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PRESIDENT'S PAGE

Dear Rice Family members,

Greetings and Best Wishes for the New Year!

The passage of time brings to mind a day of adventure, over half a century ago, when I pushed a crude raft out onto the Sudbury River for the first time. As the awkward craft floated free of the shore I got an intense feeling of exhilaration. It's a good thing the river has an extremely slow current, because there would have been danger of being swept away had it been stronger. But the raft did make it back to shore, and I went on to spend many years on (and occasionally in) the river.

I was a constant spectator of the wonderful wildlife panorama in the marshes along the miles of stream, seeming only another of the many creatures for whom it was home. How many times, in the 353 years since Edmund Rice first gazed over those meadows and that river, have Rice descendants had that very same experience?

If there is one thing I'd like to impart to the Rice Family during my term as your president, it is to instill a sense of VOYAGE, to look away beyond what is and dream of opportunities in the new century before us; to understand that Reality is born in dreams, and dreams are borne by the reality of very hard work. If that can be done, then we can be assured that the family spirit is alive, and the vision set forth by Edmund has been served.

Good luck to all,

John S. Bates

COVER STORY:

Nostalgia

Shaking the family tree

by Geraldine R. Foty

Shake your family tree and meet some interesting people.

My voyage into the past began when an elderly uncle who was moving to smaller quarters handed me some books of family genealogy.

My daughter, 12 years old at the time, leaned over my shoulder as I thumbed through the pages. We were hooked; for several years we almost camped out at the American Antiquarian Society and several libraries. We copied furiously and drew charts - no small job when families had 12 and 14 children who all married and had as many youngsters. We uncovered romantic legends and sad stories, adventure and scandal.

Our favorite was the story of cousins, two sets of Rice brothers, who were some of our "great-greats". The four boys, between the ages of 8 and 12, were kidnapped during an Indian raid in Marlboro in 1704. They were hauled off to Canada, and when their fathers, prepared to pay ransom, were able to make contact, only one came home. Why? The question goes unanswered.

Perhaps the boys enjoyed the outdoor life and freedom that Indians permitted their children. Possibly they were tired of doing farm chores. Even more unusual is the status the Indians granted to one little renegade, Timothy. An Indian chief whose son died adopted the white captive. The boy earned respect for his courage and fortitude. His tribal brothers gave him a rare honor - they made him a white chief. His Indian name was Oughtsorangoughton.

Later, Timothy (Oughtsorangoughton) became a spokesman for the Indians during the French and Indian Wars. Newspaper clippings recorded that he once returned for a brief visit to the site of his capture. He had to speak through an interpreter; he had lost his native language as well as his English-American family. Younger siblings, born after the kidnapping, still lived in the area. Imagine their feelings as they looked over the white man in Indian dress who, everyone told them, was their brother. Timothy refused to stay, and headed back to Canada.

Timothy's brother, Silas, married into an Indian tribe and lost his white identity. Their cousin, Adonijah, disappeared, too. Adonijah's brother, Ashur, the boy who returned? He married and settled in Spencer. (just west of Worcester - ed.) Stories said that he was nervous and fearful of Indians for the rest of his long life.

Then there was the orphaned boy, Dan, who grew up to become a famous circus clown. He traveled, he made money, he was applauded. Although he made people laugh, his own story was not funny. He began to drink too much and died alone and in poverty.

We discovered cousins who cared for each other so much that they married each other (permitted in those days), and other cousins who fought over land. We read excerpts from wills that revealed how little our ancestors had and how much they valued their possessions. Some patriarchs had land to leave, but others noted in wills that a certain quilt was to go to a daughter, tools to a particular son.

After my daughter graduated from college she took up her old hobby - family genealogy. One bit of research became almost an obsession. One of her great-grandmothers, Lizzie, sailed from Cork Harbor at age 17 to "go into service" (to become a servant) in America. Several years later she married, had four sons and, in spite of hard times, acquired a silver service.

Lizzie died at age 41 of tuberculosis. Her sons were scattered and grew up not knowing much about her. Somehow her silver service, a blue vase trimmed with silver and a photograph survived, but not much information. It was an exciting day when, through the Mormon's genealogy service, my daughter traced Lizzie to her hometown, Rathmore, in County Kerry, Ireland, a pretty area nestled between Killarney and the Cork border. Soon after, my daughter traveled to Ireland and was drawn to Rathmore. As she entered the small farming town she courageously took a deep breath and knocked on the front door of a farmhouse off the highway.

She introduced herself and explained that she was trying to learn more about her great-grandmother who had emigrated from Rathmore to Massachusetts. The farmer's wife asked her about the family name.

"Cronin," answered my daughter.

"Well, come in. We're Cronins. Maybe my husband can help you."

After a few bits of information were exchanged, my daughter discovered that she was talking to cousins - real, flesh and blood cousins!

This Rathmore adventure seems to me like novel. In real life you don't knock on a strange door in a foreign country and come face to face with relatives, do you?

We have found female ancestors who worked in mills at age 12 and were supporting parents soon after. Some ancestors collected books, built libraries, kept historic records. Others went to war or to Congress. Some died in farm accidents

and others were scattered. There were ministers and doctors, a famous woman sculptor, a President's wife, a novelist, a few inventors, several dressmakers and a village blacksmith. A genealogical melting pot.

I am reminded of the old refrain we chanted when, as little girls, we jumped rope: "Rich man, poor man, beggar man, thief; doctor, lawyer, Indian chief." The family tree sprouted people who wandered in all directions in the United States, to England, to Nova Scotia and back again.

We have had our minds boggled and our eyes wearied with engravings on tombstones and scrawls on birth and death certificates. Not all discoveries are joyous. Anyone who wants only perfect ancestors should never do family research. Better to remain in a fantasy world.

The Irish novelist James Plunkett says it is a foolish person "who would give up flesh and blood ancestors - never mind their sins and shortcomings - in exchange for cardboard idealizations."

I agree. I would not trade any of the ancestors I have discovered for a Washington or a Lafayette. (They weren't perfect, either.)

Sharing genealogical studies is a wonderful way to keep family members close. Shake your family tree and discover what interesting characters drop into your lap. As a starter, always date and identify any pictures or records you own. It will make it easier for *your* descendants when they decide to nudge the old family tree.

Geraldine R. Foty is a free-lance writer from West Brookfield, and a Rice cousin. Her article is reprinted from THE SENIOR ADVOCATE, Sept. 19, 1991.

QUERIES:

Note: The queries in this column are printed in the hope that one or more of our members may have relevant information. If you have such information, please correspond with the questioner directly. Also, if your query was not published, or if you wish to try a second time, do not hesitate to send it in again.

First, some holdovers; people searching for their link to Edmund:

Cousin June Koepp, 2017 Avenue B, Kearney, NE 68847; seeks information on her great grandfather, James F. RICE, birthdate unknown. On 11 Feb. 1862, in Woolwich, Maine, he married Clara HAYES. Their daughter, Margaret Emma RICE, was born 8 May 1868, and married Francis B. DUNTON 1 Jan. 1886. She died on 1 Jan. 1936, and is buried in Woolwich, Maine.

Cousin June Layton, 369 Avery Rd. E., Chehallis, WA 98532, seeks the parents of her great-great-grandmother, Tamesin (RICE) COLLINS, born on April 20, 1782, and lived in Groton (Tompkins Co.) N.Y. Here she married Joseph L. COLLINS, and here their fourteen children were born. The family later moved to Ionia, Mich., where Tamesin died March 13, 1859.

* * *

Second, we have two new queries:

A lady who does not know whether she belongs with us or with the Robert Royce family,

Anne Dewey Portell, 12940 Durham, Warren, MI 48093, is looking for EVEN RICE; born @ 1796 or 1797 in Massachusetts - as shown in 1850 Census, Alden, Erie Co., N.Y. His occupation is listed as Tavernkeeper. He died in Alden in 1881 and is buried there. He married Mary _____, who was born in Massachusetts and died in Alden, N.Y. IN 1891.
and

Roderick C. Rice, 201 Prospect Parkway, Burlington, VT 05401 is looking for the roots of his great grandfather, Clinton B. Rice, born in 1812 in Massachusetts or in Colebrook, N.H. (family records differ). Wherever he was born, this Clinton lived, died and was buried in Melbourne Ridge, Quebec, a small town near Richmond. Perhaps our Canadian cousins will accept this challenge.

* * *

QUERIES, cont.

Lastly, we have received a communication from a publisher looking for queries about New England ancestors. Some of the copy reads as follows:

"New England Queries and Reviews"

"New England queries may be submitted free! (CT- ME- MA- NH- RI- VT)"

They will also "accept New England related books, periodicals, newsletters, etc. for review."

GUIDELINES for submitting queries:

1. PRINT OR TYPE YOUR QUERIES
2. QUERIES SHOULD BE NO MORE THAN 50 WORDS
3. DO NOT ABBREVIATE (States and Month O.K.)
4. NO SPECIAL FORM REQUIRED
5. PLACE NAME AND ADDRESS ON QUERIES.

Each issue will sell for \$6.00 plus \$1.50 postage and handling. (This seems rather steep to your scribe - we are not offering it with a recommendation, but merely letting you know about it in case someone wants to give it a try.) Any "queries and review material" sent in now will probably be included in the first issue, and a copy of the issue in which your material appears will be sent to you free. You may include a long self-addressed stamped envelope if you wish to be notified when subsequent issues are available.

The address of this publication is:

Pioneer Publications
Shirley Penna-Oakes
P.O.Box 1499
Marysville, WA 98270

* * *

BOOK LIST

The following books are published by the Rice Association:

- THE RICE FAMILY: by Andrew Henshaw Ward (1858) reprint - 379 pages
A genealogical history of descendants of Deacon Edmund Rice;
and the
- SUPPLEMENT to THE RICE FAMILY: (1967) (soft cover) - 110 pages.
Additions and corrections to the above.
For both books: \$20.00 plus \$2.50 postage and packing.
- A GENEALOGICAL REGISTER of RICE DESCENDANTS:(1970)
Continues the above to the 12th generation. - 1594 pages.
\$25.00 plus \$2.50 postage and packing.
- SUPPLEMENT #2, Part 1. (1983) - 224 pages.
New information through the first 8 generations.
\$12.50 plus \$2.50 postage and packing.
- SUPPLEMENT #2, Part 2. (1987) - 663 pages.
Continues all of the above into the 14th and 15th generations.
\$30.00 plus \$2.50 postage and packing.
- EDMUND RICE and HIS FAMILY: (1938) by Elsie Hawes Smith,
and
- WE SOUGHT THE WILDERNESS: (1949) by Rev. Clayton Rice.
These two books are reprinted in one volume (1986) - 357 pages.
\$17.00 plus \$2.50 postage and packing.
- MORE ABOUT THOSE RICES: (1954) by Elsie Hawes Smith - 109 pages.
A sequel to Edmund Rice and His Family
\$3.50 plus \$1.00 postage and packing.

----- ORDER BLANK -----

Your name _____

Address _____

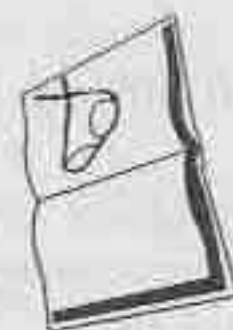
Send, with your check for the total, to:

William H. Drury, Book Custodian
EDMUND RICE (1638) ASSOCIATION
24 Buckman Drive,
Chelmsford, MA 01824

(over)

OTHER BOOKS of INTEREST

On page 4 of this issue is an article about the joys (and difficulties) of searching for one's ancestors. Most of you who read this are quite familiar with both.



One of our cousins, Herbert S. Whitman,
P.O.Box 186, Cornwall, CT 06753,
knows these joys and difficulties extremely well.

Cousin Herbert is the grandson of Alfred Whitman, 1833-1905, and his wife, Sarah Angelina Andrews, 1833-1912. In 1979 Herbert compiled and published, for the Whitman family, a book about his grandparents and "Their Ancestors and Descendants." A decade later, in 1989-90, he published a sequel, with pictures and other material contributed by family members; *WHITMAN REVISITED*.

Recently Cousin Herbert sent us copies of these books. They are beautiful books, but their big excitement for us is that Alfred Whitman is not only descended from Edmund Rice but from many of the other families (just one example, BENT) who were in New England at the time. And so was his wife, Sarah Andrews, one of whose ancestors was Robert Royce. All of the known ancestors of this couple are listed in a "Fan Chart", and each family is discussed in detail in the text.

The significance of this is that those of you who are interested in families other than Rice may find valuable information here. Please write to Cousin Herbert to ask about obtaining a copy of one or both books.

ORDER BLANK

Book	Price (includes mailing)	No.copies	Amount
THE RICE FAMILY (Ward) and SUPPLEMENT:	\$22.50	_____	_____
"The" REGISTER:	\$27.50	_____	_____
SUPPLEMENT #2, Part 1:	\$15.00	_____	_____
SUPPLEMENT #2, Part 2:	\$32.50	_____	_____
EDMUND RICE and HIS FAMILY, and WE SOUGHT THE WILDERNESS:	\$19.50	_____	_____
MORE ABOUT THOSE RICES:	\$4.50	_____	_____
	Total:	_____	_____

(over)

MORE BOOKS

Some fifteen (yes, 15) years ago your scribe began to write a book, inspired by looking through Rice papers and other genealogic memorabilia left by her father, who was president of the Rice Association at the time of his death.

The book, *The Deacons*, was published privately in 1980, and was well received. Thanks to many of you, almost all of the copies have been sold, although a few are still available.

For the few of you who haven't heard of it, *THE DEACONS* is a novel, mostly true, of Edmund Rice's life in America. It can be obtained by writing and enclosing your check, to me, for \$22.50 including postage.

At the time of publication, *The Deacons* was to have been the first in a trilogy, each book comprising roughly a century in the life of certain Rice descendants. The two subsequent books have been researched and rough drafts written, but life's complications have prevented their completion and publication.

Now it seems the time is ripe for the second book. Called *Quest for Freedom*, this novel begins with the abduction of the "four boys" (see page 4) by the Indians, and follows them, their relatives and friends back in Marlborough and their children and grandchildren through to the end of the American Revolution. (Ashur Rice lived until 1773, in Spencer, Mass., and it is his spirit, differing somewhat from the way he is described by Cousin Geraldine Foty, which dominates the plot.) In short, "Quest", as a novel, is an intimate microcosmic view of the forces and attitudes which led the Colonies to become the United States.

In order to bring "Quest" to fruition, I need your help. Basically, I need to know how many of you would be interested in buying a copy when it is published. This information is of value in reaching a decision on whether to publish privately or search for a publisher who will accept the book.

I would prefer it to be published commercially, because it contains a true story which is bigger than the Rice family alone, a story which needs a larger audience than "just us".

Therefore, there is one more question: Does anyone out there have a reasonably close contact with a publisher who is interested in historical novels, who would look favorably on a query regarding publishing this one?

Thank you for helping. I am looking forward to your answers:

Corinne M. Snow
P.O.Box 440
West Dover, VT 05356

NEW MEMBERS:

Our membership keeps growing delightfully.

For this issue we boast five new members, all of whom are most welcome. They are;

Paul Bachmann, of Flint, Michigan,

Jean S. Bryant, of Bethesda, Maryland,

Warren L. Forsythe, of Ellensburg, Washington,

Jon Lee, of Sunderland, Massachusetts,

and

Michael D. Willer, of Palos Verdes Estates, California.

These people, like our membership in general, are spread from the east coast to the west, with some in the middle. Perhaps an overview of where our members live would be of interest.

One hundred and fifty live in New England, and another hundred are spread along the east coast, from New York to Florida. Inland, in what we in the east call the "mid-west", but you in the west call the "east", there are sixty-two members. This includes Alabama and Mississippi. Farther west, west of the Mississippi River from Idaho to Texas, there are sixty-five more. The only states in which there is not at least one member are Louisiana, Montana, and North and South Dakota. Finally, on the west coast, including one in Alaska and one in Hawaii, there are fifty-six members, half of whom live in California.

On "foreign" soil, twelve of our members are Canadians, some descended from the Rices who went to Nova Scotia in 1760, and others more recent immigrants. One member is living in England, assigned there on business. Another, the only Wyoming resident, who also happens to be your scribe's daughter, is at this writing in India, spending a year visiting friends there and in Malaysia.

This little survey differs from one printed here a few years ago, in that the number of members living outside of New England and away from the east coast has increased. This parallels the U.S. population trends, but I like to think it also reflects a widening interest in genealogy in general, and in particular an increasing interest among Rice descendants in their roots.

We are proud and happy to welcome our new members to this far-flung band!

COMMENT:

Cousin Bergetta Monroe has further information about the statement in the Autumn, 1991, issue, that women were not considered very important in the 17th and 18th centuries. Cousin Bergetta correctly points out that "it wasn't the times, it was the country." She continues,

"Just as few of us are of only one nationality, I, too, am of mixed European heritage. I have Scottish and Irish roots as well as English and a few other nationalities thrown in for spice. If you do research in Irish and Scottish records you will find your female ancestors listed by their maiden names as sponsors for baptisms, weddings, etc. 20 years *after* their marriage. A woman was allowed to wear either her husband's tartan or her father's tartan which showed she did have a life before marriage as well as roots.

"One of the major differences between the Scots and Irish versus the English is the manner in which possession is viewed. The American system of ownership is based on the English system. Much of the clash between 'the settlers' and the Native Americans is around this very idea of ownership. Native Americans hold with the idea that the land is borrowed for use during a lifetime but it cannot be bought or sold. This was very similar to the way the Scots and Irish looked at not only the land but many other ideas of ownership. If you were to study Scots Gaelic you would discover that the literal translation of 'my coat', 'my car', or 'my knife' would be, 'coat at me', 'car at me', and 'knife at me'. Ownership is not a *big deal* in Scotland. You do say 'my arm' and 'my foot', however! In fact, 'my foot' is interesting to study further. The word for foot is *cas* and the word for feet is *casan* and the word for my is *mo* which makes the word for 'my feet' translate into *mo casan*, which is pronounced very much like the Native American foot covering, moccasin! Which leads one to wonder about the arrival of Scots and Irish as well as the Norsemen way before Columbus! But that is another subject.

"There exists in Scotland and Ireland a system known as crofting. The people virtually 'squat' on land for generations without ever owning the land, but the owner of the land cannot throw them off the land either. They do pay rent in crops and sometimes by allowing the lord or his guests or servants to use their cottage to lodge and board. At least that's how it once was. So the idea of ownership in different cultures has emerged into different ways of looking at it. The English basically decided if they could touch it or see it, it was theirs and no longer had any rights of its own. Thus wives fell into this category. I have another English line, the Kelsey family, of Clinton, Connecticut. The cemetery has stones back at least as far as the 1600's. On the cemetery record map you can see where the women are buried, but only the men have stones and names on the stones!

"If you visit any cemeteries in New England you will find pairs of stones which obviously belong next to one another. One stone may read 'Jesse Munroe' and the stone next to it may say, 'Susanna Stone, wife of Jesse Munroe.' The above example is in Jericho, Vermont, and they are my great, great grandparents."

We interrupt to comment that you will also find similar pairs of stones which omit the wife's maiden name, making identification difficult. Discussing differing cultures, Bergetta continues:

"If we look at Jewish culture we see that a child is only considered to be Jewish of its *mother* is Jewish. Of course, if we get into the Middle East we will again see that women count for little worth. Because so many of us have English roots and because America has adopted so much of the English system it does appear that women were second class citizens."

"So it is up to us to dig into all those obscure records and ferret out all the information possible about our grandmothers of the past and record them and then send that information to libraries which will save it for future generations. One very obscure source for women's history is to look at samplers, quilts and other needlework done by women years ago."

Good Luck!

"Your cousin,

Bergetta F. Monroe

"Further reading: *The Indian Givers*, (sorry I don't recall the author); *8000 Little-used Biography and Genealogy Sources*, by Arlene H. Eakle; and for further study of Scots Gaelic contact: *An Comunn Gaidhealach Ameiraga*, P.O.Box 5288, Tacoma Park, MD 20912."

Thank you very much, Cousin Bergetta, for this fascinating historical glimpse at the status of women.

STORY:

Chairs

This picture of a chair was submitted by several members of one family, each of whom thought it looked remarkably like the Jacob Rice Chair, which was on the cover of this Newsletter a year or so ago.

The chair belonged originally, as far as we know, to Eliza Millis Rice, born in Montague, Mass. in 1825, married, in 1844, to George Emory Rice of Wilmington, now Dover, Vermont. Eliza lived until 1908, but some time before then she gave the chair to her daughter, Justina Rice Fessenden (b.1850, m. Erwin Fessenden in 1868). Justina and Erwin had one daughter, Cora, b. 1870. Erwin Fessenden died in 1881. A few years later, when Cora was grown, she and her mother moved to join other family members in Baltimore, Md., taking the chair with them.

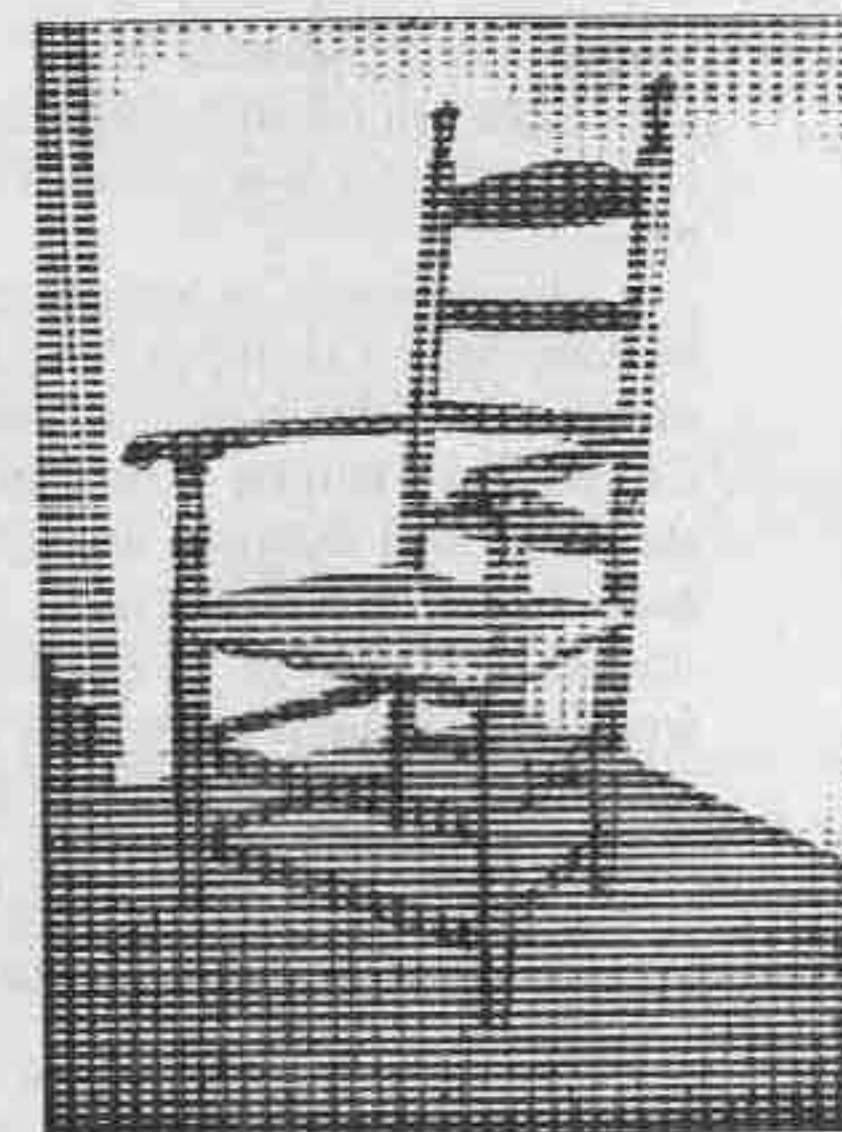
In Baltimore Cora met and married a Scotsman, George Edwin McLaughlin, son of Robert. They had eight children, of whom seven survived to adulthood, and three survive to this day. The second son, Harvey F. McLaughlin, (b.1895) now owns the chair, which he, personally, repaired and refinished to its original fine condition.

There was another chair, a rocker, which originally belonged to George Emory Rice. It was passed down through the same families, but ended in the possession of the oldest son, my father, Erwin R. McLaughlin, and now belongs to me. It is not in as good condition, but there is a mildly amusing story connected with it, passed down by my father, who witnessed the conversation as a child.

It seems that the "old folks", George E. and Eliza Rice, were visiting in Baltimore. Among those they visited was grandfather Robert.

As the old men were chatting, Robert commented, "Aye, I have some trouble sleeping - wake up about four in the morning, lie there and can't get back to sleep, thinking about what I plan to do during the day."

"Eyup," answered the Vermonter, "I know the feelin'. But I get up, sit in my old rocker and start thinkin' about the next day. Next thing I know, the sun's up, and it's time for me to be up, too!"



INSIDE YOUR ASSOCIATION:

As was mentioned in the Autumn, 1991, issue, your Board of Directors are forming committees, with real, live people volunteering to make each "chairman" a chairperson of something real.

Your scribe is especially grateful to have a committee of three people, Joan Labrie, of Manchester, New Hampshire, Iris Milne, of Glendale, Arizona, and Tom Rice, of Winooski, Vermont. Cousin Tom will be a curator of the sundry historical material that has been floating, unorganized, around my office like flotsam and jetsam on a rising river. Cousins Joan and Iris will help update genealogies; so don't be surprised if you receive a letter from one of them asking for one or more items of missing information about your own ancestors.

For now, please continue to send genealogies and items of interest to me. I will either a) use them in the Newsletter, or b) send them to the appropriate committee member for proper handling.

* * *

The Annual Meeting is set tentatively for September 19 or 26, at the Sterling Inn in Sterling, Mass. This is near Concord; there will thus be an opportunity for those who wish to explore this historic area. More details, including a map with information about the interesting things to be seen and done in Concord, will be forthcoming in the Spring Issue.

* * *

POST SCRIPT

HOLD THE PRESSES!

MAKE MORE PAGES!

EXTRA! EXTRA!

Cousin Reg Rice has reported on his research in England. His letter arrived during lunch break, when this newsletter was all ready to be printed.

To: The Edmund Rice Association

From: Reginald W. Rice,

2550 Tioga Dr., Menlo Park, CA 94025

January 19, 1992

As many of you know, I have been trying for a couple of years to find proof of the birth (place and date) and parents of Edmund Rice. I can't explain why this is important to me, but I find it a fascinating quest. to everyone who has knowledge of his birth and possible ancestors, I would truly appreciate your response as to the source of your information. I will then follow up your leads personally, if possible; or send them to a professional genealogist in England who is familiar with the Edmund Rice family. She will do her research at my expense.

Here's what I've learned so far. The reports of Donald L. Jacobus (*American Genealogist* Vol.11, 1936) and Mary L. Holman (*Am. Gen.* Vol.11, 1933) both offer convincing proof that Edmund Rice did not descend from a "William Rice of Bohmer". Hence the claim of descent ultimately from Sir Rhys Ap Griffith is probably spurious unless a different connection can be found.

The parish records of Bury St. Edmunds, Suffolk, do show that "Edmunde Rise and Thomasin Frost" were married in St.Mary's Church on October 15, 1618. (Incidentally, my wife and I visited St.Mary's Church last September while in Suffolk, England, and enjoyed standing at the very spot where they were married.)

Also, the Stanstead parish, Suffolk, register offers proof of the christening of their first four children. Further, the Stanstead parish records also show the marriage in 1605 of "Henry Ryce to Elizabeth Frost" and the subsequent baptism of their five children. "Henry Ryce" is listed as being buried there in 1621.

"Elizabeth Frost" was definitely "Thomasin Frost's" older sister, but we do not know if Henry Ryce was Edmund's older brother or his father - or if he was even related, for that matter. However, there are very few Rices ("Ryse, Ryce, or Rise") in Suffolk that I could find on any parish records. Therefore I do feel that Henry was related to Edmund. Henry married Elizabeth Frost in 1605, when some Mormon records say he was age 45, and it is therefore very possible that he was married before, and that Edmund was born to him in 1594 by a previous wife.

Mary L. Holman feels that Edmund Rice may have been born in Sudbury, Suffolk, and that the records were in St.Gregory's Church, whose records are

missing prior to 1653. This would explain why we can't find any proof of his birth so far.

However, I am hoping that I can find proof of the birth of "Henry Ryce" or of his marriage to a prior wife which could lead me to evidence of his being Edmund's father. Suffolk parish records list the parents of a child, so finding more about Henry could take us back another generation.

I am currently looking at parish records near Stanstead for any traces of Rices, Ryces, etc. and hopefully of Edmund, Henry, Thomas, or Robert - all suggested by others as possible ancestors. I live near an L.D.S. (Mormon) Family History Center which provide films of Suffolk parish registers at a nominal cost. Also they have been very helpful in obtaining computer print-outs of research that they have done themselves on the Rice family; along with the names of those submitting the information.

(To all of you "submitters" who get this letter: first, thanks very much for the work you have done already..... and second, I do hope you will help me now with this project. I will send you anything of interest that I find)

The professional genealogist I have consulted is Dr. Joanna Martin of Hitcham, Ipswich, Suffolk, England, who collaborated with Harold E. Porter in the Am.Gen.Vol.61, 1986 and Vol.63, 1988 articles on the Thomasine Frost family. (The booklet many of you have received from us, ed.)

While we were in Suffolk, we also drove to Stanstead and explored the town where the newly-wed Edmund and Thomasine lived. Actually, it's not really a town - just a small grouping of about fifteen houses; a non-descript modern building with a sign proclaiming it to be the "Stanstead Social Club", and



a cozy looking pub called "The White Hart".

It was only 3 P.M. on a Friday and the pub wasn't open for business yet, so I have no idea what it was like inside. It did have a typical English stone fence outside, made from flint stones about the size of cannon balls. It could have been there in Edmund's time, I suppose. There were no shops or other businesses, and the homes backed onto open fields where sheep and cattle grazed. Edmund and Thomasine would still feel very much at home ... but would no doubt be curious about the TV antennas on the roofs.

Thanks very much for reading all this, if you're still with me.

I do hope to get a good lead from someone, and I promise to report back anything I can find. In the meantime, I will continue to search Suffolk parish records in ever-expanding circles outward from Stanstead.

Stay tuned and let me know if you have any better ideas I should pursue.

Most cordially,

Reg Rice

P.S. I am sending this to 36 people - including about 30 LDS people who submitted information on Edmund. They often disagreed with each other, but maybe I'll strike gold. Who knows?

I found in the Suffolk parish of Polstead:

- | | |
|--------------------|--|
| 1) born 12/5/1585 | Joan Parmenter (father, Richard) |
| 2) born 10/26/1595 | Will King (father, John, who married Joan Fox in 1571) |
| 3) born 12/22/1585 | Edmund <u>Rose</u> (father, "Tho.") |

(Do you think Edmund Rose could be our Edmund? The Parmenters, Kings and Rices all ended up in Sudbury, Mass. Coincidence? or is a Rice a Rose by any other name?

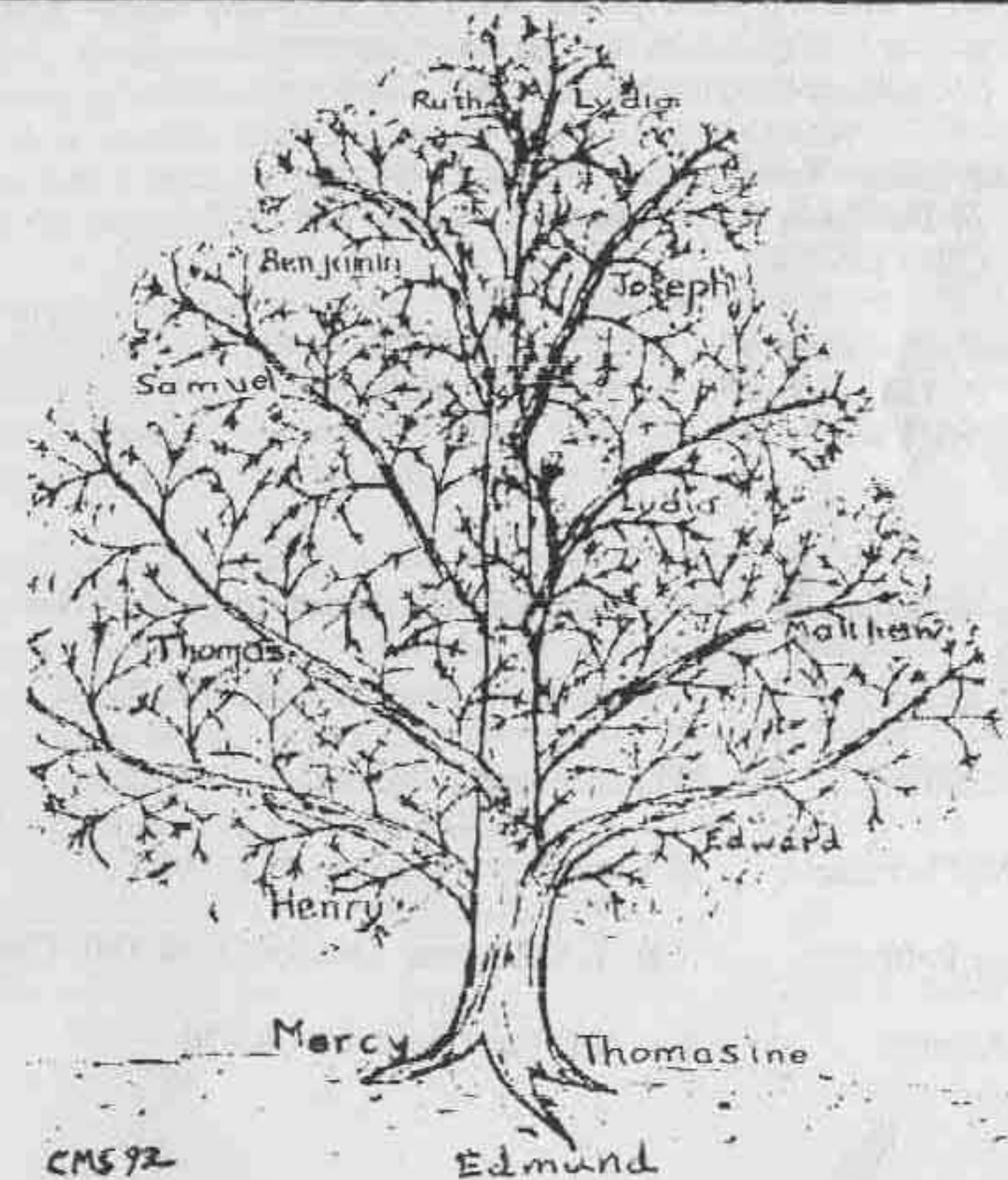
Best Regards,

Reg

Edmund Rice (1638) Association

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INCORPORATED 1934



A Rice Family Tree

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Corinne M. Snow, editor

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