

# Rising Point

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## FRATERNITY AND HISTORY

*The Past And Present Of Ann Arbor Fraternity Lodge No. 262*



BY SEAN S. DYKHOUSE, P.M.

**THE TRUE MEANING OF FRATERNITY IS BROTHERHOOD**, it has long been established. The group of men that meets under the auspices of the Free and Accepted Masons of Michigan and under the charter of Lodge No. 262 is no different, yesterday, today and tomorrow. The members are brothers all, and their history is just as much a family tree as a listing of historical events one might find in a club's written timeline.

The original lodge of Freemasons which met in the Ann Arbor, Michigan area was officially founded in 1827, known as Western Star Lodge and received its dispensation on January 16 of that year. A Grand Lodge must hand out the dispensation for a new Lodge, and the Grand Lodge of Michigan had only just been formed as an organization in June of 1826 by the five lodges which predated Western Star Lodge. These earlier lodges had been operating under the jurisdiction of the Grand Lodges of New York. They were Zion No. 3, Detroit No. 137, Monroe No. 375, Oakland No. 343, and Menominee No. 374.

Among the founding members of the Western Star Lodge was Mr. Henry Rumsey, the blood brother of one of the two men who founded the city of Ann Arbor. Ann Arbor was founded in 1824 by John Allen of Virginia and Elisha W. Rumsey of New York, who traveled from Detroit by one-horse sleigh with the purpose of establishing a town and selling land. John Allen sold the house he originally built in the area; at the corner of what is now Huron and First Streets, to his brother James in 1824. James Allen constructed on the log cabin home and increased its size to open it as "Allen's Tavern," which became well known as "Bloody Corners" because the building had a vivid red paint

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finish. It was in this very tavern that in 1827 the first Masonic Lodge in the area was formed by a number of local Freemasons including Henry Rumsey, brother of Elisha Rumsey. Western Star Lodge No. 6 received dispensation from the Grand Lodge of Michigan on January 16, 1827.

Unfortunately the Western Star Lodge of Washtenaw County was but short-lived due to the public scrutiny placed on Freemasonry in America as a result of the "Morgan Incident," an alleged New York attack against a man named William Morgan. Morgan had allegedly announced he planned to publish the secrets of Freemasonry to the general public as the result of a personal vendetta combined with some personal profiteering. As the story goes, Morgan was supposedly kidnapped by Freemasons and held in a New York jail before his disappearance in 1826.

The Morgan Incident led to widespread anti-Masonry in the general population and many good men quit their lodges and denounced Freemasonry as a result. In the Ann Arbor area, members of the Western Star Lodge No. 6 are documented as speaking out against the craft and even John Allen, who was a made a Freemason at the second meeting, as well as Judge Samuel Dexter, went into the business of publishing an anti-Masonic newspaper named the Western Immigrant. By September 17, 1844 the Grand Lodge of Michigan had reformed and helped to re-organize a number of the lodges that had been in the area before the national anti-Masonic climate had taken hold. In Ann Arbor, a brand new lodge was formed instead and it was named Oriental Lodge No. 15 when it was officially chartered on January 13, 1847. This lodge was beset by obstacles to success, however, and lost a number of members due to the California gold rush of 1849 as well as societal factors including a generation gap. By 1858 the Grand Lodge of Michigan had revoked the charter but the Oriental Lodge had not met since August of 1856. During this very time a number of Ann Arbor Freemasons were in the process of building their own Lodge, having demitted (officially left and filed for the paperwork of an authorized membership change) from the Oriental Lodge. This new group was officially chartered as Ann Arbor Lodge No. 85 by the Grand Lodge of Michigan in June 16, 1857, and assumed control of the location and furniture held by the prior Lodge, which was at 109 North Main Street on the third floor of the building.

This location over the next few years and by the late 1860s was the home of the Ann Arbor Lodge No. 85, Golden Rule Lodge No. 159, Washtenaw Chapter No. 6 of Royal Arch Masons, and Ann Arbor Commandery No. 13 Knights Templar. This crowded environment led to a quarrel known as the "Lost Charter Incident" in which occurred on January 27, 1869.

The point of contention that started this incident was the migration of the Ann Arbor Lodge to a new location that had been built and apparently already leased by several of the members at 215-217 South Main Street. Such argumentation and confusion ensued in the discussions in Ann Arbor Lodge No. 85 on how to decide whether to move and how to divide up the furniture of the lodge that it was discovered the charter of the lodge was missing from its usual frame. This is an important point because in Free and Accepted Masonry a lodge with no charter document can do no official work without special dispensation by the Grand Lodge, rendering null and void any further voting or official decisions made. While the charter has not to date been found, and was not found on the evening of January 27, 1869, the furniture was divided among the other Masonic bodies in the area, the Golden Rule Lodge, Washtenaw Chapter and Ann Arbor Commandery. The Grand Lodge of Michigan granted special dispensation to Ann Arbor Lodge to meet on three further occasions but only to wrap up any loose ends. A new lodge would have to be formed. Thirteen brothers who had left the closing Ann Arbor Lodge petitioned the Grand Lodge of Michigan and were officially granted the dispensation on March 22, 1869 to form the Fraternity Lodge No. 262 at the new location on 215-217 South Main Street.

Starting with a pool of 45 member Freemasons in 1870, the Ann Arbor Fraternity Lodge reached milestones in membership as the years passed, having over two hundred members at the turn of the twentieth century, and reached a peak of membership to-date of over 725 members in the 1920s. Membership declined sharply during the 1930s as a result of the inability of many members to pay their dues during the Great Depression. A postwar boom occurred in the 1950s but not so high as the 700s in the earlier era. By the year 2000, membership had decreased to fewer than 200 members with only 30 or so active Freemasons attending lodge meetings.

The Lodge at 215-217 South Main Street in Ann Arbor was home to Ann Arbor Fraternity Lodge until 1885 when the Lodge moved to the third floor of a building at the corner of Huron and Main Streets. This location was where the leather and wood-engraved furniture in use even now in the year 2002 was purchased in 1904. A move to a new temple built specifically as a Masonic Temple in Ann Arbor occurred in 1925, after over 15 years of planning, financial maneuvering and construction. This new temple building was built at 327 South Fourth Avenue starting in October, 1921. This building stayed in use by all the Ann Arbor Masonic Bodies, and indeed space on the ground floor of the building was even leased to the local presiding legal system.

However, in the 1970s a move from this location in

downtown Ann Arbor was forced as the building's next-door neighbor, a Federal Government center, demanded to purchase the land under the imminent domain rights owed to government under real estate law. The governmental plans for the land were originally unpublished but later announced to include a training center for the Federal Bureau of Investigation.

A legal battle to this challenge was mounted but failed, and in 1978 a new building was dedicated on West Liberty Street, just outside the city limits of Ann Arbor, which now houses the Ann Arbor Fraternity Lodge as one of several Masonic Bodies who lease space from an overseeing Masonic Temple Board. The land on Fourth Avenue was never built into a training center or any other structure, and now serves as a parking lot for the fleet of United States Postal Service trucks that deliver mail from the building's storage center. From this new location, a number of recent and present efforts have begun; while membership in Ann Arbor Fraternity Lodge #262 has declined due to the average age of members continuing to grow, a generation gap in the last few years is beginning to close. With over 100 members on its rolls, the Lodge has now 10 or more of its almost 35 active members under the age of 30, and all the Freemasons in the line of Lodge Officers are performing their stations for the first time. In 1999, the Lodge had its first website on the Internet, created by the Treasurer, Arthur Davidge, Past Master of the Lodge and avid computer worker. In 2002, three or more of the enquiries made about membership in Freemasonry have come in as a result of this website. Announcements for degrees and special communications such as Lodge Officer installations are scheduled at meetings and posted to the Lodge website and announced via a statewide email list of Freemasons facilitated and hosted by the Grand Lodge of Michigan.

Fraternity Lodge No. 262 holds business meetings called "regular communications" which are open to Freemasons of the third degree on a monthly basis and opens to confer degrees to candidates and brothers of the lodge on a regular and almost monthly basis. Regular social events for members occur twice monthly and special family social events are at least once each spring and autumn season. The members of the Lodge participate in personal charitable events including fundraising for the Salvation Army, the Ann Arbor Men's Shelter and are regularly occurring participants in a volunteer effort for the public schools as directed by the Grand Lodge of Michigan called the Beacon Project.

Globally, Freemasons have always supported and in many cases, created public schools. Michigan Freemasons were primarily influential in the Juvenile Diabetes Program and the Student Model Assistance Program that aids teachers in identifying substance-

abusing students. In 1817, Michigan Freemasons provided two-thirds of the total amount subscribed to start the University of Michigan. This is still commemorated on the University's Ann Arbor campus in 'Mason Hall' named after Steven T. Mason, a Freemason.

Applauded by the Michigan State Department of Education and Governor John Engler, the Beacon project was a gift of 200,000 hours of volunteer labor to the Michigan Public School System given by the Free and Accepted Masons of Michigan.

The original impetus for the Beacon Project came from Bob Conley, the Grand Master of Michigan Freemasons in 2001 when the project was launched. "This pledge gives Masons the opportunity to make a difference and make themselves known. Too long in the background, and often shrouded in mystery, our Fraternity is eager to demonstrate its important role in society. Masons need to revitalize, to make real, the values and commitments they stand for and it's my job as Grand Master to support that goal. Beacon is the perfect vehicle for that," said Conley. Beginning in January 2001, a statewide team of Freemason volunteers statewide began working with local elementary schools, in roles from mentoring to grounds keeping, Michigan Freemasons continue to improve the understanding and education of children in their communities.

Since the beginning of the Beacon Project, Fraternity Lodge Beacon Coordinator, Seymour D. Greenstone, Past Master of the Lodge, has put in weekly visits to an Ann Arbor elementary school to volunteer as a reading instructor and assistant. Beginning in October, 2001, Brothers Fraternity Lodge No. 262 began volunteering at the Ann Arbor Public Schools African American Academy known as the "Saturday Academy" in 3-4 hour increments, providing assistance of at least two brothers each visit. Their names are listed here to recognize and applaud their efforts: Justin Krasnoff, Past Master of the Lodge, Karl W. Grube, Lowell Easton, Michael Kennedy, Vance Power, Brian Shorkey, and Sean S. Dykhouse.

As of this writing the Lodge claims 133 dues paying members and 120 life and prepaid members for a total of 253. Fraternity Lodge No. 262 has seen an overall drop in membership over the last twenty years but has improved the ratio of dues paying and prepaid members over life members. When the Masonic fraternity is described as being benevolent, it is often with a soft and subjective reverence offered by a member of the organization. Many Local Freemasons in its 178-year history have very positively influenced the Ann Arbor community. The University of Michigan, for example, was made possible by a gift of monies from three philanthropic individuals in Detroit, two of whom were freemasons. Many of the early members of the Fraternity Lodge have been recognized for their efforts as the years go by, but you may still see their impact even today. Many buildings, organizations, and streets in the city of Ann

Arbor are named for freemasons - see if you recognize the names such as Zina Pitcher King, Charles E. Hiscock, Elmer E. Beal, and Rudolph E. Reichert. Their lives are long over but their gifts and contributions to our story continues to grow and flourish.

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More information on Freemasonry is always available at the Ann Arbor Fraternity Lodge No. 262 website: <http://www.aaf-262.org/>

WHAT IS AN INTENDER?

The term "Intender" comes to us direct from the old operative Lodge of Scotland. More than 119 years before the first Grand Lodge was formed the Intender was an important official in the Lodges in Scotland, entrusted with the instruction of new candidates. At that time the word "intend" meant: to stretch out, extend, expand, increase, intensify. Therefore, the **Intender was a faithful companion and teacher whose duty it was to stretch out, extend, expand, increase, and intensify the knowledge and understanding of the younger craftsman in the Science of Masonry.**

More about Intender on Bonisteel Masonic Library Web site at:

[www.bonisteelm.org/WHAT\\_IS\\_AN\\_INTENDER.htm](http://www.bonisteelm.org/WHAT_IS_AN_INTENDER.htm)



JUDGE AUGUSTUS WOODWARD

*A Freemason and Founder of the First Complete Public Education System in America*



By Richard H. Sands, 33°, P.G.M.  
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Abstract

*The Fraternity of Free and Accepted Masons is the oldest existing fraternity in the world. Freemasons historically have made important and essential contributions to the War for Independence and the fabric of this country. Among the Freemasons responsible for the first public school system (elementary and intermediate with a university at its apex) in America\*, including the beginnings of the University of Michigan, was Judge Augustus Woodward, the first of three federally appointed judges in the Territory of Michigan. His life, education, and contributions are traced in this paper.*

*He made a name for himself when he represented Oliver Pollack before Congress in his case for restitution of funds expended in support of the expedition of George Rogers Clark to recapture the Northwest Territories from the British. Woodward became a close friend of Thomas Jefferson.*

*Arriving shortly after the fire that leveled Detroit, he left his imprint on the layout of the streets of Detroit. Woodward was the only one of the civil officers to remain in Detroit during the War of 1812. He was widely read and developed a system of scientific classification and nomenclature that rivaled the best of the time. He championed the needy during and after the war of 1812 and drafted the act of 1817 that established the University of Michigan and began the first truly public school system in America\*.*

*In 1824, he lost his judgeship to "dirty" politics, but was able to clear his name and received an appointment as a judge in the new Territory of Florida, where he later died on June 12, 1827, at the age of fifty-two. His grave is unknown.*

You can read full text of  
JUDGE AUGUSTUS WOODWARD at:  
<http://www.bonisteelm.org/Woodward2.htm>

## **Liberum conspiro,**

### ***The Polish Masonry between the dictatorship and totalitarianism (1926-1989)***

*Tadeusz Cegielski*

Freemasonry in the reborn Poland (1918-1938): a service to a cause of democracy and social justice. In clandestine Polish lodges which were established in Russian Poland (s.c. Polish Kingdom) about 1910 an intellectual lead was taken by Edward Józef Abramowski (1868-1918), a philosopher, sociologist and freemason, the founder of the idea of "the stateless socialism" and "the moral revolution". A decade later, in 1920 the Mother-Lodge "Kopernik" was established in Warsaw, and few months later - the National Grand Lodge "Poles United" (afterwards renamed National Grand Lodge of Poland) which existed from September 11th 1920 to October 26th 1938. Amongst the founders of this Masonic obedience were many persons actively engaged in political work, members of the revolutionary Polish Military Organisation (POW) and the Polish Socialistic Party (PPS). What wonder that they inscribed the principles of "freedom, equality, brotherhood" and "the social justice" to the Constitution of the Grand Lodge. The role of this group will rapidly increase after the coup d'état of May 1926 effected by Józef Pilsudski (1867-1935), the first head of the Polish State and the hero of the war against the Soviet Russia 1919-1921. But after the conquest of a political power, Pilsudski and his partisans - a group of former socialists - evolved to the right side of Polish political scene. From revolutionary principles they saved an idea of "sanitation" of political affairs in Poland, only. The "sanacja" regime of Pilsudski strenghtend much more against the young Polish democracy than against its corruption. The 2nd Polish Republic drifted, particularly after passing the new Constitution of 1935, and after the death of marshal Pilsudski in the same year towards the moderate dictatorship — nevertheless the dictatorship. Finally, the former founders of the National Grand Lodge had to play a role of grave-diggers of Polish Masonry. In 1938 standing face to face with danger of war epigonus of the "sanacja" regime compromised with its greatest political enemy — nationalistic and Catholic Rights (National Democracy, Narodowa Demokracja). The price of this "national agreement" was delegalisation of the National Grand Lodge and other Masonic bodies in Poland by the decree of the president of Republic dated November 22nd 1938 "On deactivation of Masonic associations". However, a "deactivation" did not mean jumping at freemasons throats: with an exception of small incidents as domiciliary visit in Maria Dabrowska's i Stanislaw

Stempowski's home in Warsaw, nobody was oppressed or prisoned. In October of 1938, a month before the president's decree, the National Grand Lodge ordered to stop all Masonic activities; nothing strange when the Ministry of the Interior and the State Police had the former freemasons as the heads: generals Felicjan Slawoj-Skladkowski (1885-1962) and Kordian Zamorski (1890-1983). In two decades between World Wars the Polish Masonry was not numerous but very influential. Amongst 515 names of unquestioned Polish freemasons (from the population round 800) sixteen were generals in the 2nd Republic, and 33 prime ministers and secretaries of the State. Members of 18 Polish regular Masonic lodges were such prominent persons as the might-have-been successor of marshal Pilsudski, colonel Walery Slawek (1879-1939), the marshal of Poland and commander-in-chief in 1939, Edward Smigly-Rydz (1886-1941), "one-day-president" of the State in September of 1939, Boleslaw Wieniawa-Dlugoszowski (1881-1942); the president of the Camp of the National Unity movement (OZON, Obóz Zjednoczenia Narodowego), colonel Adam Koc (1891-1969). In the first cabinet formed after the coup d'état of May 1926, five secretaries of the State and the prime minister, professor Kazimierz Bartel (1882-1941), an outstanding mathematician, were freemasons. However the Bartel's ministry was a swan song of a romance between "sanacja" regime and Masonry. Most of Pilsudski's partisans left lodges or were excluded from Masonry during next two years. Leaders of the National Grand Lodge, as a popular writer Andrzej Strug (1871-1937), remained at their democratic or even socialistic principles, and began to criticize the regime.

Poland was not a banana republic and relations between army, freemasonry and politics were incidental but not structural. Most of the future colonels and generals were not professional militaries; their first epaulette they got during the World War I. They were doctors, lawyers, ingeneers, civil servants or artists from profession, for instance graduates of the Academy of Fine Arts in Kraków — as generals Smigly-Rydz and Zamorski - or academies of music — as writer Juliusz Kaden-Bandrowski (1885-1944). The war and the future political fight for the independancy of Poland separated this people from their professions and civil activities. Political conspiracy and revolutionary activities are the crucial facts of pre-war Masonic biographies. Principles of so called Liberum conspiro formed in the period of national uprisings of the 19th century remained the principles of the peace time. The future leaders of the "sanacja" regime believed that

only underground movement for freedom, tolerance and social justice could be effective in the society dominated by the Roman Catholic Church and nationalists. The establishing the sovereign Masonic obedience seemed to be logical result of the romantic political culture. Paradoxically, this naive belief in power of secret society and conspirational competence were to be put to the test in the nearest future. Next fifty years after the delegalisation Masonic lodges in Poland the "royal art" had to exist in full secrecy.

"Beyond the grave" life of Polish Freemasonry in the period 1939-1989 Neither the Nazi occupation of the country nor the period of the communist totalitarian regime in Poland did not destroyed the Polish branch of Masonry. It survived in exile thanks a lodge founded in Paris during the World War II. The Mother-Lodge "Copernic" was established 7th April 1940 as a Lodge No 679 under the jurisdiction of the Grande Loge de France. The Lodge stopped its activities under the German occupation of France; was reestablished in the year 1960 under the same jurisdiction. Contrary to the Czechoslovakia and Hungary, where Masonic Obediences were re-established in 1945, in Poland weakened and delegalized in late thirties, and next decimated during the World War II Freemasonry did not resolved to enliven its workshops. Symptomatic that in 1945 (or a year later), Boleslaw Bierut, the head of the state of those days, or somebody from his environment proposed to reawake the Grand Lodge – just as it was happening in other countries of the region. Both leaders of pre-war Polish Masonry: Stanislaw Stempowski and Marian Ponikiewski (1876-1954) refused; they correct estimated the political situation as not favourable for Masonic activities, and the friendly attitude of the communist government as due to the existing state of affairs. Indeed, the ground for this attitude was Bierut's hope to get support from the side of democratic circles the freemasons were connected with. They answered that the Polish Obedience was not "prohibited by the fascist government" – as it was suggested from the Bierut's side – but it was dissolved of its own free will, and there was no ground for a re-awaking of the Grand Lodge. Late in the year 1947 foul winds blowed from the Central Committee of the Polish Worker Party (PPR); Jakub Berman, the person of weight was opposed to collaboration with Polish Masonry. The incident described above was perhaps the last act of Masonic life in Poland – up to the 1961. Significant fact: any ancient lodge member was oppressed during next years – also because of the lack of Masonic archives. Most of it were destroyed by brethren in the years 1938-39; some of particular importance were hidden; they burned in the Warsaw Uprising of 1944. If any lodge materials fall into Nazi's hands, they were not found by Polish or Soviet secret police.

However, in February the 12th 1961 the Mother Lodge "Kopernik" was re-established in Warsaw on the basis of the authorisation given by the last Grand Master. All the masons which names are to be find in the Apendix 1, were initiated into the masonry in the years 1916-1938. Although the totalitarian system did not create the appropriate conditions for the rebuilding of the Order, during the thirty years of its activity in the full secrecy the Mother Lodge "Kopernik" initiated more than thirty Brethren. Among new members of this lodge were social workers, and contemporary or future leaders of the democratic resistance to the regime, mostly the KOR (Komitet Obrony Robotników, Committee for the Defance of Workers): Jan Kielanowski (1910-1989, professor of biology), Jan Józef Lipski (1926-1991, historian of literature), Janusz Maciejewski (1930, professor of literature, Polish Academy of Science, social worker), Aleksander Malachowski (1925-2004, journalist, politician, future M.P., senior-speaker of the Sejm), Jan Olszewski (1930, lawyer, politician, M.P., prime minister), Klemes Szaniawski (1925-1990, professor of philosophy, later rector of the Warsaw University), As far as we know the Lodge was the only one in the whole Middle and East European area. The regular Masonic works were held, although for conspiracy reasons the Bible had a pocket-book size and the Square and the Compasses were made from paper to eat it (!) in the moment of danger. Indeed, there were such critical moments when this preventive measures were necessary.

In 1963 the "Kopernik" Lodge brought into contact with the sister Lodge "Copernic" in Paris. In 1989 the Paris Lodge was asked to represent the Polish Freemasonry. A group of 15-17 Polish Brethren who were initiated in the exile "Copernic" took part in the work of rebuilding the Polish Obedience in the years 1990-1991. They affiliated to the Mother-Lodge "Kopernik", on the other hand together with Tadeusz Gliwic and Jerzy Jasinski they started the formalities of the regularisation the Lodge "Copernic" under the jurisdiction of the Grande Loge Nationale Française; they succeeded in 1992.

December 2, 1991 two another lodges were re-awakened: "Walerian Lukasinski" in the Orient of Warsaw and "Przesad Zwyciezony" (Superstition Overcome) in the Orient of Cracow. December 7, 1991 the three Polish Lodges decided to re-awake the National Grand Lodges of Poland in December 27, 1991.

In the 27th December 1991 in the Palais Dluzewo near Warsaw, during the meeting of the above mentioned three Lodges the National Grand Lodge

of Poland was re-established and its dignitaries were elected: the Grand Master Tadeusz Gliwic (the eldest Polish freemason, initiated 1934 in "Kopernik"), the Grand Deputies Jean W. Sicinski (born 1938, civil engineer), Jerzy Jasinski (1930-1998, professor of law, Polish Academy of Science), the Grand Wardens Janusz Maciejewski, Bronislaw Wildstein (1952, writer, journalist, social worker), The Grand Officers were: Aleksander Malachowski, Tadeusz Cegielski (1948, historian, professor of the Warsaw University), Stanislaw Wydzga (1926, professor of natural philosophy, Institut of Physics), Jan Winczakiewicz (1921, writer, journalist, civil servant), Przemyslaw Górecki (1921-1997, doctor, social worker), Jan Olszewski, Jan Karczewski (1939, architect, entrepreneur), Marek Zlotek-Zlotkiewicz (1957, architect, entrepreneur). The principle of *Liberum conspiro* achieved triumphs once again, but the future history of the National Grand Lodge belonged to more modern idea.

**Tadeusz Cegielski** is a professor at the University of Warsaw and a member of the Foundation of the Royal Art. Holder of a modern pulpit of history (XVIIe-XVIIIe-XIXe century) He is a writer as a head of the review of history *Ars Regia*.

**SOURCES:**

[http://perso.wanadoo.fr/eliteseuropecentrale/4Documents/Resumes/Cegielski\\_resum.htm](http://perso.wanadoo.fr/eliteseuropecentrale/4Documents/Resumes/Cegielski_resum.htm)

### **Facts about Freemasonry**

*Freemasonry is open to all men of good character who believe in God Freemasonry does not discriminate on the basis of race, religion, or social class  
The Masonic family of organizations is open to all*

Freemasonry admits only men, but many Masonic-related organizations, such as the Eastern Star, Amaranth, Job's Daughters, Rainbow for Girls and DeMolay for Boys, offer ample opportunities for women and youth.

#### **Freemasonry does not require improper oaths**

The solemn promises taken in Freemasonry are no different than the oaths taken in court or on entering the armed services. The much-discussed "penalties," judicial remnants from an earlier age, are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word. Freemasonry teaches individual improvement through study. Freemasonry encourages study, including literature by the great writers of ancient times. Freemasonry does not sanction the views of these authors but offers them for each individual's reflection and evaluation.

#### **Freemasonry is a fraternity, not a religion**

As a fraternal association dedicated to making good men better, Freemasonry respects the religious beliefs of all its members. Freemasonry has no theology and does not teach any method of salvation. In particular it does not claim that good works gain or guarantee salvation.

#### **Freemasons are united in their desire to be of service to mankind**

While Freemasonry supports homes for members and their spouses, most Masonic services, including Shrine medical and burn centers, are available to all citizens. In 1995, major North American Masonic philanthropies totaled more than \$750 million or over \$2 million per day of which 70% went to the general public.

#### **Freemasonry is an open, not secretive, society**

Masonic meetings are announced publicly, Masonic buildings are marked clearly and are listed in phone directories, and Masons proudly wear jewelry identifying their membership. Freemasonry inherited a tradition of trade secrets from the cathedral-building guilds of medieval Europe. The only "secrets" still belonging to modern Masonry are traditional passwords, signs of recognition, and dramatic presentations of moral lessons.

#### **Freemasonry teaches in steps**

Masons learn through a series of lessons. These "degrees" of insight move from basic to more complex concepts. This no more hides the nature of Freemasonry from novice members than does having a student understand fractions before calculus.

#### **Masonry is practiced worldwide**

There are over 2 million Masons in North America and nearly 5 million throughout the world.

#### **Freemasonry has no single spokesman**

Freemasonry is made up of many individuals in numerous organizations, all subordinate to the Grand Lodge within their jurisdiction (i.e. state). None of these members or organizations can speak for Freemasonry; that is the responsibility of each Grand Lodge within its jurisdiction. No Masonic body nor author, however respected, can usurp the authority of a Grand Lodge.

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**MONTHLY INTENDER LECTURES**

The Bonisteel Masonic Library will offer monthly lectures for newly-made Masons. Lectures will be presented by prominent Michigan Masons.

**Intender Lecture Series**

Dates: 1<sup>st</sup> Wednesday of the Month

Times: 6:20 Dinner - 7:00 Lecture

<http://www.bonisteelml.org/intender2.htm>

**Karl W. Grube, Ph.D., Masonic Education Officer**  
AA Fraternity Lodge No. 262

**Place: Ann Arbor Masonic Temple 2875 W. Liberty Rd.**  
Ann Arbor, MI 48103

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**Freemasonry is made up of many organizations**

Masonry has many groups, each with a special social, educational, or philanthropic focus. A man becomes a Mason in his local Lodge. Then he joins any of the following "Appendant Bodies": the Scottish Rite, York Rite (which includes the Royal Arch and Knights Templar), Shriners, Grottoes, Tall Cedars, etc.

"There is no doubt in my mind that Masonry is the cornerstone of America." *Dave Thomas Founder of Wendy's International*

"To me, Freemasonry is one form of dedication to God and service to humanity." *Norman Vincent Peale Minister and Author*

"Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man." *Douglas MacArthur General of the Army*

"The Masonic Fraternity is one of the most helpful mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy, vast hurrying years." *George W. Truett Southern Baptist Leader*

"We represent a fraternity which believes in justice and truth and honorable action in your community...men who are endeavoring to be better citizens...[and] to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly." *Harry S. Truman President of the United States*