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Officers for 2010

Worshipful Master Matt Elliott

Senior Warden Carl Peterson

Junior Warden Ed Dierkes

Senior Deacon Ron Nelson

Junior Deacon Aubrey Heape

Senior Steward Edwin Steffes

Junior Steward Steve Belongie

Secretary-Treasurer Job Hou-Seye

Chaplain Derrick Rupp, PM

Councelor Harold "Pete" Peterson, PM

Lodge on the Net

Sheboygan #11 Website

Calendar of Events

Facebook Page

Trestleboard Archive

A Word from the East



Hello everyone!

These are just some of the 160 Ugandan security officers that I supervise. We all just want to say I hope you all have a Happy New Year. Everything is great here at FOB Hammer, Bagdad Iraq.



◆ *Brother Matt Elliott, Worshipful Master*

A Word from the West

Happy New Year!



It's been somewhat of a quiet couple of weeks since our last stated meeting, as we have all been with our families and friends celebrating Christmas and Year Years. As the new year begins we get right back into the swing of things though.

In the East as Worshipful Master pro-tem for the month of January will be Brother Derrick Rupp, PM. There is plenty of work on the trestleboard. A DeMolay chapter to start up, four candidates in the degrees, and plenty of events to promote camaraderie and fraternity. We look forward to seeing you!

✦ *Brother Carl Peterson, Senior Warden*

Councilor's Light



The education this issue comes from the researcher Nigel Gallimore.

Anglo-American Freemasonry



Colonial America was set up as a carbon copy of the class society of the mother country, England and Freemasonry reflected the way society was set up and was practiced just as English Masonry was observed. But as England and America parted ways, each going off on its own, so did Freemasonry in the two countries radically depart from each other in practice.

These changes prepared the way for the period of Masonry's greatest power and prestige, the years from 1790 to 1826, when Americans used Masonry to respond to a wide range of needs, including their hopes for an enlightened Republic, their attempts to adapt to a mobile and increasingly commercial society, and their desire to create a separate refuge from this confusing outside world. This multiplication of uses involved Masonry in conflicting and even contradictory activities and ideas, a situation that exploded in the midst of a widespread attempt to reform and purify American society based on the principles of democracy and evangelicalism. The resulting Anti-Masonic movement virtually destroyed Masonry in the North and crippled it in the South. The fraternity revived in the 1840's and 1850's but without the high pretensions to public honor and influence.

The two central themes of Colonial Masonry were love and honor. Colonial leaders saw the fraternity as a means to build elite solidarity and to emphasize their elevation above common people. Lodge members consisted of those of wealth, political, religious, and business leaders and the professional class, lawyers and physicians being heavily represented. Dues were set high, as much as two month's wages for the average workman, to keep out the riffraff. In the late 1730's Boston's First Lodge increased dues so that it would not exclude "any man of merit" but would "discourage those of mean spirits, and narrow, or Incumber'd fortunes" so that none should enter who would be "Disparagement to, and prostitution of Our Honor."

That lead us into Revolutionary Masonry where we see the effects on society of the quarrel between the Antients (Patriots) and the Moderns (Loyalists). Here the struggle for supremacy in society was also fought inside the Craft. The Moderns catering to the elites formed few Lodges, most of them in large cities along the coastline. Pennsylvania chartered only 3 Lodges in its first 40 years of operation and the Grand Lodge of Massachusetts in 60 years of existence chartered only five Lodges outside Boston all along the coastline. In 1753 the Antients had 10 Lodges but by 1771 they had 140. As settlement spread westward off the coastline, it was Antient Lodges that formed in the new communities not the Moderns. By the time Bro. George Washington was sworn in as our first President the Antients totally overwhelmed and dominated American Freemasonry. Although Antient Masons were not "common folk" but rather what you would call the forerunners of the American middle class, they did add a distinct different more plebian atmosphere to the practice of Freemasonry.

The Continental army contained a larger than usual percentage of Freemasons and military Lodges which were widely populated throughout the colonies were mostly Antient Lodges. American Freemasonry helped provide the camaraderie that kept it from falling apart in rough times. Army officers through Freemasonry's ability to combine exclusive honor with inclusive love were able to develop the *esprit de corps* that helped it survive to win the war. The dominance of the Antients and victory over the British forever changed American society and American Freemasonry. Gone were the exclusivity of the elites, in was republican thinking.

The byword of republican Freemasonry became virtue. Education and learning were encouraged and Freemasonry once again linked back to the wisdom of the ancients while at the same time pushing the advancement of science. Freemasonry became supporters of schools for all of society and advocates of increasing knowledge. Just what a new republican nation needed. Freemasonry melded with the concept of liberty thereby giving it broad public appeal. The concept of liberty permeated the Craft in a republican increasingly classless society.

At the same time Freemasonry became more closely identified with the Christian religion and some in the fraternity maintained that Freemasonry fulfilled a divine purpose while others went them one better by declaring Freemasonry a sacred institution. It was also during this period that American Freemasonry also increased its commitment of universal charity.

Masonic Brothers during this period developed a code of "Preference" meaning that Brothers would always choose to do business with each other in preference to a non Mason. Masonic ties did more than promote broad moral standards, they actually guided the paths of trade. However this can be seen as presenting the Craft with conflicting allegiances trying to balance its declaration of operating for the common good while at the same time using Freemasonry for personal gain. By creating an exclusive tight little network Freemasonry started working against its ideals of rising in society by merit and morality. These would later be seeds sown to Freemasonry's own destruction.

And so would Freemasonry increasingly involvement with partisan politics. A very high percentage of Masons in this time period held public office. Freemasonry's ability was in a time of poor methods of long range communication, to provide a network of men who could more easily communicate with each other and to encourage and reinforce republican values of government and intellectual prowess. More than half of President Andrew Jackson's cabinet members were Freemasons coming from many different states. What Lodge members could do in politics is what they were also able to do in business, show "Preference" to each other for their own personal gain.

This period saw the rise of the "higher degrees" or concordant bodies. Freemasonry increasingly began to see itself as sacred in this period. The result was that Freemasons became obsessed with the standardization and memorization of rituals. Ritual was no longer a means of initiation but rather a scared body of knowledge. Higher degree ritual carried religious overtones with often extreme emotion reminiscent of Evangelical Christianity. This new tact tended to pull Freemasonry inward away from the outside world and make it exclusive and privileged – in knowledge rather than in social class, however.

These factors of favoritism in business and in politics and this new ritualistic based exclusive, privileged, sacred fraternity were factors which increased its numbers and popularity but at the same time were exactly the factors that led to its downfall, to jealousy of the fraternity and eventually outright hatred.

The Morgan Affair (1826-46) was just the spark that set it off and illustrated a period of American history where the influence of Freemasonry in government was greatly diminished. During this period, the Anti-Masonic political party was founded and held its first National Convention in Philadelphia in 1830. It was the first major third party to be formed in the United States. During this time the number of Masons dropped in numbers from 100,000 to 40,000 in 10 years! **It was only after the Civil War that Freemasonry would make a come back in the United States.**



◆ *Brother Harold Peterson, P.M., K.Y.C.H.*

Lighter Side of Masonry



A Masonic Lecture

A patrolman stops a car at 2:30 A.M. for a routine check on a quiet night. “Where are you going, sir?” asks the officer.

“To a lecture on Freemasonry,” the driver responds.

The officers demands, “Who exactly gives lectures on Freemasonry at 2:30 in the morning??”

“My wife,” replies the driver.

Trestleboard of Upcoming Events

Stated Meeting-Master’s Word, Tuesday, January 5th, 5:30 P.M.

Cigars in the game room following the Festive Board.

Sheboygan Council No. 38, Royal and Select Masters and Sheboygan Commandery No. 32,

Wednesday, January 6th 7:00 P.M.

Port Washington Chapter No. 98, Royal Arch Masons, Thursday, January 14th, 7:30 P.M.

Blue Lodge Breakfast, Saturday, January 16th, 8:00 A.M.

Enjoy a wholesome breakfast and some great company.

Stated Meeting-Table Lodge, Tuesday, January 19th, 5:30 P.M.

Come join us in the Ceremony of Seven Toasts!

Master’s Feast Medieval Dinner, Ozaukee Lodge #17, Saturday, January 30th, 6:00 P.M.

\$16.00 per person. Medieval dress is encouraged. Limited seating. Make your reservation and pay online at oz17mf.eventbrite.com

Or Mail check payable to: Ozaukee Lodge #17. Reservation Deadline Jan 23, 2010

