

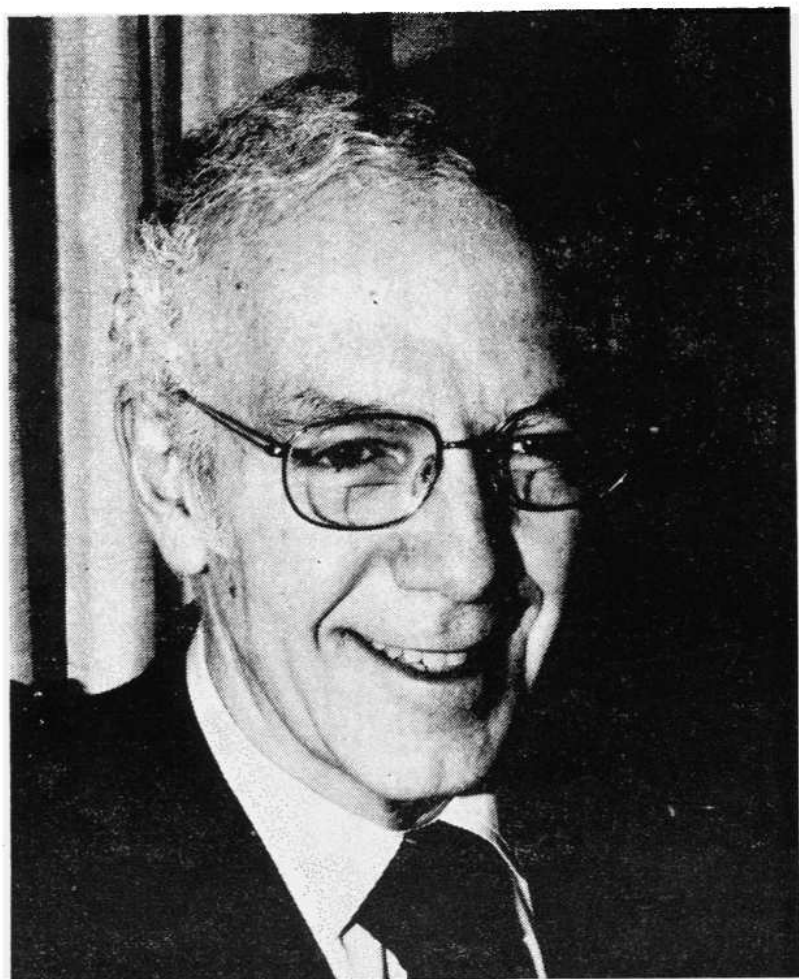


The Masonic Philatelist

VOL. 31

MAY 1975

NO. 9



Brother Stanley A. Salomon

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ROBERT A. SMITH

Guest Editor

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The Masonic Stamp Club of New York was organized in 1934 for the purpose of encouraging research and study in Masonic Philately, and to establish bonds of good fellowship among Masons who are stamp collectors. The need for the organization has proved itself through the years with its ever-increasing membership and the formation of other Masonic stamp clubs in the United States.

★ MEETINGS ★

First Friday of Every Month
(Except July and August)

COLLECTORS CLUB BUILDING
22 East 35th St., N.Y., N.Y. 10017

FROM THE EDITOR

We have received from Brother José Oller Vallés of Santiago, Chile, a copy of the Grand Lodge Magazine from Chile, where a very nice article on Masonic philately was written by Brother Oller. It shows articles from our Masonic Philatelist and gives a nice history of the club. Our sincere thanks to Brother Oller for this publicity. Should any member wish to have a copy of this article they can write to me.

The Grand Encampment of Knights Templar, U.S.A. which publishes the Knights Templar Magazine, published a book "Masonic America". This soft cover book is a must for every Mason and every Masonic Philatelist. It covers articles about Masonic Presidents, Leaders of Independence, Early Fraternal Leaders, The Era of Expansion in the U.S., Masonic American History, The Flag, Buildings, Monuments and Statues, Twentieth Century Masons, and the Dedication and Inspiration for the Bicentennial Years.

This book can be obtained for \$1.00 by writing to: Paul C. Rodenhauer, Grand Recorder Grand Encampment of Knights Templar, U.S.A., 14 East Jackson Boulevard, Suite 1700, Chicago, IL 60604.

NOMINATING COMMITTEE

Brothers Stanley A. Salomon and Dr. Irwin M. Yarry, co-chairmen of the Nominating Committee, submit the following list of officers for the ensuing year 1975-1976:

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MANUEL BELGRANO

Belgrano was one of Argentina's most famous patriots and Mason.

During the 1810 revolution he served as General and commanded an unsuccessful military expedition against Paraguay. After his defeat he created the Argentina Flag. Several stamps were issued showing the Argentinian flag and as a result he is considered as the father of the National emblem.

Dinner program canceled on day of the annual affair, May 2, 1975.

Forty-First Annual Dinner
The Masonic Stamp Club of New York, Inc.

Honoring

Stanley A. Salomon
 President 1965-1967

Worshipful Brother Salomon was raised in Mt. Neboh Lodge No. 257, F. & A. M., State of New York on March 14th, 1938. He immediately became active, and went thru the lower chairs of the Lodge from 1968 to 1971. He held the position of Secretary until 1971 when Mt. Neboh Lodge merged with King Solomon Lodge, to form King Solomon Mt. Neboh Lodge No. 257. After being elected Senior Warden in 1971, he was elected Worshipful Master in 1972. While Master he was asked to serve on the Finance Committee of the 1972 Masters Ass'n. of the Ninth Manhattan District. He was elected Secretary of his Lodge in 1973 and continues to serve in that capacity.

Brother Salomon is a 32° Mason and is a member of the Scottish Rite Bodies, Valley of White Plains, New York.

Philatelically, Brother Salomon collects United States, United Nations, France, Great Britain, U.S. No. 210 Red Brown, Masonic Philately, and British Solomon Islands (naturally).

Program

| | |
|--------------------------|----------------------------|
| Cocktail Hour | 5:30 to 6:30 P.M. |
| Invocation | Robert A. Smith |
| Dinner — | |
| Address of Welcome | Louis Bernstein, President |
| Toastmaster | Dr. Irwin M. Yarry |
| Guest Speaker | Abbot Lutz |
| Presentation | Emanuel M. Reggel |
| Guest of Honor | Stanley A. Salomon |
| Benediction | Robert L. Shallcross |

Dinner Menu

Cocktails

Hot and Cold Hors D'Oeuvres

* * *

Wine with Dinner

* * *

Fresh Fruit Cup

Salad - Dressing

Roast Top Beef

Roast Potato Mixed Vegetables

Ice Cream Cake

Coffee

200th ANNIVERSARY OF FIRST CONTINENTAL CONGRESS

September 5, 1774

President Peyton Randolph

By Paul D. Fisher, 32°

Who was Peyton Randolph? The name of the first American President (an accurate statement depending on how you define "American" and "President") is certainly not a household word! Fate has not dealt kindly with our Brother's memory—a leader who was a member of the famous Randolph family, Provincial Grand Master of Virginia, and President of the First and Second Continental Congresses. George Washington had his Parson Weems, who invented the cherry tree anecdote; Randolph had no biographers. In fact, historians do not even know the exact year of Randolph's birth.

Peyton Randolph was born circa 1721 at Tazwell Hall, Williamsburg, Virginia. He was the second son of Sir John Randolph, Speaker of the Virginia House of Burgesses. The Randolph family, who settled in America about 1670, was one of the most influential in 18th century Virginia. Peyton graduated from the College of William and Mary and studied law at the Inner Temple, London. He was called to the bar in 1744, returned to Virginia, and was made King's Attorney (our equivalent of Attorney General) for the colony in 1744. He held this office until 1766. Randolph was also a member of the House of Burgesses in 1748-49 and from 1752 to 1775, being elected Speaker of the House in 1766.

Although an incomplete picture has reached us over 200 years later, we find Peyton Randolph to have been well educated, able in his profession, and generally popular with all classes. He seems to have been a "solid citizen," but not a flamboyant orator when compared with his early antagonist in the House of Burgesses, Patrick Henry. However, with his family position, outstanding legal mind, and patrician personality, he became one of the most respected political leaders of the colonial era. He was always elected to office in Williamsburg and generally worked with the Royal Governor; but, loyal as he was to the Crown, passing events forced him to change his conservative position. As with the majority of his wealthy peers, he did not want a revolution or even an independent country—



only a correction of the injustices caused by the British Parliament.

To reach a better understanding of Randolph and his actions, we must briefly touch upon the major events that led to the Revolution and see how they, in turn, affected him. The Stamp Act of 1765 was a law that required all legal documents and newspapers to carry a stamp representing the tax paid for it. The revenue was for "the expense of defending, protecting, and securing his Majesty's dominions in America." From colonial opposition came the famous cry, "taxation without representation is tyranny!" Patrick Henry offered resolutions in the House of Burgesses stating that Virginia alone had the right to levy taxes and anyone who opposed this idea was an enemy to the colony. Randolph believed Henry's now immortal attack to be illogical and radical, and rallied the conservative faction to defeat some of the more extreme resolutions. That Patrick Henry, a "country boy" serving his first term in the house, could have gathered such powerful backing to pass some of the anti-Crown resolutions must have given Randolph some food for thought—that perhaps the times were changing.

In 1769 the Royal Governor of Virginia, Lord Botetourt, dissolved the House of Burgesses because of resolutions passed which protested the Townshend Acts. These English Parliamentary laws sought in every way to regulate commerce by forcing the colonialists to sell in a cheap market and buy in an expensive one.

Following the dissolution of the House of Burgesses, Randolph was elected chairman of a Virginia colonial committee that adopted a non-import-

tation agreement. Among other items, slaves, wine, and manufactured goods were to be boycotted by the colonials. The civil unrest in the various colonies continued to grow, fueled by Great Britain's short-sighted policies.

James Murray, Earl of Dunmore, and last Royal Governor of Virginia, dissolved the House of Burgesses once again in May 1774 for its protest over the closing of the Port of Boston. The Burgesses who remained in Williamsburg elected Peyton Randolph as their chairman and issued notice for the first Virginia colonial convention to be held August 1. At this convention Randolph was elected one of Virginia's six delegates to the First Continental Congress.

On September 5, 1774, the Virginia delegation appeared at Carpenters' Hall in Philadelphia to take their seats. This congress included such men as George Washington, Patrick Henry, Samuel Adams, John Adams, Stephen Hopkins, John Jay, Caesar Rodney, and John Dickinson. Virginia was the wealthiest and one of the influential political forces of the assembled colonies. It was natural to look to their delegation for leadership. Because of Peyton Randolph's high standing among his peers, his reputation for sound advice, and his thorough parliamentary experience as Speaker of the House of Burgesses, he was elected the presiding officer.

The First Continental Congress did not seek independence, which was considered a radical idea in 1774. The delegates of the several colonies met to find a peaceable solution to the unjust legislation passed during the previous 20 years by the Parliament of their mother country. Randolph resigned his seat on October 22, 1774, to attend the Virginia House of Burgesses, where he felt he could be more effective.

In June 1775, the Earl of Dunmore presented a proposal designed to placate the legislature but which offered no acceptable remedy. To combat this action, Peyton Randolph had Thomas Jefferson, whose mother was a Randolph, compose a reply. By recognizing Jefferson's ability with the pen and bringing him into the political scene, Randolph actually started Jefferson on his political career. Virginia opinion became solidified against the governor and, after unsuccessfully attempting to secure Williamsburg's powder and arms, Dunmore fled the colony.

A Virginia Convention met on July 17, 1775, with Peyton Randolph presiding. At this time he was elected a delegate to the Second Continental

Congress. Randolph returned to Philadelphia and was again elected President of Congress. History records that he died suddenly on October 22, 1775, of an attack of apoplexy. At the zenith of his career, in his early 50's, fate deprived him of possible future greatness.

There is no existent record as to when or where Peyton Randolph was made a Mason, but circumstances point to either London or Williamsburg. Randolph spent some time in England in 1754 advancing Virginia's legal cause. As he traveled in the higher social strata, it is not unreasonable to assume that his introduction into the Fraternity could have been at that time. The most likely possibility, however, is that he was initiated in Williamsburg. Historians feel that by at least the early 1760's a lodge was meeting there. Although unchartered lodges were not the rule, they were not without precedent in the 18th century. On November 6, 1773, Lord Petre, Grand Master of the Grand Lodge of England (Moderns), issued a warrant (Number 457) in which Peyton Randolph was named Master for a lodge in Williamsburg. The first recorded meeting was held on June 24, 1774 (St. John's Day), at which Randolph was not present. At a meeting held July 5, 1774, the minutes record Randolph presiding as Provincial Grand Master of Virginia, an office he held until his death. The First Continental Congress was thus presided over by the highest ranking member of the Craft present.

Minutes of October 4, 1774, show that Williamsburg Lodge participated in Masonic ceremonies held at the laying of the foundation for a stone bridge over Queen's Creek at Capital Landing. Placed under the cornerstone and "laid in due form" was a plate bearing the following inscription in Latin: "In the reign of George III and in the governorship of Lord Dunmore, Peyton Randolph, Grand Master of Masons, and John Bair, Master I.L. 5775."

The minutes also record, November 6, 1775, that the lodge went into mourning for "our late worthy Grand Master, and (to) continue until his corpse shall arrive. . . ." Randolph's body remained in Philadelphia in a vault until November 1776, when his nephew, Edmund Randolph (later U.S. Attorney General, Secretary of State, and Grand Master of Virginia), transported it to Williamsburg. Peyton Randolph was interred on November 26, 1776 by the side of his father in the College Chapel of William and Mary. Williamsburg Lodge performed the Ma-

sonic ceremonies with Rev. Thomas Davis as the officiating clergyman. In his capacity as Chaplain of Alexandria Lodge, Brother Davis performed the same duties in 1799 over the remains of George Washington.

We may well ask why Peyton Randolph is so little known, having played a major role in the early Revolutionary period. It is probably because we have long extolled those who successfully led our country politically and militarily to actual independence. Peyton Randolph had sought a peaceable solution, where possible, to the colonists' problems. Had he lived further into the Revolutionary Period it becomes interesting conjecture as to what role he would have played. It is possible that with our distinguished Brother's parliamentary experience and personal reputation many of the aimless and petty Congressional squabbles could have been avoided. Two hundred years have now passed since Provincial Grand Master Randolph wielded the gavel at Carpenters' Hall, and he certainly deserves a better fate than that of forgotten patriot.

(Reprinted from the Northern Light)

Paul Revere's Masonic Career

By Randle H. Powley

Most Americans and virtually all Masons in the United States are generally familiar with Paul Revere's contributions to the American Revolution. His traditional midnight ride from Boston in April 1775, to advise the colonial militia in Lexington and Concord of the departure of a British force to capture military supplies stored at Concord, needs no retelling. The colonial resistance organized at Lexington, which triggered "the shot heard round the world," effectively marked the outbreak of armed hostilities between the colonies and the British crown.

He continued to serve his country throughout the Revolution in many areas, with the same fervor and dedication that marked an even longer and equally renowned Masonic career. He took equal pride in being both a true patriot and an outstanding Mason, ever combining an energetic application of the principles of Masonry with the devotion to his country's cause. He was a man of action—first, last and always.

In studying Revere as both a patriot and a Mason, let us dwell first on his

patriotic contributions as a means of demonstrating the vigor and many talents he exercised just as fully in the service of the craft.

Born in Boston in 1735, he soon exhibited his natural mechanical ability and talents while working gold and silver in his father's smithy as a youth. He is still recognized as having been one of the leading silversmiths in New England. During this time, Paul Revere further developed extreme proficiency in designing, printing, engraving, bell-founding and dentistry.

He first became discontented with British rule during limited military service in the French and Indian War (1756-63), and, on his return to Boston, he was already a fervent propagandist for the colonial cause, even to the point of caustic caricaturing. The growing fermentation of colonial discontent manifested in opposition to the question of taxation without representation strengthened his conviction of the justice of the colonial cause. He became very active in several anti-English groups in Boston. As a prelude to his famous ride to Lexington, he carried confidential dispatches from the Committee of Correspondence in Boston to Portsmouth, which led to the capture of Fort William and Mary, together with 100 barrels of powder, in December 1774.

During the Revolution, he served in various military operations, as required, including special service as a confidential courier of dispatches between Boston and New York or Philadelphia. He especially distinguished himself during the war, however, by applying his mechanical gifts to their fullest extent to what is now designated as logistical support. Among such contributions were designing the first seal for the united colonies, designing and printing the first Continental Bond issue, and, even more important, setting up a powder mill at Canton. The last was later converted, after hostilities ended, to copper-rolling and bell-founding mills.

Masonry in Massachusetts was established in Boston in 1733 under a Provincial Grand Master of New England chartered by the Grand Lodge of England. Henry Price was the first Grand Master. This is the famous First Lodge. It was followed by a "Masters Lodge" in late 1738, possibly in accordance with certain practices in England where some lodges were set up only for conferring the Master's degree. (Some argue that this involved the conferring of the Capitular Past Master's degree. The issue is



moot, but it is not unlikely provided that the Mark Master's degree was part of the Fellowcraft degree, in accordance with practices still prevalent in England.) Another lodge, designated "The Second Lodge in Boston," was established in February 1749, followed by "The Third Lodge in Boston" approximately a year later. These were consolidated as Saint John's Lodge in 1759.

Between the founding of the First Lodge in Boston in 1733 and the outbreak of the Revolution in 1775, there were 43 lodges, including three military lodges, formed under Massachusetts authority, embracing not only the home colony, but also New Hampshire, Connecticut, Pennsylvania, Virginia, North and South Carolina, the West Indies, Nova Scotia, and Newfoundland. The charter of the Provincial Grand Master of New England was extended to include North America in 1743, but this was amended in 1755 to cover "... provinces and places in North America ... of which no Provincial Grand Master is at present appointed."

The unrest and discontent with English rule in the colonies that began fermenting in the late 1750's did not spare Masonry in Massachusetts. It first surfaced in Boston at a meeting of a

group of Masons at the Green Dragon Tavern, as early as 1752, to organize a lodge according to the "antient (ancient) usage," that is to say, acting without charter or authority from a governing Masonic body, as opposed to the "modern usage" prevalent in England. It may have represented an expression of the anti-English feeling in the colonies by joining with the Scots, who were still violently anti-English after the crushing of the last Jacobite uprising at Culloden in 1746. The group petitioned the Grand Lodge of Scotland in 1754 for a charter, which was granted in 1756 and received in Boston by the new lodge, known as St. Andrew's in 1760. This was protested by the Provincial Grand Lodge in 1761, and referred to England. In the following year, the Grand Lodge of Scotland indicated that it respected the position of the Provincial Grand Master of the English body, but insisted upon the same respect "without clashing or interference" for the Provincial Grand Master in North America under the Grand Lodge of Scotland, appointed in 1757.

This was ignored by the English lodges in Massachusetts, despite several attempts at reconciliation by the Scottish brethren. (The rift was finally resolved in 1792.) Accordingly, with the support of three military lodges attached to the British forces in Boston at the time, St. Andrew's petitioned for and received the appointment of the Provincial Grand Master for Massachusetts from the Grand Lodge of Scotland, becoming the Grand Lodge of Ancient Masters, shortened to the Massachusetts Grand Lodge, to distinguish it from the St. John's Grand Lodge operating under the 1733 charter from the Grand Lodge of England.

In this climate of political discontent and Masonic dissension, Paul Revere entered his Masonic apprenticeship in St. Andrew's in 1760, and became its Right Worshipful Master in 1770. In 1769, however, he was named Senior Grand Deacon of the (Scottish) Massachusetts Grand Lodge of Ancient Masons, and advanced to Grand Warden from 1777-79. Hostilities in and around Boston often interrupted, and even precluded, its meeting during this period for the reason that most of its leaders were active in Continental forces, making them marked men in Boston so long as the British remained. After the complete English military withdrawal, St. Andrew's resumed regular meetings, with Revere serving as Senior Grand Warden from 1780-83.

In 1782, St. Andrew's Grand Lodge severed all connections with the Grand Lodge of Scotland, and started the negotiations with St. John's Grand Lodge that led to the union of the two bodies in forming the present Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts in 1792. (The use of the term "ancient" in this title is interesting, and may represent a compromise of some significance.) The opening of such negotiations dissatisfied Revere and 18 others in St. Andrew's, and they withdrew from St. Andrew's in 1784, to form the "Rising States Lodge," presumably in accordance with the ancient usage, with Revere as its first master. This proved relatively short-lived, and he returned to the Grand Lodge of Ancient Masons within a year to serve as its Deputy Grand Master until 1791. Following the union of the two grand lodges in the next year, he supported it energetically and loyally with complete Masonic dedication. This culminated in his service as Grand Master from 1794-97.

As Grand Master, he assisted in laying the cornerstone of the State House

in Boston on July 4, 1795. While in the Grand East, moreover, he wrote many of the charges for the installation of officers still used among the craft, stressing the attributes of benevolence, reciprocal and harmonious love, impartiality, the preservation of unity, and judging mildly and amicably on the side of peace.

Of even more significance during this period, moreover, was the formation of 23 new lodges, supplementing the 42 chartered by St. John's Grand Lodge and the four set up by St. Andrew's as separate grand lodges. Twenty-one of the 23 lodges established by Revere were in Massachusetts, with one in Maine and another in Missouri. Eighteen of the lodges he set up in Massachusetts are still active, but it might be noted that two are revivals. The intertwining of patriotism and Masonry that characterized Paul Revere's life and times continue to inspire Masons today, and is as much in demand now as it was then. His unswerving loyalty and dedication to his principles command both admiration and reverence for an outstanding American and Mason.

(Reprinted from The Northern Light)

