

# The Talcott Family Connection

Volume 1, Number 3

Winter 2015



## 2015 Association membership –

The Talcott Family Association, Inc. membership subscription forms have been emailed to the Talcott family who have email addresses listed in the Association database.

The Talcott family that do not have or have not registered their email address with the Association Secretary will be receiving their membership subscription forms with the mailing of this newsletter.

Your membership dues help the Association produce the newsletter, in continuing the National Talcott Family Reunions, create a Talcott genealogy database that will be administered by our Talcott Family and assure the information is proven correct, help the Board of Directors continue to expand the Association, and help connect our family through various outreach methods.

We need your assistance in connecting us to other family members. Please spread the word to your family – parents, brothers and sisters, aunts and uncles, and cousins. Our success as an Association and our future National Reunions depend upon your participation and support.

## Facebook –

We are on Facebook as a group – Talcott Family. The group is limited only to the Talcott family. It is another way for you to connect to the family. Check it out and join us.

## Stories from the past –

In 2008 William Ross, whose mother was a Talcott, proposed a story contest be added to the events at our Talcott Family Reunion held in Pennsylvania. The top three entries would receive a monetary prize for their Talcott story. The winning story that year was written by Allie Ross, age eleven. Here is his story about the **Hon. Wait Talcott**.

Way back in 1844, Wait Talcott spoke at his church meeting about his feelings on slavery. He felt that slavery was unjust, cruel, and a great sin. Wait added that slavery goes against Christian beliefs and principles. He proposed that no slave owner should be allowed to take one step into the church. After more church meetings, Wait Talcott's resolutions were adopted by a unanimous vote.

Later, Mr. Talcott befriended Abraham Lincoln. They had the same idea to abolish slavery. President Lincoln thought very highly of Wait Talcott, referring to him as "one of the best men there is" in a letter. Wait attended Abraham Lincoln's Funeral. He represented Illinois in the procession.

At a time when slavery was common, I am proud that an ancestor of mine spoke out. It must have taken a lot

of courage to speak publically against the popular practice of slavery. I think he must have been a powerful speaker. Wait Talcott proved that one person can help make a difference in the lives of others.

**Horse Sense** was submitted in 2009 by Dorothy Belknap of Little Meadows, PA.

This story was told to me by my father, Elmer Talcott about his Dad, Fred Talcott (my Grandfather).

It seems Grandpa had gone over to Candor NY with the horse & buggy, a distance of about 8- 9 miles. On the way home it got dark & Grandpa fell asleep. When he woke up later the horse had brought him home & stood in front of the barn door. Nothing great about that. Horses know their way home, daylight or dark. However, the bridge across the Owego Creek was being repaired and several of the floor boards had been removed on one side of the bridge. To think the horse brought the wagon across the bridge without running a wheel off & dumping Grandpa in the creek is pretty good. That certainly would have been a 'rude' awakening! Guess this goes under the heading of "Horse Sense"?

**The Great Boat Escape** by Bonnie Talcott, wife of the late Harry H. Talcott of Gray, GA.

My husband was an avid hunter and fisherman, very good at both. About 1984 Harry purchased a new fishing boat with a powerful motor.

The day he brought it home, he had to try it out. He took myself and his mother, Virginia (Bebe) along. We went out to Lake Sullivan. It was a little late when we got there; but, Harry put the boat in the water, we climbed in, he turned his hat backwards on his head so it wouldn't blow off. Soon the boat was racing as fast as it would go across Lake Sinclair, scaring his mother and me as much as he could and laughing all the time.

When it was time to take the boat out of the water, he backed the truck down the ramp and pulled the boat onto the trailer. He told me to get in the truck and pull it out. Needless to say, I never thought when I pulled the truck out of the water that the boat would come off the trailer. He had forgotten to attach the rope that held it on the trailer. There went his brand new boat out into the lake. It continued to go farther and farther until it was almost out of site.

I didn't know whether to laugh or cry; I laughed. And that didn't make him happy. By this time it was almost dark. Luckily, there were some men night-fishing out on the lake who retrieved the boat for Harry.



**3<sup>RD</sup> National**  
**Talcott Family Reunion**

**July 31 – August 2, 2015**

**Borg's Ocean Front Motel**

**635 Ocean View BLVD**

**Pacific Grove, CA 93950**

**[www.borgsoceanfrontmotel.com](http://www.borgsoceanfrontmotel.com)**

**Room Rates: \$95 – 175 + tax/night**

**(rate depends on beds and non-ocean view or 2nd floor ocean view)**

**Reservations: Call Frank — 831-375-2406**

**Wednesday—Sunday 8:00 AM — 4:00 PM (PST)**

**Mention you are with the “Talcott Family”**

***Note – See Motel Reservation on page 3 for additional directive***

**Reservation deadline: June 15**

Reunion registration and Continental breakfast in the Hospitality Room. Free WiFi  
Motel overlooks serene Monterey Bay at Lover's Point. A few blocks from world famous  
Monterey Bay Aquarium, Fisherman's Wharf, and John Steinbeck's Cannery Row.

## **Motel Reservation—**

Because Borg's Motel does not usually take reservations for groups, Ron Talcott reserved all 60 rooms for the first night, July 31. Borg's requires full payment for the guest's first night stay. Therefore, since Ron paid for the first night, he is requesting after you have made your reservation with Frank you send Ron a check to reimburse him for your July 31 night stay.

Make the check out to Ron Talcott for the room rate plus tax. Send check to Ron Talcott - 1320 S. Sunset DR—Tacoma, WA 98965.

## **Additional sites to consider visiting:**

Pt. Lobos State Park  
Pebble Beach Golf Course  
Asilomar State Park  
Seventeen Mile Drive  
Carmel-by-the-Sea  
Sierra Padre's Carmel Mission  
Big Sur  
Garrapata State Park

## **Activities near the motel:**

Pacific Grove Recreation Trail  
Lover's Point Park  
Beach and tidal pools  
Rental: glass-bottom boat rides & bikes

## **Reunion banquet:**

**August 1**

at

**6:00 PM**

**Talcott Family Reunion Banquet**

at the

**Monterey Elks Club**

overlooking Monterey Bay

(banquet price remains to be determined),

followed by

**The Talcott Family Association, Inc.**

Biennial business meeting,

and followed by an

**Auction**

to raise money to cover reunion expenses and fund future reunions.

*Please bring one or two items you have crafted, a Talcott heirloom or historical piece, or something significant to your state or area residence.*

## **Reunion Committee:**

Jan Snyder      Gael Perrin  
Ron & Gigi Talcott

Jan Snyder will be making up name badges for everyone attending the reunion. Please contact her at [iamjustjan@live.com](mailto:iamjustjan@live.com) with the names of each person in your group.

## **Why did John Talcott come to America?**

(continued from the Fall issue)

The Separatists (Pilgrims) were subjected to persecution by the Bishops of the Church of England. They were hounded, bullied, forced to pay assessments to the church, and thrown into prison on trumped-up charges. In order to gather for worship at private homes, they had to constantly take different routes and stagger their arrival times because they were constantly being followed and spied upon.

Finally, persecution reached a high point and the Separatists fled to Leyden, Holland for religious asylum. These near-penniless foreigners qualified for only menial labor jobs while working 12-15 hour days just to subsist. After nearly a dozen years of painful toil, William Bradford decided in 1619 it was time to move.

They considered the options of coming to The New World. They had heard about Jamestown and the "starving time" and death rate of 50 percent, the well-known savagery of the Indians, or going further south to Guiana in South America. But, the Spanish were located nearby and had already wiped out the French Huguenots. The crucial question, *What was God's will? Where did He want to send them?* Eventually through prayer and revelation to John Robinson (their elected pastor), Elder William Brewster, and others, it became apparent God had a special purpose for them. They were to go to America.

With the Separatists in exile, the House of Bishops turned their attention on the larger group of Puritans who were committed to "purifying the church from within." The same persecution that had been inflicted against the Separatists was now being thrust upon the Puritans.

Rod Davey of Braintree, England discovered some information in a book after his return home from a trip to New England that sheds additional light on the subject. The former vicar of St. Michaels Church (the main Anglican Church in Braintree), Bernard Davies, authored the book, *Samuel Collins of Braintree, A Seventeenth Century Essex Vicar*, which relates some of the difficulties John Talcott and his fellow Puritans endured.

"John Talcott was an important man in Braintree. He was a member of the 'Four and Twenty.' Twenty-four people who ran the town. It was based on the 'Select Vestry' as opposed to the 'Closed Vestry' system, which I understand they took to New England with them to run things in America. Another member of the Four and Twenty was Adrian Mott, who I presumed to be a relative of Dorothy (Mott) Talcott? The Four and Twenty were our equivalent to the Town Council and looked after things in the town including taking care of the poor, of whom there were many because of a down turn in the weaving industry.

"John Talcott was a follower of Thomas Hooker who was a Cambridge educated lecturer at St Mary's parish church in Chelmsford where the rector John Michaelson had

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Puritan sympathies. Itinerant preachers filled in when the Vicar did not want to preach. Sometimes the Vicar lived somewhere else entirely and got his underlings to do the work. Thomas Hooker was a very good preacher and preached all over the country. At that time Chelmsford was a town of 1000 people, about half the size of Braintree and Bocking and 12 miles away in distance. They particularly liked him in Chelmsford and Norwich. Hooker soon came to the attention of William Laud, the new Bishop of London in 1628 and known as the 'enforcer.' Bishop Laud, like King Charles, wanted to deal with the problem of Non-Conformity. As a member of the Star Chamber, Bishop Laud was quick to punish those Puritans who were vehement in their opposition to some of the ceremonies which he held dear.

"Samuel Collins was asked by Laud to look into Hooker's activities and at the same time Collins was threatened to be brought before the High Commission (an Ecclesiastical Court with great powers) for his own lack of conformity; but, from his letters, Collins steered a careful course and tried to protect Hooker. John Talcott with others was also brought before the Archdeacons Court for non-attendance at church; presumably they were holding a house church.

"Collins visited Hooker, and his letter reveals that he was unlikely to be brought to heel and do all that the Bishop required. Collins also indicates that he did not want to be brought before the High Commission. To avoid this, he would be willing to leave Laud's diocese. Collins thought Hooker to be a man of great influence; but, there were aspects of his ministry that made him uneasy. Collins was just anxious to encourage the Bishop to allow Hooker to depart from the Diocese, and he stressed this point three times. Bishop Laud's legal secretary, Dr. Duck, then received a letter from Collins saying he had complied with Laud's request to bring Hooker to London; but, found Hooker had gone to Leicestershire. Collins was unable to go to London alone because he had a prior appointment.

"Between the two letters a riot had happened in Maldon, some 15 miles from Braintree, where starving weavers had boarded a ship in port there and stolen the grain on board. This hardened Laud's supporters with a petition from 41 names requesting Laud to cast Hooker out or punish him. Collins pleaded again with Laud to let Hooker go quietly and advised the Bishop that— 'For let him be as cautious as he will, yet in his present course the humor of our people will quite undo him.' Sam Collins was absolutely on target because in 15 years (1645) William Laud was beheaded on the order of Parliament, as was Charles 1st.

"Thomas Hooker did appear before Bishop Laud and was bound over in the sum of £50. This was not the end of the matter for Laud as he still wanted to bring him before the High Commission.

"There were now two petitions, 46 for Hooker and 41 against. Bishop Laud summoned Hooker again; but, the grapevine was at work and Hooker disappeared. Hooker was given safe hiding by the Earl of Warwick and fled to the Netherlands where he pastored in Amsterdam, Delft and Rotterdam." <sup>1</sup>

Meanwhile, the Pilgrims had settled in Plymouth. Though their numbers had been severely reduced, they had survived by the grace of God. The *Mayflower* returned to Eng-

land with letters of their experience and word that they had found religious freedom at last, no monarch and no persecution. With each ship returning from America with news of freedom to worship God unmolested, a Great Migration began. The Puritans and remaining Separatists sold their properties and whatever possessions they could not take to begin a new life in The New World.

The migration "lasted some sixteen years, and saw more than twenty thousand Puritans embark for New England, and forty-five thousand other Englishmen head for Virginia, the West Indies and points south. That may not seem like a significant number, but today it would be like three million Americans packing up and leaving!" <sup>2</sup>

On June 22, 1632, John Talcott and Dorothy Talcott, their son, John, and daughter, Mary, left London with the Braintree Company aboard the *Lion* among 123 passengers, which included 50 children. They were bound for Newtowne (known today as Cambridge, MA where Harvard University is located). The *Lion* arrived in Newtowne on September 16, 1632.

In 1633, Rev. Thomas Hooker arrived in Newtowne. Upon arriving, he recognized the land was not suitable for farming and immediately petitioned the General Court in Boston to move to a more suitable location. On May 31, 1636, the Hooker group left Cambridge to settle in an area on the Connecticut River which today we know as Hartford, CT.

It was "Providence" that brought the Pilgrims and Puritans to America where they could live what they believed, "the Kingdom of God really *could* be built on earth, in their lifetimes. They knew they were sinners. They were dedicated to actually living together in obedience to God's laws, under the Lordship of Jesus Christ." <sup>3</sup>

"The Puritans were the people who, more than any other, made possible America's foundation as a Christian nation. Far from fleeing the persecutions of King and Bishop, they determined to change their society in the only way that could make any lasting difference: by giving it a Christianity that worked. And as they set out to do, not by words but by example, in the one place where it was still possible to live the life to which Christ had called them: three thousand miles beyond the reach of the very Church they were seeking to purify." <sup>4</sup> They agreed to *covenant* themselves to Christ and to one another, which is more than most of us modern Americans are willing to do today.

On January 14, 1638, *The Fundamental Orders* was adopted as the beginning of Connecticut as a commonwealth. It was spirited by a sermon preached by Rev. Thomas Hooker. John Talcott supported the document. Hooker propositioned "The foundation of authority is laid in the free consent of the people . . . As God has given us liberty let us take it." <sup>5</sup> This document set up an independent government, and in essence was a constitution. It later became the model for the Constitution of the United States of America.

<sup>1</sup> Email message from Rod Davey; November 21, 2014.

<sup>2</sup> *The Light and The Glory*, Peter J. Marshall, Jr. and David Manuel, Published by Fleming H. Revell, Grand Rapids, 1977, page 148.

<sup>3</sup> *Ibid*, page 145

<sup>4</sup> *Ibid*, page 146

<sup>5</sup> Historical Antecedents, *The First Constitution of Connecticut*, <http://www.sots.state.ct.us/RegisterManual/Sectional/firstconst.htm#HISTORICAL>, PAGE 1, 5/19/2000