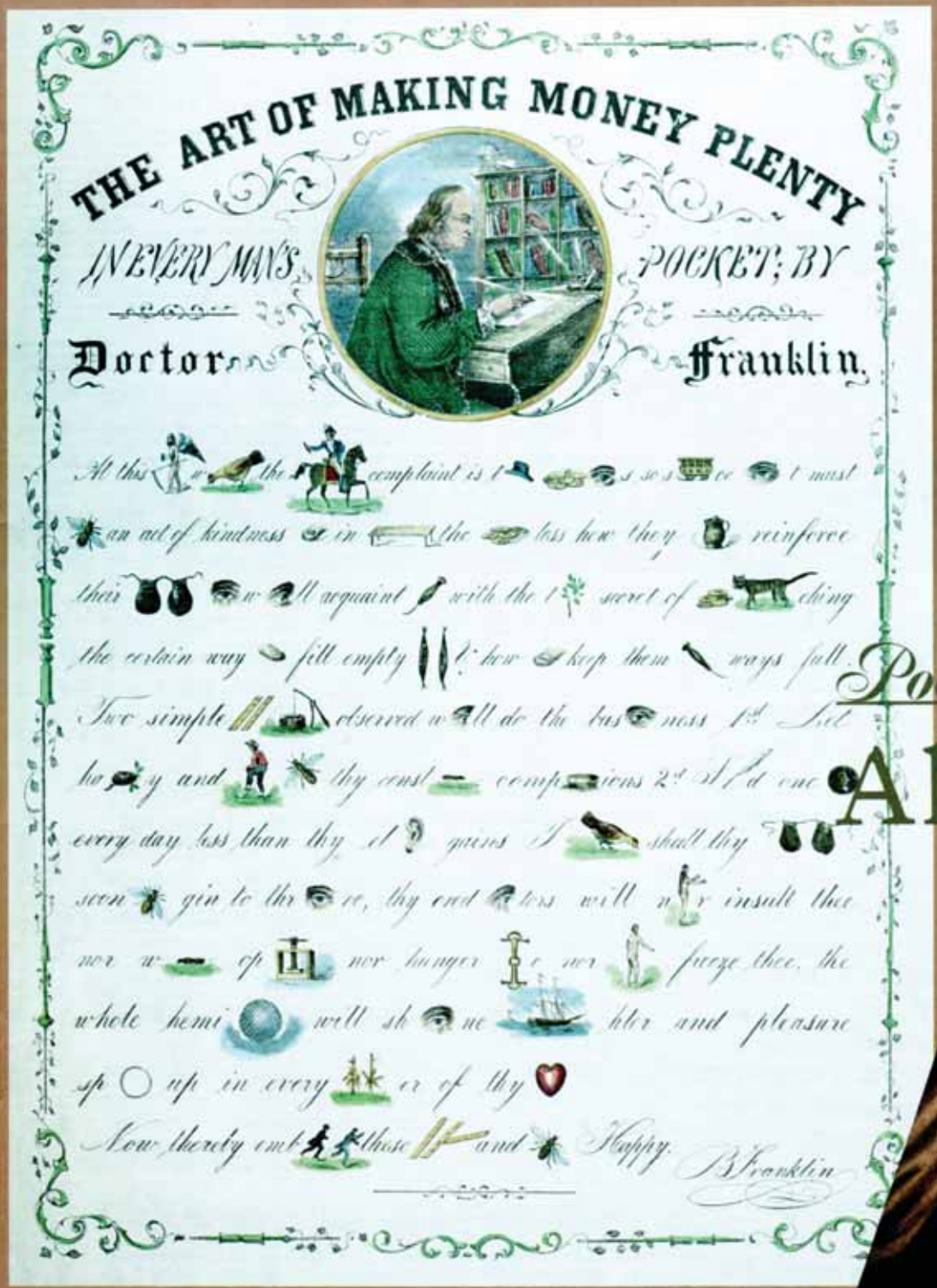
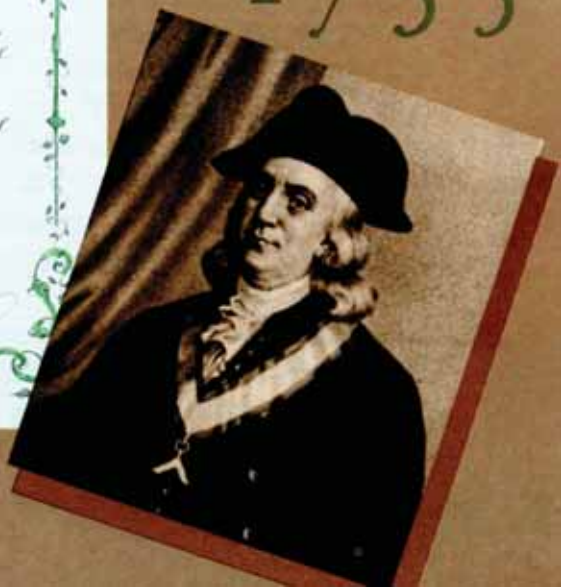
THE NORTHERN LIGHT

Vol.16 No. 2 APRIL 1985

A WINDOW FOR FREEMASONRY



Poor Richard's AN Almanack 1733



FROM THE SOVEREIGN GRAND COMMANDER

Whatever Happened To Conscience

STANLEY F. MAXWELL, 33°

Our words are often a good reflection of the state of society. For example, how long has it been since you have heard someone say, "Let your conscience be your guide"?

Perhaps you can remember when people talked about having "a clear conscience." But if you think about it for a moment, "conscience" has just about disappeared from our conversation.

There may even be efforts to erase conscience from daily use. Some so-called experts believe children will lead happier lives if they are not bothered by a "bad conscience." They are trying to get us to believe that it harms youngsters to grow up being controlled by the "little voice" most of us call conscience.

That seems strange because I know many a man who freely admits that he has stayed on the straight-and-narrow path simply because of that "voice from within."

In fact, it just could be that conscience is what makes us most human. Why is it that so many people today find it easy to ignore the plight of those around them? Is it because they have never developed a strong conscience? And what about so many others who are always ready to give of themselves, as well as their time and money, for those in need? I firmly believe it is because they grew up with a conscience which pointed them in the right direction.

Some years ago, a noted writer said, "I cannot and will not cut my conscience to fit this year's fashions." We certainly need more people like that today.

"Let your conscience be your guide" were the only words necessary to keep people on the right track not too long ago. A man knew the difference between right and wrong. The "inner voice" spoke clearly. It left us a little uneasy at times but there was also a sense of pride in having remained true to our beliefs. We discovered that there was nothing more powerful than doing what was right. No one ever had to tell us what to do or what decision to make, because we *knew* how to act.

To those who think it is fashionable to seek greater personal freedom by shrugging off the constraints of conscience, it might be well to recall the words of Adolph Hitler—"I am liberating man from the degrading chimera known as conscience." Thanks to men of conscience, Hitler did not succeed!

Whether it is fighting for morality, building a stronger sense of patriotism, making hard choices, or simply using our time wisely, we need men who are willing to let their conscience be their guide.

In the next several weeks, you will be receiving a request to give your special support to what we are calling the "Turning of the Tide" Campaign for our Scottish Rite Masonic Museum of Our National Heritage. It is an opportunity for each member to make an important contribution to the building of freedom. When you open your letter and read about what you can do to help foster patriotic values, I sincerely hope you will let your conscience be *your* guide.

Stanley F. Maxwell

Sovereign Grand Commander

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About the Front Cover

The Museum of Our National Heritage celebrates its 10th anniversary with a year-long exhibit on Benjamin Franklin. If you have difficulty reading Franklin's preface to *Poor Richard's Almanack* as it appears on our cover, turn to page 9 for a clue to the "Art of Making Money." Cover design arranged by George L. Thompson, 3rd, Free Lance Graphics.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

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Chicago Civic Leader Receives Gourgas Medal

By ALPHONSE CERZA, 33°

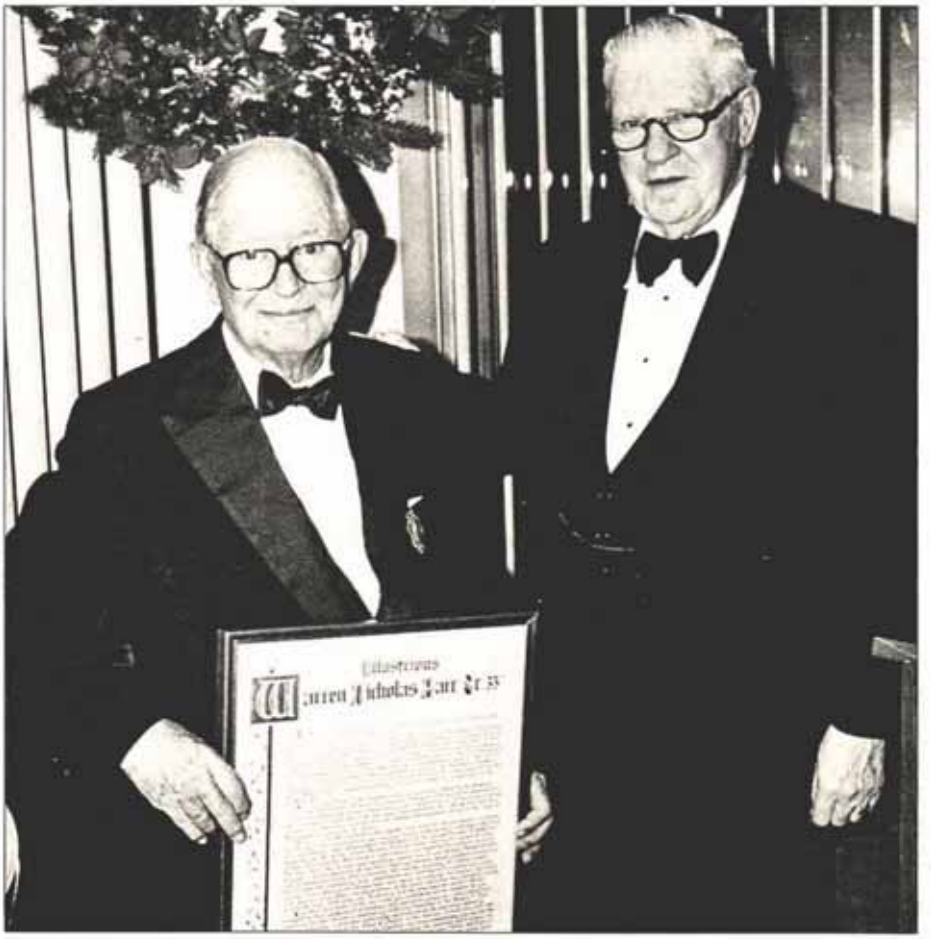
The most recent recipient of the Supreme Council's Gourgas Medal has had a major influence in the growth of Chicago's Illinois Masonic Medical Center.

Ill.˙. Warren N. Barr, Sr., 33°, president of the board of trustees for the Center during the past two decades, became the 24th Scottish Rite Mason to receive the Northern Masonic Jurisdiction's highest award. Sovereign Grand Commander Stanley F. Maxwell, 33°, made the presentation of the medal at a testimonial in Chicago on November 30.

With its motto, "Dedicated to the service of mankind," the Illinois Masonic Medical Center has been providing service for over 60 years and has created a fine image of Freemasonry throughout the midwestern states.

Starting with humble beginnings in 1909 primarily as a dream of a small group of Masons, the idea materialized into the purchase of a small existing hospital around 1920.

During the past 20 years the expanded services were under the progressive and enlightened leadership of Ill.˙. Brother Barr, whose daily devoted attention to the Center brought outstanding results.



Ill.˙. Warren N. Barr, Sr., 33°, received the Gourgas Medal and citation from Grand Commander Stanley F. Maxwell, 33°, at a recent ceremony in Chicago.

Ill.˙. Brother Barr was appointed a member of the board of directors of the Illinois Masonic Hospital in 1962. He became president of the board in 1965 and served in that capacity until his retirement last year.

Under his leadership and guidance the Center (as the hospital complex is now called) has expanded its work and has become one of the outstanding medical centers of the country. Upon becoming chairman of the board of directors, he formed a citizens' board consisting of civic, business, and industrial leaders to serve in an advisory capacity. It was a fortunate move, for it brought to the Center the advice and experience of a variety of able persons in a position to make valuable contributions of all kinds expanding the work of the hospital.

Ill.˙. ALPHONSE CERZA, 33°, is a noted Masonic scholar, researcher, author, and book reviewer. A member of the Valley of Chicago, he received the 33° in 1962.

Here are a few achievements that have taken place at the Center since that time:

1966—Ill.˙. W. Clement Stone, 33°, made a challenge grant of $500,000. This resulted in contributions of $5 million, enabling the Center to start constructing the Stone Pavillion the following year. It was dedicated in 1973.

1968—A $30 million master plan for future development was announced. Land near the existing buildings was purchased for more than a million dollars to enable the hospital to expand in the years ahead. At that time the institution changed its name from "hospital" to a "medical center." Also that year a Family Health Center was established.

1969—Plans were started for a Medical Arts Building plus a parking garage.

1970—The first formal affiliation was made with the University of Illinois, the first dental interns came to the Center, and the teaching facilities were expanded.

1971—166 residential units were built near the Center and 60 University of Illinois students moved to the Center.

1972—The Lake View Clinic was opened in the far north side of the city to serve low and middle income families.

1975—The first Chicago Symphony Orchestra benefit was held as a gala event to raise funds for the C.T. scanner secured for the Center.

1976—The building located at 66 W. Oak Street, in Chicago, was purchased for $6,200,000, and was named the Barr Pavillion. It has 305 rooms and 166 apartments used as a convalescent home. It is located a block away from the Chicago Scottish Rite Cathedral.

1977—The Van Cleef Medical Library was formed and has become one of the finest in the country. At about this time there was established a Paramedic Training Center. A Health Evaluation Program was also started.

1982—Ill.˙. Brother Barr was presented with a certificate by the Citizen Fellowship Institute of Medicine of Chicago, an honor bestowed each year on a person who has made an important contribution to the welfare of the Chicago community in the fields of medicine, dentistry, nursing, public health, or social service.

Using a sound fiscal policy and recognizing that ever developed medical research makes continual changes necessary, Ill.˙. Brother Barr encouraged the Center to add the latest technology to provide the patients with the best available service.

The latest Gourgas medalists is a soft-spoken person with a warm personality and a deep concern for the needs of individuals. He utilized his business experience to operate and expand the Medical Center.

Born on a farm in Gentryville, Indiana, in 1906, Ill.˙. Brother Barr was one of five children. He had the usual chores to do around the farm, and his duties increased at the age of 13 when his father passed away.

In 1921, he left the farm because of economic necessity to become an employee in the warehouse of the Crane-Ordway Company in St. Paul, Minnesota. He continued his formal education by going to night school. He continued to work in various departments of the company and eventually was assigned to sales in the company's Chicago office. In 1939 he was named the plumbing and heating sales manager of the firm.

He left the company in 1941 to form the Warren Barr Supply Company which was to deal in the wholesale distribution of pipes, valves, and fittings. The business was a success and the company still functions as the Barr-Saunders Company under the supervision of his son, Warren N. Barr, Jr., while Warren N. Barr, Sr., serves as the Chairman of the Board of Directors in a consulting capacity. He is also active in the Barr Company of Delray Beach, Florida, engaged in the business of constructing condominiums.

Ill.˙. Brother Barr, has served his industry as a Director of Central Supply Association, and is a Past President of the Chicago Credit Bureau. He has been a Trustee of the Fair Oaks Presbyterian Church and is a Director of the St. Paul Federal Savings and Loan Association. His memberships include the Union League Club of Chicago, the Medinah Country Club (which he has served as President), the Country Club of Florida, the Delray Beach Country Club, the Delray Beach Yacht Club, and the Indiana Club of Chicago. He has also helped raise funds for the YMCA and for the Robert R. McCormick Chicago Boy's Club.

His relationship with Freemasonry started when he joined a DeMolay Chapter. Years later he was recognized by DeMolay's International Supreme Council with the Legion of Honor. When he became of age he joined Laurel Lodge No.1057, Chicago. His other Masonic affiliations include the Scottish Rite Valley of Chicago; Medinah Shrine Temple; Royal Order of Scotland; Chicago Court No. 48 of the Royal Order of Jesters; El Hajj Caranseri No. 1; Evanston Chapter No. 144, Royal Arch Masons; Evanston Commandery No. 56, K.T.; Red Cross of Constantine, and El Valla Grotto. He received the 33° in 1969.

GOURGAS MEDALISTS

The Gourgas Medal is the highest honor that can be conferred by the Supreme Council for the Northern Masonic Jurisdiction. It is named for Ill.˙. John James Joseph Gourgas, 33°, the "Conservator of the Scottish Rite."

The medal is conferred on Scottish Rite Masons in recognition of "notably distinguished service in the cause of Freemasonry, humanity or country."

Recipients since the establishment of the award in 1938 are as follows:

1945	Ill.˙. Harry S Truman, 33°*
1946	Ill.˙. Melvin M. Johnson, 33°*
1949	His Majesty King Gustav V.*
1952	Ill.˙. Kaufman T. Keller, 33°*
1952	Ill.˙. Roscoe Pound, 33° *
1953	Ill.˙. Winfred Overholser, 33°*
1954	Ill.˙. Mark Wayne Clark, 33°*
1956	Ill.˙. George E. Bushnell, 33°*
1959	Ill.˙. Christian A. Herter, 33°*
1963	Ill.˙. Edward W. Wheeler, 33°*
1964	Ill.˙. Fred P. Corson, 33°*
1966	Ill.˙. Richard A. Kern, 33° *
1968	Ill.˙. George A. Newbury, 33°*
1971	Ill.˙. John W. Bricker, 33°
1973	Ill.˙. Norman Vincent Peale, 33°
1974	Ill.˙. Gerald R. Ford, Jr., 33°
1975	Ill.˙. Robert P. Taylor, 33°
1978	Ill.˙. Stanley F. Maxwell, 33°
1978	Ill.˙. George E. Gardner, 33° *
1980	Ill.˙. Robert H. Felix, 33°
1981	Ill.˙. Louis L. Williams, 33°
1982	Ill.˙. John H. Van Gorden, 33°
1983	Ill.˙. Edmund F. Ball, 33°
1984	Ill.˙. Warren N. Barr, Sr., 33°

* Deceased

America's First Freemason

By EDWARD Y. SMITH, Jr., 33°

The late Brother David McGregor, former Grand Historian of the Grand Lodge of New Jersey, a noted Masonic antiquarian and writer, announced in an article published in the January 1926 issue of the *Master Mason Magazine* (New Jersey edition), that the Hon. John Skene was, in 1682, the earliest known Freemason to emigrate to the colonies, making him the "first Freemason resident in America." Brother McGregor informed us that the final resting place of John Skene was not known.

He concluded his informative article by stating that "it seems a pity that a man of his prominence and character, and one so closely identified with Ancient Freemasonry and the early history of this state [New Jersey], should not have his name and virtues commemorated in some lasting form."

In the intervening 59 years since McGregor made those statements, no new research or study has altered those facts. Subsequent reports by McGregor, and other writers including the respected Henry Coil, affirm that statement; John Skene is the first Freemason on record in the colonies. Until now, his final resting place could only be suspected to be in that area surrounding his home, located near Burlington, N.J.

Massachusetts claims John Belcher as the first native born American to be made a Mason, but John Skene holds the honor as the 'First Freemason resident in America'

Massachusetts claims Johnathan Belcher as the "first native born American to be made a Mason," in London in 1704. John Skene and New Jersey, however, are preeminent in this historical distinction. A Pennsylvania claim, naming John Moore as the earliest Freemason in the colonies, based on a letter said to be written by him in 1715 but never examined, is now largely discounted.

Brother Skene was an interesting personality. Many years have passed since his death 295 years ago in 1690, but tidbits of knowledge continue to excite us in the study of this, our predecessor. Many of his historical attributes were recounted by McGregor in 1926, 1928, and 1937, and by Bro. Lewis J. Birt in a recent article published in the December 1982 issue of the *New Jersey Freemason*. With minor exceptions, included to provide continuity to the story, all of the following information is presented, Masonically, for the first time.

Born in Scotland, he and his family emigrated to the Province of West Jersey, settling along the Delaware near Burlington, N.J., in October 1682. He was a member of the Lodge at Aberdeen. Before departing Scotland, in June 1682, he purchased 300 additional acres along the Rancocas Creek, in that Province.

He laid out his plantation, which he called "Peachfield" along the road to Mount Holly, N.J.

A preacher of the Society of Friends while in Scotland, he was known as a leader of the Burlington Friends Monthly Meeting during that early period.

Skene was elected a Chosen Freeholder, member of the General Assembly, and of the Governing Council, of the Province in 1683. Following his support of Governor Edward Byl-

Ill.: EDWARD Y. SMITH, 33°, is an avid Masonic researcher and the Secretary for the Scottish Rite Valley of Southern New Jersey.

lynge of London, he was removed or replaced in the Assembly. Byllynge, however, remembered Skene's support, and in 1685, commissioned Skene to be Deputy Governor, then the chief administrator resident in the colony. Skene was continued in office in 1687 by Doctor Daniel Coxe, father of Colonel Daniel Coxe, and he remained in office until the province was annexed into the new "Dominion of New England" in August 1688, with Sir Edmund Andros Governor in residence. The new form of government automatically excluded Skene from office. He was the last functioning Deputy Governor of the Province of West Jersey.

Skene continued as Presiding Justice of the Burlington Court from 1685-90, and was an active juror for he was more often present than absent in the court.

The fact that he prospered as a farmer is indicated by a complaint brought against him, in his own court, by Alexander Steward, who listed Skene as "his Master," and who sued for 50 acres of land contracted him by Skene as payment for services. The court awarded in Steward's favor.

It is believed that he was not Masonically active following his arrival in 1682, until his death in 1690, for there was then no formal Masonic structure in the colonies. He was a leading Quaker, a preacher, an administrator, residing in an area heavily colonized by the quakers who, in that day, did not favor the Freemasons.

Little is known about his children, except his son Alexander. Other children were not known to exist, but the names are not known with any degree of assurance. He had a daughter Lilias, or Lilian, and the Burlington Court records for that early period list a second John Skene and a Mary Skene resident within the Province. No other Skene family is known to have resided in the Province, or middle colonies, during that period.

A merchant in Scotland, he died a "gentleman, " which was a title generally bestowed on colonists who had achieved economic and social success. His will, written August 19, 1690, listed his wife Helena as sole heiress and executrix of both real and personal estate. An inventory of the estate, dated March 30, 1695, prior to the sale of the property to Mr. Henry Burr, listed personal property worth 308.3.3 pounds including a library valued at 24.14.3 pounds, a negro woman slave valued at 30 pounds, and real property worth 335 pounds, representing a plantation of 250 acres at Oneanickon, and 300 (or 1300) acres within the town boundaries. The 250 acres of farm land—valued today at the $2,500 that nearby farm acreage now commands—would be worth $625,000. Very successful indeed!

John Skene was "buried near his own house in the township of North Hampton" (now Westampton, N.J.) on August 27, 1690. It is possible that this is also the date of his death, for the "Dictionary of Quaker Biography" states (he) "died and was buried August 27, 1690, Northampton, New Jersey." The warm August weather would suggest an early burial, and immediate burial after death was not uncommon in colonial days.

His widow "gradually disposed of most of his real estate in West Jersey," selling Peachfield Plantation in 1695 to Mr. Henry Burr, "and eventually moved to Philadelphia along with her family." His son, Alexander, emigrated to the Island of Barbadoes in 1696, and was appointed Secretary (of State) of the Island in 1699.

We may never establish the precise grave site, except to acknowledge that he is buried within, or near, the 250-acre "Peachfield Plantation" in Burlington County. The nearly 300 years of changing seasons, the cultivation of the land, and the change in ownership, has obscured the exact location of that site. It is possible that a graven stone will someday be overturned, or discovered hidden in some bush or bracken, that will firmly establish the spot.

Until then, we may acknowledge with assurance that he rests in New Jersey, within three miles of the New Jersey Grand Lodge and the Masonic Home complex, and, we may point with pride to him as "the first Freemason resident in America."

On July 22, 1984, the Grand Lodge of New Jersey, under the direction of Grand Master Robert E. Feilbach dedicated a memorial stone installed near the homesite in memory of and in honor of the Honorable John Skene.

MASONIC WORD MATH

How to solve: Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

(SUSTAIN) + (REPORT) − (START) + (ENVELOPE) − (PURPLE) + (REGISTRY) − (GIVEN) + (BRUNCH) − (HERETIC) + (TIMID) − (MODERN) + (CORN) − (BRUIN) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Answer will appear in the next issue.

Answer from previous issue: FELLOWCRAFT

/SCONAM DORW HAMT • MASONIC WORD MATH •

MUSEUM of our NATIONAL HERITAGE

10TH ANNIVERSARY EXHIBIT

'Dr. Franklin Considered'

Benjamin Franklin, printer, author, statesman, inventor, diplomat, scientist, Mason, and the best known American of his day is the subject of a year-long exhibit highlighting his remarkable life and contributions to American society. "Useful Knowledge and Publick Good: Dr. Franklin Considered" opened in February and will continue through February 1986 at the Scottish Rite Masonic Museum of Our National Heritage, in Lexington, Mass.

The exhibit, which is the 100th since the museum's opening in 1975, is one of several special events marking the 10th anniversary of the museum. Concentrating on Franklin as a man both of his time and ahead of it, the exhibition emphasizes his many accomplishments in the fields of science, communications, Freemasonry, and community improvement.

The original printing press that Benjamin Franklin used during his Boston apprenticeship is a highlight of the exhibition. Books, broadsides, and manuscripts by and about Franklin, borrowed from libraries and museums in Boston, Philadelphia, and Washington, D.C., are on display. Also included is a model of an early-day electrostatic machine of the type used by Franklin to carry out electrical experiments, as well as an intriguing musical "armonica" invented by Franklin.

A videotape, "A Visit with Dr. Franklin," features actor Bill Meikle and introduces visitors to the engaging personality and humor of the famous American.

In keeping with Franklin's 18th-century commitment to learning by experience, visitors have an opportunity to learn for themselves the priciples that Benjamin Franklin investigated by trying some of the actual experiments in mathematics and science that he performed. Another participatory exhibit includes a chance to play the musical glasses that fascinated Franklin.

Born in Boston, Benjamin Franklin's life spanned most of the 18th century. His lifetime, 1706-1790, has been called the Age of Reason for the then-new intellectual movement that rejected superstition and mystery and favored a scientific method based on natural law. Viewed through the 18th-century perspective recreated in the exhibit, Franklin's life and endeavors reflect the fundamental ideas of his age. Reason and knowledge were for improvement. Every discovery and scientific observation that Franklin made produced a useful application. As a printer and writer, he saw publishing as a means to promote education, thus improving and changing the human condition. His many pamphlets helped to bring about a militia, better fire protection, and paper currency. Franklin's dedication to the concept of volunteerism helped to establish volunteer organizations of all kinds as an integral part of American society. His

Portraying one of the many sides of Franklin is this Benjamin West Painting (c. 1805), "Benjamin Franklin Drawing Electricity from the Sky," lent by the Philadelphia Museum of Art.

wit and wisdom are as lively and applicable today as they were two centuries ago.

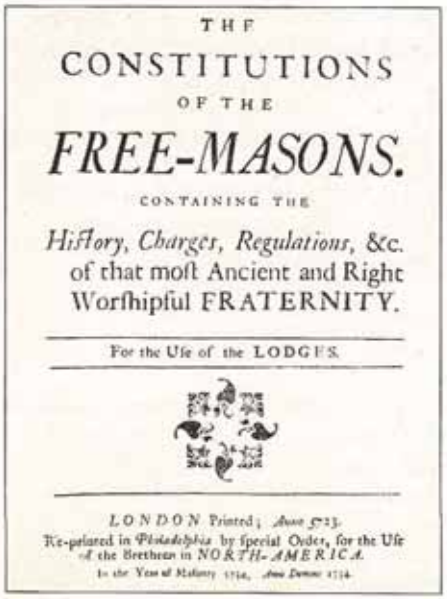
In 1730 Franklin published an article pretending to reveal the Masonic mysteries. Soon thereafter he became a Mason and admitted that he had been wrong about the fraternity. Throughout his life he remained actively involved in Masonic affairs. He printed the first Masonic publication in America, served as Warden, Secretary, and Master of St. John's Lodge, and later became Grand Master of Pennsylvania.

Freemasonry, with its commitment to the new ideas of equality, brotherhood, education, tolerance, truth, and reason, became another vehicle for popularizing enlightenment thought during the 18th century. For Franklin, it satisfied his taste for associations and provided another outlet for his philosophical interest. During his extended stays in England and France, Freemasonry provided him with an international network of friends and colleagues.

In France, Frankin joined the Lodge of the Nine Sisters. This was the Masonic lodge of Voltaire, Abbe Sieyes, and Condorcet. Its members include scientists, philosophers, and freethinkers who opposed absolutism and shared Franklin's enthusiasm for liberty and supported the American cause.

This 1896 lithograph by Kurz and Allison showing Franklin dressed in Masonic regalia is from the museum's own collection.

The first book on Freemasonry to be printed in America, this edition of Anderson's *Constitutions* was published by Franklin just prior to his election as Grand Master of Pennsylvania in 1734.



THE
CONSTITUTIONS
OF THE
FREE-MASONS.
CONTAINING THE
History, Charges, Regulations, &c.
of that moſt Ancient and Right
Worſhipful FRATERNITY.

For the Uſe of the LODGES.

LONDON Printed; *Anno* 5723.
Re-printed in *Philadelphia* by ſpecial Order, for the Uſe
of the Brethren in NORTH-AMERICA.
In the Year of Maſonry 5734, *Anno Domini* 1734.

Puzzled by Franklin's preface to the last edition of *Poor Richard's Almanack* as it appears in the collage on the front cover of this issue? Try this translation to find his solution to "The Art of Making Money."

At this time when the major complaint is that money is so scarce it must be an act of kindness to inform the moneyless how they can reinforce their pockets. I will acquaint all with the true secret of money catching the certain way to fill empty pockets and how to keep them always full. Two simple rules well observed will do the business — First: Let honesty and labor be thy constant companion. Second: Spend one penny every day less than thy clear gains, then shall thy pockets soon begin to thrive, thy creditors will never insult thee, nor want oppress nor hunger bite nor nakedness freeze thee. The whole hemisphere will shine, laughter and pleasure spring up in every corner of thy heart.

Now thereby embrace these rules and be happy.

B. Franklin

Life and Legacy Of Joseph Cerneau

The following is an excerpt of an address delivered at the annual meeting of the Society of Blue Friars at Washington, D.C., in February.

By LOUIS L. WILLIAMS, 33°

The stage is set. Frederick the Great, King of Prussia, said by some historians to have been the great protector and champion of the Scottish Rite, died in 1786, but not before he was said to have issued "The Grand Constitutions of 1786," the governing code of Scottish Rite Masonry to this day. To set the stage for the adventures that follow, let us look at the condition of the world (Masonically and otherwise) in 1806, the year our story begins.

The storming of the Bastille on July 14, 1789, had brought chaos to all of Western Europe. The rise of Napoleon in 1804 brought temporary stability. The American Colonies had adopted their Constitution in 1788, and in 1806 Thomas Jefferson was filling out his second term as President. England was comparatively peaceful, and George III, having tried and failed to establish an absolute monarchy, was gradually going insane. Waterloo was nine years in the future; but under Napoleon, hundreds of Frenchmen were emigrating to foreign lands, many to the promising new colonies in the West Indies, especially Santo Domingo, which Spain had completely ceded to France 11 years before, in 1795.

Ill.·. Louis L. Williams, 33°, is an Active Emeritus Member of the Supreme Council, a former Scottish Rite Deputy for Illinois, and a Gourgas Medalist. He was selected as the 1985 Blue Friar.

Already Stephen Morin had brought over the Lodge of Perfection in 1763; while Pierre Duplessis, another French Mason, had come in to Philadelphia in 1785, where, under his influence, the Grand Lodge of Pennsylvania, was busy chartering lodges on the island—no less than seven between 1800 and 1803. To oversee these lodges, Pennsylvania named Antoine Dupotet as Provinical Grand Master.

But all this did not happen without a price.

The chief seaport of the Colonies in those revolutionary days was Philadelphia, also the largest city. In 1793, following a great uprising of slaves, white refugees from Haiti brought the yellow fever into Philadelphia, and in five months 4,000 citizens of the city—one-tenth of the population—died. It was the greatest plague ever to scourge any American city.

While all these historical events were taking place, Masonry was experiencing its own revolutionary growth. Although England had its two Grand Lodges, the Moderns and the Ancients, they were rapidly approaching the Union of 1813, and in 1806 were no longer bitterly fighting one another, as had been the case for the past half century. French Masonry had literally exploded from 1750 onward, and its adherents had been prime actors in the French Revolution. In our American Colonies a similar reaction had occurred, and under the example of our greatest Mason ever—General and President George Washington—the fraternity was flourishing. So it was in 1806, when the greatest divisive force ever to plague Masonry in this country, arrived.

Enter the principal actor. Born in 1763, in the Village of Villeblevin in central France, Jospeh Cerneau trained himself to be a professional jeweler. Very early in life, in the mid-1780's, while in his 20's, Cerneau came to Saint Domingue, as it was then called. No one knows when or where he became a Mason, but all signs point to initiation in Lodge "Reunion des Coeurs Franco-Americans No. 47," in Port-au-Prince, San Domingo, which had been chartered by Pennsylvania in 1789, one year before Duplessis became Grand Secretary of Pennsylvania. But later in the 1790's, Cerneau became Secretary of this lodge.

As the Slave Rebellion became more threatening, most Frenchmen were forced to leave San Domingo, and (Cerneau in 1802, and later his mentor, Dupotet,) fled to Havana, Cuba. Here they again petitioned Pennsylvania for Masonic help, and in 1804 Pennsylvania granted them a charter for Lodge No. 103, under the title of "Le Temple des Vertus Theologales," or "The Temple of Theological Virtues," which is loosely interpreted as virtue arising through the special grace of God.

They really went in for fancy lodge names in the olden days. Perhaps we should resume the practice, and add some spice to our otherwise dull practice of naming lodges.

Cerneau was named as the charter Master of the new lodge.

Dupotet had been active in the Lodge of Perfection, and was apparently a Deputy Inspector General—we do not know by whose authority. Nevertheless, while he and Cerneau were working together in Masonry in Cuba, he appointed Cerneau a Deputy with a

patent which authorized him to found Lodges of Perfection and confer degrees from the 4° to the 24°, and once a year, the 25°, in "the Northern part of Cuba." The limitations never had any effect on our "hero."

For reasons that are still unknown to historians, Cerneau must have dabbled in politics; for two years later, in 1806, the Governor of Cuba ordered Cerneau out of the country. Thus in November 1806, Cerneau arrived in New York City, and immediately opened a shop as a jeweler, dealing especially in Masonic jewelry and supplies.

In passing, it may be noted that the lodge in Cuba was not involved, but is still working today in Havana, under the Grand Lodge of Cuba, which Castro, for some unknown reason, has permitted to exist.

1763	Stephen Morin brings Lodge of Perfection to U.S. from France
1763	Joseph Cerneau is born in France
1767	Francken charters Lodge of Perfection in Albany
178?	Cerneau moves to Saint Domingue and later becomes secretary of Masonic lodge
1801	First Supreme Council covering 33° is formed in Charleston, S.C.
1802	Bideaud gets patent to establish Consistories
1802	Cerneau flees to Cuba, where he becomes charter Master of a lodge. He later becomes a Deputy with a patent which authorizes him to found Lodges of Perfection in Cuba
1806	Bideaud takes Tardy & Gourgas to illegally constitute a Consistory in New York
1806	Cerneau, expelled from Cuba, arrives in New York
1807	Cerneau establishes a Sovereign Grand Consistory in New York, which he later calls a Supreme Council
1808	Jacobs illegally establishes Lodge of Perfection in New York City
1813	Jacobs joins Gourgas, and Charleston Supreme Council recognizes it as a new Supreme Council for Northern Jurisdiction
1827	Cerneau returns to France and disappears from sight. His Supreme Council continues to exist illegally under various leaders
1867	Faction of Cerneau body attains regularity with the Union of 1867

A change of scenes. In 1806, New York City was a hotbed of Masonic activity. Many prominent men were members, and all were seeking the further light that was being flashed all around them. In 1767, Francken had chartered a Lodge of Perfection in Albany. In 1781, a Lodge of Perfection was meeting in Philadelphia, where they were visited by Moses Michael Hays, who by authority of his Patent from Franken dated 1768, created eight Deputies to spread the degrees throughout seven of the colonies and the Leeward Islands.

In 1801, an historic Masonic event had occurred, destined to alter the face of Masonry in America. John Mitchell, an Irishman, Frederick Dolcho, a Prussian, Auguste de Grasse Tilly and Jean Delahogue, two Frenchmen, united together to give birth to a new concept in Masonry—a Supreme Council of the Ancient and Accepted Scottish Rite, covering 33 degrees, and superseding all pre-existing rites and orders. As a motto, they adopted "Ordo ab Chao" (Order out of chaos), and they knew whereof they spoke, for nothing was more chaotic than the status of the Masonic higher degrees of that period. Every Tom, Dick, and Harry who was in possession of any of the so-called "higher degrees," was peddling them for all they were worth.

No sooner had the Supreme Council in Charleston been formed in 1801, than it gave patents to deGrasse and Delahogue to establish a similar Supreme Council in the French West Indies, and they in turn in 1802 gave a patent to one Antoine Bideaud to establish Consistories over the "surface of the two hemispheres."

Four years later, in 1806, Bideaud was going from San Domingo to France by way of New York. Here he found a harvest ready for the plucking.

J.G. Tardy and John James Joseph Gourgas were two bright young men, thrilled and enthused by Masonry, and avidly seeking further light. Bideaud seized the opportunity. Collecting $46 each—a handsome sum in those days—Bideaud took Tardy and Gourgas and three others, and illegally constituted a "Sublime Grand Consistory, 30°, 31°, and 32°," on August 6, 1806.

All this happened just three months before Joseph Cerneau landed in New York City for the first time, exiled by the Governor of Cuba, but welcomed by his Masonic brethren in the new state of New York.

Cerneau would yield in Masonic ambition to no one. He had possession of the 25 degrees of the Lodge of Perfection, and a patent which gave him authority to establish such bodies in Northern Cuba. What difference did that make? He was in New York City, and here was a large group of Masons yearning to receive more degrees. So in October, 1807, he established "The Most Puissant Sovereign Grand Consistory of Sublime Princes of the Royal Secret, Supreme Chiefs of Exalted Masonry, According to the Ancient Constitutional Scottish Rite of Heredom, for the United States of America, its territories and dependencies." In 1813, for reasons known only to him, he changed the name of this body to a "Supreme Council of Grand Inspectors General of the Thirty-third Degree."

Others had not been idle. Abraham Jacobs had picked up various degrees here and there, and, as usual, a patent, which only certified he had certain degrees, but which he construed as giving him the right to confer them on all comers. In 1808, he established a Lodge of Perfection and a Council of Princes of Jerusalem in New York City.

Thus in 1813, there were three distinct groups of "higher degree" Masons operating in New York City—the Tardy-Gourgas group, the Cerneau group, and the Jacobs group. All were competitive.

This was the situation which Emanuel De La Motta, Treasurer General of the Charleston Supreme Council, found when he entered New York in 1813, on a mission to recover his health.

De La Motta investigated, wrote back to Charleston for instructions, and was told to sort things out. He did. He first invited each group to justify itself, to which request the Jacobs and Gourgas groups immediately complied. Cerneau refused to cooperate. The Jacobs group was attached to the Gourgas group, and regularized.

Then a new Supreme Council for the Northern Jurisdiction of the United States was regularly established in ac-

Continued on next page

JOSEPH CERNEAU

Continued from previous page

cordance with the "Grand Constitutions of 1786."

When Cerneau and his presiding officer, DeWitt Clinton, Grand Master of New York, persisted in their refusal to cooperate, De La Motta circulated an order denouncing Cerneau "as an impostor of the first magnitude," and expelled him from the Scottish Rite. He also declared unlawful all whom Cerneau and his associates initiated.

The second and third acts of the drama. The fun didn't stop with De La Motta's denunciation. Cerneau had enlisted some pretty good men in his group, including DeWitt Clinton, Grand Master and Mayor of New York, and later Governor; John W. Mulligan, Grand Treasurer and later Deputy Grand Master of New York; and Cadwallader Colden, Senior Grand Warden, later Mayor of New York, District Attorney and Congressman. All were Masons, and politicians of the first rank, and not to be intimidated by some fellow from South Carolina telling them how to run Masonry.

The Cerneau Supreme Council continued on its merry way, with Cerneau holding the office of Grand Commander for life. In 1824, the Marquis de Layfayette received the degrees from this group, but that is another story.

Cerneau's Masonic ambition, as well as his audacity, knew no bounds. A new order of Masonry—the Order of Knights Templar—was being circulated. It had been conferred in Boston in 1793, in Philadelphia in 1794, and in New York in 1799, and its popularity was increasing. Without ever having received the degree himself, Cerneau organized a Grand Encampment of New York in 1814. It had no subordinate bodies, but by pulling the right strings, he had it admitted into the General Grand Encampment, then being newly formed by Thomas Smith Webb. To this day, it is the Grand Commandery of New York.

Nor was Cerneau idle in the Scottish Rite field. He traveled to Colombia to set up a Supreme Council there, as well as in Ecuador, Venezuela, Brazil, and Puerto Rico. Calling himself the "United Supreme Council for the Western Hemisphere" he made Masons and 33° Masons everywhere. Among them were such great leaders as Simon Bolivar, the liberator of South America.

The exit. What happened to Cerneau in 1827 we do not know. On Sept. 12, 1826, William Morgan disappeared from the jail in Batavia, N.Y., and was never seen again. Whether this furor influenced him, or whether some other reason determined his action, nevertheless in December, 1827, Joseph Cerneau packed up baggage and family and sailed back to France. He virtually disappeared from sight and is supposed to have died between 1840 and 1845. What an undistinguished end to a meteoric Masonic career.

We could hope that the story would end here, but as the great poet said, "The evil that men do lives after them." Cerneau was gone, but Cerneauism continued to live out its nine lives. Subordinate bodies had been established in Rhode Island, Louisiana, Pennsylvania, several other states, as well as Cuba, Puerto Rico, Brazil, and Colombia. All except Louisiana and New York passed away in the Morgan anti-Masonic crisis.

In New York, Elisha Hicks picked up the pieces following Cerneau's departure. Calling himself by the name Cerneau had adopted when he tried to organize South America—"The Supreme Council for the Western Hemisphere,"—he maintained a precarious existence for a few years. Cerneau and his successors always vigorously denied the authority of "The Grand Constitutions of 1786," for that instrument

FRANKLIN COMES ALIVE FOR SCHOOLS AND GROUPS

Artist-in-residence Bill Meikle is appearing as Benjamin Franklin at the Museum of Our National Heritage in conjunction with the current Franklin exhibit.

Meikle's residence at the museum is funded in part by the Massachusetts Council on the Arts and Humanities, a state agency. During his residency, he will introduce Franklin and his work to school children, emphasizing Franklin's varied interests. The state grant funds his appearances at public schools within that state which have not previously had access to such programs. Schools not qualifying for assistance and schools in other states may schedule appearances for a nominal fee. Meikle will also be available for community and fraternal groups.

Scheduling is being arranged through education coordinator Laura Roberts at the Museum of Our National Heritage, P.O. Box 519, Lexington, Mass. 02173.

automatically made them illegal and clandestine.

Hicks didn't last long. By 1835, the Grand Lodge of New York began to get involved and disturbed. So Hicks dissolved his bodies in 1846 and distributed the funds of his Supreme Council to the five or six remaining members.

The final chapter. But was that the end? By no means. Another great con man by the name of Henry Atwood arrived upon the scene to take charge. He had been raised by Abraham Jacobs, whom we had previously mentioned was peddling the degrees everywhere he could find a taker. Atwood held a patent endorsed by DeWitt Clinton and Jeremy Cross. He also started to charter bodies right and left, and induce Jeremy Cross to become Sovereign Grand Commander. Cross was a cohort of Thomas Smith Webb, published a widely circulated *Monitor*, and is credited with the invention of the symbol of the "marble monument, consisting of a beautiful virgin weeping over a broken column." Cross soon saw his error and resigned, and Atwood again took over. Atwood had been expelled by the Grand Lodge of New York in 1837, started his own St. John's Grand Lodge, and was welcomed back into the fold in 1850 with his 25 lodges and 3,000 members. Again in 1855 he was expelled, but after his death in 1860, the Grand Lodge adopted a resolution of reinstatement.

To complete the record, the Supreme Council revived by Atwood became known as the Hays Council, by merger; and then the Hays-Raymond Council. Finally it participated in the Union of 1867 with the Van Renssalaer Supreme Council. After 60 years of irregular existence as a Cerneau body, at last it had attained regularity.

Not so, other offshoots of the Cerneau folly. You will recall there were branches in various states. Louisiana, because of its French background, was especially vulnerable, and had tremendous problems with various irregular Cerneau and other clandestine bodies for years. South Carolina underwent some stress, as did Iowa and a few other jurisdictions.

Albert Pike, Commander of the Southern Jurisdiction from 1859-91, had made the battle of Masonry against Cerneauism one of his major commitments. He devoted much of his energy to the combat, including the publication of dozens of articles and several books excoriating the movement, and damning its proponents.

As the 19th century passed into history, so did much of the remnants of the structures erected by Joseph Cerneau and his followers. Grand Lodge after Grand Lodge outlawed them, until it was finally unanimous. The 20th century shows but little recollection of what a widespread movement it was, and what devastation it wrought on the legitimate body of Freemasonry. Even as late as 1964, in an action in Allentown, Pa., brought by our own Northern Supreme Council, in a case titled, "Valley of Darby Case," a Cerneau outbreak was judged to be illegitimate, and enjoined from calling itself Masonic.

Summation. So ended the life of a man, and so began his legacy of division and discord to our beloved fraternity. There are scholars and historians who may, with some justice, proclaim that Cerneau was more a dupe than a charlatan; more used by intelligent superiors than using them; more sinned against than sinning. True, he followed a practice of broadcasting his Masonic light—a practice that was used by dozens of others in the generations that immediately preceded and followed his; but none were more skillful than he.

Whereas others had promoted Masonry to its own betterment, Cerneau sowed such a wind of discord that a century of whirlwind followed.

So we must conclude by saying that in all the annals of American Masonry, no other name has ever exceeded that of Cerneau in the burden of discord it has brought to a craft that is otherwise known for its practice of harmony and brotherly love.

IN MEMORIAM

Ill.˙. George Edward Burow, 33°

Ill.˙. George E. Burow, 33°, died unexpectedly on December 28, just three days before his 75th birthday. He was an Active Member and Grand Minister of State of the Supreme Council and the founding editor of *The Northern Light.*

Ill.˙. Brother Burow, had a very interesting career. He began as a cub reporter for the *Bloomington Daily Pantagraph* in 1929, joining the staff of the *Danville Commerical-News* in 1931. For 15 years, from 1931 to 1946, he was a high school teacher, coach, and principal at Warsaw, Illinois, and later a teacher and coach at Danville High School. In 1942 he became a part-time editorial writer for the *Commercial News*, a Gannett newspaper, was named city editor in 1946, and advanced to managing editor in 1949, a position he held for 20 years.

Raised a Master Mason in Olive Branch Lodge No. 38, Danville, Ill., in 1939, he was Master in 1945. For the Danville York Rite bodies he was High Priest in 1949, Thrice Illustrious Master in 1950, and Eminent Commander in 1952.

He received the Scottish Rite degrees in the Valley of Danville in 1941, and served as Sovereign Prince in 1950, Most Wise Master in 1956, and Valley Secretary from 1956-64. He received the 33° in 1956 and was crowned an Active Member of the Supreme Council in 1966. From 1974-81 he was Deputy for Illinois, and since 1981 had been Grand Minister of State.

Ill.˙. Brother Burow was an ardent supporter of the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., from its dream stage. He encouraged interest and contributions from his "home" Valley and was elected director and assistant secretary-treasurer of the institution's governing board.

Among his special assignments for the Supreme Council, he was named chairman of a committee to publish a jurisdiction-wide magazine. At the insistence of then Sovereign Grand Commander George A. Newbury, Ill.˙. Brother Burow agreed to serve as the editor to get the publication established. During his six years as editor he made frequent trips between his Illinois home and the Supreme Council headquarters in Massachusetts. Since the inception of the magazine he had been chairman of the editorial board.

In 1934, he married the former Esther Wilcox, who survives him along with their daughter, son, and four grandchildren.

Oil Industry Pioneer

By THOMAS E. RIGAS, 32°

At the very start of the machine age there was a discovery which helped transform America from a farming republic into an industrial colossus. It all began along a river in the Alleghenies in western Pennsylvania, where for more than a century farmers there had found their streams muddied by a kind of black glue that turned up in good soil.

At least one old whaling captain had propounded the theory that a hugh shoal of whales had been stranded in western Pennsylvania during the biblical flood and that the "black glue" was actually a gigantic deposit of blubber.

At first, the farmers cursed it, and then, on an old tip from the American Indians, they bottled it and sold it as medicine. As early as 1849, one enterprising owner of a salt well put out the "black glue" in pocket-sized bottles which was widely touted as a cure for asthma, rheumatism, gout, tuberculosis, cancer, and fallen arches—and we know that as early as the American Revolutionary War, it was used as a sure remedy for constipation.

A college professor then discovered that it made a pretty good, though smelly, lamp lighting fluid. After that came a distillation process that produced a purer liquid, almost odorless when burned—kerosene. And in 1859 came the bonanza.

The owner of a tract of land that ran along Oil Creek, near Titusville, decided that somewhere underground there must be a primary source for the scum from the creek that had been bottled so profitably as "medicine" earlier. The landowner hired a middle-aged railroad conductor named Edwin Laurentine Drake, who was locally given the honorific of "the Connecticut Colonel" and who was similarly inquisitive and had earlier tried tapping wells by pick and shovel. He found an ooze of oil, but after his men had nearly drowned when an underground spring erupted into the shaft, Drake concluded that oil lies deeper than water. He found a blacksmith, who had experience in drilling salt water wells, to sink a 70-foot shaft by a steam-drill process; and on a sweltering afternoon in August 1859, the black glue bubbled into a flood. The blacksmith jumped on his mule and jogged into Titusville crying: "Struck oil! The Yankee has struck oil!"

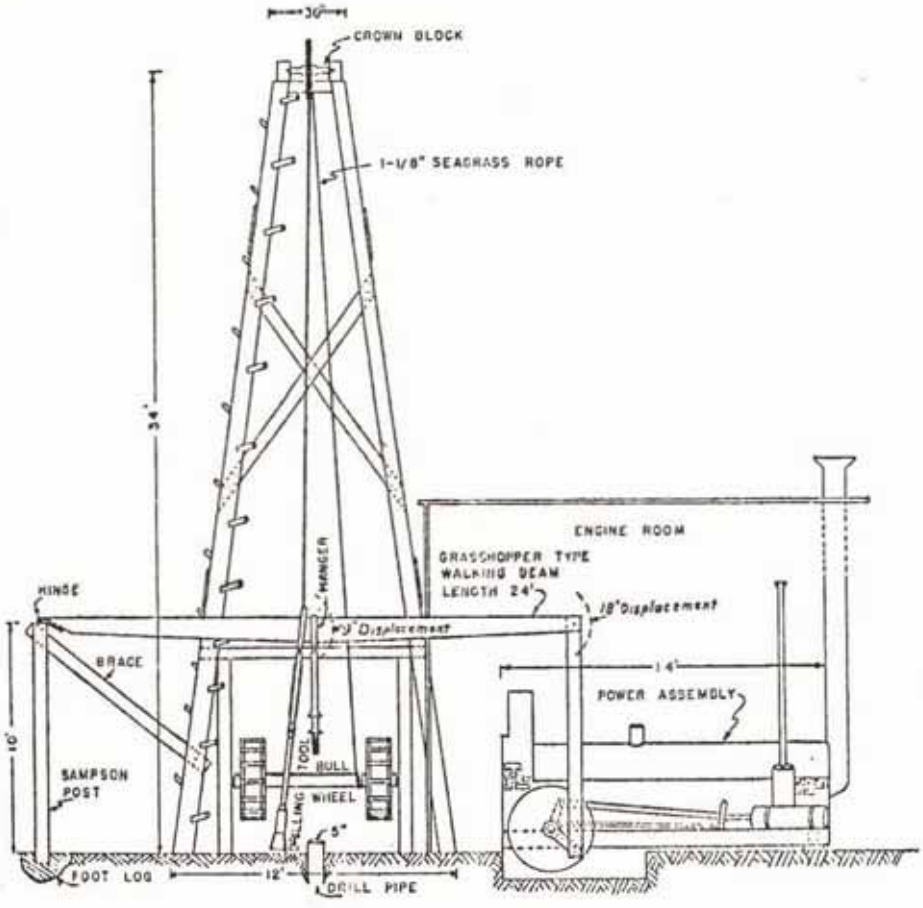
Drake did indeed hit on the first petroleum drilling-well, and within a short time, everybody and his uncle descended on Titusville with mules and shovels and drills and platforms. Oil towns sprouted like weeds. Within 30 years in a sprawling mass of shanty towns along Oil Creek, they were producing 31 million barrels in a single year. The year after Colonel Drake's strike, a group of men from Cleveland sent John Davidson Rockefeller off to Oil Creek to look the situation over and report on the long-range possibilities of the gushers. This later resulted in the formation of Standard Oil Company of Ohio, a buy out of 25 refineries, and the creation of a monopoly.

THOMAS RIGAS, 32°, an affiliated member of the Scottish Rite Valley of Bloomington, Ill., is continuing his work on a major research project, Famous Freemasons of the U.S.A.

Col. Drake

That inquisitive "Yankee Colonel" Edwin Drake was a member of the craft, although his original Lodge is not known. It is known, however, that he was elected by affiliation to Oil Creek Lodge No. 303, Titusville, Pa., which today works as Titusville Lodge No. 754 at the same location.

Drake was born on a farm near Greenville, N.Y., in 1819, but his family relocated to Castlewood, Vt., in 1827, where he lived until he was 19 years of age. Out of necessity Drake survived as somewhat of a "jack-of-all-trades." Besides farming as a young boy at New York and later at Vermont, he had worked in a variety of jobs ranging from retail clerk to a railroad conductor. With only a common-school education, Drake left home at the age of 19 for the West. At Buffalo he secured a job as night clerk on a ship plying between that city and Detroit. When the season closed, Drake proceeded to his uncle's farm near Ann Arbor, Mich., where he worked for about a year. During the next few years he



The Drake oil-drilling rig

was successively a hotel clerk in Michigan, a clerk in a dry-goods store in New Haven and in New York.

While in the last position he married, and within a short time his wife's failing health caused them to locate permanently in her home town of Springfield, Mass., where Drake obtained a job as express agent on the Boston & Albany Railroad. He later resigned to become a conductor on the newly opened New York & New Haven Railroad and relocated to New Haven. When his wife died in 1854, Drake closed his home and with his only child, a young daughter, he moved into the Tontine Hotel at New Haven.

While living there, Drake became acquainted with a banker named James M. Townsend, who was also president of the newly formed Pennsylvania Rock Oil Company of Connecticut. Conversations with Townsend aroused in Drake what was probably the first business investment impulse he ever had, and he invested in that oil venture the sum of $200 which constituted his entire savings.

He married again in 1857, but during the summer he fell ill and was compelled to relinquish his position with the railroad. Since he was idle and could obtain a free railway pass, Townsend proposed that he should go to Titusville and examine certain land owned by the company, though the ostensible reason for making the trip would be to perfect the defective title. Thinking that the journey might be beneficial, Drake accepted the offer and started for Titusville with money that Townsend had furnished. To give the whole affair a pompous turn in the eyes of the frontiersmen at Titusville, Townsend mailed legal documents and several letters to "Colonel" E.L. Drake in care of a Titusville address before Drake had even departed from New Haven. The title was an invention of Townsend's. Drake has ever since been known as "Colonel" Drake and was to be distinguished by the military honor conferred by Townsend.

On his way west, Drake stopped to see the salt wells at Syracuse, N.Y., and then proceeded to Erie, Pa., where he took a stagecoach to Titusville, about 40 miles distant. Having been prepared for his coming by the arrival of letters addressed to "Colonel" Drake, the citizens of Titusville provided him with a warm welcome. Drake's legal business required less than three hours, but he had to stay over three days before the next stage returned to Erie.

In the interim, he inquired about Oil Creek Township and the Oil Creek environs. He saw a bottle of rock oil in a local store, visited the principal oil spring there, and observed the use of oil for lighting and lubricating purposes in a nearby sawmill.

Fired with an ambition to drill for oil Drake went to Pittsburgh to complete his legal business, visited the salt wells at Tarentum, then hurried back to New Haven and enthusiastically told Townsend that he believed oil could be found in large quantities and a fortune made from rock oil.

As a result of Drake's investigation, a majority of the board at New Haven leased the property at Titusville to Drake and E.B. Bowditch, a New Haven cabinet manufacturer, for 15 years and a royalty of one-eighth of the oil. This was later revised, changing the royalty to 12 cents a gallon in an effort to avoid confrontation with objecting directors of the company.

With the lease-contract securely tucked away, the New Haven promotors now revealed their hand. They organized the Seneca Oil company of Connecticut in 1858 with a capitalization of $300,000. Drake was made president and acted as the leading stockholder. However, according to a previous understanding, he transferred all but 656 shares, out of a total of 12,000 originally issued shares, to others, all of whom were from New Haven and were stockholders in the Pennsylvania Rock Oil Company of Connecticut.

Townsend's name was not listed among the stockholders even though he held a substantial position, because, as president of the City Savings Bank, he did not want depositors to know that he had a connection with the scheme which smacked of a wild speculation.

Four days after the organization of the company, Drake and Bowditch assigned their lease to the Seneca Oil Company. The directors then elected Drake general agent of the company at an annual salary of $1,000 and voted that $1,000 be placed at his disposal to begin drilling for oil at Titusville.

There was considerable discussion as to the mystifying reason—other than his $200 investment in the company's stock—of selecting Drake, a 38-year-old railroad conductor and a semi-invalid with neuralgia, to take charge of

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OIL INDUSTRY PIONEER

Continued from previous page

field operations. He had no technical qualifications, but then again, neither had anyone else. Nonetheless they chose the frail, soft-spoken Drake and sent him to their holdings near Titusville with instructions to get that oil out of the ground—somehow—and into barrels.

While admittedly his previous experiences and qualifications were not very impressive, Drake did have the qualities Townsend required in a representative. First of all, he had the ability to impress by appearance and bearing the farmers and frontiersmen at Oil Creek. In Drake's tall figure, impassivity, and the inscrutable gaze of his eyes there was something that defied classification and excited wonder.

More importantly, Drake was a plodder, and the drilling of the well required a plodder of the sort who could keep on going not only when the current was with him but when it was most decidedly running the other way. Before he succeeded at the task to which Townsend assigned him, he had to contend with and move against considerable jeers of a large segment of investors and onlookers who did not make it easy for him with their constant ridicule of him personally and the entire project.

People along Oil Creek had collected and sold oil for years, so Drake's arrival there and his intent to embark upon the oil business caused no sensation beyond the ordinary interest created by a stranger's appearance in the village.

Without boasting about what he expected to do, Drake, a quietly stubborn man, went to work as directed by the company to drill for oil, a fact neither understood or appreciated in Titusville. He hired a number of farmers to dig for what he called an oil spring around a place where seepage had created a pool. After weeks of excavating, the workmen struck a vein of water that drove them out of the well.

Learning on the job, he realized that a hole of sufficient depth would have to be drilled rather than dug. Without any practical experience in drilling, he observed a method of drilling salt water wells and set out to assemble all the necessary equipment and to design an enginehouse and derrick, in which to swing the drilling tools.

Drake was going to drill a hole through the rock and verify his belief in the existence of a big basin of oil, even if it took him all year. To furnish power for drilling, he bought a six-horsepower engine and a "Long John" stationary tubular boiler—the kind used by steamers on the Ohio and Allegheny rivers. There was also a walking beam to drive his drills into rock and earth, and cast-iron pipe to be pounded through sand and clay until it struck rock at 32 feet.

By the middle of August 1858, Drake had completed the enginehouse; and the derrick, which had been built lying on the ground near the oil spring, was ready to raise. The derrick was 12 feet square at the base with four timbers 30 feet long, gradually sloping to three feet square at the top. At the appointed time about two dozen men from nearby towns good-naturedly caught hold and helped raise the structure. All together the work required nearly an hour, and the men viewed it with astonishment when completed. Dubiously shaking their heads and laughing, they called the derrick "Drake's yoke." The whole enterprise seemed to them "wild and woolly."

His big concern now was finding a sober and experienced well driller, which was no easy task. Most considered Drake to be "crazy" and failed to show up in the middle of August when everything was in readiness and awaiting a driller. Since a competent driller could not be found and the season was late, Drake was advised to suspend operations for the winter. In February 1859, he engaged another driller, who also failed to appear at the agreed time.

Thoroughly discouraged, Drake was on the verge of giving up, when a letter arrived recommending the services of a 47-year-old blacksmith, William A. Smith, of Salina, Pa., who intended to quit blacksmithing and go into farming. Deciding to make one last attempt, Drake set out to see Smith.

As a consequence of the interview, Smith agreed to come and to "throw in" the services of his boy. After Smith arrived, they decided to drive iron pipe through the quicksands and clay to rock. Drake purchased some cast-iron pipe in sections ten feet long. With a white-oak battering ram, lifted by an old-fashioned windlass they drove the pipe 32 feet to bedrock and by the middle of August began to drill with steam power, averaging about three feet a day.

The onlookers of the countryside did not make it easy for him. There was a general inclination to call the undertaking folly, but he had the will to go ahead with the method which he believed to be right, and he stuck to his drilling. Most people in Titusville lost interest in Drake's activities. So many cave-ins and mishaps impeded his work that, as the weeks lengthened into months, the local citizens gave less and less thought to the enterprise.

"Drake was fooling away his time and money," was the way many regarded the project, as almost everyone regarded drilling for oil as visionary and sure to prove abortive. There was a complete lack of confidence in the idea, and Drake's activities were constantly the subject of ridicule. Even the company's stockholders seemed to regard the whole affair a joke. "You don't mean to tell me that Drake thinks he can get oil out of solid rock," many joked.

So much time had elapsed and so many delays had occurred that the enthusiasm of the New Haven stockholders waned, and they refused to advance any more money to Drake. Townsend personally continued to bear the expense; but finally even he became thoroughly discouraged and decided to abandon the project. He sent Drake a last remittance and told him to pay all the bills and return to New Haven. To make the situation worse, Drake found himself financially embarrassed during the summer of 1859; so he got two good friends, a merchant and a druggist, to endorse his note for $500 at a Meadville bank. The loan let him meet his obligations and continue his work.

Despite constant ridicule and obstructions, the sickly Drake, with his tortured spine, labored throughout the summer with his crew to dig a well deep enough to tap an oil-bearing crevice. At 69 feet they stopped drilling.

On Saturday afternoon August 27, as Smith and his sons were about to quit work, the drill dropped into a crevice at a depth of 69 feet from the surface and slipped down six inches. The men pulled out their tools and went home without any thought of having struck oil; they expected to go down several hundred feet more.

Late Sunday afternoon "Uncle Billy" Smith, as he became affectionately known, visited the well, peered into the pipe, and saw a dark fluid on top of the water within a few feet of the derrick floor. "Uncle Billy" proudly began dipping out oil, a larger quantity than he had ever seen. Quickly the news spread as the dwellers along Oil Creek rushed to Titusville, yelling to everyone they met, "The Yankee has struck oil."

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IN A NOOK WITH A BOOK

'Benjamin Franklin, A Biography'

Reviewed by ALPHONSE CERZA, 33°

BENJAMIN FRANKLIN, A BIOGRAPHY, by Ronald W. Clark. Published in 1983 by Random House, Inc., 201 East 50th St., New York, N.Y. 10022. 530 pp. $22.95.

This recent biography of Benjamin Franklin covers his eventful life in detail. He has been described as the most versatile person of his age with a highly developed sense of curiosity about all things with which he came in contact which led him to become a printer, writer, editor, politician, propagandist, statesman, successful businessman, inventor, scientist, and diplomat. During the extensive American bicentennial period there has been renewed interest in his life and what he accomplished. Most persons know something about him because of his varied interests and activities but few persons realize the extent of his many contributions which were a great influence on his times.

Benjamin Franklin was born in Boston and had little formal education. But he was a great reader of books and educated himself. Early in life he became a printer, and he was always proud to say that he was a printer by occupation. At the age of 16 he moved to Philadelphia and claimed that city as his home thereafter. He was able to retire from active business at the age of 42 and thus devote his time to public service, study, and diplomacy. He satisfied his natural curiosity conducting scientific experiments and inventing. He was an important part of every great event of his day. Everyone has heard of his kite experiment in which he was exploring the subject of electricity. Less known are the inventions of the lightning rod, a fireplace, bifocal glasses, the Franklin stove, musical glasses, a special clock, an unusual bath tub which enabled him to read a book while soaking in hot water, and numerous other items.

He was a great organizer and was the leader in establishing in Philadelphia a public library, street lights, a hospital, a fire brigade, a college, the American Philosophical Society, and the Junto Club to discuss public issues.

This book, unlike most biographies of famous persons, does not overlook his Masonic activities. It is stated that he became a Mason in 1730, helped draft the bylaws of his lodge in 1732, printed the first Masonic book in America in 1734, became Grand Master, and while in Paris joined the Lodge of Nine Sisters which "certainly helped in the string-pulling which brought desperately needed arms to the struggling United States."

We take note of his contribution in trying to bring about a reconciliation with England. When the Colonists issued the Declaration of Independence, Franklin took part in its preparation. Fortunately, he was sent to France to secure the assistance of the French people and their government and succeeded in securing financial and military help. And when the war ended he took an active part in negotiating a favorable peace treaty. He was an active member of the Constitutional Convention.

The author of this fine book was born in England, has spent much time in the United States, and has written a number of other popular biographies. As an Englishman he brought to this book some fresh insights. For example, the Boston Tea Party electrified the Colonists. But the news was received in England with horror. At that time Franklin was in London negotiating with the government. He was outspoken in his condemnation of the event because it was a wanton destruction of private property. He offered to pay the value of the tea from his personal funds. The author points out that Franklin's offer included a condition that the laws and sanctions imposed against Boston be repealed. This condition made it impossible for England to accept his offer.

OTHER BOOKS OF INTEREST

A Little Revenge: Benjamin Franklin and His Son, by Willard Randall. Story of the private and public relationship of Benjamin Franklin and his son William. At the beginning the son was the apple of his father's eye but this changed when the son remained loyal to England while the father was a staunch patriot. Published in 1984 by Little Brown & Co., Boston. $22.50. Available through your local bookstore.

Triumph in Paris, The Exploits of Benjamin Franklin, by David Schoenbrun. Covers in detail the life of Benjamin Franklin in France and what he did as a diplomat, as a pamphleteer, as a social lion to promote the interests of the Americans and to secure financial and military aid during the War of Independence and to help win the peace. His Masonic activities in Paris are not overlooked. Published in 1976 by Harper & Row, Inc., New York. $15. Available through your local bookstore.

Benjamin Franklin on the Art of Eating together with the rules of health and long life and the rules to find out a fit measure of meat and drink. An entertaining 70-page booklet published in 1958 by the American Philosophical Society, Philadelphia. Available for $5 plus $1 for postage and handling from the Museum of Our National Heritage, P.O. Box 519, Lexington, Mass. 02173.

OIL INDUSTRY PIONEER

Continued from page 16

The next morning, when Drake came down to the well, he found "Uncle Billy" and his boys proudly guarding the well, with tubs, wash boilers, and several barrels already filled with oil. Drake got 20 feet of pipe, attached it to a common hand pump, fastened the handle to the walking beam and began pumping oil.

Drake's persistence finally paid off!

Drake seemed pleased to have successfully completed the well, but he did not appear greatly excited or widely enthusiastic. He was not an excitable type. It is dubious whether he realized the significance of his achievements.

The people of Titusville, nevertheless, seemed to be very happy over Drake's success, for he had worked long and hard for over a year at his "crazy scheme" and finally had triumphed over a multitude of difficulties.

While several of Drake's business associates appreciated at once the significance of the successful completion of the well and turned it into financial benefit, it appears that Drake missed its importance almost entirely. He might have leased or purchased any quantity of land and was repeatedly advised to do so, but he rejected all counsel.

Later he realized his mistake, but it was too late. Upon completion of his well, he practically ceased to be a factor in the development of the petroleum industry, and others came in to take advantage of his achievement. Like many other enterprising men, "he shook the branches for others to gain the fruit."

Drake was later elected justice of the peace at Titusville and was also a buyer of oil on commission for a New York firm. Three years later he relocated to New York, where he became a partner of a Wall Street broker in oil stocks.

By 1866 he had lost most of his money through speculation, and his health was greatly impaired. His funds were later completely gone, and he became the victim of a neuralgic affliction of the spine, which constantly threatened paralysis. Unable to work, he spent much of his time in an invalid chair and required much attention—a tragic story for the once persistent and hard working "Colonel" Drake.

Some of Drake's good friends succeeded in getting the state legislature of Pennsylvania to provide a modest annuity for his life and that of his wife, and thereafter he lived in South Bethlehem, Pa., until his death in November 1880.

In belated recognition of his contribution to the industry that made so many millionaires, his body was later removed to Titusville and placed under a $100,000 monument. Today, the memory of this persistent Freemason lives on further at Titusville with the Drake Museum, which was dedicated in his honor.

Brother Drake had demonstrated in a practical way how petroleum could be secured in greater abundance, and his oil well served as a textbook for future drillers. He had tapped the vast subterranean deposits of petroleum in the great basin of Oil Creek. He had ushered in a new industry which provided the world with a cheap, safe, and efficient illuminant. Most importantly, on the eve of a mighty industrial expansion, Drake had opened up a source of unexcelled lubricating oil, a resource of utmost importance to the Machine Age and to making America great.

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC.
January 1, 1984—December 31, 1984

Endowment and Income Fund Statement

Cash in banks 1/1/84		$ 284,658
Inventory 1/1/84		7,818
Accounts receivable 1/1/84 (pledges)		2,307,262
Investments (at book value) 1/1/84 (market value of investments 1/1/84: $6,392,294)		6,290,034
Land, building and other assets 1/1/84		5,712,350
Furniture, books and collections 1/1/84		442,768
		$15,044,890
Interest and dividends	$ 84,381	
Contributions (Endowment fund)	958,939	
Capital Gain	125,654	1,168,974
		$16,213,864
Receipts over expenditures/income account*		113,517
Increase in pledge receivables		162,592
		$16,489,973
Cash in banks 12/31/84		$ 413,651
Inventory 12/31/84		15,777
Accounts receivable 12/31/84 (pledges)		2,469,853
Investments (at book value) 12/31/84 (market value of investments 12/31/84: $7,454,420)		7,406,957
Land, building and other assets 12/31/84		5,712,350
Furniture, books and collections 12/31/84		471,385
		$16,489,973

Receipts

Investment income		$ 546,926
Contributions (Operating fund)		330,732
Voluntary cash box		23,181
Cash sales		64,914
Grants		109,330
Refunds		2,701
Miscellaneous cash contributions		18,014
		$ 1,095,798
Benevolent Foundation Support		50,000
		$ 1,145,798

Expenditures

Administrative	$ 72,134	
Museum	197,359	
Library	17,028	
Building operation	177,953	
Historic Archeology exhibit (funded)	61,073	
Salaries and taxes	384,251	$ 909,798
Fund-raising and data processing costs:		
Printing, mailing services, public relations, etc.	$ 100,806	
Data Processing	17,881	
General expense items	3,796	$ 122,483
		$ 1,032,281
Receipts over expenditures		$ 113,517

Footnotes*

* ***Van Rensselaer Medal.*** In 1971, the Scottish Rite Valley of Cincinnati established an award to recognize outstanding Scottish Rite Masons throughout the world.

The latest recipient is Ill.˙. Louis L. Williams, 33°, whose article on Cerneau appears on page 10 of this issue. The presentation took place at ceremonies in February, just weeks after he had been cited in Washington as the 1985 Blue Friar.

The medal honors the memory of Ill.˙. Killian Van Rensselaer, 33°, who was Sovereign Grand Commander from 1861-67, and was influential in organizing and instituting the Scottish Rite bodies in Cincinnati.

During the ceremony, Ill.˙. John A. Lloyd, 33°, Active Emeritus Member of the Supreme Council and Past Deputy for Ohio, dedicated a gallery in the Scottish Rite Cathedral to honor the recipients. The gallery contains a portrait of Van Rensselaer and photos of each medalist.

Ill.˙. Brother Williams joins a distinguished list of brethren who have been awarded the medal since 1971: J. Edgar Hoover, George A. Newbury, Omar N. Bradley, Stanley F. Maxwell, Henry C. Clausen, John W. Bricker, Mark W. Clark, and John W. Galbreath.

* ***Washington Commission.*** The Grand Lodge of Indiana has established a commission to erect within the Hoosier state a larger-than-lifesize statue of George Washington. The commission is charged with the responsibility of selecting a sculptor, approving the design, determining a suitable location, and funding the project. It is intended that a permanent fund will be established to maintain the statue.

* ***Visibility.*** The Crestwood Masonic Trowel Club in Whiting, N.J., is making itself known with the recent installation of three organizational markers in the Whiting area of Manchester Township. Club President Joseph F. Murray says that the markers have resulted in a number of inquiries about the organization.

A proud group of Master Masons, the club is social and philanthropic in nature. The 325 members include past Grand Lodge Officers, Past Masters, and 33° Scottish Rite Masons. Meetings are held at 1:30 p.m. on the third Thursday of each month.

* ***Noted for Research.*** The world's premier research lodge, Quatuor Coronati Lodge No. 2076, London, England, has recently recognized two well-known American Masonic writers by electing them to full membership. The only other American Mason to have been so honored by the research lodge is Ill.˙. Alex Horne, 33°, of California.

The new full members are Ill.˙. Alphonse Cerza, 33°, a member of the Valley of Chicago and regular contributor to this publication, and Ill.˙. Dwight L. Smith, 33°, editor of the *Indiana Freemason* and past Grand Secretary of the Grand Lodge of Indiana.

Founded in 1886 for research and discussion of Masonic history and doctrine, the lodge bylaws have limited the membership to no more than 40 members. Later the lodge added a correspondence circle to share its information with Masons throughout the world. Its transactions contain a valuable source of material for dedicated Masonic scholars.

* ***"30" doesn't fit.*** He enjoyed life. He watched over his family with special care. He treasured the many friendships he had built over the years. He had a way of finding the best in everyone.

His "young-at-heart" spirit made him look and act many years younger than other men his age.

His folksy style of writing reflected his warm midwestern personality. His friendly outgoing nature made him a joy to work with.

When he accepted an assignment, you knew it would be completed. When he spoke, you knew where he stood. When he put his trust in you, you knew you had a friend.

We only knew him for the past 15 years, but when George Burow died we felt the loss of a close friend. Prior to our acquaintance George had been working diligently for more than a year as chairman of a committee to lay the groundwork for a jurisdictional publication. The committee had everything in order but lacked someone willing to serve as editor. George Newbury, who was Grand Commander at the time, insisted that the committee chairman take the bull by the horns, and George Burow agreed to provide the direction. His Illinois commitments prevented him from making a permanent move to the Massachusetts headquarters. His plea for assistance brought us onto the scene, and we had the benefit of his experience in working together to prepare the first issue. From the beginning he expressed a willingness to share his thoughts and listen to our ideas. As the issues passed by, we continued to gain his confidence and assumed more of the responsibility.

He liked to end his stories with the traditional "30" — an old newspaper symbol meaning "end of copy." He probably would have used it at the end of his obituary had he written it. But somehow "30" doesn't seem to fit. His passing may have signaled the end of a chapter, but the book remains open for all of us to finish.

RICHARD H. CURTIS, 33°
Editor

THE NORTHERN LIGHT
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Mon	Kahului, Maui	7:00 am	6:00 pm
Tue	Hilo, Hawaii	8:00 am	11:00 pm
Wed	Kona, Hawaii	12:30 pm	7:30 pm
Thu	Nawiliwili, Kauai	9:45 am	
Fri	Nawiliwili, Kauai		5:00 pm
Sat	Honolulu, Oahu	7:00 am	

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