

❖ PARDON'S PROGENY ❖

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*A Publication of
the Tillinghast
Family In
America.*

*“Be Just and
Fear Not”*

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Editor's Comments:

Greetings, cousins. We've been sharing news in this publication for almost twenty years. It's been a great ride. In the coming Winter issue, I will pull from past issues to bring you highlights of previous articles. I am also working through some of the old Pardon's Progenys that were edited by **Ann Williams Tillinghast**, founder of this paper. What an amazing lady she must have been. She wrote before computers, self-correcting typewriters and electronic mail. All of this new stuff has made us faster and more accurate. Those old stories are good and I will enjoy sharing from them and from the ones I have edited.

In this issue, meet new board member, **Peter Allen**, on page 2.
Then hear from **President Bruce Tillinghast** in his update on page 3.
And learn about a **Tillinghast appearance on Antique Road Show** on page 4.

We have a wonderful life story about accomplished educator **Charles Carpenter Tillinghast**, written by his son, Charles Carpenter, Jr, known to many of us as CEO of Transworld Airlines and later Chancellor of Brown University. I am grateful to his grandson and Tillinghast Society board member, **Rob Nadeau**, for passing this along to us. Readers of this paper will recall that Charles Carpenter Tillinghast III, whose career was in executive management in the publishing business, was subject of an interesting article in the Winter 2016 newsletter.

We continue the “son” or “brother” debate about the identity of Charles Tillinghast who shows up in early Rhode Island records. **Donna Tillinghast Casey** further supports her theory that Charles is the brother of immigrant Pardon Tillinghast in our final piece. Enjoy Donna's travels with brother Benjamin to Jamaica and wonder if Charles was there also.

Be just and fear not.....

Greta Tillinghast Tyler



Greta Tillinghast Tyler

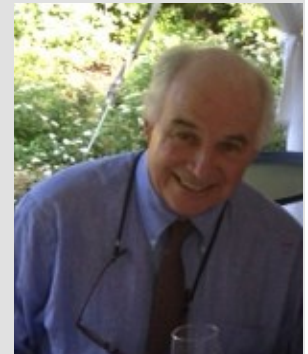
Meet Board Member, Peter Allen *(Aldith Sutton, Ethel, James, Charles, Charles, Joseph, Elisha, Phillip, Pardon)*

In his words,

My grandmother on my mother's side was Ethel Tillinghast, daughter of James. She was born in Providence around 1888 and lived there until she married Harry Sutton around 1910. He had come from Keene, NH to study at Brown U. They lived in Providence for a couple of years and then moved to Newton, MA where she lived until the late 1960s when she moved to California to be closer to two of her daughters (neither of whom was my mother). My mother was very proud of her Tillinghast roots and gave my brother, Stanley, Tillinghast for his middle name. My wife Susan and I carried on the tradition when we gave Tillinghast as the middle name of our first child, Dorothy Emeline Tillinghast Allen.

I was born in Massachusetts, but grew up in Colorado. I came east to earn my BA from Middlebury College (where Pardon Tillinghast was one of my Professors). Then I attended graduate school at Brown (1966-72). I taught anthropology at Rhode Island College for 42 years, retiring in 2014. I got involved in the Tillinghast Society through Bruce Tillinghast who recruited me to help raise funds to preserve and restore the Tillinghast burial ground. My fund raising experience includes serving on six non-profit boards currently and several others in the past.

Peter



Donations to Tillinghast Society, Inc. should be sent to:
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You may email questions to her at: edith3@aol.com

Working, Working....Working

Happy summer, Cousins

Despite it being a hot and humid July here in Providence, I'll start my report with our stormy and very windy winter here in RI. Locally there was a great amount of tree damage so the annual spring clean-up of our historic Tillinghast Burial Ground entailed using saws and pruners to cut up and remove branches, not just raking up fallen leaves. Local TSI Board member, Peter Allen, and I give thanks to our crew who helped with this challenging task.



During the later summer months we will finally begin seeing work beginning to take place on the burial ground! The Steel Yard, a local artisan iron works, is working on fabricating the new fencing to replace the 81 feet of badly rusted, deteriorating fencing along the site's north side.



Installation of the new fence, which will look just like the original, will take place in late August, early September. The Steel Yard will also make repairs to the remaining fence panels and the front gate. A challenge will be removing the fence welded into the stones on top of the wall on the south side next to the theater before the stone mason, Kevin Baker of Stonescapes and Landscapes, resets the deteriorating wall. The fence will be replaced on top of the wall. This work is anticipated to begin in August.

In the meantime, the Tillinghast Society, Inc. board members are still hard at work on fundraising. Our costs for repairs and landscaping are anticipated to be about \$40,000. Our projected fundraising goal of \$50,000 will allow us to establish a perpetual maintenance fund to offset future costs of repairs. Currently we stand at just over \$28,000 raised. Many thanks to the generosity of family members with donations large and small as well as several grant organizations who believe in our mission of repairing and saving this remaining little slice of Roger Williams' "lively experiment"

Continued from page 3)

The Tillinghast Burial Ground is the last of the many small family graveyards that once lined what is now Benefit Street. The unsigned, undated watercolor below of the original hillside burial site was found at The RI Historical Society Library.



We've come a long way, but there's still more work to be done. See displaced stone above. We welcome any ideas to help us get to our goal.

Thank you for your continued support!

W. Bruce Tillinghast

COMING ATTRACTION!

The Tillinghast family has such rich history in America. In the Winter 2017 issue, there was mention of "the trunk" that contained among other things some beautiful Indian beadwork. Many relics have been kept to remind Pardon's descendants of events through the years. Mike and Rachel Tillinghast recently had the opportunity to show some of those relics at the Antiques Roadshow venue in Louisville, Kentucky. Henry Clay Tillinghast had hide houses and fur trading posts in Iowa, Colorado, Montana and the Dakotas in the 1870's. In his endeavors, he obtained the beadwork, including a very well-crafted knife sheath. There is a good chance it will be showcased on one of the three Roadshows in January 2019. Mark your calendars to look for show times.

**The Life of
CHARLES CARPENTER TILLINGHAST
1884-1962**

By Charles Carpenter Tillinghast, (Charles Carpenter Tillinghast, Halsey, John, Pardon, Charles, John, Pardon, Pardon)

In May 1950 there was an elaborate dinner in the main ballroom of the Waldorf Astoria in New York, at which well over a thousand people gathered to honor the retirement of Charles Carpenter Tillinghast after thirty years as the Headmaster of one of the city's most distinguished schools. In the fifty years since he had been a poor boy in rural Rhode Island he had come a long way – from outdoor plumbing to running water in tiled bathrooms, from kerosene lamps to electric lights, from no central heating to school furnished steam heat, from the iceman to a Frigidaire, from his own feet or a hired buggy to a Buick in the garage, from the written letter to the telephone, the radio and emerging television, from the railroad as the fastest mode of travel to the airplane, from rural environs, where most work was manual, to the academic heights of the nation's largest city, and from poverty to an annual salary of just under \$15,000 (roughly \$220,000 in today's dollars) plus a nice house. It had been quite a trip.

My father was born on October 23, 1884 in Summit, a small village in the town of Coventry, RI. His father was Halsey Matteson Tillinghast, the tenth child of Elder John Tillinghast and Susan Avery; his mother was Evelyn Francis Carpenter, the oldest child of Charles and Amanda Johnson Carpenter.

Halsey was a farm boy born and raised in West Greenwich, the youngest in a family of very modest means. There is a tale, perhaps apocryphal, of a larger rock beside the road that led from the farm to the Plain Meeting House. Known as Shoe Rock, it was to where in the interests of economy the children walked before putting on their shoes on their way to church. As a young man Halsey did odd jobs, started a school of his own and in time became a "boss carpenter" or contractor engaged in building a variety of structures ranging from homes to mills. At roughly the age of thirty, however, he contracted a severe case of pneumonia, which left him unsuited to such vigorous outdoor work. He then became, for nine years, the station agent at Summit on the railroad that had recently been constructed to run between Providence and Willamantic. Although a person of only limited formal education, he was a leader of the literary and cultural activities. He was librarian of the Public Library, PRESIDENT OF THE Literary Society, superintendent of the Sunday School and tax collector for the Town of Coventry. In 1893, in his fortieth year, he died of pneumonia when my father was only eight.

Halsey's wife, Evelyn, who was also born in West Greenwich, had had more than average formal education which had extended through normal school. Before their marriage, she had taught grade school in western Rhode Island and eastern Connecticut. She and Halsey had two other children, Susan and Nellie, who were in their teens when their father died, and who continued their education through normal school to become teachers. After the death of her husband, Evelyn returned to teaching, and with her meagre income from this and some help from her father, managed to raise and educate her three children. She ceased to teach shortly after my father graduated from college.

My father's paternal grandfather, the Elder John Tillinghast, was a person of some local note. A farmer who had had but one year of formal education, the youngest in a family of twelve children, he became in his twenties the Elder of the Plain Meeting House, a small Baptist church in West Greenwich, which he continued to lead for nearly forty years. Despite the need to labor long and hard on his farm to support his ten children even on a level which would be considered very poor today, he found time to fill the role of minister with sufficient credit that upon his death the Watchman, a national Baptist magazine, filled two columns with a laudatory obituary. He died in 1878, his wife having preceded him by three years, so that my father never new the grandparents.

On the other hand, he knew his other grandparents very well. Charles F. Carpenter, also a farmer, seems to have been a cut above the ordinary and to have prospered better than most from his farming. For many years he served as superintendent of schools of West Greenwich, and all of his children went through normal school or its equivalent. In addition, he served on the town council and as a tax assessor. According to my grandmother, he had an active interest in literature and was well read for his time and place. His wife, Amanda, a woman of imposing size, was, according to her daughters, Grandma and Aunt Bertha, a person of strong character and unusual competence as well.

In 1895, some years after Halsey's death, Charles Carpenter sold his farm in West Greenwich, which he had acquired in 1845, and moved to a smaller one on the edge of the village of Moosup, CT. Here my father moved to relieve the pressure on his mother and to take advantage of a superior school in which to complete his grammar school education. Following graduation from grammar school he rejoined his mother who established herself in Oak Lawn, RI so that he could commute by trolley car to Classical High School in Providence while she continued to teach in the Pawtuxet valley.

From conversations with my father and grandmother Tillinghast, it is quite clear that Dad's boyhood was a poor one in material terms. His living quarters were quite primitive, his playthings few and his food plain and sometimes scant. I judge that in material terms, his living standard would not have exceeded the level of those living on relief today; at times it may not even have been that high. But his mother, despite her wants, considered herself to be a superior person from a superior family. She was determined that her little boy was going to become an educated gentleman who worked with his mind rather than his hands – a happy choice since Dad was not very handy. To that end, she scrimped and pushed to be sure that he received the best education possible.

Fortunately, Dad in time adapted quite well to formal education. But at the beginning of high school, his insecurity as a country boy among more sophisticated city kids led him to try too hard to be a comic and caused one of his teachers to suggest to his mother that she might do well to take him out of school. She, however, would hear none of it and sent the teacher packing. In the end, Dad did well at Classical High School and as a result was able to automatically matriculate to Brown in 1901 at the age of 16.

As a growing young man, Dad's social life was centered on the local Baptist church. Although his mother had been raised a Methodist, she had embraced fully the sect of her husband when she married. Up until almost

her death at 96, she was an active member of some Baptist church. Dad's upbringing was strongly influenced by the mores of the Baptist church and by the culture of the rural area of Rhode Island in which he had been raised. Even though he lived in New York City for thirty years and traveled fairly widely, he never lost his rural roots. He felt most comfortable among church people of the type with whom he had been raised.

It was in this environment that he got to know Adelaide Barrows Shaw, my mother, a fellow member of the Oak Lawn Baptist Church. In her diary of 1901, which contains almost daily references to him, the routine is clearly spelled out: Sunday school and church on Sunday mornings, and frequently again at night, "Covenant" on Tuesday, and often prayer meetings on Wednesday evening. Most afternoons there was the library, and walking home from church or library appears to have been their principal social contact. There were no movies, no dances, no cars and few other divertissements so common today.

Her diary contains a number of references to verses written by my father in the course of his courtship. Thus on January 22, 1901, this is recorded:

"I love my darling Adelaide, but she does not love me
If she does she never showed, as far as I can see."

Dad received financial help for college from his mother and Uncle Pardon, by then a justice of the Rhode Island Supreme Court, but he basically had to work his way through college. He became a butcher at Providence Public Market. This constructive experience proved to be rewarding in other than purely financial terms. When he was in college he received from one of his colleagues at the market as fine a testimonial as anyone could wish. It was addressed to President Faunce of Brown and read, in part:

"Among the many Brown men who have worked with me in the past ten years there were none in whom character, in ability or in adaptability, I should judge worthy, or none who could use as creditably this fellowship which Mr. Tillinghast is seeking. He is the kind of student I would like to have been; he is the kind of man I would like my boy to be."

At college Dad appears to have followed a pretty standard curriculum replete with Latin, Greek, German, English, Mathematics and other standard subjects. Self-designed majors were not then in vogue, and as far as I know, he did not have a concentration of the sort so common today.

Dad belonged to the glee club in college in which he sang bass. Otherwise because of his need to work and partly because of the strict moral code which he observed, his social life in college was quite restricted. He played intramural baseball but not formal sports. His marks fell just below Phi Beta Kappa level. His college yearbook noted that he might "teach, preach or be a congressman." The first proved to be the case. He first taught at Vermont Academy, a Baptist college preparatory school in Saxton's River, VT.

My father's interest in Adelaide Shaw appears not to have waned despite the distance between Oak Lawn and Saxton's River. Their courtship prospered and in August 1909 they were married in the Oak Lawn Baptist Church. My mother apparently fitted very well into the school community and the newly-weds were very happy there.

In 1911 I came along and, regrettably, cost my mother her life. This was an immense blow to my father and appears to be at least in part the reason why, at the end of the academic year, he left Vermont Academy to take a position teaching, among other things, German at the Englewood, NJ High School. His proximity to Teachers College at Columbia University made it possible to continue his formal education there. In the meantime, I was consigned to my grandmother Tillinghast who was then living with her daughter ,Nellie Tillinghast, in Shelburn Falls, MA.

After two years at Englewood, my father became an exchange professor teaching English at the Schiller Real Gymnasium in Stettin, Germany, now Sjecin, Poland. This proved to be a stimulating and broadening experience regarding which he wrote his mother frequently and about which he continued to talk many years later. A theme which ran through his letters home was his desire to become a polished speaker and lecturer, an ambition which he realized fully later in life.

My father returned from Germany in 1914, shortly before the outbreak of World War I, to become the principal of the Nutley, NJ, high school as he turned thirty. Again, the proximity to Teachers College enabled him to do additional work there and earn his MA in 1917.

Nutley was a suburban community just west of Manhattan from which many of the men commuted to work in New York. Dad rented a comfortable house on Prospect Street where my grandmother and I joined him. From this time until her death nearly forty years later, Grandma continued to make her home with him.

In the summer we used to go to either or both of Uncle Rolla and Aunt Nellie's farms in Fairfax, VT, or his cottage at Plum Beach, RI. This made it possible for Dad to rent out the Nutley house for the summer months. It was rented by a family from Brooklyn, NY, by the name of Rollhaus, who had four children, including two identical twins named Dorothy and Marjorie who were in their early twenties. Dorothy was destined later to become his second wife.

The next stop in Dad's career path was Framingham, MA where, in the summer of 1917, he became the principal of the high school at \$2500 per year. He rented a small house at 18 Eden Street near a pond in an area which seemed more small-town and less suburban than Nutley. In a smallish yard Dad kept a garden and a few chickens which supplied us with eggs and an occasional Sunday dinner which he prepared for by chopping off the head of the selected chicken. Here he felt more at home than in New Jersey and entered more fully into the church and civic life of the community. This may have reflected in part the fact that in times of war individuals are more apt to become publicly involved. But the fact that Framingham was not far from Rhode Island and was part of the same general culture undoubtedly made a difference.

The proximity of Providence made it convenient to visit relatives there. We always went by inter-

urban trolley, stopping in Holliston and Woonsocket to change cars. Although automobiles were becoming fairly common, we did not own one and, therefore, had to avail ourselves to public transportation.

In the summer of 1918, Dad produced for Teachers College a paper entitled "What I Should Like to Have Known Before I Became a High School Principal," in which he spelled out his view of the multiple responsibilities of a principal. He noted that the "greatest mission of a real principal is to improve the quality of instruction through helpful and constructive leadership" and that "this undefinable ability to 'get on' with boys and girls is in reality an understanding of boy and girl psychology." The ability to 'get on' with boys and girls undoubtedly was one of Dad's greatest strengths.

In the spring of 1920, Dad accepted a new position as Headmaster of the Horace Mann School for Boys, an instrumentality of Teachers College in Columbia University, located in the Riverdale section of the Bronx. This position, which paid \$3800 per annum to start and included a very comfortable Headmaster's cottage, was a prestigious one for a young man not quite thirty six. The post also included appointment as an assistant professor at Teachers College. As such, and later as a full professor, Dad taught an occasional course at Teachers College in the evening and regularly carried a full load in the summer session.

The Riverdale section, though a part of New York City, was very suburban in tone. The housing was definitely upscale and there were a number of very large houses and even estates. It was not a community in which Dad and his mother felt really at home, however, for it was quite worldly and socially sophisticated – a far cry from rural Rhode Island. It was a community which, from his position, he could have easily penetrated if he had been so disposed, but he never was. As a teetotaler, non-smoker and devoted church goer who did not dance and disapproved of cosmetics and high heels for women, card playing and athletics on the Sabbath, he was out of step with the hedonistic community in which he resided. He was perhaps more tolerant of such activities than he seemed, but his mother, who was quite rabid on the subject, kept him in line at least on the surface.

As I grew up I was conscious that we were different than our neighbors and that we were New Englanders and not New Yorkers. Thrift was drummed into me to the extent that I still have difficulty throwing away anything that might sometime be useful. And I was taught that even though we were not rich, there were always others who were worse off still and deserved our charity. Tithing was an accepted custom and one's church came properly at the head of the list.

After a short time in New York, Dad and Grandma began attending Creston Avenue Baptist Church in the Grand Concourse section of the Bronx where Albert Thomas, Brown 1909, was the pastor. Here they felt at home and, over the years, became important leaders of the congregation.

It was not long before Dad renewed his acquaintance with his former Nutley tenant, Josephine Dorothy Rollhaus, who lived in Brooklyn. Her house was about an hour away by subway and Dad began increasingly to make the trip to see her. She was a bright and attractive lady from a family which had known considerable wealth but had fallen into somewhat straightened circumstances. Her father was a pleasant man of little business competence who had

lost most of the money he had inherited and worked as a bookkeeper. She was teaching school. Before long they announced their engagement to be married in 1922.

About the time of our move to New York, Dad's sister, Aunt Nellie Hunt, moved with her family to Richmond Hill in Queens where Uncle Rolla became pastor of the Richmond Hill Baptist Church. Quickly the custom arose of our family going to Aunt Nellie's for Thanksgiving and her family coming to our house for Christmas. One of the features of these get-togethers was the hymn singing which took place, there being several reasonably good voices in the group. With hymns and prayers, the atmosphere was far more religious than was customary in most New York homes of that time. Similarly, our custom of having readings from the bible and a short prayer before breakfast each morning, as well as grace at other meals, was also a bit unusual for the time and place.

In 1922 my father took Josephine Dorothy Rollhaus as his second wife and they went off in his new Ford for a wedding trip up in New England. Among other things, they visited several of the old outing spots with which he had become familiar during his Vermont Academy days. This proved a bit of a strain on her, however, because she had been strictly a city girl who had little exposure to the outdoors. While they were away Grandma took care of me.

When they returned from their honeymoon, there began a long and not entirely successful integration of my new mother into her new household. Even if she had been a proper New England country type, it would have been difficult because my grandmother did not take kindly to being demoted to second in command in the house of the son whose career she had pushed with such determination. But to make matters really worse, the new head of the house was a Brooklyn girl who danced, played cards and carried with her a variety of social graces. Perhaps the only redeeming feature was that she had been raised in the Baptist church.

As the years went by, circumstances pushed Grandma increasingly aside, a situation which frequently brought her to tears. Dad bore it all stoically, feeling, I believe, that in good conscience he could only continue to house the lady who so stubbornly pushed him to become an educated man and who had served for so many years as the female head of his household. Also, they both came from a culture in which grandparents frequently lived under the same roof as a child. Mother, at least on the surface, carried off with good grace what must have been a most difficult situation for her. The arrangement continued until Grandma's death at age ninety-six.

After several years of renting Uncle Rolla's cottage at Plum Beach for part of the summer, Dad decided, in the early twenties, to build his own cottage on an adjacent lot just downhill to the east. This was a major upgrade for this house had electricity, hot water and a bath-and-a-half. But like the old cottage, the upstairs rooms, in the interest of ventilation, had no ceilings as a result of which everyone could hear what was going on in other rooms. The new cottage also had a large front porch which covered the front of the house and overlooked the bay, on which we sat, rocked and talked most evenings after dishes were done.

A very stable summer pattern evolved. Horace Mann always let out for the summer in mid-May. We then drove to Plum Beach and a week or so later attended Commencement at Brown which enabled Dad to attend his reunion and march in the Commencement parade. Then, about the first of July, he would return to New York for about six

weeks to teach at Teachers College's summer school while the rest of us stayed at the cottage or sometimes went to Uncle Rolla's in Vermont. Dad would return again in mid-August.

During the nineteen-twenties the Horace Mann School for Boys grew and prospered, and Dad put together an outstanding faculty which remained largely intact for the balance of his career there. He prided himself on being able to step in and teach any class of any absent teacher and on knowing every student by sight. He made it a point each month to review and sign the report card of each boy in the school, feeling that this helped him to know each student and keep abreast of his progress and problems.

Several days a week, the school had an "assembly" in the study hall which also served as an auditorium. For the most part the assemblies were a sort of chapel over which Dad presided. Readings of the Bible were a frequent part. Most importantly, this was a means by which he spoke directly to the students, with a combination of seriousness and humor, and built up a personal rapport. That relationship was helped by his penchant for addressing each student by name whenever their paths crossed. The net effect was that for an overwhelming number of students Dad was a friend as well as someone to be respected and obeyed.

The combination of respect and affection with which most students regarded Dad is vouched for by numerous letters which students have written over the years. Just recently, in 1993, my brother David received one from a former student who stated "Except for my own father, there was no one in the generation before us for whom I have a greater respect and affection than I have for your father. He was a wonderful friend to me." Certainly Dad's instinct for getting along with the boys was extraordinary.

Despite his friendliness with students, Dad was clearly an authoritarian figure. His high standards of Christian gentlemanliness were there for all to see. I recall one occasion when, infuriated by the profanity of an opposing football player, Dad strode onto the field, seized the player by the shoulders and told him in no uncertain terms that if he continued to use such language he would be banished from the game. Another time he openly admonished some of his own students for being bad sports in taunting the other team. Few at Horace Mann were confused by doubts as to where Dad stood on issues which he regarded as important.

In the running of the school, Dad was helped immeasurably by John T. van Sant, originally a math teacher who became the full-time business manager of the school. He possessed all of the business instincts which Dad lacked. He not only did a fine job of running the financial side of the school, even through the depression, but managed on the side to accumulate a measure of personal wealth, some of which he gave to the school. Dad, on the other hand, lacked the business judgment to accumulate any significant estate, despite a succession of "tips" from parents engaged in business. Instead, what he did accumulate were a number of worthless stock certificates which were in his strong box when he died.

Dad, Mother and Grandma were all staunch Republicans who read the Herald-Tribune instead of the New York Times. They looked upon Democrats as the party of the ne'er-do-wells and corrupt politicians. Certainly, in New York at this time one could easily find justification for this view. But perhaps typical of the double standard which so

many of us maintain as between ourselves and others, Dad was quite pleased when the Democratic President of the Bronx, who had a son in school, arranged to have the borough's Department of Public Works repave the school's driveway without charge.

In 1927, Mother produced a second son for Dad, John Avery Tillinghast. In 1930, a third son, David Rollhaus Tillinghast, came along to give further pleasure to their parents. The two boys, of whom their parents were justifiably proud, had a somewhat sheltered, upper-class upbringing. Their neighborhood friendships brought their parents more into the mainstream of the community.

In 1929, Dad was made Professor of Education at Columbia with full University status and privileges. In the twenties and thirties Dad became very active in a number of prestigious professional organizations, each of which he was at one time the president. He was a regular attendant at their get-togethers and this was a high-point in Dad's and Mother's life. They liked nothing better than to go off to a convention at a place such as the Lake Placid Club, from which they always returned much refreshed. In addition, over the course of time, Dad became a trustee of Brown University, Springfield College, Finch Junior College, the Spence School and Vermont Academy.

My departure for college in 1928 illuminated one side of Dad's nature. Although he considered himself a man of very modest means, when we went to Brown to pick out a room for me and my roommate, we ended up with one of the best and most expensive suites available. It hardly reflected the image of a once poor scholarship student.

By the time that I went to college, Dad had become very involved in a series of extracurricular activities which included his professional organizations, his speaking engagements and a variety of Baptist organizations in which he played a significant role. For example, a letter to me of February 20, 1930 recounted that John D. Rockefeller, Jr. had called on him at his office to ask that he serve on a commission to study the work of the Baptist Foreign Mission Society, another assignment which he accepted. Together all of these committee and other activities meant a procession of lunches, dinners and other meetings. His letters to me at college spoke frequently of having been out every night but one for two weeks, of being severely strapped for time and of being tired. His problem of evening meetings was compounded by the fact that he was quite allergic to nicotine, of which he always reeked when he came home.

1930 saw the addition of Dora to the household as live-in maid and also the birth of David. That was the good news. Mother had written in February that Dad was having trouble with uric acid in his joints and Mr. van Sant had taken seriously ill and his absence placed an added burden on Dad. A heart condition with fibrillations in the spring plagued him the rest of his life. With rest and reduced schedule, however, he regained his vigor and returned to work. He was soon cheered by word from Brown that he had been voted an honorary D.Ed. to be awarded at commencement.

That his attack did not slow him down too much is evidenced by the fact that in November on a trip to Raleigh, NC, he gave five talks in twenty-four hours. He gradually resumed his schedule of nights out which became such a fixture of his life that my brother John recalls that when he was growing up in the late thirties and forties, Dad was

“never home for dinner.”

Despite the increasing frequency of his absences from dinner over the years, Dad was a stickler for formal family meals. Eating in the kitchen or on the run was virtually non-existent. Dad’s view was that meals were family social events rather than merely stomach-filling occasions. So we always gathered in the dining room, awaiting the saying of grace when all were there, and proceeded with a leisurely meal marked by fairly constant conversation, much of which had to do with the school and its students.

Early in 1931, my father took a sabbatical leave and visited Europe. He sailed in February on the Albert Ballin to Germany where he revisited some of the scenes of his earlier life there. For the most part he visited schools and school people with whom he discussed recent trends in education. He then went to England where he very much enjoyed a first-hand look at some of the public schools about which he had heard so much over the years. From there he went to Switzerland and northern Italy about whose scenery he wrote enthusiastically. His next stop was Paris about which he had mixed feelings. Although he found the monuments and buildings very impressive, the permissive ambiance of the city grated on his more puritanical mores. In mid-April he returned via Cherbourg on the Mauretania. Dad’s only other trip overseas, as far as I can recall, was a trip with Mother many years later to review education in Puerto Rico. The poverty of that island made a great impression on him.

Dad had an interest in several sports but was not an accomplished athlete. He liked to play tennis most of his adult life. He would shoot baskets in the gym at Horace Mann. And in the spring of 1930, my sophomore year at Brown, I took up golf and Dad soon followed. We played at Annaquatucket, a county course in Hamilton, RI.

In 1935, Dad was elected a Trustee of Brown in a rather unusual way. Then, as now, the Associated Alumni were privileged to designate a certain number of trustees who were selected by vote of the Alumni from among several nominees. In that year Dad was one of the Alumni nominees who failed of election. But the Trustees then promptly elected him as a non-alumni Trustee in which capacity he served for six years. Dad was never very much of a mover and shaker among the Trustees. He more than once observed that the work of the Board was done by the insiders and that meetings of the Board were rather cut and dried. But he prized the fellowship of the Board and regarded its members as “very fine people.”

In the same year, I married and left home, after which I lead a life rather independent of my father. So, when I think of him as a father, I think mainly of the period prior to 1935 and give him high marks for the role which he played. I never was in doubt as to what was expected of me. And he was a very available father who was quite ready to do things with me, such as play catch or pitch horseshoes. Whenever we went touring it was always with a baseball and gloves which found use every day. In the early days, discipline on rare occasions might involve a switch or, more often, an unpleasant squeezing of my arm, but as I grew older, physical discipline virtually disappeared. When, as happened more than once, I gave him cause for displeasure, he would do little more than look pained and talk to me about his hope that I would grow into a gentleman. He gave me little cause to rebel.

Dad was very interested in athletics as was I at the time. It was a constant subject of discussion between us when I was of high school and college age and his letter to me at college seldom failed to say something about some Horace Mann or Brown team. He gave great encouragement to my athletic endeavors and must have been disappointed at the modesty of my athletic achievements.

It was during the nineteen-twenties that Dad began to write and speak with some frequency and in the thirties he was particularly active. He was a very able speaker who starred with secondary school, college and Baptist men's groups. A binder of letters attests to Dad's speaking ability. More than once he took me with him for an evening speech and I always enjoyed listening to what he had to say.

There is a book by Claude Feuss, a former headmaster of Andover Academy, entitled "The Independent Schoolmaster," which says at page 210 "Among those who have retired from active school administration . . . are Charles C. Tillinghast, once the head of the Horace Mann School, a brilliant and entertaining public speaker with a gift for clarification and summarization." Later, at page 222, he says "This country has had no wittier speakers than President Angell, Principal Perry, President Baxter and Headmaster Tillinghast. . . ."

The subject of Dad's talks and papers was usually related to secondary education and sometimes to religion. A frequent theme was the need of the educator to be seen as the friend and leader of the student, rather than as the driver. To quote an article in the National Business Review in 1929, "If we can show the boys that we also have had to face hard things in this difficult world, that we too have had hard places to get over, they may be helped."

One of his set speeches, which I heard him deliver more than once, had to do with the whole person. He began talking about integers and being integrated and continued to develop the concept of the well-rounded person who possessed Intelligence, Interest, Industry and Integrity. This always went across well. Unfortunately, no copy of that talk remains, perhaps because it usually was delivered without even notes. There is, however, reference to the subject in a talk which he gave to Brown sub-freshmen in 1960.

Two subjects, on each of which he spoke more than once, were "Problem Parents" and the "Country Day School." Still another frequent topic had to do with the responsibilities of schools with respect to moral development.

In a radio talk entitled "Modern Concepts of Discipline," he revealed his differences with the progressive educator of his day. These were made the more pointed by the fact that the Horace Mann Schools, which were known as "demonstration" schools, had a sister school, the Lincoln School, also a creature of Teachers College, which was widely known as a "progressive" school. The Horace Mann School for Boys was as traditional as the Lincoln School was permissive. In making the point that good discipline was a matter of leading by good example, Dad found occasion to deride "soft pedagogy which sets no hard tasks and encourages young people to do only what they please and as they please."

Running through several of his talks are references to the complexity of the times and the unusual challenges facing young people, a theme frequently repeated by others today. One of the basics of his teaching was to encourage

young people to recognize and deal with the complexities and anxieties which they faced in their lives. During the depression he more than once posed the question of how long our democracy could maintain its vitality, pointing out that in history the lives of democracies had been quite finite. Were he alive today, I feel sure that he would find good reason to continue raising this question.

A small pamphlet printed and distributed by the Northern Baptist Convention in the 1930s, entitled "Make Up Your Mind," summarizes Dad's religious beliefs. In it he states that "There can be no question as to the existence and omnipresence of God" or "as to the Fatherhood of God as revealed by Jesus in any individual life." These are principles that dominated his life and, to a degree, set him apart from the culture in which he lived and worked.

Dad's Baptist heritage found outlet in the wide variety of roles which he played as a leading Baptist layman. He served as president of the New York City Baptist society, declined the presidency of Northern Baptist Convention for reasons of health and served on various Baptist commissions, committees and boards almost without end. He and Mother found special enjoyment in their repeated visits to the Baptist retreat at Green Bay, Wisconsin.

In appearance, Dad stood just under six feet and had thick black hair and blue eyes. Although his hair eventually whitened, he carried a full head of hair to his grave. Except for a modest weight problem, he appeared vigorous and healthy. But this was somewhat misleading. As a young man he had been diagnosed as having Bright's Disease, a form of nephritis, and from 1930 on he was plagued by a series of heart problems. A major one hospitalized him in 1944. For the rest of his life he suffered frequent episodes of arrhythmia and angina. One facet of his heart-kidney problem was that each major attack was followed by an attack of the gout. After such an attack Dad would gradually resume his regular routine without the noticeable loss of vigor, but over time these incidents took their toll. He gave up tennis after the first three or four serious attacks.

Despite his health problems, Dad continued to lead Horace Mann for thirty years, retiring in 1950 at age sixty-six. During this period the school had grown from one of about 300 students to one of 500 students. The physical plant had been expanded and improved impressively. Among a host of able alumni, many of whom were distinguished, Dad could count his three sons. His grandson, Charles Carpenter Tillinghast III, had just completed his first year at Horace Mann.

Appropriately for one who started each day with a reading from the Bible, Dad did not embrace the common practice of the period of discriminating in admission against children of Jewish backgrounds. The student body in time became overwhelmingly Jewish and most of Dad's parent friends were Jewish. They seemed to find a special security in his openly Baptist approach to life. And since Jewish culture has so strong a reverence for learning and for aggressive self-improvement, lack of motivation was seldom a serious problem at Horace Mann.

Dad's retirement from the school in 1950 was marked by the assembling of letters from hundreds of former students and by an occasion when a hoard of former students attended a reception at which he was presented with the letters. And then there was the dinner, referred to earlier, in the grand ballroom of the Waldorf Astoria. On the

dais were the headmasters, headmistresses or former headmasters of over fifty secondary schools as well as representatives from ten colleges and universities. Telegrams from Governor Dewey, Senator Lehman and ex-president Hoover were read. The main speaker was Bruce Bigelow, Vice president of Brown. In a polite speech of thanks, Dad said in passing that he owed his success to the insistence and support of his mother, who, at almost ninety-five years of age, was in attendance.

At the dinner, the establishment of a Tillinghast Fund for the general endowment purposes of the school was announced and Dad was presented with a substantial check with the suggestion that he and mother use it for an overseas trip. But at the time Grandma was not in a condition to be left alone and the trip was put off. After Grandma's death the following year, the idea of a European trip sort of disappeared into space and the purse presumably was diverted to other worthy uses.

Following retirement, Dad and Mother moved to their country home in Wilton, CT, which they had established in the late thirties when they sold the house at Plum Beach which they did not regard as suitable for retirement. Their Wilton home consisted of a renovated old house built about 1830. There were about four acres of farm land with an old barn and orchard, abutted on two sides by a working farm. Except for the kitchen and the flower garden, Dad never worked the land or tended the orchard. But the small-town atmosphere of the place recalled his rural upbringing and made him feel at home. He and Mother were very happy there. They particularly enjoyed the visits of children and grandchildren.

Dad always took great interest in his grandchildren of whom he eventually had seven, one boy and six girls. They recall him as "kindly" but "restrained." He lived to know three great grandchildren, Avery Tillinghast, Tyler Roberts and Lisa Nadeau.

In the absence of a local Baptist church, Dad and Mother became regular members of the Wilton Congregational Church. Dad was elected to the Wilton Board of Education and became very active in the Wilton School system. He was highly regarded for his activities in this regard and credited with having greatly improved the Wilton Schools.

Very shortly after retirement Dad was asked to chair a commission of the Middle States Association to consider accreditation of the newly formed State University of New York. This provided him with months of stimulating work and proved to be a good antidote for one so recently retired. Also, he accepted a professorship in the education department of the nearby University of Bridgeport where he served for upwards of five years.

During his retirement years Dad continues to be active in several of his professional organizations and on the speaking circuit. He delivered the commencement address at Horace Mann in 1952 and received an honorary diploma from the institution in 1955. In that same year the main building at Horace Mann was rededicated as Tillinghast Hall. The plaque in the entrance hall, worded by Bill Nagle, reads in part:

“Charles Carpenter Tillinghast— Principal 1920 – 1950

Learned in the Classical Tradition

Dedicated to The Eternal Verities

Tireless and Friendly Guide of Youth

Toward Worthy Manhood”

In 1957, Dad was elected belatedly to Phi Beta Kappa at Brown. In the same year, he delivered the Commencement Address to his granddaughter Betsy’s (Nadeau) graduating class at Bronxville High School. Although I doubt that many present were aware that he spoke from a prepared text, it was the first time that I had known him to do so; usually he had spoken without any notes or with just very sketchy ones. In 1959, he delivered the address at the dedication of the new facilities at the Park School in Baltimore.

For as long as I can remember, Dad had kept a garden in which he had grown both flowers and vegetables. His green corn had long been a family staple. But in the late fifties he gave up the garden for lack of the energy to take care of it. He kept up with friends and colleagues from over the years with a two-finger pecking system. He was urged to write a book but preferred to maintain his friendships.

A letter to me in 1959, however, reveals that Dad was still very much on the go from meeting to meeting. Between meetings he devoted much of his time to corresponding with former students, professional colleagues, fellow Baptists and others. Carrying on this correspondence was, I think, one of the greater pleasures of his later life. He typed his own letters with a two-finger pecking system which, though not beautiful, was quite effective. For years Mother and others in the family had urged Dad to write a book, but this always fell on deaf ears. On the other hand, his urge to write letters was as warm as his desire to author a book was cold. In 1961, granddaughter Betsy graduated from Brown with honors and Dad and Mother were present at Commencement. For Dad it must have been at least the fiftieth which he had attended. He appeared thin and to have lost some of his vigor. During the summer and fall he seemed gradually to fail and early in 1962 he was admitted to the Norwalk Hospital because of a failing heart. In the hospital he refused to eat and seemed, in my eyes, to have decided that it was time to die, a goal which he pursued with stubborn determination. His passing brought to end a life of achievement and distinction, and by the standards of his father and grandfather, one of considerable longevity. He died in an environment strikingly different from the modest and primitive rural community into which he was born.

My father’s passing was noted in laudatory obituaries in New York, Wilton and Providence papers as well as in a variety of publications related to the areas of his activity. Many former students, colleagues and individuals of prominence wrote letters of condolence. His funeral was held in the Wilton Congregational Church which was substantially filled for the occasion. In a simple service of prayers and hymns, the eulogy was delivered by an old friend, Dr. Stanley Hazard, who for years had been the executive head of the New York Baptist Society. He stressed Dad’s contributions to family, church and school. Following the service, burial was in the Wilton cemetery.

Thus ended a life which clearly had been, to borrow the words of the Charter of Brown University, one of “usefulness and reputation.”

An Attempt to Identify Benjamin Tillinghurst of Clarendon Parish, Jamaica, West Indies:
Is He Another Brother of Pardon¹ (*Pardon^A, John^B, Robert^C*)?

By Donna¹¹ Tillinghast Casey
(*William¹⁰, Carl⁹, Francis Marion⁸ “Frank”, Dwight Joseph⁷, Joseph Gorton⁶, Joseph⁵,
Charles⁴, John³, Pardon², Pardon¹, Pardon^A, John^B, Robert^C*)

Background. In recent past issues¹ of *Pardon’s Progeny*, there have been discussions about the identity of a Charles Tillinghast who began to appear in Rhode Island records, perhaps prior to the late seventeenth century. Those discussions focus on whether that Charles is the younger brother, Charles (*Pardon^A, John^B, Robert^C*) (bp. 1634, Ifield, East Sussex, England – d. unknown) or son (b. unknown – d. unknown) of Pardon¹ (*Pardon^A, John^B, Robert^C*)² (bp.1625 – bu.1718), immigrant to colonial America in about 1644, from Sussex, England. With utmost respect to mentor and post-immigrant Tillinghast family genealogy expert, Wayne G. Tillinghast, who supports the “son” side of this debate, this author supports the “brother” side of the question. The following discussion supports a theory that Benjamin Tillinghast (*Pardon^A, John^B, Robert^C*) (bp 1630, Ifield, East Sussex, England – d. unknown), the other younger brother of Pardon¹, may also have migrated from England to North America mid-seventeenth century. By 1657, both brothers of Pardon¹ disappear from British records. Near that time, a “Benjamin Tillinghurst” appears in land and census records in Jamaica, West Indies. Is this the brother of Pardon¹, or another Benjamin Tillinghast? What follows, examines both positions.

Of the nine members of Pardon¹’s immediate family—father, mother, brothers and sisters—only Pardon¹ and his two younger brothers, Benjamin and Charles can be confirmed to have survived their family to at least 1657 and beyond. By 1657 Pardon¹ had been in Rhode Island thirteen years. He was an established land owner, married, held public offices, and was a successful businessman and active member and minister at The First Baptist Church in America, Providence. Innumerable Rhode Island records allow us to trace his life from his arrival in Providence c1644, to his death in January 1718. In October of 1657, his youngest brother Charles is recorded selling/surrendering his land and cooperage holdings in Alfriston, East Sussex, England, to the Lord of Lullington Manor³, within which Alfriston was situated. In the Autumn of 1657, records show brother Benjamin in London as a master cooper with apprentices.⁴ However, after Autumn 1657 Charles *and* Benjamin disappear from British records. In less than thirteen years, documents suggest they have perhaps migrated to North America; Charles to Newport, Rhode Island, and Benjamin to British-held Jamaica, West Indies. With regards to Charles, perhaps because of the loss or destruction of Rhode Island records, which commonly occurred during the Revolutionary War, surviving records don’t show his possible appearance in Newport until 1681. While a Benjamin Tillinghurst, on the other hand, is

¹ *Pardon’s Progeny* Summer/Fall 2015 Volume 17, Issue 2 [pdf attachment]. “Pardon¹’s Youngest Brother Charles Came to America...or Did He?” (pdf attachment), Donna Tillinghast Casey. *Pardon’s Progeny* Winter 2016 Volume 18, Issue 1, p.2, Wayne G. Tillinghast.

² Generational Numbering: Superscript capitalized alphabet letters represent pre-immigrant generations. Superscript Arabic numbers represent post-immigrant generations, with generation #1 being the immigrant.

³ East Sussex Record Office, The Keep, Brighton, East Sussex, England. Ref: AMS 5909/2.

⁴ London Guildhall Records: 1648, “[son] of Jourdan [Pardon] Tillinghurst of A’ston [Alfriston], cooper” London Guildhall: *Register of Apprentices 1629-1666*. MS 11,593-1, and, 28 November 1655, Apprentices 1629-1666. MS 11, 593-1.

seen on land and census records about a decade earlier (1669) in Clarendon Parish, Jamaica, West Indies.⁵

After 1657, the location or identification of Pardon¹'s brothers, Charles *or* Benjamin, have not been conclusively confirmed. Nonetheless, no *other* Charles or Benjamin Tillinghast of the correct ages can be discovered in England or mainland Britain after 1657, the last documented location of the brothers in those records. It should be acknowledged that from about 1643 to 1660 many parish records in England are missing. Ministers of Separatist/Independent⁶ congregations were known to hide parish records from Royalists or strict Puritan sympathizers to protect themselves and their 'flock' during the English Civil War. This resulted in the subsequent loss of many records. Regardless, after 1657, records discovered in North America for men of the same name and approximate age appear to be those of brothers Charles and Benjamin.

If no accounts of these men, including evidence of burials by or after 1657, appear in British mainland records, where did the brothers go, and why did they go? The story of what seems to accurately represent Charles' migration from Sussex, England, c1657, to Rhode Island, has been researched and recorded.⁷ Therefore, an examination of records for Benjamin after 1657, to what could be assumed to be an approximate time of his natural death (1670-1712), seems to be in order. With no immediate family surviving in England where a weak economy and the threat of religious persecution loomed large over Separatists such as Baptists, Charles *and* Benjamin, like their brother Pardon¹, may have been drawn to the New World where freedom of conscience was accepted and opportunities for means of support were more plentiful.

By 1660, England's empire had expanded beyond the new northern colonies of North America. That expansion included the acquisition of Jamaica, from Spain, where a slow process of creating an agricultural economy in support of England's emergent industrial revolution began. Jamaica started by producing durable staple-crops for export, which, as the decades progressed, became more and more dependent on slave labor. Those crops and slavery became a closely intertwined system of "goods for slaves", which provided merchants, tradesmen, and artisans, such as coopers, in England and the northern colonies, with economic advantages and opportunities that also benefited the West Indies. By the end of the century it was a system in which many merchants and ship owners of the New England colonies also became involved, including some Tillinghast families of Rhode Island.

Background on Benjamin, the brother of Pardon¹ and Charles. Benjamin (Pardon^A, John^B, Robert^C) was baptized 10 January 1629/30, Ifield, East Sussex, England, with his twin Anne.⁸ He was about eight years old when his family moved from Ifield, thirty-three miles south to Alfriston, East Sussex, in 1637. Benjamin, like numerous men in this family line since at least 1558⁹, became a master cooper like his father. Since apprenticeships began by the age of nine or

⁵ America and West Indies: September 1670, 16-30, in *Calendar of State Papers Colonial, America and West Indies: Volume 7, 1669-1674*, ed. W Noel Sainsbury (London, 1889), pp. 94-110). *British History Online* <http://www.british-history.ac.uk/cal-state-papers/colonial/america-west-indies/vol7/pp94-110> [accessed 8 December 2016]. Jamaica Archives, Spanish Town, St. Catherine parish, West Indies, REF: Platt record for Benjamin Tillinghurst in 1B/11/2/9 folio 201.

⁶ English Protestants of the seventeenth century who believed membership in the Church of England violated biblical precepts for true Christians. They, i.e., Baptists like Pardon¹ and Fifth Monarchists like their paternal uncle John^A, broke away to form independent congregations that adhered more strictly to divine requirements.

⁷ See footnote #1: Reference for story of Charles' possible migration to Rhode Island.

⁸ East Sussex Record Office/The Keep, PAR 488 1/1/. Pre-1812 Registers, "s. of Pardon Tillinghast". Twinned with his sister Anne who died in infancy September 1630, Ifield, East Sussex, England.

⁹ Essex Record Office, St. Mary the Virgin, Newport Pond, Essex Parish Church. Ref. D/P 15/1/1, Image 35. Entry reads: "*Symon Tillinghurst, viator [cooper]*", (b. unk.– bu. April 1558, Newport, Essex, England).

ten and took about nine years to complete, Benjamin may have begun about 1640 with his father, Pardon^A, and apprenticed with him to say the year 1644, when Pardon^A is reported deceased. After his father's death, Benjamin perhaps remained in Alfriston, along with his brother Charles, apprenticing with another cooper, possibly William Kinge, the individual to whom their father's cooperage was turned over by Charles in 1657. The cooperage, begun about 1637 by Pardon^A the father, was attached to the family home on North Street in Alfriston.¹⁰ It seems reasonable that Kinge, a local Alfriston master cooper, began to work the cooperage for their mother Sarah after their father's death. Four years after his father's death, Benjamin is found in London, apprenticed to John Browne¹¹, grocer/cooper, on 12 July 1648, a situation probably arranged by mother Sarah.¹² The Grocer's Livery Company record of Benjamin's apprenticeship dated 1648 indicates the year he was initially apprenticed to Browne, but does not confirm 1648 was his initial year of apprenticeship as a cooper. It is likely he had some apprenticeship prior to arriving in Browne's care. Interestingly, the 1648 apprentice record associated with Browne shows Benjamin as "son of Jordan [Pardon], A'ston [Alfriston] Sussex". A father's information, when parenthetically stated in a record, often indicated he had died by the date of the child's indenture. Seeing that Benjamin is found as master cooper in London by 28 November 1655 apprenticing Thomas Rogers of Alfriston, and 2 September 1657 apprenticing Henry Champion of Clerkenwell, London, it indicates Benjamin resided in London or near vicinity, and had about two to four years apprenticeship prior to becoming indentured to John Browne.

Which Benjamin was it? Available life-event records were searched in an attempt to confirm the identify of the Benjamin Tillinghurst found in Jamaica, West Indies, in 1669, as the brother of Pardon¹. First, parentage was confirmed for any Benjamin Tillinghast found. The records of those found were then checked for any Benjamin Tillinghast who could have been alive in 1669, or for evidence of a death for those unable to be confirmed alive in 1669. The following is a summary of the examination of discovered records.

On 6 June, 1655, a Benjamin Tillinghast appears as a witness on the will¹³ of John^A (*John^B, Robert^C*) (bp 1604 Streat, East Sussex, England – bu. 1655 London, England), the paternal uncle of Pardon¹, Benjamin, and their siblings. The following is presented as support for the identify of *that* Benjamin Tillinghast being Pardon¹'s brother. First, John^A *did* have a son named Benjamin (bp. 10 January 1643, Streat, East Sussex – d. unknown), however, he would have been aged eleven years five months at the time of his father's death, and an unlikely candidate as witness to his father's will. Under common law in England at the time, full majority for an individual was not reached until age twenty-one, with anyone younger legally considered an infant. In the seventeenth century, although legal circumstances could at times dictate otherwise, age of discretion, especially for males, was accepted to be fourteen years or older. Second, records¹⁴ suggest John^A went to London without any family in May 1655 from Trunch, Norfolk, where he lived and ministered. Therefore, a son Benjamin, if alive, would not

¹⁰ Although a large Alfriston fire destroyed a part of this structure in late seventeenth century, it was re-built, and today still stands as a tea room (The Badger's Tea Room), with several parts of the original structure still visible.

¹¹ Possible brother to mother (Sarah Browne Tillinghast). John Browne (b. 1606, Ifield, West Sussex–d unk.) .

¹² London Apprenticeship Abstracts, 1442-1850. Transcription, Cliff Webb, originally published 1997. "Tillinghurst Benjamin son of Jordan [Pardon], A'ston [Alfriston], Sussex, cooper to John Browne 12 Jul 1648, Grocers' Company". One of "The Great Twelve City of London (Livery) Companies". Cooper records are found in the Grocer as well as the Cooper Livery company.

¹³ Church of England Parish Registers 1538 to 1812 London England (St. Mary Abchurch, London): London Metropolitan Archives. Burial, "John Tillinghast, minister [at] Trunch, Norfolk, 10 June 1655".

¹⁴ John Hunt, *Religious Thought*, (London, Strahan & Co., Publishers, 1870), p. 244.

have been in London at the writing of the will. Actually, certain events hint at the son Benjamin having pre-deceased his father. Several other factors support the suggestion it was Benjamin the nephew rather than John^A's son whose signature appears on this will.

John^A's son Benjamin is not mentioned in his father's will, only that of a daughter Mary, who was bequeathed "£136 and all of my possessions....".¹⁵ To that point, no records have been found to support John^A's son Benjamin having been alive after his recorded baptism to 1655, or anytime after his father's death. It is, however, taken into consideration that shortly after the 10 January 1643 baptism of the son Benjamin, the twenty-year period of hidden and lost parish records began. Further to that point, there is evidence the mother of this child, Dorothy Tichbourne, died during that period. Therefore, possibly due to its subsequent loss, her burial record has never been discovered, which may be true as well for the son Benjamin. To the issue of survival, of the nine children of the union of John^A and Tichbourne, only two survived infancy. Moreover, Tichbourne bore those nine single births in fourteen years. Missing and hidden records considered, there is no evidence of any children of John^A having been born from January 1643, to one year after his second marriage in 1649.¹⁶ Furthermore, subsequent to the period of "missing records", there are no children of John^A and Tichbourne appearing in any burial, marriage, etc., records that would have been of the age to have been born during that five-and-a-half-year period. These are reasons to suspect Dorothy Tichbourne did not survive much beyond son Benjamin's birth in January 1643, and that son Benjamin may not have survived beyond infancy or early childhood. Apart from the son Benjamin of John^A, there was no other Benjamin Tillinghast alive at this time¹⁷ other than the brother of Pardon¹. As such, Benjamin the brother of Pardon¹, and nephew of John^A, seems to be, with little question, the "Benjamin Tillinghast" who appears as witness for his uncle John^A on the June 1655 London will.

Shortly after Benjamin, the man who would seem to be Pardon¹'s brother, is seen as witness to his uncle's will in London, a Benjamin Tillinghurst is mentioned on a baptism record in Cheshunt, Hertfordshire, a village fifteen miles north of London.¹⁸ The December 1656 baptism reads, "2 December 1656, John Tillinghurst son of Benjamin [*sic*] Tillinghurst."¹⁹ Not uncommon for the period, no mother's name appears in the baptism entry. With no other Benjamin Tillinghast alive at this time, and Cheshunt being a near community of London where records show Benjamin had been living and working, perhaps the father "Benjamin [*sic*] Tillinghurst" mentioned in this baptism record, is Benjamin, brother to Pardon¹. No marriage for a Benjamin Tillinghurst/hast has been discovered in Hertfordshire, Middlesex (London), or any other county in England, within a ten year period previous to 2 December 1656, or burial of a female named Tillinghurst/hast after the baptism, for a similar length of time.

Although not to be regarded as confirmation in support of Benjamin being the father of this child, there are two other considerations worth noting. Naming a son John after a father or grandfather carries on a naming pattern in every generation of this line to 1767, that started at least by the late fifteenth century. However, it should be noted that the name John was also the

¹⁵ The National Archives (TNA), Kew, Richmond, Surrey, England: Ref. PROB 11/251/617.

¹⁶ To Mary Manning, of Cookley, Suffolk, England, July 1648.

¹⁷ The brother of Pardon¹ was perhaps named after his maternal grandfather, Benjamin Browne. John^A's son was possibly named after nephew Benjamin (no one of the name Benjamin appears in the Tichbourne family); and no other Benjamin appears in the Tillinghast family in England or the American colonies again until 1671, when the seventh child and fourth son of Pardon¹ was born (perhaps named after his uncle, Pardon¹'s brother Benjamin).

¹⁸ Cheshunt was one of many villages in seventeenth century England located near the Lea River, at the center of vast cereal growing lands, and subsequently a malting industry, requiring many coopers.

¹⁹ HALS Hertfordshire, England, Cheshunt St. Mary Church parish records. Ref. DP29/1/1.

topmost common given name in sixteenth and seventeenth century England.²⁰ This particular infant baptized in Cheshunt could have been named for Benjamin's brother John (bp 1623 – d. abt. 1644) lost in the Civil War, or after the uncle John^A who had died in June 1655, or after Benjamin's grandfather John, rector of Streat 1593 to 1624 (bp 1558 – d 1624). It is also notable that the Benjamin who later appears in Jamaica, also appears in records as “Tillinghurst”, the spelling used in the Cheshunt baptism record, and often found for this Tillinghast family in the sixteenth and seventeenth century records of England.

There is a further event related to the suggestion that the infant son John, baptized December 1656 in Cheshunt, may have been the son of Benjamin, the brother of Pardon¹. There is a burial recorded for a John Tillinghast, 26 July 1669, in the Parish of Whitchapel, in the Borough of Tower Hamlets, London, which states: “John Tillinghast a young man from Brick Lane, grave [is in] gravel [of] cy [churchyard]”.²¹ Although of lesser importance in the identification and migration of the Benjamin Tillinghurst who appears in Clarendon Parish, Jamaica, by 1669, this death/burial date may be noteworthy. Therefore, an attempt to clarify the identify of this ‘young man’ John Tillinghast, was made.

Whitchapel is less than two miles from Clerkenwell, a likely previous residence of Benjamin the brother, based upon his master-apprentice records. There is no conclusive evidence the infant John, baptized in Cheshunt, *is* the son of Benjamin, brother of Pardon¹. However, if the infant John was indeed Benjamin's son, comparing the Cheshunt baptism record to that of the deceased John Tillinghast of the Parish of Whitchapel, both would have been about thirteen, and the individual in the burial record is described as “a young man“. While there is at least one large Tillinghast family in the London area at this time, Stephen (*John^B, Robert^C*) and his progenies, there is no other John Tillinghast in that vicinity without a recorded burial of or near the age of the John Tillinghast buried in Whitchapel Parish July 1669.

There was one other child found in England, baptized c1655, perhaps Edgfield or Trunch, Norfolk, England, who would have been of similar age in 1669, but doubtful of being the deceased of Whitchapel. He is described in his grandfather John Martyn's will as “my grandson John Tillinghurst”, whose father, Norfolk records suggest, is John^A Tillinghast (*John^B, Robert^C*)²², uncle of Benjamin. This child, John Tillinghurst, was from a Norfolk family of wealth, bequeathed generous funds for his future education and upbringing, and unlikely, under those circumstances, to have been buried in London, in churchyard gravel, without a headstone.

Although it is not clear which Benjamin Tillinghast/hurst *is* the father of the deceased “young man” John Tillinghast of Brick Lane, London, it does seem clear that Benjamin Tillinghast (*Pardon^A, John^B, Robert^C*), brother of Pardon¹ and Charles, disappears from British records near the time of this boy's death, and appears soon after in Jamaican records. Since surveyors were responsible for filing land plats, it is not known whether Benjamin Tillinghurst was physically present in Jamaica at the time of the filing of his record. However, if he was, a sailing from London to Jamaica at the time took no less than six to eight weeks. Benjamin would have departed London no later than mid-June 1669 to have been in Jamaica 30 July 1669, the date of the land plat recording,²³ twelve days after the Treaty of Madrid was signed,

²⁰ Scott Smith-Banister, *Names and naming patterns in England 1538 to 1700*, (Oxford University Press, New York, 1997).

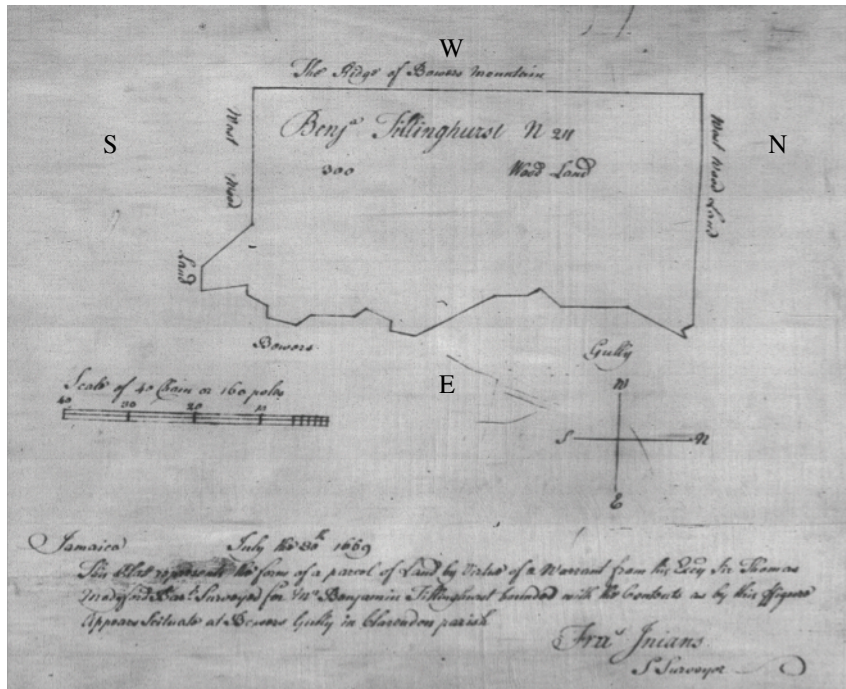
²¹ London England Church of England: Burials, Marriages, Baptisms, 1538-1812, Tower Hamlets, St. Mary Whitchapel, 1658-1670. “John Tillinghast a young man from Brick Lane grave [in] gravel cy [churchyard]”.

²² PROB 11/292, 3 March 1658/9

²³ Jamaica Archives, Spanish Town, St. Catherine parish, West Indies, REF: Platt record for Benjamin Tillinghurst in 1B/11/2/9 folio 201. Note at bottom of plat image (see image below) reads: “Jamaica July the 30th 1669. This plat

confirming England’s formal control of Jamaica.²⁴ If he was *not* present for the filing of the plat, he *was* present nine months later when the census of Clarendon parish was taken April 1670.

A brief digression here to note the surveyor of Benjamin Tillinghurst’s land plat in Clarendon Parish, Jamaica, was a Francis Inians (aka Innians). Francis (bp. 1633 Streat, East Sussex, England – d. unknown) was the same age as brother Benjamin, and the son and grandson of Separatist/Independent ministers “of the hotter sort” in Sussex, England (1598-1637); James and William, respectfully.²⁵ James was minister of Streat Parish Church, the parish church of the Tillinghast family from 1593 to 1643. The same church where John Tillinghast, (bp.1558 - bu.1624, son of Robert), grandfather of Pardon¹, Benjamin, and Charles, was rector from 1593 to



30 July 1669 Land Platt: 300 acres Clarendon Parish Jamaica Benjamin Tillinghurst (Bower’s Gully on East boundary of land.)

1624. It was also the church at which John^A (bp. 1604 – bu. 1655), their uncle, was rector from 1637 to 1643.

Continuing with the identification of the “young man” of Brick Lane and his possible connection to Pardon¹’s brother Benjamin. If he *was* brother Benjamin Tillinghast’s son John, Benjamin, without anticipation of an impending death, may have departed London for Jamaica prior to the son’s death with the intention of calling for him to come to Jamaica after land was secured and a plantation established. It was not an uncommon practice at the time for adult

males to migrate ahead of family, then arrange for family to join them once shelter and means of support were secured. Alternatively, Tillinghast/hurst could have departed for Jamaica soon after the son’s death. With no immediate family remaining in England, he took the opportunity of Crown granted land to establish a plantation in one of the new world frontiers—Jamaica.

Departure from England, arrival in Jamaica? On the land plat dated 30 July 1669, and in the 1670 Clarendon Parish, Jamaica, West Indies, census, “Benjamin Tillinghurst” is found as

represents the form of a parcel of land by virtue of a warrant from his Excy [Excellency] Sir Thomas Modyford Bar^t [Baronet] Surveyor, for Mr Benjamin Tillinghurst bounded with the contents as by his figures appears scituate at Bowers Gully in Clarendon parish.” And was signed by “Francis Inians, S Surveyor”.

²⁴ Treaty establishing that England held formal control of Jamaica and the Cayman Islands, 18 July 1669, fifteen years after Cromwell had conquered Jamaica from Spain.

²⁵ Jeremy Goring, *Burn Holy Fire, Religion in Lewes since the Reformation* (Cambridge, England, The Lutterworth Press, 2003): 44. “William Innians, Rector of St. Mary Westout, and St. John sub Castro 1598-1617, ‘was a radical Puritan of the hotter sort, [and] a student of Cambridge as well as his son, James Innians.’”

owner of 300 acres of land.²⁶ Related to number of acres held, he was among the upper twenty percent of the 146 planters in Clarendon Parish. Between the years 1674 and 1707, the land identified as that of “Benjamin Tillinghurst” appears on several Jamaica maps²⁷ as “Tilling”.²⁸ The name “Tilling” appears on maps exactly as the description on the plat filed for Tillinghurst in 1669 implies; in the southern portion of the northern half of Clarendon Parish, at the foot of the Bull Head Mountain range on the Minho River “at Bowers Gully”. To 1707, map legends (©) indicate the crops grown on this plantation were “cotton &c provisions”, important basic nutritional crops for Jamaica’s early plantation period.

From 1670 to the early 1700s in Jamaica, with sugar cane plantations still in very early stages of development, cotton, indigo (dye), and cocoa, were the principle crops cultivated for export to Britain, East Indies, and northern American colonies. During the 1670s and 80s cotton, indigo, and cocoa were highly coveted commodities by merchants in Newport and Providence, Rhode Island.²⁹ The merchants, especially Jewish and Quaker, converted cocoa into much desired chocolate confections, while cotton and indigo were important for current fashions.

As time passed, the rise of sugar cane, supported by slavery, minimized the influence of cotton, indigo, and cocoa for most planters. Sugar cane grew best on flatter southern plains like those in the most southern areas of Clarendon Parish. The property identified as that of Benjamin Tillinghurst lay north of those flat plains, at the foot of the Bull Head Mountain range on the Minho River. Cotton planting had thrived there well before the English took over the island from the Spanish c1655. In the 1660s and 1670s plantation cotton from Jamaica and other West Indies islands like Barbados exceeded the value of cotton imports from the usual suppliers in the sub-Saharan area of Africa. Cotton became the third most important colonial import into London, and filled the void that the weakened wool trade had created in England at the time. Cotton crops were less costly to grow and harvest than sugar, used less slave power, and even when sugar began to rise in trade value, West Indies’, especially Jamaican, cotton remained an important source of supply.³⁰

Cotton and Provisions. The crops (cotton and provisions) Jamaica map legends indicate Benjamin Tillinghurst grew, were provisions vital in producing the largest part of needed food to the island’s plantations as well as to the ships that transported exports off the island. Since the food crops Englishmen were accustomed to in their diet could not be grown in the Caribbean, the

²⁶ Sainsbury, W. Noel, ed., *Calendar of State Papers, Colonial Series (Volume 7) America and West Indies, 1669-1674*, preserved in Her Majesty’s Public Record Office (Vaduz: Kraus Reprint Ltd., 1964) First Published London: HMSO, 189. Pp. 98-104. Land patented to Benjamin Tillinghurst in 1670 via Thomas Modyford for Charles II.

²⁷ Maps charting land, rivers, towns, plantation owners, crops they grew etc., using text and legends. Map of the Caribbean Islands: Charles Bochart, Humphrey Knollis’ “A New and Exact Mapp of the Island of Jamaica,” 1684. Original in the John Carter Brown Library, Brown University, Providence, Rhode Island. The following is given as “Map Title: A generall map of the continent and islands which bee adjacent to Jamaica. A New map of the island of Jamaica...with the names of the present proprietors according to a late survey thear [there] of P. Lea.” “A new map of the island of Jamaica”, 1707, Sir Hans Sloane. Due to inability to reproduce full maps for article, they may all be viewed on-line. “Tilling” appears on Jamaica maps to as late as 1780, well beyond the life span of Benjamin, the brother of Pardon¹, bp. 1634. This may indicate possible continued ownership by yet discovered ancestors or progeny of Benjamin Tillinghurst, or because the plantation had become widely known as such; Tillinghurst Plantation perhaps. This is true of a “Tillinghurst Farm”, Ardingly, West Sussex, called so today since c1616.

²⁸ Perhaps due to map space of hand-written entries of the long name of Tillinghurst it was abbreviated to “Tilling”.

²⁹ James F. Gay, Chapter 23, “Chocolate production and uses in 17th and 18th century North America”, in *Chocolate history, Culture, and Heritage*, Eds. Louis Evan Grivetti, Howard-Yana Shapiro, (Hoboken, N.J., Wiley publisher, 2009). These included the Jews, Quakers, and Baptists (Tillinghurst families) of Providence and Newport.

³⁰ Zahedieh, Nuala *The capital and the colonies: London and the Atlantic economy, 1660-1700*, (Cambridge, UK, Cambridge University Press, 2010) 226-27.

planters imported salted English beef and salted New England mackerel etc. As such, they had to depend largely on local tropical produce for basic daily sustenance. Besides local produce, provisioners like Tillinghurst also raised and supplied chickens and hogs (wild and domestic) to the islanders. Farms like Tillinghurst's, which furnished basic foodstuffs, influenced the island economy *and* the well-being of the islanders, especially the newly arrived British land owners and workers.

Conclusion. With the high probability there is only one Benjamin Tillinghast alive in 1670 as discussed above, and since, after exhaustive searches, British mainland records for Benjamin, the son of Pardon^A and Sarah Brown/e, and brother to Pardon¹, disappear after 1657, perhaps the "Benjamin Tillinghurst" appearing on the 1669 plat record and 1670 census of Clarendon Parish, Jamaica, West Indies, and various island maps through to 1707, *is* the brother of Pardon¹, and son of Pardon^A and Sarah (Brown/e).

By 1670, Jamaica was beginning to establish sugar as a primary export/trade crop, which soon became a major element of the Triangular Trade between West Africa (slaves), West Indies (sugar), and many merchant ship owners in Providence and Newport, Rhode Island³¹ (rum and goods). Over the next century Rhode Islanders, including some of the Tillinghast family and the Brown family, became heavily involved and gained excessive wealth in this particular trade. Were Benjamin and Charles encouraged by the enterprising opportunities beginning to emerge in the New World and consequently motivated to join their older brother Pardon¹? To date no other records are found to provide further information about Benjamin in Jamaica *or* in Rhode Island. However, Rhode Island records from the later decades of the seventeenth century strongly suggest brother Charles' active presence in the very busy and enterprising city of Newport.

Due to the poverty associated by an unstable economy that existed after the English Civil War, many English chose to seek sources of prosperity in the New World. At the same time, many British subjects feeling religiously persecuted were also motivated to emigrate to the colonies for freedom of conscience.³² The prospects of improving financial conditions through free enterprise, and practicing a religion of choice without government interference, were strong incentives to leave England and head to North America. Brothers Charles and Benjamin seem to have had no immediate family in England and perhaps saw opportunities to improve their personal well-being and the freedom to worship as they chose in the New World. The beginning of merchant shipping investments by Rhode Islanders in the West Indies at this time made planting ventures (cotton, indigo, sugar, tobacco, etc.) in Jamaica promising for both planters in Jamaica and merchants in Rhode Island. As well, Rhode island welcomed people of all faiths, and by 1660 Charles II had instated freedom of conscience in Jamaica.

With their only immediate family member and brother, Pardon¹, living in North America, and a likely desire for religious independence, coupled with improved opportunities for prosperity available in British North American colonies, it doesn't seem unreasonable that Benjamin and Charles might have followed their brother Pardon¹ to the New World.

As always, with genealogical studies, further information may be needed to draw a positive conclusion, and as such, the above is presented as the preliminary findings of ongoing research.

³¹ Triangular Trade was also conducted between West Indies (cotton, sugar, tobacco) to Europe/England, Spain, made into (textiles, rum, manufactured goods), to Africa (slaves) back to Americas.

³² When Charles II was restored to the throne in 1660, he instated privileges and most laws of the homeland to Jamaica, including freedom of conscience.



(Approximately 30 miles N to S and 25 miles E to W)

MAP OF JAMAICA, WEST INDIES, 1707: SOUTH CENTRAL SECTION³³

The above section of a 1707 Jamaica map represents the south-central portion of the island measuring a distance of 30-miles north to south and 30-miles east to west. The section contains north-central Clarendon Parish south to the Caribbean Sea, and west Clarendon Parish to the eastern border of St. Dorothy's Parish (formerly part of St. Catherine Parish). Following the Rio Mino (map "Mino R.") from the sea northwards to the top of the map section, the "Tilling" name with legend symbol © appears twice and can be seen in the top center of the marked circle. In the plat description, Tillinghurst land is identified as "on Bower's Gully", which may be the fork appearing on the map in between the "Tilling" names, branching in a northeast direction from the Minho River. It is unclear why "Tilling" appears twice on maps.³⁴ Perhaps Tillinghurst was granted two plats of land, one of which has been lost or undiscovered.

Corrections or further information for this article accompanied by primary references will be gratefully accepted. Please email to donnacasey@yahoo.com

³³ "New Map of Island of Jamaica". 1707. Sloane, Hans, Sir, 1660-1753, Printed B.M., London, 1707. John Carter Brown Library, Brown University, Providence, Rhode Island. Accession No.: 08845, File Name 08845-4, Call No. D707 S634v/2-size.

³⁴ The surname Tylling appears in Trelawny Parish, northwest of Clarendon Parish, founded in 1770, 100 years after this land was granted. No land grants with Tylling are found in Clarendon Parish records. One incidence of a Telling appears in Clarendon Parish records; Sarah Telling m. 1708 to Andrew King of Clarendon. Any 'e' and 'i' on these maps are clearly and consistently written calligraphically and distinguishable from each other in all instances.