

THE HISTORY OF RICE CITY AND ITS SUBURBS

Written by Charles M. Perry and John W. Place and
given by Mr. Place

Mr. President, Ladies and Gentlemen:

It is a great pleasure for me to return to my old home church for this meeting and to have so many of my old friends and neighbors, and new friends of the Historical Society, and other guests present.

When I was a youngster, I spoke pieces at Sunday School, concerts here in the church, and at Sunday School picnics over in a grove on the old road to Greene. That was in the "gay nineties" and early 1900s. I think the last picnic we had over there was in 1901 when Isaac Fiske was superintendent of the Sunday School. Isaac is now the grand old man of Rice City at 89.

I wish I could make this speech without reading, but I have not had enough experience in public speaking to do that and besides I might leave out something important if I depended on my memory. Hope I can speak loud enough so the folks in the back rows can hear me as I want you all to hear this History of Rice City. It is something that all the local people should know and I think those from other towns will be interested. I believe that local history should be taught in the school of the locality. At least it should be made available for the older pupils to read. I find a great many people, like my brother Cy, are so busy all the time that they just won't take the time to sit down and listen to, or read this local history, but I have you all now where you will have to listen or walk out on me. Here goes.

In giving the history of a place it is best to start back as far as possible and, in the absence of any written record, first let us consider what Rice City was like in the days of the Indians, before the white men came. In some of the oldest deeds on record, the three corners out here that we call the Rice City Corner or the Elisha Tew corner is referred to as the "Fine Corner" which would indicate that this hill had previously been a pine forest. That also seems logical when we consider that pine trees have thrived in recent years just south of here along the old road to Greene and also just north-east of here. So this area was probably good hunting ground for the red men who lived around here.

I often wonder where the Indians had their wigwams. I would say probably on some of the level land near the river where they could get water easily and grow their corn, in places like Vaughn Hollow, Moosup Valley and Oneco. As most of you know, the Moosup River, just west and north of here, was named after the Indian Chief Maussup of the Shawomet Tribe of the Narragansett Indians. He was also known as Pessicus, Soquams and Quissuauquansh. The Indian Chiefs like the British monarchs had several names. After King Philip's War in 1676, or maybe a few years before, when the Indians were pushed back from the seashore and large river valleys by the white men, evidently Maussup with the remnants of his tribe came up here and lived along

the Moosup River. I think it quite probably that they had their wigwams at Moosup Valley and that the place derived its name from that fact. Mr. Wheaton Harrington in his speech at our Moosup Valley meeting mentioned that some of the old deeds described the river as Maussup's River. That fact, I think proves that Maussup did live here somewhere along the river. It does seem strange to me, though, that this fact, if true, was not handed down from generation to generation to us whose families have lived here ever since. One of my great-great-great grandfathers was Josiah Gibbs, who settled on our old homestead up the Plainfield Pike in 1749. He built his home at the John Love place just beyond but owned both farms as one at the time. Another of my great-great-great grandfathers was Enoch Place, who settled at Moosup Valley where Leon Dexter now lives, in 1751. There must have been a few Indians left around here then, but that was probably fifty or sixty years after Maussup died and perhaps most of them had by that time joined the remnants of other tribes that lived in the southern part of the State, or elsewhere. Anyway, they should have had a Western R. I. Historical Society in those days to hand down to us the true facts.

I will now give a summary of the early History of Coventry as a background for the history of Rice City. It was given by Mrs. Arnold at our first Greene meeting and by Miss Barber at Washington, but as there are several here who did not attend those meetings, I will recall it briefly.

In 1643, Samuel Gorton and eleven associates went down from Providence to what is now Warwick, then known as Shawomet, and purchased from the Indian Chief Miantonomi, who was the predecessor of Maussup, most of the land that is now Warwick and all of West Warwick and Coventry. The price paid was 144 fathams of wampum, the equivalent of 36 pounds in English money, or about \$180. I wonder what would be a fair value for all of it today! Later the twelve purchasers took in four other partners, one of whom owned two shares instead of one, making seventeen shares in all. During the first thirty years they sold off land to others in what is now Warwick and West Warwick but Coventry remained a wilderness. In 1672, the purchasers who were living and the heirs of those deceased voted to divide the remaining tract by a line from east to west thru the center. This line came to be known as the 7 and 10 line. It goes thru the village of Greene. Mrs. Arnold and Mr. Perry have figured out that it runs thru George Chase's well. It seems to me that is figuring rather fine but they are both very accurate in their historical data. It follows approximately the present location of the railroad thru Coventry to the Connecticut line. The land north of this line in Coventry was allotted to seven of the shares, owned by six people, as one man owned two shares. It was, however, called The Seven Men's Land. The names of the six men were John Warner, Richard Waterman, James Greene, Thomas Greene and Elizur Collins. They were evidently willing to take land farther back from Narragansett Bay provided they were allotted more of it. The other ten owners had taken land known as the Wecochaconnet and Natick Farms in what is now West Warwick. The land south of the 7 and 10 line was allotted to the owners of all of the seventeen shares so the name of the line should have been the 7 and 17 line, but thru the lack of a historical society to keep them straight, it came to be known as the 7 and 10 line.

While these six men owned the whole northern half of Coventry in 1672, it was later divided and subdivided thru purchase and inheritance so that a map made in 1736, which is still kept in the Town House at Washington, shows the land around Rice City owned as follows:

The land between this road along here and the Moosup River and north to the Foster line as Lot #19 owned by Job Greene; 240 acres to the east and north of here, Lot #41, owned by Richard Greene and Pearces; 160 acres to the east and south of here, Lot #46, owned by Benjamin Greene and Moses Lypit and 329 acres to the southwest, Lot #20, owned by Randall Holden. My old homestead up the Pike was Lot #21, owned by Barlo Greene and Richard Sisson. The various members of the Greene family who owned lots here were probably all descendants of John Greene, Sr., one of the original purchasers. If the place had been given a name at that time it would probably have been Greene instead of Rice City (that, of course, was long before the present village of Greene came into existence), but evidently none of these first owners lived here, they just owned the land and kept it until they could sell for a good price.

Now for the real history of Rice City I will read that written by Mr. Charles M. Perry, entitled The Rice City Area. I was going to write one entitled Rice City and Its Suburbs, but was pleased to find that Mr. Perry had already written it much better than I could. I wish he could have presented it to you himself, but, as he did not feel able to do so, I will do the best I can. I cannot resist, however, putting in a few words of my own as I go along, which I hope will not detract from it in any way.

THE RICE CITY AREA

"For the purpose of this essay we will consider the Rice City area to include all of the territory within about one mile of the Rice Tavern, now owned by Mrs. Helena Houle. It extends from Vaughn Hollow on the north to Lewis's Mill on the south; and on the Plainfield Pike from Josiah Gibbs (the John Love Place), on the west to the Cook Farm (Mrs. Stillman's) on the east.

In these days, we think of Rice City as that settlement in the immediate vicinity of the church and school house. It probably was not until sometime in the first decade of the 19th century that the settlement began to be called Rice City. Certainly not before Rice Tavern was built, as nobody of that named lived in the area up to that time."

I want to add to Mr. Perry at this point what has been handed down in my family, by my grandfather, from my great-grandfather, Joseph Place, and my great-grandmother, Sally Gibbs Place. They were young people about twenty years old at the time. They said that Samuel Rice was a man who always liked to do something unusual or spectacular, and that when his new tavern was completed, he had a grand opening or christening party; that it was an all day affair of feasting, drinking, music and dancing, and at the height of the celebration, Rice dalled his guests outside the house, where he climbed a ladder to the roof and walked along the ridge, or highest point of the house, took a bottle, of some kind of liquid, from his pocket, smashed it against the chimney and exclaimed, "This house shall be known as the Rice Tavern", and then throwing up his arms

and looking all around he shouted, "and this place shall be called Rice City"-- and Rice City it has been ever since.

The Rice Tavern is just across the corner out here, the first house on the left around the corner towards Providence. It was operated as a tavern for about sixty years, then for about thirteen years it was occupied by Doctor Prosper K. Hutchinson for his doctor's office and residence, and since then as a residence by Mrs. Hutchinson and several owners. The present owners and occupants are Mr. and Mrs. Philip Houle.

Now continuing Mr. Perry.

"As Adam was the first man to settle in the Garden of Eden, so Adam Love was the first to settle in the Rice City area.

According to the Love genealogy, Adam Love and his brother Gabriel came from the edenic green of Antrim County in the north of Ireland to the green forests of New England in 1730. They roamed around Rhode Island and finally cast their lot in the north-west corner of the Seven Men's Land, which is now the northern half of Coventry.

In 1736 Gabriel bought one of the 'head lots' against the Connecticut line in the extreme north-west corner, and in 1738 Adam bought lot #46 on the plat of the Seven Men's Land. Adam built his house near the north line of his 160 A. lot, on the site where Mrs. Franklin Perry now lives."

Thus the name of the place should rightfully have been Love City or Adamsville but like America it took the name of one who came later instead of the founder.

I do not know of anyone by the name of Love now living here in this section who is a direct descendent of Adam Love. The late Dr. Love of Hartford, Connecticut was one and Dr. Love's niece, Mrs. William D. Scranton, is now living in New Haven. Is there anyone here tonight of another name who is a direct descendent of Adam Love? If so, will you please stand. Some of you may be, and not know it. I know of two, Alexander Bates and Mrs. Helen Place Duncan. Will they please stand? I wonder which one looks the most like Adam. If either of them look like him, he must have been a good looking man. Adam Love had a grand-daughter, Olive Love, who married Samuel Peck, and they had a grand-daughter, Olive Peck, who married Pardon Bates, and they were grandparents of Alexander. Helen is a direct descendent in the eighth generation, thru her mother and the Peck family. Her line of ancestry is as follows:

Adam Love
Robert Love
Olive Love Peck
Alexander Peck
Isaac Peck
Adelaide Peck Casey
Evelyn Casey Place
Helen Place Duncan

Arthur Love and his sister, Mrs. Gertrude Love Gallup, of Sterling Hill are direct descendents of Gabriel Love. Adam's brother, who settled about two miles northwest of here. Bill Whitaker now owns and lives on the place where Gabriel Love settled. His house is a very old one and maybe the one built by Gabriel. If so, it is probably the oldest house in western Coventry.

Now back to Mr. Perry once more.

"Moses Blanchard bought most all of Lot #20, in 1742. He built his house where Isaac Fiske now lives. Both Adam Love's house and Moses Blanchard's house have disappeared long since, though the ell of Moses' house is still doing service at Mr. Fiske's place as a very small cottage.

William Bates and his brother Francis owned land in what is now called Vaughn Hollow in 1743 and probably built the grist mill at that place. The mill was there in 1746, and William Bates lived in a house to the westward. It may be the house the Curriers now own.

Josiah Gibbs bought most of Lot #21 in 1749, and soon after built his house probably on the site of the John Love house that burned in April 1924.

Adam Love bought about 90 A.--what is now the southern part of the Charles M. Perry farm in 1756 for his sons William and John Love. They together or John alone, built a house on these acres just east of the small pond, before 1770. John Love lived there until 1798. The house has disappeared. It was known in later years as the Old Fiske House.

Charles M. Perry's house was built by a George Parker in 1774. The Walker house in the village and the Corey house on the hill to the northeastward of the village are old houses, but I have not yet found out who built them.

In 1771, William Brayton bought 70 A. in the southeast corner of Lot #21. It was all that remained of the lot after Josiah Gibbs had made his purchase in 1749. The Buckshorn Brook (then called Warwick Brook), ran through the tract at what is now called the laboratory corner, or by older people Peavey's Hill, where the William Taylor family now live. William Brayton gave this 70 A. to his son Caleb in 1785, and shortly afterwards a grist mill was erected there, using the brook for power. There also was a house on the property when Caleb Brayton sold it all to John Lewis in 1790. It went by the name of Lewis's Mill for many years.

James Bates, Jr., bought all of Lot #55 in 1771. It was a tract of about 300 A. and joined the 70 A. of William Brayton. James Bates, Jr., died in 1795. He was living on the farm at the time, probably in the house Fred Birch now owns. Just when the house was built, I have been unable to find out.

The Rice Tavern was built sometime between the years 1796 and 1801. There were other houses along the Plainfield Pike before 1800. The McGregor Tavern was built soon after the revolution, and there had been a house there previously, a Gibbs house across the road from Cyril Place's home and the Place homestead itself, built in 1790. A house stood on the north side of the

road at Fairbanks Corner. It is now covered by the state road. There was also one later on the south-west side of the corner, known as the Corner House.

To the east on the Plainfield Pike about a mile from the Rice Tavern, is Mrs. Stillman's home which may have been the house on a lot of 10 A. that John Kelley bought of John Greene in 1778. Stephen Wilbur lived in a small house between Adam Love's home and the Meeting House, according to the map of 1791. This completes the record of the houses that I now know were located in the area before 1800.

The Plainfield Pike was resurveyed in 1791 and all of the houses along it are pictured on the map the surveyor made.

In the decade just before 1800 Rice City, the village, had not come into being. The Pike did not go straight from the Love House to the present Rice City corner but went northwesterly to meeting house corner where the road to Vaughn Hollow branches off and then south along the road here to the present pike. The cut-off had to cross a swampy place and was not built until about 1800.

We may make many mental pictures of what life was like in this area toward the close of the 18th century. Life must have been simple, very simple. The main purpose of the men and women who lived here was to provide food and shelter for their families and their animals, and clothing for themselves. A man's fortune was measured largely by the number of meat cattle, hogs, sheep and horses he owned. A list of livestock was usually the first item on the inventory of an estate. A milch cow was considered to be a nice dowry for a daughter about to be married. In this connection it might be mentioned that John Lewis, who ran the Lewis grist mill so long a time, thought he was about to die in 1810 and made his will. In his will, he gave one daughter two cows to be had by her at his death or when she married, whichever happened first. To a younger daughter, he gave two cows to be had by her when she became eighteen or when she was married, whichever happy event happened first. But John married a second wife, got a new lease on life, and lived twenty-three years after he made his will. One wonders whether the girls ever got those cows.

A farmer's aim was to produce a little more than necessity required so he would have something to sell or trade for tools and farm implements and furnishings for the house--things that could not be made on the farm.

All were not farmers, or yeomen, as they were then called. Someone had to own and run grist and saw mills, make wagons and farming tools, show oxen and horses and even be justices of the peace. There was no school in the area. The church, begun in 1781, was not finished until after 1800. There was no mail service until 1828, and their only contact, except on rare occasions with the outside world was the stage coach that ran from Providence to Norwich and back. But this excitement was only for the few who lived along the Pike. Life was hard. Many wore out, none rusted out. An arrest was seldom made. The Justice of the Peace was occupied mostly with the settlement of small claims and petty disputes between neighbors, writing wills and deeds, and presiding at marriages. In sickness, nature took its course. Household herb remedies were

used and gave the feeling that something was being done to help. But nature got the better of the disease, or it just didn't. If one had a pain, one had to stand it. Books were few, and mostly on religious subjects. There was little money for them anyway.

The next twenty-five years, the first quarter of the 19th century, shows a brighter picture for the area. The church was finished, a school was started, the Rice Tavern and the McGregor Tavern thrived, roads were improved and new ones opened. A saw mill was added to the grist mill at Eddy's Mill, then owned by the Vaughns. The road at Fairbanks was straightened and a new bridge was built over the Moosup River. The original road turned north-west at the foot of Fairbank's Hill, crossed the river on the dam, and then turned back to the present road. There was another grist mill established at what is now Fairbanks, and the complete woolen mill there was in the offing. In the middle of the period there was a great religious awakening and this Christian Church was founded. The career of Elder James Burlingame was started and he became a big factor in the welfare of the region for fifty years.

The people were mostly of Anglo-Saxon origin. Among the names of the founders of the "Anabaptist Church and Congregation", the first church built here, were Elder Caleb Nichols, the Loves, John and William, the Bateses, Coreys, Gibson Perkins, Edwards and Miller, Lyon, Eddy, King, Harrington, Rice, Bennett, Place and Hammond; all good old English names.

The first school was called the "Democrat School". The school house was on the east side of the road going south from the old meeting house corner and about opposite where the present Rice City School House stands. Just when the Democrat School house was built does not appear in the records. The house and land upon which it stood was deeded to the school in December 1817 by Ebenezer Rice, son of William Rice. In the deed it is specified that the "Above mentioned house is to be known and called by the name of the Democrat School House". It was essentially a private school, built by contributions from those having children of school age at that time. The size of each contribution determined the number of children the donor might send. The donations ranged from \$2.50 to \$10.00. The proprietors of the school were Samuel Peck, Charles Love, John Wever, John Bates, Obediah Potter, Stephen Potter, Nathan Corey, Thomas Blanchard, John Vaughn, John Parker, Luther Rider, Silas Matteson, Jr., and Obediah Perkins. There were a treasurer, a secretary and three directors. Although it does not say so in the deed, other children than those of the proprietors could be sent to the school, if they were sponsored by a proprietor. Tuition was thus assured and full control of the school kept in the hands of the few proprietors. As a matter of fact, it was anything but democratic, as we interpret the word today. Maybe Joe Stalin got his ideas of democracy from this type of school.

A little can be said about some of the men who founded the school. Samuel Peck married Robert Love's daughter and came into possession of a strip of land extending from the corner of Rice City to the Moosup River. It was a part of Moses Blanchard's estate that came to Sarah Blanchard, who was wife of Robert Love. Samuel Peck was founder of the Peck family that owned the farms of C. B. Andrews and George Briggs. Charles Love was son of William Love and inherited the farm of his grandfather, Adam Love. He lived

in the old homestead on the Franklin Perry site. For several years, he had charge of the poor of Coventry and probably kept some of them at his home. The old house, presumably the one Adam Love built and that William and Charles may have enlarged, burned shortly after George Rogers bought the farm in 1875. The house according to Isaac Fiske was two story with a basement in which Amos Fiske had a grocery store and had the Rice City post office in 1852. There was a large piazza across the front of the house on a level with the first floor. It was roofed over. John Bates owned and lived on the Moses Blanchard farm where Isaac Fiske now lives. Stephen Potter belonged to the Potter family just north of Vaughn Hollow. Nathan Corey owned the Corey place on the hill north-east of the village. Thomas Blanchard was part owner of the mill at Fairbanks. John Vaughn was owner of the grist and saw mills at Vaughn Hollow and probably lived in the house J. Benjamin Nevin and his daughter Joyce Nevin now own. Luther Rider lived in the first house to be on the site where Mrs. Greene now lives, where the John Kettle family lived for several years. Rider kept a store in a small building that stood on the north-east corner, across the road from his house. This twenty-five years had been a building up period, a time of enterprise. We can see that life became easier, pleasanter and more worth while.

During the next twenty-five years, from 1825 to 1850, the Rice City area reached the climax of its prosperity. Industry other than farming flourished; the population increased to such an extent that the community rated a post office in 1828, the second in the town. The first was at Washington in 1827. Benjamin Rider, Jr. was the first Postmaster here. He kept the post office in the little store on the corner. At Fairbanks there was a complete woolen mill from fleece to frock. A farmer might bring his wool just as he had sheared it from his sheep. At the factory they would wash it, card, spin and dye it, weave it into cloth, full, shear and press it ready for the tailor. Across the road in a little house still standing, lived and worked a tailor who would make a dress or suit to measure. Adjacent to the mill Fairbank started a general store, maybe the first in western Coventry. He started the custom of taking the store to his customers in horse drawn wagons, a custom that is continued to this day by the Kettle Brothers. The Kettle Brothers take it on trucks with rubber tires. They cover much the same territory as did Fairbank. Vaughn Hollow prospered in the saw and grist mill. The Lewis mill was also busy. Ezra D. Bates was a tailor who had his shop at his house, where C. M. Perry now lives. There were two, maybe three blacksmith shops in the area where farm wagons and all kinds of tools were made.

This period saw the coming of the district schools. As early as 1800 the state tried to have a law requiring the towns to furnish free education under the supervision of the town authorities. Coventry would have none of it, and like other towns developed the district system, each district having its school, managed by a local committee. A separate school tax was levied each year to pay the teacher and care for the building. This system continued until 1904 when a state law finally abolished the system. The Rice City Area was in District #4 with the school house in the village nearly in front of the present building. It had been built prior to 1846, as is shown by the deed for the church lot, which reads. "I, John Corey, in consideration of having a house for divine worship erected on the premises, do grant, . . . to Ira Brown of Foster

and Benjamin F. Carpenter and 'Square ' G. Wood, both of Coventry, a certain lot...beginning 4 feet northerly of the north-east corner of the foundation of the school house which was lately burned up, from thence 10 rods northerly on the road, etc." This puts the school house on the west side of and very near the road. The Democrat School was on the east side of the road. The old weather beaten school building now standing out here between the first and second house on the west side of the road, according to Isaac Fiske stood on the site of the present school and was moved to the present site when the latest school was built. The records seem to show that there has been four separate buildings used for schools here at different times. Leonard Greene told the writer that when he went to school here at Rice City in the late fifties, there was seventy-five pupils. They had no desks, sat on benches hip to hip with books in their laps. The teacher in those days earned his money. It would seem that the three Rs then were mostly restlessness, ructions and the rod. It is a pity that the old records of the district schools have disappeared."

There is a consideration in the deed of John Corey of the land on which this church was built that is rather amusing. It reads, I quote, "the seats or slips shall be free to all persons behaving while therein with decorum," end of quote. The most general definition of decorum is dignity, so we must all be dignified when we come to Rice City Church. Evidently in those days the kind of seats we have here were sometimes called slips.

"There was progress in things spiritual also in those years between 1825 and 1850. The controversies over Elder Farnum and his works had died down and Elder James Burlingame came to preside over the Christian Church with much success through many following years. Why the Anabaptist or the Elder Nichols meeting house, as it was later called, came to be neglected and allowed to decay has not come to light. The present church was built after March 16, 1846, how soon after, I do not know. Rice City no longer could be called "a very noted place for wickedness" as it was called in 1812. Colonel Samuel Gibbs, Jr. was Justice of the Peace during this period, 1825 and 1850, and his record books are in the Town House vault, at Washington. They are interesting reading if one wants to find out about the petty rows that happened over various things in those days.

During the next twenty-five years, those between 1850 and 1875, the prosperity of the Rice City Area declined. For the first few years of the period things went along much as they had done. Then the railroad was put through in 1853. That had a far-reaching effect upon all of Coventry. Places along the line of the railroad grew in importance and the areas more remote suffered. The Civil War gave a stimulus to manufacturing near the sources of larger water power and products of the mills displaced those made heretofore in the country districts. The stage business petered out so that the Providence and Norwich Turnpike Company dissolved in 1866 and deeded all the right it had in the Plainfield Pike to the town. The Rice City post office was discontinued in 1868 and an office was opened at Greene. Freight came to Greene by train instead of overland by team. The Fairbanks woolen mill was having too much competition from the larger mills in the Pawtuxet Valley and Providence. It had to fold up. Greene displaced Rice City more and more as a place of business. The grist mills were used less and less as grain came in on the cars.

The saw mills held their own for a while; indeed, Charles Vaughn had the courage to build a new mill at Vaughn Hollow in the 70s that kept going spasmodically until about 1910. Native white pine is abundant and fast growing, so it had continued to be a source of lumber, principally box boards, but the portable mill has now displaced the old water powered type. George Fairbank died in 1873. His son Elbridge carried on the general store business until he died in 1881. Then all enterprises at Fairbanks ceased. Chester B. Andrews took up the market and grocery business a few years later, and developed the only business except farming that has endured through the years. C. B. Andrews died in 1927 and his son, Louis I. Andrews, carried on until his sudden death in 1936. Then the Kettle Brothers bought the business. The railroad helped the farmers by taking milk to Providence. No longer need the farmer's wife be forced to make butter and cheese. Here was an outlet for surplus eggs also. Thus the area settled down to be just another farming community. Some of the young men migrated to Vermont and New York State and farther west.

The next twenty-five years, 1875 to 1900 were much the same. No new houses were built in the area. Then the number of children of school age dwindled to a dozen or fifteen. Some of the farms were abandoned and allowed to "grow up to bushes". With the coming of the automobile about 1910 and the state roads a few years later there has been a growing interest manifest by people who have bought the old farms, either for a summer home or for permanent residence."

New houses have been built, mostly on the Plainfield Pike in the East Rice City suburb. Rice City, like most of the big cities, grew to the westward and it is only in recent years that the section east of the Adam Love location has built up to any extent.

In this connection, perhaps I had better give my explanation of the other suburbs:

Vaughn Hollow, of course, has always been an important one.

The section from the old Lewis Mill, where the Taylor family now live, to Archie McDonald's new home on the old Oliver Greene place, is the south Rice City suburb. It could also be called a suburb of Greene, but it was part of the old Rice City School district.

The McGregor District from Fairbanks Bridge to the Connecticut Line and the old North Road from the McGregor District Schoolhouse to the old Gabriel Love place used to be considered an entity of its own, when it had both the McGregor and Gibbs Taverns, but since both taverns burned down and the school was discontinued, it has become just another suburb of Rice City. This district also has those historic places known as Carbuncle Hill, Carbuncle Pond, and Spencers Rocks.

Fairbanks was the business district of Rice City in the old days but, as it is located some distance from the center of the city, it is really one of the suburbs. Mr. Perry's nice country home is in this section of the city.

That makes five suburbs in all. It is quite a city that has five suburbs.

Now I will finish Mr. Perry's essay.

"There seems to be little prospect of a revival of farming or of other industry in the area. The one hope is that other people will be attracted to it as a place to live. The distance from Providence is not too far and the airplane may make it much shorter in the near future. There is the RICONN Airport at the State line and we may have to have one nearer the center of the city. The elevation of the area above sea level makes the nights in summer a great relief to one who has to pass the day in Providence. Recent establishment of the Western Coventry Fire District, with headquarters at Greene, is a favorable development. It may be that, now the war is over, the area will receive more attention from prospective home owners."

At some future time a year or more hence, we hope to have another Historical Meeting here when we will give a detail history of this church and its predecessor, the Anabaptist Church. Mrs. Abby Underwood has a very good paper to read on the life of her great-grandfather, Elder James Burlingame, who might well be called "Rice City's Patron Saint", and Rev. Cooper has offered to let us look over the Church Records for important facts, but I do not think we should close this meeting without a few words for the dear lady whose picture hangs on the wall. She was Miss Lizzie Haley, a woman preacher from somewhere in Massachusetts, who conducted revival services in this church during the winter of 1896 and 1897. People came from far and near to hear her and on a beautiful Sunday in June, 1897, about twenty of her converts were baptized in Vaughn's Pond at Vaughn Hollow. She had a gentleman minister do the baptizing, but she was there to take an important part in the exercises. There was a very large crowd to witness the baptism. I remember that my mother said that night, "This must have been the biggest day Rice City ever had." I was only nine year's old at the time, and cannot give you all the facts, but there are others here who can, and we will have them written down for that meeting in the future. Miss Haley passed away soon after her meetings in Rice City, but her memory has been cherished here ever since by all who knew her.

I thank you for your attention.