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EDMUND RICE (1638) ASSOCIATION NEWSLETTER

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

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

Edmund Rice (1638) Association Newsletter

24 Buckman Dr., Chelmsford MA 01824

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Winter 2007



President's Column

Greeting, cousins!

I'd like to start off by thanking those who responded to my "maiden" column. Several people are now queued for inclusion in the ERA database, on the basis of the published genealogies. Perhaps more heartening, some people wrote to say that they are intending to come to the next reunion, if possible, because I painted such a glowing picture. (I'm sure the photo essay and other reporting on the latest reunion was at least as effective as my urging, but it's still gratifying to receive positive feedback.)

One of the things I mentioned in that column was an estimate of the number of living people in our ERA database, about 15,000. In some ways, this is a surprisingly small number. For example, this is only 1/8 of the database, although the relatively rapid population growth over the past 400 years would lead us to expect a much higher fraction to be still alive. Also, as an absolute number, this is tiny compared to the estimated several million living descendants that Edmund Rice has by now. Here is a list of the sizes of generations in the database through the sixth: 1, 12, 82, 396, 1685, and 5993. The ratios of increase are large, even aside from the exceptionally large family of Edmund himself: 12.0, 6.8, 4.8, 4.3, and 3.6. It seems likely that generations 7 through 10 would have continued the trend by increasing at least a factor of three each. This sort of consideration is what leads to the conclusion that the ultimate size of the database should be somewhere around 10 million.

10 million! (And 7 million of those would be actual descendants, with only 3 million being spouses of descendants or parents of those spouses.)

One thing is clear: we don't have to worry about running out of genealogical research projects any time soon!

What's not so clear is how one person can grow into such a large chunk of humanity in such a short time. Of course, we can understand that expansion in the early days was easy -- even in a stable population, the average number of children born per person must be two (not one), since each child is shared between two parents. To put it another way, if you ask everyone how many children he or she has and add up all the answers, the total will be twice the actual number of children, since each child will be counted by both parents. In the early days, when most of Edmund's descendants were marrying non-descendants, that factor of two increase was a built-in starting point because Edmund was getting "credit" for the contributions of the non-descendant spouses. Very likely, a large part of the decline in ratio down to 3.6 between generations 5 and 6 is due to the increasing tendency of intermarriage among Edmund's descendants.

But still, why so many descendants? I think the answer is that Edmund's adopted home of Massachusetts (more generally North America as a whole) is and has been a land of opportunity ever since he came here. Despite the hardships of living on the frontier (and we know that he and many of his descendants persisted in following -- and indeed pushing -- the frontier westward), it was possible to raise and support a large family. Of course, Edmund had already had 9 children by the time he emigrated, and at least 7 of those children survived. He, more than most, could appreciate the advantages of a place where plenty of land was available, and it is no coincidence that he was at the forefront of the drive to create the town of Marlborough while already living on what was then the frontier in Sudbury.

--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: era16381@hotmail.com
807 Edgell Road, Framingham, MA 01701-3973

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)

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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

Greetings from a very un-winterlike Winter in Massachusetts!

So far this winter, Eastern Massachusetts has not had any snow, although we expect that to change as I'm writing this.

I can imagine our ancestors when they were faced with a mild winter, and how much it would have been appreciated in some respects—staying warm, and how much it would have disrupted their lives in other ways—no shortcuts across iced ponds and muddy paths. I'm sure you can think of other ways they would have been impacted.

Here in Massachusetts, although we're worried about our fruit crops as some trees are flowering now instead of in spring, and our bulbs are pushing up through the soil, we're enjoying the mild weather we've had. Skiers aren't quite as happy as non-skiers. This is soon to change, as we're finally getting some cold weather.

In any case, genealogy has taken a back seat to enjoying the opportunity to finish up outside tasks and taking walks after dinner.

I hope you all have managed to be more productive than I. Be sure to read George King's note on New Year's Resolutions—let's all resolve to fill in the holes in our databases!

– 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.

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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.

2006 - 2007 Directors

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1960-1963	Frederick R. Rice
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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!

Lorraine Badesso	BC	Robert Cave-Browne-Cave	BC
Dennis Griffith	ID	Christine Rios	CA
Robert Luce	CA	Sandra L. French	WA
Harriet Ellis Rice Wood	CT	Cheri Heeren	MO
Phil & Kathi Rice	NC		

New Year's Resolutions and the ERA Database

Have you made your year 2007 New Year's resolutions? It is not too late to include a resolution to support the Edmund Rice (1638) master database effort.

Several members offered at the fall reunion to contribute their recent Rice ancestry to our database effort.

Do we have your recent ancestors in our database? Have you offered to provide information about your recent ancestors? If not, now is your opportunity to make (and keep) a resolution to support your Association in this effort.

Questions: contact our historian at: gking5@cox.net

THE FAMILY THICKET, PART X

by John Chandler

This is the latest in a series of articles attempting to convey some of the complex relationships among the descendants of Edmund Rice. Each article focuses on one early Massachusetts immigrant and his wife (or wives) and offspring, showing how most of them are connected by marriage to the extended Rice family within a few generations. Most (not quite all) of the people mentioned here are included in our Association's database, but some of them are not shown in the on-line 6-generation descendancy report because the latter focuses on Edmund Rice's descendants and ventures only as far afield as their spouses and spouses' parents.

Joseph Morse, an early settler of Watertown, Massachusetts, introduces a new twist on the immigration saga. He came over on the ship *Elizabeth* of Ipswich (England) in 1634, aged 24, and a year or two later was followed by his father, also named Joseph. Apparently, the younger Joseph was not sent specifically to prepare the way for the rest of the family, since the elder Joseph settled in Ipswich (Massachusetts) instead of Watertown. This article will focus on the younger Joseph, since he was the first to appear in Massachusetts, and since his father's other children have not been clearly identified. Soon after settling in Watertown, Joseph married **Hester (Esther), daughter of John Pierce**, another early settler in the town. From then until his death in 1689/90, he lived in Watertown. His children, like many in those days, moved away to the frontier, but instead of going to Marlborough, like the Rices, they went to Lancaster and Groton. Thus, they were not the immediate neighbors of the Rices, but they still intermarried promptly. Joseph apparently had eight children in all (four of them listed in the birth records at Watertown). Of the eight children, two left no issue, but five of the remaining six can be tied into the Rice thicket.

1. **Joseph** (1637-1677) married Susanna Shattuck and had a number of children. (The number is in dispute, but that's another story.) Three of the children in turn had children who married into the Edmund Rice clan. Meanwhile, his widow Susanna went on to marry two more husbands and as a result appeared in two previous articles in this series. She had four children by her second husband, John Fay (see *Thicket, Part V* - Winter 2005), but none by her third, Thomas Brigham (see *Thicket, Part II* - Fall 2003). Four grandchildren of Joseph and Susanna are snagged in the thicket. First, granddaughter Elizabeth Morse (by son Joseph) married Benjamin⁴ Woods (Lydia³ Rice, Edward², Edmund¹). Also, Elizabeth's brother Jonas married Lucy⁵ Eager (Lydia⁴ Woods, Lydia³ Rice, Edward², Edmund¹), a niece of Elizabeth's husband. Third, granddaughter Susannah Morse (by son Samuel) married Aaron⁴ Forbush (Dorcas³ Rice, Edward², Edmund¹). Finally, grandson Phineas Newton (by daughter Hannah) married Patience⁵ How (Deliverance⁴ Rice, John³, Edward², Edmund¹). All of these connections have turned up in previous articles as well: a daughter and a granddaughter of Benjamin and Elizabeth (Morse) Woods were the links to Edmund Rice for two descendants of Thomas Brigham (*Thicket, Part II*, section 5), and a son and another granddaughter were the links for two descendants of John How (*Thicket, Part III*, section 2 - Winter 2004). Also, Dorcas³ Rice was the link for a descendant of Daniel Forbush (*Thicket, Part IV*, section 2 - Fall 2004), and Phineas Newton was a descendant of immigrant Richard Newton (*Thicket, Part VIII*, section 1 - Winter 2006).

2. **John** (1638/9-1702) married (1) Ann Smith and (2) Abigail Stearns. His closest connections to our thicket are all through son Joseph, a child of the second wife. I will list here two great-grandchildren: Anne Morse, who married Jason⁶ Brewer (Peter⁵, Jonathan⁴, Elizabeth³ Rice, Henry², Edmund¹), and Lawson Nurse (not Morse!), who married Lydia⁷ Eaton (Lois⁶ Goodenow, Lois⁵ Cutler, Tabitha⁴ Rice, John³, Edward², Edmund¹). Also, three daughters of Lawton Nurse's brother Asa: Mary, who married

Rufus⁷ Brewer (David⁶, David⁵, Jonathan⁴, Elizabeth³ Rice, Henry², Edmund¹); Olive, who married David⁷ Brewer, brother of Rufus; and Susannah, who married Henry⁷ Brewer, another brother of Rufus. Finally, Lawton's nephew Addison Davis married Lydia Livermore⁹ Wood (Grace⁸ Livermore, Lydia⁷ Harrington, Jonathan⁶, Anna⁵ Bullard, Anna⁴ Rice, John³, Edward², Edmund¹). This last marriage is also of interest because the bride was a descendant of Joseph Morse by a different route (see section 5 below). I could add references to other links shared with previous *Thicket* articles, but perhaps it is time to move on.

3. **Jonathan** (c1641-1643). No issue.

4. **Jonathan** (1643-1686) married Abigail Shattuck, a sister of his brother Joseph's wife. The link here is unclear, but it seems likely that Jonathan's great-great-granddaughter Sarah Willington was the same Sally Willington who married Gardner⁷ White (James⁶, Jonathan⁵, Josiah⁴, Mary³ Rice, Thomas², Edmund¹).

5. **Hester** (1644/5-?) married Jonathan Bullard. Their son Jonathan married Anna⁴ Rice (John³, Edward², Edmund¹). (See section 2 above.)

6. **Sarah** (c1649-?) married Timothy Cooper of Groton. They had several children, but I have been unable to find any connections between their progeny and the descendants of Edmund Rice. It is safe to assume that some (indeed, many) connections would be found eventually, but these would not reflect the thicket-like structure I am unfolding here.

7. **Jeremiah** (c1651-1719) married (1) Abigail Woodward and (2) Sarah _____. The only child by the first wife died young, but he had four children by the second wife. One son, Abraham, had two grandchildren who appear in our story. First, Joseph Moors married Emma⁶ Hubbard (Nathan⁵, Thomas⁴, Hannah³ Rice, Samuel², Edmund¹). Second, Joseph's sister Lucy Moors married Sewall⁷ Rockwood (Lucy⁶ Hubbard, Nathan⁵, Thomas⁴, Hannah³ Rice, Samuel², Edmund¹), a nephew of her brother's wife. Note that spelling was extremely fluid in the 17th and 18th centuries, and variants such as Moss, Moors, Morss, and so on, were common. Indeed, the "Moors" variant was also commonly used for the surname "Moore" and seems ideally designed (just like the Esther/Hester interchangeable pair) to give genealogists fits.

8. **Isaac** (?-?) is mentioned by name in the Morse genealogies, but no further details are given. He seems to have had no issue.

Again, the dense web of links among the early Massachusetts families shows up in the many connections between the descendants of Joseph Moore and those of Edmund Rice, even though they started out in widely separated towns. One interesting footnote to this article concerns the name Isaac, which comes from the Bible and is therefore a standard forename, but is not one of the top ten in popularity. This is the fourth article in the series to include a child named Isaac, and three of the four Isaacs are ill-defined figures who evidently died young or perhaps never really existed at all. I cannot think of any reason why Isaac should be distinguished in this manner, and the whole thing is probably just a statistical fluke, but it is an interesting coincidence in any case.

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 Autumn 2006--

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

After completing his duties on the 15th, the next day, Parkman conducted more pastoral visits, including a visit to Ashur Rice, who was ill, and presumably unable to assist in laying Edmund Rice to rest:

August 16, 1726. In the Morning Prescott a Young Scholar and my wife's remote Kinsman came to See us, but tarried but an hour or Two. Mr. Edmund Rice's Funerall, after which I visited Nathaniel Child and Asher Rice (sick).

The events of the next days were rather straightforward.

October 1, 1726. The sacrament drawing nigh it was much my care to provide not only for the ordinary Sabbath Exercises, but for the Solemnity of that speciall Ordinance of Christ.

October 2, 1726. I preach'd A.M. on Heb. 10, 22 and Administered the Sacrament of the Lords Supper. P.M. my Text was Pet. 4, 3. [Two illegible, blotted lines follow.]

October 3, 1726. Mr. Cushing was at our house before his Journey to Hingham. We began our Indian Corn Harvest, and I sent my apples to the Cyder Mill at Mr. Forbush's. I went down to Mr. Forbush's myself before the Team (which was Mr. Warrens) came along. Neighbor Green assisted in a Lesser Third part of what I planted of Corn.

October 4, 1726. We Husked Corn. I myself did little besides.

October 9, 1726. I preach'd at Shrewsbury on Phil. 3, 13, 14 A. & P.m. Mr. Cushing came up on my mare.

October 10, 1726. We walk'd over to Mr. Gershom Keyes'. It rain'd all Day but I went down to Mr. Eagers and Sojourn'd. I read great part of Mr. Penhallows History of the Wars of New England with the Eastern Indians [published that same year].

The following journal entries provide us with Parkman's picture of the operations of congregational polity in ecclesiastical functioning in the context of addressing and otherwise negotiating "differences" in the Westborough Association of congregations:

October 11, 1726. Mr. Breck [Reverend Robert Breck of Marlborough] and Two of his Deacons ([Deacon III. Caleb 69.4] Rice and Keyes) came to our House. Mr. Breck lodg'd with us.

October 12, 1726. I rode with Mr. Breck to Sutton where was form'd an ecclesiastical Council by the Desire of Mr. McKinstry, the Pastor of the Church of Sutton and the aggriev'd Part of the Town and Church upon the occasion of their Differences. The Council consisted of 7 Churches, viz., Framingham, Marlboro, Lancaster, West and East Sudbury, Weston and Shrewsbury, the Pastors and Delegates. The Reverend Mr. Swift of Framingham, Moderator; The Reverend Mr. Prentice of Lancaster, Clerk. The Public Hearing Lasted for this Day till nine at night. Ministers were Entertain'd and lodg'd at Mr. McKinstry's; the Delegates in the Town.

October 13, 1726. We were again at the Meeting house and the former part of the Day was spent In further hearing. The Contending or opposing (I had rather than aggriev'd) party was very Resolute to use their Utmost to Carry their will, But very unhappily Expos'd themselves (especially Some few of them) very much. The Council had a great deal of Patience because they would guard against Every Exception that might render their Result invalid with any one. The Council Sat the Latter part of the Day and till 2 in the morning. I Spent Time with Mr. Campbell, Mr. McKinstry, My Sister (who was here at her Brothers) and in the Evening with Mr. Dike (a man of great understanding) and others of the Standing Party (as they Stil'd themselves), among whom I had many circumstances open'd much to my Content.

October 14, 1726. The Council Sat again this Forenoon. After noon the Result was publish'd, which advis'd them to methods of Pacification, when it had pass'd Censure upon the various allegations on both Sides. Mr. McKinstry manifested his acquiescence. Mr. Johnson, Mr. Putnam, etc. demonstrated dissatisfaction and Passion. The Council urg'd them to Consider and weigh what was done, but they were wholly intractable forward. And such was the Frame we left them in. I got home (safe) a little before night.

October 15, 1726. I Carry'd on my Preparations. Yesterday Mr. Brigham (having gather'd my Corn the Day before) brought five Fat Creatures to my Pasture. Yesterday (or the Day before I know not which) Mr. Forbush Sent my Cyder home, 5 1/2 Barrells. Neighbor Clark help'd me put it into the cellar.

October 16, 1726. I preach'd A.M. on I Pet. 4, 4: P.M., I Pet. 4, 17.

October 17, 1726. I finish'd Mr. Penhallow's History.

October 18, 1726. I was abroad in the Neighbourhood at Mr. Peres Rices where I discours'd with one Mr. Robins whose dauter my Wife would have to live with her. At old Mr. Rice's, etc.

The IV. "Perez" Rice 211.10, to whom Parkman refers, was born July 23, 1698, son of III. Thomas Rice 35.2, and the younger brother of Ashur and Adonijah. Perez would have been six years old when his brothers were abducted. He and his wife Lydia had been admitted to the church in Westborough on September 5, 1725.

Walett, the editor of Parkman's journal, suggests that the 'old Mr. Rice' whom Parkman notes on October 18th is "probably Charles Rice of Westborough," but it seems more likely that this 'old Mr. Rice' would be III. Thomas Rice 35.2, b. June 30, 1654, who was the father of Ashur and Adonijah. This Thomas was an original, founding member of the church in Westborough, and a first cousin of III. Edmund Rice 59.4, b. 1653, who had died two months before, the father of Silas and Timothy. The fathers of Thomas and Edmund, II. Thomas 4.3 and II. Samuel 6.5, respectively, were brothers. The IV. Charles Rice 203.2 residing in Westboro at that time was b. July 7, 1684, and married Rachel Wheeler on April 26, 1711, making him a man in his 40's at the time of Parkman's writing. IV. Charles Rice 203.2 was one of the sons of III. Thomas Rice 35.2.

October 19, 1726. I was much indispos'd with a Cold, but went to Lieutenants.

October 20, 1726. My Cold increas'd and I had much Trouble from a Sore Throat, so I was Oblig'd to keep Close. I study'd the Blessings of [blotted] and the Mischiefs of Divisions among People and this I continued the 21 and 22.

October 23, 1726. I preach'd all Day upon Heb. 12, 14. But I had much difficultry to go thro the Exercises by Reason of my being Stuff'd with my Cold.

October 25, 1726. I rode to Marlboro, it being Ministers Meeting. We were generally together. Mr. McKinstry ask'd what advice we could give him to direct his future Behaviour and Managements. Upon his Request the Eleven Ministers assisted him With Their Counsel. Mr. Swift (Mr. Cushing having pray'd) discours'd upon a Sower went forth to sow. I rode with Mr. Cook and Mr. Frinnk and Sister Hicks to sudbury. I lodg'd at Mr. Cook's.

In the midst of describing his dealings with a bad cold, "much Trouble from a Sore Throat" and preaching two sermons, Parkman noted that "Old Mr. Rice [the father of Ashur] din'd with [him]:"

October 30, 1726. I preach'd Two Sermons I had a bout a Twelve Month or more before upon Eccl. 12, 1, which I appriz'd My audience of in a Brief Sentence immediately after I read my Text. Old Mr. Rice din'd with me.

November 24. 25. 26. 1726. I was very much afflicted with Toothache and an ague in My Face. Alas how Small a Matter will discompose and Obstruct those, who in the best plight have but just sufficient power to perform any Service at all! N.B. 24. I married Ebenezer Savage and Mary Hamilton of Rutland, Mr. Parsons, Mr. Burr, and Mr. Cushing being absent.

December 20, 1726. William Clark Thrash'd Oates for me. Mr. Barrett expected according to word sent us but Came not. Mr. Peres Rice here with Complaints against his uncle, Mr. Samuel Fay, etc. He told me Some in the Town were Examining whether my marrying the Rutland couple was according to Law. Mr. Breck sent home my Political State 12 Volumes, and a Pamphlet, by his son Mr Robert and young Rice of College.

This "young Rice of College," to whom Parkman refers, was IV. Caleb Rice 347.8, the son of III. Caleb Rice 69.4 and Mary Ward. III. Caleb Rice 69.4 (b. May 19, 1666) and Mary Ward married May 21, 1696. He was a Deacon of the church in Marlborough from 1718-19 until the time of his death, on January 5, 1738. Paternal grandfather of this "young Rice of College," II. Joseph Rice 7.6 was first married to Mercy King of Sudbury; then to Martha, who died at Marlboro on January 4, 1668-69; next in 1670 to Mary Beers of Watertown (who died there age 34 on May 13, 1677), where they were temporarily living after Marlborough was destroyed in 1676 during Indian raids; and then Sarah, who was the mother of his last three children, two born in Watertown and the last in Marlborough.

IV. Caleb Rice 347.8, this "young Rice of College," to whom Parkman refers, was born in Marlborough on December 13, 1712. He graduated from Harvard University in 1730 at age 18 years, was ordained and then settled as the first minister of Sturbridge, where he served until the time of his death at age 47 years in 1759. Though born eight years after Ashur, Adonijah, Silas, and Timothy were carried off, this "young Rice of College" was their cousin of the same generation. Their respective grandfathers, II. Edward 3.2; II. Thomas 4.3; and II. Samuel 6.5 were brothers. This "young Rice of College" would also have been the cousin to IV. Charles and IV. Perez.

And then there was the matter of cold winters, a matter of no small concern.

December 21, 1726. Very Cold and we but Short firewood.

December 22, 1726. In the morning I sent for Neighbor Clarks cart for my Lad to bring home wood upon. But there Came some young Men that both Cut and Carted a good supply (of 7 Load). Captain Fay's 2 sons and Team, Peres Rice's Servant and nathaniel Child were my men.

The next year, 1727, was to be a year encompassing great sorrow. Parkman's brother John, sailing with goods for trade from Cork, Barbados, and Anguilla was shipwrecked off Cape Ann and "perished in the Deep."

In October, on the 12, 1727, although there is no entry in Parkman's journal, the Westboro Church Records note that a "3d Chh Meeting" was held and these months led the way to a time of "Sad Broils in the Town."

Westborough in 1728: "Sad Broils in the Town"

While many pages of Parkman's journal contain references to the Rices, especially conveying the texture and tone of life in Westborough during those days, it is during January, 1728 (by which time Parkman had been minister in Westboro for just over three years) that we have an opportunity to discover more about Ashur as a member of the community and the Westborough congregation. Several "Chh Meetings" were called and held to address a range of issues being raised in the congregation. Ashur Rice spoke up against Josiah Newton, challenging the integrity and alleging deception in the manner by which Newton administered his role as Clerk for the Militia/Military Clerk in Westboro.

January 1, 1728. A moderate pleasant day, My heart was filled with Joy before God for his wondrous Sparing Mercy in bringing Me to the Light of this Day beginning another Year which truly, considering the Deserts of Sin and the late threatenings of Providence, it was almost beyond my Expectations to See.

Oh that it might please God, through his abundant Mercy in Christ to remove away those Sins of mine and those of his people of the Land that brought down Tokens of Displeasure in Such distressing and fearfull Dispensations as those of the Last Year, lest if his anger be not turned away his hand Should be stretched out still this Year also, and our plagues be made wonderfull, if we be not brought to utter Desolation.

As to the Earthquake, being down at Mr. David Maynards in the Evening (requested to visit his 5 Sick children and pray with them) Mr. Daniel Maynard of Marlborough enquir'd whether any of us had heard it, intimating herewith to us that Some persons were afraid they had, and afraid that it had been heard Every Sabbath night Since the great shocks. When I came home I understood by Noah Rice [son of Thomas Rice] and Daniell Hardy that Mr. James Miller and Nathaniel Whitney each of them were so apprehensive that they heard it in the night before last that they both got up. The Divine Compassion that Safeguards and Delivers us! O that God would still deliver us. I was not without Some hearty, tho I confess too weak and lame Endeavours after, as the pardon of the Miscarriages and offences of the Last year (particularly of March 17th which Oh that it may be blotted out of the book of Gods remembrance) to Such a Settled pious Disposition that this Year may be Spent wholly to the Glory of God, in a walk that may please him, and in Essayes to promote his Church's interest to the last of my Capacity.

[Parkman's March 17, 1727 journal entry (to which he had just referred) detailed his visit to Mr. John Adams, a classmate of Parkman's at Harvard. He wrote,

"In the Evening we had much more Company than I thought of. ... I have grievously and Sadly reflected upon my Levity this Evening. I am very much afraid that in the Eyes of Some of the Company my Demeanour was not altogether becoming. But there was nothing criminal in my Conduct with one that considers what a time of Joy it was with us. However, I think I might have spent more time with the graver people, especially have improv'd the opportunity of acquainting my Self better with the Secretary and perhaps it had not been to my Disadvantage.]

January 11, 1728. The Church (at my appointment) came together and I entertain'd them with a Discourse from Acts 6, 6 ["They had these men stand before the apostles, who prayed and laid their hands on them."] but I left the method we should proceed in to the Church's Consideration. Afterwards they came down to my house whereby Mr. Asher Rice was no small [illegible] about Mr. Josiah Newton.

In the "Westboro Church" Records, on January 11, 1728 it is marked by Parkman as "4th Chh Meeting." In his script, it reads: "The Chh gathered together and were Entertained with a Discourse touching of method and and manner of introducing Deacons into their offies, from Acts 6,6. Which Discourse having been heard, the Matter was left to the Chh's Consideration which method we should take." Parkman noted that discussion about the purpose and nature of formal ordination of the Deacons was discussed, a point raised by W. Tomlin. Discussion was also held regarding whether this was "Customary in some other churches" in their environs.

January 13, 1728. A very violent Storm of Snow. Just before Dark Mr. Campbel of Oxford came in, being on his journey home. He lodg'd here.

January 16, 1728. David Farrar, Thomas Kendal, Phinehas and Aaron Hardy cut wood.

January 21, 1728. I preach'd both fore and after noon from I Cor. 6, 9, 10, 11. I rode to Mr. Pratts and to Mr. Increase Wards and Balanced with Contable Warrin. Mr. Collister came with his complaints and witnesses.

The use and impact of Scripture loomed large in Westboro church life, and it may be useful for us to review the content of the "headline" passages for each of these chapters in I Corinthians from which Parkman preached "both fore and after noon." These mostly otherwise unspecified "Sad Broils in the Town" were the matters that Parkman was working to address with the people of Westborough, most especially the men:

I Corinthians 6: When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it up before the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels -- to say nothing of ordinary matters?

I Corinthians 9: Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

I Corinthians 10: I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

I Corinthians 11: Be imitators of me, as I am of Christ. I commend you because you remember me in everything and maintain the traditions just as I handed them on to you.

Clearly Thomas Rice, Ashur's father, was a leader in the community with whom Rev. Parkman conferred. After visiting at "Mr. Thomas Rice's," the young minister identified quite clearly the nature of one piece of the "Sad Broils":

January 22, 1728. I rode to Mr. John Pratt junior where was Capain Fay. With him I had discourse concerning the Sad Broils in the Town. We went to Mr. Thomas Rice's where it was continued till Evening. I rode over to see Mr. Shattuck (which was my purpose in coming out) he being in a low state. We return'd to Mr. Rices and then I came home. ... The Town is in great uneasiness and ready to fall together by the Ears for the management of their military officers but mostly for receiving money for writs and Summons when he had none of the Justice. Hezekiah Pratt and Eleazer Ward cut wood.

"The Town is in great uneasiness and ready to fall together by the Ears for the management of their military officers but mostly for receiving money for writs and Summons when he had none of the Justice." Ashur Rice was a key spokesperson in raising the charges against Josiah Newton, and seeking a hearing in the church. To Ashur's credit, he worked closely with his pastor and with the congregation to address concerns about matters of deceit as well as matters of local militia administration, about which he obviously had deep concerns. Those were also times when 'acts' of God were occurring, with intense associations to each of them:

January 24, 1728. Mr. Campbel preach'd in the forenoon from Jer. [blank]; in the Afternoon from Acts 16, 30. On

the occasion of the Earthquake Mr. Thurston came and Sledded 4 more.

This passage from Acts 16, 30, to which Parkman referred and about which the visiting Rev. John Campbell preached, focuses on the experience of the Apostle Paul and Silas, when they were imprisoned in Philippi, a leading city in the district of Macedonia, a colony of Rome. Owners of a slave girl were angered at Paul and Silas and brought them before the magistrates, claiming, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or to observe." Once imprisoned, Paul and Silas were praying and singing, and other prisoners were listening to them. "Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened."

The jailer suddenly awoke, saw the doors wide open, thought all the prisoners had escaped, and was about to kill himself when Paul shouted 'Do not hurt yourself, for we are all here.' The jailer called for lights, and rushing in he fell down trembling before Paul and Silas. Then he brought them outside and said, 'Sirs, what must I do to be saved?' "

This was a time when Westboro and environs was also experiencing earthquakes.

January 25, 1728. Mr. Campbell left us. A great noise like a gun was heard in the air between 1 and 2 o'clock P.M. in most Towns about us as in ours. The young men came to set up a society. We first pray'd and then I gave them Some Articles to Sign and they Sign'd them. I gave them what Counsel I was able and dismiss'd them.

January 28, 1728. Diverse young men were with me requesting advice and instruction. I desir'd 'em to come again on this Sennight. This Eve Mr. Asher Rice and Mr. Josiah Newton were again with me endeavouring something towards their reconciliation, but all means were in vain. Instead of healing new work was made for, Mr. Rice having charg'd Mr. Newton with having (not only deceived in the article they were upon) but a principle of falsehood in his heart, which was so high, and beyond his real intention to Speak, he acknowledg'd it was wrong to Speak So of his brother and was Sorry for what he had said. The Cause was rais'd to a difficult pitch, and little prospect of Concord or Composition. Extreame cold. The Earthquake was heard as was reported [it was heard by very many] and Some say, felt this Morning about or just after Break of Day. I preach'd again upon I Cor. 6, 9, 10, 11.

In the same journal entry, Parkman noted the following about his own state of mind and heart, amidst all these terrifying natural events as well as amidst all the conflict in the life of the church and community:

In admitting [illegible] Tomlin to the Church I was So much employ'd in my thoughts by incorporating the Baptismal Covenant and Church Covenant together that I forgot to go to prayer before I baptiz'd Him, which I remained thoughtless about till I went up into the Pulpit from the Basen. It put me into a Consternation. I went to Prayer in which I lamented the miscarriage and enlar'd the Prayer with those petitions that might be proper on this occasion. But I desire to lay my Self low before God for so grievous an omission and would learn hence forward to be more carefull and watchfull but especially more strongly relying on the Divine Aid.

January 30, 1728. I rode to Mr. Behman's, and thence (with Mr. Wheeler) to Marlboro. At Mr. Williams, Mr. Brec wa, and immediately asked me whether I had heard the Earthquake about 3/4 of an hour before (it being then after Two o'clock). I had not heard anything of it. It was heard and felt also by most persons [almost all people heard it and many felt it shake the houses]. The Sound was great, and, with many, a shake was distinctly perceiv'd. Some were ready to say that it was heard every day for 4 or 5 days last past. Unto the Lord from whom cometh our help.

I had something of Difficulty in my trading with Mr. Williams.

I lodg'd at Mr. Breck's. We discours'd upon the Signs of the Times. We rode to Mr. Woods. A wedding was Solemnized at Mr. Brecks. Samuel Eday was joined to Elizabeth Bellows. I was compell'd to bear Some part.

January 31, 1728. The morning was very stormy, now and Rain. But after dinner I rode Home. My Wife told me Mr. Ashur Rice had been here again with a great deal to say about peoples uneasiness at my refusing at least deferring to have a Church Meeting on the account of accomodating the Differences.

The next day, Parkman continued to express and search his thoughts, emotions, and spiritual state in his journal entry. The entire content of this entry is detailed here, containing considerable specific information about the matters of contention amongst the men of the congregation, in which Ashur asserts his position.

February 1, 1728. I am in great Concern respecting first my own Spiritual State and fearing the Earthquake that great and terrible operation of the Divine Hand has not been so Suitably regarded by me as to produce a due effect,

and The impressions that were made I fear May be Sadly wearing off; and my preparations to meet my God are very low and Scanty.

Secondly, I am concerned in my mind about the Troubles that threaten in this Town. I See my Self unable to manage a Quarrell and very much indispos'd towards it; but especially I would be afraid of the Interests of Religion Suffering; I would dread the Sins and mischiefs of my people may be rushing into; and Contention has the blackest aspect in the Day wherein we see Such evident manifestations of the Divine Displeasure upon us.

Whereupon I, in the fear of God, would Set apart this Day, therein to seek the face of God, to avert the Evils threatening, to give me his Grace to quicken me, and savingly to Convert me unto him, to give me a sealed pardon of my sins, and assist me to walk before him according to his most Blessed will; graciously to interpose for his people of this Town and restore peace and unanimity to us (wich Blessings, Gods name be praised, that we happily enjoyed so long; and O that God would forgive our mis-improvement of them).

However, to prepare and accomplish me with wisdom from above, and vouchsafe his immediate assistance and Conduct thro all that may be before me; and grant the Issue may be his own Glory. And now the Lord be with me in the Dayes work and Show me his favour for his mercies Sake. Let also these my Endeavours contribute not a little to fit me for waiting upon God in the Solemnities of he Support of the Lord. I religiously observed the Day according to the abovementioned appointment of it, till I was interrupted by Mr. [Simon] Tainter who came from the Private Meeting (about 3 P.M.) desiring me to go to their Assistance in the Exercises. I went and Entertained my hearers with my Discourse (Sometime Since publicly deliver'd) upon Hoseah 4, 12. So that I had nevertheless, Opportunity to carry along the Private Designs abovesaid. At least they (I took care) were not forgotten or neglected. I had design'd for the Sake of promoting peace among my Brethren, to have gone to them in the Evening and I therefore Desired them to take all Suitable Methods for pacification and Reconciliation. Mr. [Josiah] Newton was gone home but Asher Rice immediatly Step'd forward full of his bitter case, but was almost immediatly oppos'd by Ensign Newton, and then almost everyone in the Room engag'd in an unsuitable Clamour, which it was hard to lay. The Subject was that a Church meeting would alone help our State and was the only method that could be taken. But at length by Mr. [James] Bradishes urging it that "inasmuch as it could not be Expected to have a Church Meeting before the Sacrament he thought our present Duty was to Endeavour if possible to obtain that Christian Disposition that might qualifie us to come acceptably to God and comfortably to ourselves; or however to prosecute these Ends as far as we could in doing what was to be done, and after the Sacrament if need were he would advise to discourse about a Church Meeting or what else was Suitable." I thought it Sage and Sat in with it and entreated for a composure and sedateness of Spirit as considering how holy the order we were to put our Selves into preparation for. I ask'd whether they were so disquieted that they could not in a Christian Temper Sit down at the approaching ordinance. Tho I had no direct answer yet I found that many of the Church would be disquieted if Mr. Newton should be there; and Some, on the other Hand, would be disquieted if Mr. McCollister and [Ashur] Rice should be present. I advised and Entreated therefore that a person or Two Should be with those three men together and improve the Time and their utmost Skill to compose them, And if no Methods could be Successfull, I desir'd those 3 persons to absent themselves from this administration rather than disturb the whole communion. And so requested nothing more might pass among us this Night but what might be of an healing and salving nature. And this met with universal acceptance and thereupon we broke up. To that I hope there was Some happy issue and Effect, notwithstanding that unlikely view I had in the foregoing part of the Evening. To God be the Glory of any Good enabled from him to do. And I hope it was not altogether without Benefit and Comfort in my own Soul that this Day has ben set apart, though too much rason to reflect on my own unstableness and inexpertness, thro' which if it had not been, perhaps I had rap'd more the Mercy of God thro the Merits of Christ vouchsafe Remission.

February 2. 3. 1728. Prepar'd for the Sabbath but not without Troublesome casts doubting of a Reconciliation between those foresaid Dissenting persons, and Sorrowing that Things should be brought to that pitch among us already that any of us should be oblig'd to withdraw from the Sacrament through want of Peace and Christian agreement.

February 4, 1728. I preach'd from [blank]. Mr. Newton withdrawing (the other Two I believe were not at meeting) was a melancholly Sight to me. I administer'd the Sacrament. I hope God was convers'd with. For any Communications I would praise his Name But I would humble my Self that I receiv'd no more Spiritual Benefit. In the Afternoon I preach'd upon the Same Text.

March 5, 1728. I was at Mr. Newtons where was The Ensign and we had pritty much Discourse about our Troubles in Town and the Ensign Said Things had never laid Easy with a certain person ever Sins [sic] Our church Covenant was chosen and my refusing a Quitclaim to Mr. Elmer [Rev. Daniel Elmer, formerly a preacher at Westborough], which that person had himself written and offer'd me to sign; and that Things Still lay brooding, etc.

March 7, 1728. It being Family meeting at Mr. Forbush's and earnestly desir'd by him to be present thereat I went to Mr. Forbush's and repeated a Discourse from John [blank]. After the Exercises Mr. McCollister and Asher Rice requested a Church Meeting which I comply'd with, that is to See whether the Church would consider and Act upon it seeing it is a mix'd Case, etc. Visit'd Lieutenant's wife who was very low. Riding home Mr. Wheeler set forth the

uneasiness people were in on the account of Mr. Newton, and that some, truly, could be scarcely kept from falling upon my Self Seeing I would not let it come forward, whereas I had always declar'd that I waited for nothing more than to have it brought into a proper fitness for the Church to hear.

As noted in the Westboro Church Records, this date (March 11, 1728) is marked by Parkman, in his own script, as the "5th Chh Meeting:" "The Chh (by appointment) came together upon the Request of John McCollister and Asher Rice. The business was to confirm whether a Case of Complaining of Josiah Newton's deceiving them in his administration in the office of Military Clerk" was a legitimate case and to determine if the complaint was appropriate for the Church to hear. In his journal entry for that day, Parkman detailed what occurred at that meeting, including his perspective on respective ecclesiastical issues. The complete entry follows:

March 11, 1728. The Church met. I had great fear of disorder but by the favour of God we went on smooth. Mr. Forbush, just before meeting began, told me I should have wisdom to take Care of my Self but people Said now Mr. Parkman's undone -- but this person has frequently enough shown that his Passions forc'd him to Speak what makes much mischief, tho the most ungrounded. I having given a Serious Discourse to keep us all upon our guard in all church matters and Read the Plantform Chapter 10. I laid open the case and advis'd first to an arbitration. It was accepted by all. The chief trouble was to find arbitrators. Mr. Bradish excepted against Peres Rice. Said Mr. Newton had bragg'd he had got Mr. Parkman and Mr. Bradish of his side and he car'd not for all the Church besides.

This Information he said came from John Eames of Hopkinton. Mr. Newton declar'd he spake no Such thing nor had he seane John Eames. I openly lear'd my Self from being of either side and by Gods Grace I will remain impartial. The Arbitrators went out and took up the Time. When they came in they declar'd it their Opinion that if Mr. Newton had taken the money by deceit he should rturn it, but they enquired whether they ought to bring it to Trial whether he had deceiv'd, etc. I reply'd their work was yet to do. I desir'd they would go on and finish it this Evening or Some day Speedily - for they ought to clear off all that was of a Secular Nature in the Cause. It grew Dark. There was opposition by Peres Rice that the witnesses ought to be sworn, etc. I dismiss'd this Business and propos'd another affair for the Church's consideration, Advice and Concurrence in. That is the Case of Samuel Hardy and his Wife, etc. I desir'd the Brethren would give me their minds and make what opposition they would ever offer. When one or Two had spoke Peres Rice (who gave us more Trouble than any one this meeting) Said he thought we must either wait till the Civil part of the Case was dispatch'd, till either the Court had done with it or rather till it had been put to an arbitration (reflecting upon the manner of managing the other Business of his Brother Asher and Newton), but (though there's difficulty in keeping our Selves under Suitable Command under such girds) I calmly assur'd him it was a far different Case, etc.

The Church gave their Consent to my Proceeding with the said persons and granting them Priviledges if they should Seriously declare their innocence, etc., upon which we clos'dd the Meeting. After prayer Asher desir'd it might still go on that He might be heard in what he had of a Distinct Case to be Heard. I told him the meeting was over. What if the Brethren Should hear it? I am indispos'd but they may mediate between you when I am retir'd home. It Satisfy'd him and the Church might, etc. His Speaking the word church confirmed me in it that he thought it would be as much the Church that would act in the Evening upon anything he should bring before them (as much I say) as before the prayer and Blessing dismission of the meeting, and as much in my absence as when I was there. So that my Reply was thus, viz. But observe, it hasn't been known that a Church can act (as a Church) without the Pastor, or make acts without the Pastor, which dash'd the whole and I returned home desiring the arbitrators to finish their work as [soon as] possible and give me notice of it and when they Should desire it there might be (if needfull) another Church Meeting. Diverse came into my house with me. Mr. Tainter Supp'd with me. He agreed to keep my mare, I being short of Hay. Thus finish'd this troublesome Day. My Soul praise the Lord for his gracious assistances and Restraints; and the Lord forgive Every offence by me, and all the offences of my Brethren this Day! For Scarcely do any come off innocent when involv'd in Dissensions.

After such a day, Parkman asked, "the Lord forgive Every offence by me, and all the offences of my Brethren this Day! For Scarcely do any come off innocent when involv'd in Dissensions." Here, in considering matters of those "involv'd in Dissensions," Parkman most certainly would have included Ashur as one man "involv'd in Dissensions," but Parkman certainly did not single him out.

March 21, 1728. Publick Fast. I preach'd all Day upon Hosea 13, 9. I would lament that there are So many others that profane these Dayes of our Solemn Assemblies, but I have chiefly Reason to Reflect upon and Condemn my Self who have not beenbeen suitably prepar'd for, nor have been So ful and Sincere in my Humiliation to Day as I ought to have been.

March 22, 1728. Mr. Coolidge [Harvard 1724, Schoolmaster at Watertown] (having preach'd at Southborough yesterday) came up to see me, being Conducted up by Mr. William Johnson, Junior, who last night as he was, with Mr. Bigolo, at their Saw-Mill, was Surprised with a very Conspicuous Aurora Borealis. Mr. Coolidge desir'd to Change with me the Sabbath Approaching and truly it was not unacceptable to me Seeing the Labors of this week have been already very great. And a person Sick at Mr. Thorntons whom I was requested to visit yesterday. When Mr. Coolidge

left me I rode from home to see Mr. Thorntons Daughter who was very Sick. At Mr.Eagers was Mr. Benjamin Flagg of Worcester who inform'd me of Mr. Elmer's Death.

March 23, 1723. Josiah Newon and John McCollister came to our house to hear the Arbitration of their Case, which the Arbitrators had sent by Edward Baker this morning. They (after I had discours'd a while with them) were heartily and lovingly reconcil'd (as things appear'd). I had some difficulty with Mrs. Byles about her sons Child, as I told her of the various objections I met with to ppose my Baptizing it as Deacon Tomlins, Mr. Wheelers, and Bakers, etc.

March 26, 1728. Great Disquietments among us. I had trouble enough Every Day and Yet all that came to Me had the Reconciliation of our Two Brethren read to them (as those Brethren desir'd it might be) and Every person went away with the greatest Satisfaction. It was Suspected that I favou'd Mr. Newton which (if I can judge) I acted against, and was full in it that he ought to give Satisfaction to those he had offended for the wrong done them by him.

Over the months of April, May, and June that year, Parkman's journal entries were spare. During July, his entries detailed numerous ecclesiastical, professional visits with extended family members as well as social occasions; earthquake activity; "getting in" his hay, rice, barley, and wheat; heat; and storms of thunder, rain, and lightening; and of course, his preaching.

Ashur Rice and the Rev. David Goddard.

The next journal entry by Parkman, made on August 14, 1728, tells of Ashur's visit to him, at the same time as David Goddard, Class of Harvard 1731, was there. It is possible that this is when Ashur Rice and David Goddard first met. Rev. Goddard, originally of Watertown, later became the second minister of Leicester, where Ashur Rice would move his family, buying a house there in 1736. But this journal account is written eight years earlier than the Ashur Rice family moved to a different town:

August 14, 1728. About 2 in the morning the Thunder and Lightning were very Sharp and terrifying. Neither was it a Crack or Flash or Two, but it continued for (I Suppose) an hour and half exceeding dreadfull. Once it was So hard Thunder that the house Jarr'd in some sort as in an Earthquake. Mr. [Ashur] Rice was here, and Goddard from College.

This is the first journal entry in which Ashur Rice is mentioned in association to Rev. David Goddard. It would be Rev. Goddard who would become Ashur Rice's minister in the decade ahead, in Leicester/ Spencer. Parkman wrote news in his journal about Rev. Goddard, from time to time, over the years ahead, for example, on September 22, 1738:

September 22, 1738. We set out early from Brookfield. Saw nothing of Mr. Bliss at Richardsons as was appointed tho we tarried some while there. Din'd at Mr. Goddards's at Leicester (whose wife had lately been deliver'd of a son). He set out with us for Worcester.

By this time, Ashur Rice and his family had, in fact, moved from Westborough and had been residing in Leicester for two years.

During that period, the people of Leicester had been engaged in proceedings regarding the dismissal their previous minister. The town, without adequate resources to sustain the financial support of their town, was in arrears in paying his salary. In one history of the town of Leicester, we read that during the time between the dismissal of their pastor and the calling of Rev. Goddard to that church "a Mr. Rice assumed the pulpit." We Rices cannot help but wonder, "Which Mr. Rice?" We Rices wonder, "Could this 'Mr. Rice' have been Ashur?" Most likely, it was our Ashur Rice who was preaching there, and paving the way for Goddard to be called as their minister. And interesting to think of his brother (if Julien Anenharisonrisi and Adonijah are the same) in another land, "chef de priere," prayer leader, officiating at one civil wedding, and probably more. In terms of Spencer/Leicester, though, a lot was stirring. In fact, the correspondence and personal papers of the Reverend Jonathan Edwards indicate that in the town of Leicester, the church people there were experiencing their own manifestation of the "great awakening" during those years. At the end of the 1741, Jonathan Edwards was away from Northampton on a "missionary tour." On January 21, 1742, Edwards wrote to Joseph Bellamy of Guilford, Connecticut,

Neither earth nor hell can hinder God's work that is going on in the country. Christ gloriously triumphs at this day. ... By what I can understand, the work of God is grater at this day in the land than it has been at any time. O what cause have we, with exulting hearts, to agree to give glory to him who thus rides forth in the chariot of his salvation, conquering and to conquer. ...

It is not probable that I shall be able to attend your meeting at Guilford. I have lately been so much gone from my people, and don't know but I must be obliged to leave 'em again next week about a fortnight, being called to Leicester, a town about half way to Boston, where a great work of grace has lately commenced; and probably soon after that to another place; and having at this time some extraordinary affairs to attend to at home (l.lvi).

Four days later, on Monday January 25, 1742, Edwards left for Leicester, after which he noted, "I found the town in very extraordinary circumstances, such as, in some respects, I never saw before." Edwards had planned to return to Northampton after his visit to Leicester, but Rev. Ebenezer Parkman prevailed upon him to come "by divine leave" to Westborough.

Parkman's journal amplifies our sense of what occurred there, and what Ashur Rice and his family, most likely, may have experienced:

January 28, 1742. There being at Leicester very considerable awakenings among some of the people, they set apart this day for fasting and prayer, for obtaining a plentiful effusion of the Holy Spirit upon them; and they having sent for me to assist on that occasion, I went up. Mr. Edwards of Northampton, was there, and preached a very awakening sermon on Rom. 9. 22 -- 'Vessels of wrath.'

January 29, 1742. Mr. Edwards preached on John 12.23, a peculiarly moving and useful sermon. I May God bless it to come to draw my heart effectually to Jesus Christ, by his love, by his bitter and ignominious sufferings on the cross for me! I prevailed on Mr. Edwards, before we went out of the pulpit, to come by divine leave next week to Westborough.

January 31, 1742. I cannot help remarking what a wonderful time was now appearing: for there are great movings upon the hearts of the people of the country, in one part thereof and another. O! that I and mine might be stirred up earnestly and seasonably to put in for a share! The Lord grant us this mercy, and let us not be left behind!

February 1, 1742. It was a rainy day, but I rode to Grafton and Sutton. Mr. Edwards was come from Leicester. Mr. Edwards preached to a large assembly on Ps. 68.8. Religion has of late been very much revived in Sutton, and there is a general concern about their souls.

February 2, 1742. A rainy morning. Mr. Edwards put on resolution and came with me to Westborough. Mr. Edwards preached to a great congregation on John 12.32, and at eve at my house on Gen. 19.17. N.B. Mr. James Fay was greatly wrought on by the sermon on John 12.32. so were Samuel Allen and Ezekiel Dodge, who manifested it to me; and doubtless multitudes besides were so. Deo Opt. Max. Gloria. [To God, best and greatest, be glory.]

[These journal entries are not included in Walett's edited volume; rather, they were located on pp. 172 -173 in Iain Murray's 1987/2003 Jonathan Edwards: A New Biography and are also cited in Joseph Tracy's The Great Awakening.]

Some eleven years later, Parkman notes that people in Leicester were grieving. Rev. Goddard's wife Mercy had died:

January 9, 1753. . N.B. heard that the Reverend Mr. Goddard's Wife is bury'd this Day. May God be with him in drinking the Wormwood and Gall! Leicester town records note that Rev. Goddard married again, in December of that year. The next month, Parkman lodg'd at the Goddards':

January 4, 1754. Rain. Agree with Mr. Smith. Take a Deed of him and give him a Bond, to give him a Deed of my House, and nine acres and 1/2 of Land of Westborough. Late in the Day leave Brookfield and rode to Mr. Eatons in Leicester -- were well refresh'd there, and though it was wet at Evening proceeded to the Reverend Mr. Goddards and lodg'd there. Through the divine Favour am also in good Comforts of Body, although my mind has been exceedingly agitated in my trading with Mr. Smith fearing whether it will be suitably improv'd by him and turn to his good. But whilst I am thus concern'd for him pay him a great Price for his and sell my own but at very low rate. His Wife also very backward to sign.

January 5, 1754. Wet, uncomfortable riding from Leicester, home. Call'd at Mr. MacCartys. Din'd at Mr. Cushings. Arriv'd in Safety, and found our Dwellings in Peace. D.G.

January 7, 1754... Captain Wood of Hopkinton brought a Letter from Mr. Barrett requesting me to assist there at a Fast by reason of the malignant Fever, which exceedingly rages and proves very mortal in Holliston, and begins to rage in Hopkinton. N.B. Ten lay dead in Holliston last Friday... For want of Help, So many being Sick and Dead, they draw some Corps to their Graves on Sleds.

Three days later, on January 10, 1754, Parkman wrote that while he was in Hopkinton to preach and pray ["N.B. about 20 pray'd for"], "At Eve Dr. Wilson among us, who tells us that in this Fever there is much of pleurisy and peripneumony."

By Parkman's account, during those days of hard, winter rains and an occurrence of what modern authorities regard as an outbreak of diphtheria, there was one day [January 8, 1754] of "Exceeding fine Weather" on which he officiated at the marriage of Phinehas Maynard to Dorothy Rice. Dorothy Rice was the daughter of IV. Seth Rice 314.7 and Dorothy Robinson. Seth was one of Silas and Timothy Rice's brothers, so they would be uncles to this new bride, Dorothy Rice Maynard. Ashur and Seth were first cousins. It is possible that Ashur might have attended this wedding, which would have put him in close proximity to Parkman at that time. Shortly thereafter, there was more grieving in Leicester:

January 15, 1754. Exceeding pleasant, warm and bright till Eve; but then Rain. I was at Eve reckoning with Mr. Ebenezer Rice at his House while Daniel Williams and his Squaw, who are come from Dudley to wigwam among us, came, at my sending for, to See me, but I saw them not.

January 16, 1754. Rain. Ebenezer comes over, in trouble for his little son, who is sick: and they fear'd of the Throat Distemper; but tis hop'd otherwise.

January 20, 1754. Read Judg. 6, from number 25. Preach'd all Day on I Cor. 15, 25. Read p.m. Heb. 8. N.B. had the Sorrowfull news of the Death of Reverend Mr. David Goddard of Leicester. He expir'd yesteray at his wife's House in Framingham, after a very short illness of a violent Fever which prevails in Framingham. He preach'd last Sabbath at Southboro, and was taken ill the next Day. N.B. I was desir'd by Deacon Forbush to think of a Fast here. After the Exercises I stop'd the Church and propos'd it. The Deacon aforesaid manifested his Desire again, but I could not without Difficulty obtain of the Brethren to Speak their Minds about it, and yet when I put it to Vote, it was voted unanimously as far as I could discern.

January 22, 1754. After a considerable Space of fine Moderate weather comes an Exceeding Cold Day - - bright but high Winds and Sharp Air that can Scarcely be sustain'd. Mr. Benjamin Goddard came to desire me to go to the Funeral of his Brother (Reverend David) tomorrow, at Framingham.

January 23, 1754. Mr. Joseph Bruce here on occasion of his son in Law Child his Thigh broke. ... I went to the Funeral of the Reverend Dr. David Goddard of Leicester; who was bury'd from his Wife's House in Framingham. The Reverend Mr. Read pray'd. He and the Reverend. Messers. Stone, Bliss and Bridge, with Dr. Ebenezer Hemingway were the other Bearers. Mr. Ebenezer Godddard [the brother of the deceased] lies very bad of the same Fever. News also came that Mr. Benjamin Goddard, who was with me yesterday, was taken sick as soon as he got home; and for the Time is very ill. May a gracious God fit us for His holy will! In the Eve the Mare I rode, Stray'd away from Colonel Buckminsters where we turn'd in to warm us, and drew up some account of Mr. Goddards Death; which was committed to Mr. Bliss to carry Mr. Kneeland at Boston to publish. I lodg'd at the Colonel's.

January 27, 1754. Read Judg. 7. A.M. on 1 Cor. 15, 25. P.m. read Heb. 9, and preach'd on 1 Cor. 15, 26. Appointed Wednesday next to be a Day of Solemn Fasting and Prayer on consideration of the Malignant Sickness in Neighbouring Towns; we having also many Evils among ourselves -- and that God would please to revive his Work here.

Journal notations addressing Rev. Parkman's contact with extended Rice family members (and with Ashur himself subsequent to Ashur's transfer of church membership and family move) are interesting in regard to information about Silas and Timothy, most specifically regarding Timothy's 1740 return visit to Massachusetts. In Essay IV of this series on Parkman and the Rices, we will closely consider Parkman's journal entries in that regard. But Parkman's journals offer no specific notations regarding Adonijah. From Parkman, we learn nothing regarding the point in the course of abduction and "captivation" at which Ashur and Adonijah, Silas and Timothy were separated. From Parkman's journals, we learn nothing about the specifics of Ashur's ransom and return to Westborough. And we have questions, of course, about what happened! Why were Ashur and Adonijah separated? At what point did that separation occur? And what affect did that separation have on Ashur? It is so unfortunate, in terms of these questions, that Parkman's writings convey nothing about these matters.

If John Henry Lydius were, in fact, Parkman's primary source of information over time, then based on the controversy Lydius generated at every turn, in every cultural group where he brokered deals in human, land, and fur trade, we can be sure that aspects of his information would be suspect. There were many reasons captives would decide to remain in New France. For example, it was dangerous to try to escape. Even the most courageous child, adolescent, or young adult would have been very aware (not the least of which having survived

the abduction journey) of the dangers of surviving the wilderness in escape efforts. And, further, it was expensive to return by channels of negotiated arrangement. Records of "ransoms," the financial and cultural transactions during the course of captivity and post-captivity transfers, required a reckoning before return would be possible. The financial implications and obligations of captivity, slavery, servitude, and land grants were very complicated. And the dangerousness piece and financial piece were just the tip of the iceberg of the complications with which any captive had to contend. Other stumbling blocks, or as many might see them, pathways to a very new and different post-abduction life would require, in the situation of each and every captive, steep challenges in every aspect of life. These challenges would have included but would have been by no means limited to political and economic negotiations. These negotiations were unavoidably conducted or steeply avoided amidst a range of considerations including the matters of adapting to new relational and familial attachments in adoption or servitude/slavery; to changing cultural identifications and expectations; to the skills and practices involved in work and religious life; as well as to courtship and marriage.

In post-abduction circumstances, to some degree, each and every captive would have been experiencing a wide range of post-traumatic reactions. These would have included involuntary shifts in states of mind and identity, uninvited flashbacks which convey an immediate and visceral sense of reliving intense and overwhelming events, alternating intrusions and/or numbing of physiological reactions (sweats, increased heart rate, adrenal rushes, disturbances in sleep and waking as well as elimination), "sightings" and "visitations," hypervigilance, in efforts to cope with the complex demands of a new life in a profoundly complex environment. Each and every captive would have been coming to terms with changes in his or her options for choice or opportunity regarding property or other acquisitions; linguistic and other challenges in communication; exposure to instruction and persuasion, including circumstances of evangelization and initiation to different religious practices; and the impact of era events (wars, epidemics, natural disasters, etc.). In what context did young Adonijah Rice cope with all of this? Was Adonijah initially introduced to life in Caughnawaga as he was carried into Canada, or was he brought by his captors to another community, Sault au Récollet, the Mission of the Two Mountains, Oka, perhaps? And for that matter, what of this did Ashur Rice experience, after being wrenched from his family in Massachusetts, and then in having to contend with the challenges of readjusting to life in Massachusetts and peoples' reactions to him upon his return?

In Essay II of this series, I established my hypothesis that Adonijah Rice may well be the same person we find identified in the records of Oka, Rivière des Prairies, and Point aux Trembles in New France as Julien Risse dit Julien Visse dit Julien Anenharison dit Julien Anenharisonisi. In my long and thorough search I have found no other documentation pointing to any other likely candidate, though I keep an open mind!

Making use of the primary documents of parish and civil records available at this time, I argue that Adonijah and Ashur were separated. Tanguay's writings point to one young boy, whose baptismal record [PRDH# 210977] is very compelling in terms of Adonijah's circumstances. Two months after the 1706 baptisms of captives John Dicker (from Newfoundland) and Thomas Hust (from Deerfield) in Montreal, at another church, Paroisse St. Nicolas, a Sulpician parish near Montreal, the church record shows that on 1706-03-16, a young boy "de Nouvelle-Angleterre," a youngster "age de 8 a 9 ans" was baptized "Joseph" by Lepicart, "Prêtre, Curé." On the certificate of this Joseph's baptism, it is noted, "Anglais dont les noms du père et de la mère sont inconnus." The English give the names of the father and mother as unknown. This boy was "racheté des mains des sauvages." He was bought back from the hands of the Indians. This youngster Joseph then went to live with Joseph Géramis dit Jérémie dit Douville dit Lamontagne. "Joseph Gérémis Lamontagne," that is the way Joseph's godfather's (or sponsor's) name is represented on "Joseph's" baptismal certificate. His godmother is noted as Anne Rousseau. St. Nicolas PRDH record # 23897 shows that later that same year, on 1706-09-30, Joseph Geremis Lamontagne dit Douville and Anne Rousseau were married, with Lepicart officiating.

Could this Joseph be the initial Roman Catholic baptismal name given to Adonijah Rice? Joseph was a name frequently used to represent an identity change for a male child in New France. If this is accurate information "in disguise" and associated to Adonijah, then Adonijah would have been separated from Ashur, Silas, and Timothy at least within a year and a half to two years after the boys were abducted in August of 1704. If this boy would be Adonijah Rice, church records indicate that he was bought back from the "sauvages" who had abducted him, and placed in the home of a young French man who was soon to marry and become father of many children. At this writing, however, no further documentation about what happened to this "Joseph," if in fact additional documentation exists and has been recovered and identified. And there is no death certificate to be found for this "Joseph".

In my view, Adonijah might have been directly taken in by Michel Anenharison of Lac des Deux Montagnes after his abduction. For all we know, Michel Anenharison might have been involved in the mourning war raid against Westborough, and could have been one of the warriors who laid claim on Adonijah from the start. And/or, Michel Anenharison might have taken Adonijah/Joseph back from the family of Douville dit Jérémie dit Montagne, if Adonijah proved not to be so compliant as expected in the household of Jeremie dit Lamontagne dit Douville. It is also possible that Adonijah/Joseph could have run away from this family. At any rate, this may well have occurred when Michel Anenharison was married with his first wife. We know by the time Michel Anenharison's was 32 years of age, his first wife had died and he married Hannah Hurst, one of the Deerfield captives who decided she wanted to "marry Indian," as detailed in Essay II. If Adonijah was taken in by Michel Anenharison, that may well be why Julien Anenharisonrisi's name holds the "risi" piece at the end of the name. It may also give basis for the "standardization" of the English "Rice" to "Risse." It may be that disguise or error led to "Visse." In my view whether this man Julien Anenharisonrisi is Adonijah Rice or not, there is clearly no other documentation located to date which offers a more compelling circumstance for us to understand who it was that Adonijah came to be known and by which he lived his adult and family life.

What of this did Ashur Rice know? When Ashur went to Albany and met with his cousin Timothy dit Osorongoton in 1740, what did he find out about his own brother? Did Silas and Timothy have contact with Adonijah Rice after their abduction? Review to date of the available Caughnawaga/ Kahnawake mission records does not show any continuing contact in documentation of intermarriage, baptism, confirmation, birth, or death. But these are matters for continued and further search.

In Deerfield, Massachusetts, the Memorial Hall Museum, PVMA has recently offered two exhibits of interest at this time of the 300th commemoration of the 1704 raid against Deerfield, the same year of Adonijah's abduction. One exhibit, *Introducing a Native American Perspective*, is "an updated exhibit with exciting new Kaniienkehaka (Mohawk) and Wobanaki (Abenaki) objects and stories." This exhibit features a remarkable Ryan Rice (Kaniienkehaka) 1989 silkscreen, "Singing with the Stars," depicting a Kaniienkehaka woman carrying her infant on her back. The other exhibit, "Covering Up History: Rethinking Memorials," is "an exhibit that considers the 19th century interpretations on the marble tablets in Memorial Hall and on PVMA monuments throughout Franklin County." Support for these PVMA exhibits was provided by the Institute of Museum and Library Services, a Federal agency serving the nation's museums, the Massachusetts Cultural Council, a state agency, and the National Endowment for the Humanities. Exhibits such as these open the doors of imagination, formulating anew, and discovering unexpected pathways to what occurred and what lies ahead. As we move forward in our consideration of these family lives, it is our hope that we will come to understand and know more about them.

"Apprehensions of the Mind"

References have been made in secondary historical sources regarding Ashur Rice's purported "eccentricity," referring to some of his characteristic behaviors, considered unusual, and attributed to his experiences of "captivation." It may very well be the case that Ashur Rice was a bit eccentric. It may be that in the context of post-traumatic adaptation, Ashur did consciously or unconsciously, wittingly or unwittingly reenact behaviors he experienced directly or witnessed during his abduction and during the time he stayed at Caughnawaga. It is not at all unusual for people who have experienced overwhelming life events to "tell" others and "show" others what occurred in behavioral reenactment, in gesture, without even necessarily being aware that that is what they are doing. Also, in some circumstances of traumatic exposure and imprint, the person or people who have endured over-whelming events become "speechless," losing their words. Or losing some of their words, if not all of them. Or really, maybe never having had a vocabulary, never having had the words specific and adequate to describe what occurred, the only way to "tell" is by using gestures and activity. Sometimes drawing. Pictures can sometimes be used to depict what can be shown or "told" in no other way.

Ashur Rice was ten when he was abducted. As the oldest of the Rice boys "captivated," he would have been indulged the least by the Mohawk warriors who took them during and after the abduction journey. Of the four Rice boys, Ashur was the most likely candidate for ransom in terms of age. Perhaps he was found to be more valuable in ransom, showing less adaptive capacity or showing frank opposition to any engagement with a Mohawk or French family. Perhaps, for reasons specific to Mohawk or French preferences in captives, Ashur was less appealing than the other three boys. If Ashur was early separated from his brother and cousins, he could have been particularly targeted as the one of the four for trade and return to Massachusetts. And/or, if Ashur and Adonijah together were separated from their cousins, the same strategy might have been employed when he was

returned. At this writing, we do not know who benefitted financially from Thomas Rice's payment of ransom for the return of his son. Obviously none of the practices involving torture leading to death were inflicted on any of the surviving Rice boys. In addition to whatever Caughnawaga/Mohawk ceremonies and rituals of testing and challenging, engaging in servitude, adopting into families, or integrating into cultural work and play, there might well have been other parallel events, including Roman Catholic baptism or rebaptism, naturalization under French rule, or marriage. Whatever was the range of Ashur Rice's experience of "captivation," we can be sure that there was an exchange of money upon his ransom. In the matter of human trade, he became a commodity, and most likely, money or goods were exchanged between Mohawk and French parties, French and English human traders, as well as between the English settler hands of Ashur's father Thomas Rice and the Mr. John Henry Lydius. We can be sure he was never a commodity to his family.

Behaviors upon Ashur's return to Westborough which have been cited to make the case that Ashur was "teched" because of the terrors of his "captivation" include Ashur's building of fort, garrison - like structures, at times when there was no threat of "Indian hostility"; constructing a grist mill with an atypical formation of the lower stone, citing him as offering a rationale comparing the way the human jaw chews with the way his mill functioned. [47] And Harriette Forbes, Westborough historian, noted that Ashur Rice was odd. [48] It is notable, however, quite notable in reading each and every one of Parkman's journal entries, that Ashur's minister of many years never wrote about any specific information or incident regarding the oddities of this parishioner associating to Ashur's experiences of "captivation."

Even during those many days of "Sad Broils" in Westborough, as difficult as Rev. Parkman might have found it trying to deal with the men involved, Rev. Parkman never made notation about Ashur as "teched." Those were the days when Ashur Rice and John McCollister were engaged in controversy and complaints against Josiah Newton for alleged theft and/or deception regarding the manner in which Newton administered the town's militia/military office, stirring up discussion and debate about matters related to defense of the town. Parkman made considerable notations in both his journals and in church records during those most difficult of times, but he never wrote about Ashur as overacting because of his "captivation." Parkman wrote several times about his own wife's "apprehensions of the mind," in relation to fears about hostilities from the natives. But never did he make that attribution to his parishioner, Ashur Rice. Not once did the Reverend Parkman note that Ashur was odd.

In the course of Ashur Rice's life, his "captivation" exposure to overwhelming life events would have been significant in his life and profoundly dysregulating to his sense of what's what, to be sure. On August 8, 1704, the very day he was "captivated," in the midst of the events of abduction, Ashur saw the adults (who were with them in the meadow) run off, leaving the boys (who were obviously the focus of the raid). And he witnessed the swift death of his young cousin, Nahor. With his brother, Adonijah, and his cousins Silas and Timothy, at the behest of the Mohawks who led them away, Ashur spent four years away from his family in Massachusetts. For reasons about which we might speculate, but about which we cannot be sure, Silas and Timothy were soon adopted into Mohawk families at Caughnawaga. A different course was laid out for Ashur, and for Adonijah. Ashur was the eldest of the four surviving boys. While Silas became Jacques Tannahorens, Timothy became Jacques Onserogoton; and while, by the report of Emma Coleman and Fr. Forbes, Adonijah became Asaundogooten, we do not know whether a Mohawk name was ever designated for Ashur. It is quite likely that he was given an Indian name.

Over the course of the Reverend Ebenezer Parkman's very long pastorate in Westborough, Parkman did not hesitate to make note in his journal of the Westboro church records regarding a range of anomalous or otherwise notably concerning behaviors on the part of various of his parishioners, including some of the Rices. Parkman could show himself to be concerned about "strange" behaviors. In fact, he frequently demonstrated in his written records that he was well aware of a wide range of behaviors in the people of his congregation. Many of his entries detail the ins and outs of admissions (to membership), confessions, conflicts, and failings. As previously cited, for example, Tabitha Rice confronted the son of the minister in a neighboring town with the birth of their child. Others of the Rices, as Parkman's journal entries show and as detailed in this Essay, had made public confessions for such untoward behaviors as excessive drinking and fornication.

But for all the detailing Ebenezer Parkman has made regarding "Sad Broils about Town," "apprehensions of the mind," and ecclesiastical conflict within the Westborough congregation as well as other congregations near them, Parkman never made journal entries regarding any "oddness" in Ashur Rice which he attributed to Ashur's "captivation" and purported terror of Indians. In fact, in reading Parkman, we learn about Ashur's earnest efforts in assisting the new minister in establishing the parsonage farm. We read the tale of one parishioner's opposition

to “admissions” on the day Ashur Rice became a member of the church, and Parkman's decision to admit Ashur Rice, even so. We read descriptions of the ways Ashur Rice conducted himself as a church member during the 1728 “time of Sad Broils,” concerned that the congregation really discuss and vote on matters which Ashur and others felt were central to the administration of the militia and the safety of the community. As we read from Parkman’s journal, we see what could very well be viewed, in fact, as constructive use on Ashur Rice’s part, constructive use of the life of faith in congregational membership, meeting, hearings, and mediated resolution (in the context of his relationship with both the pastor and the congregation). It is notable that Parkman’s entries represent his understanding of Ashur Rice in a constructive frame. Even if the difficulties led Ashur and Tabitha Rice to move their family to Leicester.

Of course Ashur Rice would have experienced the imprint of all that he encountered, dealt with, endured, perhaps even enjoyed or found interesting during his years of “captivation.” It would be most unusual, it would be strange, it would be almost inconceivable for Ashur Rice to have not been affected, to have not been changed by all he had experienced during his events of abduction, of living in New France - Lac des Deux Montagnes or Kahnawake/Caughnawaga, as a subject of human trade in being ransomed, and then upon return to his family. While stories of Ashur’s purported “oddness” have followed him for almost three hundred years, those “hearsay”-secondary source attributions about Ashur may speak more to the “contagious” quality of human fear amongst the townspeople. This contagious quality of human fear, especially human fear -- terror, even -- would not be anymore unexpected from people at those porous frontier boundaries than human courage. And Ashur was the person closest to the Westborough townspeople, the closest person on who, they could “hang” their discomfort, onto whom they could “project,” or otherwise “anchor” their own uneasiness, their mis-understandings, their terrors amidst a world of extraordinary challenges. It is possible that many of Ashur’s behaviors were misconstrued by those in his midst. How could those who had never experienced what Ashur experienced understand the meaning of many of his behaviors? On the other hand, Ashur Rice’s behaviors may well have been his best effort, even a noble effort, at telling his story. Rev. Parkman stood with his parishoners in the face of complex human difference, in threat of wars and “mourning war” raids, dealing daily with risks of epidemic, handling severe weather (with impact on food sources for themselves and their animals) and rather frequent natural disasters (interpreted theologically as acts of God, with varying intent in holy purpose). And Parkman wrote about various “apprehensions of the mind” -- those of his own mind as well as the minds of others.

What were they thinking? Parkman gets us closer to knowing their thoughts in this small frontier village. Parkman provides us with the closest opportunity we Rices have to know our Ashur Rice in many dimensions of his life, states of mind, interaction with family, and faith. From Parkman’s journal notations and his story about the “Rice boys,” we see in Parkman an even-handedness, a tolerant mindset, and certainly a deep awareness about the presence of the native, First Nation peoples in the Westborough area and beyond, including Mohawks at Caughnawaga and Skenecktada. Parkman was aware of the work of the Rev. Jonathan Edwards and Mr. John Chamberlain with Mohawk people in Stockbridge. And from his earliest days in the Westborough orbit, when considering the interest the Westborough people showed to him in extending a “call” to become their minister, Parkman made notes on the very day he was told a story of an Abenaki “captivation,” an event with tremendous bearing on the lives of extended Rice family members:

August 16, 1723. Mr. Barrett and Mr. Rice (My companion down) came to See me; and they acquainted me with the Sad Story of Mr. Willard and Four Children of Mr. Stevens of Rutland [Massachusetts] taken Yesterday by the Indians. In the Close of the Day I walked to Cambridge.

These “Four Children of Mr. Stevens of Rutland” who were “taken Yesterday by the Indians” were our family members, the children of Deacon Joseph and Prudence Rice Stevens [IV. 159.5].

Prudence Rice Stevens was a cousin to Nahor, Timothy, Silas, Adonijah, and Ashur, as was her brother Capt. Moses Rice [IV.163.9], others of their siblings, and many other Rices of that generation. In fact, two of Prudence and Joseph Stevens’ sons, Samuel and Joseph, were slain August 14/15, 1723, and the other two, Phineas and Isaac, were carried away by Abenaki and brought to Odanak. And that is a story for another time.

In the essay to follow this one in our ER 1638 Association Newsletter series on Parkman and the Rices, we will re-visit and further consider the notations Rev. Parkman made over a period of several years beginning in 1739 regarding the return visit of the “Chief,” “Oughtzorongoughton” dit Timothy Rice who travelled from Kahnawake-Caughnawaga/New France to both Westborough and Boston. This occurred, of course, three years after Ashur had moved his family to Leicester. Some journal notations addressing Rev. Parkman’s contact with Ashur and the extended Rice family subsequent to Ashur’s transfer of church membership are especially interesting in

regard to information about Silas and Timothy subsequent. In Essay IV, we will also attend to Parkman's descriptions of the dying and death of Ill. Thomas Rice 35.2, father of Ashur and Adonijah, also father to the deceased Thomas (husband of Mary Oakes), Charles, Eunice, Jason, Jedidiah, the deceased twins Abiel and Anna, Perez, Vashti, Beriah, and Noah.

Rev. Ebenezer Parkman was faithful and generous in the range to which he attended his courtesy, curiosity, hospitality, fair mindedness and engagement on the porous edges of the frontier of his time. In an entry by entry reading of his journal, we are astounded to learn who "log'd" with him, and where he "log'd." An entry by entry reading of Parkman's journals show him to be a rather unusual character of his time. Parkman's journal entries make a significant contribution to our understanding of the workings of diversity in human encounter during that era. Parkman's writings offer a powerful and rich perspective on what occurred then, as well as the range of ways people engaged and responded to what occurred. Parkman's perspective stands in rather marked contrast to the attitudes and perspectives of others of his erudite clergy colleagues. Accordingly, Parkman's openness to human engagement through and across difference is notable. Without it, we might know very little or nothing at all about our four Rice boys who were captivated in 1704. Parkman's journal is replete with notation regarding human differences in the texture of his time. His notation regarding differences and human bonds across differences brings us closer to viewing the range of complex interchange regarding the cultural, linguistic, perceptual, cognitive, religious, ethnic, and geographic texture and temperature of his orbit. And of course, Parkman's tone is very understated and without pretension.

Amidst and amongst theologians of Puritan, Congregational, Great Awakening, and Evangelical stripe, the Rev. Ebenezer Parkman preached and pastored in a manner characterized by an uncommon respect for human foible, passion, and dignity. We have now read and, together as Rices, have considered what Parkman had to say on all this and more. Even further, we witness the many ways Parkman's ministry both touched the lives and directly engaged our so many of our forebears.

Ashur Rice may not, in fact, have been so "teched" as others had thought or would have us think. Ashur Rice may have been both hurt and strengthened by all that he experienced, by what he lost, and in fact, by what he gained before, during, and after his "captivation." It is possible that some of what Ashur Rice re-created and re-constructed after his return to Westborough (and then in moving his family to Leicester) was not so "eccentric," "teched," or unusual, after all. Especially -- not at all unusual for a person who experienced such direct intercultural rupture, exposure, and return -- at such a tender age. Some of us wish we knew more about the life Ashur Rice shared with his wife Tabitha and their ten children. And some of us might even have become very, very fond of our family member Ashur Rice as we have come to know him, via the words and spirit of the Rev. Ebenezer Parkman.

-- E.P. Rice-Smith

COMING NEXT ISSUE

Excerpts from the *Diary of Mary W. Rice*, courtesy of Jeannette Pollard.

Read about a young Rice woman of Des Moines, Iowa, embarking on her new life as a soon-to-be bride. The year 1870 starts--

Saturday, January 1, 1870

Morn. Well my diary, a new year has just begun and you and I are to be good friends until its close, I trust. And as I shall sometimes make you my "confidante" you will prove yourself worthy the trust, I hope.

Eve. I sat at home all day and have not felt over well either. Frank came out this afternoon and is here now. Dear Frank! He sits here working away on a plan of the church pews, which is quite a little task, and I am occasionally looking up into his dear pleasant face which is all interested in his work and writing, sewing "between whites". Lizzie has gone into town to spend the night. The wind begins to blow some. How I pity and pray "God bless the poor!" these cold nights.

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We are looking for someone who has dry storage space available within 100 miles of Tyngsboro. If you can save the Association some money, please email or write the Book Custodian, William Drury.

Rice Books Available – ON SALE!

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The Rice Family, by Andrew Henshaw Ward [**\$5**] 110 pages
Hard-cover reprint. New, unused. A genealogical history of descendants of Deacon Edmund Rice who came from Berkhamstead, England, and settled in Sudbury, Massachusetts, in 1638. 379 pages. Includes a soft-cover supplement (1967) containing additions and corrections.

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. See the excerpt "Francis A. Rice, Company A 15th Massachusetts Volunteer Infantry" in the 2006 Fall issue of the ERA Newsletter (Vol. 79, No. 4).

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

Peggy Rice Grosser is the author of "**Grains of Rice—with an occasional dash of salt, a Rice family Chronicle from 1847-1947**"—a compilation of family letters and photos and documents which would be of interest to Vermonters and history buffs of that time period, in general. Contains 338 pages, 68 illustrations, 30 photos. This book is available from her at 333 Water Street, Apt. D5, Kerrville, TX 78028-5232 for \$24.00 (\$20 book plus \$4 postage). You can order by telephone at 1-830-896-3270, also.