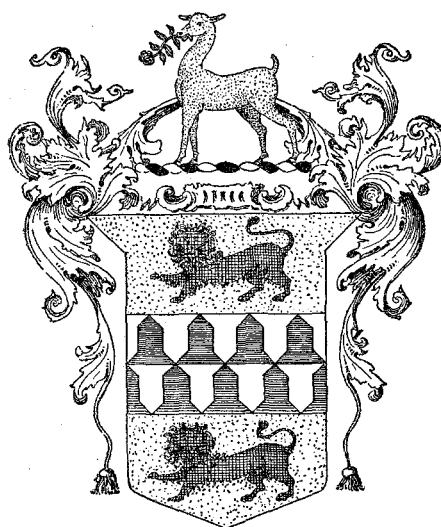
Respectfully,

EDWARD HOOKER,
Commander, U. S. Navy.

April, 1895.

EARLY SETTLERS OF NEW ENGLAND.

REV. THOMAS HOOKER.



*He beareth Or, a fesse Vaire, between
two Lions passant guardant Sable.
Crest. a Hind statant Or, carrying
in her mouth a branch of roses
Argent, leaved and stalked Vert.*

HOOKE.

New England

THE HOOKER COAT OF ARMS.

Not every lawyer can be a statesman, but every statesman can be a lawyer. One of the strongest characteristics of a statesman is organization, the ability to grasp the situation and plan the necessary maneuvers. This is the attitude my research leads me to take toward Rev. Thomas Hooker, one of the greatest lights of American history. His choice of theology was from religious conviction, not from his intellectual make-up. So as statesman, general and lawyer I present him to you. He was truly scholarly, a certainty which impressed all by whom he was surrounded, giving him power from the pulpit, power in the government and power in all social or personal matters. He had "that education which is the knowledge of how to use the whole of one's self."

Oliver Wendell Holmes says it takes three generations to make a gentleman. This statement holds good with regard to Thomas Hooker. He had put behind him the necessary lineage to secure his right to be and to give the best. No one jumps to such knowledge as his; a man of his character and attainments is not evolved from nothing. He "spoke a varied language" from every point of his strong personality, endearing him with the people under his ministrations the three years he was in Holland, whither he fled to escape fines and imprisonment for his non-conformity. They felt willing to migrate to any part of the world, if by so doing they could secure for themselves a continuance of his offices in their behalf.

America offered a field suitable for their needs, and thither they went, spending the early part of their time there, in so preparing themselves that he might come to them. Before Mr. Hooker's arrival the Brain-tree Company, by order of the Court in 1632, came to Cambridge, and became part of what was known as Mr. Hooker's Company. From the history of Cambridge I gather that they had very little religious instruction before Mr. Hooker's arrival; they had no settled clergyman, and perhaps they were not in a very receptive frame of mind, choosing rather to wait for his coming to bring them out of chaos and inertness to the light as he saw it.

Rev. Thomas Hooker, born in England, came to New England in the ship Griffin, and arrived at Boston September 3, 1633. He was first settled in Newtowne, now Cambridge, Mass., but to those who read between the lines there seems no possibility that Thomas Hooker ever intended remaining under the arbitrary government of the Massachusetts Bay Colony. The choice of Connecticut as a place to pitch their tents was not by chance; in 1635 a party of pioneers were sent to the Connecticut Valley to select a location. Their efforts were attended with disaster, and they returned dispirited and dissatisfied, without accomplishing anything. These results had no apparent influence on Thomas Hooker's intentions; he had time for thought and consultation before their final preparations, and his people had the benefit of his wise instructions.

When the start was made the whole situation had been carefully planned and grasped, the way of march laid out. Mrs. Hooker, who was an invalid, was carried on a litter to her destination. The weakness of the women and children, the delicacy of the aged, was the strength of the company. For their sakes the guns were ready for service, no false moves were made to endanger their well being. There were guns to the right of them, guns to the left of them, guns in front of them, and vigilance everywhere. Thus armed and equipped, through devious ways they continued to the end. History gives very little detail of this journey. It must be judged mainly by the results, which show that even the famous "March to the Sea," of modern warfare was not better planned for the material at their command than was the travel of this little band through the wilderness, headed always by the great organizer, Thomas Hooker.

Without knowledge of the country they were passing through, unaccustomed to the forests, this master mind was moving them along an Indian trail, securing for them thereby a certainty of solid earth for their march, the best means for fording the rivers and streams, and the chance of coming to the various Indian villages where they might rest and obtain such supplies as were available.

For the unfriendly red man they had the white man's powder and shot. Borne on rafts and boats across the wide full river, swollen by the melting snow, which poured down the mountains, the corporate fellowship of the "First Church," reached its abiding home in Hartford. The little company was intact, their work was before them, their leader at the helm, and so the solving of the many questions which had agitated them became a fact, and from it always under Providence, and that giant, Thomas Hooker, grew a democratic "government of the people, by the people, for the people."

As I have studied this great man I have noted many points of likeness with Dr. Richard S. Storrs, D.D., who appeared to be nearly a counterpart of Thomas Hooker. Dr. Storrs wrote me in reply to a letter: "He was a particularly able and faithful man, who did his work courageously and endured hardships as a good soldier."

History would have missed its connections had it not united as it has in the ninth generation a lineal descendant of Rev. Thomas Hooker, the Puritan, with Rev. Dr. Storrs, of the Church of the Pilgrim, in the person of Dr. Storrs's grandchild.

Douglass Campbell, in his "Puritan in Holland, England and America" (page 416), says: "It is on the bank of the Connecticut, under the mighty preaching of Thomas Hooker, and in the constitution to which he gave life, if not form, that we draw the first breath of that atmosphere which is now so familiar to us," Hooker's three years in Holland bore fruit in New England.

From Delft to Hartford was but a step, though the journey was by sea and land, accompanied through the wilderness by the men of broad ideas, whose descendants to-day hold the balance of power in every State, every city in the Union—men who carry war or peace to other nations, and in their own land guard the public weal. The famous written instrument of 1639, which united Windsor, Wethersfield and Hartford as one body politic, framed a system familiar to Thomas Hooker and all the settlers in Connecticut who had resided in Holland. There they were called schepens, and there, as with us, officiated as magistrates who sat with the deputies, with the Governor as presiding officer, and enacted the laws. The addition of the fact that those officials were to be elected by the written ballot of the freeman was of great interest to the Americans.

It is hardly possible that the government of Massachusetts Bay Colony realized as it sped the parting guest that it was giving liberty to this little band, its plea for the change was want of room, a hardly admissible claim when one reflects on the great tracts of forest lands to be redeemed by cultivation and civilization. The reticence of Thomas Hooker's military proclivities served him well. When all was accomplished and the government of Connecticut became separate and distinct, the mistake was evident, the remedy out of their hands.

Hooker, the scholar, statesman, and military leader had not spent his time under the Dutch Republic for naught. He gave a full record of it until the day of his death; needed no praise; the gifts were his, and the account of his stewardship he rendered cheerfully to Him who bestowed upon him his unlimited power. It was his master mind that held his little church together, and to-day, even with the broad liberality of the times, history tells but one story of him.

Every one who takes any interest in the early life of the colonies, realizes the power vested in the clergy of that day. This probably came as a result of the great predominance of the monastic influence in the collegiate instruction of the time; they became a power unto every one, and wielded it with a narrowness and tyranny that of necessity held such a curb on individuality that, as if in resentment of this treatment, Puritanism was evolved. A new field of action did not necessarily mean a lessening of what they supposed to be hereditary government. The Puritans had many errors to counteract, but the outgrowth has proved to be religious tolerance, the liberty of living according to the dictates of one's own conscience.

Thomas Hooker was the truest, if not the first, Puritan in this country. To attribute to him wholly these changes would, perhaps, be too sweeping, but that he was a motive power in all liberality, who can doubt? Place him as you may, he was always one of the advance guard. Hooker's catholicity was as broad as the church of Christ; through every utterance of his shone the light of eternal day. The "deep religion of a thankful heart" was his guide through life, and when the golden gates opened to receive him the new life was only a continuation of his past. The beliefs of early times must not be viewed from our present standpoint, simply in comparison to the sense of thought and action in their own days. Religion has been the source and motive of the greatest enterprises man has achieved; it surmounted all the ambitions of the master mind of Rev. Thomas Hooker; his desires were left out of the count; he had made his peace with the King of Kings, and no earthly potentate could alter his walk in life.

No efficiency of those he was surrounded by could detract from his leadership, though he did his work in good company. John Hopkins, whose descendants have followed him closely as theologians, was with him shoulder to shoulder, and Deacon Edward Stebbings (Stebbins) was not far behind, though they were naturally men of the same thought, for in an account of Mr. Hooker, which has recently come to my notice, he calls the deacon, "my cousin Stebbings."

Many other names dear to the history of New England formed part of this powerful congregation, from which so much came as a matter of course. No man ever more truly stood the test of power; with him there was no vulnerable spot. Rev. Thomas Hooker was a graduate of Emmanuel College, Cambridge, England, and in 1626 was preaching in the parish church in Chelmsford, where he was silenced for nonconformity. The Puritans were all within the Established Church, being what would be called in the present day Low Church Episcopalians. They remained as members of the English Church until they left England to seek their new homes in Massachusetts, where in the main they became Congregationalists. How natural this development was to the prominent traits in Hooker's nature; the word jealousy was left out of his composition; he accorded to every one his dues in a large, liberal way, so a church governed by its congregation would meet his fullest approval. The Puritans were the war horses of their times, they scented the battle from afar; their acts of cruelty must be condemned even if Europe showed them precedents of torture beside which their acts paled. It is impossible to judge fairly of their actions in the great present cosmopolitan world; one shrinks naturally from such history, and consigns it to the unknown from sheer inability to cope with the subject. To them the history of Bloody Mary's reign—the massacre of St. Bartholomew and the horrors of Queen Elizabeth's time we refresh, and small punishments which now would rouse nations to a man, were nothing to them.

What the people of Hartford owed to Rev. Thomas Hooker's tolerance and broad, natural views we will never know, except as we feel the influence of what was, in comparison with what might have been. A surgeon is only great when he strives to hold back the knife. Our statesman, with his military ardor, was also to be admired for what he did not do. The Puritans stand out in history as the exponents of the doctrine of predestination. Could any one ever attribute to Rev. Thomas Hooker such a belief with no saving clause? The same God who says "those who seek Me early shall find Me," could not start the innocent babe on its journey of life to be a fatalist from its birth. Where would grand Thomas Hooker be if all his teachings were false, the love and mercy he told of only forms of speech? He who was great in all things could not be so perverted as to cast aside truth, the strongest foundation of all character. It is claimed that his descendants were mainly clergymen. This is far from the fact, as in his intellectual inheritance the legal traits dominate, so those whose pride it is to be of his blood received from him the mental acumen, power of mind, and strength of purpose to follow this bent of him. At college he was famous as a disputant, and when after a short stay in Holland, he became assistant to Dr. Ames, he pronounced him the most learned disputant he had ever met.

It is easy to imagine him during the trouble with the Pequot Indians endeavoring to espouse the right, but alive with belligerent feeling which by contrast led him to plan and assist with all his military zeal in the necessary campaign for the protection of life and property. Living as they did in constant dread, it was hardly in keeping with human nature to think that they felt much mercy for the Indians. Even justice would be held in abeyance in the necessity of self defense—fighting in ambush, where no cause of enmity existed, would not rouse the finer feelings of the colonists, and when innocent childhood and helpless age were wantonly killed before their eyes, we can hardly wonder that passion was rampant and the red man treated with the mercy they had meted out to the colonists. This subject is so repugnant to civilization that I should have passed it wholly by could my history of the times have been true without it.

For a time the origin and ancestry of Thomas Hooker were shrouded in mystery. Why it should have been so in the face of so much circumstantial and traditional evidence seems strange; one good result from the discussion provoked, items of importance and old colonial records proved the family assertions facts. The man told his own story by every act of his life, by his personality and all the evidence on which such heredity is based, that he came with a clear title from the best Hookers that ever lived. That tall, spare scholar, instinct with activity, full of the magnetism, of his strong, absorbent nature, spoke for himself in a language no one ever criticised. That he came from the Devonshire Hookers—people of means, education and social position—there can be no doubt, for Rev. Thomas Hooker showed for the natural transmission of the traits which would have come from such antecedents. Those who have studied the subject will thoroughly indorse all, and more, than I could say. Except to his intimates, with whom he held daily converse, there seemed no need of any assertion of this kind; what is supposed to be self-evident is kept in the background, so to his kin he probably gave family confidence, the rest were not part and parcel of this home life which he had left behind him. That he kept himself informed of matters beyond the sea would apparently be a necessity of the situation; exiled for his beliefs, representing to them the martyr spirit, to himself the uprightness of character which led him to dare and to do, there must have been a deep-lying sentiment, needing the dignity of family intercourse. Then, too, though he had gone from them, he was making his mark in the place of his abode. England was not a bed of roses, and others might need just such a refuge.

Unquestionably, John Hooker, the most prominent man of Farmington, Judge of the Supreme Court in the colonies, was of this family. His son, Roger Hooker, in his own family records devoted part of them to an article on Rev. Thomas Hooker, in which he states distinctly the connection with the Devonshire family. It seems quite natural to suppose his information came from his father, who in turn had it from his kinsman, Rev. Thomas Hooker, who, as the head of the family, brought it with him from his English home.

Rev. Nathaniel Hooker, of Hartford, who died in 1770, also asserts in his sketch of his own branch that Mr. Hooker was of the Devonshire relatives. Perhaps nothing seems more personal and conclusive than the statement of Bishop Abraham Jarvis, of Connecticut, who died in New Haven in 1813, to the effect that while on a visit to England he ascertained positively Mr. Hooker's relation to this Devonshire family. This is but a part of the satisfying evidence to be obtained in corroboration of the statements of honorable birth. That Mr. Hooker was twice married seems evident from the ages of his children, though, as far as record of his first wife is concerned, she is nameless and unknown.

His second wife, Susannah, who came with him from England, furnishes little more in the way of personal history; good education and accomplishments are attributed to her, from which those so inclined deduce that she was of heritage worthy of being the companion of such a man. That his love and care surrounded her after his death, his will shows, for when making provision for a son he says: "It being my will that my said deare wife shall enjoy and posses my said housing and lands during her naturall life."

Lately there has been a supposition that she became the wife of Elder William Goodwin, to whose charge in part she was left by Mr. Hooker, and that she died in Farmington, where her son was a minister. Mr. Hooker died in Hartford, July 7, 1647, aged 61, and with him virtually ended the first church in Hartford. His assistant, Samuel Stone, was of different caliber from Rev. Mr. Hooker. The prominent egotism of his character led him to demand as a right what had been lovingly accorded to Mr. Hooker, he believed in one-man-power while he held the tenure of office. That the people objected was the natural outcome of the education of their pastor, the one to whom they yielded ready obedience. Perhaps, through no fault of theirs, the claimants for the place of assistant to Mr. Stone were not well received, and when they finally decided on the most acceptable, arbitrary Mr. Stone vetoed his occupancy of the pulpit. This caused a split in the church, and the location of the seceders will explain points of history not understood by the general public. To Hadley, Mass., they went, and in the quaint language of the day "began to sit down," and there the original settlers of Hartford and Windsor will find as part of that Massachusetts colony their own near relatives, of whom, from the change of location, they know very little. Among those who took a prominent part were the Gaylords, Porters, Standleys, Phelps, Williamses and others, all families of note in either place.

It seems highly probable that the minister at Hadley must have been an exponent of Thomas Hooker's doctrines, and thus held together this congregation of the representative families from Connecticut. Roger Newton, who married Mr. Hooker's daughter, and was the first minister at Farmington, showed clearly by his career what the people who had absorbed the religious views of the first church demanded. During the wise supervision of his father-in-law his lines were cast in pleasant places, but his balance wheel went with Mr. Hooker, and he, probably, from closer association, was more under the influence of Mr. Stone, and as a consequence he met the fate that he might have averted, and in five years was dismissed from the church. Providence, however, had provided a successor, and peace and happiness came to them through Rev. Samuel Hooker, son of the beloved Thomas Hooker, who remained with them, as did his father with that other flock, until his death. Mr. Winthrop's eulogy of him can gain no power by additions. Speaking of the contagious disease which had made great ravages among the white people and Indians, he said:

"That which made this stroke more sensible and grievous both to them (of Conn.) and to all of the country was the death of that faithful servant of the Lord, Mr. Thomas Hooker, pastor of the church in Hartford, who for piety, prudence, wisdom, zeal, learning, and what else might make him serviceable in the place and time he lived in, might be compared with men of greater note; and he shall need no other praise; the fruits of his labors in both Englands shall preserve an honorable and happy remembrance of him forever."

No greater tribute could be paid any man, and yet it was but the summing up of his life record, written by himself on the hearts of his associates.

ANNIE A. HAXTUN.

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FROM WHENCE CAME REV. THOMAS HOOKER.

Of the origin and ancestry of Rev. Thomas Hooker we have no knowledge whatever, beyond the probability that his father's name was Thomas, and that his father had a brother named John.

It has been asserted that Mr. Hooker was born at Marfield, Leicestershire, England, but no authority is given for this assertion, and the most exhaustive searches having utterly failed to produce any evidence corroborative of the assertion, the conclusion was reached, many years ago, that the assertion was incorrect, while the inquiries made seem to show conclusively that Rev. Thomas Hooker had nothing whatever to do with Marfield.

While the Marfield story is swept away, a mere myth of the past, no evidence has as yet been brought to light which gives any positive information as to the region from which Mr. Hooker came or the family to which he belonged, and in the absence of all positive information regarding this matter, the only course to pursue is to collate such suggestive data as can be found and present it in as concise form as possible, that those who wish may deduce from it their own conclusions.

From a period antedating the reign of King Henry VIII, and to a time long after the "Restoration," there was in the south of England a noted family of Hookers. They were possessed of wealth, rank, and social position, and they inter-married with England's proud old families. They were scholars, disputants, and authors whose books, written three hundred years ago, are to-day found as valued books of reference in the larger libraries.

From some points in these books we learn that, while they were loyal to their king and undoubtedly recognized the divine authority of the kingly office, they gave careful thought to sociological matters and entertained what may be considered as at that time advanced sociologic ideas, as—that the people were the proper source of power; that society was constituted for the greatest good to the greatest number; that all men were equal before the law.

Sometime before Rev. Thomas Hooker was born, there was produced a written Constitution for Governmental purposes, and this Constitution must have been a revelation to these liberal minded students of sociology in the south of England, for it embodied the ideas which they entertained. It

elucidated the theories which they had advocated. It was a solution of the social problem to which they had, with doubtful success, devoted careful thought and laborious study, and there can be no doubt, even if no evidence existed of it, that this embodiment of their social ideas gave great satisfaction to these liberal sociologists and was carefully observed by them.

This old Constitutional Government continued until long after the Connecticut Colony had been founded, and there cannot be any question that Thomas Hooker and the other founders of Connecticut Colony were thoroughly acquainted with this older Constitution and the success attending its working, and doubtless they had this clearly in mind when they adopted the Connecticut form of Government so nearly upon the basis of this older Constitution, if indeed they did not have a copy of that older Constitution before them when they worked out their social problems and established their Governmental forms and methods.

Here, then, we have a noted family of Hookers, possessing the same characteristics for which Rev. Thomas Hooker was noted, entertaining the same sociologic ideas which he entertained, and to which he gave force in the Colony of Connecticut, and around this family of Hookers we find towns, villages and parishes bearing names which are familiar to us as names of Connecticut towns, and here, too, were found families having names which we find in Mr. Hooker's company and among the founders of Connecticut.

In this family of Hookers we find that the stock names were John, Thomas, Richard, Roger, Dorothy, Joanna, Mary, the very names we find in Thomas Hooker's family.

There is little question that Rev. Thomas Hooker's father was named Thomas, and in that family of Hookers we find a Thomas born about the middle of the Sixteenth Century, and who was probably between thirty and forty years of age when Rev. Thomas Hooker was born.

The Rawson family in seeking their pedigree find as one of their ancestors, John Hooker, a brother of the father of Rev. Thomas Hooker, and in this South of England family of Hookers we find a son John, brother of the Thomas before mentioned.

The intimate personal friendship between Thomas Hooker and John Pym can scarcely be questioned. They were of the same age, entertained the same sociologic views and advocated the same theories and the same reforms, and many years ago the assertion was made that Anna Hooker, the wife of John Pym, was a sister of Rev. Thomas Hooker, and the assertion was also made that Rev. Thomas Hooker's wife was a sister of John Pym.

Anna Hooker, the wife of John Pym, however, was the daughter of John Hooker, and therefore could not be the sister of Rev. Thomas Hooker, whose father was named Thomas, but she may have been a daughter of that John Hooker who was a brother of Rev. Thomas Hooker's father, and thus have been an own cousin to Rev. Thomas Hooker; of that, however, we have no positive information.

We have no evidence that assures us that the wife of Rev. Thomas Hooker was the sister of John Pym, but in view of the relations existing between the two men, and in the utter absence of all information as to who the wife of Rev. Thomas Hooker was, together with the fact that John Pym's wife was a Hooker, and the possibility that she may have been a cousin of Rev. Thomas Hooker, we may reasonably consider it at least a possibility that Rev. Thomas Hooker's wife was a sister of John Pym.

The seat of the Pym family was in the South of England, and at not a great distance from the seat of this Hooker family, and, though we have no positive evidence upon the matter, we may from the similarity of characteristics and the community of sentiments very properly conclude that the two families were well known and intimately associated with each other, and there is a strong probability that Anna Hooker, the wife of John Pym, was from this Hooker family in the South of England.

So far as known, no evidence exists that positively assures us that Rev. Thomas Hooker belonged to that family of Hookers, but this suggestion is presented very forcibly to us.

If Rev. Thomas Hooker did not belong to that family of Hookers, then we have spread out before us one of the most wonderful chapters of coincidences the world has ever produced.

Annexed is a chart based upon the data used in the foregoing paper.

