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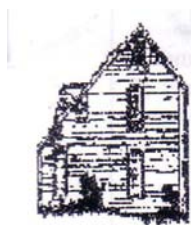
## **EDMUND RICE (1638) ASSOCIATION NEWSLETTER**

Published Summer, Fall, Winter, Spring by the Edmund Rice (1638) Association, 24 Buckman Dr., Chelmsford MA 01824-2156

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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) Association Newsletter*

24 Buckman Dr., Chelmsford MA 01824

Vol. 80, No. 4

Autumn 2006

## **President's Column**

Greeting, cousins!

As the new president of this association, I have the example before me of many dedicated predecessors, but I am such a "youngster" that I have known personally only four of them. It was not so very long ago, in fact, that I was awarded the prize as the youngest person in attendance at one of our annual meetings. I hope you will bear with me as I "grow into" the role with the help of you all, young and old.

As my first official act, I would especially like to thank my immediate predecessor, Bob Rice, for his long and devoted service to the group. Second, I would like to state publicly why it is that I have joined only *one* family association, despite having hundreds of identified Colonial-era ancestors, many of whom have descendant associations of one kind or another -- the reason is that the ERA actually feels like a family, not just an association. I always enjoy the annual reunions and haven't missed one ever since I joined the group. I realize that many members live far away and find it difficult to travel to Massachusetts for these meetings, but I would like to encourage one and all to come more often.

Since the primary purpose of this organization has always been genealogy, I don't need to urge you all to greater efforts in research. Nonetheless, I want to share a few statistics with you. As of four days ago, the membership stood at 457. At the same time, our ERA database had only 140 current members identified in it, out of perhaps 15,000 living persons in the database.

I view this as a two-fold challenge: first, to interest more Edmund Rice descendants in joining the ERA and, second, to include more of our members in the database. (Bear in mind that the information in the database about living persons is not made public.)

The membership drive is, of course, an ongoing and gradual process, but I believe there is a quick and relatively simple way to increase the representation of members in the database: if you know that you or your parents have appeared in one or more of the ERA-published books, make sure that we know about it. Despite the tremendous growth of the database, we are still trying to catch up with the printed publications of the ERA, and we would like to focus those catch-up efforts on the lineages of current members.

If you drop me a line, I'll confirm that you are indeed already in the database -- or see to it that you are included in the next round of expansion.

*John Chandler*

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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](mailto: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:

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Chelmsford, MA 01824-2156

#### Membership Email Address:

[wdrury@alum.mit.edu](mailto:wdrury@alum.mit.edu)

#### 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

*I apologize for the lateness of this issue of the newsletter. Sometimes life gets in the way and changes one's priorities for a time.*

*We had a blast!*

I hope everyone who came to the reunion had as good a time as I did! The bus tour was again one of the highlights of the meeting with an informative narration by George Rice.

The stop at the Jonathan Rice Tavern site was particularly poignant to me after I saw George Rice's research notes later.

For those of you who got copies of the Tavern photo— *Right to left in that photo are: Emma Vose Hunt, Jonathan Vose, Carrie Vose, Nellie Vose Perry, Grace Vose Ray, John Vose, Grandma and Grandpa Vose (Henry and Sarah Rice Vose), hired man, Great Grandma Vose (Jerusha Brigham Vose), hired man.*

Nellie Vose Perry is my great-great-grandmother. Henry and Sarah are my great-great-great grandparents, and Jerusha Brigham Vose is my great-great-great-great grandmother. Other than Sarah Rice Vose, I have no Vose photos, so this was exciting!

You met Sarah Rice Vose in the Spring 2005 newsletter.

It was great to see you all!

– 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](http://www.edmund-rice.org)**

## 2006 - 2007 Officers

**President, John F. Chandler**

**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, Robert F. Royce**

**DNA Project, Robert V. Rice**

## 2006 - 2007 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**

## In Memory

It is with great sadness that we report the deaths since last year's reunion of Lylas Smith, Nancy Jackson, Frieda Massara, Douglas Pope, Marian Vanden Bosch, Elva Wheeler, Marian Smith, and Allen Rice.

## Past Presidents

1960-1963	Frederick R. Rice
1964-1965	William H. Hoefler
1966-1967	Ray Lowther Ellis
1968	Edgar W. Rice
1969	Erwin R. McLaughlin
1970-1973	Col. Allen F. Rice
1974	Margaret E. Allen
1975	Charles W. Rice
1976	Seaver M. 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
1998-2006	Robert V. Rice

## Memorial Gifts

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

## WELCOME, NEW MEMBERS!

We want to welcome all of our new members since our last reunion— we've even gotten several new members who surfed in from our webpage!

Sharon J. Cadieux	Ontario	John R. Rice	MD
David E. Rice	VT	John Printon	NY
Bryan Isaacson	AZ	Jeri Smith Youness	MN
Adele Rice Spidahl	MN	Anne King	VA
Betty Fairchild	FL	Linda & Garry Alderdice	Nova Scotia
Ruth Gilchrist	Alberta	Stewart J. Rice, Jr.	MA
Polly M. Furbush	MA	Ronald Rygg	CA

## ERA ANNUAL MEETING

This year the Edmund Rice Association held its annual meeting on September 22 and 23 at the Hampton Inn in Natick, Massachusetts.

We enjoyed another great bus tour, researched and presented by George Rice, on Friday afternoon, followed by dinner at the host hotel. On Saturday, the ERA database was set up on several computers for cousins to use. We listened to great speakers on a variety of topics, and then held our annual meeting where we presented the past year's projects (database and DNA studies, etc.), the Association's finances, and other matters, and elected new officers.

The Association thanks Bob Rice for his years of service as President, and thanks John Chandler for stepping up to the job of President going forward. Bob is listed on the contact page for those people who want to contact him about the DNA project. Please note his address has changed— he moved.

At the Reunion in September, I spoke to a full house about researching our Mohawk cousin Theresa Jemison, a descendant of Silas Rice of Marlborough, captured in 1704. I would like to thank Bob Rice, George King, George Rice, John Chandler, and countless others, for their encouragement. I'm not an experienced presenter, but genealogy needs to be shared, so thank you, everyone, for the opportunity. Next year, I hope our cousin Theresa will join us. -- Beth McAleer

Winners! Bob Rice presented three prizes for extremes of age and distance. The youngest person present was James Royce (aged 26); oldest was Betty Fairchild (aged 84); and the one who had traveled the farthest was Ruth Gilchrist (from Calgary, Alberta). Interestingly, Betty and Ruth had joined the Association at the same time, and this was the first time each had attended a meeting.

The next annual meeting will be held September 21-22, 2007. Further details will be published in the newsletter.

THE EDMUND RICE (1638) ASSOCIATION, INC.  
REPORT OF THE MEMBERSHIP SECRETARY  
SEPTEMBER 20, 2006

(available in hard-copy only)

THE EDMUND RICE (1638) ASSOCIATION, INC.  
REPORT OF THE BOOK CUSTODIAN  
SEPTEMBER 20, 2006

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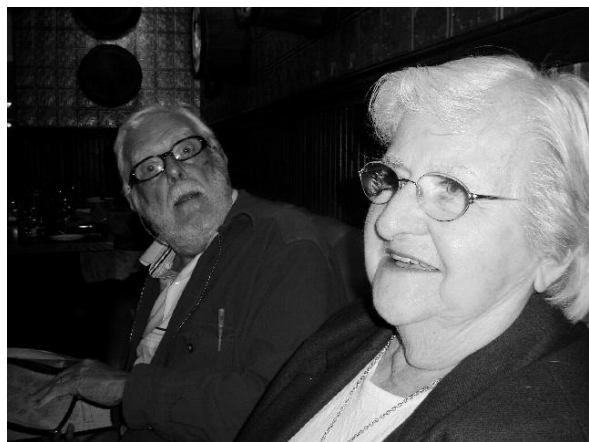
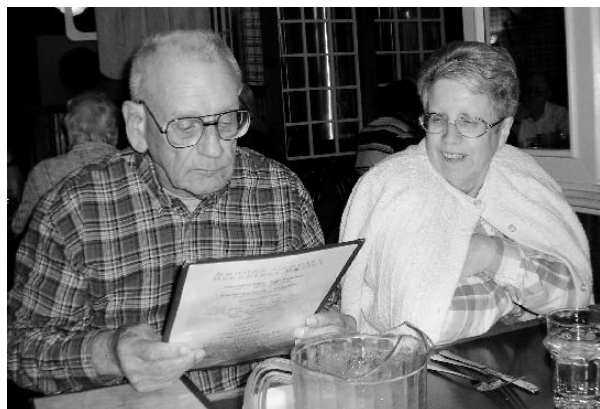
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**The Edmund Rice (1638) Association, Inc.**  
**Treasurer's Report**  
**August 20, 2006**

(available in hard-copy only)

## ERA REUNION PHOTOS

There are tons of photos of the annual meeting thanks to Robert Wesen, George Rice, and Perry Bent's generosity. See them all on the ERA Photo Gallery at <http://tinyurl.com/ydzsw4>



Cousins enjoy our "dutch treat" dinner at the hotel on Friday night, where we chat and get to know each other.





Friday afternoon:

Our bus tour of interesting Rice and other historic sites in near by Wayland and Sudbury left the Hampton Inn at 1 pm and returned at 5 pm. The coach bus, with air conditioning and our intrepid tour narrator, took us to Rice Homes, old foundations of former rice homes, Edmund's homestead site with a new finding of its location, the Never Ending Spring, Edmunds burial cemetery, and other interesting local historic markers and sites.

Here we stop at the edge of the woods, where a cart-path leads past the site of the Rice Tavern foundation remains.

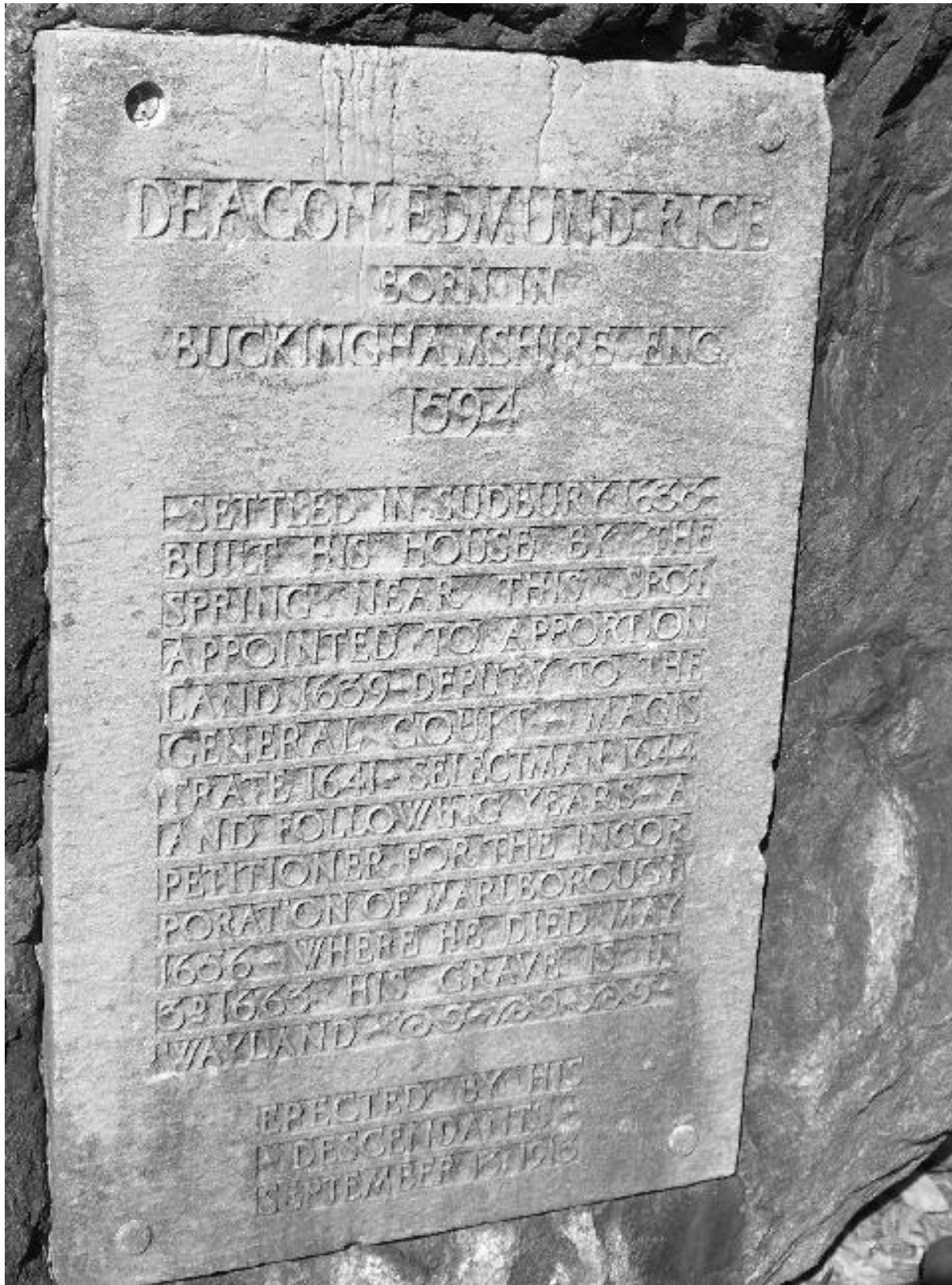


The owner of the site where Edmund Rice's homestead and the Never-Ending Spring once were located, explains to us how he found the foundation while digging a trench. Some of the foundation stones were re-used in a stone wall on the property.

Our cousin, George Rice, did his usual well-researched and interesting bus tour planning and narration. As always, this was a highlight of the reunion and enjoyed by all.

A local reporter joined us on the tour and wrote an article about our annual reunion, which was published in various local newspapers. We have asked for reprint permission, but it has not been received as of the deadline for this issue of the newsletter.





The marker erected by Edmund Rice descendants nearby the site of the homestead is at the side of Route 126 in Wayland, Massachusetts.



The granite front step of the Rice Tavern stands on end to mark the foundation.



Cousins ponder the foundation of the Rice Tavern which once stood upon this spot.



Deacon Edmund Rice's stone, erected by the Edmund Rice Association in 1914, stands in his memory in the North Wayland Cemetery. The exact site of his grave in this cemetery is unknown.



Beth McAleer, an ERA director, presented the pedigree of Theresa Jemison, a longstanding ERA member who is a Native American descendant of Edmund Rice through the captive Silas Rice. This was quite a feat, requiring French and Latin translations of microfilm as well as Native American names.

This deduction did not use YDNA since Theresa Jemison descends via Rice women.



George King, ERA Historian, presented tips and techniques for working with census data. He took questions from members on tips to resolve confusing census-related problems and how to work with various census formats.





Our guest speaker was Dr. Robert J. Allison, who spoke to us about the social history of colonial Middlesex County.

Professor Allison is the Chair of the History Dept of Suffolk University, Boston, MA. Dr. Allison received his A.L.B. from Harvard Extension and his Ph.D. from Harvard University. He teaches American History, Constitutional History, Cultural Contact in World History, and the History of Boston, and has authored and edited several books of history. Dr. Allison is involved with numerous museums and historical societies in Boston, and is an elected life member of the Colonial Society of Massachusetts and a fellow of the Massachusetts Historical Society.

He was an informative and humorous speaker, whom we all enjoyed!

## Sépulture de Marie Joseph Kaniarongase

Le trente et un d'octobre mil huit cent onze par moi prêtre soussigné missionnaire de Saint Régis a été inhumée dans le cimetière de cette mission le corps de Marie Joseph Kaniarongase décédée d'avant hier munie des secours spirituels de l'église âgée de quatre vingt huit ans et cinq mois, veuve de défunt Pierre Taronhiagetton de son vivant un des premiers chefs de ce village; étaient presents a l'inhumation Michel Teolagerathon et Ignace Kanetagon qui tous deux ne sçavent écrire. J Roupe ptre mre

### Translation:

Burial of Marie Joseph Kaniharonkwas [Rice] 31 October 1811 [d. 29 October 1811]  
[daughter of Silas Rice alias Jacques Thanhohorens]

31<sup>st</sup> October, 1811, I the undersigned missionary of Saint Regis buried in the cemetery of this mission the body of Marie Joseph Kaniharonkwas who died the day before yesterday, supplied with the spiritual support of the Church, aged 54 years five months, widow of the defunct Pierre Tharonhiakehton [Cook] who during his lifetime was one of the first chiefs of this village; present at the burial were Michel Teolakerathon and Ignace Kanatekta, neither of whom knew how to sign their names.

J. Roupe missionary priest

Sépulture  
Le trente et un d'octobre mil huit cent onze par moi prêtre soussigné  
missionnaire de Saint Régis a été inhumée dans le cimetière de  
cette mission le corps de Marie Joseph Kaniarongase décédée d'avant  
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premiers chefs de ce village; étaient presents a l'inhumation Michel Teolay  
rathon et Ignace Kanetagon qui tous deux ne sçavent écrire. J. Roupe

### Notes:

- There is no baptismal record, so her age in years and months is important.
- Her husband was one of the first chiefs of the village

Drouin Collection: Parish registers, St. Régis. Québec. Institut généalogique Drouin. [Microfilm] Roll 197, 1811 page 14

--courtesy of Beth McAleer, Edmund Rice Association, 2006

## **Earnest Wilson Rice Home**

by Carolyn Rice Nicholson, and Wendolin E. and Carl R. Wesen

The Earnest Wilson Rice family built the second surviving house on Manesota Key, Florida, in 1926-- a wonderful cypress-shingled home. The design is a Nantucket Island home design, built by Joseph Bastedo, a shipbuilder from Amesbury, Massachusetts. Earnest was working as a surveyor at the time. The cottage has broad porches facing Lemon Bay, a cozy fireplace and pine floors. At one time, rainwater was collected from the large roof of the cabin in a cistern to supply water for the household. The house has a center living room with French doors opening onto the porch. In one wing are two bedrooms and a bath, and the other side of the living room has a kitchen (updated by Earnest's son, Col. Allen Foster Rice, in the 1970's), and a garage with sleeping quarters above it. Only a small or antique car can fit in the garage, since it was built for 1920's sized vehicles. An article concerning the house appeared in the Englewood newspaper, November 21, 1977.

Earnest and his wife, Lou (Lucia Mabel Foster), spent many of their winters away from their Amesbury, Massachusetts home in this cottage. They had three children, Allen Foster, Donald Steadman, and Margaret Skinner Rice. Margaret never married, and spent a number of years teaching in the Kentucky Military Institute in Venice in the 1940's.

At one time, Earnest owned property from the Gulf of Mexico to Lemon Bay. He chose to build on Lemon Bay because he did not like the glare of the sun on the Gulf side of the property. At the time that he built the cottage, Chadwick Store was very prominent. The address for mail for the house was addressed to Chadwick Beach.

Lou passed away in 1952, but for a number of years before and after World War II, Allen's three daughters, Carolyn, Cynthia, and Connie, lived with their grandparents and Margaret, and attended local schools. Carolyn graduated from Nokomis-Venice High School in 1953.

Earnest and his wife, Lou, were always gracious hosts, so many of their extended family enjoyed a few days in Florida at the cottage during the winter.

Earnest died in 1964. Colonel Allen and his wife, Edith, moved to the cottage in 1972 after he retired from the Army. Allen made many improvements to the cottage when he lived there, but managed to retain the 1920's character of the house. After his death in 1984, his widow, Edith, and sister, Margaret, continued to winter in the cottage as long as they were able.

The cottage passed to Allen and Edith's daughter, Carolyn, and her husband, Robert Nicholson, in 2002 after the deaths of Edith and Margaret. They decided that they would not be able to use the cottage, and sold it to Jack Strout in the spring of 2003. So, after these many years, the "Rice Cottage" belongs to another caring person.

A small collection of genealogy books about the descendants of Edmund Rice, who was among the founders of Sudbury, Massachusetts in 1638, has been donated to the Elsie Quick Public Library in Englewood, and the Venice Public Library, by Carl Robert and Wendolin E. Wesen, whose paternal grandmother was a first cousin of Earnest Wilson Rice. These books carry the ancestry of Earnest Wilson Rice forward from Edmund Rice to Amon Rice, who was born 22 Aug 1788, and his wife, Phila Tolles. Their son, Luther Rice, was the paternal grandparent of Earnest Wilson Rice and Wendolin's paternal grandmother. Both Col. Alan and his sister, Margaret, were presidents of the Edmund Rice (1638) Association; he from 1970-3, and she in 1974 and 1986-7.



# THE FAMILY THICKET

by John Chandler

## Erratum:

In *The Family Thicket, Part IX* (Spring 2006), I stated incorrectly that Joseph Moore, 10th child of immigrant John Moore had married Lydia Axdell, daughter of Thomas and Mary (Rice?) Axdell.

This is a case that deserves some comment, since it has multiple layers of complexity.

There is no record of the marriage of Joseph Moore, and so the identity of his wife must be deduced from indirect evidence. Of course, her forename was Lydia, as is shown by the birth records of the children, found in the Middlesex County court files. Her identity is ostensibly established by the will of John Maynard, second husband of Mary (Rice?).

John Maynard's will mentions his daughter Lydia, wife of Joseph Moore, and that would seem to be that. However, the vital records of Sudbury, as found in the Middlesex County court files, do not mention any birth of a daughter Lydia to John and Mary (Rice?) Maynard, though they do show four other children's births, spanning the years 1647-1656. Also, they show the birth of a daughter Lydia Axdell in 1644 to Mary by her first husband and no other reference to this Lydia, either by marriage or death.

Furthermore, the names given to the sons of Joseph and Lydia (XXX) Moore hint that Lydia's father might have been a Thomas, rather than a John. Indeed, there are many instances from that era where wills refer to married stepdaughters by name calling them "daughters," and caution must therefore be exercised in interpreting the meaning of relationships stated in wills.

It was on this basis that I concluded that Lydia was Lydia Axdell, the documented stepdaughter.

However, there is yet another layer which was called to my attention by Jill and Dick Cochrane, who cited an article published in TAG. The article details Middlesex County court records on the case brought in 1668/9 against Joseph Moore and Lydia Maynard for fornication, specifically giving Lydia's maiden name. The article also points out that there were no vital records from Sudbury in the county court files for 1650-2, corresponding to a gap in the otherwise regularly spaced children of John and Mary Maynard.

This additional evidence clearly tips the balance back to the interpretation of Lydia as true daughter of John Maynard, not merely a stepdaughter.

## **Essay III: Ashur Rice - Returned to Westborough. Amongst Family and a Member of the Church.**

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

*--continued from Spring 2006--*

### Context for Captivity and Return

Anticipating a "read" from Rev. Parkman on Ashur Rice as a "returned captive" in his midst, it behooves us to consider the complex context of human trade and ransom during that era. Parkman was no stranger to those practices in human trade. The practices, uses, strategies for and impact of human trade in the context of French, English, and Indian wars/raids permeated every aspect of encounter from 1550 - 1760. Over many thousands of years, Native First Americans in the northeast area of the continent had developed highly artful and sophisticated patterns and protocol for the complex, refined, and clear management of their nations, family lives, cultural activities, land use, trade, conduct of war and peace, expression of religious life, and practices of governance.

The Separatist and Puritan settlers initially had come to the Atlantic Northeast with the intent of establishing a new way of life and developing alliances, engaging in trade, evangelizing, and co-existing peaceably with the people they referred to as Indians. Our Separatist and Puritan Rice forebears held little memory of their own much earlier tribal histories as peoples of the skies and stars, woodlands and waters in their own lands. As a people on their own original lands, our Rice forebears had endured centuries of invasion, occupation, and battle from the Roman Empire and from the Huns as well as from other European peoples. Those of our forebears who had survived centuries of plague and other torments were a newly, if at all literate people during the mid-1600th to mid-1700th centuries. Our Separatist and Puritan forebears knew nothing, really, of the diverse peoples who were had established nations and dwelt in the Atlantic Northeast, having prevailed there for thousands and thousands of years. What were our Separatist and Puritan forebears thinking?

Many of the first expansionist settlers from England in what we now consider New England and Virginia viewed the native peoples in North America - in Biblical context - the "lost tribes of Israel," as people who would become civilized and converted to Christianity through contact with the Puritan settlers. The settlers who migrated with motivation fueled by Separatist and Puritan perspectives were seeking opportunity, release, and freedom from their experienced corruptions and tyrannies of monarchy and the empire church. They sought to leave behind Roman Catholic and Anglican Christian practices of that era, patterns in feudal management of land and property, centuries of plague and pandemic as well as illiteracy. Our forebears and their forebears had lived amidst circumstances of endless wars, most of which were waged against struggles for land, gold, nation, empire, and religious control. And, in the context of family, women and children were the property of male heads of families. They knew nothing, really, of the diverse peoples who were dwelling in North America and had prevailed there for thousands of years. They knew little, if nothing, of the practices of land use and management utilized over thousands and thousands of years by the indigenous peoples in the Atlantic Northeast. They knew nothing of the technologies for production of food, or for that matter, the technologies for conducting a war which were utilized by the diverse peoples who inhabited the lands to which they had come. Further, as a people migrating from Britain and Europe, they were no strangers to having witnessed and survived centuries of plagues, religious wars, and servitude.

They were no strangers to the uses of slaughter and torture, including decapitation and dismemberment, as well as extensive uses of "the fires," the burning of heretics and other treasonous enemies to the crown and the Roman Catholic Church - - any sort of enemy -- at the stake.

Even before the Reformation began, in England, Oxford professor John Wycliffe had instituted a movement against the Roman Catholic establishment there via the institution of an "underground" Bible study movement. Wycliffe trained a team of male Bible teachers who, between 1380 and 1384, translated the Latin Bible to English. At that time, it was the Latin and not the Greek, that was translated because almost no one in England knew Greek and Greek manuscripts were not available there. Further, this was before the invention of printing. These hand copied documents were circulated and meant to be used in public gatherings, at which the general public could listen -- mostly to readings from the Gospels, which were interpreted by teachers trained by Wycliffe. He promoted a view of authority of Scripture before the authority of the Roman Catholic Bishops. Wycliffe, sometimes referred to as "the morning star of the Reformation," was also interested in teaching and promoting learning about holiness and simplicity more than emphasizing church doctrines. Their efforts, however, no surprise, were considered to be dangerous and unlawful, and were suppressed. The copies of Scripture in

English were destroyed. And, after Wycliffe died, the officials of the Roman Catholic Church ordered his remains to be exhumed and scattered, in a most desecrating manner.

Wycliffe's Bible Study movement long preceded Martin Luther's Reformation-launching attack against the Roman Church in its early sixteenth century fund raising campaigns which offered indulgences for the payment of a fee. Martin Luther's 1517 preaching, "sola fide," was a profound challenge to the Roman Catholic notion that salvation could be accomplished by human deed, including the deed of paying a fee to the church for salvation. Luther, an Augustinian monk in Germany, was able to popularize his efforts and thinking with the benefit of the printing press, ideas refined and furthered by such contemporaries as Zwingli and Calvin. As Francis J. Bremer, well known to the Edmund Rice (1638) Association, has noted, "Though people disagreed over the proper shaping of the church, none questioned the presence of God and the devil in their midst. Lightning was fire hurled down by evil spirits that lurked everywhere. Disease was a judgment used by God to punish individual or to test them. Sudden deaths, earthquakes, eclipses, strange lights in the night sky, and countless other phenomena were believed to be providential signs or warnings whereby the divine will was revealed." [18]

Raging religious struggles regarding the shaping of the church were echoed and reflected in the promoting of changes and understanding in the practice of religious sacrament and ceremony, covenant, and human choice. Conducting the liturgy and sacraments in English. Simple enough? Oh no. Not at all. In the evangelical hotbed Stour River Valley, the region from which our Rice forebears migrated, between the counties of Essex and Suffolk, for example, the Stratford St. Mary and Hadleigh parishes had been early in their uses of English-language liturgies, starting in 1538, ten years before such use was legalized. No accident then, that the Marian burning of the powerful and popular evangelical preacher Rowland Taylor occurred in a field outside of Hadleigh. In Essex, an evangelical named Pulleyne, had actively nurtured the Protestant underground in Colchester. "More people from Colchester were burned in the Marian fires than from any other town except London." [19]

All this contributed significantly to the practices and choices our forebears would make. By the mid-1500s in England, in response to Mary Tudor's efforts to reinstitute Catholicism and persecute both lay and clergy leaders of reform, hundreds fled to the continent. Further, an underground reformed movement of religious study and worship (conducted in private homes and ships) was flourishing, in direct challenge to the Church of England. To cite our Rice Association friend Bremer again, "Joining this underground community was the course chosen by many who sought to continue the practice of their reformed faith while escaping both martyrdom and the option of exile." [20] People utilized numbers of strategies to avoid ecclesiastical and royal persecution, including moving a few blocks from one parish to another to avoid being reported for non-attendance, sealing Protestant books behind brick walls, and providing space for study and worship in merchant ships at port. For Roman Catholics, the death of Queen Mary in 1558 meant the end of their hope for a stabilized restoration of the faith.

When Elizabeth assumed the throne, she restored Protestantism, but a brand viewed by many reforming Christians in England as still too encumbered by remnants of Catholicism. Not enough emphasis on the learned, preaching ministry. Too much obedience to Bishops; Little emphasis on education for parishioners.

The fruits of the Reformation were very new, less than a century new, and unpracticed. The risks of a "godly," "Separatist," "Puritan," "evangelical" and literate Christian faith and practice were prison, accusation of treason, and the fires. When first migrating, our forebears did not seek to establish religious freedom, as such, for people in North America. It was not their goal to establish a free church, or tolerance for an inter-religious society. Rather, it was their goal to establish their own freedom from the tyrannies, persecutions, tortures, and corruptions of religious monarchy, constituting a different form of church/state, a new governance, to which they would conform, and to which they would require others to adhere. They had had quite enough of subjugation under monarchy and empire through occupation/rule in which the king or queen enjoyed designation by God and birth to reign.

When our forebears first migrated, it was their goal to establish means by which a broader public might have access to schooling. Very few of our forebears in England had the opportunity to become educated or literate. The Bible had only recently been translated from Latin to English. The 1380 handwritten copies of the Wycliffe translations had been destroyed or suppressed, and the invention of the printing press was very new. Few outside university or cathedral settings could read. Translations, printed copies of them, and wide distribution was at the heart of our forebears' religious concerns. "I had perceived by experience, how that it was impossible to stablish the lay people in any truth, except the scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text," wrote William Tyndale, in his Preface to

the Pentateuch, 1530. [21]

Further, some of our newly reading forebears (as well as any of those of our educated forebears trained in theological and Biblical studies) viewed themselves as similar to, even identifying even with early Christians, ready and preparing to evangelize, to engage with diverse peoples who had never had the opportunity to know Jesus or hold a Biblical view on the world. Just as Jesus' disciples had roamed amongst the lands and diverse people of the Graeco-Roman world, preaching and establishing churches, some of our migrating Separatist and Puritan forebears viewed their mission in crossing the oceans in a similar way. The preaching clergy were instructing them to interpret scripture in this vein. They were further fueled by their additional goals of establishing literacy and educational resources, as well as owning land while engaging in economic interchange.

Between 1550 - 1650, however, initial contacts between and amongst the First Peoples of North America and early expansionist explorers or settlers delivered notable and unimaginable consequences. Amongst the early expansionists to North America were people descending from forebears in Europe who had survived centuries of plague and war. Over these centuries, those who descended from people who'd survived countless episodes of plague and war, seeking to become early explorers and expansionists, these people had built significant intergenerational immunity within their own geographic confines and amongst their own micro-organismic populations and family groupings. Their immunity was hard won. Won at great cost. In no way can we minimize this fact of bio-history. The early explorers and expansionists were people whose forebears had survived centuries of plagues. Millions and millions had died. At that time of exploration and expansion, they had no idea, micro-biologically, scientifically, that that was the case, or of what that meant. The early explorers and expansionists had no idea of what microbes they were carrying or what fleas their animals carried, let alone the risk all that could mean to human beings with no exposure to such toxic, death dealing microbes. Of course, the expansionist settlers also had no idea of the nature of the weather in the Atlantic Northeast, most especially the winters, into which they were re-locating, nor its related risks.

Bio-historically, the early explorers and the early expansionists carried the impact, as well as the threat for the future, the impact of centuries of wars and epidemics in monarchies and empires. In crossing continents and oceans, rivers and seas, islands and cultures to come to North America, these explorers, traders, and migrant expansionists -- called by God or not -- were carriers. They were carriers of plague, pox, flu, viruses, and distemper. Further, they carried their desperation and yearning for literacy, land, and religious expression. Their ships carried them across the seas, also carrying along rodents, fleas, and other insects, as well as a melée of micro-organisms. [22]

All this brought the "great dying" or the "great mortality" during which 90 - 95% of the First Nations people -- who were dwelling along the eastern coast from the tips of Nova Scotia to Florida, and inland 300 miles from the ocean -- all died. [23]

It was this, in part, that contributed to the European explorer/ expansionist perception that the vast terrain of "uninhabited land" was available for the taking in North America. Key to what was perceived by the European explorers and expansionists as vastness in "uninhabited land" was the result and impact of this "great dying." Whole villages were lost. Between 1550 and 1650, many of North America's First Nation peoples died from illnesses against which their immune systems were totally unprepared. While deplorable incidents of intentional expansionist, genocidal infection of the First Nation peoples were later introduced and did occur, the significant, early and pervasive pandemic of bio-eradication called the "great dying" was confounding and regarded by many as an act/s of God, with a staggering range of attributions to God's purpose. [24]

Also key in this fallacious attribution regarding the unimpeded availability of "uninhabited land" were such limitations as the Separatist and Puritan expansionist ethnocentrism and ignorance regarding difference in human conduct of family life, uses of land, definition of nation, and conduct in trade. The early settler expansionists were oblivious to differences in practices in burial, in technologies of agriculture and livestock, and strategies of war. Migrating expansionists had a very limited appreciation of the sophistication, adaptability, intelligence, and power in the spiritual traditions and representation of the many indigenous nations in North America. [25]

English memory, and the memory of English migrants to New England was short for those centuries when their own people had lived as woodlands' and wilderness peoples. As tribal peoples themselves, for centuries their forebears had sustained family and nations of their own prior to and then through endless invasions resulting finally in the military and cultural occupations by the Huns and the Romans. Having lost this memory of their own

peoples as an indigenous, resourceful people prior to occupation and imprint by the Roman Empire and the Roman institutional model of Christian Church, the expansionist Separatists and Puritans were facing enormous challenges in a new land. And, more to the point, with the hope of building a new world, or at least "a city on the hill," they came to North America. They arrived in the Atlantic Northeast both bearing and imprinting complex and multiple legacies from centuries of occupation, disease, and subjugation.

In 1534 when Jacques Cartier was sent to the Atlantic Northeast to find a new route to the Orient, he stepped on to the island we know as Montreal and was greeted by more than 1,000 Hochelegans, Iroquoians. [26] By the time Champlain established a post in Quebec in 1608, there was no sign of any peoples ever having been there. [27] Contemporary scholars working to make sense of the impact of epidemics on the native populations as well as the views of the English settlers regarding the "great dying" of the Indian peoples suggest that while the English settlers were beneficiaries of native epidemics, they were neither "unwitting nor innocent" beneficiaries. Nor were they totally ignorant of the impact of migration and contagion. [28] The well documented epidemics of 1616-1619 and 1633-1634 in the region we now designate as southern New England further decimated strength and numbers of the Pequot, the Narragansett, the Massachuset, and the Wampanoag. To our Pilgrim and Puritan forebears, having migrated, their own survival in this "New World" became the priority. Sunday after Sunday they heard preaching (two sermons each Sunday, and long ones at that!) which guided them to view these epidemics as events at the hand and by the will of God, epidemics which left even more empty land for them, if they were able to stay alive, themselves. The native peoples were stunned, especially during the second epidemic during 1633-1634, that so many of their own died, while the white settlers seemed not touched. As William Bradford noted in his journal: the settlers were "not in the least tainted." [29] (Of Plimoth Plantation, 1620-1647)

When our Separatist and Puritan forebears first migrated to the region we call New England, their hearts and minds were aflame with a faith and "godly" purpose which was powerful and earnest. Their "errand into the wilderness," [30] and their "City on a Hill," [31] were at the heart of the matter. They were, however, totally unprepared for the intercultural challenges they were about to face. They were unprepared for the demands of geography and climate. Most especially, they were unprepared for the transfer of their travails and oppression in countries/ empires of origin (England, France, Spain, Holland) into the "New World." Initially, they were unprepared to acknowledge that they had become, that they were, in fact, expansionist occupiers. This "empty land" or "vacuum domicilium" argument was the Puritan Christian argument, the theological justification used by our forebear peoples to interpret their entitlement to occupy seemingly "empty" native lands. The impact of their ethnocentrism was furthered by their relatively new literacy, their inexperience in diverse cultural encounter, and their lack of knowledge about differences in patterns of land use. All that, combined with years of subjugation leading to crass land hunger, forged to serve as impediments to their having a more just approach in their migration and coexistence.

The Puritans readily made use of the "vacuum domicilium" [32] argument as they established themselves in the "New World." John Cotton, educated at Trinity College, Cambridge (1595-1652) preached to John Winthrop, Thomas Dudley, William Pynchon, Simon Bradstreet, Anne Bradstreet, and others as they prepared to sail from Southampton to North America. Cotton emphasized a correlation between the Puritans and the Biblical populations described as God's "chosen people." Cotton preached that it was God's will for them to inhabit all the world. This sermon was later published as "The Divine Right to Occupy the Land." [33] He stated this position clearly, in a 1630 sermon:

Now, God makes room for a people three ways: First when He casts out the enemies of a people before them by lawful war with the inhabitants, which God calls them unto, as in Ps. 44:2: "Thou didst drive out the heathen before them." But this course of warring against others and driving them out without provocation depends upon special commission from God, or else it is not imitable. Second, when He gives a foreign people favor in the eyes of any native people to come and sit down with them, either by way of purchase, as Abraham did obtain the field of Machpelah; or else when they give it in courtesy, as Pharaoh did the land of Goshen unto the sons of Jacob. Third, when He makes a country, though not altogether void of inhabitants, yet void in the place where they reside. Where there is a vacant place, there is liberty for the son of Adam or Noah to come and inhabit, though they neither buy it, nor ask their leaves. So that it is free from that common grant for any to take possession of vacant countries. Indeed, no nation is to drive out another without special commission from Heaven, such as the Israelites had, and will not recompense the wrongs done in a peaceable way. And then they might right themselves by lawful war and subdue the country unto themselves. ... In a vacant soil, he that taketh possession of it, and bestoweth culture and husbandry upon it, his right it is. And the ground of this is from the Grand Charter given to Adam and his posterity in Paradise, Genesis 1:28. Multiply and replenish the earth, and subdue it. ["God's Promise to His Plantations" 1630, Old South Leaflets, No. 53, Boston, 1896.] [34]

In 1632, in fact, John Cotton himself migrated to these lands which he endorsed as "vacant," having been called as the minister of the First Church of Boston. By the mid and late seventeenth century, Puritan preachers were casting a theological perspective from their pulpits using a tone of terror as well as explicit attributions of savagery to the "others," attributions no longer directed against Roman or Anglican corruption and empire but now cast at a different target: the "pagans," the "beasts," the "savages," the "thorns" -- the indigenous inhabitants of the lands to which they had migrated.

Early on, the first settlers in Plimoth and Massachusetts Bay colonies desperately needed the wisdom of native technologies, agriculture, and practices of exchange in order to survive. [35] However, the native peoples began to realize what was occurring -- with increasing numbers of ships arriving with more and more people. Wars (Pequot and King Phillips, for starters) and all the atrocities which are part of war -- hostilities, raids, and other depredatory events -- erupted in all directions. Unwilling to think differently about the meaning of their arrival on this territory, unable to comprehend that the land might in fact have been inhabited, the Puritan settlers began to change their view of the native peoples as friends and no longer regarded them as the "lost tribes of Israel" but rather as agents of evil. Affliction was viewed by the Puritans on a continuum from (a) punishment or pain for evil deeds, to (b) pain to right the wrongs and correct the moral order ... all the way to (c) a testing or trial to evoke evidence of faithfulness amidst tremendous challenge, challenges which, in the meeting, provided uncommon opportunities to demonstrate holiness and God's grace. The early settlers could not see or consider the wrong that they did. Wittingly or unwittingly. They could neither see their suffering during the Indian raids as affliction suffered because of their own wrong doing nor acknowledge the horror of their own depredations. They could not extend beyond their own ethnocentrism and claims to title in owning what had never been theirs to own.

Within a year's time after Ashur, Adonijah, Silas, and Timothy were "captivated" in August of 1704, Puritan theologians cast the trials of native raids and abduction in a frame of "Holy Designs" and spiritual opportunity. At first, though, for example, right after the February, 1704 attack on Deerfield, theological attributions of the raid were cast as a punishment for sin. The nature of "sin" was not so clearly identified.

Immediately after the raid on Deerfield, news of the attack traveled first by the fire and smoke of the burning buildings, and then over the next days by verbal report, letters, and sermons. According to Sewall's diary, he had been informed about "the Slaughter made on Deerfield" by the Colony Secretary. Sewall then told the Rev. Samuel Willard, who was minister of Boston's First Church. Willard preached to his congregation from Judges 2: 1 - 5 about Bochim, a place where God admonished the ancient Israelites for breaking their covenants with God, to which the people responded, "lift[ing] up their voice," they "wept ... and they sacrificed there unto the Lord." Bochim was a location in Canaan, the "promised land" to which God had directed chosen people after deliverance from slavery in Egypt. [36]

Puritan settlers, some by now newly literate and deeply identified with the chosen people of Biblical proportion, heard Rev. Samuel Willard speak to them about the ways God had given the Hebrew people a condition for their deliverance. They had been commanded to "make no league with the inhabitants [of Canaan and to] throw down their altars." [37] But because the Hebrew people hadn't obeyed God, God told them the Canaanites would not, by holy power, be driven "out from before you, but they shall be as thorns in your side, and their gods shall be a snare unto you." [38]

What were our forebears thinking? What were their preachers preaching? In some preaching in Puritan churches in the Massachusetts Bay Colony, the native peoples of the Northeast were likened to "a lost tribe" of Israel, sought after for reconciliation within this new nation. [39] And in other preaching, the native peoples of the Northeast were likened to the Canaanites, an enemy of holy proportion. Thorns in their sides. Their gods a snare unto them. [40] Despite the early frontier wars in all directions, anglo-native trade and diplomacy had abounded. The style and approach of Puritan mission efforts with the native peoples, however, had resulted in very little evangelical success. [41]

A significant question loomed large in peoples' hearts and minds. Somehow, they wondered, had the settlers in Deerfield deserved the raid? Right after the raid on Deerfield, in fact, that is what people thought. "The sins of a professing people [had] provoke[d] God to do such things amongst them as are very dreadful." [42] [From the papers of Rev. Timothy Edwards, Windsor, Connecticut and Wait Winthrop to John Winthrop, 14 March 1704, in WP. Also cited in Demos.] But at that point, they were not sure why they, the people in Deerfield, deserved the attack against them.

They weren't clear about why God had punished them in this way. They had very limited capacity to consider the motivations of the Native Peoples, or for that matter, the French, in conducting the raids. Their thinking about their circumstances was confounded not only by cultural and environmental complexities encountered far beyond their capacity to comprehend but further, their thinking was confounded by the impact of the wake of what was for them the onset of overwhelming traumatic floods in their lives. Lives in a completely world, a world new to them, about which they understood very little. Lives in a vast world which had been previously inhabited and managed rather peaceably for thousands and thousands of years. Lives in which they were the targets of countless raids and war -- the means, methods, technology, and justice of which they could not figure.

Accordingly, and not surprisingly, within the next year, a different theological perspective, a different manner of thinking on the nature and meaning of these afflictions was emerging through the preaching of the clergy. Unable to stick with themes of "what did we (or ... our people there, in Deerfield) do to deserve the raid?," or "Could it be that this land on which we are settling might not have been ours for the taking?," [43] their thinking changed. The messages in the preaching began to change. Themes of "more than Ordinary Usefulness" and special "spiritual opportunity" in circumstance of affliction and suffering were emerging both in the thinking of the preachers and the minds of the congregants who were listening. And the congregants were listening. For example, Cotton Mather, the "Kinsman and Brother" of John Williams, wrote to Williams from "Boston, N. England" on "6 d. 5m. in 1705:" [44]

My Dear Brother,

You are carried into the Land of the Canadiens for your good. god has called you to glorify Him in that Land. Your patience, your constancy, your Resignation under your vast Afflictions, bring more glory to Him, than ye best Activity in any other Service-ableness. You visit Heaven with prayers, and are visited of Heaven with comfort. Our prayers unite with yours. You are continually and affectionately remembered in ye prayers of New England. The faithful, throughout ye country, remember you, publicly, privately, Secretly. The Supplications will not be lost. An Answer is coming. Your Deliverance will be part of ye Answer. We shall see you again, we hope. Tis our Hope, that you may be preparing for a more than Ordinary Usefulness yett before you Dy. Your Calamaties are useful in the meantime, even unto us the ministers of N.E. They awaken us. They awaken our zeal to carry on the Designs of the Reformation. Since the fate of Deerfield, great things have been done in several parts of New England, upon those Holy Designs. ...

Your Kinsman and Brother,  
Co. Mather

At the time of the "captivation" of Ashur, Adonijah, Silas, and Timothy in 1704, the town of Westborough was without a church and an educated minister. We do not know what our forbears thought about the abduction of their young family members. [45] We can be sure that they were deeply aggrieved, bereft, but we don't know how they constructed the meaning of these losses at that time. We don't know who provided perspective, strength, and comfort for the family members of the Rice boys. Once Parkman was in Westborough, though, enjoining them in Covenant while making his journal entries and commentary on life there, we become more able to read and imagine the ways his perspective (as well as his ecclesiastical and academic networks) connected, or disconnected, our Rices and their losses within the context of a broader cultural mindset. We do know, however, that the practices of human trade were rampant in the Atlantic Northeast of this continent during the early 1700s.

We know that "captivation" occurred within, between, and amongst peoples of every culture and nation - - including but not limited to the English, Dutch, French, Mohawk, Abenaki, and Huron. We know that by then, the practices of "captivation" occurred on a continuum of war related strategies and acts. We know that "captivation" lead to circumstances ranging from immediate death, servitude, torture & death, torture, slavery, imprisonment, illness & death, ransom and trade, adoption, as well as marriage.

#### Rice Matters Ecclesiastical and Familial: Parkman on Westboro in 1726

As noted above, the Rev. Ebenezer Parkman was no stranger to the practices of human trade. Parkman became well aware of Ashur Rice's "captivation." The nature of many of the interactions between the Rev. Parkman and Ashur Rice during the years from 1726 - 1740 is detailed in his diary by the Westborough pastor, himself. Rev. Parkman's pastoral notations, reflections, and observations regarding this parishioner commenced

many years after Ashur's return by 1710 to Westborough/ Marlborough from his "captivation" in New France. Parkman's journal entries about Ashur were written from the time Ashur was received as a member of the Westborough church in 1726, over the next two decades.

We see that Parkman's notations offer a pastor's "view" from the time when Ashur joined the church through to a period of several years after Ashur removed to Leicester/Spencer in 1736 with his wife Tabitha and their first two children. In Parkman's journals, he regularly made note of Ashur's father, III. Thomas Rice 35.2, who was one of the original members of the Westborough church when it was "embodied" in 1724. In the church records, Rev. Parkman regularly noted events in the lives of Ashur and his family, as was his practice in writing about his parishioners.

For us to understand the life of the congregations as well as the association amongst congregations in local communities during that era, and for us to understand the nature of events in the extended Rice family at that time, it is useful to review Parkman's writings in that regard. What was going on during the months prior to Ashur's joining the church? Parkman's journal entries during the months preceding Ashur's joining the congregation in Westborough on May 1, 1726 convey a time of complex challenges -- personal, religious, and community -- for Parkman, including a period of severe weather:

February 1, 1726. A Clear Day, except the first part of it, but the wind very high and blew the Snow about very much, Especially towards and in the Evening Exceeding Vehement and Cold. ...

February 2, 1726. This morning was bitter Cold. We have hitherto had a very Severe Winter as we have Scarcely had for many Years. I began my preparations for the Sabbath.

On February 6, Parkman described preaching on Hebrews 10, 25: "And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching." He notes, in the morning, being "put into great confusion and astonishment while Engaged in the first prayer. . ." Parkman acknowledged that his "confusion and astonishment" were "to such a degree" that,

it was with much difficulty that I proceeded, for I Entered upon the Sacred Employment with trembling and fear from the meditations I had all the morning upon my unworthiness and Sinfulness, my Slothfulness, negligence and unprofitableness in the most Exalted Trust and with Some of the highest Advantages. And the lively apprehension hereof so fill'd and possess'd my mind in the Holy Exercises that I could scarce regard anything besides. I consider it as a righteous Castigation of God for my unfaithfulness to him in the great work to which he has called me, and I would humble myself before him and Implore his pardon through the Blood of Christ, and his grace to quicken and assist me. Both at noon and at night I Sadly reflected hereupon and offered prayers to God for Reconciliation and mercy.

He recorded that he was preaching to his congregation from the Sermon on the Mount:

March 13, 1726. My Text this Day was Math. 6,6.

The content of this text is set in the context of matters of public and private piety, hypocrisy, and integrity. Parkman used the passage in which, before speaking about prayer, Jesus was cautioning those who listened (Matthew 6, 2 - 4), "whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others." He said, "when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret, and your Father who sees in secret will reward you." In the course of this sermon, Jesus is depicted as making a transition from speaking about authenticity in giving to the poor to speaking about authentic prayer (Matthew 6, 5 - 6): "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

This passage appears to have been unusually compelling to Parkman in his ministry with his congregation at that time. His people were hungry. Their animals were wanting "of Both corn and Hay."



March 14. 15, 1726. There is Need of again and again Remarking the Extreame Difficulty and Distresses of People For themselves and their Beasts for want of Both corn and Hay.

March 17. 18. 19, 1726. I further pursu'd my Subject of Secret worship and accordingly

March 20, 1726. I preach'd on the same Text as Last Sabbath. Jason Badcock an illegitimate born Child presented by Mr. Joseph Wheeler was Baptiz'd. That I might warrant this practice by Suitable Defence thereof I consulted our gravest New England Divines, Increase Mather, etc., First, and then Foreign most Judicious as van Mastericht (as well as those of our own Nation) Ames, etc.

March 21. 22. 23, 1726. I made it my Business to Enquire into the State of the Land and to Study the Causes of the Divine Judgement and what God is Demanding of Us by his Severe hands upon us. It is a Distressing time. Multitudes under heavy Sufferings for want of Hay for their Creatures.

March 24, 1726. A Publick Fast. My Text was Jas. 12, 4, A.M. and P.M. I Labour'd hard. When Exercises were over my mind was posses'd with it that God would be favourable to us this Year Ensuing.

Parkman was devoted to "Enquire into the State of the Land" and "to Study the Causes of the Divine Judgement and what God is Demanding of Us by his Severe hands upon" his people. And their creatures: "Multitudes under heavy Sufferings for want of Hay for their Creatures."

The passage on which Parkman preached at that "Distressing time," on that "day of the "Publick Fast," from James 4, 12, is taken from the New Testament letter from James, written "To the twelve tribes in the Dispersion": "There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?" He continued to spend considerable time in preparing his sermons.

March 25. 26, 1726. Very Strictly Engag'd in my Preparations.

March 27, 1726. I preached upon Ps. 25, 11.

This passage he chose from Psalms 25, 11 reads: "For your name's sake, O Lord, pardon my guilt, for it is great." So, at the end of March that year, the very young pastor noted (on the 30th), "No whither can one turn but the Calamity of the times are felt, Everyone Complaining and Lamenting."

Parkman never hesitated to make note of situations of discord in the life of his congregation. Mid-April, two weeks later, on the 12th, Parkman recorded his reactions to Marlboro Association church proceedings regarding a disagreement between the Reverend Mr. John McKinstry of Sutton and several of his parishioners, most specifically one Putnam, who "had alwayes been Discontented with Mr. McKinstry but now Charges him as inorthodox":

April 12, 1726. . . . Mr. Swift opened the Association with prayer, and Mr. [John] McKinstry propos'd a Matter between himself and one of his parish, in which he requested our Sentiments and advice concerning the best Manner of Managing it. He had preach'd a Sermon from these words in Eph.5, 20: "Giving Thanks alwayes for all things unto God and the Father in the name of our Lord Jesus Christ." In which Sermon he maintained that we ought to give Thanks to God not only for Prosperous but Even Adverse Dispensations. One Putnam (and Sundry others Combining) had been Set Against, and Still manifested uneasiness at Such Doctrine and this man was Resolute to make a stir about it. He had alwayes been Discontened with Mr. McKinstry but now Charges him as inorthodox. We therefore wrote a brief Declaration according to Mr. McKinstrys Request in This Wise.

Application being made to us the Subscribers, conven'd at Marlboro April 12, 1726, by the Reverend Mr. John McKinstry, Setting forth that he had delivered certain Doctrine as follows, viz., that the Children of God ought to give thanks to God at all Times for all his Providence to us, Whether they be prosperous or Afflictive, and the Doctrine was Dissatisfactory to some of his Brethren. Our Opinion hereupon being Desired we freely Declare that we judge said Doctrine to be agreeable to the Sacred Scriptures and Sentiments of the most Judicious Expositions of Orthodox Divines. Sign'd by Ebeneazer

Parkman further noted that after the members of the "Marlboro Association" dined together, another matter was addressed, one of which directly involved the Rices. This matter specifically pertained to misconduct and suspension of both a pastor and a congregation from the church Association of area congregations, for mishandling a sensitive ecclesiastical situation involving members of the Rice family. Just two weeks before Ashur Rice would join the Westboro Church of Christ, Parkman wrote:

Mr. Axtil [minister] of [the church] in Marlboro Desir'd advice of the Association in his Case, who for irregular Behaviour and Discourse with respect to one Tabitha Rice [the daughter of III. Edward Rice 63.8, of Marlboro and Lydia Fairbanks Rice] of Marlboro (who had laid a Chld to his son), and the Church, likewise in Managing the Affair, was suspended. But his Infirmary of Understanding rendered him incapable of the plainest Counsell and Direction which from Everyone given him.

Walett, Parkman's editor, states in a footnote [46], "There is no record of the birth of her child close to this date, but there is a record of a daughter, born to Tabatha Rice, July 10, 1723."

Who was this Tabitha Rice? It seems that this is not the Tabitha Rice who would become the wife of Ashur Rice. By Ward's account, this IV. Tabitha Rice 325.2, was the daughter of III. Edward Rice 63.8 and Lydia Fairbank. She was one of Ashur Rice's cousins. Born March 6, 1706, she would have been 17 years of age at the time her baby was born. By Ward's report, Tabitha is known to have married Nathaniel Oake/s, the son of Nathaniel Oakes and Mary Holloway, at Marlboro on February 20, 1726-7. The Church of Christ, Westborough records note, in Parkman's script, that on November 5, 1727, "Tabitha Oake, (the wife of Nathaniel Oake) was admitted into our Communion." Further, in much smaller Parkman script, is noted that on December 31, 1727, "Thomas Rice and Mary his wife confessed their sin of fornication, were afterward admitted into our Communion and their son Asa of W. and Dauter Melliscent were baptized, also." The Westborough Church Record and Ward agree that on July 7, 1728 George Oaks [Ward]/Oake [Church Record], the son of Mary Oaks/Oake by her former husband, was baptized. Parkman makes no explicit association between Tabitha Rice Oake, her husband, and Thomas and Mary (Oaks/Oake) Rice in his Church Records.

Ward's account shows some notable variance in this family record, however. According to Ward, in his genealogical report on IV. Thomas Rice 202.1, it is George Oakes who is described as Mary Oakes' son by a former husband. It is possible that George and Nathaniel were siblings. Ward notes, " 'George Oakes, [Mary Oakes Rice's] son by a former husband,' was bap. at W. July 7, 1728." Ward further notes that "the parents [referring to Thomas and Mary], after having two child. at Westboro', moved away." Ward next notes, in his account of Famly 151 that IV. Nathaniel Oakes and his wife IV. Tabitha Rice 325.2 resided in Northboro. Further, "she was ad. to Westboro' chh. Nov. 5, 1727." By Ward's report, they had two sons, William and Seth, both of whom were still living in October 26, 1752, and had been given bequests by their grandmother, Lydia Rice. Lydia Fairbank Rice was Tabitha's mother. Tabitha's father, III. Edward Rice 63.8, had died July 20, 1741 at age 69. His widow died September 13, 1755, at age 72. Tabitha Rice Oakes had died by 1736. On June 7, 1736, Nathaniel Oakes married at Westborough Keziah Maynard, with whom he had three children. The first, named Tabitha, was baptized by Parkman on September 11, 1737.

According to Ward, Nathaniel Oakes' mother, after being widowed, married IV. Thomas Rice 202.1, Ashur and Adonijah's oldest brother, on July 2, 1722. This would have been before the Westborough Church was "embodied," and Ward does not give a location for their marriage. IV. Thomas Rice 202.1 and Mary Oakes were admitted to the church in Westborough on December 31, 1727. At the time of their marriage, Thomas would have been 40 years of age, and Mary would have been 41. Accordingly, Nathaniel Oakes would have been known or related to Ashur as a step-nephew as well as husband of his cousin. However, Ward includes the information that "There were families by the name of Oak, Oake, Oakes early in Boston, and before 1658 in Malden, but none by the name of Nathaniel has been found among them. The Rev. Dr. Allen, in his History of Northboro', page 152, Worcester Magazine, 1826 ways this 'Nathaniel Oaks came from England.' Neither his marriage or death appears on record."

It is Parkman who writes of Mary Oakes Rice's return. Many years later, in April, on the 26, 1744, Parkman wrote that he and his wife celebrated at "Lieutenant Holloways" the wedding of "Widow Mary Rice," (spouse of deceased IV. Thomas Rice 202.1) to Captain Fay, at which they "had an handsome Entertainment." To this statement, Parkman added "N.B. the Bride's Grandson Jonathan Oake, who was before Lame and one-eyed has

lately met with another Maim, his Uncle George having accidentally Splitt his Hand from the Finger to the wrist." Was George the father or the uncle? Was Nathaniel the father or the uncle? Perhaps George and Nathaniel had another brother, unnamed in this record. Was this unfortunate Jonathan the grandson of Mary Oaks/Oake Rice Fay? The record does not show Tabitha and Nathaniel Oakes as having a son named Jonathan. Could Puritan Pastor Parkman have become confused? Certainly, all this would be a lot to track!

Or, if accurate and not confused, Parkman's entry on that day continues to demonstrate that he was not in any way reluctant to give view to unfortunate circumstances, i.e., "Maimings," anomalies, oddities, or "Sad Broils" regarding the people in his congregation. In conveying this information in the writings of his journal, Parkman does not associate this news about Captain Fay's new bride of April, 1744, to the earlier circumstances of April, 1726, when IV. Tabitha Rice married Nathaniel Oakes, the son of Mary Oakes. This marriage had occurred after Tabitha Rice's considerable familial and ecclesiastical challenge of presenting the son of the Marlboro minister (Rev. Mr. Axtil) and that congregation with the birth of Axtil's granddaughter, outside of the Covenant of marriage. In Parkman's journal entry of August 15, 1740, he had previously noted that "The Widow Mary Rice" visited him in Westborough, most likely at the parsonage, so we can infer that IV. Thomas 202.1 had died by that time. It is possible, too, that Widow Mary Oake Rice Fay might even have visited Rev. Parkman that day in 1740 to confer with him about her situation, perhaps to discuss with Parkman her prospective courtship with Capt. Fay.

Parkman's diary details Rice extended familial and ecclesiastical dynamics. Even more, Parkman explicitly details many features of his theology and the values he promoted in the region. For example, Parkman further cites the notable suspension from the Association of congregations both the pastor and congregation where the son of Rev. Axtil was confronted with the realities of a child born without the benefit of the covenant of marriage. The pastor and the congregation were suspended from the Associational life of the local congregations for their "irregular Behavior and Discourse" in "Managing the Affair." As reported by Parkman, the shadow of these events fell not so much on Ashur Rice's cousin Tabitha Rice, as determined by the Marlborough Association of congregations. Rather, the shadow fell on the minister of that congregation (who had been identified as the grandfather of Tabitha's baby) and the congregation itself for responding in ways deemed less than appropriate and certainly uncharitable.

#### May 1, 1726: "I receiv'd Asher Rice into our Communion."

And, returning to our Ashur Rice, we see that in the midst of all this, Ashur Rice was about to be received as a member of the local Westborough congregation. The process of becoming a church member, which was an act of Covenanting in faith together, this process was a lengthy and sequenced process of discernment, leading to a "receiving" and a "joining" in the context of a service of worship in the life of a particular congregation. This Covenanting in which Ashur Rice was received into the church occurred amidst circumstances of terrible weather. It occurred at a time of parishioners' despairing concerns about their livestock. Ashur Rice was received into membership at a time of Parkman's own considerable spiritual distress, as he reported it, himself. Ashur joined the church at a time of theological controversy about how to deal with giving praise and thanks to God in times both prosperous and afflictive. And he joined at a time of sensitive extended Rice family/church matters, as noted above from Parkman's journal. It seems Ashur Rice joined, too, amidst some resistance by another in the congregation, to whom Parkman "put a stop." So it was, amidst all this, Parkman noted that he'd "receiv'd Asher Rice into" the "Communion" of the congregation:

May 1, 1726. I preach'd on James 1, 21 A. and P.M. I receiv'd Asher Rice into our Communion. N.B. Captain Fay offer'd to Say Something concerning the Congregations tarrying to Such admissions, but having given Sufficient Notice in my Conversations of my whole Purpose and practice in these Regards I put a stop to him immediately and said no More.

The passage from James 1, 21, on which Parkman preached the day Ashur joined, reads:

Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

We don't have the documentation regarding the specific content of the sermon Parkman preached, and it is not clear to which "admissions" he is referring. A search of Parkman's sermons has not been conducted for this essay series. But we wonder. Were Parkman and Captain Fay referring to the "admission" of Ashur Rice as a member of the Church of Christ in Westboro? Or, were they referring to "admissions" regarding being willing to confess to their need to "rid [themselves] of sordidness and rank growth of wickedness," welcoming instead "with

meekness the implanted word that has the power to save ... souls"? Or, did Parkman's reference here to "admission" refer to both?

While Parkman failed to detail what the "Something" was which Captain Fay "offer'd to Say," "concerning the Congregations tarrying to Such admissions," and the nature of those admissions, Parkman did describe that he, as minister of the church, had instructed the members of his church about the purpose and practices of membership, as well as the interpretation of scripture, and in giving instruction had "given Sufficient Notice." Accordingly, during the church service that very morning on which Ashur Rice joined the church, Parkman "put a stop to [Captain Fay] immediately and said no More," establishing his own ecclesiastical authority as the ministerial leader of the congregation, setting a limit on Captain Fay's authority, and asserting Ashur as fit to become a member of the church. Eleven days later, Parkman noted that Captain Fay came to visit him at his house, upon which occasion Parkman "fell upon a Discourse about his Speaking in the church ... without Notice given Me concerning it."

May 12, 1726. Captain Fay came to our house. I fell upon a Discourse about his Speaking in the church as above mentioned, without Notice given Me concerning it, etc., et. Mr. Cushing came to see Me.

Parkman's journal entries prior to that date contain several notations regarding Captain Fay, including such times when they dined together, when Fay brought his team to assist with the farm (in the company of Rices, also assisting the new pastor), and when Parkman sought consultation from Fay regarding the business aspects of farming, but none of those entries address matters of theological or congregational controversy.

Clearly, young Parkman expected his parishioners to talk over with him any concerns they might have regarding matters ecclesiastical before raising them in the context of the church. If Captain Fay had any intent to prevent Ashur being admitted as a member of the congregation, Parkman showed himself to be a fierce defender of Ashur's right to join. Hypothetically, this might have been a situation in which Captain Fay was registering his sense that Ashur Rice, as a "ransomed captive" was suspect in several ways. Ransomed captives, upon their return to settler culture, were sometimes viewed and regarded as "different," "teched," "odd," "contaminated" as it were, through their contact as an adoptive family member amongst a First Nation community. Those who regarded captives who had been ransomed and returned as "contagious" might use patterns of distancing and exclusion as a means to contain, reduce, or amplify terror in its contaminating, contagious impact. Heaven forbid that the impact of being abducted and returned would be contagious.

In a footnote associated to Parkman's May 1, 1726 journal entry, even Walett (Editor of the 1974 publication of the American Antiquarian Society Parkman Journal) noted the view of Ashur as odd: "In 1704, when eight years of age, [Ashur] was captured by the French and Indians. Four years later he was recovered by his father. Asher was an eccentric who retained some habits acquired when living with the Indians." A careful reading of Parkman's journal entries, however, does not underscore any eccentricity in Asher's behavior, as detailed by his pastor. While Parkman does attend considerable journal attention to a church controversy in which Ashur Rice featured significantly (Ashur brought criticism to the townsman who was the administrator of their militia), never does Parkman describe him in any way as "odd." Parkman proves himself to be notably prolific, in the course of his journal writing, in describing behaviors and interactions "worrying," morally problematic, annoying, anomalous or otherwise ornery in the lives of his parishioners and their families as well as within the life of his congregation. In my careful reading of Parkman's writing, I find no attribution by him to Ashur as "teched."

And by Parkman's record, we can see that he, himself had regular contact with Ashur Rice over the years, including very ordinary and predictable interactions in which Ashur assisted his minister in the care of Parkman's property and farm, as well as matters more explicitly ecclesiastical. Parkman had been raised and educated in the city. As a new minister, he was a new, inexperienced farmer. Early on during his ministry in Westborough, Parkman relied on Ashur to help him establish his farm, finding Ashur to be reliable and trustworthy. Two months after Ashur joined the church, Parkman noted:

July 8, 1726. About Ten (as I remember) I took horse for home, Mother Champney [Parkman's mother-in-law] being with me. I was become much better and my Journey was Much Easier than I (fearfully) expected it would be. We came home Very Safely. (Deo Optimo Salvatori Gratas quem plurimas). Asher Rice had been at work (mowing). When I had been at home sometime and Contented my Self with my appointment with Mr. Cushing to Change. I was surpriz'd to hear that his Arm was very bad and he gone or

going to Narragansett, upon which I was driven to Compose Discourses for Sabbath Day. But I was in a flutter and could write but four lines. I Examined myself concerning my Negligence. I considered my Journey as Necessary to seek advice touching my Health; that I had no Opportunity or Strength; and the Divine Providence intervening and removing the means of my assistance I had the more Solid grounds to proceed to Entreat the Divine Help.

Parkman was diligent in his study while preparing his sermons for his congregation:

July 9, 1726. Anyone will suppose me most strictly Engaged in My Study to Day. My first Sermon I finished and Some part of my Second before I Slept. I made addition both in the morning and at noon.

Amidst his conduct of many ecclesiastical duties, young Parkman faced a number of familial and parenting challenges, consistently expressing concern for his wife.

July 10, 1726. I preach'd all Day upon Jer. 4, 14. My Wife was Taken with a shivering and Trembling while in the afternoon Exercise, but Showed nothing to me till I was come out of meeting, when She walked very Slow and look'd more pale and sunk than I had ever seen her on any occasion that I remember. But she made a shift to get home and then grew somewhat better. I concluded it to be issue proceeding from the Procidentia Uteri which she had been Troubled with. This accident put us upon Weaning the Child which this Night began.

His concern for his wife and her affliction "Procidentia Uteri" as well as his sensitivity to the early weaning of his child are clearly registered amidst his notations expressing concern for his farm and his congregation. We can see that through all that, he relied on Ashur.

July 11, 1726. I went out to see my Hay; Mr. [Asher] Rice came to see me and he with my own people (Two of them) got it into Cock. The Boy, first with me and then the men, poled it in, there being appearance of foul Weather night, and the cocks standing round the Barn, very Easy at hand. Now and in the next Morning together we carry'd in above Thirty.

A thinking and thoughtful man, Parkman notes the importance of "wise, Divine Principles" as a help to him, keeping his mind "fortify'd" and "Even."

July 12, 1726. My Wife Rode with me to Mr. Cushings whose arm Continues very Stiff and Troublesome. Yet Patient Job was good Company. What a favour of heaven to have the mind Stock'd with wise, with Divine Principles whereby it is fortify'd and kept Even. My Wife [Molly] Seem'd to have a comfortable Time, and I made my Observations upon the Pleasure she seem'd to take in this Ride. Yet I understood afterwards that while at Mr. Cushings She was not very well.

Parkman knew well the signs of minds unfortified and uneven. In his journal entries, he includes notations regarding his readings, addressing immediate concerns regarding bodily function and health as well as theological responsibilities, for example,

July 13, 1726. I read Sundry Poeticall Pieces as the Temple of Death essay on the Spleen [?]. I pursued my Preparations.

Amidst dealing with the responsibilities of family, farm, and parish, Parkman notes the importance of conversation with neighbors, including "Mr. Rice."

July 14, 1726. I was much taken up with looking out for labour about my Barley Harvest. Isaac and Hezekiah Pratt mow'd it in the first of the afternoon. I was some time in Conversation at Neighbor Clarks with him and Mr. Rice. [Blot] Molly not well.

Without a doubt, Rev. Parkman noted the stressful impact of many demands and concerns, especially detailing his worries for his wife.

While these detailed journal entries do not specifically address Parkman's interaction with Ashur Rice, they

do contain descriptions of what Parkman found worrisome, descriptions of which indicate both his range of awareness as well as his willingness to put concern into written word. The following entries demonstrate his keen observations regarding mood, distress, and frailty, including some with association to the presence of "Indians":

July 15, 1726. My Wife Complaining of weakness. Neighbor Maynard came to make up my Barley and get it in. My Studys minded.

July 16, 1726. My Barley Secur'd by Neighbor Maynard and his son. Molly was much indispos'd and I sent Yesterday to Marlboro for Mrs. Williams but she was not there. To Day I sent Hannah Peterson to her house, but she sent me Reasons she thought Sufficient for her not coming. We were very low at the news my wife being oppress'd with Every illness: The Procidencia, etc., the turning of her Milk, Her Mouth Obstructed, pain in her Breast, and great pain and weakness in Every part.

July 17, 1726. My Wife rose out of Bed but exceeding ill, bound together with her Excessive pains; came down; I'm afraid took Some Air at the Door; grew much worse. I got her up Stairs in order to go to Bed again, but she almost swoon'd away. Recovering a little from her faintings, She demonstrated to us that she was in grievous agonies. She undress'd and with the Tenderest Help [of] her Mother and myself She was assisted to Bed. But Every maladie was Enraged, by Every weakness and discouragement left almost Lifeless. I walked a little in the Room, her mother holding in one hand her hand, her other laid upon her Head. I cast my Eyes now and then upon her and Concluded she was drowsing, but I went to her to look upon her, and Spoke to her. Receiving no kind of Return Her Mother put her hand to her mouth. I urg'd Some Testification of sign, but none being given' but she lay in a profound stillness when as tho had hitherto been vigorously struggling Her Teeth were set, her Limbs Cold, her eyes Distorted, and very Little Life any where perceptible, when her Mother gave me the word that She was Dying. How I felt outgoes Description. I hastened the Maid to Mrs. Forbush. My Wife Lay for the space of 3 quarters of or altogether an hour I suppose in such a Condition. O Dismal Hour, wherein the Struggle with my heart for her Division was like the Rending the Soul from the Body! It was truly a most gloomy Time! Mrs. Forbush came just when She spoke, a Galbunum Plaister was taken off which was too strong for her. Something was given her and She Reviv'd a little but Continued in the Last Extremitys. It was a Reprieve but it Seem'd a Short one. We Expected we must be Rent asunder this Day! It grew more and more Intolerable! I was full of prayers and anon I had Some Hope. I grew more Confirmed in Hope. It brought fresh to my Mind all the Bitter Sufferings of her Dark friday, Ever long, about nine Months before, wherein I had the Same prospects. The Salvations of God then, strengthened my Trust in him. She became more sensible. We Encouraged ourselves in the Lord and He show'd us his Mercy. While We have any being let us praise the Lord! It grew very Late, but Leaving her under the Divine Protection, and to the care of Mrs. Forbush and Madame Maynard I repair'd to the House of God. Our Devotions, if they were fervent, they were short. Mrs. Peterson came and by various Applications she grew more Easy. I was full of Thankfulness and went again to the public worship, Mrs. Bayles tarrying with her. Our Text A.M. and P.M. was Jer. 4, 14. She continued extream bad. I sent Daniel Hardy to Mr. Barrett. Mrs. Peterson watch'd. I have almosat utterly forgot what became of me that night. (Now I recollect). Mr. Barrett came. He said and did very little. He gave us an account of what Mrs. Whitcomb had sent. He gave us better Balsom of Fennel for her violent Fever, gave her some Tent wine. He pray'd with us. We lodg'd together.

July 18, 1726. Molly was further revived, and tho she was very weak, yet she was all Day much more comfortable. Mr. Barrett went away about 8 o'Clock. Mrs. Maynard watched.

The next day, when "Molly grew worse," Rev. Parkman described what she suffered as well as his efforts to remediate her condition, and those he called upon for help. Amidst all that occurred in Westborough and environs, the young minister was ever mindful of the native peoples in their mindst. He noted, "Martha Becom an Indian came."

July 19, 1726. Molly grew worse by a vomiting and flux; the Morning very grievous. I sent Phinehas Hardy to Mr. Barrett who sent us Some plaisters and more Tent. She was somewhat better in the Afternoon; by various Applications the Flux Stay'd till night. Mrs. Thurston watch'd. These Dayes I could do little besides reading Mr. Shepherds Sincere Convert and Dr. Edwards Exercitations Critic. Philosoph. Historic Theog. on Some S.S. Martha Becom an Indian came.

Parkman detailed his perception and his understanding about his wife's vulnerability and her reaction to the presence of and help offered by "Joshua Misco and his Squa" who "howed [his] Corn."

Here, Parkman further noted that "tho' without any the least Reason" his wife "had been ... very much affrighted with the Indians, and full of fear of what they might do." He noted explicitly, "there was no greater peace and good Temper than [the Indians] Demonstrated and went away soberly to their Lodging in the neighbourhood." In his view, "the Weakness of her Body brought strange apprehensions in the mind." He further noted that his wife "was not well pleas'd with her Mother," either:

July 20, 1726. And this morning Joshua Misco and his Squa howed my Corn. I went in the Afternoon to seek Labourers. At Peres Rice's was one Stearns of Sutton, who was full of inconstance about the Affairs of Mr. McKinstry and the Doctrines he had delivered. When I came home my wife had been (tho' without any the least Reason) very much affrighted with the Indians, and full of fear of what they might do. And yet there was no greater peace and good Temper than they Demonstrated and went away soberly to their Lodging in the neighbourhood. She was not well pleas'd with her Mother; and left with me Notwithstanding Necessity call'd me forth; and I took a Season when Company was with her. But the Weakness of her Body brought strange apprehensions in the mind.

And the next day Ashur Rice was right there again, mowing. And so were "the Indians."

July 21, 1726. Asher Rice mow'd a part of the day. Fitting weather. The Indians finished my Corn and went off.

Parkman noted nothing unusual in that context of farm work, tending the corn and mowing the hay. His demonstrated ability to detail any concerning behaviors would give us the reasonable inference that Ashur Rice behaved in a regular, ordinary way while working with Joshua Misco "and his Squa." Not "teched." Showing no "apprehensions of the mind."

Two weeks later, Parkman detailed the following:

August 3, 1726. I rode to Boston. Brother Samuel Parkman rode my Beast to Cambridge. I was at Mr. Bakers, Demings, Greens and Boyce's.

August 4, 1726. I bought Mr. Williard on the Catechism, price 55 Shillings. My appointment was to go back to Cambridge this morning and to proceed as far on my Journey as the Time would permit. I sat tediously waiting for my Horse, but not coming I neither went to Lecture nor any whither else all Day. About Sun setting Brother came and then I came to Cambridge.

Describing the weeping of his wife, "oppress'd and discourag'd with her own Pains and ills," he noted "it was so exceeding hot." He further noted "the Sicknesses of many in the Town," including several, including Ashur Rice, "all suddenly taken and very bad each with scorching fevers."

August 5, 1726. Leaving Sister Ruth very ill I rode as far as Captain Brintnalls where I waited for his Son some time, but not coming I hasted to Marlboro. I din'd at Mr. Woods. Was at Mr. Brecks -- for there was no little need of Resting, it was so exceeding hot. Thence (Gladly) home. But here the Evening was very disconsolate! My Wife was on the Bed lonely but sadly weeping, oppress'd and discourag'd with her own Pains and ills, and with the Sicknesses of many in the Town. Sarjeant [Edmund] Rice, and Son Eleazer, Neighbor Maynard, Asher Rice, and Jeduthan Fay all suddenly taken and very bad each with scorching fevers.

August 6, 1726. My Wife was better. I rested myself, till Mr. Cushing came in the Afternoon. I rode to Shrewsbury. Very hot indeed all the last 3 days.

August 7, 1726. I preach'd A.M. on Eccl. 11, 8: P.M. on Rom. 1, 20. The Heat to Day also was very Tedious. But after Exercises the Heavens grew Black and we had great Rains till Sunset when I rode Back home.

In this following journal entry, Parkman noted that he made a pastoral call on III. Mr. [Edmund] Rice 59.4 and his

son [most likely Eleazer], as noted above, praying with them. He had noted three days earlier that this Sargeant Rice, along with his son Eleazer and Asher Rice were all "suddenly taken and very bad each with scorching fevers."

August 8, 1726. I went to see Mr. Maynard and then Mr. Rice and his Son with all which I pray'd.

Rev. Parkman continued his journal entries, noting his visits with Edmund Rice at this time of sudden "scorching fevers" illness, which led to his dying. Edmund Rice's first wife, Ruth Parker of Roxbury, whom he'd married on November 15, 1692, had died some years earlier. They were the parents of twelve children, including Silas and Timothy. Edmund Rice married again, to Hannah Brown on June 20, 1720. She had transferred her church membership from the Sudbury church to the Westborough church on October 17, 1725. Edmund, his wife, and family members called on their minister to help them at that time.

August 9, 1726. I was Requested to Mr. Rice's to assist him in settling his worldly Estate and Setting his house in order. Here was his Brother Joshua Rice [a proprietor of Worcester who moved to Marlborough]. I pray'd with him and his son.

From this notation, we can see that the family ties were deep and evident. III. Deacon Caleb Rice 69.4 of Marlboro was there with his cousin Edmund at this time of his dying. Parkman noted what he did for his parishioner; pastoral duties for Westboro's Edmund Rice included assisting him in the writing of his will and praying together.

August 10, 1726. I was at Mr. Rices again to finish his Last will and testament. Here was Captain Brigham and Deacon [Caleb] Rice [of Marlborough]. I pray'd here again. I call'd in to see Neighbor Maynard as I went home, and I pray'd with him likewise. In the Afternoon I rode out to See the Sick in the other parts of Town -- Peres Rice and Jeduthan Fay.

August 11, 1726. Another, one Nathanael Child, taken ill.

It was a time of considerable and terrible sickness with summer heat in Westboro and neighboring towns:

August 12, 1726. Finished my Preparations. Very Sickly in Mendon and several other Towns. Phinehas Hardy mow'd in my Lot for himself.

August 13, 1726. Very Rainy. My wife not well.

August 14, 1726. I preach'd all Day upon John 2, 1. Edward Baker was propounded to the Church.

The hot summer days persisted, and Parkman notes that he "was sent to for Mr. Rices:"

August 15, 1726. I was sent to for Mr. Rices. They apprehended him (according to his own phrase) near winding up. When I came to him the Springs of Life were very weak and Low. He could speak Yea or No but I had no Answer from him to many Questions I asked him. I pray'd Earnestly for him; I discoursed to his Wife and Children and Friends about the Bed and then Solemnly bid him Farewell. He gave me fervent tokens and I Left him. He dy'd about an hour after. Captain Fay and Two Sons came to take care of Some Hay which Phinehas Hardy and Thomas Forbush, Junior mow'd to Day for me.

On August 16. 1726, Rev. Parkman was present at the funeral of Edmund Rice.

*-- to be continued ---*



the first Inhabitants of Westboro  
were;

Thomas Rice

Charles Rice

John Fay

Samuel Fay

Thomas Forbush

Samuel Forbush

David Maynard

Edmund Rice

David Brigham

Capt Joseph Byles

James Bradish

John Pratt

John Pratt junr

Thomas Newton

Josiah Newton

Ezekiah How

Daniel Warren

Increase Ward

Benjamin Townsend

Nathl Cook

Saml Goodnow

Stephen Fay

John Maynard

Joseph Wheeler

Young men

John Maynard

James Maynard

Aaron Forbush

Jacob Amos

Eleazar Freeman

Gotham Brigham

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**The Rice Family, Supplement 2 (Part 1)** [\$7] 224 pages

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.

**The Rice Family, Supplement 2 (Part 2)** [\$8] 720 pages

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).

**Edmund Rice and His Family and We Sought the Wilderness** [\$5] 357 pages

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

*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., soft-cover, 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](http://www.hometownsoldiers.com). See the excerpt "Francis A. Rice, Company A 15<sup>th</sup> 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). You can order by telephone at 1-830-896-3270, also.