

EDMUND RICE (1638) ASSOCIATION NEWSLETTER

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The Edmund Rice (1638) Association was established in 1851 and incorporated in 1934 to encourage antiquarian, genealogical, and historical research concerning the ancestors and descendants of Edmund Rice who settled in Sudbury, Massachusetts in 1638, and to promote fellowship among its members and friends.

The Association is an educational, non-profit organization recognized under section 501(c) (3) of the Internal Revenue Code.

Edmund Rice (1638) Assoc., Inc.
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Edmund Rice (1638) Association Newsletter

24 Buckman Dr., Chelmsford MA 01824

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President's Column

Genealogy continues to change with many large genealogy societies having to reduce staff, hours, and services. Most all such changes are being forced by the use of the Internet. Some few vital records are now available online, as is the United States Census. In other countries some records are also online and more appear almost daily. Recently the digitization of books was stepped up and this includes surname genealogies.

The Edmund Rice Association has always been deeply interested in genealogy, of course, but fellowship has been important for our annual meetings. Starting with Andrew Henshaw Ward in 1858 and continuing with the committees who published subsequent Rice genealogies, we have certainly kept genealogy in the forefront of our association. But when Dennis Rice started putting it all into a computer database the emphasis increased dramatically. Now, some ten years later, through many cousins' efforts, but primarily by George King and John Chandler, the ERA has over 100,000 names of Edmund Rice descendants on a CD-ROM and publishes to the Internet a narrative of the first few generations. Each name has been verified with vital, probate, or other primary records making the database particularly valuable.

There may be some Rice cousins not particularly interested in such precise Rice genealogy. After all, it was only a few years back that some were promoting an ersatz Rice Coat of Arms and some others were insisting that we Rice were descended from British royalty. One hopes that the clear evidence that Edmund Rice was a yeoman with no pretensions of a "Gentleman", let alone aristocracy, but that he played very important roles in establishing both Sudbury and Marlborough has quelled such pretentiousness.

When we started the Rice YDNA project, Rice cousins were very cooperative and not one male Rice refused to be included when asked. We have long had samples from descendants of all of Edmund's sons. That is not proving to be the case with descendants of other early Rice/Royce/ Rise, etc. YDNA by itself does not help much, but coupled with conventional genealogy it is radically changing other Rice families approach to their genealogy. We administer the project for all Rices, but ERA does not pay for all such analyses.

By using another form of DNA called mitochondrial DNA or mtDNA it is theoretically possible to trace the pedigree of Rice women, but we first have to have authentic samples of Rice women. This means that umbilical pedigrees have to be established. We have not as yet been able to trace such women but some day that may be possible. Recently the possibility that Mary Rice, daughter of Edmund and Thomasine, may not have died in England but married Thomas Axtell has again been presented to us by Axtell descendants. This time a particular reference was cited and we have hired an English genealogist to check out that reference. If it proves to be authentic, we have another early Rice woman to look for descendants of. Unfortunately Henry Rice, presumptive brother of Edmund, also had a daughter named Mary, so we could not definitely establish a connection to Edmund for Edmund and Henry married Frost sisters. Both sisters would have the mtDNA of their mother, Thomasine Belgrave.

Refinements of the DNA sequencing may relatively soon drastically reduce costs, in which case we may find it feasible to broadcast a search for Edmund Rice's ancestors in England.

– Bob Rice

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Edmund Rice (1638) Association Newsletter

Send articles, corrections, member news, items of interest,
obituaries, queries, etc. to the newsletter editor:

Perry L. Bent email: perry_lowell@hotmail.com

Membership

The Edmund Rice (1638) Association, Inc. is governed by a Board of Directors, of at least five members, elected at the annual reunion and meeting, usually held on a weekend in September.

Descendants of Edmund Rice were holding reunions as early as 1851, but it was not until 1912 that the Association was formed and officers elected. Incorporation under Massachusetts law took place in 1934.

Membership is open to anyone who claims to be a lineal descendant of Edmund Rice. Rigorous proof is not required and many members have been able to ascertain their pedigree only after access to the books and files of other members. Spouses are also eligible for membership.

Annual dues, payable *September 1*, are:

Initial dues.....\$ 15.00

Renewals:

Under 80 years of age.....\$ 15.00

Age 80 and above.....\$ 5.00

Life membership.....\$200.00
(single payment)

Checks To: EDMUND RICE (1638) ASSN., INC.

Membership Mailing Address:

Edmund Rice (1638) Association, Inc.
c/o Bill Drury
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Chelmsford, MA 01824-2156

Address Corrections:

The Post Office does NOT forward bulk mail. The return postage and re-mailing postage costs the Association nearly \$1.50 per copy.

Your help with this is greatly appreciated.

Editor's Column

Happy autumn greetings! Please note the 2006 Reunion information changes on page 7.

I'm always sad when the frost nips the plants in my garden, but on the other hand, not having to do yard work means all the more time I can spend on genealogy.

We have some website news this newsletter, although the change should be almost invisible to you. We recently moved our ERA website to a new host, and have formed a website committee of George King, John Chandler, and me. We believe the new website location will allow us to continue to bring you all of the Rice information currently on the website, and look into expanding the content, now that we don't have the space restrictions we had previously. Is there anything you'd like to see on our website? Please let us know! Email: info@edmund-rice.org

For all of you who were at our annual reunion, it was wonderful to see you again. I hope you all enjoyed Rev. Harris' talk as much as I did. And wasn't the bus tour fabulous? I loved the commentary—I think John and George missed their calling—and the house walk-through was incredible. A huge thanks to Ms McBride for opening up her house to us. For those of you who missed coming, this newsletter has our wrap-up of the reunion—reports, photos, etc.

– Perry Lowell Bent

Membership Address Lists:

Member lists are available to MEMBERS ONLY. Please send \$1.50 to cover printing and postage, and specify alphabetic or zipcode order.

Website

Edmund Rice (1638) Association

www.edmund-rice.org

2005 - 2006 Officers

President, Robert V. Rice

Vice President, George L. Rice

Vice President for Arrangements,
Jeannette Pollard

Treasurer, Henry C. Trombley

Historian, George W. King

Membership and Book Custodian,
William H. Drury

Recording Secretary, John F. Chandler

Honorary Life Members

Corinne (Mickey) Snow

Welcome, New Members!

Elaine Cecil	AZ
Mrs. Ruth Park Fuss	IL
James F. Royce	CT
Alfred D. Riggs III	WA
Laurena McDermott	MA

2005 - 2006 Directors

Perry L. Bent, *Newsletter Editor*
Perry_Lowell@hotmail.com

Kathleen H. Bond

Ruth M. Brown

Beth McAleer

Colonel Gary H. Rice, Ret.

Bob Royce

Timothy L. Sanford

Wendolin E. Wesen

Linda J. Wilson

Past Presidents

1960-1963	Frederick R. Rice
1964-1965	William H. Hoeffler
1966-1967	Ray Lowther Ellis
1968	Edgar W. Rice
1969	Erwin R. McLaughlin
1970-1973	Col. Allan F. Rice
1974	Margaret E. Allen
1975	Charles W. Rice
1976	Seaver W. Rice
1977-1978	Henry E. Rice, Jr.
1979-1980	C. Whiting Rice
1981-1982	William H. Drury
1983	Patricia P. MacFarland
1984-1985	Janice R. Parmenter
1986-1987	Margaret S. Rice
1988-1989	Alex W. Snow
1990-1993	John S. Bates
1994	Alex W. Snow
1995-1997	Frederick H. Rice

Memorial Gifts

Consider donating to the Edmund Rice Association in memory of a loved one.

Database Update

by George W. King

Historian, Edmund Rice (1638) Association [www.edmund-rice.org]

Volunteers Needed

Your association has several excellent paper genealogies from members who do not use a personal computer. Because the computer database is now our primary way of tracking Edmund Rice descendants, we need to add these records to our computer database. If you are willing to enter one or two of these genealogies into the computer database of any good genealogy computer program, please contact George King or John Chandler or talk with them at the annual reunion. We will help you get started and give encouragement and support.

Nine Generation Rice Database Available on CD

Your Board of Directors (BoD) agreed that we would offer the nine-generation report and database to our members. The BoD approved a charge of \$10 postpaid for a CD-ROM containing both documents. Please order from Bill Drury, our book custodian. The BoD placed three caveats on the distribution of these documents:

- 1) The information is copyrighted by the Edmund Rice (1638) Association and is restricted to the personal use of association members.
- 2) The CDs will be available only to association members who agree to its terms of use.
- 3) The association master database is an ongoing effort. We expect to add an additional 25,000 names and 20,000 updates during the next three years for generations six and more recent generations. This CD-ROM represents our database effort as of September 2004.

2005 Annual Reports

Annual Meeting of the Edmund Rice (1638) Association

About 40 members of the Association gathered at 9 AM on Saturday, September 17, 2005, at the Wyndham Hotel in Westborough, MA, for informal discussions and a presentation by George King on the ERA database, how to navigate the on-line nine-generation descendency report, and the means of making contributions to it. Beth McAleer also spoke about her research in tracing the lineages of Mohawks back to Silas Rice. It was announced that a special price of 75% off was available on books sales for members who wished to buy extra copies.

Lunch was served at noon. At 1 PM, Bob Rice introduced the speaker, the Rev. Mark Harris, Unitarian minister in Watertown, who spoke on the history of religious movements in New England from the Puritan period to the mid-1800's. He dealt in particular with the development of Unitarianism out of Puritanism by stages of liberalization from the 1648 Cambridge synod establishing rules of church governance to the 1833 disestablishment of the church in Massachusetts (the last state to abolish an established church). The talk was well received and was followed by many questions.

Bob Rice called the business meeting to order at 2:20 pm, when about 50 members were present. George King moved to dispense with reading the minutes of the 2004 annual meeting - passed unanimously.

Henry Trombley gave the Treasurer's report, copy attached. Total assets as of September 9 were reported. Bob Wesen gave an auditor's report, also attached, indicating that the Association's books were in order. Kathy Bond moved to accept the reports – passed unanimously.

George Rice distributed a questionnaire asking for comments and suggestions from those in attendance.

Bill Drury gave the Membership report, also attached. The membership stands at 473, including 126 life members. Kathy Bond moved to accept the report - passed unanimously.

Bob Rice reported the deaths of seven members in the past year: Ardelle Fullerton, Emory Rice, John E. Rice, Robert Estabrook, Margaret Allen, Clayton, Rice, and Mabel Sanders. A minute of silence was observed in memory of the departed.

Bob also gave a brief report from the Genetics Committee, consisting mainly of a printout of the DNA test results accumulated by the project since its inception. He also noted that Beth McAleer had presented a talk in the morning session on her related research of the ancestry of Mohawk Rices, as confirmed by the DNA project.

Bob next presented a prize to the youngest person in attendance, Lindsey Brooke Cuellar (aged 2); the oldest, Peggy Grosser (88); and the one who had traveled the farthest, Julia McClure (from the state of Washington). The youngster was out of the room at that time, so her prize was accepted on her behalf by a family member. Her family was represented by four generations in all at the meeting.

The details of the next annual meeting have not yet been settled. ~~It will probably be held on September 15-16, 2006.~~ [Note: the 2006 reunion will be on **September 22 and 23**. –Ed.] The location may be Wayland, MA. Further details will be published in the newsletter.

The meeting proceeded to the election of officers and directors. Bob Rice, speaking for the Nominating Committee, presented the following slate:

President - Robert V. Rice
Vice President - George L. Rice
Vice President for Arrangements - H. Jeannette Pollard
Treasurer - Henry C. Trombley
Recording Secretary - John F. Chandler
Historian - George W. King

Directors:

Perry L. Bent
Kathleen Bond
Ruth M. Brown
William H. Drury
Beth McAleer
Gary H. Rice
Robert F. Royce
Timothy L. Sanford
Wendolin E. Wesen
Linda J. Wilson

No further nominations were made from the floor. George King moved to direct the Secretary elect the slate by casting one vote for all - passed unanimously.

No further business was brought before the meeting. Kathy Bond moved to adjourn - passed unanimously. Meeting adjourned at 2:45 PM.

2006 REUNION – 9/22-9/23/06 – MARK YOUR CALENDAR

Save the dates September 22 and 23, 2006 for the Annual Rice Reunion

This coming year we will be gathering at the Hampton Inn in Natick, Massachusetts. A group rate has been negotiated. Natick is the adjoining town to Wayland where much of the early Rice history began. On Friday the 22nd, we plan on another bus tour, including First Parish Church's architecture near Wayland (East Sudbury). The arrangements are not final yet but the plan is to visit some of the early Rice spots and markers plus see other early American history locations.

Saturday, the 23rd, we will gather at the Hampton Inn meeting room for visiting with cousins, viewing the latest computer database, luncheon, guest speaker Dr. Robert Allison of the History Department at Suffolk University, who will speak on the cultural history of Colonial Middlesex County, MA), then a brief business meeting. Past meetings have always been a joy for those who have attended, and we will go home knowing more about our family history. Please bring a friend or cousin so they can learn about our Association.

See the Hampton Inn website at: <http://www.hamptoninn.com/en/hp/hotels/index.jhtml?ctyhocn=BOSNTHX>
Watch for complete information about the next reunion in the Summer 2006 newsletter!

REUNION NEWS

Reunion Attendees

Rosemary Rice Bailey, Perry Bent, Kathy and Earl Bond, Nancy and Richard Boulter, Ruth Brown, John Chandler, Julie and Victor and Lindsey and Pastor Tony Cuellar, Joyce Davis, Bill and Jane Drury, Natalie Eaton, Rebecca Fairbank, Virginia Grammer, Peggy Rice Grosser, Georgia Howe, George and Anne King, Charlotte L'Heureux, Dorothy Marsh, Beth Marshall, Beth McAleer, Laurena McDermott, Lynn McLaughlin, Julia and Donald McClure, John and Donald and Debra Miller, Barbara O'Neill, Lawrence Peters, Jeannette Pollard, Roy and Marilyn Powers, Frederick Rice, George Rice, Robert Rice, William Rice, Judith Romano, Janet and Robert and Jim Royce, Susan Russell, Timothy Sanford, Robert Spofford, Craig Tally, Henry and Alayne Trombley, Fred Wallace, Wendolin and Bob Wesen, Linda Wilson, Lucy and Jennifer Wilson, Martha Wood, Arthur Young.

Outline Available

We have received an outline of Rev. Harris's talk. Please let us know if you'd like a copy of it.

REUNION PHOTOS



We enjoyed a delicious buffet lunch and chatting with our cousins.



ERA members toured a beautifully restored Rice house, which was graciously opened to us.



The cousins gather at the Capture Site before boarding the bus to return.



On the walking part of the bus tour, the cousins are viewing Rice home exteriors.

George Rice did a spectacular job in putting together the bus tour. A special thanks to both of our intrepid tour narrators, George Rice and John Chandler.

Meet the Ancestors

Featured photos, lineages, and brief histories or anecdotes about our members' ancestors. Share your ancestors!

Donna Wilson, from Lansing, Kansas, shares how her husband's (Zane) family goes from their daughter back to the Rice lineage.

- | | |
|---------------------------|-----------------------------|
| 1) Shauna Lee Wilson | |
| 2) Zane Lee Wilson | married Donna Jean Hogan |
| 3) Denzil Minveria Wilson | married Jess Nelson Wilson |
| 4) James Lane Tannahill | married Nettie Anna Potter |
| 4) William Tannahill | married Vesta Minveria Lake |
| 5) Tressa Hazelton | married Magruder Tannahill |
| 6) Royal Harvey Hazelton | married Methiabile Arms |
| 7) Royal Hazelton | married Peggy ? |
| 8) Paul Hazelton | married Mary Rice |
| 9) Beriah Rice | married Mary Goodenow |

Francis A. Rice, Company A 15th Massachusetts Volunteer Infantry

Reprinted with permission of the author, Peggy Jo Brown

*In 1821, James and William Rice purchased the Asa Smith saw and grist mill, originally owned by Gibson and then Jewel, which was located on the Assabet River near the bridge at Mill Street.*¹

James and William Rice were sons of Lieutenant Reuben Rice and Ruth Haynes of Sudbury, families with long ancestral ties in the town. The local Rice family heritage went back several generations to yeoman farmer Edmund Rice, a prominent settler in Sudbury since 1639 and the town's largest landholder. Edmund served as a Sudbury selectman and for several years was the town's representative in the Massachusetts legislature at the time when the new town of Marlborough was established; his family moved there in 1657. The Haynes family also settled in Sudbury early on; Ruth Haynes Rice, grandmother of Francis Rice, was the daughter of Israel Haynes of Sudbury, a private in the company of Captain Aaron Haynes, who marched from Concord to Cambridge on the alarm of April 19, 1775 at the onset of the Revolutionary War.

Seventh generation progeny Francis A. Rice was born in Stow on January 19, 1840 to parents James Rice (James⁶, Reuben⁵, Nathaniel⁴, Nathaniel³, Thomas², Edmund¹) and Mary Maynard of Sudbury. As a farmer, James Rice worked the family land along with his four sons, seen in the 1850 Stow census:

James Rice	age 45	farmer	b. Mass.
wife Mary	age 44		b. Mass.
James	age 21	farmer	b. Mass.
Henry	age 15		b. Mass.
Melinda	age 13		b. Mass.
Francis	age 11		b. Mass.
Charles	age 7		b. Mass.

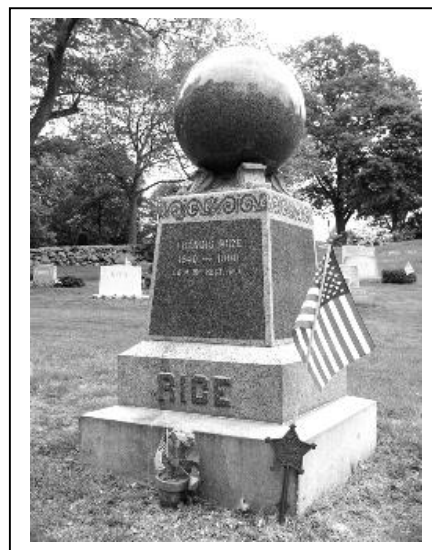
The Rice family moved to Charlton after 1860 while eldest son James, a cattle broker by 1865, took over the family farm in Stow, living there with his younger brother Charles. Francis Rice left home by 1855, living first with neighbor Jerome H. Davidson in Stow at age sixteen and working as a farm laborer. Although not located in the 1860 census, Francis Rice moved to Charlton in Worcester County about 1860/61 and volunteered for service in the 15th Massachusetts Infantry, mustering on August 14, 1862 as a private; he served two years in the regiment. Some records reported Rice as wounded in battle at Gettysburg on July 2-3, 1863 but medical records from his pension file indicated that he reported sick during the battle with a pain in his side.

Francis was one of 200 volunteers raised as replacements for the 15th Massachusetts Infantry after their overwhelming loss in the advance on Ball's Bluff in Virginia on October 21, 1861. Rice enlisted with men from the neighboring towns of Leominster and Worcester during the summer of 1862, just after the 15th Massachusetts covered Pope's retreat from the second Bull Run.

*In early September, the 15th joined in the advance to Frederick and South Mountain. At Antietam, September 17, the 15th was outflanked in the West Wood and in twenty-seven minutes lost a total of 318 officers and men, or over 50% of the number engaged, 98 being killed or mortally wounded. At Fredericksburg, Dec. 13, 1862, Gen. Howard commanded the division and Gen. Couch commanded the 2d Corps. Here the 15th was engaged but with small loss. The winter of 1862-63 was spent in camp near Falmouth. During the Chancellorville campaign in May, 1863...the 15th was in reserve at Fredericksburg and suffered slight loss. At Gettysburg, July 2 and 3, 1863, as a part of Harrow's Brigade, Gibson's Division, Hancock's (2d) Corps, the regiment was heavily engaged on the Union left center losing its colonel, George H. Ward, and 36 officers and men killed or mortally wounded. The regiment was engaged in the Mine Run expedition Nov. 27, and on its return from Mine Run went into winter quarters near Stevensburg. At the Wilderness, May 5 and 6, 1864, the 15th was engaged on the Plank road with loss. At Spotsylvania, May 12, it was in Hancock's assault on the Bloody Angle, again losing heavily. Its losses at Totopotomoy and Cold Harbor reduced the regiment to 5 officers and about 70 enlisted men. On June 22 when the 2d Corps was outflanked near the Jerusalem Plank road the entire regiment save one officer and five men were taken prisoners. These men, with those who returned from hospitals ...were attached to the 20th Mass. until July 21, where on the 26th nine companies were mustered out of the service. Few Massachusetts units had as gallant a history as the 15th Infantry.*²

Rice returned to farming in Massachusetts after mustering out on July 28, 1864 and married Eliza Ann Stearns of Stow on May 24, 1865 in Charlton. The daughter of Lorenzo and Sarah Stearns, Eliza and her family were former neighbors of the Rice family in Stow. Francis and Eliza settled in Charlton and remained there at least through 1880, having only one child, son Arthur Herman Rice, born on October 23, 1879. Francis suffered the death of both parents in Charlton, mother Mary Rice in 1875 and father James Rice in 1878.

Francis Rice was enumerated in the 1890 Special Veteran Census in Charlton but moved back to the Maynard area soon after 1890. He joined the Isaac Davis G.A.R. Post in Acton in the mid-1890s, listing his residence as Maynard. Rice lost vision in his right eye by 1890 and filed for a veteran pension on the basis of his failing eyesight. He died of pneumonia in Stow ten years later on March 28, 1900 at age sixty and was buried in Brookside Cemetery in Stow. A massive red marble monument marks his burial lot. *Frank Rice, living on the road to Boxboro, died last Wednesday of typhoid pneumonia. He had not been well for some time. Mr. Rice was a veteran of the Civil war and a much-respected citizen.*³



Widow Eliza Rice remained in Stow and was listed in the 1900 census as a farmer and the head-of-household at age fifty-three, living there with her son Arthur, also a farmer. They kept three boarders in that year, including young Clarence and Walter Brooks, ages seven and five, and Oscar Rice, married and twenty-six years old, a streetcar engineer. Eliza remarried the following year to William Cleary on June 6, 1901 in Maynard; their marriage lasted only one year and they were divorced in 1902. Cleary, twenty years younger than Eliza, was a Stow native and the son of Bartholomew Cleary and Ann Magee Stow; it was his first marriage. After their divorce, Eliza moved to New Hampshire, settling by 1909 in West Rindge. In 1910 she lived with eighty-two year old James Cass, a farmer in Rindge, serving as his housekeeper.

In the years between 1902 and her death on April 14, 1928, Eliza attempted without success to obtain a widow's pension based on the military service of her first husband Francis Rice. In an affidavit dated March 28, 1908 from West Rindge in Cheshire County, New Hampshire, she claimed:

...that she is the owner of a farm in the Town of Stow, Mass. of about eighty acres, the value of said farm being about twenty-one hundred dollars at interest and that the full amount of her income from all sources other than her own labor since April 21, 1900 has not exceeded one hundred forty dollars per year, and that no person has been legally bound to provide for her support—that the property is not encumbered by any mortgage—that no real estate has been disposed of since April 21, 1900—and that her husband's life (Francis Rice) was not insured.⁴

She filed another affidavit concerning her divorce in 1902, stating:

... that at the time my divorce was granted from my second husband William Cleary at the Superior Court held in Cambridge, Middlesex Co., Massachusetts in October A.D. 1902, permission was granted me by said Court to resume by former name—Eliza Ann Rice.

A lengthy correspondence ensued between Eliza Rice and the Commissioner of Pensions in Washington, including a letter dated May 11, 1909 to Eliza in West Rindge, New Hampshire:

Madam: In response to your communication of April 30th, returned to this Bureau May 4, 1909, relative to your above cited pension case you are advised that your claim for pension under the act of June 27, 1890, as amended by the act of May 9, 1900, was rejected May 16, 1908, on the ground that you were not dependent within the meaning of said acts and your claim for pension under the act of April 19, 1908, was rejected October 12, 1908, on the ground that you remarried prior to the date of filing your claim.

In the rejection of these claims this Bureau did not hold that you were not the former legal widow of the soldier, as a matter of fact, you were recognized as his former legal widow and paid the accrued pension due him at the date of his death, but nevertheless your remarriage to William Cleary, even though you secured a divorce from him, is a bar to your title to pension under the act of April 19, 1908. You have no title to pension under the act of June 27, 1890, as amended by the act of May 9, 1900, from the date you filed your claim to the date of your remarriage for the reason that you were not dependent as contemplated by said acts.

The only law under which it is possible for the widow of a soldier who has remarried to receive a pension from the date of the soldier's death to the date of her remarriage is the act of July 14, 1862, known as the "general law" but as the death of the soldier Francis Rice, your former husband, does not appear to have been in any manner due to his military service it is not at all probable that you could establish a claim under that law. There is nothing pending in your case and further consideration of your claims, at this time, is not warranted.

Very respectfully, Commissioner

Eliza Rice left Massachusetts in her later years but son Arthur H. Rice remained on the family farm in Stow, working as a dairy farmer. He had three children by 1920—Harold, a laborer seventeen years old, Marion, age fifteen, and daughter Irene H. Rice, age thirteen. Arthur remained on Boxboro Road in Stow in 1930 along with his wife Catherine A. and son Harold, a laborer on the family farm.

Burials in the Rice family lot at Brookside Cemetery include:

Francis A. Rice	1840-1900	Eliza A. Rice	1847-1928
Arthur Herman Rice	1879-1947	Harold A. Rice	1903-1976
Catherine Agnes Rice	1867-1943	Marion A. White	1905-1992

Footnotes:

1. Hudson, *Annals of Sudbury, Wayland and Maynard*, 1891, p78.
2. MASSCW, v.III, p.131-32.
3. *The Maynard News*, April 6, 1900.
4. Pension file of Francis Rice, National Archives.

Reverend Parkman and the Rices: The Role of the Rices in Calling Parkman to the Westborough Church

by E. P. Rice-Smith, reprinted with permission

Ebenezer Parkman was the first Harvard-trained Puritan minister to be settled in the small frontier town of Westborough. He was called there in June, 1724. In accepting the call from the congregation, Parkman was both ordained and installed there as pastor on October 28th of that year. So it was that the Church of Christ of Westborough was “embodied” on that date. Parkman continued his long ministry with that church and the community of Westborough until his death on December 9, 1782. Notably, and fortunately for Rice descendants, Parkman kept a journal, and beginning August 14, 1719, detailed many aspects of frontier life in the Worcester, Westborough, Harvard/Cambridge, Boston, and Albany orbit, replete with pastoral references to many of our family members who were his parishioners. Francis G. Walett has edited Parkman’s diaries for a 1974 volume, published by the American Antiquarian Society. This essay is one of several I have written regarding interactions amongst members of our Rice extended family amidst their community circumstances during the 1700s, as detailed in this edited volume of the journal entries of their minister.

How can we be sure that this journal is a valuable source for us as we seek to know more about the day-to-day lives of our forebears? In Clifford K. Shipton’s foreword to Walett’s 1974 edited volume of Parkman’s 1719-1755 journals, Shipton notes that during “the course of [his own] forty years of searching the source materials for the history of the American colonies in the eighteenth century for Sibley’s Harvard Graduates”, he “read all of the available diaries, which number in the hundreds”. And he came *to the conclusion that by far the most interesting and important is the journal which Ebenezer Parkman kept for sixty-two years. Here was a unique picture of New England life in the eighteenth century, a document unmatched indeed in any age or country. Ordinary diaries... are records of routine with occasional exceptional events. In Parkman’s day, many of them are primarily stock-taking of the writers’ souls, of little interest to anyone but the author. Parkman was a typical literate American of that generation, interested in all human knowledge, and situated in a country town not too large to be revealed in full detail in his microscopic view. Fortunately for us he was less interested in the state of his own soul than in the life which flowed around him, its superstitions, faults, prejudices, beliefs, and goodnesses, and in the ideas which were brought to him by the flood of print.*

The diary is important for a variety of reasons. In the first place it illuminates in unique detail the life of a country parson and the history of the general area in which he lived in the colonial period. Subjects that are treated by Parkman in a significant way include the Great Awakening, manners and morals, health and medicine, and numerous theological disputes.

Who was this Parkman, through whom we come closer to our own Rice forebears? In Walett’s Introduction to this volume, he notes that Parkman was born in Boston on September 5, 1703, to parents of modest means. Parkman’s father, William Parkman, became a ruling member of New North Church in Boston in his later years.

Young Parkman was “sent at sacrifice” and educated at the North Latin School, where John Barnard, the former pastor of the First Church in Andover, was schoolmaster. Parkman is noted to have greatly respected his pious teacher and, studying classics under Barnard, Parkman prepared for Harvard College, enrolling in the class of 1721. After graduating, he read theology and took a second degree, his Master’s, which he was awarded at Commencement, July 1, 1724. While working as a schoolmaster in Newton and serving as a visiting preacher to a variety of churches, including New North, Wrentham, Worcester, and Hopkinton, Parkman was seeking a call to ministry. His diaries detail many aspects of what were becoming the cultural and theological challenges of his time, with specific content addressing the lives and thought of the Mathers; Jonathan Edwards, with whom he corresponded and exchanged visits; George Whitefield, the English Evangelist to whom he extended hospitality during visits; and co-pastors Revs. Joseph Sewall and Thomas Prince of Old South Meetinghouse in Boston; as well as turmoil in the theological stances, ministries, and family lives in local churches, including the Grafton church, where Solomon Prentice was pastor.

Parkman's diaries can well be read with an eye to many different aspects of life in the context of Puritan, Congregationalist ministry and community. What – amongst many themes – caught my attention is his delivery of detailed information that we Rices can glean regarding the literal specifics of the day-to-day lives, concerns, and interactions of our extended Rice family members. In reading Parkman's journals, for example, we learn which of our forebears provided horses for, feasted on duck and roast beef with, served as companion hosts and guides, and voted for young Parkman as he was 'candidating' for a ministerial position. Parkman was not situated as the first minister in the church in Westborough via the efforts of any bishop who would position him there. The Reformation throughout Europe had led the way for a different understanding of church. The settler Separatists, Puritans, and Congregationalists of his time in Massachusetts constructed a church polity with a very different process for establishing religious leadership of pasturing and teaching. Parkman's call to Westborough was determined via the hospitality, meetings, discussions, prayer, vote, fears and hopes of the Westborough settlers, convening as a congregation. And Parkman tells us all about it. We also learn from Parkman some details regarding the complex nature, characteristics, and challenges of our forebears' encounters with native peoples, including the Iroquois/Mohawk and Abenaki – encounters across and through the regions we now describe as Massachusetts, New Hampshire, Vermont, New York, and Quebec. We read, too, of a range of encounters, including hot disputes and administrative spats, interwoven throughout local communities and Congregationalist associations of churches that were led by Harvard-trained Puritan ministers. Parkman leaves a record of rain and snow, earthquakes, and a wide range of storms. And we learn of his visits with our forebears during their times of illness, spiritual distress, and dying.

Parkman's journals are set in the aftermath of the "King Phillips War" period. Most especially, amongst Parkman's journals and related writings, we read in a way "close up and personal" his long view on the Rices and the Indians. Parkman offers his retrospective notations dated 1769 regarding "the Rice boys" along with his contemporaneous descriptions of direct encounters of a political, congregational, and familial nature. On October 27, 1745, for example, Parkman noted that he preached to his congregation "A.M. on 2 Cor. 3, 17 latter part. P.M. on Ps. 2,8 on Occasion of the Return of our Ambassadors from the Treaty at Albany with the 6 Nations of Iroquois Indians".

"I took Occasion also the Mention God's wonderfull Mercy to Us, who were heretofore but a few generations back Heathen – but us in Special in this Place it being nigh Seven Times 3 Years that God has waited upon us, Since our first incorporating into a church state..."

The next day, Parkman wrote:

"I would thankfully mention the Loving Kindness of the Lord towards us in Sparing us until this Day, now 21 years since the founding of this Church and my Ordination over it. O may the Blood of Jesus Christ cleanse me from all sin ! and quicken be to new Care and Faithfullness. The fore Part of the Day I spent Separately – P.M. I was oblig'd to wait upon Captain Maynard and his Company in Arms with whom I pray'd, and before night I eat at Captain Maynards House. The Lord pardon my many defects in my holy Ministry ! and quicken and assist me hence forward – that the Blood of Immortal Souls may not be laid to my Charge!"

We read his entry of a year earlier, on July 4, 1744, Parkman noted both his presence at an event in Cambridge, at which he dined amongst Mohawk leaders, and his sense of the impact of a natural disaster from the month before.

"At Meeting the Gratulatory oration was delay'd till the Governor and the Mohawk Chiefs came. In din'd in the Hall. The Mohawks din'd there also. N.B. Great Disorder (we hear) were lately at Ipswich by means of one Woodberry who with Mr. Gilman of Durham has Sent Letters to many Ministers of the Province as from the King of Kings and Lord of Lords. N.B. I transcribed a Letter at Mr. Newmans Study from Madam Christian Wainwright of Ipswich to Madam Dudley of Roxbury respecting the Ipswich Disorders of last Month [referring to an earthquake], horrible to relate. My Brother Samuel Parkman was present at Ipswich whilst some of those Facts were done."

The next day, in his entry dated July 5, 1744, Parkman made notation regarding his early morning ride to Boston, "At Breakfast at Mr. Josiah Quincy's with the 4 Mohawks", about whom he noted "They tell us the Cagnawaya's were afore hand of them in saying that in the War between France and England they must not meddle. They

inform that Timothy Rice has been out of Health, and that his son has return'd from his warring with the Flatt Heads.”

“Their names Anerek (or Henrich) Thoyennoga, James, Kayea wire gowa, these Two were elderly men and Chiefs; Yonathan, Kayea wire gowa, and Joseph, Onondager. (N.B. I copy'd their Names from the Writing of Yonathan (or Jonathan) Kayea wire gowa.) Mrs. Kellogg of Suffield being Interpretress. Their Design was to go to the Eastward to bear a message to the Eastware Indians also. Thoyennogea was very ready, pleasant and intelligent, and especially gave free answers to our Enquiries concerning their Sentiments in matters of Religion. We understand that all these 4 are Baptiz'd and Submitt to the Instruction of an English minister who is settled among them for 2 Towns which are call'd Skenecktada – about 12 miles above Albany.”

Four years before that, during the late summer and early fall of 1740, Parkman noted a number of aspects of Timothy / Oughtzoronghouton's return to Westborough during 1740. Parkman's journal entries include notations regarding giving Ashur (whose name he spells 'Asher') “advice” regarding the visit (August 19, 1740), the nature of his own correspondence with Massachusetts Governor Belcher to advocate for Timothy and Tarbell to meet with government officials in Boston, and family contact. On September 15, 1740, he wrote:

“P.M. Mr. Baxter [Reverend Joseph Baxter of Medfield] and Madam accompany'd by Captain Winchesters wife of Framingham, came, and they lodged here. N.B. This day arriv'd Neighbor Eliezer Rice from Albany with his Brother Ozorongoughton and Mr. Tarbell for a Companion and Interpreter.

On September 16, 1740, he continued:

“Mr. Baxter and Madam, Captain Winchester and his wife rode from hence to go to Brimfield. I rode with them as far as Neighbor Seth Rice's, where I saw the Captives. P.M. at the Burying of another of Thomas Bruces Children and visited one of Captain Warrins which was very low of the Same Distemper. Towards Evening the Captives came to view to old House where Mr. Rice us'd to dwell, and they were at my House, Some number of the Neighbours accompanying them.”

Then, on the 17th, he wrote:

“Mr. Baines of Marlborough came to Digg my Well. A.M. it rain'd. P.M. he wrought. I rode to the South and South west of the Town, was at old Mr. Rice's. The chief had been there and remembered the Old Gentleman. They were down with him to view the place where he was carry'd away Captive. N.B. I wrote to the Governor concerning the Captives.”

Years earlier, it is clear from Parkman's notations on May 1, 1726, the day the former captive Ashur Rice was “receiv'd ... into our Communion” as a member, that from the first years of his pastorate with the people of Westborough, Parkman was well aware of the 1704 death of young Nahor and the abduction of Adonijah, Ashur, Silas, and Timothy.

And on the very first days of his journeys to Worcester and Westborough, in a notation dated August 16, 1723, Parkman wrote:

“Mr. Barrett and Mr. Rice (My Companion down) came to See me; and they acquainted me with the Sad Story of Mr. Willard and Four Children of Mr. Stevens of Rutland taken Yesterday by the Indians”

referring to the family of Deacon Joseph and Prudence Rice Stevens [IV.159.5]. Prudence Rice Stevens was one of Nahor, Timothy, Silas, Adonijah, and Ashur's cousins, along with her brother Capt. Moses Rice [IV.163.9], others of their siblings, and many other Rices of that generation. In fact, two of Prudence and Joseph Stevens' sons, Samuel and Joseph, were slain August 14, 1723, and the other two, Phineas and Isaac, had been brought away by the Abenaki.

By the late 1600s/early 1700s, frontier families in the Westborough region were claiming land, building homesteads, and establishing farms, focusing on stiff challenges in sustaining families, fending off epidemics,

engaging in trade, establishing schools, and promoting Christian worship and practice. It was amidst this complex era of Indian mourning wars, raids, and transplanted European-to-local conflicts that Parkman was keeping his journals. Parkman had been born the year before the February 1704 raid on Deerfield, and the August raid that same year on Marlborough/Westborough, which left our Nahor dead and carried away Adonijah, Ashur, Silas, and Timothy to Caghnawaga/Kahnawake. By the time the very young Parkman, just twenty-one years of age, was seriously candidating to become the minister of the Church of Christ in Westborough, at the end of August 1723, he noted:

“I walked to the Meeting House with a Pistol in my Hand by reason of Danger of the Indians. When I return’d was much affrighted with the sight of an Indian as I suppos’d; but drawing nigher I perceiv’d it was my Landlord. In the afternoon about 4 o’Clock, there was an Alarm in the North and people hastened with their Arms, But it came to little.”

Anticipating the dangers and challenges of his calling, he was also becoming aware that there would be times when his senses would deceive him. Over the course of his ministry there, he served as pastor to four generations of Rices. How was it that the Rices were so involved in bringing Ebenezer Parkman into their midst? How was it that he came to have such a long view of so many of our Rice forebears? And how did their practice of Congregational polity set his ministry in motion?

In terms of the positioning young Parkman as minister at Westborough, his journal entries suggest that different ones of the Rices were vying competitively, from their respective communities, for him to become their minister. In fact, it was III. Gershom Rice (41.8), [second settler of Worcester, 1715] whom Parkman notes on August 9, 1723 as “the Man that first Invited me up” to the Worcester area, when young Parkman was beginning to seek a call to a church. This would be the same III. Gershom who was brother to III. Thomas (35.2) [father of IV. Ashur (209.8) and IV. Adonijah (210.9)] and cousin to III. Edmund (59.4) [father of IV. Nahor, IV. Silas, and IV. Timothy]. Parkman describes (August 2, 1723) that “Young Mr. Thomas Rice” came from Worcester to escort him west.

“I bid farewell at home [in Boston] in the Morning, and walked up to Cambridge in my Boots and Spurs in order to go to Worcester. Mr. Sturgeon of Waterton (a Scotch minister) his Case pleaded to Day at the Cambridge Sessions. I din’d at Mrs. Bordman’s. Just after Dinner in the College Yard I met with Young Mr. Thomas Rice from Worcester to accompany me up there. I prepar’d and rode to Mr. Champney’s where with sitting, etc., we tarried till nearly 4 o’Clock before we Set out. We reach’d to Lieutenant Jones’s at Weston (where I lodg’d) just before Dark.”

This IV. “Young Mr. Rice” 234.6, Thomas, was the son of III. Ephraim 40.7 and Hannah Livermore. III. Ephraim 40.7 was brother of III. Thomas 35.2 and III. Gershom 41.8.

Parkman’s entries over the next several days describe in detail his various visits and interactions at Marlborough, Worcester, and Sutton, and include notes regarding his visit with III. Gershom Rice (41.8) as well as preaching “all Day” on August 11, 1723 in Worcester. That day, he noted in his journal:

“We had News by a Post that rode through the Town to day that a Number of Indians were coming to Scout from Canada to those out Towns under the Command of one Captain Nathaniel.”

It was “Young Mr. Thomas Rice” (just one or two years older than Parkman) who provided the ministerial candidate with transportation from place to place at this time, as Parkman was considering the possibility of pasturing the church in Worcester.

It seems clear that the Rices of Worcester hoped that Parkman would become their minister. The next day, on August 12, 1723, Parkman described a visit from another Worcester Rice, IV. Lieutenant Gershom Rice. He noted:

“Lieutenant Rice call’d to See me to Day. I went over to Mr. Grays. At Night Sundry men of the Town, viz. Lieutenant Rice and his brother James, The Two Deacons, viz. Haywood and Mores, Mr. Flagg and Mr.

Joseph Dana together with my Landlord, Lieutenant Lee (just return'd from Boston) treated with me about settling as their minister, etc. I fix'd Tomorrow to be the Day for my returning to Boston. It was very Late when they Left me."

This IV. "Lieutenant Rice" (239.1) was the son of III. Gershom 41.8 (who was brother to III. Thomas 35.2 as well as cousin to III. Edmund 59.4), residing in Worcester with his wife Esther Haynes and their children. Then, the next day, on August 13, 1723, Parkman wrote:

"I was very much disturbed through the Peoples not providing a horse for me to ride down upon, according to agreement. To my Shame I am oblig'd to add that I loll'd off the Day in Indolence."

On August 14, he further addressed this theme and remediation of the matter of his disappointment in not having been provided with a horse:

"Mr. Lee was very much disturbed for the Same Reason; took his Horse and Rode away to Know the Cause. He did not return till after Dinner. But he told me he had Secured my Journey, and about 3 o'clock P.M. came Mr. James Rice with a very good horse, and we rode away about 4. He related many Particulars of the Story of Mr. Gardiner [the first minister of Worcester, 1719-1722] who had been dismissed from them – his Innocence, etc. We reach'd Marlborough at the Close of the day. We met with Mr. Breck in the Street. He asked me into his house and to Lodge with him, but that would obstruct our getting down Time enough for Lecture the next Day. We Thank'd him for his Expressions of Kindness, remounted and rode along for Sudbury. It was too late to gain the Town. We stop'd at David How's Tavern [The Wayside Inn in Sudbury, built by David Howe] and having Eaten part of a Fryed Gosling for supper, prayed, etc., we repair'd to repose. N.B. This was the first Time that I ever Lodged in a Tavern on the Road."

Continuing to detail the specifics of these days, on August 15 Parkman noted:

"Very Early we prepared (viz. by Prayers, Eating, etc.) and Set out. Stop'd at Jenisons [in Sudbury]. We call'd again at Willsons [in Sudbury], and next at Warham William's [minister in Waltham] who had been Sick very lately. We din'd at Each's. Thence to Boston, But at Charleston Mr. Rice parted with me. I invited him home with me, but he had Business for an avocation. At home I found My Sister Elius (as we Sometimes call her) with a Child that was born the Fourth of this Instant. We Miss'd of being at Lecture, but I walked up to Mr. Edwards's Shop to hear the News, and see my Friends. At Night our Society Met at Barretts at which I first pray'd and Mr. Eliot Discoursed from James 1, 5, and I Concluded. Thence I went to my Father's where I Lodged."

And, to reiterate, by report of Parkman's journal entry on August 16:

"Mr. Barrett and Mr. Rice (My Companion down) came to See me; and they acquainted me with the Sad Story of Mr. Willard [Rev. Joseph Willard of Rutland, who was killed during an Indian raid while he was hunting game] and Four Children of Mr. Stevens of Rutland taken Yesterday by the Indians. In the Close of the Day I walked to Cambridge."

So it was that young Parkman noted these events and being told of the August 14, 1723 Indian raid in Rutland, which left young Samuel and Joseph Stevens slain and which took away brother Phineas ("perhaps 14 years of age" – Ward, p. 92) into Canada. Though Parkman may not have known and does not note that these boys were the children of IV. Prudence Rice Stevens 160.6 (sister to IV. Capt. Moses Rice 163.9 and cousin/contemporary to Adonijah, Ashur, Silas, and Timothy) and her husband Deacon Joseph Stevens of Rutland, Parkman does note that this information was conveyed to him by James Rice. Perhaps James Rice made this familial association in the telling. It is possible that this "James Rice" was IV. 250.6 (son of III. James Rice 42.9 and Sara Ward Stone, who were residing in Worcester during these years), who would have been 16 years old at the time, or perhaps more likely it was his father III. James Rice 42.9 who was the one who had brought "a very good horse" for Parkman and accompanied Parkman on his journeys of the 14th and 15th of August. III. James Rice 42.9 was a proprietor of Worcester, with 100 acres of land in Worcester granted to him.

Over the next several days, Parkman visited Concord and Lexington and then returned to Cambridge, where he lodged at “College”. On August 21st, Parkman records:

“In the Morning came Mr. Shattuck of Westborough to Invite me to preach in That Town. After a Pause of about an hour and Debating with him, I agreed; and took an Horse that he Said he had brought Down; and rode down to Boston to prepare for going with him. There were Three Score Mohawks arrived at Boston just before Noon. I returned to Cambridge and rode over to Champneys where my Horse was taken care of. N.B. Mr. Shattuck was sent over to Mr. Champney to Inquire for me.”

Staying at David Maynard’s in Westborough over the next several days, Parkman made preparations for Sabbath Day and noted that on August 25, 1723, he preached “At Westboro all Day. My text was I Samuel 16, 7. N.B. I set the Psalm”.

Five months later, during January of 1724, on the 8th, Parkman was notified that the Town of Westborough “had nominated Mr. Eliot with me in order to Choose one of us Minister for This Place”. He wrote, “In the Morning came the Committee to treat with a Minister, to acquaint me” with that news. He further wrote:

“... was moved with the Thought and manifested to them the Sens I had of the Weightiness of the Affair, And in Truth I was at a Stand (thought I did not express any extraordinary hesitation) considering My incapacity on Every head. But my Eyes and my Heart were directed to the Father of Lights from whom descends every Grace Sufficient that I might be endow’d and prepar’d in Some measure for which his providence might call me.”

Then, amidst descriptions of meetings, lodgings, feasts, and prayers over the next day or two, on January 10th, Parkman wrote about the following, including a visit with “Old Mr. [Thomas] Rice”, most likely III. Thomas Rice 35.2, whose second wife was his cousin III. Anna Rice 30.8, and who were the parents of IV. Ashur 209.8 and IV. Adonijah 210.9:

“In the Morning I was appointed to go back to Mr. How’s (upon Mr. Cushing’s Horse) to Bring Madame Greaves in Company with Mr. Barrett and Madame, Old Mr. How and his Wife. We dined at Mr. Whoops Upon roast Goose, roast Pea hen, Bak’d Stuff’d Venison, Beef, Pork, etc. After Dinner we Smoak’d a Pipe, read Governor Shute’s Memorial to the King and Mr. Cushing and I rode home. This Eve I visited Old Mr. Rice. Ensign [Thomas] Newton was with him. I borrow’d an Horse of him for my service to Marlboro and to Stow. I returned Mr. Pratt’s Horse, which I had Us’d through all these Frolicks, by his young Son. In the Morning I rode to Marlboro. After Dinner (upon Roast Beef) with Mr. Breck, and our Concerting Measures upon Changing, Mr. Breck rode away for Westborough.”

On February 28, 1724, he noted:

“I receiv’d the Vote of the Town of Westborough in which I am call’d to the great and arduous Work of the Gospel Ministry among them.”

Walett, the editor of Parkman’s journals, includes here (p. 5) a footnote citation from DeForest and Bates’ *Westborough*, noting:

On Jan. 6, 1724, the Westborough town meeting appointed “a Commeete to Go to Sum Reverend ordained Elders that are a quanted with Mr. Ebenezer Parkman and Mr. Jacob Eliot, Both of Boston, and Candideats for the ministry, for their advice and Recommendation in order for Election as the Law Directs.” In February Parkman was chosen minister and the town voted a yearly salary of L80, and L150 for “a settlement”, the latter to be paid in three equal installments.

Parkman’s next entry after his February 28th note was written June 5th of 1724:

“Answer’d the Town of Westborough in the Affirmative, relying upon their Christian Goodness and Generosity (Since they Shew such fervent Affection to me) to maintain and Support me among them, according to which this Office they call me to shall require.”

On July 1, 1724, Parkman noted “Commencement. Happen’d to be the Day I receiv’d my Masters Degree”. Six days later, in Cambridge, he married Mary Champney, without making any note of the event. By early August, however, he was writing about the state of his hay in Westborough!

“August 1, 1724. I prepar’d for the Sabbath. Mr. John Prat came to Me concerning my hay. He had bargain’d with me to take it by the Halves. But his Business now was to tell me that he had found that was like to be buur about 7 Loads and he thought I had better profit all for my own Spending. He said he had got Two loads of it in Cock for me. I Should be welcome to his Labour therein and he would help Me in Mowing another Day if I could procure him Company. I was very thankful to his kind Disposition and determin’d to accept. About nine this Evening we had an Alarm all over Town but heard no Cause.

August 2, 1724. I preach’d all Day. My Text: Acts 2, 37, 38.

August 3, 1724. Rainy Weather. I went out to get Men to Mow and Make my Hay. I wa at Mr. Rice’s [III. Thomas Rice 35.2]. His son Beriah [IV. 213.12, brother of Adonijah and Ashur] agreed. At Mr. Prats his Son agreed, and the old Man himself engag’d to See to the Making. This was very kind. But I got Mr. Clark to help him. I was at Mr. Aaron Forbushes and Bakers. Returning home I was caught in the Rain and was very Wet. Went into Mr. Prats to Dry and get a Coat. Thence home.”

On September 4, 1724, Parkman noted that “The Members of the Church, with those that had offered themselves to join, Came to See me and acquainted Me with their Meeting last Tuesday, with their most happy Union; and to See what I thought necessary further to be done. Our Consultation lasted til sundown. We concluded with a Prayer.” The next day, he wrote:

“I prepar’ed for the Sabbath. O My own Inconstancy and instability in these unsettled Times! – when Steadiness is so much demanded.”

On September 24, 1724, “a fast was held in Westborough preparatory to the gathering of a church and the ordination of Mr. Parkman. On Sept[ember] 28 it was voted in town meeting to hold the ordination, Oct[ober 27, 1724 (f.p. 6).”

During the early days of October that year, Parkman details (on the 2nd) that he “came up to Westboro”.

“I din’d at Mr. Williams’ (Weston). I asked him to preach my Ordination Sermon. He made Some Provisos. I left him now by $\frac{3}{4}$ past 3, But got up to Mr. Brecks by Daylight in. He was very ill. He invited me to tarry with him tonight, but I had appointed to meet our Church at my Lodging and therefore left him. In riding thence home I met with a Sad Mischance. My Cloak (and van Mastericht wrapt in it) broke from my Pormanteau as it was buckled behind me. And it was very dark, but Still I thought it best to alight and look back for it. (I was not so far as Captain Wards), I did so; and keeping my horse in hand, with my Eyes near the Ground, and Swinging my Cane for $\frac{3}{4}$ of a Mile back, I at length found it. I therefore did not get home till the people were gone. I got a very bad Cold and Sore Throat, But

October 3. I prepar’d for the Sabbath And

October 4. preach’d all Day from Josh. 25, 15.

October 5. In the Afternoon the Church Members met together.”

Then, on October 6, 1724, Parkman “had [his] Landlord’s Horse” to ride to visit Reverend Robert Breck, minister of Marlborough. At this time, just days before the church in Westborough would be formally gathered, Parkman noted that he “acquainted [Rev. Breck] with our Management and with Mr. Rice and his Concern, etc.” While we do not know the specifics of Mr. Rice’s “Concern” from this source, we do know that “Mr. Breck said he did not Expect that he should be with us, however he had no thought of any such thing as Excepting against Mr. Rice”. If this is the Thomas Rice (III. 35.2) to Whom Parkman was referring in this notation, Thomas Rice would have been 70 years of age at the founding of the church.

On October 9th, Parkman noted:

“My Business about this time was reading Ordination Sermons and wherever the Minister’s Duty was Explain’d, Especially van Mastricth, *De Ministaris Ecclesiastico*.”

Then on the 12th, he “returned to Westboro. Mrs. Wood at her house discours’d about Some Methods for the people in their provision for Ordination. In the Evening came a Committee to treat with my Landlord about provisioning, etc. There was much Caring about bringing up my Goods.” He further noted:

“Memorandum. I formed Letters (by the Towns Desire) to be Sent to Severall Churches, (viz. Boston to Mr. Webb, Framingham Mr. Swift, Marlboro Mr. Breck, Lancaster Mr. Prentice and (a Letter from myself to ask him to preach), Sudbury Mr. Loring, and Mendon Mr. Dorr. These were drawn up on the 9th Day.”

On October 13th, Parkman noted that he “read Sermons, etc. Mr. Edmund Rice with me in the Evening”. In referring to III. Edmund Rice 59.4, Parkman is referring to him as one of the original members of the church in Westborough. He and his first wife, Ruth Parker (or Roxbury), were the parents of Nahor, Silas, and Timothy. Ruth Parker Rice died sometime between 1716 and 1719/20. His second wife, Hannah Brown, whom he married on June 23, 1720, was “received from Sud. Church to that of Westboro’, October 17, 1725”. (Ward p. 35)

And, on the 14th of October, Parkman noted “This Day I solemnly Dedicated to Humiliation and Prayer to prepare myself (by the grace of God) for the Awful Time approaching”.

On October 28, 1724, after the day’s ecclesiastical events, we learn about them from what the Reverend Ebenezer Parkman wrote:

“This was truly the Greatest Day I ever Yet Saw – The Day of my Solemn Separation to the Work of the Gospel Ministry and my Ordination to the Pastorate in Westborough.

The Solemnity came on and proceeded in the manner following.

In Order to the gathering of the Church, a Covenant was prepar’d before hand; read, and consider’d by the Candidates for Membership, and was Sign’d.

N.B. An Ecclesiastical Council was form’d, and they having got all Things ready (as they apprehended) proceeded to the Meeting House.

N.B. Reverend Mr. Swift was Sent to, but he was detain’d by Sickness in his Family. Nevertheless the Church sent two Delegates, viz. Colonel Buckminster and Captain Goddard.

Reverend Mr. Breck was also Sent to, but he was himself so ill (of the Strangury) that he could not attend. Those ministers being Absent, the Council, with Consent, Admitted and requested Reverend Mr. Williams of Weston to Assist.

Bing come to the House of God, the Reverend Mr. Dorr of Mendon open’d the Solemnity with Prayer. The Reverend Mr. Prentice of Lancaster preach’d a Suitable Sermon from 2 Cor. 12, 15. Afterwards The Reverend Mr. Williams of Weston aforesaid pray’d and gather’d the Church. There were 12 besides the Pastor Elect, who sign’d the Covenant and answered to their Names in the Assembly.

The Reverend Mr. Prentice gave the Solemn Charge.

The Reverend Mr. Loring of Sudbury the Right Hand of Fellowship.

The Ordain’d appointed the Psalm (part of the 68th) and gave the Blessing.

I wish Every Day throughout my Life, may bear a Suitable proportion to this Day! That I may be strong in the Grace with is Christ Jesus, and that I may grow then into the Glory of God and the Edification of His Church! Amen!”

So it was that the first pastor was called to Westborough, and the church was initially “embodied” there. By horse, by vote, by prayer, with the Rices, and without exception.

[Note: Although the article states that James’ father was James, son of Reuben of Sudbury, the death record of James Sr. of Stow in 1878 gives an age of 74, while James, son of Reuben, was born in 1796 according to Ward. Also, other evidence clearly labels the Stow-Charlton Rices as the family of Solomon Rice (1777-1854). –John Chandler]

The Family Thicket, Part VII

by John Chandler

This is the latest in a series of articles attempting to convey some of the complexity of family relationships among the descendants of Edmund Rice. Each article focuses on one early Massachusetts immigrant and his wife and offspring, showing how most of them are connected by marriage to the extended Rice family within a few generations.

Abraham How was another early resident of Marlborough, Massachusetts. Unlike Edmund Rice, however, his origins are not clear. Indeed, there were other early Massachusetts settlers who were also named Abraham How(e), and it is difficult to decide whether this one immigrated on his own or was born in the New World. In particular, it is not known whether he was related to John How, the other early How patriarch in Marlborough (see *Thicket III*, Winter 2004). Because of this uncertainty, the How/Howe families could benefit greatly from the sort of DNA studies that we in the ERA are carrying out for Rice/Royce families. Note, by the way, that the spelling of the name (with or without a final “e”) was subjected to a change of fashion for no obvious reason. In Colonial times, it was generally spelled without a final “e” in Sudbury and Marlborough, but there was a transition to “Howe” around 1790 (rather sudden in Sudbury, but much more gradually in Marlborough). Do not expect the name to be spelled consistently within this article!

There were many How-How intermarriages over the years, and it is easy to be confused between the two families, as noted in the previous How article. The first trace of Abraham is the record of his marriage at Watertown, in 1657, to Hannah Ward, granddaughter of immigrant William Ward (covered in *Thicket I*, Spring 2003). Soon thereafter, Abraham moved to Marlborough to settle on the 25-acre house lot he acquired as a proprietor of the new town, and he remained there until he died in 1694/5, raising the customary large family along the way. His will, written shortly before his death, mentioned ten living children, most of them married. According to Savage, Abraham kept an inn, like various other How(e)s down through the years, but he was primarily a farmer. Not surprisingly, his progeny proceeded to become entwined in the family thicket starting with the very next generation.

1. **Daniel** (c1658?-1718) married Elizabeth Kerley and had six grandchildren who figure in this story. First, their daughter Martha married Nahum Ward (see *Thicket I*, section 11) and had a daughter Persis who married Bezaleel⁵ Eager (Lydia⁴ Woods, Lydia³ Rice, Edward², Edmund¹). Also, their son Jonathan had a son and daughter, Solomon and Elizabeth, who married siblings Mary⁵ and Paul⁵ How (Deliverance⁴ Rice, John³, Edward², Edmund¹), as well as a daughter Damaris who married Stephen⁵ Gates (Sarah⁴ Woods, Lydia³ Rice, Edward², Edmund¹), a son Sylvanus who married Mary⁵ Rice (Jotham⁴, James³, Thomas², Edmund¹), and a daughter Millecent who married Alpheus⁵ Woods (Benjamin⁴, Lydia³ Rice, Edward², Edmund¹).

2. **Mary** (1659-1723) married John Bowker. Their son Asa married Martha⁵ Eager (sister of Bezaleel⁵ in section 1) and son Ezekiel married his first cousin Abigail⁴ Rice (Peter³, Thomas², Edmund¹, see section 7 below).

3. **Joseph** (1661/2-1701) married Dorothy Martin and had four children who tie into the Rice patch. (A) Their daughter Eunice had a daughter Lucy Amsden who married Benjamin⁵ How (brother of Mary⁵ and Paul⁵ in

section 1). (B) Daughter Bethiah had a grandson Antipas How (see section 5C, *Thicket II*, Fall 2003) who married Catherine⁶ Tayntor (Sarah⁵ Woods, Benjamin⁴, Lydia³ Rice, Edward², Edmund¹), grandsons John and Stephen Brigham who married two sisters Lydia⁶ and Lovisa⁶ How (Adonijah⁵, Rachel⁴ Rice, Benjamin³, Edward², Edmund¹), a granddaughter Lucy Brigham who married Samuel⁶ Russell (Anne⁵ Rice, John⁴, Ephraim³, Thomas², Edmund¹), a grandson Jedediah Brigham who married Lydia⁷ Boyd (Lydia⁶ Morse, Lucy⁵ Eager, Lydia⁴ Woods, Lydia³ Rice, Edward², Edmund¹), a grandson Artemas Brigham who married Lydia⁷ Brigham (William⁶, Nathan⁵, Nathan⁴, Mary³ Rice, Henry², Edmund¹), and a granddaughter Lucy Brigham who married Eli⁶ Rice (Peter⁵, Abraham⁴, Peter³, Thomas², Edmund¹). Note that Eli⁶ Rice's mother was also a Rice descendant: Levina⁷ Howe (Joseph⁶, Ruth⁵ Brigham, Jonathan⁴, Mary³ Rice, Henry², Edmund¹). (C) Son Joseph Jr. married Ruth⁵ Brigham (Jonathan⁴, Mary³ Rice, Henry², Edmund¹). (D) Son Abraham married Rachel⁴ Rice (Benjamin³, Edward², Edmund¹).

4. **Hannah** (1663-1735) married Eleazer Howe, who was covered in section 12 of *Thicket III* (Winter 2004).

5. **Elizabeth** (1665-1739) married Samuel Brigham, who was covered in section 5 of *Thicket II* (Fall 2003).

6. **Deborah** (1666/7-1743) married John Barrett, whose sister Mary married a Rice (but that's another story). Their daughter Mary in turn had a son John Gleason who married Persis⁵ How (Rachel⁴ Rice, Benjamin³, Edward², Edmund¹).

7. **Rebecca** (1668/9-1749) married Peter³ Rice (Thomas², Edmund¹).

8. **Abraham** (1670-1704) married Mary How and had a daughter Abigail before his untimely death during an Indian attack at Lancaster. Abigail married her first cousin Jotham Brigham (see section 5D, *Thicket II*, Fall 2003) and had a son Asa Brigham who married Elizabeth⁶ Warren (Zipporah⁵ Brigham, Nathan⁴, Mary³ Rice, Henry², Edmund¹) and a son Antipas Brigham who married Catherine⁵ Woods (sister of Alpheus⁵ in section 1).

9. **Sarah** (1672-1746) married Joseph Stratton. They had a daughter Sarah, who married Thomas⁵ Brigham (Nathan⁴, Mary³ Rice, Henry², Edmund¹), and a son Jonathan. In turn, Jonathan's daughter Betty married William⁶ Brigham (Joel⁵, Jonathan⁴, Mary³ Rice, Henry², Edmund¹), daughter Sarah married Daniel⁶ Barnes (Zeruiah⁵ Eager, Lydia⁴ Woods, Lydia³ Rice, Edward², Edmund¹), and son Samuel married Lucy⁶ Brigham (Joseph⁵, Gershom⁴, Mary³ Rice, Henry², Edmund¹). Jonathan also had a granddaughter Sarah who married Moses⁷ Eager (Uriah⁶, Sarah⁵ Brigham, Nathan⁴, Mary³ Rice, Henry², Edmund¹).

10. **Abigail** (1675-1697) never married.

In summary, nine of the ten children are connected to the Family Thicket within three generations, and the tenth child is excused because she died without issue. On a personal note, I should add that I used to be a "descendant" of Abraham How by way of his daughter Sarah. It was only after I checked the probate records that I realized Sarah's son Joseph Stratton of Marlborough (1696-1774) had been confused with another Joseph Stratton by many compiled genealogies, merely because they were about the same age and died about the same time. The family thicket can be perilous.

The Descent of Mrs. Theresa (Cook) (Leaf) Jemison from Silas Rice

by Beth McAleer

Mrs. Theresa Jemison is an Amerindian woman who lives on the Tonawanda Indian Reservation in New York. In 1972, she came to visit Westborough, the town of her ancestors, claiming descent from Silas Rice. Silas was one of four young Rice boys abducted by Mohawk Amerindians in a raid on August 18, 1704, and adopted into the community at Kahnawake, Quebec, Canada. The Westborough Historical Society held an open house in her honor on May 15, 1972, and there is an article about her visit in the Edmund Rice Association Newsletter no. 24 (June 1972).

Theresa Jemison joined the Edmund Rice Association (ERA) in 1974 and was listed as a new member in the newsletter of that year. She was a guest of the ERA at the 2001 annual reunion, and I had the pleasure meeting her then. She told us how she had always had been interested in genealogy, but thought it wasn't possible to trace her own family. Her grandparents died before she was born, and many of her older relatives couldn't read or write. In 1971, she learned about the existence of the Roman Catholic parish registers, and visited the parish priest at St. Regis. They viewed the parish registers, and she traced her family back to Silas Rice.

The parish registers have been microfilmed by the Drouin Institute, and copies of the film are available at New England Historic Genealogical Society in Boston. Last year, I became familiar with the registers by tracing the lineage of Michael Rice, whose Mohawk family lived for many generations at the village of Kahnawake, Quebec, Canada. Michael, like Theresa, is a descendant of Silas. For more information about our cousin Michael Rice, read "Y-DNA Secures Identity of Rice Mohawk Native American with Edmund Rice Haplotype," by Beth McAleer and Robert V. Rice, *New England Ancestors*, Vol. 6, no. 4, Fall 2005, p. 48-50.

After completing Michael Rice's pedigree, I faced another challenge: to verify Theresa Jemison's pedigree in the parish registers of St. Regis. I worked from a computer printout compiled by George King, ERA Historian, from Theresa Jemison's notes. Theresa had done a lot of research in the early 1970's; my job was to verify and make a few minor corrections. I had already found the existing records for the family of Jacques Thanhohorens (Silas Rice) in the microfilm of the registers of the Mission of St. François Xavier at Kahnawake, while searching for the ancestry of Michael Rice, so the early generations of Theresa's lineage were already documented.

Beginning with the 1920 federal census records of New York, I found Theresa listed with her family, one year old, living at the St. Regis Indian Reservation, with her father, Charles Cook, lumberman; her mother Annie, basket weaver; her brother John, 16, farm laborer; and sisters Nancy, Sarah, Kate, and Minnie.

I viewed the microfilm of the parish registers of St. Regis, and located the baptisms of Theresa and her siblings, listed under the Mohawk name of their father, Tekaronhiaken. Next, the marriage record of Theresa's parents was found, which provided the names of the parents of the bride and groom, enabling the research to continue back another generation. Mohawk names change at adulthood, so it is best to work backward, to facilitate searching.

Theresa's great-great-grandfather Jean Baptiste Cook was baptized as Jean Baptiste Tharonhiakehton, married as Jean Baptiste Kanonwatasse, and buried with the name Jean Baptiste Atawakohn. The two adult aliases of Jean Baptiste were recorded in the parish register for the baptism of his son Thomas, 5 June 1809. This demonstrates the importance of viewing all available records related to each family. If a marriage is a second marriage, the marriage record will provide the name of the deceased spouse, and then the first marriage record must be located, to verify the names of the parents. View all of the siblings' baptisms and marriages available when researching; a grandmother may have been a sponsor at one of the baptisms, or a son may have served as sponsor at the burial of his father. The aliases may be explained clearly in only one of the records. Occupations and other interesting notes are frequent; other interesting notes, such as the cholera epidemic of 1832, are sometimes mentioned in the registers.

The name Cook is written in superscript over the baptismal record of Pierre's daughter Anne, who was baptized 2 August 1743 at Kahnawake; Anne was Pierre's child by his wife Marie Antoninatane.

Theresa Jemison is a descendant of Silas's daughter Marie Joseph Kaniharonkwas, the second wife of Pierre Tharonhiaktehton Cook. Their daughter Marie Anne was born at Kahnawake, and baptized at the Mission of St. François Xavier on 22 March 1763. It is this record that identifies Marie Joseph as [Jacques] Thanhohorens' daughter.

About 1765, the Cook family removed to New York, where a group of Kahnawake Indians and Jesuit priests had established a new mission at St. Regis (Akwesasne) in 1755. Pierre Tharonhiaktehton Cook was one of the first chiefs of St. Regis, as noted in his burial record and that of his wife. The family remained at St. Regis for six generations. With the records located in the parish registers and censuses of a single small community, the genealogist's work is not difficult.

Figure 1 is a copy of a microfilmed baptismal record in French from the Drouin collection with a translation.

Figure 2 shows the pedigree of Mrs. Theresa Jemison showing her descent from Silas Rice.

I would like to credit my cousin Theresa Jemison for all of her hard work. In addition I would like to dedicate this article to Rev. James Albert "Jim" Rice, who welcomed me into the Edmund Rice Association at my first annual reunion in September, 2000. Jim was interested in peoples of other cultures, and his untimely death on November 17, 2000, prevented him from completing this project. Special thanks to Robert V. Rice and George King. Finally, I would like to encourage cousins who may have connections at Kahnawake or St. Regis (Akwesasne) to pursue their roots.

-- Beth McAleer

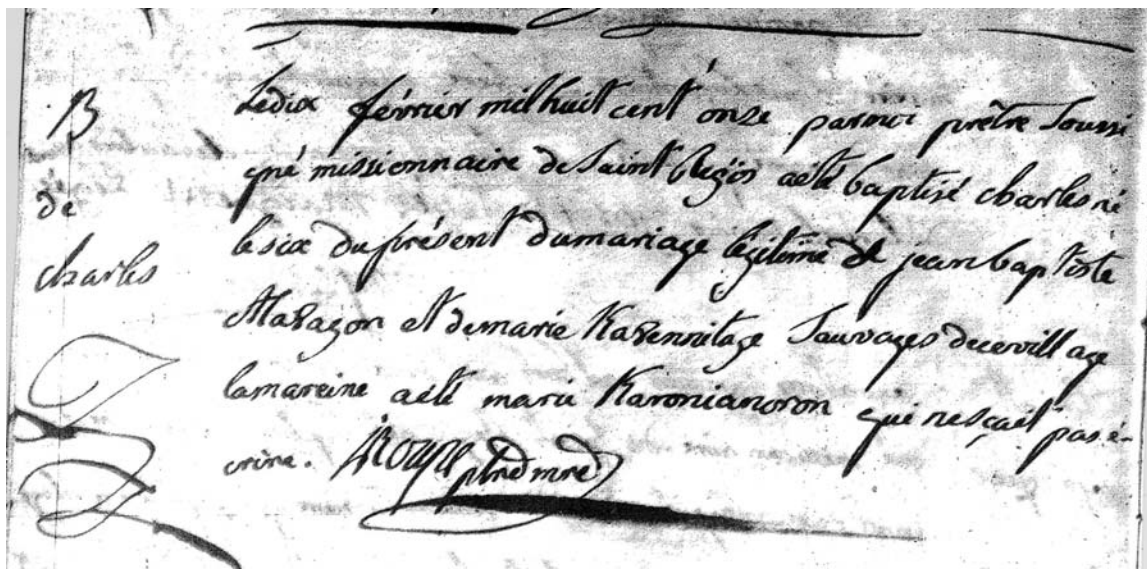


Figure 1. Baptism of Charles [Cook] 10 February 1811

February 10, 1811, I the undersigned priest of St. Regis baptized Charles born the sixth of this month of the legitimate marriage of Jean Baptiste Atawakohn and Marie Kawennitakhe, Indians of this village. The godmother was Marie Karonianoran who doesn't know how to write. J. Roupe Missionary Priest
Drouin Collection: Parish registers, St. Regis. Quebec. Institut Genealogique Drouin. [Microfilm] Roll 197, 1811 page 2 verso.

Figure 2. Pedigree of Theresa Kanahwiiostah (Cook) (Leaf) Jemison

- I. Edmund Rice**
(b. abt 1594 - d. 3 May 1663)
m. 15 Oct 1618
Thomasine Frost (bp.11 Aug 1600 - d.
13 June 1654)
- II. Samuel Rice**
(bp. 12 Nov 1634 - d. 25 Feb 1684/85)
m. 8 Nov 1655
Elizabeth King (bur. 30 Oct 1667)
- III. Edmund Rice**
(b. 1663 - d. Sep 1726)
m. 15 Nov 1692
Ruth Parker (d. betw. 1716-1720)
- IV. Silas Rice, renamed Jacques
Thanhohorens**
(b. 10 April 1695 - bur. 16 May 1779)
m. Marie Tsiakohawi (bur. 14 May
1779)
- V. Marie Joseph Kaniharonkwas**
(b. May 1723 – d. 29 October 1811)
m. Pierre Tharonhiakehton Cook abt.
1750
at Kahnawake; removed to St. Regis
abt. 1765
(b. 1712 - d. 9 March 1808)
- VI. Jean Baptiste (Kanonwatasse)
Atawakohn Cook**
(b. 8 November 1769 - d. 23 June
1832)
m. 9 September 1806 at St. Regis
Marie Kawennitakhe
(b. 1779 – d. 20 December 1857)
- VII. Charles Saionwese Cook**
(b. 6 February 1811 - d. 19 October
1892)
m. (1st wf) abt. 1831
Anne Katsitsienhawi
(b. abt 1815 - d. 29 October 1877)
- VIII. Jean Baptiste “John”
Tekahionwannhontere Cook**
(b. 29 Dec 1842 – d. 11 July 1888)
m. (2nd wf) 31 January 1876
Marie Josette Karenhatsi Ransom
(b. 2 February 1856 - d. 10 March
1897)
- IX. Charles Tekaronhiaken Cook**
(b. 26 November 1883 – d. 19 March
1927)
m. 4 November 1902
Anne Kaientison McDonald
(b. 2 June 1887 – d. 30 December
1950)
- X. Theresa Kanahwiiostah (Cook)
(Leaf) Jemison**
(b. 11 November 1918
St. Regis Indian Reservation,
Hogansburg, New York)

Sources:

Drouin Collection: Parish registers, [Kahnawake] St.-François-Xavier, co. La Prairie, Caughnawaga, Québec, Canada. Québec, Institut Généalogique Drouin. [Microfilm] Rolls 1119B and 1120B. Baptisms: March 1, 1735-March 10, 1745; March 25, 1753-1916. Marriages, Sept. 30, 1743-June 24, 1747; January 29, 1763-1916. Burials, January 1762-1916.

Drouin Collection: Parish registers, St. Régis. Québec. Institut généalogique Drouin. [Microfilm]
Roll 197, January 1807-December, 1824, 1832-1864 (gap 1824-1832); Roll 198, 15 March 1864-4 November 1929.; Roll 3320,
2 February 1764-131 December 1825; Roll 3321, January, 1826-26 December, 1830

1900 U.S. Federal Census: Charles Cook family; New York. Franklin County. St. Regis Indian Reservation.
T623-1035; Page: 30B; Enumeration District: 62.

1910 U.S. Federal Census: Charles Cook family; New York. Franklin County. Bombay township.
T624- 937; Page: 221B; Enumeration District: 76; Part: 2; Line: 6.

1920 U.S. Federal Census: Charles Cook family; U.S. New York. Franklin co., Bombay township, St. Regis Indian Reservation.
T625-1112 page 165

Queries

Liz Rice-Smith writes: In my pursuit to research the intergenerational and interactive dimensions of our Rice family members' encounters with, amongst, and as native/first nation peoples over the past four hundred years, I welcome any leads, tales, and/or opportunities to view and photograph artifacts from our extended family lore and collections. I seek any information which is accurate and well-documented, but I also welcome any leads and tales. For example, a tale about "Great-Great Grandpa Rice 'being' Indian" might point to actual encounters or dealings that Grandpa had with or amongst Indians otherwise not previously identified. Contact: Elizabeth Rice-Smith at ericesmith@hds.harvard.edu

Betty Fredericks writes: 1) I was just wondering if any other descendants of Ashbel and Percissa (Knight) Rice have joined the Association. I am descended from Daniel V. and Lucy (McDaniel) Rice of Lubec and Eastport, ME. I was able to determine (not proved) that my great-great-grandfather was their tenth and last child, Charles Wellington Rice, born 1850, Lubec, ME. 2) I wonder whether Daniel RICE was the grandson of Ashbel RICE, son of Ashbel's oldest son, Rufus RICE, or the youngest son of Ashbel RICE. Some say Daniel was born right around 1800, or right around the time that Ashbel and Percissa RICE moved their family across the water from Digby, NS, to Lubec, ME. But, some say that Daniel was born in 1804 in Lubec. Email me at: bbffrpp@comcast.net

June Koeppe writes: I have very little information on my Grandmother Margaret Emma Rice. She married Francis Dunton, on 1st January 1886. This was his second marriage. Her parents were James E., and Clara (Hayes) Rice. All of these were in Woolwich, Maine. We have a "Rice" Cemetery, and if anyone knows of an ancestor buried there, I will be in Maine next summer and would be more than happy to take pictures of gravestones, if needed. Please contact June Dunton Koeppe, 2111 Avenue B, Kearney, NE 68847

Steve Hollands writes asking: if anyone knows anything about the parents, grandparents, etc. of Lydia Rice, b. about 1799 in Cortland County, NY and died Jan. 14, 1877 in Campbell, NY, who married Edward Wing, who was born April 18, 1795 in East Sandwich, MA and died Sept. 28, 1852 in Veteran, NY. Write Steve Hollands, 812 Greenwood Circle, Apt. 2, Takoma Park, MD 20912.

Bob Rice queries: At the Rice reunion in 1996 at Marlborough I sat at a round table with as many as five (or more) men who later said they were all Universalist ministers. I assume they were retired. Presumably they were also Rice cousins. If anyone knows their name(s) and how to communicate with them I would greatly appreciate knowing. Bob Rice; rvrbarre@aol.com

Summer Newsletter Treasure Hunt Answers

1. 69 West Main Street: 2004 photo of Benjamin Clark House, Mrs. Benjamin (Lucy) Clark's mother was Sara Rice.
2. 115 West Main Street: Home of Thomas Rice, 2nd.
3. 99 West Main Street: Home of Charles Rice.
4. Rice Boys Indian Capture site marker at the entrance to Westborough High School on West Main Street.
5. Same house as in number 1, taken in 2005 after a new paint job and from a different angle.
6. 50 Flanders Road: Home of James Bradish, whose wife was Demaris Rice. Supposedly there was a treasure buried on the property by Captain Kidd!

Storage for Our Books

The books that the Association has for sale are currently stored in a rental storage unit in Tyngsboro, MA. The cost of this storage has escalated in recent years and we are looking for someone who has space available in a barn or outbuilding. The space required is 200-250 cubic feet and it must be dry (no basements, please). Moving the books is no small task, so we prefer that storage be within 100 miles of Tyngsboro. If you can save the Association about \$900 per year, please email or write the Book Custodian: William Drury

Rice Books Available – ON SALE!

The ERA offers many Rice books at reasonable prices. Buy one, get another of the same title for up to 75% off list price! (If you've purchased a book in the past, you qualify for additional copies!) Pick up extra books for holiday presents, your local library, or your local genealogical or historical society. Contact the Book Custodian.

The Rice Family, by Andrew Henshaw Ward [\$5]

Hard-cover reprint. New, unused. A genealogical history of descendants of Deacon Edmund Rice who came from Berkhamstead, England, and settled in Sudbury, Massachusetts, in 1638. 379 pages. Includes a soft-cover supplement (1967) containing additions and corrections. 110 pages.

The Rice Family, Supplement 2 (Part 1) [\$7]

Supplement Number 2 (Part 1) to *The Rice Family*, compiled by Margaret S. Rice (1983). Hard-cover reprint. New, unused. Additional lines of descent through the first eight generations, which were unknown at the time of publication of *The Rice Family* and the 1967 supplement. 224 pages.

The Rice Family, Supplement 2 (Part 2) [\$8]

Supplement Number 2 (Part 1) to *The Rice Family*, compiled by Margaret S. Rice (1985). Hard-cover reprint. New, unused. A continuation of *The Rice Family Supplement 2 (Part 1)* from the ninth generation to the present (1985). 720 pages.

Edmund Rice and His Family and We Sought the Wilderness [\$5]

Two manuscripts in one binding. Hard-cover reprint. 1986. New, unused. 357 pages.

Edmund Rice and His Family, by Elsie Hawes Smith (1938) An historical narrative about the early days of the Rices. Contains much genealogical information, as well as being a charming story.

We Sought the Wilderness, by Rev. Claton Rice (1949) An historical narrative based on those Rices who pushed Westward to the prairies after short stays in New Hampshire and Vermont.

More Books... by our cousins

Peggy Jo Brown is the author of **Hometown Soldiers: Civil War Veterans of Assabet Village and Maynard, Massachusetts**, a collection of short biographies of 125 Civil War veterans who lived in Assabet Village (later called Maynard) either before, during, or after the war. The histories of each soldier and their families were researched over a period of four years. Data was collected from federal and state census records, cemetery files, headstones, newspaper death notices, state vital records, and pension files from the National Archives in Washington, D.C. 512 pp., softcover, indexed, illustrated, footnotes. \$19.95 plus shipping. The book can be purchased from the author at: PO Box 3, Maynard, MA 01754 or through the website at www.hometownsoldiers.com. See the excerpt "Francis A. Rice, Company A 15th Massachusetts Volunteer Infantry" in the 2006 Fall issue of the ERA Newsletter (Vol. 79, No. 4).

Frederic A. Wallace is the author of "**Ancestors and Descendants of the Rice Brothers of Springfield, Mass.:** David Rice, William Marsh Rice, Caleb Hall Rice, Frederick Allyn Rice, Seven Generations – 1704 to 2004". This is a serious genealogy and history of the family descended from David Rice, who first appeared in the records of Milton and Weymouth, Mass., around 1725. Special attention is given to four brothers, born in Springfield, Mass., who went to Texas in the early to mid-1800's to seek their fortunes. One, William Marsh Rice, became the founder of Rice University in Houston. Their story is a classic example of a family torn apart by the Civil War. DNA evidence, obtained through the ERA's Rice Family DNA Project, is presented to resolve longstanding questions about the origins of this line. From the author, \$30 (includes postage to the continental US): Frederic A. Wallace, 53 Eaton Road, Framingham, MA 01701.

Peggy Rice Grosser is the author of "**Grains of Rice—with an occasional dash of salt, a Rice family Chronicle from 1847-1947**"—a compilation of family letters and photos and documents which would be of interest to Vermonters and history buffs of that time period, in general. Contains 338 pages, 68 illustrations, 30 photos. This book is available from her at 333 Water Street, Apt. D5, Kerrville, TX 78028-5232 for \$24.00 (\$20 book plus \$4 postage).