

PART ONE
THE RIVERS RUN WEST
CHAPTER I

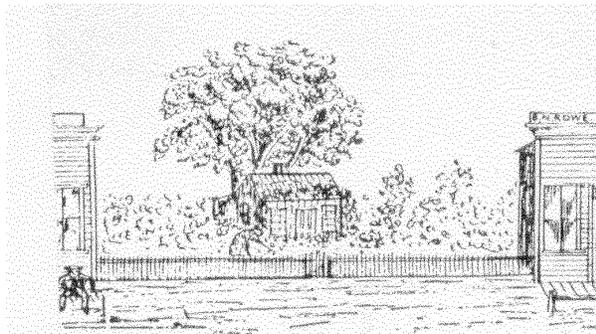
THE END AND BEGINNING

225 years of travel from the Atlantic to the Pacific
Hartford, Connecticut in 1644 to Santa Ana, California in 1869



History is not something that was. History is with
us and in usYuri Tritonov

“The little domicile ‘neath’ the old sycamore in our today’s sketch of old Santa Ana was the result of a deal between W. H.. Titchenal and W. H.. Spurgeon in 1869, the latter selling the former one lot at \$15.00 and giving him another one on condition that he would build a house thereon. Thus the nucleus for a town was started. Santa Ana it was called. Other buildings followed fast.”



The above quotation and sketch of the little house appeared in the Santa Ana Daily Herald January 2, 1902. The paper published sketches of the city of Santa Ana as it looked in 1877, eight years after the town began in 1869. **William H. Titchenal**, my great grandfather, was the first man to purchase property and build a home in Santa Ana, California. This deal was the first tangible beginning of Santa Ana, California.

That day back in 1869 not only marked the beginning of a city, it also ended more than 200 years of westward movement of the Titchenal family. While we don’t actually know what **William** and his family did or thought that day, one thing is certain: not even the wildest dream of my great grandfather or Mr. Spurgeon could have foreseen Santa Ana 125 years later, with more than 250,000 people. It is now the capital of Orange County, and considered one of the richest and fastest growing sections of the country.

Why **William Titchenal** came to Santa Ana and why Mr. Spurgeon offered the extra lot as an incentive to buy, we will never know for sure. Charles Swanner in his book *Santa Ana*, tells about the country before Santa Ana;

“Prior to the founding of Santa Ana a few hardy settlers lived at widely separated locations within what are now the present boundaries of the city. The land around was uncultivated, mustard grass growing profusely, an indication of the fertility of the soil. A few sycamore trees were scattered throughout the area. There were no roads to connect Santa Ana with the established cities of Anaheim or Los Angeles. So Mr. Spurgeon had to build a road connecting his new city with the “Los Angeles, San Diego Stage Coach Line.”

After the gold in northern California diminished (about 1855), dreams of agricultural riches in the south were drawing people from the north as well as the east. In the ten years prior to 1869, Los Angeles tripled in population, reaching about 4,500 people. New

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cities were sprouting up all around, however; the real boom didn't start until the 1880's.

Mr. William H. Spurgeon had migrated to Southern California from Missouri, he saw growth all around, and wanted to be a part of the growth and riches that could come. So, early in 1869, he and his partner Ward Bradford purchased a 74 acre tract of the original "Rancho Santiago de Santa Ana" from Jacob Ross for \$8.00 an acre, or \$592.00. William Spurgeon's half took most of his life savings.

Spurgeon believed in the future of Southern California. Nevertheless, it took courage and foresight to use his limited capital and resources to lay out a townsite in such wilderness. The story is told that, "the mustard grass was so high in this new townsite that he was unable to see above it even on horseback, so he climbed one of the few sycamore trees to survey the boundaries."

By April 1869, he and his partner had lain out the town, built a small store and post office. By November 9, 1869 when my great grandfather, grandmother and family arrived, Mr. Spurgeon was very anxious for a sale.

My great grandfather, **William Titchenal**, was also looking for a place to settle. He had been searching for some place to stay for the last 20 years. In 1849, he had left Fort Smith, Arkansas looking for a better life. He had tried many things, including the mercantile business in Texas, gold mining, stock raising, a wine vineyard, and farming in northern California. Nothing had satisfied him or his family. William was 52 years old and had been going west all of his life. He couldn't go much farther.



Residence of W. H. Spurgeon in 1872, with founder of the city and Mrs. Spurgeon on the porch.

He had learned the blacksmith trade from his father and had "teamed" (driven a team of horses to grade land, transport goods or people) & "farmed" much of his life, sometimes for himself and other times, hiring himself or his family out. He would have recognized the tall grass to be proof the soil was good, not desert like most of the soil around Los Angeles. The lot he bought had a tall sycamore tree on it. Maybe, he also climbed the tree so he could see all around.

If **William Titchenal** did climb the sycamore tree, the feathery mustard grass would have swayed gently in the breeze. He would have been able to see for miles in every direction.

No house or building of any kind, just a few scattered sycamore trees interrupted the hills on the distant horizon. Even though it was winter, the sun would have been hot, but the breeze high in the tree would have cooled him. The grass would have looked beautiful, it is a golden color in California during the summer and fall. In fact, the warm, peaceful scene may have looked like gold to him, maybe this was the gold he had been looking for all his life.

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When Mr. Spurgeon offered a second lot alongside the first, both for \$15.00, provided **William** would build a house on one of the lots, **William** jumped at the chance to get settled. His wife, **Sarah Ann [Dickason] Titchenal**, my great grandmother, agreed. She was ready and anxious to stop traveling and settle down.

She had been born in Urbana, Ohio in 1818 while Ohio was still a frontier state. In 1809, **Sarah Ann's**, father **Charles Dickason**, married **Hannah Leg** in Monroe County [W] Virginia. They migrated to Ohio in 1811 and were an early Ohio pioneer family. **Sarah Ann** married **William** in 1839 and went with him to live in Fort Smith, Arkansas while it was still the farthest western outpost in America, and bordering the new Indian territory.

This was the same year President Jackson forced the five civilized Indian tribes of the southeast to leave their homes in Tennessee, Georgia, the Carolinas, and Alabama and travel to the recently established Indian Territory in what is now Oklahoma. This migration, which took them through Fort Smith, was so terrible thousands of Indians died on the way. It became know as the "Trail of Tears".

Even though **Sarah's** steamboat trip on the Ohio, Mississippi and Arkansas Rivers to Fort Smith in 1839 was an easy and relatively comfortable way to travel, there were times after she left Fort Smith that she thought of her own travels as a trail of tears also, for it seemed to her That she and **William** never stopped traveling.

They did settle and live in Fort Smith for ten years, the longest time they lived anywhere, but in 1849 they started to travel again. This time by covered wagon to Texas shortly after the Mexican war when Texas became a state. Two years later, they traveled again by covered wagon through Mexico and the American desert and Indian lands to Los Angeles, then by sailing ship to San Francisco, arriving there July 9, 1852. They lived in four different places in Northern California for 17 years, raising their children: two wild "Gold Rush" mining towns and two peaceful farming communities.

They heard about a land boom in Ventura County in southern California. **Sarah** was tired of the uncertainty of the life in mining towns. **William** was restless and had the "gotta move on" feeling again. They had not been impressed with Los Angeles when they passed through the first time in 1852. Nevertheless, they left Hornitos in northern California and once again set out for greener pastures. **Sarah** hoped this would be the last time.

In all their other moves the family had stayed together, but this time they had to leave behind their two older married daughters, Susan Eliza [Titchenal] Morrison (27) and Rebecca [Titchenal] Hail (23) along with their grandchildren. Their son, William Charles (25), though single, was sick with tuberculosis and stayed in the north with his sister, Susan Eliza. David Dickason (11) liked Hornitos and didn't want to leave, so they agreed to let him stay for a while with Susan Eliza, also.

John Jackson (26) would later become my grandfather, Martha Jane (14), and Samuel Henry (9) were the only children with them on this move. The 20 years of wandering from one western frontier of our expanding country to another had taken its toll

on all of them. Out of eleven children, four daughters had died while still babies, probably because of the lack of medical help and the hardships they had endured along the way.

William had now ended a life of pursuing his dream of upward social and economic mobility in the frontier. He may not have realized it then, but he was about to make the transition from pioneer farmer and miner to an entrepreneur and businessman. We may never know what had driven **William** but he was very much a part of the generation of Americans that believed going west to the Pacific was the “Manifest Destiny” of our country.

They must have been caught up, like many ordinary people of their time, in the westward sweep of the nation as a way to improve the life of their family and future generations. The desire to acquire cheap land by moving to a new frontier was a part of **William’s** heritage. For six generations his ancestors, as well as his wife **Sarah Ann’s** ancestors, had all been moving west and living on the frontiers of America.

Even though only a few of the **Titchenals** made the history books, each generation of **Titchenals**, and their wives’ families, the **Harberts**, **Dickason's**, **Buckalews**, and **Jackson's**, had sons and daughters among the first to live in each new frontier of America. One or more of the men from these families fought, and some died for their country, in all American wars, from the Indian wars, to the American Revolution, the War of 1812 and the Mexican War. The Civil War split some of the families - some men fought for the Union, while others fought for the Confederacy. Later generations continued to have men in the Spanish American war, World War I and World War II. It was not that these families liked wars, but they all believed in America and were willing to fight for their beliefs. Regrettably, from today’s perspective, some were also very much a part of the dislocation of the native American Indians, and some were slave owners.

William’s descendents, for the next generations and into the 20th century, would follow his footsteps by marrying with other early American families, such as **Arnetts**, **Keiths**, **Morrison**s and the **McClures** (some with Cherokee Indian blood).

My generation of Titchenals has the genes that represent the genuine “American Melting Pot” of peoples of many nations — with the heritage and the blood of the Dutch-French, English, German, Scotch-Irish and Cherokee.

Looking back from a 350 year prospective, it seems as if the personal individual beliefs, travels and actions of our ancestors, together with the action and policies of foreign kings and the American government came together like pieces of a giant jigsaw puzzle without an inkling of the final picture. When the picture was not to our ancestors liking they would change their response to the current situation and in so doing changed their lives and their descendants (our) lives. Time completed the picture for each generation (to their liking or not). They have left us the same opportunity to mold our lives today and in the future.

The new Science of Chaos is an exciting and emerging science of wholeness. It explores the apparent possibility that everything in the universe is interconnected. The

review of the history of our family encourages me to believe that everything in the universe is really interconnected. Perhaps the philosophers Schopenhauer and Joseph Campbell have it right.

Schopenhauer... Points out that when you reach an advanced age and look back over your lifetime, it can seem to have had a consistent order and plan, as though composed by some novelist. Events that when they occurred had seemed accidental and of little moment turn out to be indispensable factors in the composition of a consistent plot. So who composed the plot?

Schopenhauer ... suggests that just as your dreams are composed by an aspect of yourself of which your consciousness is unaware, so, too, your whole life is composed by the will within you. And just as people whom you met by apparently by mere chance became leading agents in the structuring of your life, so too, will you have served unknowingly as an agent to the lives of others.

Joseph Campbell... The whole thing gears together like one big symphony, with everything unconsciously structuring everything else.... one great dream of a single dreamer in which all dream characters dream, too; ... Every thing arises in mutual relation to everything else, so you can't blame anybody for anything. It is even as though there were a single intention behind it all, which always makes some kind of sense, though none of us knows what the sense might be, or has lived the life that he quite intended

My research found that the ancestors of our families crisscrossed paths several times during their travels west and the historical events. Then, several generations later the families would meet again and one or more of the sons and daughters would marry. As the story unfolded, I marveled at the determination, faith and courage of both my male and female ancestors who carried on in spite of hardships, and sometimes of the loss of their spouse and children.

The Beginning

MARTIN TICHENOR * and **MARY CHARLES**

Married May 16,1651, New Haven Colony

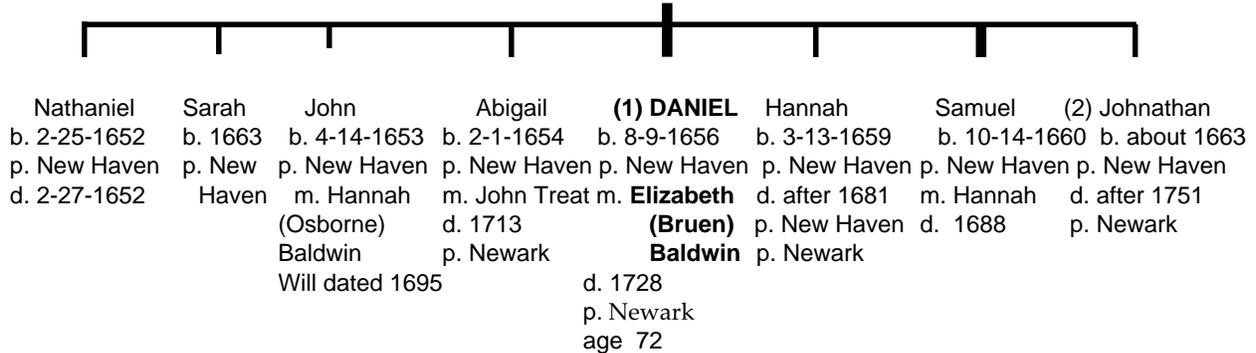
b. Probably after 1620
 p. Probably England
 d. Will dated Oct. 16, 1681
 property changed hands 1697
 Age 67 to 77
 p. Newark, New Jersey

b. Probably before 1632
 p. Probably England
Mary is the daughter of **John Charles**
 who was in Charleston, MA. by 1636, and
 moved to New Haven before 1640

Martin Tichenor took
 oath of allegiance at
 New Haven Colony,
 August 1644

* The spelling of **Martin's** name varied in New Haven and
 Newark records. It was recorded as **Tichener, Tichnell**
 in 1659, 1661 and was listed as **Tichnell** when he took the
 oath of allegiance to the States General of Holland in 1673.

Martin was one of 30 founders of Newark, New Jersey May 1666



(1) Daniel's name was spelled **Ti(t)chenor**
 on a record in 1656, Spelled **Tichenall**
 in 1694 and 1697.
 (2) Widow **Tichenall** and Johnathan **Tichenall**
 also were names on records in 1697

It all started when **Martin Tichenor (Tichnell)** came to America sometime before 1644. (He took the oath of allegiance at the New Haven colony in August 1644.) He married **Mary Charles**, daughter of **John Charles**, May 16,1651. Her father was listed as mariner and was in Charleston, Massachusetts before 1636. **John Charles** moved to New Haven sometime before 1640, possibly 1638. His daughter, **Mary** was either born in Massachusetts, or a very young child when he crossed the Atlantic from England.

Family tradition⁽¹⁾ has it that, "the first **Titchenal** brothers came to America and settled Virginia in the early 1600's having been driven from Alsace-Lorraine by the thirty years war." Even though evidence of this tradition has never been found, there is reason to believe it has a ring of truth.

In 1920, a Richard B. Teachenor published a paper, quoting a Dr. George Tichenor, who believed the name came from the Latin word "technicus" (teacher of art). He said the Saxon word for North was "nor" (modern French word "nord"); add the termination to the

Latin and it becomes technician or artisan of the north; compare this with the Dutch technaar (designer) and the coincidence is striking. E. F. Dutton in the "Romance of Names" (1914) says Ticknor, Tickner is a Dutch name for, draughtsman [from Tekener, cognate with Token.]

History also tells us that for a long time England was the source of wool for the Dutch weavers of the "famous Dutch artistic tapestries" of the middle ages to the 19th century. England started its own textile industry and encouraged Dutch families to migrate as textile workers. Dutch weavers and craftsmen were glad to come to England from the continent, to flee economic conditions. Some came as early as the eleventh century, many during the Reformation in the 16th century and the thirty years war in 17th century, and they mingled with the East Anglicans.

The period of 1600 to 1650 was also a time of revolution and depression in England. The East Anglicans were unhappy with the English wages, and also considered themselves members of a conscious community of God's people who believed their freedom was threatened by the king and the Church. The first wave of settlers to New England came from Plymouth and Bristol. They came for religious freedom but one of the key elements in their migration was a desire for greater estates and profit than England afforded them. They were soon joined, about 1634, by weavers and craftsmen from East Anglia, some of these with Dutch blood.

There are no ship records that tell of **Martin's** arrival, nor records that show his age. It is logical to assume he was a young man 21 to 30 when he married **Mary Charles** in 1651. If so, he would have been born between 1621 and 1630 and would have been 14 to 23 years old when he took the oath of allegiance for the New Haven Colony in 1644. His last child of record was born in 1663, when he would have been 33 to 42. His will was dated 1681, when he would have been 51 to 60 years old.

His son, John, was willed 51 acres of land, but John died before it was deeded to him, and so the land was confirmed to John's son Martin Jr., May 1, 1697. The 1697 town records show that **Martin's** sons, **Daniel** and Jonathan received "land in the right of their father". We can assume **Martin Sr.** died shortly before that date at an age of between 67 and 77 years.

Martin is not listed as passenger on any ship, but a Henry Ticknell is listed as a passenger on the ship "*Hopewell*" out of London in the autumn of 1635. There is also a marriage record of William Ticknor and Hannah Stockbridge in Scituate Massachusetts in 1646. No other records of Henry or William have been found. Given the various spellings of the Tichenor name in England and colonial America, in particular the Tickner and Ticknell spelling in the 1600s in England, we can speculate that these men were related in some way.

It is possible Henry was the father and **Martin** and William were his sons, neither listed as passengers because they were children under the age of fourteen. Even if Henry was not **Martin's** father, we can assume that **Martin** was born in England between 1621 and

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1630 and was a child when he arrived in America.

William Strauss and Neil Howe in their book, *Generations*, divide Americans into eighteen generations, living through five American cycles. They try to show that each generation has special characteristics which can be described. These characteristics repeat over several generations and cycles. They start with the Colonial Cycle and the Puritan Generation, which included men who were born in England between 1584 to 1614. Then the Cavalier Generation born between 1615 and 1647 in England or America. (See generation chart, page 10)

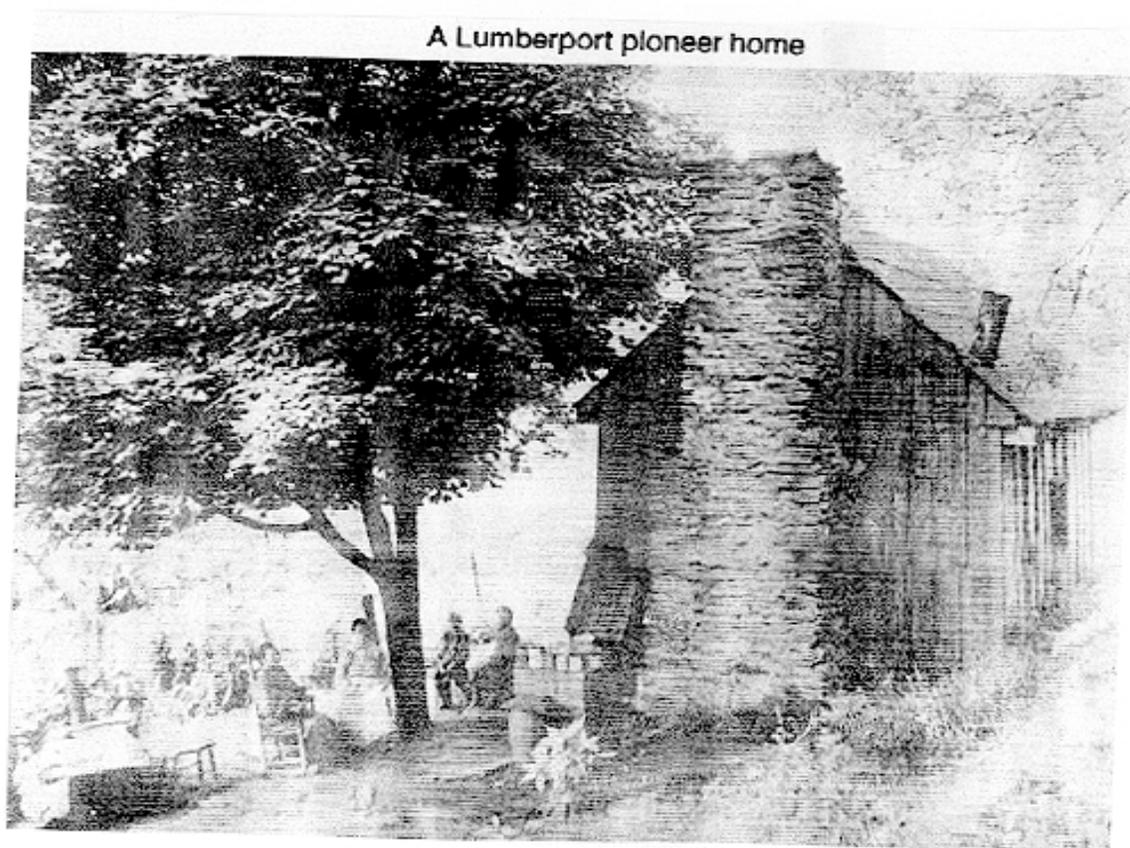
Strauss and Howe also said,

“The young Quaker Joshua Colale, when he toured the colonies in 1650, called his peers, A wicked and perverse generation. He might have called them a peer group of pluck, materialism, and self doubt. The Cavalier generation followed the Puritan generation with skepticism following belief, egotism following community, and devils following saints. At worst they were an unlettered generation of little faith and crude ambition-or so they were told all their lives, and so many of them believed and behaved. The generation included more than usual number of rouses: adventures, witches, pirates, smugglers, Indian Haters, and traitors. At their best the Cavaliers were a generation whose perverse defiance of moral authority gave America it’s first instinct for individual autonomy, for rights of property and liberty concepts utterly foreign to their elders.”

It is difficult to say if Strauss and Howe’s classifications and character descriptions fit the **Titchenal** generations, but there are twelve **Titchenal** generations in America from **Martin** to my grandchildren. I am the tenth generation of the **Titchenals** in America but the 14th generation based on the division chosen by Strauss and Howe. My ancestors ages and generation cycles skipped four of the generations described in their book. **Martin** was born into the Cavalier Generation. I have used their book and other history books to try to try to describe each **Titchenal** generation. By comparing their lives to the character descriptions in the book. *Generations*., I hope this effort will help to enable each of us to better understand our ancestors. (See generation chart, pages 26/27.)

Martin and Mary Tichenor were members of the New Haven church. In parish and township meetings, the men and women sat in separate divisions. The seating arrangement in 1655 was recorded as follows; “ in ye seats on ye stile on both sides the dore: **Martin Tichennor**.... In ye seats all along: **Goodwife Tichennor**”.

On February 10, 1661 their seatings were; “ Below the doore for **Martine Titchenell** and **sister Tichenell**.” Note the different spellings, the first with two “ns” the second with an extra “T” in one and “ell” on the ending of both. (See the drawing of the seating arrangement of Reverend John Davenport’s church in 1655, page 36).



Seating arrangement of Reverend John Davenport's Church
New haven Colony February 11, 1655

The spellings of **Martin Titchenor's** name in New Haven's church records varied, sometime **Tichenor, Tichennor, Titchenell, Tichenell, Tichner, or Tichnell**. His will was signed **Tichenor**, dated October 19, 1681 in New Jersey.

New Haven and Connecticut merged into one colony in 1665. The new constitution allowed baptism of children irrespective of parents' church membership. This was displeasing to the strict church members of New Haven who preferred the puritan practice of permitting only baptism of "the elect." Robert Treat was chairman of a committee acting for the unhappy church members and their desire to migrate from this religious environment which was intolerable to them. Treat met and reached an agreement with Governor Carteret of New Jersey, who had sent agents looking for homesteaders. After looking over the land offered, Robert Treat reported back favorably.

New Jersey

In 1666 **Martin Tichenor** fit the Cavalier generation description, he was certainly defiant of the moral authority of the church. His family and thirty other families joined the rebellious leader, Robert Treat, and left the church in protest of the new changes. They sailed down the coast to New Jersey. The pious band landed on the west bank of the Passaic River. They had been promised the land by the governor of New Jersey, but the Indians that met them claimed it as theirs. The new arrivals were ready to return to Connecticut when the governor arrived just in time and they purchased the land for "fifty-double-hands of powder, 100 bars of lead, twenty axes, twenty coats, ten guns, fifty knives, twenty howes [hoes], ten kettles, ten swards, four blanks, four barrels of beere, ten pair of breeches, eight hundred and fifty fathom of wampum, two ankors of liqueur and three troopers coats."

Robert Treat's son, John, married **Martin's** daughter, Abigail [b. August 9, 1656] and stayed in New Jersey to become one the most prominent leaders of early Newark. Robert Treat returned to Connecticut to become governor of the colony in 1674. He became famous in 1686, when the Governor of New York, Sir Edmond Andros, attempted to seize the Charter of Connecticut during a session of the Assembly. Governor Treat would not give up his office, and instead put out the light and handed the charter to Captain Wadsworth who deposited in a hollow tree, now known as the Charter Oak of Hartford.

A constitution was written by the new inhabitants of New Town, [later New Ark], New Jersey. It was very strict and provided that "none except Congregational Church members shall be admitted as freemen or Burgesses [citizen of an English borough]. Only church members shall have a right to vote or hold any offices"; though it provided "that others could be admitted as "planters" and have the right to their proper inheritance, and shall enjoy all other civil rights and privileges, according to all Laws, Orders and Grants which are; or hereafter be made for this town."

An amendment added later read, "In case any shall come into or rise up among us that shall willingly disturb us in our peace and settlements, and especially that would subvert us from the true religion and worship of God, and can not or will not keep their

opinions to themselves or be reclaimed after due time and means of conviction and reclaiming hath been used; shall depart the town considerations being made for their property". **Martin** and his son, **Daniel Tichenor** were among the forty-one "present inhabitants" who signed the constitution.

They drew lots for the assignment of land, six acres each. Taxes were paid with wheat, corn, pork, wood and pelts, among other things. The way of rating and collecting taxes provided the basis of some lively town meetings. **Martin's** estate was valued at £169 [£50 for himself, £10 for each of his five children and £69 for his property].

The first houses in Newark averaged thirty feet in length and sixteen feet in width and one and a half stories high. Every house was equipped with cavernous or double chimneys, first made of wood and clay, later stone and mortar. The hearthstone was in the living room, also used as a kitchen. The door opened on a level with the yard. Wood was the only fuel. Water for laundry was stored in rain barrels that caught the rain water from the roof. All other water was carried from a spring or brook and, if possible, a well on the property.

The first industry was a corn mill built in 1671. Wheat and rye were also ground, but corn was the largest crop. The miller got a twelfth part of the corn and a sixteenth of all other grain. Cooperage (barrel making) was a profitable industry, requiring skilled labor. Thousands of handmade barrels were produced in Newark each year. White oak was used for liquids, red oak for dry commodities. The staves were bound by hickory hoops. The soil was especially suited for apple trees, which became one of the principle trade commodities, readily shipped to other colonies. Large consignments were sent to the West Indies. Late in the 17th century, more than 1000 barrels of cider were exported each year.

Shoemaking, later Newark's chief industry, was first done by traveling shoemakers who, as a rule made the rounds of the settlements in early autumn. They were welcome for their skill and the gossip they brought with them. Of course such things as blacksmithing, candle making, spinning, dyeing and weaving of cloth were part of the daily activities.

Very early on the town had three weavers. Encouragement was officially given artisans of neighboring and even distant settlements, by offering them homestead grants. (John Tichenor's first son, Martin, Jr. was a weaver). The emphasis on weavers and artisans seems to give further credibility to the thought that some of these settlers [and maybe the **Tichenors**] were a part of the 1634 emigration of Dutch weavers and craftsmen from East Anglia.

There was a gradual lessening of Puritan restraint and practice. In 1684 the second pastor, son of the first, wanted a general revision of Puritan practices. The people rebelled and withheld his salary of "eighty pounds" to which every planter was required to contribute.

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By 1687, compromise was reached and pay was resumed. Among the more than fifty who signed an agreement to pay were John and Samuel Tichenor. The Church remained nominally Puritan until October 22, 1719, when a Presbyterian form of church and government was instituted.

Even in those days, attendance was often poor at town meetings and fines were levied on those remiss. There were Indian scares from time to time, particularly in the summers of 1673, 1675 and 1679. Every man between the age of sixteen and sixty was required to have a "half a pound of powder and 12 bullets fit for his gun, or two pounds of pistol bullets".

The records show similar rules must have been in effect in Connecticut, also. In 1650, **Martin** was fined 18s for having a defective fence. In 1648 a complaint was written against **Martin**, he was late with armes one Lords Day, also for want of bullits for his pec... [pistol or rifle] on viewing day.

Gordon Wood's new book, *The Radicalism of the American Revolution* and Pulitzer prize winner Bernard Bailyn writings and teaching in the book *The transformation of Early American History* [a book of essays that discusses Bernard Bailyn's studies, edited by James A. Heneretta, Michael Kamman, & Stanley N. Katz] shed new light on my thinking about the origins of the American revolution and the life style of the colonial people.

After reading the essays and the book, I was reminded of the importance of the king to the lives of the colonists. I have used and mixed passages from both books throughout this story;

America started as a colony of England. All aspects of life were intertwined. The household, the society, and the state, private and public spheres, scarcely seemed separable. Authority and liberty flowed not as today from the political organization of society but from the structure of its personal relationships. Living in a monarchical society meant all were subjects of the King. This had all sorts of social cultural, and even psychological implications. The allegiance the English subject owed his monarch was a personal and individual matter. Persons related to each other only through their common tie to the King, much as brothers and sisters related only through their common parentage.

Many of the characteristics for which the colonists were noted were just an exaggeration of English characteristics. Americans may have had a multiplicity of religious groups and a reputation for religious tolerance, but so too did England. Voltaire in his *Philosophical Letters* wrote "If there were only one religion in England, we should have to fear despotism; if there were two, they would cut each others throats; but there are thirty, and they live in peace and happiness."

So too in the colonies, not only were the early colonialists very religious with strict morals, but each settlement had different beliefs and went to great lengths to enforce them.

These close ties and beliefs were very necessary to enable the early Colonialists to survive the harsh living conditions and the Indians. Later around the Revolutionary war period, the people and the country became a more pure commercial free market culture. The Revolution destroyed the old ties, but was unable to build the new ties the founding fathers expected,

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and instead started America on the way to becoming the egalitarian, materialistic culture it is today.

For example, in the 17th and early 18th century, most of the citizens believed it was the duty of each person to pursue his life, including his or [her] work, morals, or other activities in a manner that would be for the good of the community, the colony and the King, not just for his or [her] personal gain.

The citizens were ruled by the King and his representatives and may not have had a say in the day to day governing of the community, but community beliefs and morals were taken seriously. The community worked together and everyone (rich or poor) was expected to do his or her part and share in the work for the good of the community.

While this was more or less true in England, the American colonies had free land beyond the town borders, even the poor could expect to some day improve their lot, even become land owners, as opposed to life in England, where once a pauper always a pauper. In the first settlements this cooperative effort and hope for the future was necessary just to survive the winters and the Indians.

This did not mean there were not rich and poor citizens. In fact, indentured servants, poor farm hands and other workers were common. The rich in general were land owners, and represented the gentry and privileged class of the American Colonies.

The church communities solved problems in a practical manner. For example, unwed mothers were a problem then also. They dealt severely with the mothers of children born out of wedlock, unless the mother could prove the father had promised marriage beforehand. When the father was named, the father (married or not) was forced to pay the cost of raising the child. If it was a female servant of the house who was pregnant, the master of the house paid, father or not.

The fear of Indians, and fighting from time to time between the English, French and Dutch, as well as power struggles within the colonies, forced the communities to be cooperative, religious and strict. From the beginning of the early colonies until about 1750, community life was more or less the same. About 1750, with the fear of Indians all but gone, this gradually changed and the people began to become more interested in personal comfort and possessions.

A Lumberport pioneer home



A Lumberport pioneer home



Two Monuments erected in downtown Newark in 1916

to honor the landing party in 1666

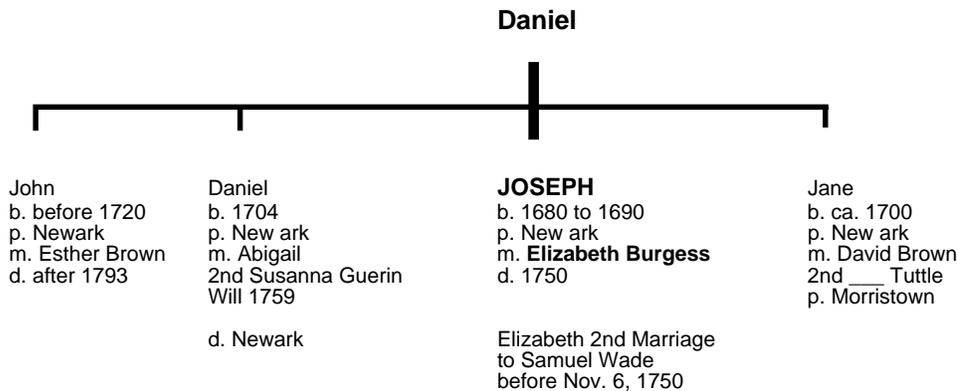


According to the book, *Generations* , all of **Martin's** sons were born into the Glorious Generation [born 1648 to 1673].

“They experienced the restoration of Charles II, King Philip’s war [1675 - 1676 with the Wampanoags, Narraganset and Mohegan Indians, the beginning of large scale Quaker settlements in Pennsylvania and New Jersey, King William’s war against French Canada, the Salem witch trials, acceleration of slave imports to the south, the first paper money, insurance, stagecoaches and the rising of household wealth.”

Martin's first son, John [b. April 14, 1653], married Hannah Baldwin, the daughter of John and Hannah (Osborne) Baldwin⁽²⁾. Her grandfather was Captain Richard Osborne, an officer in the Pequot Indian Wars (1637).

Martin's second son, **Daniel**, was born in 1656 in New Haven. In New Jersey about 1690, he married **Elizabeth Baldwin**⁽²⁾. They had four children, **Joseph**, John, Daniel and Jane. **Elizabeth Baldwin** was the daughter of **John Jr. and Hannah (Bruen)**⁽³⁾ **Baldwin**⁽²⁾.



Daniel and Elizabeth Baldwin Tichenor's first son was **Joseph**, born between 1680 and 1690. His father, **Daniel's**, will was dated 1727. He may have died shortly after that date. **Joseph** was the first **Tichenor** to move west from Newark, about 1730, to the area around Morristown, NJ. He may have been (like others) wanted more land and/or had been inspired by stories of plentiful iron ore. Many pioneers crossed the Watchung Mountains and settled there in the early 18th century. The region was, in fact, iron rich and during the Revolutionary War over forty-five forges in the area produced munitions for the Continental troops.

In 1731, **Joseph** acquired property in New Vernon (a few miles from what is now Morristown). A second tract of land was purchased in 1739. He also acquired land that is known as “Turkey Pasture” from the heirs of William Pen. Turkey Pasture is in the Great Swamp, now a wildlife preserve.

Joseph married **Elizabeth Burgess** (Burgess not proven) late in life, about 1730/31,

The Titchenal Saga the Rivers Run West

in Morristown. He would have been 40 to 50 years old. **Elizabeth** was probably much younger than her husband, maybe 20 to 30. They had seven children, five of whom were minors, and living, when **Joseph** died between 60 to 70 years old.

His will was dated March 1, 1750. In it, he named James, Joseph and Jane (over 14 years old), Daniel(8 yrs) and **Moses** (7 yrs.) Two other children had died before 1750. Administration was granted to **Elizabeth**.

The people of Morristown (called West Hanover until 1740) worshipped at the Hanover Presbyterian Church. In 1733 the First Presbyterian Church of Morristown (Hanover) was formed. **Joseph** first cast his lot against the new church, but renewed his covenant in it on April 24, 1743. We don't know the date of **Moses**, birth, but it was probably 1743. Moses was baptized in the new church April 29, 1743. **Moses** became a communicant in September 1749.

Joseph died at the age of about sixty in 1750. He evidently left considerable property and wealth. An idea of Joseph's wealth is indicated by an ad listed in a NYC paper in 1755 and the assessments of 1768. Part of his son Daniel's property was listed for sale. It had 4 apple orchards and 2000 peach trees.

Morris County Assessments 1768

Daniel Tichenor 130 acres, 7 horses and cattle, 12 sheep

Moses Tichenor 100 acres, 3 horses and cattle, 2 sheep

Life in New Jersey in the 17th and 18th century

Not much is known of **Joseph's** life [born about 1674-1700], but the book *Generations* tells us,

He would have been born into the Enlightenment Generation. As such he would have experienced a crisis in his youth, but an awakening in his midlife. Growing up in the midst of war and rebellion, his generation learned to split the universe into two halves. On one side lurked the a gallery of "bogeymen" — dark forests filled with Indians, armies and infant hungry devils. On the other side lay the safety of the family, protected by the smothering embrace of midlife Cavaliers like his grandfather and the confident energy of the rising-adult Glorious Generation of his father **Daniel**.

He experienced the Salem witch trials, the acceleration of slave imports into the south, the French and Indian wars, Queen Ann's war with Spain. The peak of the great awakening, including the founding of separatist churches and town based charities, his generation ran the first bar and clerical associations, managed the first electoral machines, included the first significant number of doctors and scientists with European credentials. His generation brought to America the Queen Ann style of dainty china, walnut cabinets, parquet floors and what was termed comfortable furniture. They also adopted the new English fad, tea drinking.

Michael Zuckerman in his essay, *A Different Thermidor* "pointed out that;

" even the affluent seventeenth and early eighteenth century colonists had very little furniture for congenial conversation, or the utensils for gracious dining, or musical instruments or games for entertaining. Colonists, except for the elite, lived in crudely built dwellings of

but a room or two, in which a single chamber served as eating, sleeping, sitting, and cooking space, and often as a work place as well.

Few families had the leisure to spend much time together on meals, so implements such as knives and forks, glassware, ordinary china, teapots and tea cups were almost unknown. In early America, most settlers were satisfied if they had enough food.

Poorer folk sometimes even managed without a bed, cooking pots, and chests, chairs, tables, bedsteads, sheets, or chamber pots. Middle class families had such comforts more frequently but not universally. Even the elite lived in houses that were small and poorly furnished by English standards with furniture not much different from those of their more modest neighbors.

By the middle of the eighteenth century, people had more time for themselves, and men and women began to demand better living conditions. They began to spend significant amounts of money on furniture and other commodities that could make their lives more comfortable and sociable. Naturally, the change appeared earlier among the rich, but it spread swiftly. By 1750, large numbers of people were purchasing such items as eating utensils, glassware, china, and mahogany furniture.

The habits of the whole population were drawn toward the rising tide of extravagance. James Habersham lamented, "The large strides which people of all ranks are making to throw off the pleasing path of virtue and goodness and to substitute in their room luxury and dissipation portend the worst of consequences.

By 1750, the rage for articles of amenity and indulgence sparked an extraordinary boom in imports. Large debts and delinquent payments and were common in the decades before the Revolution. Great southern planters and smaller southern growers were dependent on debt and a burgeoning array of country stores whose owners and operators allowed them to buy extensively on the security of the tobacco in their fields. Their consumption and debt was easily exceeded by that of the New England and Middle colonists, who expanded their exports and international services after 1750, but not nearly as much as they increased their imports; however the full implication of the consumer revolution did not emerge immediately. Most conservative Republicans in early America could not conceive of society predicated on competitive self-seeking people; there was certainly no moral sanction for such activity."

There was also a movement, called Deism, away from strict Puritan Christianity. Many of the founding fathers were deists, including Jefferson, Madison and Paine. Deism was an 18th century rationalist philosophy that came out of the positive influence of the "European Enlightenment" and the secular works of Voltaire and Rousseau. It was the forerunner of what is now called secular humanism. In this philosophy "God" is understood to be the principle of organization and intelligence of the universe.

When the word God was used in the Constitution, it meant "cosmic law," not the Judo-Christian God of the bible. In fact the First Amendment was constructed to allow such people as the deists "freedom of religion" and "freedom from religion"

Both the constitution and the Bill of Rights were an attempt by our founding fathers to save America from becoming one more "God-centered" tyranny ruled by "holy men" with a terrible blood lust, like many of the European and Asian nations of that day and before.

The secular humanism of the founding fathers is a major influence behind our Constitution and the Bill of Rights. It is also believed the founding fathers were aware of “the Great Law of Peace of the Longhouse People”, also known as the Iroquois Confederation or League of Six Nations and were impressed with its sanity and practical wisdom. They incorporated some of its spirit into the U.S. Constitution, which today is thought of as the “American way.”

In spite of political rhetoric today, the “American way” as it is generally accepted today, is not the way of the early Puritans, who were trying to live out the mandate of the old Testament on American soil. It was not derived primarily from the bible or European rationalism. It also included an expression of the original American Indian pagan spirit and earth-oriented Indian consciousness of America.

The Republicans of those days were unable to envision an alternative to the imperatives of restraint and regulation because they could not see how the release of an individual from deference to the demands and expectations of his neighbors could result in anything but chaos. They could only imagine that the gains of the greedy would only occur at the expense of the less fortunate and of public welfare.

Hardly anyone had yet embraced today’s faith that personal freedom would inspire unparalleled productivity, or that the legitimization of private privilege and rights would be compatible with social harmony.

To the very eve of independence America’s leaders remained convinced that self interest could only breed anarchy. They believed the republic could survive solely as a homogeneous body and they believed in the public good as a unifying entity to which the separate cares of separate citizens had steadily to be sacrificed.

The ordinary colonists felt the force of extravagance and selfishness all around them. Most men still believed in public virtue. Americans were both attached to their new standard of living and fearful of its consequences. It is likely **Moses Tichenor** felt these same pressures and confusion of beliefs.

Footnotes for Chapter One:

(1) The Family Tradition for many years was that; “Two Titchenal brothers left Alsace and settled in Jamestown in the year 1620. Their ancestors belonged to the reigning house of Alsace when that small country was a principality in it’s own right.” This story was perpetrated by the David J. Titchenal family that migrated to Washington State from Missouri in 1882. In fact they claimed they had papers to prove it. (Unfortunately the papers are lost today.) However, it is documented that David J. Titchenal is the son of Andrew Jackson Titchenal (born in Allegany Co., Maryland, moved to Harrison Co., (W) Virginia in 1810 with his father **David**, then Andrew left for Wheeling (W) Virginia in 1827 the to Alton Ill. before 1836. In Fact David J. Titchenal is a 1st cousin of **William Titchenal**.

It is unlikely the story is factual, however except for settling in Connecticut instead of Virginia first, some of the story seems to fit with the **Titchenal** family tradition that the family came from Alsace -Lorraine early in the 1600s. Dutch-Flemish area is close to Alsace-Lorraine, whose borders have varied over the years. Spellings of similar names on British records in the 1500 & 1600s were Tichenor, Tickenor, Titchenall, Tychenall, Tickner, Ticknor and Ticknell.

There is a record of a William Ticknor in Scituate, Massachusetts, he married Hannah Stockbridge in 1646. Ship records also show a Henry Ticknell as a passenger on the Hopewell out of London in the autumn of 1635. It is possible that Henry Ticknell was the father of William Ticknor and **Martin Tichenor**. They could be the two brothers, the family tradition believes came to America in the early 1600s. Henry might have died on the boat or later after arrival. William staying in Massachusetts. If so, **Martin** also arrived in Massachusetts first, may have met **John** and **Mary Charles** in Massachusetts and moved about the same time as **John Charles** to New Haven.

(2) **Elizabeth [Baldwin] Tichenor** was the daughter of **John Jr.** and **Hannah (Bruen) Baldwin**. **Hannah Bruen’s** father was **Obadiah Bruen**, who was baptized in Tarvin, Cheshire, 25 Dec. 1606 and died in Newark, N.J., before 1690. He was the 17th generation in line of descent from **King Henry II**, of England; the 24th generation in descent from **Malcolm III King of Scots**; of royal descent from **King Henry III** and of **King Edward I, 1239-1307** **Elizabeth** was therefore the 19 generation from **King Edward II**. (My grandchildren would therefore be the 29 living generation from **King Edward II**.) [This information is published in “The living descendants of Blood Royal in America”; Compiled & edited by Count d’ Angerville, Volume 2, Page 486-498]

Obadiah Bruen is also a descendant of **Roger Bigod**, Earl of Norfolk and his son **Hugh Bigod**, third Earl of Norfolk. Both were Sureties (Barons who guaranteed) for the MAGNA CHARTA of King John in 1213-1215. [“Magna Charter Barons and their Descendants” by Charles H. Browning, Genealogist to The Baronial Order. Genealogical Publishing Company, Baltimore 1969.

(3) John Baldwin can trace his lineage back to (Pipn the Old, b. 560 Mayor of Austria d. 639) also to (Charlemagne, b, 742, King of France and Emperor of the west, d. 814) and William the Conqueror about 1050. Information published in “The descendants of Deacon Arron Baldwin [1724-1800]” by George E Baldwin, Forestville, NY. 1907