

# Mountain View



*A newsletter by and for the Randolph Community, published by the Randolph Foundation*

## Early Randolphians Featured in New Blog

*By Gail Scott*

Sisters Wendy Watson and Marcia Gulesian were fascinated by the photographs their grandmother Eleanor Foss Watson took when she taught school in Randolph during 1911-12 and 1913-14 after her marriage to Arthur Watson of Randolph.

Many of the photographs were neatly pasted into albums their grandmother had shown them as children, others they found in shoeboxes, and amazingly, unlike all too many family photo collections, all the people in the photos were identified. Thinking that others might also be fascinated, Gulesian has scanned "well over 400" of the photographs and created a blog where anyone can see many of the images. The internet address is <http://north-country-chronicles.blogspot.com/>.

"She was an avid photographer throughout her life," writes Gulesian of her grandmother, "not so much for the art of photography but for the fact that she loved history and wanted to capture all the activities of the period in which she lived."

The photographs include images of Randolph, Gorham and Shelburne, as well as Berlin, where Eleanor and Arthur Watson lived for 23 years.

So far the images on the blog are primarily of Randolph, but Gulesian expects to continue to add images to the blog as time goes on.

Meanwhile, Gulesian has created a 30-minute video, accessible on the blog, describing the Watsons' 1826 arrival in Randolph, the family growth and their development of the Ravine House, focusing on Laban Watson Arthur's father, who was a moving force in the early days of hiking.

By 1873, according to the Randolph Mountain Club's "Randolph Paths," hikers began to discover Randolph and in 1876, Abel Watson and his son, Laban, remodeled their farm to create the Ravine House. The Ravine House soon became the favorite spot for White Mountain trailbuilders such as William H. Peek, Eugene B. Cook, George Sargent, and the Appalachian Mountain Club's Councillors for Explorations and Improvement. In 1885 Louis

Fayerweather Cutter discovered the Ravine House. Over a period of years, during which he stayed at the Ravine House, Cutter, a graduate of MIT, created the map of the White Mountains still used as base for the hiking maps of the AMC. In 1890, pathmaker J. Rayner Edmands came to stay at the Ravine House in the summer hiking season.

By the time Eleanor arrived in Randolph to teach in the one room schoolhouse, the town was an established base for hiking in summer and snowshoeing in winter.

Eleanor chronicles much of this in her photographs, as well as images of hunting and what appears to be surveying, and of the Madison Spring Hut, the earliest of the AMC huts. Laban Watson was commissioned by the AMC in 1888 to see that the hut was built. It was completed in 1889 and by the time Eleanor arrived on the scene, people like Eleanor

*Continued on page 3 .....*



**Laban Watson** Photo courtesy of Ginny Umiker

Meeting notices, inquiries, comments, and ideas are welcomed and encouraged. Please send materials for the *Mountain View* to Diana Aube, Nekel Lane, Randolph, NH 03593 or daube@ne.rr.com by the 15th of the month preceding publication (publication is quarterly: September, December, April & June). The *Randolph Weekly* is published weekly in July & August. Send notices by Tuesday of each week to Gail Scott at 603-466-5498 (call or FAX); or mscott1@ne.rr.com; or 162 Randolph Hill Road, Randolph NH 03593. The *Blizzard* is published the first of each month except July and August. Please send all notices for the *Blizzard* to Barbara Arnold, 466-2438; barnold@ne.rr.com or 403 Randolph Hill Road, Randolph, NH 03593. *Blizzard* materials by the 24th of the preceding month. If you are not receiving the *Blizzard* and wish to, please let Barbara know. A grant from the Randolph Foundation makes all these publications possible.

**Mountain View Publications**

Randolph Foundation  
PO Box 283  
Gorham, NH 03581

*Laurie Archambault, Publisher*  
*Diana (Dede) Aube, Editor*  
*Barbara Arnold, Design / Production*

**Town Directory**

- AMBULANCE 911**
- BOARD OF ADJUSTMENT** (Chair, Ted Wier) 466-3970  
meets at 7 PM the 3rd Thursday of the month.
- BOARD OF SELECTMEN** (Chair, Ken Lee) 466-2392  
Secretary, Rodney Hayes; Treasurer Connie Chaffee  
Meets at 7 p.m. at Town Hall every 2nd & 4th Monday 466-5771
- BUILDING PERMITS.** See Board of Selectmen
- CEMETERY TRUSTEES** Jim Baldwin, Suzanne Santos & Steve Hartman
- CONSERVATION COMMISSION** (Chair, Jim Meiklejohn) 466-3818
- DOG LICENSES** See Town Clerk. Obtain or renew by the end of April.
- FIRE DEPARTMENT - ALL ALARMS - CALL 911**  
Randolph Chief, Dana Horne
- FOREST FIRE WARDEN** (Rebecca Parker) Call for Burning Permits 466-2332
- GRS COOPERATIVE SCHOOL BOARD** Meets at 6:30 p.m. on the 3rd Tuesday of the month; location alternates between the 3 towns. Contact the SAU Office 466-3632
- LIBRARY** (Librarian, Yvonne Jenkins) 466-5408  
Open Mon. 10 – noon; Wed. 3 -8 p.m., Thur. 3-8 p.m.; Sat. 10 –noon; trustees meet the 3rd Mon. of each month
- LIFELINE** (Jean Malick) 466-2547
- PLANNING BOARD** (Chair, John Scarinza) 466-5775  
Meets at 7 p.m. at the Town Hall on the first Thursday of the month.
- PLATFORM TENNIS ASSOC.** (President, Craig Malick) 466-2547
- POLICE** (Randolph Chief, Alan Lowe) 466-3950
- RANDOLPH CHURCH** (Moderator Avery Post)  
Sunday morning services July & August (10:30 a.m.).
- RANDOLPH COLLOQUY** (Julie Barrow)
- RANDOLPH COMMUNITY FOREST COMMISSION** (chair, John Scarinza) 466-5775  
Meets at 7 p.m. at the Town Hall on the 1st Wednesday
- RANDOLPH FOUNDATION** (President, Cathy McDowell) 466-5105
- RANDOLPH LIFE SQUAD — Call 911 in an emergency**  
Co-Directors Bill & Barbara Arnold 466-2438
- RANDOLPH MOUNTAIN CLUB** (President, Michelle Cormier) 466-5841
- ROAD AGENT** (Mike Gray) 586-7840
- SUPERVISORS OF THE CHECKLIST**  
Denise Demers, Michael Sewick & Angela Chakalis-Pfeffer
- TAX COLLECTOR** (Scott Robinson) by appointment; call the Town Hall 466-9856
- TOWN CLERK** (Anne Kenison) 466-2606  
Town Hall hours: Mondays 9 - 11 a.m. ; Wednesdays 7 - 9 p.m.
- TOWN HALL** (Secretary, Rodney Hayes) Mon. - Fri.; 8:30 a.m. to 12:30 p.m. 466-5771
- TRASH COLLECTION** Must be at roadside by 7 a.m.  
Trash - every Tuesday; Recycling, sorted & bagged - 1st Saturday of every month.
- TRUSTEES OF THE TRUST FUND** Judy Kenison, Michelle Cormier, Michael Sewick

**Community Calendar**

(NOTE: For recurring meeting schedules see "Town Directory" on the left)

**September**

- 22 First day of autumn
- 24 Ballroom Dancing (Town Hall)

**October**

- 12 Columbus Day
- 31 Halloween

**November**

- 1 Daylight savings time ends
- 11 Veteran's Day
- 26 Thanksgiving

**December**

- 7 Pearl Harbor Day
- 11 Hanukkah begins
- 21 First Day of winter
- 24 Christmas Eve Carol Service at the Randolph Church
- 25 Christmas Day
- 26 Kwanzaa begins
- 31 New Year's Eve

**Real Estate Transactions**

June 6, 2009  
From: Peter J. & Nita L. Bergeron  
To: Mark T. Rivard & Lise Michaud  
Warranty deed

**Building Permits**

- 06/08/09 Mark Waterman & Sherry Parker will build a seasonal cabin.
- 06/22/09 Keith Dempster will build a new garage.
- 07/27/09 Donald & Boonliang O'Hara will build a new garage.
- 08/04/09 Gregory & Diane Stiles will build a shed.

**REMINDER**

Randolph property owners are responsible for ensuring that they or their builders receive any necessary permits before beginning any construction. Building permits must be approved by the Selectmen. The Selectmen need time to review all permits, so please remember to submit them early enough to allow that process.

*"Early Randolphians", from page 1 ....*

and her friends were scaling the mountains, staying in huts like Gray Knob, the Log Cabin and Crag Camp as well as, the Madison Spring Hut.

The women hiked in skirts and middy blouses but judging from the images on the North Country Chronicles blog, they had no problems and even managed to look fashionable, piling their long hair on top of their heads in Gibson Girl style.

Gulesian has included links to slide shows of Randolph Today and US Forest Service "boys" and a YouTube video of hiking to Dome Rock, plus a variety of other features and links that may be interesting to people checking out the blog which is, says Gulesian, "a work in process."



**Ravine House Guests** (Early 1900's)  
Front and center: Laban Watson (in suit and tie). His wife, Anna Burbank Watson to the left, and immediately behind them, Cordelia Wight Burbank Watson, Laban's stepmother and Anna's mother. The gentleman just to the left of the doorway is Eugene B. Cook, noted path-maker. Photo courtesy of Ginny Umiker

## Looking for Randolph Foundation History

Gail Scott ([mscott1@ne.rr.com](mailto:mscott1@ne.rr.com)/603-466-5498) is preparing a history of the Randolph Foundation. Anyone with stories to tell or files to contribute (even if only to copy) or photos of Randolph Foundation events to contribute for copying, please contact Gail.

## The Randolph Foundation Annual Meeting

*By Sandy Wier*

August 14, 2009

Welcome and introductions were made by President Cathy McDowell to the 29 persons in attendance at the Randolph Foundation annual meeting. Cathy introduced Keith Dempster, the newly elected board member replacing outgoing member Scott Meiklejohn. Scott was thanked for his time on the board and for his time as finance committee chairperson. He was presented with a Gail Scott photo of the Ravine House pool. Jamie Horton was announced as the replacement for Scott as chair of finance.

Scott Meiklejohn reviewed the investment performance for 2008-09. The value of the Foundation's investments on June 30, 2008 was \$499,180.66. The value of the Foundation's investments on June 30, 2009 is \$390,467.49. These figures are for the Foundation's invested assets with Janney Montgomery Scott; the change in account value represents a one-year change of -\$108,713.17, or -21.77%. This compares favorably to the S&P decline of 28.18% for the fiscal year.

Jean Malick reminded people that the foundation will pay half the cost of Lifeline services for permanent residents, as well as for seasonal residents during their stay in Randolph. Six people currently receive Lifeline services.

Dede Aube has completed her first year as editor of the Mountain View, and requested articles of interest, reminding people in attendance that submissions must be politically neutral and may not be used for fundraising purposes. Dede was thanked for her efforts.

Gail Scott reported on her progress toward the goal of compiling a history of the foundation. She is sorting through a considerable volume of materials while trying to develop a focus for the history project.

Lynn Hunt reported that the foundation will continue funding scholarships, as this is considered one of the foundation's prime mission goals. Randolph students are taking advantage of this opportunity. Awards are given as book grants, with the intention of not impacting other financial aid.

Sandy Wier reported that the foundation now has a standardized application form available. The board decided not to fund any grants this past year due to the sharp decrease in foundation funds. The audience was invited to stay for a short DVD of the history and future of the Androscoggin Valley.



No Sun? No Problem. Frustrated by the lack of sun in July, Emily Aube and Aileen Kelley decide to create a sun that never sets.  
Photo by D. Aube, 7/09



Blake, Jeff and Austin Scarinza, enjoy father son time at the Fire Association pancake breakfast, 8/15/09 photo D.Aube,08/09



Yet again Bill Minifie wows the crowd with Songs for a Summer Evening in July.  
Photo by D. Aube

## Friends of the Library

### Summer

Once more, the Friends of the Randolph Library helped keep the community busy and interesting for the summer. Beginning with a pot luck supper and a re-enactment of innkeeper Dolly Copp on June 20, residents were thrilled when guest, Ed Riechert, offered to lend Dolly's antique grandfather clock to the library for the season. On July 3<sup>rd</sup>, we were entertained, yet again, by the brilliant talents of Bill Minifie and Heywood Alexander who sang and played to a near full house at the Church of Jesus Christ of Latter-day Saints. David Govatki's lecture on Birds of the Boreal Forest was held at the Cross Meeting Room in the Randolph Town Hall and enticed more than 89 people, nine of whom joined Dave for a morning hike in the rain. Close to 100 adults and children attended the Wildlife Encounter Zoo on July 22 where they viewed snakes, tree frogs and one very persnickety bird. The month of July ended with a very successful Book and Bake Sale. The 2010 calendars featuring the photographs of Tad Pfeffer, "Randolph Interiors", have been immensely popular and there are only a few remaining.

### Fall

This fall the Friends are sponsoring an 8-week series of ballroom dancing classes to be held in the Randolph Town Hall on Thursdays, starting September 24<sup>th</sup> and ending November 12<sup>th</sup>. Classes will be held from 6:30 pm to 8:30 pm and instructors will be Clare and Leo Vallee. Dances will include the waltz, foxtrot, cha-cha, tango, swing and more.

Bridge for all levels and Yoga continues on Tuesday nights



**Intrigue** Phoebe Ross, Kai Parlet, Isobel Micucci and John Micucci, cannot believe what they are seeing at the Wildlife Encounter Zoo. Photo by D. Aube

## RMC Welcomes New Board Members

By Michele Cormier

On August 8, the Randolph Mountain Club held their 99<sup>th</sup> Annual Meeting. It was an opportunity to thank the membership, the caretakers and crew, the volunteers and the board for all the work they do to make this club a success.

We bid farewell to 3 members of our board who have served with willingness and great skill. Jamie Maddock was our president for 2 years and under his management the Stearns Lodge was constructed. Al Sochard was our chair of camps for several years, first as coordinator of personnel and later as chair of the committee. Under his management, we have had consistently good caretakers. Bill Parlett was a director for 3 years, and is a former treasurer. His special skill was strict management of our cash resources. We will miss all your special skills and hope we continue to see you all in a volunteer role in the future.

New to the board are Pete Antos-Ketcham, Keith Dempster and Randy Meiklejohn. These names are all familiar to us in the Randolph Mountain Club. Pete is the Director of Stewardship and the Facilities Manager for the Green Mountain Club. He has 16 years of experience in visitor education and trail and overnight site management along the AT/Long Trail in Vermont and New Hampshire. Pete is the principal author of the Appalachian Trail

Conservancy's comprehensive recreation planning manual on backcountry sanitation. He served as winter caretaker at Gray Knob, off and on, since 1997 with 2 full winter seasons in 1998 and 2000. He has been a regular volunteer for camps and toilet projects. He is a "Leave no Trace" master educator and a SOLO Wilderness first aid instructor. He lives in Starksboro, VT.

Keith spent his childhood summers growing up in Randolph alongside his brothers and Meiklejohn cousins. After some summers away on Cape Cod, he returned to Randolph in the summers beginning in the 1980's. Today he and Jim Olson spend increasing portions of each year in Randolph. At his winter home in Key West, FL, Keith serves on the board of the local performing arts center and chairs the board of a chamber music organization. His past professional career has been in industrial sales and marketing communications, as well as a two-year apprenticeship in wooden boat restoration. For the past 2 years, Keith has volunteered with the RMC weekly hikes committee.

Randy is a lifelong summer resident and RMC member. He has been an occasional Valley charade leader and participated in the removal of the old Crag Camp trash dump. He is a practicing architect in Boston and is chairman of the Conservation Commission at his home in Brookline, MA.

We are excited to welcome such talent to our board.



Renee Dunham helps act out the Midlands Charade. Photo by D. Aube.



**Dolly's Clock**  
This grandfather clock belonged to Dolly Copp, the famous inn keeper. It can be seen at the Randolph Public Library. Photo, D. Aube

## Al and Judy Hudson Honored by RMC

*Written by Susan Maddock; read by Paula Bradley at Annual Meeting on Aug 8 at the Randolph Town Hall*

The RMC membership's strong tradition of volunteerism, of stepping up when needs arise or committing to the routine tasks allowing the club to function smoothly, is a cornerstone of the club. Sometimes, however, there is a person, or in this case two people, whose contributions extend not only through all of the activities of the club, but also through many years. This lifetime commitment deserves recognition as well as thanks, and the board has voted to grant Al and Judy Hudson lifetime memberships in the RMC. Their breadth of involvement with the club is truly wonderful.

How many children get to play hooky from school in order to come to Randolph? When Judy was a youngster, she and her family started their Randolph tradition by spending weeks in September in the mountains - perhaps this is why she and Al often stay after the summer is over.

The Hudson family logs - and there are several of them - detail all of the hiking done with the club. Al and Judy continue to lead hikes every summer. Most recently the hikes have been tied to the history of these paths including this year's hike on the Inlook trail.

How often have we seen Al and Judy performing a musical syllable for "Charades" or leading the rounds? Al and Judy have long been "go to" people for the club.

They were part of the fundraising committee for Stearns Lodge and Judy served on the dedication

committee for the lodge. Remember the incredible, edible replica of Adams and King Ravine for the dedication? Judy, how many bags of carrots were in that carrot cake mountain? Judy and Al were instrumental in the publication of the new edition of Randolph Paths and Judy frequently contributes articles for the newsletter.

Al and Judy have both been members of the board. Al served two different stints as president - first from 1970-72, and he again stepped forward when need arose, serving from 1986-87; his tenure included the decision to rebuild Gray Knob. One "highlight" of Judy's term as president, served from 1981-82, was dealing with the Forest Service mandate that camps move to composting toilets.

Several years ago Judy undertook the task of writing and formalizing the manual for board members. This manual is invaluable in guiding the board through the details and logistics, the protocols and precedents of running the club. And perhaps it should be noted that some of this information was gathered through sneaky queries made to the RMC Historian and the RMC Archivist, who are Judy and Al, respectively. As historian, Judy is in the final stages of writing the history of the club to be published for the centennial celebration next summer.

These mountains may be the landscape of their commitment but it has been the community that has been enriched. We thank you, Al and Judy, for all you have done for us and for the club.

*In recognition of their many years of work and dedication to  
the Randolph Mountain Club,*

*the Board of Directors hereby awards*

*Al and Judy Hudson*

*a lifetime membership to the Randolph Mountain Club.*

*August 8, 2009*



## Randolph Path Permanently Protected

*The Trust for Public Land adds 100 acres to the White Mountain National Forest  
Submitted by Doug Mayer*

On June 3, 2009, The Trust for Public Land (TPL) and the U.S. Forest Service announced the conservation of 100 acres that permanently protects access to two historic and popular hiking trails. These trails, the Randolph Path and Sylvan Way, provide public pedestrian access to the Presidential Range, America's highest mountain range east of the Mississippi River and north of the Smoky Mountains. The land is now part of the White Mountain National Forest (WMNF).

Funding for the acquisition came from the federal Land and Water Conservation Fund secured by the New Hampshire congressional delegation led by U.S. Senator Judd Gregg, a member of the Senate Interior Appropriations subcommittee which oversees funding for the Forest

The Randolph Path property is part of TPL's overall White Mountain Conservation Initiative and in particular, the WMNF Trail Protection Partnership with Appalachian Mountain Club (AMC) and the WMNF. TPL's White Mountains Conservation Initiative is a collaborative effort to protect key forestlands and secure public access to critical trailheads and hiking paths in the White Mountains. Since 1998, TPL has worked with the Forest Service and a variety of conservation organizations to conserve eight trail and trailheads, protect over 20 miles of trails, and conserve other significant properties totaling almost 25,000 acres, including the creation of the Randolph Community Forest in 2001.

The Randolph Path and Sylvan Way, which originate close to US Route 2, are easily accessible to hikers from across New Hampshire and the region. Both footpaths have an important place in the

storied history of the White Mountains. Randolph Path is considered one of the region's classic hikes. This dates to the 1890s and was created in part by one of the White Mountain's most famous trail makers, J. Rayner Edmonds. Sylvan Way dates to the 1880s, when four of Randolph's best-known path makers created a short trail designed specifically for waterfall excursions along Cold Brook, Snyder Brook, and Bumpus Brook. The group included two of the most famous woman climbers of that era, the mother-daughter team of Lucia and Marian Pychowska.

"This project is part of AMC's long-term commitment to protecting important trails within the White Mountain National Forest," said Walter Graff, Deputy Director of AMC. "Thanks to the New Hampshire Congressional delegation, TPL, and the WMNF, these historic and important trails will provide public access to the northern Presidential Range for generations to come."

The 100-acre Randolph Path property supports important wildlife habitat. In the state's Wildlife Action Plan, the property is ranked as Tier 1, the highest quality habitat in New Hampshire. The property connects to other conserved habitat lands on its east, west, and south sides, and is part of the Moose River watershed, a key drinking water supply for Gorham.

The Trust for Public Land is a national non-profit land conservation organization that conserves land for people to enjoy as parks, gardens, and other natural places, ensuring livable communities for generations to come. For more information visit [www.tpl.org](http://www.tpl.org)



Sarah Brockett, 3rd from the left, and her cycling colleagues, joined Randolph residents for a pot luck supper at the town hall on Wednesday, July 22. She and her contemporaries bicycled across the country for the benefit of the Jimmy Fund at Dana Farber Children's Cancer Institute, raising over \$100,000. Their journey started in Washington state in June and ended in Portland, Maine a few days after their stop in Randolph. Sarah is the daughter of Pete and Laura Brockett.  
Photo by Barbara Arnold

## Randolph Remembers

### The Right Reverend Robert M. Hatch

The Rt. Reverend Robert M. Hatch, Fourth Bishop of Western MA, died in Louisville, CO on July 16, 2009. He was born in Brooklyn, NY on July 6, 1910, the son of the Rev. William H.P. Hatch and Marion Townsend Hatch.

Bishop Hatch graduated from St. Mark's School in Southborough, MA and from Harvard College in 1933. After college, he spent a year in New York as a reporter and subsequently earned a M.A. degree in American History at Columbia University. He attended Union Theological Seminary in New York before transferring, in 1938, to the Episcopal Theological School in Cambridge, (now the Episcopal Divinity School) and graduated in 1939.

Ordained a deacon in 1939 and a priest in 1940, Bishop Hatch served as curate at Trinity Church, Boston from 1939-41, as rector of St. John's Church, Arlington, MA from 1941-45, as dean of the Cathedral Church of St. John in Wilmington, Del. from 1945-48, and as rector of St. John's Church, Waterbury, CT from 1948-51.

He served on the Standing Committee in the Diocese of Delaware and on the Executive Council in the Diocese of Connecticut. He was elected Suffragan Bishop of Connecticut in 1951 and served until 1957, when he was elected the Fourth Bishop of Western Massachusetts. During this tenure, he helped to establish new missions and gave steadfast support to the Civil Rights movement. He was also extensively involved in the efforts to protect the environment, supporting a number of environmental causes and was named an Honorary Member of the Appalachian Mountain Club. He wrote several articles and booklets on church subjects and received Honorary Degrees from the Berkeley Divinity School, Trinity College and Norwich University.

Bishop Hatch retired in 1970. After retirement, he served as Interim at St. Barnabas Church, Berlin, NH and was a member of the New Hampshire Bicentennial Commission. He wrote two books on subjects related to the American War for Independence, Thrust for Canada: The American Attempt on Quebec in 1775-1776 (1979) and Major John Andre: A Gallant in Spy's Clothing (1986).

Bishop Hatch was married to Helen Crocker Addison, who died in 1998. He leaves two daughters, Martha Balph of Utah and Louise Cass of Louisville,

Colorado; three grandchildren and two great-grandchildren.

A Memorial Service was held on Saturday August 8, 2009 in the Randolph Church. Interment is in the Randolph Cemetery. Donations in his memory may be made to the World Wildlife Federation.

Source: Bryant Funeral Home



Fawn along the Moose River. Photo by Leslie Morneweck

### Frederic Hubbard

Frederic S. Hubbard, 85 formerly of Randolph Hill Road, died on Friday May 29, 2009 at the St. Vincent de Paul Healthcare Center in Berlin. Fred was born on April 14, 1924, in Clifton Springs, NY. He was the son of Roger Sanford Hubbard and Margaret Allen (Peggy) Hubbard and was a 1949 graduate of Colby College in Waterville, ME. Fred served in the United States Army until he was honorably discharged in 1943.

As a child Fred and his family summered in Randolph in the cottage known as Zorgenfrei and they ate their meals at the Mountain View House. Fred's fondest memories were of those early years. When Fred retired from his job as a medical physicist in Buffalo, NY, he moved into a small house next to his sister and near Sorgenfrei.

Fred was predeceased by his parents, a younger brother, Allen, who died in infancy, and his older sister, Barbara Wilson of Concord and earlier of Randolph. Fred's maternal grandfather, Frederic DeForest Allen was said to have

*Continued next page ....*

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been largely responsible for the building of the original Madison Spring Huts.

Fred enjoyed books, movies, and loved working with his computer. He donated his collection of movies to the Randolph Library.

“Fred was a gentle spirit and a gentleman,” said the Rev. Paul Bradley at the memorial celebration on July 28. “He was a good friend to our family...” Jim Choukas-Bradley met Fred in the 1970’s. He remembers having the following first impressions: “though fairly thin, he seemed to me to be bear of a man, and a man who was extraordinarily intelligent and kind ...who had a dry wit, and, like his sister, an abiding interest in others.

*Sources include the Berlin Daily Sun, 6/5/09/ and the memorial homily by Rev. Paul Bradley on 7/28/09.*



**Fred Hubbard** taken at Zealand Hut, August 13, 1992 on an RMC trip to honor Barbara Hubbard Wilson on the eve of her departure from Randolph. Photo courtesy of Al and Judy Hudson

## **Andrew T. McMillan**

By Edith Tucker

RANDOLPH — Andrew Thorndike McMillan, 73, of Somerville, Mass., died peacefully on Aug. 21, 2009, at Lookout Ledge Farm on Durand Road. Born on May 22, 1936, in Concord, Mass., to Caroline Cutter and John Endicott McMillan, he graduated in 1954 from Middlesex School in Concord, Mass., and earned a B.A. at Bowdoin College in Brunswick, Me.

Mr. McMillan was a student of George Demetrios, a classical sculptor. He was a teacher of drawing and sculpture at several institutions, including the Art Institute of Boston, the Museum School, and the Cambridge Center. He was a blacksmith and belonged to the New England Blacksmith Association and the Artist-Blacksmith’s Association of New England (ABANA).

An SP4, he served in the U. S. Army in the Cold War years, including a year on the DMZ in Korea and was recalled during the Berlin Crisis of 1961. He is survived by his daughter, Sarah Edith Cobb McMillan of New York City, his sisters Ellen Aman of Wayne, Pa., and Edith Tucker of Randolph, his step-brothers M. Lawrence Harris of Whidbey Island, Wash., and Christopher Harris of Weathersfield, Vt., members of the Cutter clan, as well as many former students and good friends.

He was predeceased by his sister, Caroline O. McMillan.

Mr. McMillan was a member of the Randolph Mountain Club (RMC) trail crew in both 1953 and 1954.

A memorial service was held at 2:30 p.m. on Saturday, Aug. 29, at the Randolph Church.

Contributions in his memory may be made to the RMC, P.O. Box 279, Gorham, NH 03581.

## Reverend Bruce Weatherly

*Provided by the family*



The Rev. Cannon Bruce Armfield Weatherly died at his home in Charlottesville, VA, on Thursday, July 9, after a four-year battle with cancer. He was born in Montrose, PA in 1924, received his BA degree from Yale University in 1947, and his Master of Divinity degree in 1950 from Berkeley Divinity School (now Berkeley at Yale). After serving Episcopal parishes in Bethlehem, PA and Covington, KY, he was rector of Trinity Church, Moorestown, NJ from 1959 until he retired in 1994.

His survivors include his wife of 59 years, Margaret Hiscock Weatherly, and their five children; The Rev. John Weatherly and wife, Beverly, of Alexandria; Christopher Weatherly and wife, Marina, of Stevensville, Montana; Margaret E. (Melissa) Weatherly, of Charlottesville; Mark Wetherly and wife, Danila, of Silver Spring, MD; Peter Weatherly of Charlottesville and nine grandchildren; and his sister, Carol W. Tallmadge, of Media, PA.

He served in the US Marine Corps during World War II, from 1942-1946 and was a chaplain in the Navy Reserve from 1957-1963.

During his tenure at Trinity Episcopal Church in Moorestown, he held numerous positions in the Episcopal Diocese of New Jersey and was made honorary canon of the Cathedral in Trenton. While the primary focus of his ministry was Trinity Parish, he contributed greatly to the wider community of Moorestown and Southern New Jersey. He served as board member and/or president of many service organizations. Among them were: Drenk Memorial Guidance Center; Mental Health Board of Burlington County; Affiliated Community Health Center; POST House Drug Rehabilitation Program; CONTACT (Crisis telephone hotline); Biomedical Ethics Committee, Memorial Hospital of Burlington County; Family Service; Samaritan Hospice, Interfaith Caregivers, Inc.; Citizens Committee on Biomedical Ethics of New Jersey; Township of Moorestown Community of Churches; Chairman, Moorestown Ministerium; Chaplain, Moorestown Fire Department; Youth Activities Council Advisory Board; Moores-

town Ecumenical Neighborhood Development (M.E.N.D.); Governor's Commission on Aging; Burlington County Office of Aging Advisory Committee. Additionally, during his summers in NH, he was moderator of the Randolph Church, Randolph, NH and Chaplain with the Androscoggin Valley Hospital, Berlin, NH.

After Rev. Weatherly and his wife moved to Charlottesville in 1999, he was active in diverse fields of community service, including serving as founder and first chairman of Clergy and Laity United for Justice and Peace. He also volunteered as a teacher's assistant with "at-risk" students at Charlottesville High School, was a census enumerator, served Red Cross Emergency Services and was a patient advocate with Martha Jefferson Hospital.

A memorial service was held at the Church of our Savior in Charlottesville, VA on July 15. Contributions in his memory may be made to any of the following: Randolph Church Benevolence Fund, Randolph, NH 03593; Hospice of the Piedmont, Charlottesville, VA; or the Book of Remembrance, Trinity Church, 207 W. Main St., Moorestown, NJ 08057.

## Howard Wenk

By Arthur Wenk

The Randolph community will remember Howard Wenk, who died on July 4, 2009, a few weeks shy of his 99<sup>th</sup> birthday, as a tireless hiker and graceful square dancer. Always at the front of the pack on RMC hikes, Howard instilled a love of the mountains in his children and grandchildren. One of his proudest moments may have come on a hike in his 90<sup>th</sup> year on the Jefferson Caps Ridge Trail with his granddaughter, then age 9. They happened to encounter and exchange stories with a fellow hiker who turned out to be a reporter for a Maine newspaper. A picture of the two appeared shortly thereafter with the headline "90 and 9 on Jefferson."

While Howard had hiked in the Catskills and Adirondacks as a youth, it was Martha, his wife and companion for 68 years, who introduced him to the White Mountains. She had hiked there with her brothers, as she described in "A Hike Through the Northern Presidentials: 1940," published in *Remembrances of Crag Camp*. The Wenks began coming to Randolph regularly in the 1950s as guests of Miriam Sanders, who built an addition on the 1904

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cottage in order to accommodate the family of five and left the cottage to the family at her death.

Howard Wenk worked for Bell Telephone Laboratories as a communications engineer for forty-nine years, and subsequently engaged in numerous service projects with the Bell Telephone Pioneers. At the Community Church of Mountain Lakes in Mountain Lakes, New Jersey, where he lived with his family for 61 years, he occupied virtually every position open to a layperson. As a young man, Howard seriously considered a career as a Cuban dancer, but he turned instead to engineering. He and his wife cut a fine figure in ballroom dancing, square dancing, and in the latter part of his life, folk dancing. (Often, in his 80s, he would appear in folk dance demonstrations for the benefit of "the old folks.") Howard's other great joy was gardening. Spending the month of August in Randolph, he would bring flowers from New Jersey to hang in pots at the exterior of the Sanders cottage.

He leaves his wife Martha; three children, Arthur, Carol, and David; and five grandchildren, Nina, Angela, Carla, Adriana and Anne.

Donations in Howard's memory may be made to the Randolph Trailhead Project.



Dad with sneakers, photo provided by Arthur Wenk

## Bliss Woodruff

*I have fought the good fight. I have finished the race. I have kept the faith. (2 Timothy 4:7) He hiked. Bliss Woodruff, 86 years of age, resident of the Hunt Community in Nashua, died on January 28, 2009.*

On April 18<sup>th</sup>, 1922 he was born in New Haven, Connecticut, the second son and child of the late Myra Kilborn and William Woodruff. An undergraduate of Yale University and a graduate student of Yale University School of Architecture, Bliss was an accomplished architect and interior designer.

He was an avid hiker, skier, white water canoeist, World War II veteran with the United States Navy (U.S.S. Marshall DD676), civil rights activist (former chair of NH Civil Liberties Union), and an active member of the Unitarian-Universalist Church of Nashua.

He was a proud gay man and comfortable in his role as a father. He withstood, far better than most of his generation and even the next one to follow, the enormous anti-gay social pressures of the time ...

Bliss is survived by his ex-wife Marian (Davis) Woodruff, three of their children (Nathaniel, William and Charlotte Winchell), his grandchildren (Davis, Roan, Watts Herideen-Woodruff and Dylan Winchell) and many friends, buildings he co-designed (NH Department of Safety Headquarters, Bank of New Hampshire Headquarters, additions to the St. Paul School in Concord, NH), and a big old house on Berkeley Street.

His core gregariousness, generosity, happiness and openness to and acceptance of others were always present. And oh his laugh! His not-breathing-body-giggling laugh that he kept to the end will be missed by all who knew him.

One foot in front of the other, through life and through his death, he hiked.

Services were held at the Unitarian-Universalist Church of Nashua on February 15, 2009. Bliss' ashes will join those of his father, mother and son Davis in the Northern Presidential Range of New Hampshire's White Mountains.

*Article taken in part and with permission from the Nashua Telegraph, 02/11/09 and submitted by Joan Rising*

## Clarifications on India and Hinduism

by Samarjit Shankar

As a member of the Randolph community, I have been questioned by quite a few well intentioned neighbors who are very interested in better understanding the Hindu faith and my native country of India. In the ensuing text, I present first as "*observation*" in italics the common stereotypical understanding of Hinduism and India, and then I respond to these statements with some historical context and factual interpretation.

*Observation: Hinduism is a polytheistic religion featuring Brahma the Creator, Vishnu the protector, and Shiva the destroyer.*

There are three primary schools of Hinduism, which can be overlapping – *Shaktism* (worshippers of the Goddess), *Shaivism* (worship of Shiva) and *Vaishnavism* (worship of Vishnu) with followers not necessarily restricted to one or the other. *Shaktism* regards Devi, the Goddess, as the supreme, ultimate Godhead with all other forms of divinity, female or male, considered to be merely her divine manifestations. The Goddess is considered to be the source of all creation, its embodiment and the energy that governs it. Even Shaivism and Vaishnavism both worship goddess Parvati with Shiva and goddess Lakshmi with Vishnu respectively as beings on an equal level (the female and male aspects of God).

Our Randolph neighbor John Eusden reflects that "Brahma, Vishnu, and Shiva may all have different characteristics and 'functions' in the world, but they all share and have similar 'roles and purposes' in life. To separate them and keep them apart is to destroy part of the unity of the Hindu world view. They are like yin and yang, each of which has a certain quality, but each contains the 'seed of the opposite.' Shiva may have 'stern' qualities but he and his consort know how to dance and rejoice. And Krishna may cavort with milk maids, but he has wisdom and practicality to dispense."

*Observation: Hinduism is strongly erotic in contrast to other major religions.*

India's ancient Indus Valley civilization about 4500 years ago is observed to have had the practice of fertility rituals, which may have helped develop early philosophy and theology related to sexuality. Hinduism's ancient scriptures, the Vedas (Vedic civilization is estimated to have existed between 1500 BC – 600 BC) reveal moral perspectives on marriage and fertility prayers. It was only sometime

between the first and sixth centuries AD that the Kama Sutra was written by Vatsyayana as an exploration of human desire – it is certainly not religious text. In general, semi-nudity in art was considered acceptable, as shown by the paintings and sculptures through the earlier parts of Indian history – given climatic necessities, historical evidence shows that men and women in many parts of ancient India did not cover the upper half of the body.

*Observation: As the Hindu religion spread through South-East Asia, there was a uniform representation in temple architecture and dedication.*

Amongst Hindu architecture outside India, Angkor Wat in present-day Cambodia stands out as one of the most spectacular. The religion of pre-Angkorian Cambodia included elements of Hinduism and indigenous ancestor cults. The Hindus who influenced the Khmer region were Shaivists. In fact, the Khmer King Jayavarman II, after assuming power around 800 A.D., adopted the epithet of "devaraja", which means god-king in Sanskrit, signifying his special connection with Shiva. The king was identified with Shiva through the worship of the lingam and Shaivism became the state religion. That is why temples built in these periods have inscriptions in both Sanskrit and Khmer naming Hindu and local ancestral deities, with Shiva being predominant amongst the former. It was only during the latter parts of the Angkorian period that King Suryavarman II broke with the tradition of his ancestors – the principal temple, Angkor Wat, that he built between 1113 and 1150, was dedicated to Vishnu and not Shiva. An inscription in the temple identifies the king as "Paramavishnuloka," or "he who enters the heavenly world of Vishnu."

*Observation: Hinduism is intolerant and the caste system is completely deterministic of one's place in life.*

These statements are akin to saying that intolerance via slavery and colonization is a central teaching of Christianity, which is preposterous. The caste system in India was a social practice and never a religious one. The Vedas do not mention caste at all amongst tens of thousands of verses and thus assign very little importance to it. Several scholars including George Hart have concluded that

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the origins of the caste system can be seen in the "belief system that developed with the agricultural civilization" which "...antedates the Brahmins and the Hindu orthodoxy." The Bhagavat Gita's mention of four *varnas* is distinct from the caste system. In fact, two Chinese pilgrims who visited India around 400 AD (Fa Hien) and the seventh century AD (Hsuan Tsang) observe no section of the population being notably disadvantaged and that kings of Shudra and Brahmin origin were as common as those of Kshatriya *varna*.

Quite distinct from having any religious roots, the caste system was a social structure that shaped economic activity. Essentially based on division of labor much like the medieval European guilds, it fostered the training of apprentices and specialization. In fact, several scholars including Kevin Hobson have noted that it was only after the arrival of the British in India in the 18<sup>th</sup> century and their attempt to equate the Indian caste system to British society's own social class system that made the former more rigid. The British saw caste as an indicator of not only occupation, but also social standing and intellectual ability, and proceeded to enumerate castes and codify the system accordingly during the regular ten year census that they initiated.

Regarding caste mobility, there were few if any restrictions in ancient India – 'low-caste' religious clerics such as Valmiki composed the Ramayana, a central Hindu epic. Many scholars believe that groups of 'lower-caste' individuals could elevate their status by emulating the practices of 'higher castes', and that the relative ranking of castes was fluid prior to the arrival of the British. The facts that many sub-dynasties evolved amongst Brahmins, Kshatriyas, Vaishyas and Shudras; and new castes emerged due to intercaste marriages over the centuries, suggest social mobility. Many Hindu saints during the Bhakti movement (a devotional religious period of rejecting doctrine, which evolved during the later half of the 800 AD – 1700 AD period) rejected discrimination and accepted all castes into their fold. Many Hindu reform movements renounced casteism and argued for the inclusion of the so-called 'untouchables' into the social mainstream. The caste system has faded significantly in modern India, with innumerable instances of 'lower-castes' and 'untouchables' holding important positions in business, education and politics, including the appointment of the President of the country.

*Observation: Hindu women have a very low place in Indian society and in the Indian family.*

Hindu women are not to be disregarded or relegated to a lower place in society. They may be given different roles to play but they are treated with honor and respect. In probably the earliest references to the elevated status of women in Hindu society, the marriage hymn in the Rig Veda suggests the wife "should address the assembly as a commander". Another hymn in Book 10 of the Rig Veda says on behalf of women: -- *I am the banner and the head, a mighty arbitress am I: I am victorious, and my Lord shall be submissive to my will.* Even today, the wife is called "Ardhangani", or, equal in status to and half portion of the husband. As the bride and groom circle the holy marriage fire seven times in Hindu weddings, most parts of India have the bride leading more often than the groom.

In fact, the roots of the aforementioned *Shaktism* go back to prehistoric times. The Goddess's earliest known appearance is in Indian Paleolithic settlements more than 22,000 years ago, followed by her worship within the Indus Valley Civilization, continuing during the Vedic period and in recent Indian history right up to the present time. C. Mackenzie Brown, a Stanford and Harvard educated scholar and professor of religion confirms that Shaktism "clearly insists that, of the two genders, the feminine represents the dominant power in the universe." John Hawley, professor of religion and chair of the department at Columbia University has said: "the history of the Hindu tradition can be seen as a reemergence of the feminine." Indeed, worship of the Goddess, which has inspired great works of literature and philosophy, remains a strong popular influence today. Some of the most popular Hindu festivals revolve around Goddesses Durga and Lakshmi, two manifestations of Devi amongst several. Ancient and medieval Indian history is replete with reverence of women as teachers, saints, philosophers and leaders in society. Modern India has seen women enjoy equal status to men in terms of important social measures such as the right to receive education, inherit and own property, gain employment, and actively participate in public and political spheres. Modern India has already known a woman Prime Minister who held this office for a total of 15 years between 1966 and 1984, and the current President and Supreme Commander of the armed forces is a woman.

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*Observation: One manifestation of the low status of women even in modern India is the practice of 'suttee' in which a widow is expected to commit suicide on her husband's bier.*

The word "Sati" means "faithful wife" in Sanskrit, not widow-burning *per se*. In the 18<sup>th</sup> century, British historians formalized the misnomer as it were by referring to the rite as "suttee", thus confusing outside observers that the term was part of the religious framework in India. Widow-burning has absolutely nothing to do with Hinduism – neither the Vedas nor Manu's treatises on Dharma ever mention widow-burning. John Eusden notes, "If a husband dies, a woman has responsibilities for her children and for family. She does not throw herself on a burning pile. She, many in honor of her departed husband, cast belongings and remembrances on the pile—actions which will keep her close in spirit and memory—but such actions will not keep her from marrying, should it occur again."

In fact, many Indologists believe widow-burning was introduced to India by Scythian invaders in the first century BC (there is evidence of the practice of "following in death" in ancient China, Scythia and

amongst Gothic and Slavic tribes). The Scythians were warrior tribes who made India their home after the invasions. That is also why Sati was never a universal practice in India through the centuries – in fact, incidents were localized to certain periods in especially the Rajasthan and Bengal regions. Rajasthan is home to the warrior Rajput clans, believed to have originated from the Scythians – there were higher incidences of voluntary widow-burning amongst these warrior families whose men died in battle defending the western frontier of India against plundering Muslim armies from the seventh century AD onward. Rajput widows opted for self-immolation as a symbol of valor and self-sacrifice rather than be made to live a life of misery in Muslim army harems. The other region, Bengal, recorded a series of widow-burning episodes between 1815 and 1828 due to a combination of local customs and cholera epidemics. Indian reformers succeeded in outlawing sati in 1829.

*I would like to express my appreciation to numerous Randolph neighbors for their feedback and lively discussion during the preparation and writing of this article.*

## Cathy McDowell

Friends and colleagues gathered at Libby's Bistro on August 18<sup>th</sup> for a celebration honoring Cathy McDowell for her years of dedication to the Family Resource Center.

Sister Monique Therriault shared the following words:

*Cathy... You came to the North Country, saw things needed to happen and you went about making them happen. That is the definition of a real leader...*

*Each time you called about a project or life event, it was a challenge.*

*Developing a sex education program for the Catholic school ... A challenge!*

*Hosting a group of single mothers ... A challenge!*

*Being on the Family Resource Center Advisory Board ... An enormous challenge!*

*Being on the board of directors was a time consuming challenge.*

*But, being Godmother to your children is a huge honor and so much fun.*

All agreed with Sister Monique when she referred to Cathy as the "Joy of the North Country."



Photo by Marie Demers.

\$35.00/person  
2 Seatings  
5:30 & 7 PM  
Reservations  
Required

# Mt. Crescent House Saturday Night Buffet

Join us at the  
Randolph Town Hall  
Saturday  
October 3, 2009



THE MT. CRESCENT HOUSE,  
RANDOLPH, N. H.

Jack and Gwen Boothman, Hosts.

Telephone: Gorham, N. H., 146

Hosted by the  
Boothman Girls”  
and their Families

Come & enjoy tastes and images of the past with friends & neighbors.

## We are raising funds for the MT. Crescent Trailhead Project

### Traditional Menu:

Baked Ham, Jacobs Cattle Maple Baked Beans, Lobster Newburg, Smoked Tongue, Potato Salad, Shrimp, Sweet Potato Casserole, Becky’s Famous Sticky Buns, Gwen’s Maple Cake, and Much, Much More

Additional Selections: Tossed Salad, Fresh Baked Rolls & a Vegetarian Dish

For Tickets call John @ 466-5775 or Barbara @ 466-2438 or Michelle @ 466-5841  
or Lowe’s @ 466-3950 or  
Grand View Lodge @ 466-5715

**December Issue**

*The Story of the Randolph Church*, written by Avery D. Post, Moderator

*Sex Among the Elm Trees*, written by Jim Baldwin, Chair, Elm Tree Project

The deadline for December articles is November 15<sup>th</sup>. Unless prior arrangements have been made, please keep articles non-controversial and under 1,200 words. Send articles or information pertinent to the Randolph community to Dede Aube either by email to: [daube@ne.rr.com](mailto:daube@ne.rr.com) or snail mail to: 32 Nekal Lane, Randolph, NH 03593

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