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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

Vol. 81, No. 2

Spring 2007

President's Column

Greetings, cousins!

I see that another anniversary is approaching. 2008 will mark the 150th anniversary of the publication of the Rice genealogy by Andrew Henshaw Ward. We have come a long way since then. When Ward did his research, the New England Historic Genealogical Society was a new organization. A computer was somebody whose job required a lot of arithmetic. A copier (or, rather, a copyist) was somebody whose job required deciphering someone else's handwriting and rewriting the words on a fresh sheet of paper. When Ward wanted to learn the details of a will from the Middlesex County (Massachusetts) probate files, he jolly well had to travel to Cambridge and visit the courthouse there, or else hire someone to do the research for him. Probate records from Middlesex County, Virginia, would have required a great deal more effort. And of course there were no telephones in his day, and even the telegraph was a very new gadget then. Communicating detailed genealogical information required the exchange of long letters.

It is interesting to compare the extent of technological advance between Ward's time and now with the corresponding advances between Edmund Rice's time and Ward's. Of course, the telegraph, which I mentioned above as being new in Ward's day, was one of the founding inventions of the modern era. The other was the steam engine, which in turn made possible the steamboat and the railroad. Certainly, these advances were every bit as revolutionary as any that have come since. Interestingly enough, the industrial applications of steam power were secondary in Ward's New England, where cities had grown up next to the rivers supplying renewable energy in the form of hydro-mechanical power for the mills of all kinds.

One innovation of Ward's day that we should not overlook was the popularization of genealogy, and Ward himself was one of the pioneers of the popular genealogy. It was no longer a field limited to the study of the nobility, but expanded to cover yeomen like Edmund Rice. As an organization, we in the Edmund Rice (1638) Association tend to take it for granted that our mutual ancestor is the focus of much historical study, but Ward's book was a groundbreaking work. There are occasions when we might wish Ward had been further ahead of his time, such as when he made declarations that now appear to be wrong and failed to cite his sources. Even so, we must remember that genealogy is a perpetual task, and it is nice to have a mixture of old mysteries and new routine bookkeeping.

As an illustration of the power of modern technology, consider the sheer size of the ERA database. While Ward's book fills 356 octavo pages, the 9-generation subset of our database (which fits handily on a CD) now fills well over 5000 quarto pages (don't you love those printer's terms!). Of course, generations do tend to slip over the years, and so the ninth generation includes many people not even born by 1858. Ward himself included some members of the tenth generation, but not many. Although the nominal starting date of the ninth generation would be 1834 (figuring 30 years per generation), we find members of that generation born even after 1900, and so the coverage of these two works is by no means the same. Still, it is fair to say that we have come a long way.

--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: era1638@hotmail.com
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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-springlike spring in Massachusetts!

After a snowless winter, we're having a very precipitous spring, with flooding as I type. A 6-year-old friend reminded me that although April showers bring May flowers, Mayflowers bring Pilgrims. (Hey, *we* thought it was funny!) Spring weather is due any day now, as I put this issue of the ERA newsletter to bed.

Please note that Bill Drury has passed the torch of membership duties to me, as of this newsletter. Bear with me as I fuddle my way through label generation, membership cards, and such. On behalf of all of our members, I'd like to thank Bill for all he has done in the membership role, and for all of his help to me in this transition.

Your Board is gearing up for the annual reunion, and I'm pleased to report that George Rice is once again spearheading the bus tour—a feature of our reunion that we all love and thoroughly enjoy each year. The details and signup forms will be in the next newsletter. Please plan to join us September 28th and 29th. New England is beautiful in the autumn, and the leaves may be just starting to turn (peak is mid-October).

It seems strange talking about autumn with spring not even here—enjoy your spring, and I hope to see you in the autumn!

Perry L. 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

Of all of the Rice cousins we have lost in the past year.

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1960-1963	Frederick R. Rice
1964-1965	William H. Hoefler
1966-1967	Ray Lowther Ellis
1968	Edgar W. Rice
1969	Erwin R. McLaughlin
1970-1973	Col. Allen F. Rice
1974	Margaret E. Allen
1975	Charles W. Rice
1976	Seaver M. Rice
1977-1978	Henry E. Rice, Jr.
1979-1980	C. Whiting Rice
1981-1982	William H. Drury
1983	Patricia P. MacFarland
1984-1985	Janice R. Parmenter
1986-1987	Margaret S. Rice
1988-1989	Alex W. Snow
1990-1993	John S. Bates
1994	Alex W. Snow
1995-1997	Frederick H. Rice
1998-2006	Robert V. Rice

Memorial Gifts

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

WELCOME, NEW MEMBERS!

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

Virginia Rice Farmer	FL	Lu B. Fischer	UT
Jen Farmer	MO	Wallace B. King	OR
Michael Rice	RI	Michelle Rice	WA

The ERA Database

Please 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. Have you sent in your database extract or paper genealogy? 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 support your Association in this effort.

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

2007 Annual Reunion Plans

Saturday, we will have the following seminars. (We also have a wonderful keynote speaker planned!)

DNA for Genealogy - Longtime members of our Association have heard a lot about the “Rice Y-DNA Project” in our recent newsletters. Our Association is a leader in sponsoring DNA tests for genealogy. For many of us the subject sounds just too technical. It scares us. This year we have asked John Chandler, our Association President and co-administrator of the Rice surname DNA project, to give us a short seminar on the basics of DNA testing. You do not need to be a Rice male to participate in a Y-DNA project. If you are female or do not have the surname Rice, this seminar should be of special interest for you. John's seminar promises to be very informative and helpful.

Ships Passenger Lists - Although we all trace one of our family lines back to Edmund Rice, many of us have ancestors who came from Europe in the 19th and early 20th centuries. Recently a number of passenger list transcriptions have become available on the Internet. The best knowns are the Castle Garden and Ellis Island lists for the Port of New York City. There is also much good information on the Internet about the availability of passenger lists for other posts and how to search them. George King, our Association Historian, has offered to prepare a seminar on how to research ships passenger lists using the Internet connection available at our hotel conference room.

THE FAMILY THICKET, PART XI

by John Chandler

This is another in a series of articles attempting to convey the complexity of 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. Many of the people mentioned here are included in our Association's database, but some of those 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.

The immigrant featured in this article was a prominent man in the Massachusetts Bay Colony. Simon Willard came in 1634, bringing his wife Mary (Sharpe) and one or two children. The birth dates and places of their first five children are not known. He first settled in Cambridge, but moved the following year to Concord, where he remained for about 25 years. In the meantime, he was active as an officer in the colonial militia and rose to the rank of Major, the highest military rank in the colony in those days, and he was also chosen an Assistant (a title used for members of the Governor's Council). For his many services to the Colony, he was granted 1,000 acres of land at any location he chose, but he never got around to choosing before his death. From Concord, he moved to Lancaster, then on the frontier, where he lived for about 15 years before moving on, yet again, to Groton. Along the way, he had married a second and then a third time, to a sister and then a niece of Henry Dunster, president of Harvard College. In the end, Major Willard far surpassed Edmund Rice in the total number of offspring: seventeen children, in all, are known. Unfortunately, the dates of marriage are not known, and so the assignment of mothers to the children is uncertain. Let us see how this many-branched tree intersects the Rice thicket.

1. **Mary** (?-c1650) married Joshua Edmunds and had one child, a son Samuel, but died soon after. No connection to the thicket has been found for Samuel.
2. **Elizabeth** died young.
3. **Dorothy** died young.
4. **Elizabeth** (?-1690) married Robert Blood. Their son Samuel had a daughter Hannah who married John⁴ Hubbard (Hannah³ Rice, Samuel², Edmund¹).
5. **Josiah** (?-1674?) married Hannah Hosmer and had a daughter Hannah who married Janna Meigs and had a great great grandson Lumas Meigs who married Azubah⁸ Drury (Abel⁷, Ebenezer⁶, Daniel⁵, Caleb⁴, Rachel³ Rice, Henry², Edmund¹).
6. **Samuel** (1640-1707) had two wives and several children. His descendants include such notables as Robert Treat Paine and Josiah Willard Gibbs, but I have not found any descendants who wandered into our thicket.
7. **Sarah** (1642-1678) married Nathaniel Howard of Charlestown and had several children, but they seem to have escaped entanglement.
8. **Abovehope** (1646-1673) had no issue.
9. **Simon** (1649-1731) moved to Salem and thereby avoided the thicket.
10. **Mary** (1653-?) married Cyprian Stevens and had a son Joseph Stevens who married Prudence⁴ Rice (John³, Edward², Edmund¹). Note that this was Simon's second daughter Mary who grew up and had a family of her own,

and this Mary was not born until after the first one died. Simon indeed went on to have seven more children after this second Mary.

11. **Henry** (1655-1701) married Mary Lakin and Dorcas Cutler and had by his second wife two children who enter into our story. First, his son Jonathan married Keziah⁴ White (Mary³ Rice, Thomas², Edmund¹). Second, his son Josiah in turn had a son Josiah who married Hannah⁵ Hubbard (Jonathan⁴, Hannah³ Rice, Samuel², Edmund¹).

12. **John** (1657-1726) married Mary Hayward. Their sons moved to Sheffield and failed to mingle with the Rice descendants, but they had a daughter Mercy who married William Wheeler. This William and Mercy had a daughter Mary Wheeler who probably had a daughter Catherine Walker who married John⁶ Rice (John⁵, Amos⁴, Jacob³, Edward², Edmund¹).

13. **Daniel** (1658-1708) married Hannah Cutler and had a daughter Elizabeth who married Phineas³ Rice (Joseph², Edmund¹).

14. **Joseph** (1661-?) was probably a shipmaster, and resided in London, thus keeping clear of the Rice thicket altogether.

15. **Benjamin** (1665-1732) married Sarah Lakin. Three of their offspring found their way into the thicket. First, their son Joseph had a grandson Josephus Willard who married Lucy⁷ Wadsworth (Lucy⁶ Brooks, Sarah⁵ Drury, Thomas⁴, Rachel³ Rice, Henry², Edmund¹). They also had a son Simeon whose granddaughter Lucina Colton married Elijah⁷ Walker (James⁶, Submit⁵ Brewer, John⁴, Elizabeth³ Rice, Henry², Edmund¹). Finally, their daughter Hannah was probably the Hannah Willard who married Ephraim⁵ Brigham (Nathan⁴, Mary³ Rice, Henry², Edmund¹).

16. **Hannah** (1666-?) married Capt. Thomas Brintnall of Sudbury. She supposedly was still living in 1743 and was Simon's last surviving child. She had a son Paul Brintnall who married Dorothy⁴ Rice (Jonathan³, Joseph², Edmund¹).

17. **Jonathan** (1669-1706) married Mary Brown. Their daughter Mary had a daughter Hannah Wright who married Aaron⁴ Rice (John³, Edward², Edmund¹).

Let's summarize. It is noticeable that, of the first nine children, only two have connections with the Family Thicket, while all but one of the last eight have such connections. I don't have an explanation for this sharp division into early and late categories. Perhaps it is just a coincidence, like the similarities among the sons named Isaac noted in *Thicket X*. (Simon did not have a son Isaac, despite siring 17 children.) In any case, a grand total of nine children of Major Simon Willard have been tied into the family of Rice descendants, making their connections via five of Edmund Rice's sons. Three Willard children are excused from connecting because they had no children, and five Willard children managed to steer clear of all such entanglements as far as I could discover. Of course, it seems likely that searching more deeply would eventually have turned up a connection for each of these five, but such a search would also have found many more connections for the nine already linked up. (For example, there is a Willard family that lives just down the street from me and runs a Christmas tree farm, among other agricultural operations. I feel sure that they descend from Simon, but I haven't traced them back.)

One interesting thing about the Willard connections is the almost complete lack of overlap with the connections of other early immigrants covered by previous Thicket articles. The only overlap is in section 15 above, where some Brighams appear (see *Thicket II*, Fall 2003). This shortage of overlap is presumably due in part to the same reasons that account for the shortage of connections for the first half of the Willard children.

RESEARCH AND SUBMIT YOUR RICE FEMALE LINEAGE

The women whom Rice men married have contributed to our genetic heritage in equal proportion and also have a very special set of genetic markers passed down to us today. Mitochondrial DNA (mtDNA) is passed solely by mothers to their children, both to males and females. However, only mothers can pass mtDNA, fathers only pass their YDNA to their sons. Of course this is how surnames are also passed between generations and thus why we are always searching for male surnames that have been more or less faithfully recorded. But records do also list women's surnames, just not as often and as faithfully.

Some years back just before YDNA became popular, Dr. Thomas Roderick had collected a large number of "umbilical" lineages (lines of descent from mothers) with the idea that a grant could be obtained to do the mtDNA genetic analysis. Apparently the grant was not forthcoming for those analyses were never done as far as I can tell. At the time the cost might have been prohibitive. Current costs for mtDNA analysis are more reasonable.

Back in 2000 the umbilical lineage of my mother, and hence my own, was published in the ERA Newsletter (vol. 74 (No. 2&3, 2000, p 7) with the hope that others would follow. Bill Drury told me that some of his early names of women were similar or the same as mine. But he was not sure of some of the links and some of mine were not as good as one would like. I had to use several privately published genealogies, Bible records, and notations on the backs of old family photographs, for example. But in retrospect the lineage was and is about as good as could be expected.

What needs to be done is just what Tom did years ago, collect a number of such overlapping umbilical lineages and then submit samples for mtDNA analysis. That is, when identical female ancestors are found in two or more umbilical pedigrees, mtDNA analyses should confirm the accuracy of this more difficult genealogy. This approach is not as straightforward in obtaining information about our female Rice ancestors as if we were able to trace Thomasine Frost's female descendants, but it may be more feasible.

Some years ago John Chandler and I attempted to trace a promising Rice woman's umbilical descent but we never got closer than the 1800s. The fact is that my mother's mtDNA goes back to Sudbury, Massachusetts to Barnes, Bents, and Howes, surnames that certainly intermarried with the Rices. If others besides Bill Drury and I have overlaps, we should get more information about our genetic heritage.

Here, republished is my Umbilical Lineage:

Umbilical Lineage of Robert Vernon Rice

Robert V. Rice, born 13 Aug 1924 at Barre, MA¹, married Betty Jane Marts 13 July 1945 at Phoenix, AZ, son of Laurence² V. and Edith Middlemiss Rice, b. 13 Oct 1896 at Lisbon, NY³ m. Laurence V. Rice (a direct descendant of Edmund Rice, a first settler of Sudbury, MA) 17 Jan 1923 at Worcester, MA⁴ dau of John R. and Clara Farrar Middlemiss, b. 13 Oct 1875 at Lisbon, NY⁵, m. J.R. Middlemiss 30 Oct 1895 at Lisbon, NY⁶, dau of Robert and Zeruah Baldwin Farrar, b. 6 Feb 1851 at Oswegatchie, NY⁷, m. R. Farrar at Lisbo, NY⁸, dau of John and Almira Stoddard Baldwin, b. 5 Oct 1822 at Morristown, St. Lawrence Co., NY⁹, m. J. Baldwin 16 Dec 1841 in NY^{10,11}, dau. of John and Susan Rockwood Stoddard, b. 1781 at Brookfield, MA^{11,12}, m. J. Rockwood 24 Aug 1800 at Sturbridge, MA¹³, dau. of Simeon and Damaris Old Rockwood, b. 14 Feb 1754 at Brookfield, MA¹⁴, m. S. Rockwood, 11 Jul 1771 at Brookfield, MA¹⁵, dau. of William and Damaras Gilbert Old, b. 20 Mar 1718 at Brookfield, MA¹⁶, m. W. Old 18 Feb 1738 at Brookfield, MA¹⁷, dau of Samuel and Lydia Barne Gilbert, b. 9 Oct 1691 at Brookfield, MA¹⁸, m. S. Gilbert ca. 1710 at Brookfield, MA¹⁹ dau. of Thomas and Mary Howe Barne, b. 2 Mar 1665 at Sudbury, MA²⁰, m. T. Barne 14 Apr 1685 at Marlboro, MA²¹, dau. of Samuel and

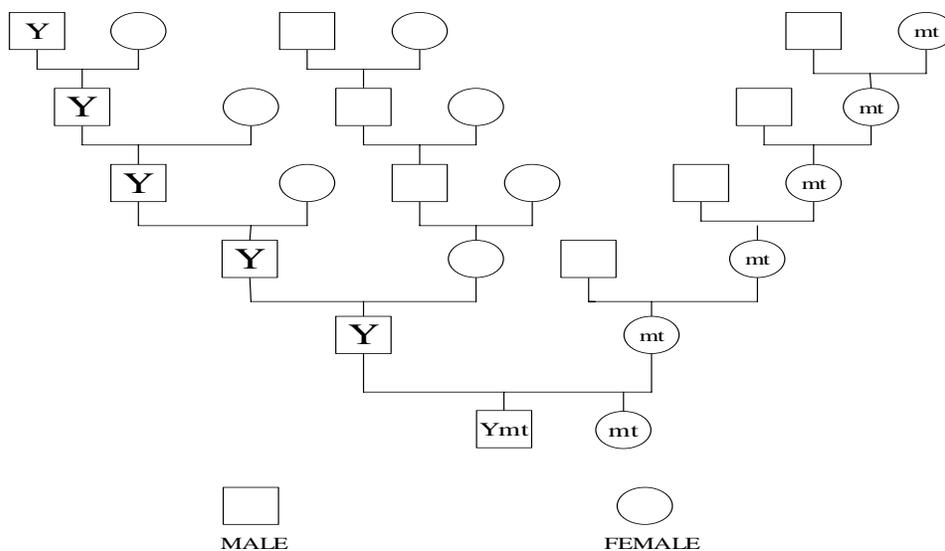
Martha Bent Howe, b. ca 1643 at Sudbury, MA²², m. S. Howe 5 Jun 1663 at Sudbury or Marlboro, MA²³, dau. of John and Martha (-----) Bent, b. in England²⁴.

Sources:

- 1 Robert V. Rice, 30 Burnham Dr., Falmouth, MA 02540, birth certificate
- 2 Birth certificate
- 3 Middlemiss Family Bible, in possession of Carol Rice Goldsmith, Union St., Barre MA and 1900 US Census, Lisbon, NY
- 4 Barre, MA, Marriage certificate
- 5 R.V. Rice, personal knowledge, loc.cit.
- 6 Marriage Certificate #0552, State of NY, Albany Archives.
- 7 Photo back in Edith Middlemiss's handwriting
- 8 Ibid.
- 9 Middlemiss Family Bible, loc.cit.
- 10 Stoddard Notebook at Lewis Co. Historical Society, Lyons Falls, NY, NB 4, p. 12.
- 11 Baldwin, C. C., Baldwin Genealogy, Boston, New England Historical Genealogical Society, 1880, p. 4
- 12 Rockwood, Vivian, Rockwood Genealogy, 1902 Kenwood Dr, Johnson City, TN, 37604
- 13 US Census 1790, Brookfield, MA
- 14 Vital Records, Sturbridge, MA, pp. 260, 272
- 15 Vital Records, Brookfield, MA, p. 165
- 16 Vital Records, Brookfield, MA, p. 401
- 17 Vital Records, Brookfield, MA, p. 101
- 18 Vital Records, Brookfield, MA, p. 517
- 19 Brainerd, Homer, Gilbert Family, New Haven, Private, 1953, p. 116
- 20 Ibid., p. 116.
- 21 Vital Records, Sudbury, MA, p. 64
- 22 Ibid., p. 74
- 23 Bent, Allen, Bent Family, Private, 1900, pp. 13, 17
- 24 Ibid., pp. 13, 17
- 25 Ibid., p. 11

The following diagram shows the path of both YDNA and mtDNA from ancestors to living descendants. Note that males get BOTH YDNA (depicted as Y) and mtDNA (depicted as mt) while females get only mtDNA, but only females pass on mtDNA.

Transmission of DNA according to sex



The Diary of Mary W. Rice

Reprinted with permission, 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--

January Saturday, 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.

January Sunday, 2 1870

Our new church was "dedicated" at the morning service. Father preached the sermon from the text Psalm 145:11, "They shall speak of the glory of Thy kingdom and talk of Thy power." Mr. Dinsmore and Dr. Gillette of Keokuk assisted in the service and at communion which followed. It seems very pleasant to have communion at the very first service. Sunday School was much as usual and afterward Frank came home and staid until evening service. We sat together on the side tier of pews. In the morning the church raised about \$18,000 toward the debt and the evening about \$1,800 more. [The numbers seem very unlikely and I think perhaps the commas should have been periods.] The music was good and altogether the day has been a very happy and memorable one. Dr. G. preached in the evening.

January Monday, 3 1870

It has been real cold today. I did not go out till evening. This is the "week of prayer" which is recognized by almost the civilized world as such. Tonight we had meeting in our church but it seemed as if few were there. I felt considerably exercised as to whether we as a church are not too willing to let such precious seasons as these might be slip by unnoticed while every gaiety claimed and has its full share of attention. I do so much long to live nearer to Jesus myself and I know my dear Frank does too. I can see that he has "grown in peace" in the past two years and my earnest prayer is that we may both aim for the "higher Christian life" and a "closer walk with God."

January Tuesday, 4 1870

Mother went over to Mrs. Huntington's and spent the day and left me to get dinner, etc. I did not go out until evening went to meeting. We had a very pleasant one. Mr. Lee seemed so earnest and I felt rather more than usual. After meeting Labe, Frank and I went down to Rosa's and had some oysters. Frank was "blue" and made me feel a little so too from sympathy. He feels anxious about his business, dear boy! I do hope and pray every day that God will prosper and bless him in this respect so that one's hopes may be realized before very long. Rosa and I lay awake until about 2 o'clock talking over matters in general and in particular. We slept three in bed.

January Wednesday, 5 1870

Rosa hurried off to school so I took it more easy, and eat breakfast at leisure, then Mr. Lee took me down to the morning prayer meeting at the Lutheran church. I enjoyed it very much. Several requests were presented for prayers and those who offered them seemed to feel so much. After meeting went back to Mr. Lee's, from there to Cordie's? then down to school and spent the rest of the day in the building. In the afternoon went downstairs to see the Brown's and they insisted that we should stay to tea. So we did, then went down town and up to see Susie W. before church. Had a pleasant call then went to church. The meeting was good, and after it, Frank came home with me and staid till 12! We had a real good talk and spent a sweet little time in prayer.

January Thursday, 6 1870

Did not get up until pretty late. After breakfast went over to Mrs. Huntington's. Found her real sick. Phica and Nettie Po there helping her. Since there were nothing I could do so stopped into Mrs. M's on the way home. She has a sick one too, so her hands are full. Promised Mrs. H. to go over again tomorrow and stay with her. In the evening went to meeting which was a very precious one to me. Labe & Charlie Lee asked for prayers. Oh may they both be brought to the "foot of the cross," humble and penitent, confessing their sins! After meeting Frank, Labe, Laura B. &

I went to Rosa's and Mr. Lee joining us we had a sweet little session of prayer for ourselves and the two who had asked them. May God hear and answer!

January Friday, 7 1870

Got up rather late but went from Rosa's to prayer meeting which was so good. Labe was there but says "he is not satisfied yet." Oh, how I trust the Spirit of God will not cease striving with him until he has made his peace with the Savior! Stopped into Mrs. Huntington's, but Mother thought she would stay so I came home and got dinner. At three in the afternoon our church resolved to set apart a little season to pray that the Spirit may come down in greater power among us. At four went into town and had quite a little time before church so after stopping at the stores called at Mrs. Brown's. Had quite a good number at meeting but it seemed not quite so earnest as the night previous.

January Saturday, 8 1870

Got up very late but after breakfast washed out some little things which seems to tire me unusually. After dinner went over to Mrs. Huntington's to help her, she being sick. When I got over there found Alice K. and Susie L. helping so sat down for a while and read "Kathrina" to her. It is beautiful I do think. The descriptions are so life-like. I got her some toast and tea and then helped to get supper. Washed or wiped the dishes rather, then Harry came home. Alice and he stopped a few moments while I played for them. Lizzie went to town and did not get home until after I had gone to bed. She had her pictures taken.

January Sunday, 9 1870

Another Sabbath on the new year has gone to its account. I trust it has not been wholly unprofitable to me. The sermon this morning was unusually good. text – from the days of John the Baptist till now the kingdom of heaven suffereth violence and the violent take it by force. Sabbath school was pleasant. Commenced the marking system which I think will work well. Had 200 there for the first time. Evening service too was very interesting. text – "break up your fallow ground." After church a little prayer meeting was held right there. It was so good. Labe still continues to be curious but has not "come out" on the Lord's side yet. Had a letter from dear Addie P. last eve.

January Monday, 10 1870

Went over to Mrs. Huntington's in the morning to see how she was getting along. She seemed better so did not stay long. Harry gave me a little "settle"? dog so I tried to bring him home, but did not make out very well so let him go back and Harry brought him over in the evening. In the afternoon Mrs. Allen called. Had quite a pleasant call too. Went up to Mrs. B. and found her quite sick with "inflammatory rheumatism." Met Mrs. Dr. D. up there and thought her quite pleasant. In the evening went to meeting. Had a very full meeting but not quite so much manifest interest as sometimes. The meetings are to be continued through this week it is thought.

January Tuesday, 11 1870

Was at home all the morning. After taking care of all my pets (which by the way are getting rather numerous) and finishing the morning duties, pie-baking, etc. I had a little time left which I improved in reading "Kathrina." I have finished it now and think it a beautiful poem. I want to hear more from Mr. Holland. I am so well pleased with this. Father went into town in the afternoon so I went in with him. Called at Minnie Town's? then went up to Mrs. Morgan's to tea. She was out when I first called so went back. Meeting was so pleasant, but not long enough to satisfy me. Labe thinks now he is a Christian. Oh, how glad I am! After meeting the church was lighted and sale of pews? took place. Mr. Ford played some on the organ. Frank was manager in chief.

January Wednesday, 12 1870

Mother went over to Mrs. Miller's to spend the day. Father was there at dinner so I was left mostly to my own thoughts for company. A ladies' prayer meeting was appointed at 3 o'clock in the vestry. I attended it and enjoyed it so very much. I had always felt that I could not take part in any such meeting until I went to school at Mt. Holyoke. There I think God strengthened me and gave me help as I needed. I went to Rosa's after the meeting and staid until evening service. We had a good meeting and quite a good number present. I feel that God is working on the hearts of some in our midst and drawing them nearer himself. I had a letter from dear Laura Hall last eve. Love darling Laura!

January Thursday, 13 1870

Was very busy all the morning. Father invited 3 gentlemen of the Horticultural Society to dinner so had to fly round pretty fast as Lizzie was at school. The dinner passed off very nicely. After the company had gone went up to Mrs. Beatty's. She seemed very sick and does not improve much. In the evening went to church with Mrs. Miller in their lumber wagon. We had a delightful meeting and all seemed to feel the presence of the Holy Spirit. Several rose for prayers and Labe spoke of his having made up his mind to follow Christ. We young ladies have decided to have a

prayer meeting by ourselves. Frank came home with me and we had such a sweet talk about all these things. Dear Frank!

January Friday, 14 1870

Did not feel very well in the morning. Had a touch of neuralgia. Wrote quite a long letter to Sarah Whipple. After dinner went down to Lizzie's school to hear them speak pieces. Some of them were quite funny and as quietly rendered. Lizzie and Alice Beatty spoke a "dialogue." Read some in "Nurse & Spy." It began to snow in the afternoon and continued all the evening. Lizzie and I went to meeting with Mrs. Miller in their lumber wagon. Got there very early so had quite a good chance to get dry. The meeting was not as interesting as on the night previous although quite a good number were present.

January Saturday, 15 1870

Was at home all morning busy as usual on Saturday getting ready for the Sabbath. The meeting was appointed for tomorrow morning before church. Hope a good number will be present. The day bright and pleasant and the snow lies quite even. Lay down after dinner and took a long nap. Felt quite refreshed and commenced a letter to cousin Harry Washburn. In the evening Frank came out and we talked over some plans about the future, or rather he told me about his business affairs etc. Someway we both were rather sober and thoughtful. Had Mary Hastings wedding cards for the 26 of this month. Wish I could go.

January Sunday, 16 1870

Went to church in the morning although it was rainy and disagreeable. Text was in Revelation Ch. 3:14,16,19 verses on the lukewarmness of the Laodacean? church and bringing it home to our own church. Did not go home at noon so Frank staid and we studied one S.S. lesson together. Had a good Sunday School. Mr. Pond led the singing and I played. Only four of my class were there but I talked to them pretty earnestly. Frank came out with me after S.S. and staid all the evening. We did not go to church and I was glad for it began to blow most furiously and Lizzie came home almost frozen. I dreaded to have Frank go home but wrapped him up in my comfort.

January Monday, 17 1870

It is most fearfully cold today and the wind still blows ever so hard. I have been ironing all the morning. Had only a little lunch and shall have dinner and supper together. Finished my letter to cousin Harry and commenced one to dear Laura Hall. Hope I can go to church this evening. I could not go after all for the streets were just a glare of ice so Father had to walk in. I shall have to content myself at home now for several days. But I have more than enough to keep me busy. With my February number of "Godey's Book" dear Frank's gift. I think so much of them. The stories are so much more life like than in other periodicals. Lizzie and I slept on the floor in the study.

January Tuesday, 18 1870

Was at home all the morning as usual. It is a dreadfully cold day again although not quite so bad as yesterday. Mother told me some things about Mrs. H. which do not make me like her any better at any rate. Could not go to church in the evening so contented myself at home. Trimmed my hat so that it looks a little better. Shall try and get through the winter with it for I shall want so many things in the spring to go east. Lizzie went to the "candy pulling" over at Belle's. Did not get home until late. Harry H. came with her. Had a dear letter from Phronie Collins. Thinks she shall come back west with me. Wrote a little note to Frank.

January Wednesday, 19 1870

Got up rather late but was busy all the morning. Washed my cloak and comforter and feel relieved for one thing I have been dreading. Lizzie came home at noon. In the afternoon Mrs. Hubbell and Mrs. William Bird called. I was dressing when they came so as they made a "fashionable call" did not see them but a minute or two. Major Cavanaugh called with a young gent, Mr. ___ who has just come to Des Moines: had a pleasant call from them. Went to meeting in the evening, the first time the carriage has been in since Sunday, it has been so slippery. Got there early and had a little chat with my dearest one. He gave me a sweet little note too.

January Thursday, 20 1870

Heard yesterday that Mrs. Allen was to have another large party so thought I had better be getting myself in readiness in case I should be invited so commenced on my light blue silk in the morning. Have got along very well so far but have quite a long piece of work before me yet. In the evening Father did not think it best to take out the horse it was so slippery, so Lizzie and I walked in to meeting and afterward Frank came out with me and staid until nearly 12. I was quite tired walking both ways still it did not hurt me at all. The meeting was very pleasant indeed and with a number of strangers out.

January Friday, 21 1870

Got through the morning work pretty early so went to work on my dress again. Got the facing basted on and it begins to look a little in shape. It is lovely I think. Father went into town in the afternoon with the horse so I waited until Lizzie came home from school, then we walked into town again and did a little shopping. Got some slippers black braid illusion etc., could not find buttons or lace nice enough. Left Lizzie to go to the post office and got up to meeting just in time. The meeting was not very long. Labe was quite pleased that Rosa had not been up to Grand Junction as he supposed. I am glad Frank and I trust each other more than they seem to.

January Saturday, 22 1870

Noon – Mother and Lizzie are getting dinner etc, and I am pretty nearly tired out. I've done quite a large wash of little duds and feel "just as if I had been washing." Never mind, Frank is coming this eve so I'll enjoy myself enough to make up. Bless his dear heart! Alice Po came for Lizzie to go and slide after dinner. I made a fire in the parlor then sat down to sew. Alice came home with Lizzie and staid to tea. In the evening Mary and Walker came to have a good time generally which they seemed to do. Frank came and we had a dear good time. Read some in "Life of Lincoln." I like it very much.

January Sunday, 23 1870

Went to church in the morning and heard a very good sermon on the subject of being ashamed of Christ and consequences and on the other hand confessing him and the reward. Staid at noon with Father and made his tea and we ate our lunch very cozily. Had but four in my S.S. class but enjoyed it very much. After Sunday School Frank came home with me and staid until evening service. Enjoyed it as I always do every moment near him. He sat with me in church in the evening. Had quite a good number out notwithstanding Mrs. Kitchen's lecture. The sermon was a social talk with our own people but very pleasant. The music was quite stylish with solos, etc.

January Monday, 24 1870

Went to town with Father directly after breakfast and did not get home until dinner time. Got some pink ribbon ribbon etc. for the parties. Called out at Mrs. Morgan's on the way down and at the Kellogg's on my way home. Had a pleasant call at both places. In the afternoon Mrs. West and Mrs. McCleary called. Quite a stylish lady and made but a short call. In the evening I expected Frank out but for one of the first times in his life he disappointed me. Of course there was some good reason but I trust he is not sick. I worked as fast as possible all the evening on my under handkerchief for my silk dress. I hope I can get it done.

January Tuesday, 25 1870

Have been as busy as a bee all the morning getting ready for Abie Cleveland's party. Thought of wearing my white alpacca but Susie Luse came up for a few moments and advised me to wear my dark blue silk so wore it with pink trimmings. In the afternoon Mrs. Miller came over for a few moments. Had a pleasant time on the whole at the party. Went down town and waited in Van Lenvin's while Frank got ready. He told me he was going out on the 3 o'clock train west to look about for some available place for business. Oh how I do hope he can succeed and that he may be prosperous! Had a dear letter from Albert and from Flora Morgan too.

January Wednesday, 26 1870

Mother told me she would get dinner if I would wash the breakfast dishes so I did it and had quite a little time to sew on my silk dress. It is slow and tedious work at the best. I have not felt very well today. Guess I am over tired. This is Mary Hastings wedding day. How I would love to be on there and see her married. I shall think of her at just 4 o'clock by our time which will be about 5 there I suppose. Well my friends are all going off and leaving me "out in the cold." But never mind I have one the better than all the others. Dear Frank. Well I suppose Mary H. is married now. Success and all the happiness imaginable to her.

January Thursday, 27 1870

Got up feeling dreadfully sick. Have managed to sew some on my dress as I was so anxious to finish it so by lying down every few moments and sewing between while accomplished considerable. After dinner got quite a fright by Father coming in groaning over his knee which he had struck with the back of the axe. He fainted away but picked himself up and got into the house. Quite a pleasant day and almost spring-like. Did not go to bed until 11 o'clock was sewing so late. Took me all the evening to plait my dress but hope I shall take satisfaction enough of it to pay for all the trouble. Frank is still away. I want to see him.

January Friday, 28 1870

Did not feel much better this morning. My head ached so as if it would burst. After helping a little while sat down and actually finished my dress. It looks quite rich and pretty. Had quite a number of little things to get ready for the party so was very busy. Father went to town this morning for the clothes but staid nearly all day. Do hope Frank will get back to go this evening. Well Frank did come and we went together to the party. We had a real pleasant time but I got so dreadfully tired before supper. The supper was really elegant and stylish. Did not go to bed until 2. Lizzie was at Susie Luse's.

January Saturday, 29 1870

Seems to me I never was so tired and yet I've often said that before and lived through it. We have been doing Saturday's work all day and I have hardly sat down a moment. Have stopped long enough to have two or three good "crys." I know it is childish and foolish but I cannot help it sometimes and it is so hard to always keep one's patience in the hurry and bustle of every day's work but I do try. Frank is not coming out tonight so I shall go to bed early. Lizzie is going to Annie Baker's to a party so I shall have to sleep alone. Have a new inhabitant of our barnyard in the shape of a calf.

January Sunday, 30 1870

Woke up unusually early so got up in good season and got down in the kitchen before mother for a wonder. Went to church in the morning. (Lizzie had staid all night in town) so had to fly round some. Had a very good sermon on the text "I am not ashamed of the gospel of Christ." Staid at noon and went to see Mrs. Wilson. Found her better. Had a good Sunday School and collected \$19.00! Very good for me. After S. School Frank came out home with me and as there was a bible meeting we thought we should not be missed in the crowd and so staid at home. We had a real good talk about one or two things that instead of lessening our love for each other will increase mine very many fold.

January Monday, 31 1870

Did not get up until quite late and did very little all the morning. Wrote a letter to Kittie Allen and read through my library book which was very interesting. In the afternoon ironed a little and practiced some on the piano. Went over to Mrs. Miller's a moment just before dark. Frank is coming tomorrow evening again and I'm almost counting the hours now. No wonder for I'm as happy as can be when with him. Could I ever love anyone else as well. No indeed. I can be trusted completely my dear. Wrote a little letter to Carrie Waterman and went to bed in good season. One month gone!

February Tuesday, 1 1870

Read a good deal of time to rest both in the morning and afternoon for which I was thankful for was not feeling very well. Went down to Mrs. Luse's in the afternoon and had a very pleasant chat. Met Father just coming past so rode home and got muddy enough. In the evening we made some "butter scotch." Frank came out in the evening and we had a perfectly delightful time. At least I did and I suppose he did too. Said he intended to bring out my birthday present for tomorrow, but tomorrow I shall be just as glad to get it. We sat up until after twelve!

February Wednesday, 2 1870

Well this is my birthday 23 years. That seems a very long time to me. Oh I do want to begin this year to be better than ever before. More earnest and faithful in all Christian duty and to live nearer to Christ. Had some time after finishing the morning work so wrote a letter to Albert. I only hope I have said the right things in it but it is rather difficult. Went into town in the afternoon and at Mrs. Sherman's heard of the death of Major North. Was completely surprised and shocked. Went to Rosa's and staid until evening meeting. It was very impressive. I could not get in town in time for young ladies' meeting. Got a dear, dear picture of Frank and a pencil.

February Thursday, 3 1870

Had to hurry through the morning's work to go to the funeral at one o'clock. Went into town early so went with Mrs. Miller to Mrs. Hilbert's to dinner. Had a very pleasant time there then went up to church. Oh it seems as if I could not realize that he was dead. I could hear his very voice speaking as kindly and earnestly as it used to and I remembered just how he had looked at Mrs. Bryer's and Mrs. Bird's funeral. Oh the frailty of all things earthly! Frank missed me coming out so walked out afterward. We had another dear delightful time together and again he staid till twelve.

February Friday, 4 1870

Got up feeling very tired and half sick but had considerable time to rest in the morning so that made up. Frank is not coming out again until Sunday so shall go to bed early. Read some in "Nurse and Spy." Am in a hurry to finish it. Nothing of importance has occurred today and my report is meager.

February Saturday, 5 1870

Was real sick all day and did not do anything. There was the usual amount of Saturday's work so Lizzie was busy about washing little things. I should as well. In the afternoon those of Lizzie's little friends came out to make a "fashionable call." They did not stay long. My head has ached and have felt miserably all day. Went to bed in good season. Aunt M. says Lizzie's husband, (Mr. Parker) has not turned out well as they hoped and fears she will leave him. Poor Lizzie!

February Sunday, 6 1870

A beautiful day. Went to church in the morning and heard a very good sermon, better than usual. Subject "A light in evening time." Had a good Sunday School. Staid at noon. Frank came out after S.S. and spent the evening. We had a dear good time as usual. In Sunday School service spoke of Major North and of his loss to the school as well as in all other places and some resolutions were passed which I think all fully endorsed. Had a letter from Coz Lizzie say she has had a dreadful time with her fingers. Am so sorry for her.

February Monday, 7 1870

Ironed some this morning but although I feel better than I have for several days do not feel like doing a great deal yet. It is muddy today. My back troubles me some all the time. Guess I am over doing just a little. Mr. Bayliss came down from DeSoto wanting Father to go and help him preach but he thinks he cannot. In the evening went to the organ concert with Frank. Enjoyed Mr. Buck's? playing mostly.? We sat just behind Mr. and Mrs. Taylor and Mr. and Mrs. Bacon. Went to bed as soon as possible after getting home.

February Tuesday, 8 1870

Was busy all the morning as usual. In the afternoon Mrs. Hoyt Sherman, Mrs. Moulton and Mrs. Battelle called. Had quite a pleasant call. In the evening Frank came out and we had a dear pleasant time but – well it seems as if every time he comes I love him more and where will it end? Not even in this life I trust but will continue through all eternity. He did not go away until quarter past twelve! Worse and worse.

February Wednesday, 9 1870

Mother was sick this morning so Lizzie and I got up and got breakfast. She has been in bed all day. Lizzie staid home from school this morning and helped me but went this afternoon. It seemed real lovely for a little while this afternoon so I lay down on the lounge and fell asleep for a few moments. In the evening went to meeting. ___ Wilson had a fit and had to leave carried out of the room. After meeting went to hear Olive Logan with Frank. I think she would "take" here better than Anna Dickinson but I think there is not nearly as much soul to her or principle either. She told a great many stories about girls.

February Thursday, 10 1870

Mother still felt not very well and so did not get up to breakfast. I think I could not have felt very strong myself for I was so completely tired out in the afternoon that I threw myself on the bed and fell asleep and slept more than an hour. Got up and dressed for supper but did not sit up late. Had a game of "dominoes" then retired at about half past eight.

February Friday, 11 1870

Was at home all day and nothing of importance occurred more than usual. In the evening Frank came out for me in a buggy and we went to call on Mrs. Allen and Abie Cleveland. Mrs. A. was sick so saw only Mr. Allen. Had a very pleasant call at both places. The weather changed very suddenly in the latter part of the evening. I told Frank I had found his little pin which he lost on Tuesday eve. Was very glad to find it. He did not get home until late.

February Saturday, 12 1870

Just was busy all day and that was about all. Getting ready for Sunday. Did not go out anywhere and the roads were very rough all day. Did not thaw at all. Have been having lovely weather lately. In the afternoon wrote a letter to Cousin Lizzie. In the evening Harry came in and we played dominoes a little while. Went to bed pretty early.

February Sunday, 13 1870

For a wonder I did not go to church all day or to Sabbath School. Lizzie walked in in the afternoon to S.S. and staid until evening. Frank came out and spent the evening. We had a delightful time and I love him more than ever. Even his very faults make me love him more for he seemed hardly earthly enough before. I'm inclined to think our

feelings and thoughts are pretty much alike in a great many things. In almost everything in fact. He went away at twelve.

February Monday, 14 1870

Got up pretty late but was busy all the morning. In the afternoon Mother and I went up to Mrs. Beatty's and staid a little while. In the evening Mr. Hammond and Nettie came down and took tea and spent the evening. Mr. Jones, Mr. H., Nettie and I played "dominoes." Then Lizzie came in and we all played "Authors." Afterwards I played and sang some for them. Then they went home at about 10 o'clock. Lizzie went up there and staid all night.

February Tuesday, 15 1870

Was at home and busy all the morning. In the afternoon Mrs. Whitman and Mrs. Rawson? called. Went over to Mrs. Miller's and spent part of the afternoon. Had a very pleasant chat and enjoyed the afternoon. In the evening played "dominoes" a little while until Frank came then we went in the parlor. He did not go away until nearly one o'clock, but we both enjoyed ourselves so much that the time did not seem long at all. It never does when I am with him. My darling! My treasure!

February Wednesday, 16 1870

Mother went into town early in the morning and Lizzie went to school so I was left alone. Washed the dishes and cleaned up the sitting room. Then sat down for a little while and rested generally. Father came home at about eleven. Then went down with the men to get ready some wood for trellis, etc. In the evening went to meeting. Sat with Miss Inintelle? on next to back seat. Frank, Jake, Harry and Mr. Dudley sat behind. A meeting was held afterward to decide about the children's gathering Tuesday eve. Mother had a letter from Mrs. Hastings describing Mary's wedding. It was a pretty stylish affair I think.

February Thursday, 17 1870

Got up feeling miserably. My back troubled me in the night so I think I must have taken cold in it. Have rubbed it with castor oil and am in hopes it will feel better. Finished a sleeve I had around for a long time then commenced to rip my blue silk to make short. It will be a tedious piece of work. Frank did not come out but Charlie Battelle came over and I helped them write their composition. Harry was over for a few minutes to recite his piece to Father. I went to bed in good season.

February Friday, 18 1870

The last day of Lizzie's school. I was busy in the morning but in the afternoon went over to hear the children speak their pieces. Came home with Mrs. Huntington and went in there for a few moments. Came home and got supper then Frank came and we went over to the schoolhouse and had a very pleasant evening hearing pieces, spelling in a class and eating to our hearts content. Frank came home with me about nine and I cannot tell for the life of me what time he went away. It must have been nearly two. We had a real good talk and I love him Oh so much! to tell me all these things.

February Saturday, 19 1870

A very cold day. The thermometer went down to sixteen degrees below zero. My back has troubled me all day with the blisters so have not done much. In the afternoon Father and Mother went into town to spend the afternoon so Lizzie and I are at home. Finished a letter to Flora Morgan and read some. Went to bed in good season.

February Sunday, 20 1870

Went to church in the morning but was at home in the evening. We, that is, Frank and I had a real good talk about our future in general and Oh the very thought makes us both so happy. He did not go away until very late but we both thought the time passed so quickly. At noon I tried the organ a while and Frank was "blow"boy"? for me. I did better than I thought I could. Minnie Towne staid at noon too.

February Monday, 21 1870

Washed out a few duds in the morning and got through before dinner. Nothing of importance occurred. Mother went to town in the afternoon and walked home. Lizzie and I went over to Mrs. Huntington's and they came home with us and spent the evening. I was so tired that I had to excuse myself from Harry and retire. Father talked with them a while later.

February Tuesday, 22 1870

Was at home all day and sewed and read as I had time. Frank came out in the evening and as usual we enjoyed a sweet little cozy time together. It got to be very late before he started and we must try and "turn over a new leaf" in this respect or he will get tired out. But I always am so happy with him there I feel as if I could not let him go.

February Wednesday, 23 1870

Mother and Father went down to Mrs. Haine's? to spend the day. In the evening Father went to meeting taking in Mother at Mrs. Kauffman's but Lizzie and I did not go. Harry came over for me to show him about his grammar and Charlie Battelle came too so we played "dominoes," "authors," etc. until the folks got home. Had a very pleasant evening, but did not feel very well. Had a letter from Patty Alden telling all the seminary news. Was very glad to receive it.

February Thursday, 24 1870

Was very busy all the morning making cake, pie, etc. for Friday and for Thursday evening. Did not get through until about time to dress for the children's festival at the church. They all appeared to have a very nice time and I should, but was so dreadfully tired. There was an abundance of everything and a great deal left. It was quite a success I think.

February Friday, 25 1870

It seems to me I never was so tired in my life. Mother had her company of ten ladies and Lizzie and I just had to fly all day. The dinner went off very well. Jim Russell called in the afternoon. Was not over glad to see him. He is going away. In the evening Mr. and Mrs. Kauffman came up and my dear Frank too. Oh this Friday evening! Can I ever forget it. Well Frank has a stronger proof of my love and I a stronger love for him than ever before. God bless him! Mrs. Getchell's invitations came today for next Thursday evening. Had a dear letter from Frank's mother.

February Saturday, 26 1870

Was busy all the morning but got through by noon. In the afternoon Mother went over to one of the neighbors. Mrs. Dykeman and Mrs. Dewey called. Also Miss Gregg. I went to town but did not stay but a little while. There was a sudden change and it grew very cold and blustering. Received one of the sweetest letters from Laura Hall. Shall answer soon.

February Sunday, 27 1870

Went to church in the morning and store at noon but had such a headache that excused myself from Sunday School class and went upstairs and sat. Mr. Lee had a class up there. Frank and I went down to Rosa's at noon to see how much damage the fire had done. Was glad it was no worse. I went back to church, eat lunch, then went to Susie W. After S.S. Frank and I went to Mr. Lee's and visited until they sent for me. Came home and had a fire made in the parlor. We had a real sweet evening and one which neither of us will ever forget. We are bound with the strongest of ties now. Mrs. Taylor's sister has come on from the east.

February Monday, 28 1870

Did not feel very well but kept up all day. In the afternoon went with Lizzie and made a few calls on the neighbors. When I got home began to feel so sick that had to lie down. Went to bed early but thought I was threatened with real sick headache. A good many of the neighbors are sick and I think perhaps that sudden changes of weather make it rather worse. Harry Huntington is sick with the "mumps" so cannot go to school this week.

March Tuesday, 1 1870

Well a new month is ushered in and it is pretty windy too. Mother had four ladies to "spend the day." I was feeling dreadfully sick and "good for nothing" but brightened up in the evening cause my dear Frank came. We had a dear delightful evening and every time he comes I love him more and I guess he thinks I prove it. He went home at about half past ten for I was tired and needed sleep. We laughed to our heart's content over stories, etc.

March Wednesday, 2 1870

Went to town just after breakfast but got home in time to get dinner. Left Mother in town and Lizzie came home with me but went directly down to Susie Luse's to spend the day so I have been alone. Lay down on the lounge and took a nap. Was wakened by a "call" from Mrs. Gov.? Merrill. Had a letter from Laura Waterman. A dear good one and just like her kind loving self I know. I long to see her as also her and Frank's dear mother and all the rest. I know I shall like them every one for his sake and for their own as well. Went to meeting in the evening, but felt real miserable.

March Thursday, 3 1870

Well the first thing that I thought of this morning was the weather on account of the party and lo a great snow storm so that I began to feel afraid I should not be able to go. At any rate I curled my hair and got all ready so that cannot prevent. I do not feel well yet either, but some better than yesterday. Went to the party and had a very nice time too. Think I enjoyed it as well as any this winter. Were a good many out and all looked as if they thought it pleasant. A very good supper by a caterer and everything in good style. Got home about half past one.

March Friday, 4 1870

Mother and Father went in to Mrs. Newton's to tea and I went in to Mrs. Morgan's. Bought my calico dress for the party at Mrs. McCain's. Mrs. M. went to church in the evening with me. Frank, Harry and Jack sat behind me and Jack talked and acted like well, like Jake Kennedy. My dear Frank! I love to have him anywhere near me. I love him so even if it is in church where he cannot speak. Retired in good season.

March Saturday, 5 1870

Was busy all day getting ready for Sunday. Did not get through till about 3 in the afternoon. Alice Beatty came down and sat some time. After I got through I read and sewed some and retired in good season to be ready for Sunday.

March Sunday, 6 1870

My first thought on waking was of Frank and that I should see him today. Went to church in the morning and got there in time for part of the morning prayer meeting. We had communion after service which I enjoyed, but not as fully as I have sometimes. Staid at noon and went to S. School. Had a pleasant lesson about Samuel and after S.S. Frank came home with me. We found it very cold so decided to stay at home. This evening too we shall never forget. Frank told me that he had not kept his promise. And Oh how badly I felt. But poor dear Frank I know he tried but failed this once. We must be married this fall, we both think.

March Monday, 7 1870

Lizzie and I washed some little things out but we did not get wholly through before dinner. In the afternoon Mrs. Huntington came over and staid an hour or two. Had a very pleasant little visit. Lizzie went over to Belle's? and staid to tea. Helped her cut carpet rags. Cut out the lining to my calico dress.

March Tuesday, 8 1870

Mother spent the day at Mrs. Luse's to sew carpet rags. Lizzie and I were at home all day alone. In the afternoon I went over to Mrs. Miller's to see Kate Hilbert that was. Mrs. Lynch now. Had a very pleasant call and in the evening went to the "organ concert." Met Frank downstairs and so we sat together. Mr. and Mrs. Nash sat in front of us. Mr. Getchell behind. The concert was very fine and I enjoyed it hugely. Mr. Bennett makes himself pretty officious. Had a letter from Albert and one from Flora Morgan.

March Wednesday, 9 1879

In the afternoon I went in and spent the rest of the day with Sadie Washburn. Rode down with the Beatty's as Father was called away to see a sick woman just as we were ready to start. Had a very pleasant afternoon with Sadie and from there went up to meeting. After meeting went with Frank and called at Mrs. Getchell's. We enjoyed it very much. Afterward Frank and I went down to Mr. Lee's and I staid all night with Rosa. She went down to Mr. Taylor's rooms to practice for the old folks' concert and did not get home until we had been there some time. Had a letter from Ella Whipple.

March Thursday, 10 1870

Father did not come in town till after noon so I had to spend the day with Mrs. Lee. It passed very pleasantly however and I got out home about 6 o'clock. In the evening Frank came out and we had another delightful little time. I shall never forget it and every time I think of it I love him more if possible. Oh he is so good, my precious one.

March Friday, 11 1870

Mother and Lizzie went to town in the morning and I took the day to sew on my calico dress. Got along very well considering. Expected Frank and Labe & Rosa out to spend the evening but the weather became so bad they did not venture out. We had a real thunderstorm and the lightning was very vivid. Am writing in the evening. Shall retire early for I always fancy I can sleep better when it is raining. Had a letter from Cousin Harry. Oh how fearfully the rain beats against the windows and the wind howls so dismally round the house.

March Saturday, 12 1870

Was at home all day and it was very stormy all day too. Harry Huntington came over for a few moments in the afternoon. Sewed away very industriously on my calico dress. Got along very well and went to bed in good season. Nothing much of importance to say.

March Sunday, 13 1870

Lizzie and I went to church with old Charlie, she driving. Oh such miserable roads and it took us so long to get there. We staid at noon and Frank walked out after Sunday School and spent the evening. Mrs. Lee thinks we spend too many Sunday evenings at home. Perhaps we do. What a dear evening we had. Oh I do enjoy my dear Frank's very presence wherever we are. One little article of dress suddenly became very precious and I shall always love it more than before. I kept it right near me that night. Did not retire until after 12. Received a dear letter from my precious Lizzie H.

March Monday, 14 1870

Sewed very busily most all day on my dress. It began to be very stormy in the afternoon and the wind began to blow most furiously. Harry Huntington came over for a little while in the evening. Father went up to Adel early this morning. Expects to come back on Thursday. Went to bed in good season, but it had already begun to grow very cold.

March Tuesday, 15 1870

A terrible day! One of the very worst of the whole winter. This is the evening of Mrs. McCain's party but I dread to think of going. Just finished my dress at noon as am more anxious to go. Lost my face handkerchief in the great blow. Hope I shall find it after the snow melts away. Went to the party and had a very good time. Met Frank at Rosa's and he was very much surprised that I came in such a storm. He got a carriage for Rosa and me and we went the rest of the way comfortably. I staid all night with Rosa.

March Wednesday, 16 1870

Came out home about 10 o'clock and had a pretty hard ride. The roads are very rough and very little passing. We are having some of the stormiest days of the whole winter and here more than half of the first spring month has gone. Lay down and took a little nap.

March Thursday, 17 1870

Was at home all day. Father came home in the afternoon from Adel. In the evening Frank came out and we spent a quiet cozy time until 12 o'clock. We were both rather tired. Had been up late so many evenings. Lately we've been up more than usual some way or another. Had a nice letter from Phronie Collins.

March Friday, 18 1870

Spent such a pleasant day. Mr. and Mrs. Henry Taylor, Mr. and Mrs. Edmand Taylor, Mr. and Mrs. Bacon and Mr. Simmons came and visited us. Three of them came in the morning and the rest in the afternoon. We had a very pleasant time talking over old friends. In the evening Labe, Rosa and Frank came out and we had a splendid time. Played dominoes, etc. Rosa staid all night. The boys went home about 1 o'clock. It rained some in the evening and we were afraid the Taylor's had not got home. A dreadful undertaking to ride 12 miles it seems to me and I think them quite brave.

March Saturday, 19 1870

Rosa and I got up rather late. Lizzie staid all night with Belle. In the morning after breakfast, Rosa, Lizzie and I went out and rolled in the hay. We had a splendid time and it did us all good. In the afternoon Lizzie and I took Rosa in town. Went to the Post Office, "Dollar Store" and got home thoroughly tired out. Went to bed early.

March Sunday, 20 1870

Felt so tired that thought I would not go to church. The roads very bad and it is some stormy too. Lizzie went with Father and Mother and I staid at home. The morning was gone almost before I knew it. Father and Lizzie did not come out after S. School, but Frank did and we spent a dear sweet evening together. He went down in good season at 11 o'clock and will go every time now as soon as that for it is all together too much for us to be up so late all the time. We are coming to our senses, I think.

March Monday, 21 1870

Have been at home all day. In the morning was busy as "Bridget" and in the afternoon practiced and sewed some. Am trying to mend up my unfortunate dresses from burns and wrinkles which I am constantly getting. It seems as if I ought to spend all my spare time in "fixing over" instead of making the new ones as I am more inclined. Wrote two letters. One to Mrs. Waterman, another to Laura.

March Tuesday, 22 1870

Ironed almost all the morning and part of the afternoon. In the evening Frank came out and we spent a very pleasant time together. He is going down at 11 all the time now and so far he done very well. The evening is very muddy and is terrible walking. Charlie Batelle came to see Lizzie a little while.

March Wednesday, 23 1870

Mother went to town with Mrs. Miller in the morning and Lizzie and I kept house. In the evening I went to meeting but wished I had staid at home. The roads were so bad that we did not get home till ten o'clock. Went almost immediately to bed. Had a great time fixing over my light blue silk from the spots.

March Thursday, 24 1870

Mother staid in town all night and came home this evening. Lizzie and I were alone all day. Had a good long day for sewing and accomplished considerable. Went to bed in good season.

March Friday, 25 1870

In the afternoon went to town in Mrs. Miller's lumber wagon to the high school exhibition. Heard solo recitations which were very good. Went to the "dollar store" and to Dart's? to look at some dress goods. Got home about six. The roads are terribly muddy and it was all the horse could do to get along. In the evening Frank and Mr. Van Line? came out and spent the evening. They had a dreadful time getting out and we had quite a laugh over it. We spent a very pleasant evening and they went away at about half past eleven.

March Saturday, 26 1870

Was at home all day. In the afternoon Lizzie went over to Mrs. Huntington's and I began to sew on my blue silk (dark). Cut the ruffle and got it sewed together. I have quite a long piece of work before me to make over the whole. We were all tired and went to bed in good season.

March Sunday, 27 1870

Did not go to church all day. Harry H. came over a few moments in the afternoon. After S.S. Frank came out and spent the evening. We had oh such a pleasant evening, but like all pleasant things it came to an end too soon at half past eleven.

March Monday, 28 1870

Washed a few duds as usual. In the afternoon worked on the ruffle to my silk dress. Went to bed in good season.

March Tuesday, 29 1870

Staid at home all day. In the afternoon sewed considerably and read some in "Harper's Atlantic Monthly" ____ etc. Expected Frank some but it was so stormy was glad he did not come. Went to bed early.

March Wednesday, 30 1870

Had a good deal of time all day so improved it in sewing. Got along very well and accomplished considerable. Wanted to go to meeting in the evening but could not on account of the mud which has been very deep.

March Thursday, 31 1870

Very muddy today. Lizzie went into town in the afternoon to go to a little ____ of her Sunday School class and is to stay all night. The walking is so bad that I cannot go out at all.

Does Mary marry her "dear Frank"? ... to be continued...

Essay IV. Parkman and the Rices: The Return of Oughtzoronghton dit Onserongoton dit Timothy Rice

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Introduction

In this fourth and final essay in our Edmund Rice 1638 Association series on *Parkman and the Rices*, we read again from Parkman's journal [1], focusing on his notations regarding the Rices and their interactions during 1739 and the early 1740s. His sparse but notable comments make it possible for us to engage in their experiences, behaviors, and relationships -- both within Parkman's immediate orbit and well beyond, addressing several significant family events occurring during 1739 and the early 1740s. Most specifically, we consider what occurred when Timothy, one of the "captivated" Rice boys returned, a Mohawk chief, to Massachusetts.

Parkman refers to Timothy Rice as Chief Oughtzoronghton or Onserongoton. It is during these few years, 1739 - 1740, that plans were made for Chief Oughtzoronghton's brief return visit from Kahnawake Caughnawaga to Westborough and Boston. Apart from the ransom and return of Ashur Rice between 1708-1710 [2], the settlers of Westborough were very limited in opportunity for direct contact with Mohawk peoples involved in their villages amidst Jesuit and Sulpician parishes in New France, let alone with their own Mohawk Rice family members.

Timothy Rice dit Chief Onserongoton's one return visit in 1740 afforded our Rices and the Westborough people with their only opportunity to be with him, one of the four Rice boys whose "captivation" had led him, them, and even us -- three hundred years later, into a profoundly different, and much more complex world. Parkman's account of Onserongoton's visit two hundred and sixty six years ago affords us with a remarkable opportunity to gain a glimpse into that world. We wonder what it meant to him, Onserogoton Jacques dit Timothy Rice, to engage in this journey and to experience this set of encounters. We wonder what he told his family and kin in Caughnawaga about this visit upon his return to them. We wonder how the Westborough Rices and members of their Massachusetts extended family spoke of this amongst themselves. We wonder what difference it made to them all. And what difference it makes to us, so many years later. As we explore Parkman's journal notations, we can begin to search out what his notations can tell us about the strategies, dealings, and interactions amongst Mohawk and settler women and men, girls and boys, clergy, extended family, government officials, colonial human traders, and ransom brokers (including Mr. John Henry Lydius) which paved the way during 1739 for the 1740 return visits of two adults, A'ongote dit Waongote dit Marguerite dit Eunice Williams and our cousin Jacques Onserogoton dit Timothy Rice, both of whom came from Kahnawake to visit their respective families in Longmeadow and Westborough.

These two had been "captivated" in 1704 as children, Eunice Williams and Timothy Rice, respectively from Deerfield and Westborough. Upon "captivation," they were welcomed, adopted, and cherished by Mohawk families eager for them. They came of age in Kahnawake, raised there to represent all that had been fiercely protected and held dear over thousands of years amongst the peoples of those woodlands, waters, and skies. They were raised there, in Iroquois mourning war tradition [3], to enliven the spirit of Mohawk family members who had died amidst the complex circumstances of that era. Eunice Williams and Timothy Rice had been mourned deeply by their respective birth families, with haunting effect in ways public and private. Their families and townspeople, and others through out Massachusetts grieved intensely, and left a written record of that grief in letters, sermons, government records, and military documents. Thirty-six years later, they returned from another world of Caughnawaga/Kahnawake, via Albany, across a bridge of difference, both strange and strangely familiar, to Longmeadow, Westborough, and Boston.

A'ongote dit Gonaongote dit Waongot dit Marguerite dit Gannenstenhawi dit Eunice Williams, traveling from Caughnawaga to Massachusetts with her Mohawk family, coordinated with the journey of return made by Onserogoton Jacques dit Ozoronghton dit Oughtzoronghton dit Timothy Rice from Caughnawaga to Westborough and Boston with "Mr. Tarbell for a Companion and Interpreter." [4] Over the years, Parkman variously referred to Timothy Rice as the Chief, as Ozoronghton, and as Oughtzoronghton in his writings -- his journal entries, his correspondence with Royal Governors of Massachusetts, and in his piece, *The Story of the Rice Boys*. During these 1739/40 moments in time, the Caughnawaga families of A'ongote Marguerite and Onserogoton Jacques were well familiar with one another, but their families were not yet joined in kinship.

In family life, we are well aware that depending on who keeps track of information, who is telling the stories, and when the stories are told, the texture of any intercultural and intergenerational family stories will be quite different. We are also aware that information withheld, left out (maybe intentionally, or perhaps because the dots haven't

connected, or have not yet been put together) will also alter the texture and tone of the tale. Those puzzle pieces are in fragments, bits and pieces, dissociated and lost, but not necessarily forever disconnected, waiting to be pulled together. Accordingly, our received ideas, narratives, and histories have distinct emphases, as well as gaps or chasms, depending on who constructs the information, who listens, pulls what together, and why.

Consider one aspect of the Caughnawaga/Kahnawake family descendancy of Silas Rice, the brother of Timothy Rice dit Onserongton Jacques. We know him as Silas Rice dit Jacques Tannahorens. In Caughnawaga, Silas Rice dit Jacques Tannahorens and his wife, Tsionnakwannen Tsaikohawi Marie [5] were grandparents of a granddaughter born March 14, 1765, Konwatewentekon dit Gonatebenton dit Marie-Anne dit Marian de Rice. [6] Her parents were Aronhiowanen dit Thomas Rice [7] and Teweson dit Tekakwitha dit Marguerite [8]. In 1779, this young woman, Marie-Anne dit Konwatewentekon dit Marian de Rice married Tehoragwanegen dit Thomas Williams [9]. Her husband was the only grandson by blood kinship of one who, still to this day, is referred to as the “unredeemed captive” from the 1704 raid on Deerfield, Eunice Williams dit Waongote dit Marguerite and her husband, Francois Xavier Arosen [10]. His lineage is variously described as Mohawk/Iroquois and Wobanakiak/Abenaki. Tehoragwanegen dit Thomas Williams was born January 6, 1759, and baptized on the same day at Sault St. Louis (Kahnawake) by the Jesuit missionary Jean Baptiste Deneville [11]. By most accepted descendancy tales, his parents were Sakentsiese Marie, (daughter of Waongote and Arosen) and her husband, Sategaionton Louis. So it came to be that, over time, Marian de Rice and Tehoragwanegen dit Thomas Williams grew up in Kahnawake and were married. Other descendancy tales indicate that Catherine is the mother of Tehoragwanegen.

Waongote dit Marguerite dit Gannenstenhawi dit Eunice Williams, her biological mother was a Mather. The Rev. Eleazer Mather was pastor of the congregation in Northampton, Massachusetts, and a brother of Increase Mather. Cotton Mather was one of his nephews. Her biological father, Rev. John Williams, was a Harvard trained Puritan Congregationalist minister who grew up in Roxbury and called to serve as minister in Deerfield. Growing up in Roxbury during the mid-late 1600s meant that he came of age in the theological, ecclesiastical, and missionary orbit and legacy of the Puritan pastor, teacher, and missionary to the Indians, the Reverend John Eliot. John Williams would have been well aware of John Eliot’s literacy and evangelizing work with the Indians in Roxbury, Natick, and other nearby communities.

We know, too, that Edmund Rice, the father of Silas Rice dit Tannahorens Jacques and Timothy was an early settler and one of the founders of the church in Westborough. Silas and Timothy’s mother, Ruth Parker Rice, was, like the Rev. John Williams, from Roxbury. She, too, came of age in the orbit and legacy of John Eliot, Puritan minister and teacher to the Indians.

So, in our tracking of the diverse genetic, religious, cultural, geographic, and familial pathways subsequent to the abduction of our four cousins from Massachusetts in 1704, we discover and acknowledge family ties we might never have expected. We pull together all sorts of bits and pieces, weaving remnants, connecting dots, and integrating aspects of these histories in order to make sense of what life was like, what families were established, and what bi-legacies were extended after captivation. We come to understand what contributed to the union between two grandchildren of 1704 “captivations,” entering the world in which Konwatewentekon dit Marie-Anne dit Marian de Rice and Tehoragwanegen dit Thomas Williams established their family. We find that we are carried deeply into the histories and also far beyond the immediate impact of the 1704 raids on Deerfield and Westborough/Marlborough. We are carried across borders and time into the present, aware of complex and intriguing family bonds. No longer the stories from the past, no longer stories - in a sense - frozen in the past about the lives of Eunice Williams, the “unredeemed captive” and “the Rice boys,” but stories of the intergenerational, living saga of the families of Adonijah, “chef de priere;” of Ashur Rice, ransomed and returned; of “Eunice redeemed;” and of Silas and Timothy, our Mohawk Rices. It would be impossible for us to explore, disentangle, and weave together the stories of their lives without walking the many pathways of the French traders and settlers in New France, the Jesuit and Sulpician missionaries, the Puritan clergy, the English “Adventurer” traders and settlers in Massachusetts, the Dutch (amongst others) in Albany, and of the Caughnawaga and Kanienkehaka Mohawk - Iroquois, the Wobanakiak/Abenaki and St. Francis Algonquian. This is a daunting, wonderful, and absorbing challenge, a puzzle with many pieces. What did happen? As we have asked before, what were they thinking? What do we know about what they were thinking? What do we imagine about them? And, how have the ways we think about these encounters changed over the past four centuries? Do we regard them differently from the ways their contemporaries considered them?

Timothy's Life after "Captivation"

In this essay, we work with Parkman and explore other primary sources to understand what we can about the life of Timothy and the meaning of his return visit to Massachusetts in 1740. What do we know about his life? What do

we know about his visit, brokered at the same time as the first visit by Eunice Williams? Before we turn to the specific journal notations by Ebenezer Parkman in Westborough and by Stephen Williams in Longmeadow, let us briefly consider several other sources.

One set of Drouin PDRH documents which carry the family history of Timothy Rice dit Onserongoton Jacques convey a somewhat improbable story about the family status of Jacques Oserongoton at the time of his 1740 return journey. According to one document, Timothy Rice and his spouse Osennonhaoue Catherine were not yet parents at the time of his 1740 journey to New England. One Sault St. Louis Kahnawake Baptismal Certificate notes [12] that it was a year after this journey, on October 19, 1741, that their son, Pierrie was born. It was further noted three days later on October 22, 1741, that Pierre's baptism was consecrated in the church at Sault St. Louis - Kahnawake by Luc Francois Nau, Jesuit missionary [13].

According to another Sault St. Louis - Kahnawake Baptismal Certificate #124844, Jacques Oserongoton, the "Grandfather" (not "Godfather") of Jacques was present when the Jesuit missionary, Louis Francois Nau, baptized baby Jacques on October 12, 1738. Baby Jacques was born October 11, 1738. Parents of baby Jacques were noted as Pierre Tiaronne, father and Marie Madeleine Hunieregontiy Sagoiena, mother. By this account, Timothy Rice and his wife had raised this son Pierre Tiaronne and were already grandparents by the time the Chief returned to Westborough in 1740 [14]. Most likely, the dating of the October 19, 1741 certificate is incorrect, and the baptism of Timothy's son occurred in 1721, or thereabouts.

Also interesting is a Death Certificate [15], which indicates the death of Timothee Rice in Montreal's Hotel Dieu. There is no information that indicates familial association to Timothy, Silas, or Adonijah, but this Timothee Rice is designated as "anglais."

Upon the return of the Chief to Westborough in 1740, no doubt he would have learned of the deaths of his mother, sometime between 1716 and 1720, and his father, in 1726.

Some have suggested that Timothy was involved in two additional journeys to his 1740 visit to Westborough and Boston, one before (1739 to Boston), and one after (1744 to Quincy, Massachusetts). These interpretations counter Parkman's account, and I consider it unlikely that Timothy made more than one visit.

Timothy visited Boston in 1739 regarding a planned visit of the Rices to Albany the following Sept. By then he had forgotten his native tongue and required an interpreter. On 5 July 1744 he was in Quincy, Mass. with three other Mohawks. Parkman's journal entries suggest otherwise. If Timothy in fact visited Boston in 1739, Parkman made no note of that. It would have been unlikely that he would have missed such a visit, had it occurred. Parkman's notations of April 23 and 26, 1739 specifically address that Seth and Ashur Rice did go to Boston to meet with the Mohawk "Tarbells of Groton and with Captain Kellogg upon the Affair of [Seth's] Brethren coming down from Canada."

By Parkman's 1744 account, on July 4, 1744, Parkman, himself, dined in the same "Hall" at Harvard College with the "4 Indians," including one who was "look'd upon as a Chief of the Whole Six Nations." Then, the next morning, at a breakfast meeting to which Parkman was invited, held in Boston at the home of Boston merchant Mr. Josiah Quincy, Parkman further noted that these four Mohawks spoke about Timothy Rice and the son of Timothy Rice. By Parkman's account, on those occasions at which he, himself, was present, Timothy was not. Timothy Rice was not present for those meals and meetings, not at Harvard College, and not at Josiah Quincy's house in Boston.

In Parkman's notes written during June and July of 1744, he specifically addressed the visit of the "4 Indians" who came to Boston:

June 30, 1744. Have heard that there are 4 Indians gone down to Boston with the Commissioners that lately went to Albany to treat with them. Six Nations. One of the Said Indians is look'd upon as a Chief of the Whole Six Nations; and that they design to proceed to the Eastward.

It was a time of storms with rain and thunder, associated with fear and sin, in the town of Westborough. It was also Commencement time at Harvard:

July 1, 1744. On Isa. 66, 2. N.B. p.m. there arose a great Storm of Rain and Thunder, just as we broke off our public Exercises which detain'd the Assembly in the Meeting House. I led them to Sing out of Is, 147, N.B. Mr. Stephen Fays Wife cry'd out very much at the Time of a loud Clap of Thunder. I discovrs'd with her at my House

afterwards before She went home, and She said the Spirit of God struck her at the Same Time with that Clap, and (having been in great Darkness for some Time before) she was fill'd with much Terror by reason of her sins.

July 2, 1744. Mr. Livermore here to pay me some Money -- not a little Discourse concerning the State of the Town -- Dividing -- Military Affairs etc. Mr. Morse of Shrewsbury and Master Timothy Pain with him on their Journey to Medfield in order to attend upon Commencement, and Mr. Timothy to be Examin'd for Entrance into College. Brother Hicks here.

July 3, 1744. Brother Hicks and I to Cambridge. On the Road Mr. Cushing of Shrewsbury and Two of his Neighbours in Company. Mr. Fortunatus Woods also. I got down so seasonably as to make a Visit over to Town. There was Mr. Messinger of Wrentham my old Friend at College. Sir Williams's and at the Buttery.

Parkman made further note of the visit of the Mohawk chiefs to Harvard, where he dined in "the Hall", where the "Mohawks din'd there also." This was also a time of serious earthquakes reported in nearby Ipswich:

July 4, 1744. At Meeting the Gratulatory oration was delay'd till the Governor and the Mohawk Chiefs came. I din'd in the Hall. The Mohawks din'd there also. N.B. Great Disorder (we hear) were lately at Ipswich by means of one Woodberry who with Mr. Gilman of Durham has Sent Letters to many Ministers of the Province as from the King of Kings and Lord of Lords. N.B. I transcribed a Letter at Mr. Newmans Study from Madam Christian Wainwright of Ipswich to Madam Dudley of Roxbury respecting the Ipswich Disorders in the last Month, horrible to relate. My brother Samuel Parkman was present at Ipswich whilst some of those Facts were done.

The next day, Parkman described his breakfast visit to the home of Boston businessman, Josiah Quincy, with the "4 Mohawks." Amidst notations regarding political talk about "the War between France and England," Parkman also noted that the Mohawks "inform that Timothy Rice has been out of Health, and that his son has return'd from his warring with the Flatt Heads":

July 5, 1744. Early in the Morning I rode to Boston. At Breakfast at Mr. Josiah Quincys with the 4 Mohawks. Their Names Anerek (or Henrich) Thyoennoga, James, Kayea wire gowa, these Two were elderly men and Chiefs; Yonathan, Kayea wire gowa, and Joseph, Onondager. (N.B. I copy'd their Names from the Writing of Yonaathan (or Jonathan) Kayea wire gowa.) Mrs. Kellogg of Suffield being Interpretress. Their Design was to go to the Eastward to bear a message to the Eastward Indians also. Thoyennogea was very ready, pleasant and intelligent, and especially gave free answers to our Enquiries concerning their Sentiments in matters of Religion. We understand that all these 4 are Baptiz'd and Submitt to the Instruction of an English minister who is settled among them for 2 Towns which are call'd Skenecktada -- about 12 Miles above Albany. They tell us the Cagnawayas were afore hand of them in saying that in the War between France and England they must not meddle. They inform that Timothy Rice has been out of Health, and that his son has return'd from his warring with the Flatt Heads.

Parkman makes it very clear that Timothy Rice was not there.

In John Demos' history, *The Unredeemed Captive, A Family Story from Early America*, Demos positions Silas with Timothy Rice in making the 1740 return visit to New England (p. 197). In describing the circumstances and dealings regarding Eunice Williams' return visit to New England, Demos poses interesting questions and plays out an interesting scenario, and he sets Silas Rice in the scene of the visit, too:

One question of which the diary [of Eunice Williams' brother, the Reverend Stephen Williams] does not speak is the reason -- the motives -- for the visit. Did Stephen not think to ask his sister directly about this? Perhaps, indeed, her motives seemed unimportant to him. Or perhaps they were simply assumed: Of course, she would (eventually) choose to come back -- to the land of her birth, of "civility," and of "true religion."

Whichever: we must wonder, for ourselves. And the possibilities, as suggested by historical hindsight, are several. For example, pressure by others. A manuscript account, written roughly a hundred years after the fact, stresses the role of two colonial officials and of her fellow Indians. Supposedly, the governor of Massachusetts persuaded the governor of New York to urge some Kahnawake chiefs (at a meeting in Albany, in summer 1739) to press Eunice to make a visit. The Kahnawake were moved -- or, rather, shamed -- into compliance by appeals to their personal honor. ("It is ungenerous, brothers, for you to keep poor and weak females from seeing their friends.") And they, in turn, used similar tactics with her. ("They told her that she must remember the charge that was alleged against them, viz. of awing their women so as to make them fear to visit their friends.") Subsequently, the matter prompted widespread "conversation, for months, within the village." As the object of this long chain of influence, Eunice was obliged to agree, reluctantly.

The chain is not, to be sure, supported by hard (and contemporaneous) evidence. A softer version of the same sequence would stress ready opportunity for a visit. Kahnawake leaders were meeting that summer with chiefs of the Iroquois and the "Indian

commissioners” of New York. The site was Albany, and the timing was virtually the same as Eunice and Arosen’s visit; perhaps they all had traveled in a single party. There was, in addition, the example of others. The Tarbells, we know, had visited New England the year before and now, also in August 1740, came two more captives, Silas and Timothy Rice (formerly of Westborough, Massachusetts). Not only was “the path” [from Canada to New York and New England] “open and smooth” the gates of Kahnawake itself were swinging wide. [17]

By the account of Ebenezer Parkman, however, it is highly unlikely that Silas Rice dit Jacques Tannahorens ventured into New England that year. If both brothers had returned to Massachusetts, it would hardly have gone unnoticed by Westborough’s minister, or unnoted.

While we appreciate the remarkable story Demos tells, we do differ with him regarding Rice matters. It is highly unlikely that Silas accompanied Timothy during that August 1740 visit to New England without contemporaneous documentation by the minister, Reverend Ebenezer Parkman, given the nature of Parkman’s contact with the Rices before, during, and after Timothy’s visit, the visit by the captives directly in Westborough, even at Parkman’s own house. Parkman is notably specific, as we see from his journal entries. By Parkman’s account, based upon direct contact with the parties, Timothy arrived in the company of Tarbell. Another point where Demos constructs the impossible is in his positioning and identifying of the “Mr. Rice of Sudbury” (notes by Stephen Williams in his journal entry of April 3, 1750) as Mr. Edmund Rice of Sudbury: also a town leader, whose two sons (born Silas and Timothy) were now Kahnawakes. [18].

In my view, Demos’ construction regarding Rice matters is inaccurate, based on a misidentification of “Mr. Rice” by Stephen Williams. The father of Silas and Timothy, III, Edmund Rice 59.4 was born in 1663 and died in Westborough during 1726. Which “Mr. Rice of Sudbury” could this have been? If “Mr. Rice of Sudbury” had been there in Longmeadow and Deerfield in 1750 on the business of captivity, it might well have been V. Edmund Rice 525.2, son of IV. Jason Rice 69.4 (and Abigail Clark), the son of III. Edmond Rice 26.4, son of II. Edward Rice 3.2. According to Ward, V. Edmund Rice 525.2 was residing in Sudbury at the time of this 1750 business conference in Longmeadow and Deerfield. Of course, it is possible that the ‘Mr. Rice’ was not of Sudbury, but from another nearby village, or perhaps one of Silas and Timothy’s brothers. It could well have been Ashur Rice or one of his brothers.

Stores of primary sources await our further consideration in all of these matters, so interesting to so many of us Rice family members. Information from a number of primary sources, including the Massachusetts Archives (which purportedly contain the documents of Parkman’s correspondence regarding Timothy’s return to Massachusetts in 1740) as well as other related documents (with information on occasion conflicting and contradictory) from the Westborough church records and Albany archives, as well as Jesuit/Canadian Drouin PRDH documents all contribute to our effort to gain a fuller perspective on the nature of the complex family dealings and understanding at that time. Further, the journals of the Rev. Stephen Williams of Longmeadow (the biological brother of A’ongote dit Gonaongote dit Waongot dit Marguerite dit Gannenstenhawi dit Eunice Williams) detail Williams family activity and responses. Primary sources cited in the histories of C. Alice Baker [19], Emma Coleman [20], John Demos [21], and Sweeney & Haefeli [22] also contribute.

With hindsight and the remarkable resources we now have which give additional access to detailed information, we know that the lives of Eunice Williams and the Mohawk Rices show they developed bonds of kinship with the 1779 marriage of the grandson of Eunice and the granddaughter of Silas. Before that, as members of the small Kanienkehaka community, their paths would have interwoven and they would have known one another. Taking a look at the contemporaneous (but geographically distant) journal entries of Rev. Ebenezer Parkman in Westborough and Rev. Stephen Williams in Longmeadow [23], we see indications of coordinated strategy to accomplish a journey across land, water, and cultures for Eunice Williams, with her husband Francois Xavier Arosen, and Timothy Rice.

The Parkman and Williams journal entries about the anticipated visit by Eunice Williams and Timothy Rice convey a sense of what was involved in Massachusetts as communities and families anticipated these return encounters a year in advance, when the Tarbell captives (taken from Groton) came to make advance plans:

In Longmeadow... S. Williams.

March 19, 1739. this morning I was sent for ... to See some prisoners come from Canada, who belong to the Fort where my Sister Dwells. Ye men had been there above 30 years and are marid to Indians, but are come to visitt yr Brethren: They Give me Some acct of my poor Sister. Oh, yt God would yet open a Door for her return. [24]

In Westborough... E. Parkman.

April 23, 1739. Visited Neighbor Isaac Tomlin junior, he being in a very languishing Condition. I had Neighbor Seth Rice's Colt to ride upon from his House. N.B. Captain Eager from Court gave advice to Neighbor Rice to go down to Boston to Confer with Two men who had been Captivated from Groton when they were but Ladds and had dwelt with the Indians ever since, whose English names were Tarbell -- Captain Kellogg being likewise at Boston who was ready to serve them as an interpreter.

April 24, 1739. My old Red Cow Calv'd a fine large Bull Calf. N. B. Colonel Woods, Mr. Stone of Southborough, Mr. John Burt preacher at Marlborough and Mr. Jonathan Loring, their School Master made me a Visit.

April 25, 1739. I walk'd to Mr. Noah Rice's to visit his wife, being under long confinement and weakness, very discourag'd and Melancholly. Continued my walk over to Mr. Tainters who had kept my Horse Sometime, and so rode back. Call'd at Mr. John Warrins. N.B. Mr. John Pratt moving his Family to a new place by Mr. James Fays. N.B. Mr. Peter Butler was at our House. N.B. John Hicks junior help'd John Kidney in Carting out Muck. Planted Peas, New Haven Squashes, etc. in the garden and sow'd various seeds.

April 26, 1739. Neighbor John Rogers help'd in Carting out muck. N.B. Brother Hicks lost his Black Ox. Divers went to look for him up -- found him dead in the mire of the Meadow on the North West End of the Great Pond. My Wife rode to Marlborough. N. B. Neighbor Seth Rice came up from Boston where he had Conference with the Tarbells of Groton and with Captain Kellogg upon the Affair of his Brethrens coming down from Canada. N.B. He brought my wife some Honey Suckle Roots (for Vines for the Front Door) from Madame Lucy Dudley of Roxbury.

April 27, 1739. My Lads fetch'd home some Hay from Neighbor Seth Rice's Mr. Mead here. It continues a very dry Season. P.M. Brother Hicks help'd John in Carting Muck. My Wife return'd from Marlborough and my Horse was kept this Night (as it was also the Night before last) at old Mr. Maynard's.

In Longmeadow... S. Williams.

April 30, 1739. This morning I went up to speak with Mr Rogers who is going to Canada; he says he can bring my Sister down to Albany. God grant it may be so, & yt we may be allow'd to see her. [25]

In Westborough... E. Parkman.

May 12, 1739. Cold and high winds So that we cannot sow our Flax. Youngest Calf being disorder'd and as we judg'd Tail soaken, we cut off the End of his Tail.

May 22, 1739. Rode to Boston. My Mother very low, weak, and Sick and dispirited, but yet somewhat better than She was last Week.

May 23, 1739. Dine;d at Brother Samuels. N.B. Mother in great Trouble respecting both Temporal and Eternal Things.

May 24, 1739. Mr. Edwards of North Hampton preach'd the public Lecture on Tim. 2,5. With Mr. Edwards at Elder Lymans. P.M. at Dr. Sewalls [Rev. Joseph Sewall of Old South Meeting House] and Din'd at Brother Alexanders although invited to Dine with the Governor [Jonathan Belcher].

In the midst of these considerations and attention to a return visit of Timothy Rice dit Chief Onserogoton, Parkman was also dealing with his mother's illness and becoming engaged in the activities related to the preaching and "awakening" in the orbit of Jonathan Edwards.

E. Parkman. May 25, 1739. I din'd at Mr. Gees with Mr. Edwards. At Brother Samuels and at Mr. Samuel Hunts. At Evening Mr. Edwards preach'd at Elder Lymans but I could not attend by means of variety of Business and my Mothers low state.

Parkman's home was a place where many visitors were welcomed, and where Christian hospitality was offered. As the following journal entry indicates, Parkman's wife extended the resources of their home to Jonathan Edwards:

E. Parkman. May 28, 1739. I Spent the forenoon in setting my Family affairs to rights. Din'd and after 3 o'Clock Set out for Cambridge. Rode by Mr. Beemans where I call'd. Through Marlborough and Stopp'd with sister Gott etc., yet got down aobut 10 o'Clock. N.B. Mr. Edwards of North Hampton (as my wife inform'd me at my return) came to our House at Eve and lodged here.

And Mrs. Edwards arrived at the Parkman's door, also seeking refuge and hospitality during a late Spring snowstorm:

E. Parkman. April 1, 1740. In the forenoon I was variously taken up. Early I was at Mr. Hezekiah Hows for Oxen and

obtain'd them for the first part of the Day. Sam and David work'd. A.M. Sledged Stones till by the Infirmary of the Oxen and a Storm of Snow they were oblig'd to knock off. I visited Suse Rogers who lay in a very low Condition. N.B. her Testimony of the Hope she had in her Death, a very Remarkable Declaration of her Custom and Manner of Life, when She was but young, whilst she liv'd at Mr. Storers and whilst She liv'd at my House, withdrawing her Affections from the world, giving her Self to a Life with God and earnestly begging every Night and every Day an Interest in Christ, especially improving Sabbath mornings and Evenings for Retiring to Spend some Time with God and to begg this of him. ... The appearance of the Grace of God in her occasioned our Thanksgiving to God for her. Dr. Gott was at my House in the mean Time to see my wife, who he judg'd had the Canker in her throat. In the Afternoon the storm of Snow prevail'd greatly; and in the midst of it Mrs. Edwards of Northampton, sister to Mrs. Pierpont of New Haven came to see us, a young man from her Neighbourhood accompanying her. They had neither of 'em had the Meazles, and were much afraid; but I kept 'em in a Separate Chamber as safely as I could that they might be wholly easy.

The next morning, Mrs. Edwards and her traveling companion left the Parkman home for Boston, accompanied part of the way by Ebenezer Parkman:

E. Parkman. April 2, 1740. A rough, Cloudy morning, yet Mrs. Edwards Set out for Boston. When the Morning got up it was warmer and the Day prov'd pleasant. I rode down the road with Mrs. Edwards as far as Mr. Ebenezer Newton of Southborough's hithermost Corner -- and returning I visited Sarah Bradish at Mr. Amsdens, Thomas Bruce's wife, Abijah Bruce, Abigail Bruce, who were sick and Suse Rogers who is yet alive.

And then, three weeks later, Mr. John Henry Lydius, a figure discussed in the previous two essays in this series, arrived in Westborough and stayed with the Parkmans. Parkman doesn't state Lydius' specific purpose in his visit:

E. Parkman. April 24, 1740. Very Dry windy weather. Ebenezer Rode to Mr. Robert Allen's, at Shrewsbury and got my Mare New Shod. Nigh to Evening came Mr. John Henry Lydius from Boston, upon his return to Albany and lodg'd here.

But Parkman knew that Lydius had a purpose:

E. Parkman. April 25, 1740. Mr. Lydius pursued his Intention Home. Mr. [blank] Morse here from Medfield.

And then four months later, during a time when many of Parkman's parishioners were suffering a mix of illnesses, Parkman noted that he received a letter from Mr. Lydius of Albany, "informing that the Rices of Canada desire one of their Brethren of New England would go up to Albany and meet them..." Note that his journal entry states "the Rices of Canada desire one of their Brethren of New England would go up to Albany and meet them on September 6 next, in order to their making a Visit hither." This Parkman source may be the origin of the idea that both Timothy and Silas were making plans for a return visit to Massachusetts:

E. Parkman. August 6, 1740. A bright Morning, which we have not had this long Time. I think ever since Thursday last. Mr. Barrett, going to Shrewsbury, call'd here. Letter from Mr. [[John Henry]] Lydius of Albany, informing that the Rices of Canada desire one of their Brethren of New England would go up to Albany and meet them on September 6 next, in order to their making a Visit hither. Neighbour Seth Rice here with the Letter, himself under Indispositions.

Three days after Parkman noted his receipt of a letter about the return visit of Timothy Rice, brought by Seth Rice, Stephen Williams made note in his journal that he, too, had received a letter from Albany, with news of an imminent visit from his sister:

In Longmeadow... S. Williams.

August 9, 1740. Saturday this day I have a letter [from] Allbany informing me yt my Sister Eunice is Expect'd at Allbany next week & I am desir'd to go thither. I rejoyce to hear of any prospect to See my Sister & I pray God to direct in this affair in Every Step & yt my poor Sister may be Enlighten'd & taught of God & yet be brot home. [26]

August 11, 1740. I have wrote to my Br at M [Mansfield] Giveing [Giving] him an acct of wht I have heart o [from] Albany & wait this day to See whether he'll come & oh yt God wd direct & help us all in this weighty affair. [27]

August 12, 1740. This day I set out to Albany accompanied by my br w of m & my brother [in law Joseph] Meacham we had a comfortable journey and got to Albany on ye 15th ye particulars of w'h I met with till ye [28]

In Westborough... E. Parkman.

August 19, 1740. Mr. Asher Rice here to take my Advice respecting his Journey to Albany.

In Longmeadow... S. Williams.

August 27, 1740. [I have write in my travailing journal w'h I propose to keep] when we had (ye joyfull Sorrowful meeting of or poor Sister yt we had been separated [from] for abouve 36 years) Ye next day [28th] we got her and her Husband' promise to go with us to my house & tarry wth us 4 days. we prepar'd for our journey & set out from Albany Aug 29, & thro ye Good hand of God upon us Got safely to my house on ye 2nd Tuesday of Sept: atn't [night] & (ye whole place Seemed to be greatly moved at our coming) Yt Evening Capt K (Kellogue) came to us [Capt K is Joseph Kellogg, a captive from the 1704 Deerfield raid, who returned and served as an Interpreter in New England.] [29]

August 28, 1740. ye next day, we got her, and her Husband's promise to go with us to my house & tarry wth us 4 days. [30]

August 29, 1740. We prepar'd fer our Journey, & Set [out] [31]

September 2, 1740. Thro ye Good hand of God upon us ... [we] got Safely to my house on ye 2nd of Sept. at night, & ye whole place Seemd to be greatly movd at our coming. Ruth 1-19. [32]

September 3, 1740. Wed this m [morning] my Brother E.W. & Br m went home [Eleazer Williams and Joseph Meacham.] Capt. Kellogue's Sister came to us and cousin Thos Hunt and ye neighbours came in & shewd Great kindness & Mr. Edwards of N. H. [Rev. Jonathan Edwards of Northhampton.] came to visitt us. [33]

It would not be until mid-September that Timothy Rice dit Chief Ozorongoughton would make his way to Westborough. Parkman's notes about the visit are set in the context of "the Throat Distemper coming among us" and other aspects of life in his parish:

In Westborough... E. Parkman.

September 4, 1740. A Fast was kept by this Church and Town on occasion of the Throat Distemper coming among us. I began the Exercises. Mr. Cushing preach'd on Amos 4, 10 the first and last Clauses. Mr. Cushing prayed p.m. and Mr. Prentice of Grafton preach'd on Jonah 3, 10. Lieutenant Brigham of south boro and his wife, Mr. Phinehas Hardy and Neighbor Zebulon Rice's wife at Supper with us. At Eve I rode down to visit Neighbor Thomas Bruce's Family, Two of whose Children are very bad.

In Longmeadow... S. Williams.

September 4, 1740. Thursday. This m [morning] we gain'd a promise o [from] my Sister & Husband to tarry with us till Monday night Capt K left us but his sister tarryd Br Elijah W'ms [Stephen Williams' half brother] & Aunt W'ms of Hatfd and Sister Meacham came to us. [34]

September 5, 1740. Friday. Clutterd & full of care & companyjoy & sorrow hope & fear. This day came Hither cosen Jnathn Hunt [Jonathan Hunt of Deerfield, Northfield, and Northampton married Martha Williams, daughter of Samuel Williams of Pomfret, Connecticut.] Mr Estabrook an two of Brother Wms daughters. [Rev. Hobart Estabrook married one of the daughers of Rev. Eleazer Williams of Mansfield, Connecticut. [35]

In Westborough... E. Parkman.

September 6, 1740. Mr. Samuel Coolidge here. He was riding to Leicester. I rode with him as far as Shrewsbury. I din'd at Mr. Cushings, and thence I rode to Rutland at the repeated Sollicitation of Mr. Ebenezer Morse, and Captain Howard by him, Mr. Frink having ceased to preach. I lodg'd at Mr. Frinks.

In Longmeadow... S. Williams.

September 6, 1740. Saturday. This day Aunt Hawley came hither & went along Colen Stoddard, Cozen J.S. Hunt & Sister Hinsdell. Uncle Park Wms and his xdren came hither & I sent to Capt. Kellogue neighbors & freinds show great kindness affection & respect [36]

In Westborough... E. Parkman.

September 7, 1740. An exceeding rainy Day. I preach'd at Rutland a.m. on Ps. 122, 6 to the End. P.M. on Jude 10, 21. At Evening came Captain Stevens, Ensign Moses How and a Third to see me. Mr. Frink and I sat up till past 1 o'Clock upon his Farewell Sermon on July 27 last, from Rev. 3,3.

In the above notation, Parkman is referring to Deacon Stevens of Rutland, husband of Prudence Rice Stevens, whose two sons Phinehas and Isaac had been "captivated" and two other sons slain during the days when Parkman and the Westborough townspeople were negotiating the terms of his call to ministry in their midst. Though Parkman does not describe the reasons for Captain Stevens' visit, we might infer that he showed interest regarding the anticipated visit of the Mohawk. The story of Phinehas Stevens, who was adopted by an Abenaki family after captivity and later returned to settler life, is a fascinating tale for another time.

In Longmeadow... S. Williams.

September 7, 1740. Sabbath. my poor sister Attend ye publick worship with us both parts of ye day oh yt this might be as a pledge yt she may return to the house & ordinances of God o [from] wch she has been so long separated In ye Evening we (Col. S. assisting + directing) had a Set discourse with my Sister + her husband and tho we could not obtain of ym to tarry wth us yet [they] have promis'd us yt now the way is open [they] will certainly come & make a visit & spend a winter in ye country among ye Friends [they] seem in earnest & say [they] won't be divert'd unless it be something very extraordinary [37]

September 8, 1740. Monday. Uncle & Aunt Edwards [the parents of Rev. Jonathan Edwards] Br W & Br m & many friends & neighbors come to visit us or neighbors sent in plentifully to us and come & assist us so yt we had Even a Feast. or Sister & Family Din'd in ye roomm wth ye company Sister M [Esther Williams Meacham] & I sat at ye table wth ym At evening or young people sang melodiously yt was very Gratefull to my Sister and company & I hope we are something endeared to her. She says twill hurt her to part wth us. [38]

September 9, 1740. Tuesday. my Sister & company left my house I accompanyd ym [them] beyond Westfield about a mile & when I took leave of her I do think her affections were movd she repeatd her promise of coming & spending a long time wth us if God spared yr [their] lives. Ye Lord be pleased tto confirm & Strengthen this resolution. My son John is gone with them to Albany. The Lord be with & bless them all & Give them a prosperous journey.[39]

September 10, 1740. Wednesday. ...now [we] are left together [in] our own family, after a great clutter. If reall Good redouonds to my poor Sister I shall think all my pains & cost well bestowd. ... I desire to ... cast all my care & Burden upon [God]. [40]

September 11, 1740. Thursday. We are now still & quiet in ye House.... I Seem as if I had been in a Sleep or Dream. [41]

September 12, 1740. Friday. We are Some of us not well, but blessd be God we are not down Sick. [42]

September 13, 1740. Saturday. ... Some more captives returnd to their friends ... Oh, that there may be many of these Exiles returnd and resetld in their native country. [43]

September 14, 1740. Sabbath. ... in Quiet at Home. bless God for his Sabbath opportunities ... and ... to prize & improve them aright. Ye Lord pity those destitute of Such advantages. [44]

And, Ozorongoughton arrived from Albany with Eliezer Rice.

In Westborough... E. Parkman.

September 15, 1740. P.M. Mr. Baxter [Rev. Joseph Baxter of Medfield] and Madam, accompany'd by Captain Winchesters [Ebenezer Winchester] wife of Framingham, came, and they lodged here. N.B. This Day arriv'd Neighbor Eliezer Rice from Albany with his Brother Ozorongoughton [as Parkman wrote the Mohawk name for Timothy Rice] and Mr. Tarbell [John Tarbell, captive from Groton] for a Companion and Interpreter.

In Longmeadow... S. Williams.

September 16, 1740. Tuesday. ... went into ye woods to hunt bears. [45]

In Westborough...E. Parkman.

September 16, 1740. Mr. Baxter and Madam, Captain Winchester and his wife rode from hence to go to Brimfield. I rode with them as far as Neighbor Seth Rice's, where I saw the Captives. P.M. at the Burying of another of Thomas Bruces Children and visited one of Captain Warrins which was very low of the Same Distemper. Towards Evening the Captives came to view to old House where Mr. Rice us'd to dwell, and they were at my House, Some number of the Neighbourss accompanying them.

In Longmeadow... S. Williams.

September 17, 1740. Wednesday. Rejoiced [in a visit from a clerical colleague] ... [46]

In Westborough... E. Parkman.

September 17, 1740. Mr. Baines of Marlborough came to digg my Well. A.M. it rain'd P.M. he wrought. I rode to the South and South west of the Town, was at old Mr. Rice's.

In noting that he "was at old Mr. Rice's," Parkman is referring to III. Thomas Rice 35.2, the father of Ashur and Adonijah; Thomas Rice and Edmond Rice (the father of Silas and Timothy) were cousins. Their respective fathers, II. Thomas 4.3 and II. Samuel Rice 6.5 were brothers. By this time, Edmund Rice, the father of Timothy, had already died, fourteen years earlier during the 1726 August of the "scorching fevers."

In Westborough... E. Parkman.

September 17, 1740, continuing. The Chief had been there and remember'd the Old Gentleman. They were down with him to view the place where he was carr'd away Captive. N.B. I wrote to the Governor concerning the Captives.

Above, Parkman is referring to writing to Governor Jonathan Belcher, who was serving as Royal Governor of Massachusetts at that time.

In Longmeadow... S. Williams.

September 18, 1740. Thursday. [led a church meeting] as usual, before the Sacrament. ... [47]

In Westborough... E. Parkman.

September 18, 1740. The Funeral of Captain Warrins little Daughter, which dy'd by the Throat Distemper. The Strangers went from us to Groton to visit Captain Tarbell. They were at my House as they went. Mr. Baines went off in the Morning to look him up an hand to work with him, he having taken my well by the Great [?]. In the Bargain we agreed that he Should Dig till he found Water to my Reasonable Content, and Should Stone the Well compleat and be four feet within the wall at the Bottom, for Ten pounds and his own and a man's keeping, and I should draw him Stones convenient about the Well. And in Case he Should not find a good Spring this Season the well shall be covered up till another, only he Should receive five pounds of money and the remainder when the Well should be finished whenever it Shall be.

September 19, 1740. Very Cold, Windy but bright Morning. Mr. Baines came late from Marlborough and Sett to his work without an Hand. Mr. Whitefield [the revivalist] came last Night to Boston.

In Longmeadow... S. Williams.

September 19, 1740. Friday. This day my son John returnd from Albany & gives acc't he got on safely with his company he tells me yt [that] his Aunt & Husband were well pleas'd with their visitt and went away cheerfull" [48]

In Westborough... E. Parkman.

September 20, 1740. Baines at Work part of the Day -- but went home about an Hour after Dinner. Mr. Rice return'd from Groton.

September 21, 1740. Ps. 126, chiefly 10, 3 and 4. P.M. Eccl. 8, 11.

September 22, 1740. Rain. P.M. Captain Eager and Lieutenant Holloway here.

September 23, 1740. Rain. As Soon as I had din'd (Somewhat after one o'Clock) I set out from Cambridge. At Sudbury lit on Mr. Samuel Bagnal going to Boston. I rode with him and got to Town before nine o'Clock. Lodg'd at Brother Elias'. N.B. Ebenezer [Parkman's eldest son] lodges there and goes to the North Latin School. This he has done nigh a fortnight. N.B. An Awfull Providence yesterday at Mr. Checkleys meeting House in Boston. Three or Four Persons kill'd in the crown, and many wounded -- among the wounded sister Esther and her Dauter. Mr. Whitefield preaches Twice every Day to the astonishment of all.

September 24, 1740. Having receiv'd no return from the Governor [Jonathan Belcher] touching the Captives with us, I waited on his Excellency, who told me the Governor and Council had directed the Secretary to write me an Answer and he had done it, but know not where it lodg'd, or where it miscarried. It rained a.m. and detain'd me at Irelands till past 11. From thence I rode up to Dana's, on the South part of Cambridge, and to Father Champney's from whence I went to College where Mr. Whitefield had been preaching. His Text was 2 Cor. 2, 17. I din'd at Brother Barretts and thence went to Mr. Appletons where Mr. Whitefield was. N.B. The Account which he gave of the Time and Manner fo the powerful working of the Spirit of God upon him. P.M. He preach'd in the college Yard again; his Text was Mat. 11, 28. It was to incredible multitudes, and with wondrous power. N.B. I wrote to Captain Tarbell. At Eve I rode over to Medford with Mr. Turell and his wife. Lodg'd at my Kinsman Bradshaws.

September 25, 1740. Mr. Turell rode with me to Charlestown. Mr. Whitefield preach'd the publick Lecture at Boston. His Text John 2, 11. P.M. he preach'd at Charlestown on John 3, 3. At Evening only sister rode up with me to Cambridge. Mr. Tainter of Westborough having taken my Portmantle.

September 26, 1740. We rode to Dr. Robys and din'd there. From thence to Marlborough to see Colonel Woods who was by this Time reduced to a very low State by the Hydrops pectoris. I nte middst of many Fears respect his Sincerity, he maintained an humble Hope in God. I pray'd with him and took leave. Call'd at the Doctors and return'd Home (with my Sister Willard with me). N.B. Mr. Baines came on the 23d near night, and the next Day his Young Man, one Merritt, and they both work'd daily at the Well. Sam Bumpso came on the 24 and pinch'd up my Thrashing Floor. Mr. Thomas Billings came for Lieutenant Holloway and Sow'd nigh Three pecks of Rye upon my New Ground on the South Side. And the Cattle were brought from the woods. Sam Bumpso and Ezekiel Pratt wrought wheat.

September 27, 1740. Sam Bumpso Thrashing. Mr. Baines and Merritt digging. Eliezer Rice rode to Groton for Mr.

Tarbell in order to his going down, at the command of the Governor, to Boston.

September 28, 1740. Repeated on John 3, 36. Mr. Tarbell came after meeting from Groton.

September 29, 1740. The Captives went to Boston. In the middle of the Night Mr. Sables came from the Secretary with another Letter concerning the Captives, the first having miscarried. But I had already taken effectual Care.

October 3, 1740. I return'd home. Baines and Marritt at the Well. Exceeding Cold at Night.

October 5, 1740. Greatly afflicted with the Cattle breaking into the Corn. Rainy Day. Mr. John Ballentine preach'd a.m. on 1 Tim. 5, 22. P.M. on Eccl. 1,2. The Chief, Rice not well. Was at my House at Eve as he went from his Brother Wards to his Brother Seths. In the middle of the Night was call'd out of my Bed because the Cattle had broke into the Corn.

October 6, 1740. I rode with Mr. Ballantine a mile or Two towards Hopkinton. Was at Ensign Newtons, Charles Rice's, and other Neighbors. Din'd with the Captain who was grown better. P.M. Lieutenant Baker Sent his son and Team and Neighbor Pratt his Moses to gather my half of the Lower Field of Corn, Beans, etc. Several Neighbors at Eve.

October 7, 1740. Baines and Marritt again at the well. Paul Fay Sent by Cornet Howard to help me. He carted Stones for the well with Deacon tomlins Oxen and Neighbor Hows Caart. Cold winds, but bright Sun.

October 8, 1740. Baines and Marritt at the Well. The Captives went off, desiring Prayers in our Congregation for them. N.B. Captain Tarbell of Groton return'd home. I rode 2 or 3 Miles with him to Shew him the Road. N.B. His levelling Rice and his Brother, etc. I visited Mr. Jacob Rice and his Family, and Mrs. Thankful Rice.

It is useful for us to get our bearings for these events in the lives of our Rice family members within the framework of the wider cultural and religious context in New England at that time. What else was going on in that immediate geographic orbit during that period? It was just nine months after the Kanienkehaka visitors, formerly known as Eunice Williams and Timothy Rice, returned to Kahnawake that the most renowned "great awakening" preacher Rev. Jonathan Edwards would preach his sermon, *Sinners in the Hands of an Angry God*. This sermon was preached on July 8, 1741 in Enfield, Massachusetts. Ecclesiastical historians and theologians cite the weeks from August through September that year as the time when the "Great Awakening" peaked in Edward's congregation in Northampton. Four months after that, on January 25, 1742, Jonathan Edwards took a leave from his Northampton church to visit congregations in eastern Massachusetts as a "visiting preacher." And, as noted in Essay III of this series, this vibrant and intense time of "religious affections" was evident and culturally noted in the church in the tiny village at Leicester, where Ashur Rice and his family were living.

It was just two years after Jonathan Edwards was a "visiting preacher" in congregations in eastern Massachusetts, during the late spring and early summer of 1744, Parkman wrote of the last days of III. Thomas Rice 35.2. This father of "captives" Ashur and Adonijah, this father, also, of Thomas (who married Mary Oake/s), Charles, Eunice, Jason, Jedediah, Abiel, Anna, Parez, Vashti, Beriah, and Noah, had contributed greatly to life in the Rice family and the Westborough community. It would have been eighteen years earlier that Thomas' cousin Edmund, father of Silas and Timothy, had died. By the time of Thomas Rice's death (noted by Parkman as occurring on June 5, 1744), Ashur and his wife Tabitha, with their first five children, were living in Leicester/Spencer.

By Ward's account, Thomas Rice died "about 1747." Ward further noted that, "His death is not found on record." While not noted in the civil records or the church records, Parkman did make note of the death of Thomas Rice in a journal entry. Ward would not have had access to Parkman's journal material at the time he wrote the Rice genealogy. But Westborough's minister did note the days of Thomas Rice's dying and funeral. Thomas Rice died during a spell which Parkman had described a few days earlier (on June 1, 1744) as an "Exceeding Hot Season -- can but just keep alive." It was a season of extreme weather and earthquakes. It was a season during which Court hearings were being held regarding the partitioning of the town ("which would be -- Should it happen -- to [his] inexpressible Detriment"). It was a season during which declaration of war was made between England and France. In this context, Parkman describes the end of the life of Thomas Rice, "this Month 90 years old, a principal Instrument in obtaining the Grant and Settling of This Town." By Parkman's report, to the day, Thomas Rice died twenty years after Parkman "gave [his] Answer to Settle in this Town":

June 1, 1744. The Morning and most of the Forenoon I spent with Mr. Thomas Stoddard who was very full of Experiences of the Lords work upon his Soul --accompany'd me to my mothers who lyes weak and cast down, yet hoping in God. I was full of Concern about my Son Thomme, my hopes all blasted respecting his living with Mr.

Emms, who is discourag'd and throws up. I sought to Mr. Skelling the Carver, but in vain -- to Mr. Samuel Jarvis, but not direct Success. I was also otherwise variously taken up -- partly to make Some Interest in Court lest the Petition of our Coram side of the Town should be granted, which would be (Should it happen) to my inexpressible Detriment. Din'd at Brother Alexanders -- waited on Dr. Delhonde and paid him for what he had done last year for my Daughter Molly. Exceeding Hot Season -- can but just keep alive. At Eve took Very Solemn Leave of my Honor'd aged and dear Parent , and took Thomme to Cambridge.

June 3, 1744. On Mat. 12, 30, and p.m. Repeated sermon on Ps. 99, 5, 9 from Exod. 15, 11, with Some alterations. N.B. A Packet came from England into Boston yesterday and War was to be proclaimm'd in the afternoon and was so about 5 o'clock between England and France. N.B. This proclamation of war immediately follow'd by a terrible Shock of an Earthquake about 10 o'Clock this Morning. N.B. Mr. James Fays wife cry'd out very much as Soon as I was come from the meeting House at Noon -- and there was great crying out in the woods where a Number were retir'd at noon. I Stop'd the Church at Eve at the request of Lieutenant Thomas Forbush to See if the Church would put in another Member to supply the place of Brother Whipple at Upton council, who is one of the Committee for answering the North Side's Petition to the general Court, but he holding he should not go to Boston as he conceiv'd.

June 4, 1744. Variety of company all Day. Mr. Whipple is again induced to go to Boston. Mr. Beaman and Josiah Rice with 8 or 9 more resolve to petition that they may not be laid to the design'd New Precinct.

June 5, 1744. Old Mr. Rice yet living. Made him the last Visit and pray'd with him in my way to Upton. It is this Day 20 Years Since I gave my Answer to Settle in this Town. Mr. Rice lives to See it, but dyes this very Day. Did not overtake Deacon Newton till I got to Mr. Fisks in Upton. Council met at Mr. Welds, and immediately adjourn'd to Capain Sadlers where we were to be entertain'd, and from whence we never stirr'd. All Things relating to the people Separating from Mr. Weld to hear Mr. Pain, were conducted smoothly enough and then respecting Mr. Welds Maintenance. And we lodg'd comfortably at Captain Sadlers.

June 6, 1744. But when we came to propose the Hearing of the Case relating to Rachel Wheeler, we had great Struggle. It was plain that Mr. Wheeler would never submitt it, nor yield to any Thing that could be done about it. The Vote was put and there appear'd 8 for it and 7 against it, without the Moderator -- but there was great Stir and noise on the Yea Side and Mr. Hall and Prentice threaten'd that they would forthwith go home if it was to be kept out, and in short the Moderator upon Considering all the State of Things condescendad to give his Vote for hearing it, insisting at the Same Time upon the Liberty to Enter his Dissent in the Result. How much we might then wish for the help of Brother Whipple who was gone to Boston! But at length even he came, whilst in the hearing of the Wheeler Case. See the Minutes of the council for the rest of the Proceedings. Lieutenant Tainter came to me at Upton to request me to go to Old Mr. Thomas Rice's Funeral who deceas'd Yesterday, this Month 90 years old, a principal Instrument in obtaining the Grant and Settling of This Town.

June 7, 1744. Spent the Day in Debating, and passing Votes of Judgment uon what we had heard. ... It being very Hot and my Business in the Council Such as requir'd close Attention and continual Application I was very much worried and faint, and a bad Cold also Seiz'd upon me and kept me down.

June 8, 1744. Exceeding poor and weak, Sweating and fainting Last Night and very little sleep. But in the Morning when I got up and Stirr'd about I revived and was Better. We who were the Committee for drawing up a Result, could not be wholly alone without great Inconvenience. Mr. Hall who had drawn up the most of the Votes which had pass'd in the Council, undertook to draw up the rough Draught for the Result -- of that part which was most Critical and idifficult. N.B. the Church were call'd in (inadvertently) to hear it read, before the Committee themselves could have time to weigh and recommend it, But it was read. ... N.B. there had been a press for Soldiers to go up and keep guard in Frontier Towns. Silas Pratt, Silas Newton, Jacob Garfield went out of our South Company and Josiah Cutting and Benjamin Wilson out of the North. We hear the Earthquake was very great at the Eastward particularly Newbury, last Sabbath. It was much noted how this present war breaks forth with the Earthquake. It is Still a great increase of our Calamitys to have such intestine Broils and so furious Contentions among ourselves. N.B. Reverend Mr. Stone preach'd the Lecture in Westborough to day preparatory to the Communion.

June 9, 1744. Greatly disquieted with both the Actual Miscarriages and the Defects of the Council at Upton, and made some Remarks thereon. Prepar'd what I could of my sermon for the Communion tomorrow -- and O that my own Soul were suitably prepar'd there for! ...

June 10, 1744. Relations of those who stood Candidates for Admission into the Church not brought till just before I went out to Meeting. Preach'd on 1 Cor. 11, 26. P.M. (as last Sabbath p.m.) on the Holiness of God. ... O might it please God to Sanctiffie both his Word and Sacraments to our highest Benefit!

It was just twenty days later that Parkman heard news of "the 4 Indians gone down to Boston with the Commissioners," with whom he dined and met at Harvard College and at the home of Boston merchant Mr. Josiah

Quincy. Clearly none of the Mohawk Rices were present:

June 30, 1744. Have heard that there are 4 Indians gone down to Boston with the Commissioners that lately went to Albany to treat with them. Six Nations. One of the Said Indians is look'd upon as a Chief of the Whole Six Nations; and that they design to proceed to the Eastward.

July 1, 1744. On Isa. 66, 2. N.B. p.m. there arose a great Storm of Rain and Thunder, just as we broke off our public Exercises which detain'd the Assembly in the Meeting House. I led them to Sing oart if Os, 147, N.B. Mr. Stephen Fays Wife cry'd out very much at the Time of a loud Clap of Thunder. I discovers'd with her at my House afterwards before She went home, and She said the Spirit of God struck her at the Same Time with that Clap, and (having been in great Darkness for some Time before) she was fill'd with much Terror by reason of her sins.

July 2, 1744. Mr. Livermore here to pay me some Money -- not a little Discourse concerning the State of the Town -- Dividing -- Military Affairs etc. Mr. Morse of Shrewsbury and Master Timothy Pain with him on their Journey to Medfield in order to attend upon Commencement, and Mr. Timothy to be Examin'd for Entrance into College. Brother Hicks here.

July 3, 1744. Brother Hicks and I to Cambridge. On the Road Mr. Cushing of Shrewsbury and Two of his Neighbours in Company. Mr. Fortunatus Woods also. I got down so seasonably as to make a Visit over to Town. There was Mr. Messinger of Wrentham my old Friend at College. Sir Williams's and at the Buttery.

July 4, 1744. At Meeting the Gratulatory oration was delay'd till the Governor and the Mohawk Chiefs came. I din'd in the Hall. The Mohawks din'd there also. N.B. Great Disorder (we hear) were lately at Ipswich by means of one Woodberry who with Mr. Gilman of Durham has Sent Letters to many Ministers of the Province as from the King of Kings and Lord of Lords. N.B. I transcribed a Letter at Mr. Newmans Study from Madam Christian Wainwright of Ipswich to Madam Dudley of Roxbury respecting the Ipswich Disorders in the last Month, horrible to relate. My brother Samuel Parkman was present at Ipswich whilst some of those Facts were done.

July 5, 1744. Early in the Morning I rode to Boston. At Breakfast at Mr. Josiah Quincys with the 4 Mohawks. Their Names Anerek (or Henrich) Thyoenoga, James, Kayea wire gowa, these Two were elderly men and Chiefs; Yonathan, Kayea wire gowa, and Joseph, Onondager. (N.B. I copy'd their Names from the Writing of Yonaathan (or Jonathan) Kayea wire gowa.) Mrs. Kellogg of Suffield being Interpretress. Their Design was to go to the Eastward to bear a message to the Eastward Indians also. Thoyennogea was very ready, pleasant and intelligent, and especially gave free answers to our Enquiries concerning their Sentiments in matters of Religion. We understand that all these 4 are Baptiz'd and Submitt to the Instruction of an English minister who is settled among them for 2 Towns which are call'd Skenecktada -- about 12 Miles above Albany. They tell us the Cagnaway's were afore hand of them in saying that in the War between France and England they must not meddle. They inform that Timothy Rice has been out of Health, and that his son has return'd from his warring with the Flatt Heads.

A'ongote dit Waongote dit Gannenstenhawi dit Marguerite dit Eunice Williams would return to New England three more times after the 1740 visit, travelling again in 1741, and then in 1743 and 1761. We know that her husband Arosen dit deRogers dit Amruses visited in Longmeadow and Deerfield for "business" with Stephen Williams and others, at which time they "had severall conferences & proposalls & Auresa was plesant & Good humourd." Eunice William's birth brother Stephen Williams noted this and referred to her husband as 'Auresa' in his March 26, 1750 journal entry, with further comment on April 3, 1750. It would not be until Eunice Williams dit Waongote's journey in 1761 with family members that the Williams family record makes it possible for us to catch a glimpse of her young grandson Thomas Theragwanagan, representing the generation which would bring Kanienkehaka kinship to the Williams/Arosen and Rice families.

In time, we may discover more information and documents that convey the story and meaning of these return journeys from Kahnawake to Massachusetts in 1740. It may be the case that more records exist regarding the return visit of Chief Onserongoton from Kahnawake to Westborough and Boston during September of that year. Searching further amongst the documents of the Albany and Massachusetts Archives; the town records of Westborough, Groton, Longmeadow, Deerfield; and searching the records from New France and Kahnawake may tell us more about what set the 1740 visits in motion. Perhaps the family records of the Williams and Tarbell families hold information. In searching for additional records, we might come to understand what actually motivated this visit after thirty-six years had passed. Or, we may never know more about what it meant to the Rices and the other Westborough townspeople to encounter one of their own, so familiar to them at time of "captivation" but who carried such a different cultural legacy at the time of his return. How does a person, a youngster once so familiar, become so different?

Parkman's measured journal notations about the return of Chief Oserongton are fascinating in many ways. We learn so much about his role. He counseled family members who were preparing to meet Oserongton and travel with him. He conferred with and hosted at his home one of the human traders who was involved in making arrangements. He was part of the "mail route" of correspondence related to this event. He engaged in correspondence with the governor regarding the visit. He welcomed the "Strangers" at his home. He noted their departure, when they left for Boston and for Groton. And, four years later, he sat at the Boston home of Josiah Quincy and heard news from leaders of the Iroquois Nation of Timothy and Timothy's son. This Puritan minister kept a journal, as did many of his contemporaries and colleagues. His notations over the course of his ministry in Westborough tell the story of a minister whose capacity for engaging with people across boundaries and borders was unusual and notable.

Parkman extended a genuine hospitality and respect in his dealings with diverse peoples. This talent extended beyond the relations with captives who became Indian and First Peoples in the Atlantic Northeast. Subsequent to his journal entries that are included in the Walett *Antiquarian Society* volume, during the period of his ministry after 1755, Parkman noted events of the dislocation and re-location of Acadians who were removed by the British. He offered genuine hospitality and assisted families, most of whom were observant Roman Catholics, who established themselves during this forced re-settlement in Central Massachusetts.

The Reverend Ebenezer Parkman's notes in journal entries and his "Westboro Church Records," as well as extant sermons and stories, offer for us a full view of the four Rice boys in and beyond captivity. While Parkman's journals have long been regarded as a treasure of information regarding the practice of ministry during early Massachusetts frontier Congregationalism, his journals are useful to us in giving a view which acknowledges the challenges and richness of diversity in ministry amongst those whose lives were changed forever by significant and overwhelming events of their times.

We may remember from the first essay, when Ebenezer Parkman had just graduated from Harvard and was seeking his first call to ministry, he noted in his journal that on August 16, 1723, while lodging at his father's, two men from the Massachusetts frontier came to call on him: "Mr. Barrett and Mr. Rice (My Companion down) came to See me; and they acquainted me with the Sad Story of Mr. Willard [Rev. Joseph Willard of Rutland, who was killed during an Indian raid while he was hunting game] and Four Children of Mr. Stevens of Rutland taken Yesterday by the Indians. In the Close of the Day I walked to Cambridge." These children were the children of Prudence Rice Stevens, a cousin of "the four Rice boys," and her husband Deacon Joseph Stevens.

This Abenaki raid on Rutland left the young brothers Samuel and Joseph Stevens slain, and brought Phineas and Isaac Stevens into Canada, where they were adopted by Abenaki and lived for several years before their return to Massachusetts, though their lives would continue to interweave with Abenaki and Mohawk culture in significant ways over the years ahead. In years past, ecclesiastical and family historians of the Atlantic Northeast have shown little interest in the specifics of complex encounters and interactions amongst expansionist settler peoples with the First Peoples of the region. Fortunately, the tides of disinterest and dissociation are turning.

We understand better that the abductions of mourning war raids were intended to bring in new children to replenish family populations decimated by pandemic and war. First Peoples were abducting and adopting children who became First Nation peoples, inter-marrying, becoming deeply identified with their people and fully committed to efforts to prevail beyond extinction. And from three hundred years ago, Parkman's perspective stands. So it is that all these years later, he gives us his view of encounters in diversity, rich with the details of related interactions. And so it is that Parkman makes it possible for us to see our cousins Ashur, Adonijah, Silas, and Timothy well beyond their captivation -- into the fullness of their lives, into the fullness of their inter-cultural, inter-familial experiences and living, vital legacies.

Queries

Shirley (Malone) Fritsche would like information regarding the 2d wife of Ebenezer Rice (born March 12, 1756, m. Dec. 18, 1791). There is a discrepancy between sources as to her name: Ruth Eveleth, Ruth Henrietta Eveleth, and Henrietta. Please contact Shirley with any source information for her by email at BeeandBop31@aol.com

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The Rice Family, by Andrew Henshaw Ward [**\$5 + postage**] 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 + postage**] 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 + postage**] 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 + postage**] 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 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.

Peggy Jo Brown is the author of **Hometown Soldiers: Civil War Veterans of Assabet Village and Maynard, Massachusetts**, collection of short bios of 125 Civil War veterans who lived in Assabet Village (Maynard) either before, during, or after the war. Researched over four years. Data from federal and state census records, cemetery files, headstones, newspaper death notices, state vital records, and pension files from the National Archives. 512 pp., soft-cover, indexed, illustrated, footnotes. \$19.95 plus shipping. Excerpt "Francis A. Rice, Company A 15th Massachusetts Volunteer Infantry" 2006 Fall issue ERA Newsletter (v79#4). Peggy Jo Brown, PO Box 3, Maynard, MA 01754 or www.hometownsoldiers.com

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". A serious genealogy and history of the family descendad from David Rice, who first appeared in the records of Milton and Weymouth, Mass., around 1725. Special attention given to four brothers born in Springfield, Mass., who went to Texas in the early to mid-1800's to seek their fortunes (incl. William Marsh Rice, founder of Rice University in Houston). Classic story of a family torn apart by the Civil War. DNA evidence, from ERA's Rice Family DNA Project, presented to resolve longstanding questions about the origins of this line. \$30 (incl. postage to the continental US): Frederic A. Wallace, 53 Eaton Road, Framingham, MA 01701.

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