

# ❖ PARDON'S PROGENY ❖

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*A Publication of  
the Tillinghast  
Family In  
America.*

*“Be Just and  
Fear Not”*

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## Summer President's Message – August 2022

HOT, HOT, HOT.....and DRY !!

Despite repeated forecasts for rain or thunderstorms they seem to skirt around the City of Providence. This past spring, we planted the left side of the path. So in order to keep the new plant material alive, we've had to water repeatedly. Thankfully our neighbors, The Barker Playhouse, have allowed us to use their water source. We do contribute to this generous offer. Our custom bench was installed in mid-June. It was fabricated by The Steel Yard, who recreated the 81ft of new fencing to replace the badly rusted fence on the North side. We had The Steel Yard reference details from the (unofficial) crest on the monument which visually ties it to our project.



**Bruce Tillinghast,  
President**



Because we've been there frequently this summer to water, we have had numerous neighbors who walk by the site frequently stop and comment on the improvements we've made – many of them not even visible. The wall next to the Barker Playhouse on the left and the 81ft of custom-built iron fencing along the right side have been repaired or are new. Completed painting of the 3 sides of the original fence. Very visible are the path around the monument, plantings around the perimeter, around the monument and on either side of the path; the bench, too. We're looking good!



## WHAT'S NEXT !!

Looking at the picture on the left, the site appears to be just a monument honoring Pardon Tillinghast. The unique history behind this site being the last of many small family burial grounds from Roger Williams “Lively Experiment” called Providence and information about just who Pardon Tillinghast was, is a hidden story.

We are members of the Mile of History Association (MoHA [www.mileofhistory.org](http://www.mileofhistory.org)). MoHA, in conjunction with numerous historic sites along Benefit Street, the RI Historical Society and Providence Preservation Society, are working to provide related signage to help guide tourists and visitors walking the Mile of History. The Tillinghast Society has applied for a small grant to help in providing an informational sign that will give the viewer a more complete picture of the history of the site, who Pardon Tillinghast was and his accomplishments in helping to build the Town of Providence.

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*New board member, Kim Z. Tillinghast was introduced in our Winter 2021 issue. Here she teases us with an amazing picture of her family gathering in Colorado and hints of a coming reunion.*

July of 2022, 53 of the “funnest” Tillinghasts gathered in Breckinridge CO for a long overdue family reunion. It had been a while since we were *all* together and what fun it was. We traveled from Texas, California and Colorado and stayed for 5 full days of outdoor activities, laughter, fellowship and even a talent show. Having now served on the Tillinghast Society Board and connected with other Tillinghasts, it got me to thinking how fun it would be to meet other Tillinghasts by hosting a reunion for all Tillinghast family members in the next couple of years.

Please watch for details coming soon. There will be need for volunteers and certainly hope for everyone that can to attend.

*Kim Z. Tillinghast*



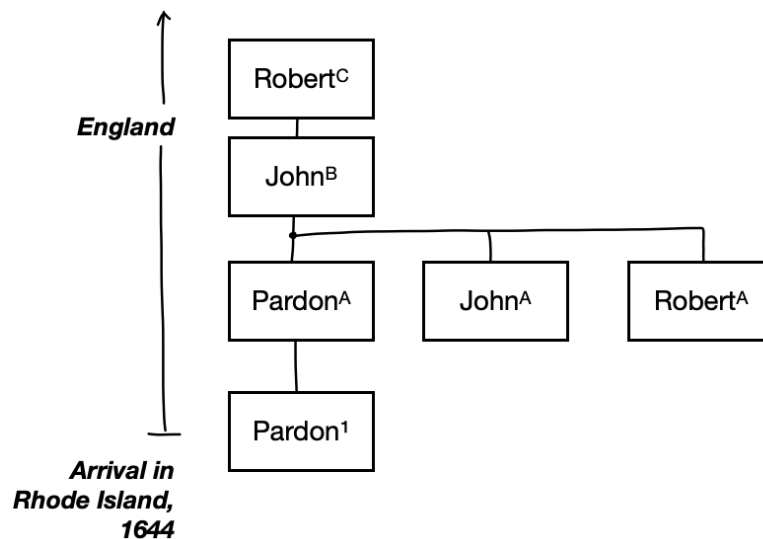
**Kim**

**Editor's note:** In the Winter 2021 issue of Pardon's Progeny, we began coverage of information from *My Tillinghast Ancestors—Wilmo to William: 1296 to 1997*. This book, written by Donna Tillinghast Casey, is a study of the Tillinghast family in England from before the Reformation through the present age. The 2021 summary finished with this:

On 11 April 1597, three-and-a-half years after Robert<sup>C</sup>'s son John<sup>B</sup> took his placement as vicar of Streat, he married Alice Pardon [daughter] of Gregory Pardon and Agnes Picknol/nall. John<sup>B</sup> and Alice Pardon had issue of ten children...We will look next time at the life of John<sup>B</sup> and Alice. After their life and family are discussed, details of the life of their second son, John<sup>A</sup>, a minister, will be examined to illustrate the religious transformation that was taking place in England in the first half of the seventeenth century. These details will provide the backdrop under which can be understood how and why some of the next two generations of the story lived, died and in some instances, resolved to flee the homeland.

These instructions from the previous article still apply:

Donna's book is documented with well over 2000 footnotes. Some footnotes are included for clarity. If at any time you question the origin of information in this newsletter, please ask for the reference. She makes *alphabetical* reference to generations before Elder Pardon. Thus C=3. B=2 and A=1. She begins our heritage with *numerical* reference where Elder Pardon=1. To make it simple, Robert<sup>C</sup> is great-grandfather of Pardon<sup>1</sup>. John<sup>B</sup> is grandfather of Pardon<sup>1</sup>. Pardon<sup>A</sup> is father of Pardon<sup>1</sup>. Because I know of no other place where much information in this book is found in print, and because her book is not available for purchase, I am copying with reductions (....) several pages here. You may find this illustration helpful:



It will be helpful as you read to recall that Pardon<sup>1</sup> (Elder Pardon, first immigrant in the new world) is first found in Rhode island in 1644.

**My Tillinghast Ancestors—  
Wilmo to William: 1296-1997 by Donna Tillinghast Casey**  
Excerpts, part two by *Greta T. Tyler*.

**Religions influence in the first half of the seventeenth century**

*Religions practices begin to change.* Before learning more of the Tillinghast family of the seventeenth century, it is necessary to understand the religious environment and affairs of state in which they lived. From the eleventh to the fifteenth century, through the Norman Conquest, the Crusades, the signing of the Magna Carta, the devastation of the Black Death, and numerous homeland battles, religion had a significant presence and influence on the course of England's history. First, the Lollards<sup>282</sup> attempted a reform of Christianity from mid fourteenth century to early sixteenth century. The next major religious transformation took place early in the seventeenth century during John<sup>B</sup>'s lifetime (1558-1624). At that time, major universities in England, like Cambridge, "were permeated and agitated with ecclesiastical and political liberalism." Faculty and students alike were beginning to espouse anti-Anglican changes in the transformed Church of England.

<sup>282</sup> A derogatory nickname for the political/religious movement (c1360-1540), initially led by John Wycliffe, a prominent theologian dismissed from Oxford University (1381) for criticism of the Church. Lollards primarily demanded Western Christianity reform.

Throughout John<sup>B</sup>'s lifetime, Protestantism was beginning to advance. Separatism and Puritanism in England were beginning to influence all churches like those in the parishes of Essex and Sussex. In fact, at the time, the General Baptist movement was beginning to develop in Ditchling and Wivelsfield, villages neighboring Streat, where John<sup>B</sup> ministered. Religion was an integral part of John<sup>B</sup>'s family and close family acquaintances and was to have a major impact on the lives of the next five generations of this family line.

A detailed account of the life and times of John<sup>A</sup> (*John<sup>B</sup>, Robert<sup>C</sup>*), the second son of John<sup>B</sup> (*Robert<sup>C</sup>*), and younger brother of Pardon<sup>A</sup> (*John<sup>B</sup>, Robert<sup>C</sup>*), during the first half of the seventeenth century, will help to explain how religion was changing and influencing the citizenry in the region, including the family of John<sup>B</sup> (*Robert<sup>C</sup>*), and eventually Pardon<sup>1</sup>.

*Life and family of John<sup>A</sup> (John<sup>B</sup>, Robert<sup>C</sup>) traced through religious influences.* Religion was a vital part of everyday life in the seventeenth century. Staunchly religious all his life, John<sup>A</sup> shifted from a strict Anglican viewpoint to a well-known and respected Baptist clergyman with Millenarist<sup>284</sup> Fifth-Monarchist views soon after ordination. He became noted for his clear and systematic explanation of Fifth-Monarchist beliefs, and was celebrated and sought-after as a minister and evangelist throughout the religiously Independent circles of metropolitan London and Puritan communities of England, such as Essex, Suffolk, and Norfolk. The basis of his views was initially shaped by his family and his educational experiences and events.

<sup>284</sup> The doctrine of or belief in a future (and typically believed to be imminent) thousand-year age of blessedness, beginning with or culminating in the second coming of Christ, such as that of the Fifth-Monarchists.

Two of John<sup>B</sup>'s sons, John<sup>A</sup> and Robert<sup>A</sup>, attended Newport Free Grammar School in Newport, Essex, before they went on to Cambridge University. ....During this time, Cambridge had a reputation for being more Puritan in character, whereas Oxford faculty and graduates were still partial to Royalist, Anglican, and in some cases, sympathetic to Catholic viewpoints....John<sup>A</sup> underwent ordination as a deacon and an Anglican priest in the Church of England on 2 April 1625. Two years later, he married Dorothy Tichborne. ....[various church ap-

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pointments are listed]. By 10 October 1628, John<sup>A</sup> appears as “Minister” in the Denton parish records. They had issue of perhaps at least nine children, of which only three may have reached adulthood.....

[At this point, Casey addresses previous writings about marriages and children of John<sup>A</sup> and clarifies her current findings. Her summary follows:]

*To summarize and put right the timeframe and number of John<sup>A</sup>'s marriages. John<sup>A</sup> was ministering in Great Yarmouth and Trunch, Norfolk, from about 1650 until his death in 1655. To that time, he had first married Dorothy Tichborne 26 June 1627 in London. He next married Mary Manning mid-summer 1648 in Cookley, Suffolk. John<sup>A</sup> subsequently married another woman named Mary (maiden Flight),....mother of daughter Eliza. He may have married a daughter of John Martyn, rector of Edgefield church and had a son, John Tillinghast, who is found in the will of Martyn. (We include this genealogical detail here because it is different from that in other collections and is probably the most accurate.)*

John<sup>A</sup>'s life experiences and ministerial career help to capture the religious environment in the first half of the seventeenth century. Marriage records, baptisms, burials, and ecclesiastical records help to track and confirm John<sup>A</sup>'s family stature and clerical career. The location of John<sup>A</sup>'s livings closely followed the changing religious mood taking place across the country. As such, we see him moving in 1643 from what had been strict Anglican communities to hotbeds of Puritan nonconformity and independent religious thinking. He began his career locally in Sussex as an Anglican curate and priest and ended his career as a vocal Nonconformist minister with Baptist and Fifth Monarchist leanings in London and the counties of Suffolk and Norfolk, England. He became known in those regions by his “flamboyant, evangelical [enthusiastic] and experimental” ways.

It is interesting to note at this point that in order for John<sup>A</sup> to graduate from Cambridge (1624) he and fellow students had to sign and agree to the following principles:

- Acknowledging the Royal Supremacy in church as well as state.
- Promising the exclusive use of the Book of Common Prayer<sup>341</sup> as in harmony with the Word of God.
- Allowing the 39 Articles<sup>342</sup>, and believing them all to be agreeable to the Word of God.

<sup>341</sup> Prayer books used in Anglican churches. Original, (published 1549; reign of Edward VI), was a product of the English Reformation following the break with Rome. They contain structured/liturgical words of worship services.

<sup>342</sup> The historically defining statements of doctrines of the Church of England with respect to the controversies of the English Reformation. First established in 1563, the articles served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice. *The Oxford Dictionary of the Christian Church*, Third Edition Revised, 2005

It is certain many who agreed and signed this pledge were Puritans whose beliefs were, or quickly grew to be, quite different from those to which they were “promising” to subscribe.

Beginning 1 June 1625 shortly before his first marriage, John<sup>A</sup> took his first post as curate at St. Thomas a Beckett in Cliffe, Lewes, East Sussex. .... The records of John<sup>A</sup>'s parish appointments in Sussex are occasionally unclear and incomplete. Between 1637 and 1641 John<sup>A</sup> is simultaneously documented as vicar of Streat Parish Church, Denton, and Tarring Neville parish villages....

A mortgage document dated 2 April 1641 suggests John<sup>A</sup> purchased 12 acres of land with a cottage and outbuilding in Streat, however, three years earlier, in February 1637/38, daughter Anne was baptized in the Streat Par-

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ish Church. Unlike the present, when travel in a closed vehicle to neighboring church for a baptism is quick, safe, and simple, it seems unusual that Anne, being only days old would have been taken as a newborn in the winter month of February for a baptism to other than her “home” village parish church, which was likely Streat. John<sup>A</sup> and Dorothy perhaps rented a home in Streat prior to the 1641 land purchase in Streat.....

A transcription of the Streat parish records provides added details of John<sup>A</sup>'s induction as vicar there on 29 September 1637. The end date, which was sometime in 1643, was when he is said to have been “ejected”, possibly because of his radical religious leanings and or the parishioners’ desire to elect their own minister. Shortly thereafter he is to have joined “the newly formed Independent Church”, certainly an indication of his transition in religious beliefs from the time of his first post with the dogmatic Arminian Anthony Huggett.....

As John<sup>A</sup>'s family life is followed through his religious transformations, it is notable that from the time he was ordained in 1625 to the time he took his post at Streat Parish Church in 1637, the heavy influence of Puritanism and other anti-Anglican religious beliefs was growing at great speed throughout the country. This pervasive Puritan viewpoint along with social and economic upheaval gave rise to England’s Civil War, which began in 1642. John<sup>A</sup>'s situation is void of records for five years between January 1643 soon after which he left Streat, and the summer of 1648, when he is found marrying Mary Manning. However, he can be followed to some extent through his Puritan writing and associations, and the locations in which he took his living: the breeding ground of Puritan sentiment—London, Suffolk and Norfolk.

*Religious climate prior to John<sup>A</sup>'s departure from Streat.* John<sup>A</sup> was inducted as the vicar of Streat Parish Church in 1637, where his father had been the Anglican priest from 1593 to 1624. From 1637 leading up to the beginning of the first Civil War in 1642, Puritan changes were working their way into many eastern and southern county churches of England. John<sup>A</sup>'s beliefs were similarly changing from the popish Anglican viewpoint he and many others had at the time of ordination, to those of a more Puritanical and Independent nature. ....

In August 1643, after the start of the English Civil War, a committee for Plundered Ministers was appointed by the Long (Puritan) Parliament. The committee’s purpose was to replace and effectively silence those clergy who espoused Royalist Anglican popish beliefs. It was initially envisioned that the committee would help reinstate ministers who were earlier evicted from their livings by the Crown and Royalists for supporting the Parliamentary cause. However, as the Puritan Parliament gained the upper hand in the war, the work of the committee became less to do with supporting clerics who supported their cause, and more to do with suppressing and or removing those who supported the Crown. The committee would hear evidence of errors in doctrine of their parish vicar, often from local parishioners who sometimes used the committee’s activities as an opportunity to remove clergy of whom, for other reasons, they did not approve. This may have been the case with John<sup>A</sup>. The committee ceased to exist by 1660 when Charles II was reinstated as King.....

*Leaving Streat with changed beliefs.* During the five-year period between 19 January 1643/44 and summer of 1648 John<sup>A</sup>'s whereabouts have yet to be confirmed. It is unclear how long John<sup>A</sup> remained in Streat as vicar, however, there is a land sale document providing evidence that an “E. Field” is rector of Streat.... It is unknown whether John<sup>A</sup> joined the Parliamentarian New Model Army as a chaplain under Oliver Cromwell, or whether perhaps he went to London to prophesize before going to Suffolk or Norfolk to take a living. According to John Hunt, *Religious Thoughts*, soon after the Civil War had begun, John<sup>A</sup> appears in London, possibly to preach and mingle with those of like thinking. Hunt reports, at this time John<sup>A</sup> gained notoriety in London as a preacher of Fifth Monarchist and Baptists. ....Many leading Puritans were preaching and demanding “the Church of England abandon the elaborate ceremonies and flatten the hierarchy of the church”, which they believed emulated Catholicism. John<sup>A</sup> may have been among those preaching for change.

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The Puritans (Presbyterians and Independents or Separatists) were the power base of the Parliament at this time. The wealthy and landed gentry in the City of London were the mainstay of the Presbyterian's political front in their conflict with the Independents and the Army, whereas the Army was the bastion for the Independents who used it in their struggle for political power and religious toleration. Many Independents, Baptist laymen, and ministers, who were early supporters of Cromwell, and with whom John<sup>A</sup> is known to have had close association, joined the newly formed Parliamentary Army as chaplains, and rose to other positions of trust and influence as Cromwell saw fit to use them. With no life-event records to be found, and none of his manuscripts written between 1643 and 1648, it seems perhaps John<sup>A</sup> may have joined the Parliamentary forces, as did his brother Pardon<sup>A</sup> and at least two of his nephews, **Pardon**<sup>1</sup>(Pardon<sup>A</sup>, John<sup>B</sup>, Robert<sup>C</sup>), and John (Pardon<sup>A</sup>, John<sup>B</sup>, Robert<sup>C</sup>), according to family lore. If so, John<sup>A</sup> may have served as a chaplain. However, whether or not John<sup>A</sup> joined the Parliamentary forces, as a soldier or a chaplain, any admiration he may have had for Cromwell was short-lived. Early on in the war, Cromwell seemed to approve and encourage Independents by making them his chaplains but showed a reluctance to confirm support for any particular denomination. Moreover, Cromwell changed his political and religious positions often, and eventually turned his back on Fifth Monarchists, of which John<sup>A</sup> became a member and passionate sermonizer..... There is no evidence to support or deny that John<sup>A</sup> served as a chaplain or as a soldier in the Parliamentary's New Model Army between 1644 and 1648.

After moves to various churches, John<sup>A</sup> reappears in London in Spring of 1655. His religious passion inspired him to author numerous fundamental religious works, which contributed to him being recognized as a highly respected (Baptist) Congregationalist among theologians. He and Fifth Monarchy Men were in hopes of reforming Parliament and the government for the imminent coming of Christ's Kingdom on Earth.....He was of the passive class. John<sup>A</sup> is credited for being the only Fifth Monarchist who did a systematic study and interpretation of the biblical prophetic text of Daniel and Revelation....He calculated that the fifth millennium, which would begin in 1656, would be divided in two parts. The first would be run by the "saints" (Fifth Monarchists), and Christ would only appear in the second, "when perfection had been attained."

After the Civil War, Cromwell had many Fifth Monarchy Men rounded up and imprisoned on the Isle of Wight. Although John<sup>A</sup> was not captured, he went to London to confront the Lord Protector in the Spring of 1655. John<sup>A</sup>'s name appears in a letter written in the spring of 1655 by Cromwell to Charles Fleetwood, a fellow Puritan and Parliamentarian. The letter states John<sup>A</sup> came to London from Trunch to "remonstrate with him [Cromwell]" and visit John<sup>A</sup>'s contemporaries. "John<sup>A</sup> spoke his mind boldly to Cromwell in front of divers witnesses." According to writer Feake, John<sup>A</sup> used language so violent that "bystanders cried 'shame!'" John<sup>A</sup> requested of Cromwell visitation with imprisoned Fifth Monarchist leaders and stated his agitation over a delay in the fulfillment of promises made to Fifth Monarchists. John<sup>A</sup> spoke for many Fifth Monarchists and Separatist groups who shared his agitation with Cromwell.

John<sup>A</sup> died in London shortly after this meeting with Cromwell a year before his projection of the beginning of the fifth millennium. He was buried 10 June 1655 at St. Mary Abchurch in London.

*Consequences and rewards for a commitment to religious separation.* It is difficult to know exactly why John<sup>A</sup> and many of his family members moved away from the religious monism that had prevailed for almost a century in England. John<sup>A</sup> and others were surrounded with the presence of Anglicanism and the church of England most of their young lives. It is unclear what caused them to make the new religious choices they made and held to so strongly but competing visions for religious reform had been looming for decades. For John<sup>A</sup> it was likely due to influences during his theological education and later religious acquaintances and experiences, in London, Suffolk, and Norfolk. For **Pardon**<sup>1</sup>, it may have been due at least in part to John<sup>A</sup>'s religious influence on him, as well as religious influences from other family members and those around him in his formative years. Although there is no clear evidence of **Pardon**<sup>1</sup>'s religious leanings before he left for America, his fervent devotion to Baptist beliefs and his social and religious relation-

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ships in Providence more than hint at a persecuted “believer” fleeing England to seek a better life which included religious freedom.

**Pardon**<sup>1</sup> appears in America c1644. Based on their later religious activity and writings, **Pardon**<sup>1</sup>, several of his cousins, and many fellow countrymen likely came to America at least in large part because of the desire to be able to openly practice their religious beliefs, which was becoming more difficult in their home country. Consequently, **Pardon**<sup>1</sup>'s journey rewarded him with a spiritually full life. On the other hand, his uncle John<sup>A</sup> and other Separatists and Nonconformists who remained in England, were persecuted for their radical religious views and their desire to practice their chosen religion openly. As a result, John<sup>A</sup> and others like him spent their adult life struggling to defend their right to freely practice their religion of choice. **Pardon**<sup>1</sup>'s father, **Pardon**<sup>A</sup>, and oldest brother, John, died near the summer of 1644, perhaps during the Civil War, defending the right to practice the religion of *their* choice.

*Religious climate and conditions for the Tillinghast family mid seventeenth century.* Before going on with the specifics of the life and family of **Pardon**<sup>A</sup>, there is a further account of the religious climate in England and social connections that without doubt directly influenced and provided the conditions in which the lives of the Tillinghast family and general population of England at this time can be better understood.

Religious changes in England were more earnestly moving from popish to Puritanistic by the mid seventeenth century. By 1640, a few years prior to John<sup>A</sup>'s reported ejection or departure from the Streat Parish Church (1643), the Puritan and Separatist religious mood in London had become very audible. At that time, more than a few London printers and booksellers known and used by John<sup>A</sup> Tillinghast, his friends, and associates, printed and sold what were seen by members of Parliament and the Crown as “scandalous and libelous publications”, because of their anti-Crown and radical Puritan content. Of these publishers was Gregory Dexter, who would become a close ministerial colleague of **Pardon**<sup>1</sup> In Rhode Island.

Dexter actively supported the Puritan Independent religious mood of the time. He was a master printer in London in partnership with Richard Oulton at one of the many publishing houses in and near St. Paul's (Cathedral) Churchyard, home to many booksellers of radical religious literature of the time. Dexter and Oulton printed, published, and sold for authors such as John Milton, staunch supporter of freedom of the press and freedom of speech, and for prominent printers of religious and political literature such as Benjamin Allen and Roger Williams.

The English Parliament arrested and fined Dexter and his wife Abigail on several occasions for printing publications in opposition of a national church. The Dexters printed “*The Bloody Tenent*” for Roger Williams, a piece of work that denounced government control over religious choice and promoted the separation of church and state. A strong English Puritan Parliament, opposing the extreme viewpoints of that book, ordered it publicly burned in early August of 1644. However, by the time the burning took place, Williams, Dexter, his wife and other families of like religious sympathies and circumstances left England hurriedly from the West Quay of Southampton, England, to flee to Rhode Island. According to John Winthrop, Sr.'s journal entry, their ship arrived at Boston Harbor 17 September 1644.

Many relatives and acquaintances of the Tillinghast family at the time were active and passionate supporters of Independent Separatist principles and opposed the existing government in England, notwithstanding the changes being made towards more religious toleration. Within London, anti-Crown anti-Anglican printers and booksellers were publishing pamphlets and books of similar interests.....These varied historical, religious and family particulars, primarily of John<sup>A</sup>, provide the setting in which some of the first Tillinghast descendants lived, and for whose life and progeny the next several chapters of Casey's book will describe.

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**What are you doing for the weekend of  
August 18-20, 2023?**

**Save the Date**

**Help us plan a Tillinghast reunion in Providence**

**Volunteers needed**

**Registrar, speaker, event leader, meals,  
rooms, gardener**

**Tell us what you can do!!!!**

**Tax exempt donations to  
The Tillinghast Society  
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