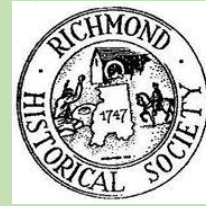


RICHMOND REFLECTIONS

The Richmond Historical Society Newsletter



Vol. 46 No. 4

December 2020

RHS President's Message

Greetings Members and Friends of RHS,

There have been some “staff changes” recently in the Society. **Denise Stetson**, who joined the Board this fall as a Member at Large, has also stepped up as Assistant Archivist to **Richard Wolke**. Her organizational skills will be extremely useful in getting things shipshape in the Archives, and in helping to find information that is requested by the public.

Interim Treasurer **Laura Orabone** is resigning as she is completing her training as a CNA and will be taking on a full time job in healthcare at this crucial time. In the short time that Laura has been Treasurer, she has shown herself to be capable and conscientious in all her duties, and I thank her and wish her well with her new job. We are fortunate that **Merrill Moone** has agreed to take over as Treasurer, and Laura will be assisting with that transition. Merrill is an attorney and has a degree in accounting so he will be a perfect fit for the job.

Remember that we are searching for candidates for **Vice President and Secretary** in June 2021. I would also love to have someone volunteer to be on the **Program Committee**. Our Bylaws state: *The Program Committee shall consist of the Vice President (Chairperson) and two members appointed from the membership. The Program Committee shall be responsible for developing program ideas, procuring speakers, and arranging for hospitality at regular meetings of the Society.* In this time of necessary social distancing it will not be a very active job, but once the COVID vaccine is widespread, we'll need to make up for lost time!

Many thanks to those who have contributed to this newsletter. **Rev. Bettine Besier** has written a timely and thought-provoking book review on *Complicity: How the North Promoted, Prolonged and Profited from Slavery*. Vice President Wolke contributed excerpts from an 1898 newspaper article spotlighting Tug Hollow. **Susan Jalette** has researched the history of The Grange and interviewed 64-year Richmond Grange member **Jack Cottrell**. I learned a lot, and was especially pleased to learn that women have been included in Grange offices from the beginning, and that the Grange supported woman suffrage. We share a profile of the late **Catherine Baton**, whose painting of the Bell School hangs in a place of honor in the Bell School Museum. There is also a follow-up article in recognition of the centennial of women's right to vote in America, with resources for further information.

Your contributions to the newsletter are always welcome. It doesn't need to be a full length article. Feel free to send comments, questions, and additional information about what you read here. For the March newsletter I'm seeking stories to include in an article about the **Great Influenza** of 1918-19 (the “Spanish flu”) and how it affected members of your family. And if you've read a good history-related book, we'd love to hear about it in a book review.

Wishing you all good health as we await a vaccine in the New Year!

~ Kristen Chambers

“If studying history always makes you feel proud and happy, you probably aren't studying history.”

Who is Aunt Kate?



Catherine "Aunt Kate" Baton with granddaughter Lee-Ann Kozora and her husband

We were saddened to see that Catherine "Kate" Baton passed away in October at the age of 98. In August 2018, Betty Mowchan and I were doing some work in the Bell School, and I noticed this lovely painting of the school on the wall. The artist's signature was simply "Aunt Kate". Betty did not know who that was. I posted the photo on our RHS Facebook page and asked if anyone recognized it and knew who Aunt Kate was. Replies soon came to us in the comments, and I was able to write up the following on our website:

The question was posed recently on our Facebook page: "A mystery...Who is "Aunt Kate", the artist who painted the lovely picture of Bell School at the top of our Facebook page?" We knew the painting had been donated to the RHS many years ago, and it currently is displayed in the Bell School, but its origins were lost. The mystery was soon cleared up, as responses were received from both the daughter and granddaughter of the artist, Catherine "Kate" Baton.

Catherine's granddaughter, Lee-Ann Baton Kozora, informs us: "My grandmother is soon to be 96 years old. She is in a nursing home now. She was born in Montville, CT and lived in Rockville most of her married life. When I was a kid, she drove a school bus for Richmond School. I believe she painted this for the celebration of the restoration of the schoolhouse but I'm not 100% sure. She was married to George "Bob" Baton. He was a business man and Chief of Hopkinton police department in the 50s and 60s. She painted, made jellies and jams, dolls, and lavender sachets. She sang and played guitar. She was a lot of fun when my brother and I were children." Catherine's daughter, Catherine Avizinis (Lee-Ann's aunt), adds: "I am pretty sure she donated it when she painted it – perhaps back in the 80's... She also drove a special needs mini bus for Richmond School for years, and did every craft and art there is! From quilting and stitching to painting glass lamp shades, from baking and preserving to gardening and herb crafts, she was quite well known on the craft/art fair circuit and MANY folks and family members still have original Aunt Kate pieces!"

Thank you, ladies, for clearing up the mystery and sharing about the talented "Aunt Kate". We hope she is pleased that she and her painting are in the spotlight so many years after she so kindly donated it! Her painting can now be properly attributed on the wall of Bell School. (See p. 3)

You can learn more about Catherine's life in her obituary [here](#).



Addendum: While organizing old RHS newsletters, I happened upon this notice of the donation of the painting in the May 1979 issue. So we now know both the artist and the approximate date of its painting. I found it amusing that Catherine LaFlamme Baton went by (or was misidentified by) so many names- Catherine/Kathryn/Katy/Katie/Aunt Kate!

PAINTING GIVEN

Kathryn (Katy) Baton of Rockville, R.I. has painted and given to our Society, a very nice picture of the Bell School; with the present Richmond Elementary School in the background. The painting was shown at the April meeting of the Richmond Historical Society.

Ray Bader has offered to make a wood frame for the painting after which it may be hung in the Bell School Museum for all to enjoy!

The Grange

The motto of the Grange is "*In necessariis unitas, in dubiis libertas, in omnibus caritas*", meaning: "In essentials unity, in non-essentials liberty, in all things charity." The word "Grange" comes from a Latin word for "seed", *granum*.

The Grange, officially named The National Grange of the Order of Patrons of Husbandry, is a fraternal organization in the United States that encourages families to band together to promote the economic and political well-being of the community and agriculture. Founded after the Civil War, it is the oldest American agricultural advocacy group with a national scope. Many rural communities in the United States still have a Grange Hall, and local Granges still serve as a center of rural life for many farming communities.



Promotional poster, ca. 1873

How it Began

The Department of Agriculture's commissioner chose Oliver Kelley, after a personal interview with President Andrew Johnson. Kelley went to the Southern states to collect data to improve Southern agricultural conditions. Poor southern farmers bore the brunt of the Civil War, and were suspicious of Northerners like Kelley. Kelley found he was able to overcome these sectional differences as a Mason. With Southern Masons as guides, he toured the war-torn countryside in the South and was appalled by the outdated farming practices. Kelley also found the same lack of "progressive agriculture" in the west. He saw the need for an organization that would bring people together from across the country in a spirit of mutual cooperation. After many letters and consultations with the other founders, the Grange was born. Seven men and one woman co-founded the Grange. The first Grange, Grange #1, was founded in 1868 in Fredonia, New York. In 1873, the organization was united under a National Grange in Washington, D.C. Many of the state and local granges adopted non-partisan political resolutions, especially regarding the regulation of railroad transportation costs. Unusual at this time, the organization encouraged women and any teen old enough to draw a plow (aged 14 to 16) to participate. The importance of women was reinforced by requiring that four of the elected positions could be held only by women.

Membership in the Grange increased dramatically from 1873 (200,000) to 1875 (858,050). Rapid growth infused the national organization with money from dues, and many local granges established consumer cooperatives. Poor fiscal management, combined with organizational difficulties led to a massive decline in membership. Yet, by the turn of the 20th century, the Grange rebounded and membership stabilized. The Grange movement supported efforts by politicians to regulate rates charged by the railroads and grain warehouses. It also claimed credit for the ideas of the Cooperative Extension Service, Rural Free Delivery, and the Farm Credit System. The Grange also endorsed the temperance cause to avoid alcohol, the direct election of Senators, and women's suffrage.

Organization

Ranging from local communities to the National Grange, the Grange is a hierarchical organization. At the local level are community Granges, otherwise known as subordinate Granges. All members are affiliated with at least one subordinate. In most states, multiple subordinate Granges are grouped together to form [Pomona](#) Granges. Pomona Granges are made up of all the subordinates in a county. Next in the order come State Granges, where the Grange begins to be especially active in the political process. State Masters (Presidents) are responsible for supervising the administration of Subordinate and Pomona Granges. Together, thirty-five

State Granges, as well as Potomac Grange #1 in Washington, D.C., form the National Grange. The National Grange represents the interests of most Grangers in lobbying activities similar to the state, but on a much larger scale.

Ceremonies & Rituals

When the Grange first began in 1867, it borrowed some of its rituals and symbols from Freemasonry, including [secret meetings](#), oaths and special passwords. It also copied ideas from Greek and Roman mythology and the Bible. Small, ceremonial farm tools are often displayed at Grange meetings. Elected officers are in charge of opening and closing each meeting. There are seven degrees of Grange membership; the ceremony of each degree relates to the seasons and various symbols and principles. During the last few decades, the Grange has moved toward public meetings and no longer meets in secret. Though the secret meetings do not occur, the Grange still acknowledges its rich history and practices some traditions.

Today

The Grange continues to press for the causes of farmers, including issues of free trade and farm policy. In 2019, the National Grange revised their Mission Statement: "The Grange strengthens individuals, families and communities through grassroots action, service, education, advocacy and agriculture awareness." As a non-partisan organization, the Grange supports only policies, never political parties or candidates. Although the Grange was originally founded to serve the interests of farmers, because of the shrinking farm population, the Grange has begun to broaden its range to include a wide variety of issues, and anyone is welcome to join the Grange.



Richmond Grange No. 6, Usquepaugh, R.I.

A Conversation with Jack Cottrell, Richmond Grange Member

I had the wonderful opportunity to talk with Jack Cottrell, a member of the Richmond Grange since 1956. Mr. Cottrell represents a third generation for his family, as his parents and his grandparents were members in years past. Mr. Cottrell has been Richmond Grange President several times; then he was drafted to Vietnam; upon return, he has held positions as head of the Pomona and the State Granges. And, his support of the Richmond Grange continued

in the form of his being their Chairman for the Washington County Fair. As the origin of the Grange has its roots in Masonry, I wondered if Mr. Cottrell was a Mason himself. He was a member of Hope Lodge in Wakefield many years ago, but he's no longer involved. I was curious about the Grange building, as it is located on land in West Kingston. Mr. Cottrell explained to me that when the Grange decided to build its building, there was land on Beaver River that was of interest. But when someone offered the land in West Kingston for free, that was an easy decision to make. The original part of the building was built around 1910, and years later this building was jacked up to add the basement and additions to the front and back is now the Grange we see today on Route 138. The Grange is a non-profit charter organization, and the membership basically owns the building and takes care of the maintenance on it. "It's a labor of love, we all get along, everyone helps," said Mr. Cottrell. Membership, currently about 150 or so people, has a good mix of young and old, and still mostly made up of agricultural families. Programs offered are agricultural based with topics covering animals, gardening, and health, to name a few. What makes the Grange relevant these days? "It's an agricultural society, but now we are more involved in helping our community," answered Mr. Cottrell. For many years, the Richmond Grange has done an adopt-a-family for Thanksgiving, providing a full dinner feast, and Christmas includes supplying items on a families' wish list. At least two Suppers are held every year, held in the Grange basement. They were able to hold one supper back in March 2020, the last in person for a while, due to COVID. Not to be deterred, instead, they prepared and offered drive thru bagged suppers! One was a chicken dinner, and another was a pork dinner with johnnycakes. Their main fundraiser is from their food booth at the Washington County Fair. Unfortunately, again due to COVID, it was a setback. Yet, the Grange continues to give scholarships to high school seniors. The Richmond Grange Scholarship and the Taylor Scholarship, each in the amount of \$500, are based on need. "We do look at our members first, we take care of our own," said Mr. Cottrell. Are any rituals or traditions from its Freemasonry roots still practiced today? Richmond Grange is a grassroots community Grange, otherwise known as a subordinate Grange. Traditions/rituals are practiced at their meetings in the presentation of the Flag, and opening of the Bible, as examples. "Women and men have equal representation, and it's been that way since the beginning," commented Mr. Cottrell. Presently, again due to COVID, the twice monthly meetings are held virtually. To become a member, one may fill out an application, which is voted on. Dues are due annually. When asked what his favorite part of being a Grange member is, after 64 years, it was implied that it is *everything* about the Grange and what it represents. Any closing remarks? "When we get back to our normal routine, we'll be happy."

~ Susan Jalette, RHS Member

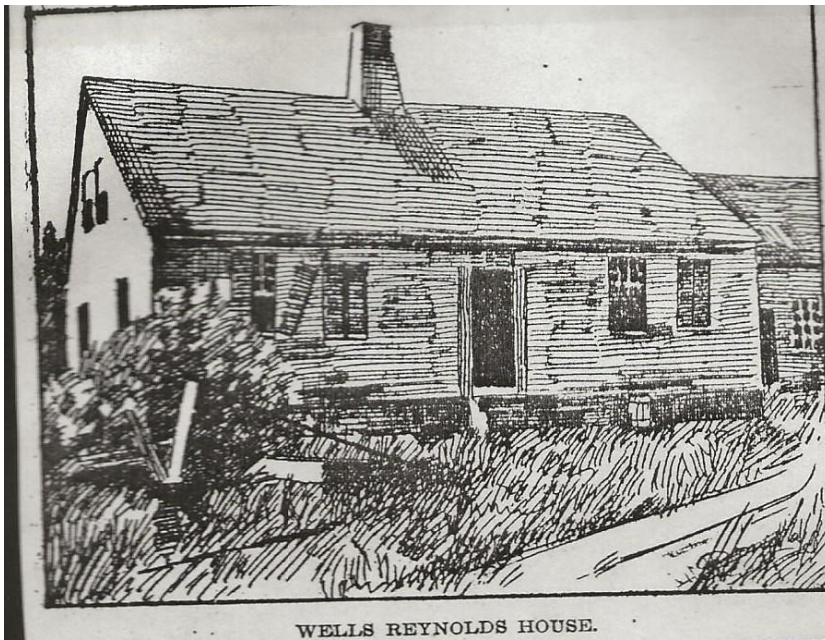
Many thanks to Mr. Jack Cottrell for his time in granting me this interview, and answering all my questions.

From the Archives

Recently our archives received a wonderful article concerning the once thriving village of Tug Hollow, School District #9, and former home to our iconic Bell School. The article was sent to us by Martha Baton at the Langworthy Library in Hope Valley. This is not the first contribution the Library and the Hopkinton Historical Association has made, and I thank them. But back to the article and Tug Hollow.

The article is certainly of enduring historic significance since it was written in 1898 in the Providence Telegram, author unknown. It is quite long and filled, not only with the history of the mill, but with amusing stories of the people who founded the village and lived there. I especially enjoyed the story of the counterfeiting silversmith. A picture of the Wells Reynolds homestead, a prominent Tug Hollow family, and an excerpt from the article follow. It appears as if Mr. Robert Reynolds, the silversmith, was a canny devil and the constabulary not too bright!

~ Richard Wolke



“About the year 1810, Robert Reynolds, a son of William Reynolds, and his sons, built the red mill since known as the Tug Hollow mill. Robert Reynolds was a silversmith, but the mill was built as a carding mill...For a number of years wool was carded here and warps were also made. The Reynolds continued to run this mill until about 1830, when it lay idle for a time. It then fell into the hands of John Sheldon, who operated it during the Civil War. Soon afterward the mill went into other hands and it was doomed to a long period of idleness. Since then the old mill has changed ownership very frequently, but at no time has the prosperity of former years been revived. Some ten years ago Charles Kenyon established a basket factory

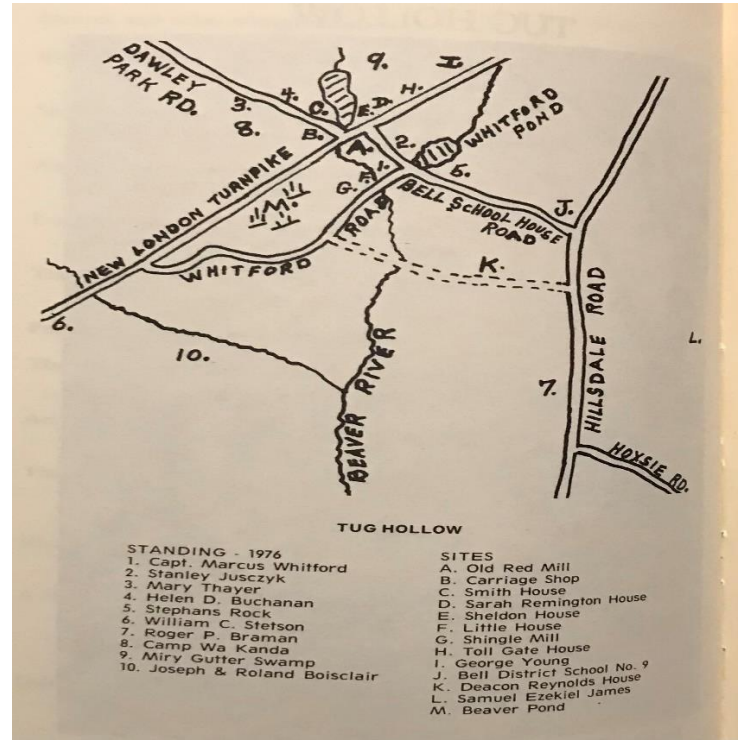
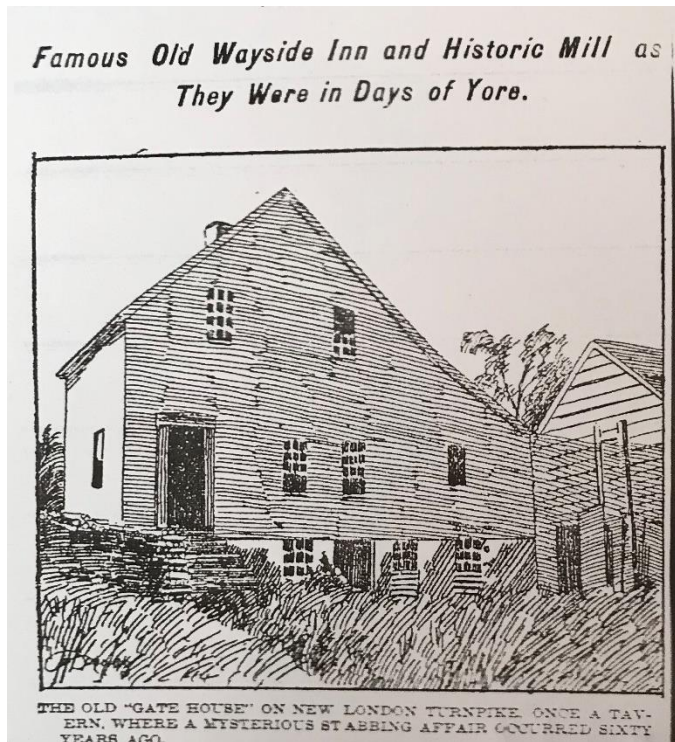
in the mill but the business soon died out and now it is quite probable that the old building has passed its days of usefulness.

There are some very interesting tales told concerning the old red mill and its original builder. Robert Reynolds, the silversmith for many years was engaged in the smelting business and possibly carried on this work in the mill to some extent. The story is told that Robert, being quite a genius at his trade, inaugurated a method of making counterfeit silver dollars. He worked so deftly at his trade that it was a long time before he was caught. At last the day of his reckoning came and, being convicted of the act of making counterfeit money, he was sentenced to be “cropped and branded.” This mode of punishment, which was in vogue three quarters of a century ago, was to cut off a piece of one ear and then burn a letter “R” on the cheek. Robert had a long head and he conceived an idea to evade this punishment and decided to bribe the officers or buy himself off. He offered \$1,000 to be relieved of the punishment, and his was accepted. He paid the price in his own counterfeit money and his prosecutors failed to see the cunning manner in which he duped them.

During the early part of the century Stephen Reynolds owned about 700 acres of land in and about the valley, and in 1812 his son, Samuel, built a small building just over the line in Exeter and not far from the river. It was at first intended to be used as a mill and some machinery was set up in the upper story, while the lower part was used as a stock room.

Soon after this the great project of building the turnpike from Providence to New London was inaugurated. The road was completed in 1820. It was then decided to utilize the building which had been built by Samuel Reynolds as a gatehouse, and it was moved to the site along the pike. It took forty pairs of oxen to draw the building across the lots, over a quarter of a mile. It was then converted into a house and became the far-famed gatehouse.

The opening of the New London turnpike marked a new era in the history of the state. It opened up a new thoroughfare of travel, and was a great boon to those who wished to journey between Providence and New London. The first stagecoach which ran over the pike, which was of a Sunday, was watched with as much interest by the country folk as the first car of a new electric line [trolley car] through a pastoral district in these more modern days."



Archive Requests

The following are some recent requests for the archivists. Most requests are sent to us via email.

From Karen Pinch, Richmond Town Administrator:

"[T]he town has a fund called the **Edwin Anthony Fund** that gives money to low income residents of Richmond for specific needs. I was asked recently about the history of the Anthony family and why he left this gift to the town. I found some information online about Edwin Sr., the doctor, but not much about our Edwin [Edwin P. Anthony]. Do you have anything that might help us? I'd like to make sure this information is available in the Finance Office so that we can be somewhat informed about how this money came to the town."

This is not the first time we've received inquiry about the Edwin Anthony Fund. Information about his father, Dr. Edwin Anthony, is available in sources including the RHS book *Driftways Into the Past* and in [this article](#) about Smallpox Trail. We have an undated copy of his will with the provision for the Fund with the RI Hospital Trust Company, which reads:

"...I direct my trustee to pay over said income from time to time to the Town Treasurer of the Town of Richmond, in the State of Rhode Island, the same to be applied under the direction of the Town Council of said Town, to aid and assist in the support and care of the poor in said Town, and the sole discretion as to the manner and application of said money is vested in said Town Council." Though Edwin P. was no longer a resident of Richmond, he apparently had fond memories of growing up in Usquepaugh, where his family had lived for generations, and wished to return something to the town.



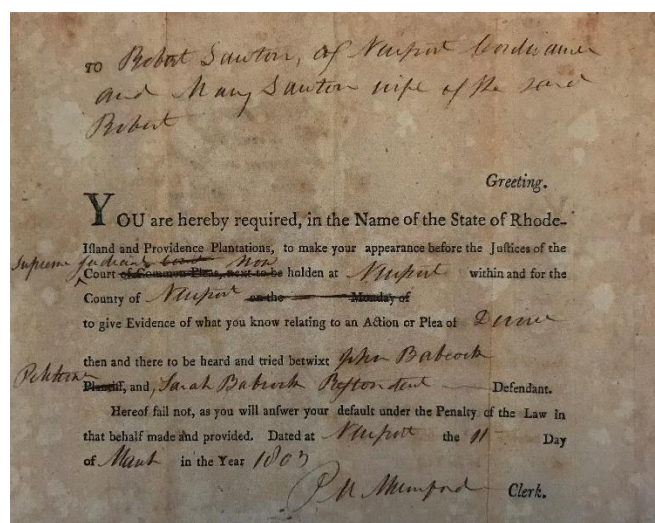
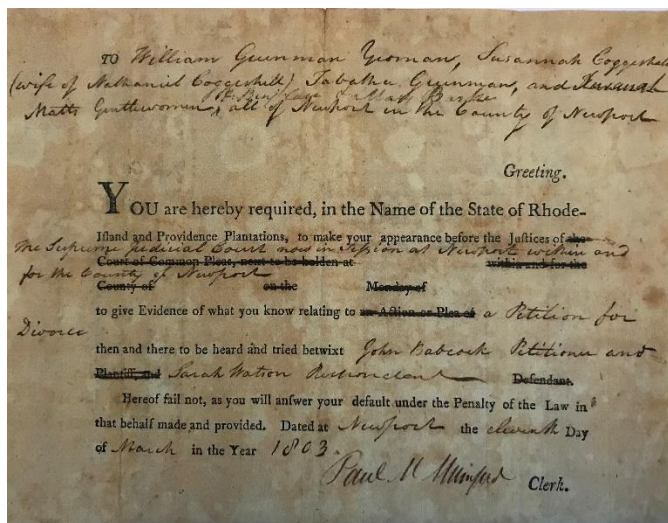
The will states Edwin P. was a resident of 91 Brown St, Providence. A Google search brought up only an Etsy listing for a ca. 1890's medicine bottle embossed with "Edwin P. Anthony Pharmacist Providence, R.I. " Unfortunately the bottle was already sold; it would have been a cool addition to the Archives.

The Anthony family were a philanthropic lot. One of Edwin P's sisters, Emily, provided for the Emily J. Anthony Fund, a scholarship "for the towns of Richmond and Exeter, for the educational needs of worthy, deserving children". This scholarship is still provided through the Rhode Island Foundation.

Another request received was in search of information on an ancestor, from a woman who needs it to apply for the DAR:

"I am looking for proof of birth, and marriage, child Gideon, and death for Sarah (AKA Sally) Watson. She was born to Percy (or Perry) Watson and Mary Teft in Richmond in 6 April 1782 – and was married in 1800 to a John Babcock. She died by slitting her own throat 7 June 1812 according to Research notes from "The American Family of John Watson of the Narragansett county" The Note in the book says: "Sally or Sarah b. 1781, m. 07 June 1800 JOHN BABCOCK (Ri 3:44, 125) She d. 7 June 1812. "She had cancer and Percy Submitted a doctor's bill to the Richmond Town Council in settlement of her estate, if any." (NYGBR 111: 3 pp. 150-152). A note from "Nailer, Tom: " She cut her throat. (4 Jun 1812)" I found (or should I say the archivist found) her divorce record from John Babcock in Newport in 1808 in the State Judicial Archives in Pawtucket. The divorce seemed really quite messy."

Poor Sarah/Sally Watson led a sad life. We have not uncovered any of the requested information as of this writing, but may be able to dig deeper in the Archives or the Town Hall once COVID restrictions are lifted.

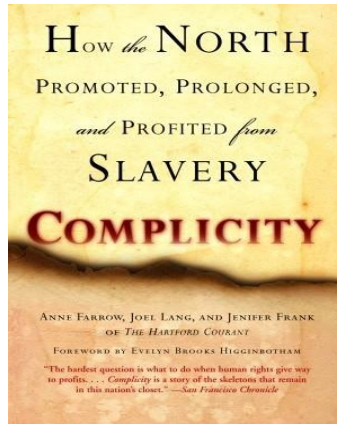


It's interesting that Sarah Watson Babcock's name is given variously throughout the divorce papers, as both Sarah Watson and Sarah Babcock.

Book Review

Complicity: How the North Promoted, Prolonged and Profited from Slavery

Written by Anne Farrow, Joel Land and Jenifer Frank



This book, *Complicity*, is best summed up by its subtitle- *How the North Promoted, Prolonged and Profited from Slavery*. Many of us are of the generation who grew up thinking that New England was not involved in the slave history of our nation. Those living here were the ones who opposed slavery. We were taught to be proud of the fact that our region had safe houses which were part of the Underground Railroad network assisting enslaved people who had escaped. It is true that Rhode Island, Connecticut and Massachusetts all abolished slavery early in the history of their formation. But in reality, there were thousands of enslaved Africans in New England during the 17th and 18th centuries. Bristol and Newport were the center of slave trade in our country (watch the movie *Traces of the Trade* to learn more about this). Furthermore, the industries that developed in our region in the 1800's were successful because they profited from slave labor. In this book, the authors (all of whom were investigative reporters at *The Hartford Courant* newspaper when the book was published in 2005) describe how well-known Rhode Island families earned their wealth as a result of slavery. The textile mills across our state relied on cotton that was picked by enslaved people. Cotton was the most important commodity in the mid-1800s. The economy of New England flourished because of its close ties to Southern plantations and the selling of cotton and the fabric that was made here. Other products such as rum, tobacco and ivory were also lucrative trade items. Banks, shipping businesses and insurance companies located in the North all accrued great fortunes as they participated in these industries.

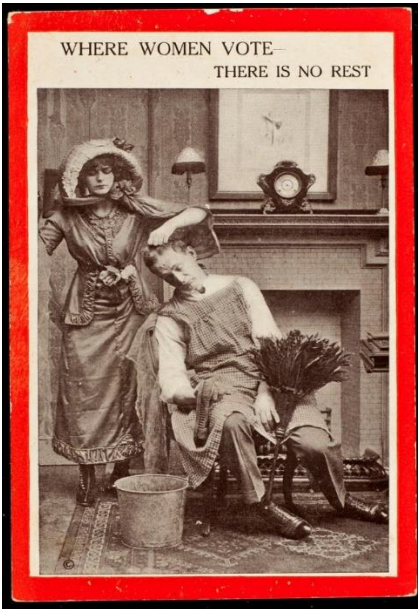
This well researched book includes photographs, documents and numerous citations. There are personal stories from enslaved people that are profiles in courage. There are quotations from many entrepreneurs - some who struggled with the issue of slave trade, others who hungered only for profits. Just be warned - parts of this book are very difficult to read. The recounting of horrors suffered by enslaved people and the cruelty that was inflicted upon them is stomach turning. But this is an important work. Our future depends on confronting our past, even the parts that are troubling. Anyone who is interested in the complicated, complicit history of Rhode Island would find this to be a valuable book.

-The Rev. Bettine Besier, priest at St. Thomas Episcopal Church, Alton

Suffrage and Anti-Suffrage in Rhode Island

The Centennial year of women's right to vote in the U.S. has been celebrated in numerous ways around the state and country, albeit in a more subdued manner than planned as COVID forced cancellation or alteration of activities. Shortly before the pandemic hit, I was able to attend a fascinating talk by Russell DeSimone held at the Babcock-Smith House on the suffrage movement in RI. Much of the information he covered can be read about in his article published [here](#).

This year I joined the Rhode Island Historical Society (during their half-price sale!) and have received their print and online periodicals which cover a variety of topics. <https://www.rihs.org/>



A major focus in 2020 of course was the suffrage movement in RI. A special issue, *The Bridge: A Joint Edition of the Journals of Newport History and Rhode Island History 2020*, was published devoted to the movement. Some of the articles include: *Defending the "Woman's Sphere": The Ideology and Opposition of Anti-suffragists* by J. Stanley Lemons; *Uncovering the Lives of Ordinary Rhode Island Suffragists* by Elisa Miller; and *The Lippitts of Rhode Island: Anti-suffrage and Female Political Activism* by Carrie E. Taylor.

I found Lemons's article interesting as you don't hear much about the women who lobbied against suffrage. (Needless to say that, though there were male allies, the majority of men opposed it from the start.) The suffrage movement began "officially" in 1848 in Seneca Falls, NY, and the RI Woman Suffrage Association was formed in 1868. The idea of suffrage was so unpopular in the halls of government that it was thought unnecessary to organize against it. However, after decades of suffrage activism and increasing support in the early 1900's, anti-suffrage groups

decided they had better get a move on if they wanted to prevent women from voting.

In 1911 the RI Association Opposed to Woman Suffrage was formed. Its leaders consisted primarily of comfortably rich, white women, many of whom were born to and/or had married into prominent RI families, with recognizable maiden names and surnames including Hazard, Lippitt, Knight, Angell, and Coggeshall. They bought into the canard of "the women's sphere" or "The Cult of True Womanhood", an ideology that determined that a woman's place was within the home and she had no place in business or politics. Many of them argued that if women were allowed to vote, it would give women immigrants and women of lower socioeconomic classes a voice in government, reinforcing the ruling class's fear and prejudice against giving power to "the other". This ideology also decreed that women should not speak in public, assemble in the streets for a cause, lobby politicians, or debate. As these were all activities that the Suffragists had been employing for decades, which kept their cause in the spotlight, the Anti-Suffragists were shooting themselves in the foot by not using these strategies themselves.

Thankfully, for the good of all American citizens, male and female, the Anti-Suffrage Movement came to naught when, due to the "un-ladylike" efforts of thousands of women over 70 years, the Nineteenth Amendment passed in 1920.

~ Kristen Chambers

RHS Membership September 2020

Here is the list of current members. Memberships are accepted any time of year. If you know anyone who would like to join RHS please direct them to download the membership form at

<https://www.richmondrihistoricalsoc.org/join-us>

Besier, Bettine	Kenyon, Robert	Valliere, Patricia
Chambers, Kristen	Lacey, Russell A.	Wagner, Doreen
Cummins, Emmett	Lepikko, Christine	Whelan, Bryan
Cummins, Melissa A.	Millar, Richard I	Whelan, Roberta
Cummins, Sullivan	Moone, Margaret	Williams, Frank J.
Cummins, Thomas P.	Moone, Merrill	Williams, Virginia
Frappier, Michael	Mowchan, Rolland	Wolke, Johanna
Fraser, Catherine	Neuschatz, Sanford	Wolke, Richard E.
Hawes, Kathleen	Orabone, Ken	Ziomek, Edward
Hoffmann, Dierk	Orabone, Laura	Ziomek, Marion
Hoyle, Sallie	Pederson, William	Lacouture, Jay
Jalette, Richard	Peixinho, John	Lacouture, Patricia
Jalette, Susan	Singer, Paul	LaCroix, Jodi Brousseau
Jalette, Talia	Stetson, Denise	
Johnson, David	Stetson, Peter	
Johnson, Roxanne	Straub, Reinhard	

RICHMOND HISTORICAL SOCIETY

Find us at:

Website: <https://www.richmondrihistoricalsoc.org/>

Facebook: <https://www.facebook.com/RichmondRIHistoricalSociety/>

Email: rihiso@gmail.com

Snail Mail: RHS, PO Box 408, Wyoming, RI 02898

RHS Slate of Officers

President- **Kristen Chambers** - krischambers1@gmail.com

Vice President- **Richard Wolke** - cloud11@cox.net

Secretary- **Johanna Wolke** - hansicloud@cox.net

Treasurer- **Laura Orabone** - laura@orabone.com

Member at Large- **Dave Johnson** - oneshadowridge@gmail.com

Member at Large- **Denise Stetson** - den.stetson@verizon.net

Cemetery Chair – **Dory Wagner** - dorwagg@aol.com

Archives- **Denise Stetson, Richard Wolke**

Newsletter Editor- **Kristen Chambers** (Interim)