



The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

This edition describes the first of the four cardinal natural virtues which are categorised as natural virtues as against the theological virtues of Faith, Hope and Charity. Also featured is an article about W. Bro. Brian Mott.

PRUDENCE

The final charge in the Initiation Ceremony recommends every new Brother to allow Prudence to direct him.

PRUDENCE may be described thus -

Prudence teaches us to regulate our lives and actions according to the dictates of reason and is that habit of mind whereby men wisely judge and prudently determine all matters relative to their earthly and eternal happiness.

Prudence is a virtue highly to be commended in teaching men to live agreeably to the dictates of reason using discretion and tact in all dealings with their fellows.

This virtue ought to be the distinguishing characteristic of every Free and Accepted Mason, not only for the regulation of his own life and actions but as an example to the rest of the world who are not Masons.

A Mason is enjoined never to let drop or slip the least Sign, Token or Word whereby any of our Masonic secrets might be illegally obtained, always remembering that period of time when he was placed before the Worshipful Master in the East properly prepared right hand on the Sacred Volume.

In relation to the symbolism attached to Masonic colours, the pale blue of lodge regalia is said to represent prudence and goodness. In heraldry, prudence (and wisdom) are symbolised by black.

Membership e-mail address list

A list of current members and their e-mail addresses is available on request.



HISTORY & LIMITATIONS OF MASONIC TRAVEL

The habit of Freemasons to travel and visit other Lodges, or even affiliate with them, is one of the oldest and most widely practiced customs of the Craft. In operative times, well before the emergence of the Speculative Craft as we now know it, masons were itinerant workers who were forced to travel to renew their employment as each building project was completed. This fluid nature of the Operative Craft led to the formation of trade societies, known as Lodges, to protect the professional integrity of their occupation, and to enhance the moral and social practices of their members. It is surmised, not without some evidence, that the modes of recognition originated in the operative period as a means of identifying the genuinely skilled mason who came to visit a lodge in search of work.

It is therefore reasonable to deduce that the tendency of masons to visit other lodges is very old custom indeed. Many of the oldest extant Masonic manuscripts contain charges associated with visiting, and the reception of visitors.

Visiting as a Right

As has just been outlined, the right to visit and sit in every regular lodge is one of the oldest Masonic customs. This custom hinged on the theory that all lodges are only divisions of the 'Universal Brotherhood'. Indeed, in some areas of old, visitors could even vote at lodge meetings.

However, the growth and spread of the Craft saw many variations in forms and procedures develop, and the evolution of the Grand Lodge system as we know it today. In turn, this necessitated that the concept of visiting as a right undergo changes. The movement towards qualification of the right to visit appears to have begun in the 18th century. There are records of lodges in this period setting out limitations to visiting, in terms of the number of visits a non-member mason could make to a lodge in a 12-month period; and limiting the types of meeting a visitor could attend. Certainly, by the end of the 18th century, visiting had ceased to be a right, but rather a privilege.

Visiting as a Privilege

The situation today is that visiting is a privilege—indeed, it is one of the greatest privileges of Masonic membership. It must be immediately stated that a mason has no absolute, prescriptive right to visit a lodge wherein he is not a member. However, with that fact clearly stated, it must be observed that visiting as a privilege is most definitely encouraged in every regular jurisdiction. A regular Freemason in good standing will always encounter Masonic hospitality and brotherhood in his travels.

The Limitations on Visiting Today

There are 4 basic limitations on visiting in the Masonic world today. The first 2, as listed below with explanations, are common to every regular jurisdiction; while the last 2 are less prevalent. They are:

1. *The Recognition of Regularity.* This is a limitation on visiting whereby the only people a lodge may receive are those who are members of another lodge whose Grand Lodge is recognised by its own. This whole question is detailed at length later in this article.
2. *The Master's Prerogative.* It is, by custom and often by Grand Lodge statute, the prerogative of the Master of a lodge to refuse to admit any visitor if he is not satisfied that he is a regular mason of good standing; or he feels that such a proposed visitor will disturb the harmony of the lodge. The former power is only occasionally used as a matter of necessity; the latter, very rarely. Nevertheless, the prerogative power of the Master of a lodge is wide.

3. *Business Meetings.* Under some forms of Masonic practice, business meetings are held separately to meetings held for degree conferment, and where this is the case, visitors are often excluded from the former, but never the latter. Similarly, in some jurisdictions where ordinary lodge business and degree conferment are held in the space of a single meeting, visitors are sometimes not admitted until after the lodge has completed the business part of its activities.
4. *Visiting by Invitation.* In some jurisdictions, notably England, it is largely usual for visitors to receive an invitation from a lodge member. In other areas, while such a restriction does not exist with respect to ordinary meetings, it does apply to Installation Meetings. These practices are not adhered to without reasons, and they will be examined when those jurisdictions concerned are explained later in this article.

The Procedures of Visiting

There are several steps, or procedures, involved in successful Masonic visiting—most of which are sequential. They move from obtaining the appropriate documentation, to the actual sitting of a visitor in a strange lodge. These steps must be followed before a visitor can be admitted into a lodge wherein he is not known, and their whole purpose is to establish the bona fides of a true and lawful brother.

Advise your Lodge Secretary

Firstly, advise your Lodge Secretary of your desire to visit outside your own jurisdiction, and provide him with details of your travels. He will assist you with advice and necessary documentation.

Procuration of Masonic Documentation

To establish himself as a true and lawful brother to the satisfaction of his hosts, the visiting mason must first produce the appropriate documents which will attest to his regularity as a Freemason. The following documents should be carried by a mason seeking admittance into any regular lodge wherein he is not personally known:

A Grand Lodge Certificate. Every Grand Lodge issues this, or similarly named, documentation. It is a credential provided to the Master Mason to prove in writing that he is a regular mason. It invariably contains the dates appropriate to his admission into the Craft, the signature of his Grand Secretary, the Grand Lodge seal, and his signature.

It is also recommended that a visitor also carry, and if necessary present, the following additional documents:

A Letter of Good Standing or Introduction. Such letter, issued by the Lodge Secretary, provides a letter of introduction to intending visitors and details of the financial standing in his own lodge of the intending visitor.

Passport. All foreign travelers carry a passport, and while it is rarely called upon for Masonic purposes, it has the effect of attesting to its bearer's actual identity.

Visitors who are not yet Master Masons (i.e. they are Entered Apprentices, or Fellow Crafts) will not yet have received, nor be entitled to receive, their Grand Lodge Certificate. However, they can still use the Letter of Good Standing or Introduction.

It is as well to mention that masons in this category may not be able to visit in some jurisdictions, English-speaking and Continental Freemasonry, in particular, usually restrict visiting between themselves to holders of the Master Masons degree. Such a mason is strongly to consult his Lodge Secretary prior to departure.

Check for Regularity

It is essential that each mason check that regular Freemasonry exists in the area he proposes to visit. It must be determined whether or not the jurisdiction that is proposed to be visited is recognised by your own Grand Lodge (in our situation it is UGLE). The Lodge Secretary has a full list of jurisdictions recognised by UGLE.

Visit the Grand Lodge Officer First

The recommended form of making contact, and of advising a particular Grand Lodge of your presence in its jurisdiction, is in person. Most Grand Lodges are based in the capital city, of a country, area or state. As such a city usually doubles as the main point of entry into the area, a visit to the local Grand Lodge office is generally quite practicable. On visiting a Grand Lodge office a visiting mason can always be assured of full assistance. Indeed, should a visiting mason be in need of advice or assistance of any nature, not necessarily Masonic, he can always find it amongst his brethren in the Craft, no matter in which country he may find himself.

Direct Lodge Visiting

As a second preference, to be used if for some reason a visit to the appropriate Grand Lodge office proves impossible, a visitor can use this information to directly attend a lodge meeting. Meeting details for most lodges are now on the internet.

Arrive Early

Having completed all the above procedures as appropriate, you are now in a position to visit. It is essential that you arrive at your chosen lodge meeting at least 30 minutes prior to its commencement. This will enable you to complete the remaining procedures as detailed below. A tardy, or late, arrival might well prevent you from visiting.

'Strict Trial and Due Examination'

Having arrived at the lodge you wish to visit, your first task is to advise its Tyler of your presence—and present to him your Masonic credentials as already detailed. However, in all regular Masonic jurisdictions, it is necessary that in addition to presenting these documents, an unknown mason seeking to visit a lodge undergo a personal examination. A travelling mason must be prepared for this eventuality.

In Masonic terminology, this process is called 'Strict Trial and due Examination'. Both amount to the same thing. Either means the ascertainment that a stranger is a Freemason, or he is not. The nature of Freemasonry does not allow documentary evidence alone to be the final testament as to whether a man is a Freemason. It is possible, although unlikely, that a person seeking admission may be carrying false, or stolen documents. There have been occurrences in the past of unqualified persons, or imposters, seeking admission to lodge meetings.

An imposter may be a person who has never been a mason, one who is under suspension or expulsion from a lodge or one whose Grand Lodge is not recognised as regular. A mason who cannot prove that he is in good standing may also be prevented from visiting.

The procedures of Masonic examination and recognition vary throughout the world, and these differences are based on ritual divergence. However, these procedures are all designed to achieve the same ends, and provided a mason is well acquainted with the practice of the Craft in his own jurisdiction, he will experience little difficulty elsewhere.

In our lodge the examination is carried out by the Junior Warden. In others there may be an examining by the Tyler or a committee of senior lodge members.

In most jurisdictions the examination, while thorough, is informally presented. It is usual for the examiners to select features of Masonic knowledge at random, even to the point of requiring information out of sequence from each of the three degrees. This practice tends to uncover the 'Parrot Mason', or fraud with a good memory. Some committees even ask quite broad questions such as; 'tell us all you know about how you were raised to the degree of a Master Mason', although this is rare. In some jurisdictions, notably Ireland and the United States of America, visitors are required to repeat the Tyler's Oath. As a final comment, it can be readily said that provided the man under examination is indeed a true and lawful brother, he will be discovered and acknowledged as such. The reverse, of course, is also true.

Avouchment and Vouching

In Masonic terminology, 'Avouchment' is the lawful information which a mason provides to the lodge he seeks to visit, and the actual procedures which allow him to sit therein. Vouching technically means a mason being able to state that he has 'sat in open Lodge' with another. Therefore, if a mason visits a lodge wherein he knows one or more of its members and has sat in open lodge with them, they will vouch for him, and he will not need to pass Strict Trial and Due Examination. Whereupon he is unknown, after he has presented his credentials and has been examined by the Examining Committee or one of its members will vouch for him.

The avouchment procedures inside lodges vary widely between jurisdictions, but all are designed to evince to the lodge membership that the visitor is masonically entitled to be present. In some jurisdictions, the visitor will enter after the lodge is opened. In others, he will be present from the beginning, and all visitors will be asked to rise to be vouched for by a member present prior to the lodge opening. Unknown masons will have already passed an examination.

In some jurisdictions, notably of direct English descent, visitors will be vouched for inside the lodge while the visitor himself remains outside, to be admitted after he has been cleared. Many lodges using this form of vouching often accompany it with a card system, whereupon the visitor (having been properly examined) records his name, lodge and Masonic rank on a card, which is then passed inside the lodge and read out. Upon the name of each visitor being read, the member vouching for the named visitor will stand and signify his assent to the Master.

SEVEN BLUNDERS OF THE MASONIC WORLD

Ritual Without Meaning

Too many times, we are more concerned about performing the ritual perfectly without understanding what it means. I know many men that give great lectures, but will confide that they don't even know what something means. Ritual for the sake of tradition is worthless. Ritual for the sake of enlightenment is valuable. An understanding of the ritual's meaning is far more important than just memorising it.

Fellowship without Frivolity

Whenever Masons decide to hold a function for fellowship, a discussion typically ensues about how to make the function have the smallest impact on the lodge's coffers and the wallets of the members. This results in paper plates, meagre meals, and boring events. To spend money wisely in order to make fellowship a grand time is wise for the lodge that wants to be successful.

Quantity without Quality

A lodge with seven great men that believe in the Masonic ideals and actively labour to improve themselves—and therefore the lodge—is far better off than a lodge with one hundred men that show up to lodge just to show up to lodge.

Education without Philosophy

Many times, we think of Masonic education as being a lesson on the local lodge's history, a famous Mason, the history of the world wide fraternity, or how to do the ritual properly. But if no philosophy is covered in Masonic education, then little self-improvement is accomplished. Discussing Masonic lessons in terms of philosophy, ideas, and a man's conduct is what truly transforms men into Masons. It is important to discuss topics that are foreign to a lodge's membership and it is sometimes even necessary to challenge our preconceived ideologies through Masonic education.

Charity without Connection

Big institutional charities often require that fund raisers be conducted and large cheques written to the people that actually perform the charity. This type of charity is devoid of self-improvement because it has no real connection. If we extend our hands to our needed Brethren and devote our own skills and time to their problems, then we are engaging in true, meaningful charity.

Frugality without Discretion

Frugality is not a tenet of Freemasonry, a cardinal virtue, or a Landmark. It is okay for the lodge to spend its funds on worthwhile activities that will enhance the Masonic experience of its Brethren. Not everything should be done in the cheapest way, a habit to which we have become accustomed.

Leadership without Competence

A man does not deserve to be Master of the lodge solely because he has spent a certain amount of years in the lodge. We elect leaders without any regard for the skills that they possess to function in that capacity. Only competent, qualified men should be elected to preside over the Craft.

THE ALMONER

On the occasion of his investiture the Almoner is told that the jewel of his office is a scrip purse upon which is a heart. This is to remind him that the practice of charity is one of the principal objects of our institution. Elsewhere it is stressed that, of all the virtues, charity is selected for the honour of being denominated the distinguishing characteristic of a Freemason's heart.

It is not by accident that the dispensing of material assistance and a heartfelt concern for his fellow creatures are linked by the jewel in this manner when describing the Almoner's role. All charity, of whatever its nature, must emanate from or be actuated by the heart if it is to have any real effect. To paraphrase the prolific writer Paul, in his letter to the men of Corinth, "Though I bestow all my goods to feed the poorand have not charity" it is of little avail; and again, "Though I speak with the tongues of ... Angels and have not charity, I become as sounding brass or a tinkling cymbal".

So, whichever way we look at it, we see the Almoner's role as one of total concern which means that he himself as an individual, must be a man of understanding and compassion. He must be concerned about the material well-being of those of his brethren who have fallen on hard times, and about those in the community at large who are in distress. But he must also be concerned for those who are lonely, who are sick, who are frail, are in any way immobilised. Above all he must be concerned for those who just need a brother's love and understanding. He must be concerned with a continuing concern, for the widow and the fatherless. Indeed, there should be no limit to his compassion.

However, in order to carry out his onerous, but very rewarding task, the Almoner must be continually fed up-to-date information by the brethren of his Lodge. No single Almoner could reasonably be expected to be personally aware of the health, the problems, or the difficulties being encountered by all individual members of his Lodge. This has always been true, but never more so than in these days of a shifting population, when members, once part of a closely-knit community, by force of circumstances may now be scattered far and wide. This makes it all the more important that each brother accepts his personal responsibility to feed the Almoner with every scrap of relevant information which becomes known to him.

So often called 'good report' of the Almoner, good because he has nothing to report. Apparently indicating that "God is in His Heaven, and all's right with the World" is merely an incomplete report, showing that the Almoner has not been kept appropriately informed.

There are other sources of information available to the Almoner. For instance, there is the attendance book (assuming he can decipher the signatures) from which he will be able to note absences not accounted for, and which he may follow up. Certainly no resignation of a member of the Lodge should ever be received without the Almoner first being informed so that, where he thinks it appropriate, he may make enquiries to satisfy himself that the reason for resignation is not something which the Lodge may be able to rectify. This, properly pursued, could result in a potential loss to the Lodge being converted into a revitalised and active member. It is a good idea for the Almoner to keep an up-to-date "Lodge Widows Book" so that the welfare of the widows of deceased brethren may be continually monitored. You see, what were good health and adequate financial circumstances, say, ten or so years ago may not be satisfactory or adequate these days and, indeed, the need quite often grows greater as the years go by.

May we all, in our hearts and by our acts, be an Almoner.

Meet the Brethren—W. Bro. Brian Mott ,PPAGDC

Brian's connection with, or interest in, the New Hebrides started in 1979. At that time he was Officer in Charge of the British Meteorological Office's Area Servicing Centre, located at Birmingham Airport, England. As a meteorological engineer, he'd been there since his promotion in 1973; but from the time that he and Pat married in 1965, he'd been trying, fruitlessly, to get her to agree to an overseas posting.

Arriving home one evening in the autumn of 1979, Pat mentioned that she had been watching a fascinating television programme about the Seychelles, and said, quite clearly, that she'd like to go there. This was the opening Brian had been waiting for – only 14 years! The next morning he was on the 'phone to the Chief Technical Officer, then at Bracknell, asking when the Seychelles post was to become vacant. The CTO said, with regret, that Brian was too late; the present incumbent was to stay in the Seychelles until the station closed in early 1980. However, there was a position about to become vacant in the south Pacific. He went on to say something about the film having been shot there – but he'd already given Brian enough ammunition.

"We can't go to the Seychelles, but we can go to the place where they shot *South Pacific*," were the words he greeted Pat with that next evening; and that was that.

Pat, Brian, Alison (11) and Jonathan (6) left the UK at the end of April 1980, took a week or so to get there, and arrived in Port Vila on the 2nd of May. They were immediately caught up in three months of preparation for Independence, and fell in love with Melanesia and its people. The two year tour that Brian had initially signed up for was extended several times, so that the family didn't leave Vanuatu until August 1986. None of them wanted to leave; but the British Met Office insisted.

A year or so after Brian's arrival, he discovered that several of the new friends that he'd made were Freemasons – people such as the unforgettable Alf Bradshaw, Andy Donaldson, Jock Hannaford, and many more too numerous to list here. They didn't know it at the time, but Brian had discussed joining a lodge with an old friend back home – the sadly missed W. Bro. Vernon Hargreaves. Vernon was a member of Mellor Lodge, No: 1774 EC, which meets at Freemasons' Hall in Manchester. Pat and Brian had been to a fantastic Ladies' Night in the Tyldesley Suite at Lancashire County Cricket Club, Old Trafford on 12 April 1975, hosted by Mellor Lodge during Vernon's year as WM, and during a conversation with Brian after his overseas posting had been arranged, Vernon had agreed to postpone Brian's initiation until he returned to the UK in a couple of years time.

Bro. Alf Bradshaw put on the most fantastic Sunday lunches. He was a seriously accomplished cook, and there were very few declinations of Alf's invitation to lunch. He was brilliant with the kids, and went to considerable lengths to entertain them whilst the parents were yarning and 'grogging' on! It was at one of Alf's Sunday lunches that Brian was drawn to one side and asked to meet a small gang of men that had congregated in a discrete location outside Alf's house. Brian clearly remembers being a bit intimidated initially, but the gathered Brethren eventually put him at his ease. The letter from Bro. Gordon Haines, Lodge Secretary, summoning him to appear before the Lodge Committee was dated 30th December 1982.

Brian was initiated on the evening of Tuesday, 12 April 1983. Alf Bradshaw was the Chaplain at the time, but Brian was so immersed in the ceremony that he didn't recognise anyone, until he was able to see the light again! He will openly admit to having enjoyed a little too much red wine at the Social Board that evening, and has ever since displayed moderation when imbibing in Masonic company!

He was Passed on 12 July 1983, after which he spent 9 months or so in the UK as a Fellow Craft before returning to Vila in 1984. He visited a good number of English lodges during those 9 months, including a lodge in Birmingham, where he discovered that a close neighbour from his time in Hollywood, Worcestershire, was a member.

He was eventually Raised to the Sublime Degree of a Master Mason by W. Bro. Jock on 14 August 1984, all three degrees having been completed in Discovery.

Leaving Vanuatu in 1986 wasn't what Brian or his family wanted. It took him 6 years to convince the Met Office that they should let him go back, but shortly before Pat was due to join him in Vila in 1992, she seriously damaged her back and failed the overseas medical. Brian spent the next 18 months or so in Vanuatu alone.

The Brethren subsequently elected him to be Master for the year 1994/95. Unfortunately, he wasn't able to complete his year as WM due to the unscheduled termination of his secondment; his last meeting at Agathis Park was therefore on Tuesday, 12 July 1994, the day before his 50th birthday.

On return to the United Kingdom, his quest was to find a lodge in which he would feel comfortable – one like Discovery. That was no mean feat; and after a year at this and that lodge, he finally settled on St George's Lodge, No: 1170 EC. This is an old lodge, founded in 1867, and now meeting at Freemasons' Hall in Manchester. There were real characters amongst the brethren at St George's – just like Discovery, and they were serious and professional about the ritual, yet let their hair down a bit at the Social Board – again, like Discovery. The main differences were that St George's met only five times per year, and they held no social events outside the lodge, i.e. no Ladies' Night, etc.

However, Brian became a member of St George's in 1998, and was immediately asked whether he would take the Chair for the ensuing year! Having 'been out of it' for a while, he declined and asked that he could do a year as SW – a position he had not previously held. All was agreed, and the next year he was installed in the Chair of KS at the October 1999 regular meeting. Somehow, he found himself in that position for yet another year, and did not install his successor until October 2001.

On the 16th of November 2006, the Provincial Grand Master of East Lancashire, the late and dearly missed R.W. Bro. Paul J E Rink, OBE appointed Brian to the rank of Past Provincial Assistant Grand Director of Ceremonies, at a splendid gathering of Provincial Officers for the once a year meeting of the Provincial Grand Lodge in the King's Hall, Blackburn, Lancashire.

Brian has occupied all of the pedestals, and most of the Officers' seats, within St George's Lodge, and has done a year or two as DC. He currently enjoys the position of ADC, frequently standing in for the DC who is a shift worker, and doesn't have the flexibility available to Brian for attending practices. His 'party piece' is the 2nd TB, a delightful bit of ritual he learned in Discovery from that great teacher – the late W. Bro. Hans Mol.

Brian Mott 'retired' from the UK Met Office in August 1996, after 34 years service. Six months later he set up Meteorological Engineering Limited, a company offering specialised engineering services to users of professional meteorological instrumentation, equipment and systems. The company was renamed Met Engineering Limited in April 2002, and now provides services for most of the UK's regional airports, as well as various industry sectors including ports & harbours, power generation, chemical & pharmaceutical manufacturing, and the sports & leisure industry.

Brian lives in Manchester, UK with his wife Pat and two absolutely spoilt Russian Blue cats. His son Jonathan, partner and three boys live about 5 miles away. His daughter Alison, her fiancé and brand new baby Daniel (and dog, cats & chickens) live in an idyllic part of the Gold Coast hinterland – somewhere Brian has his eye on for retirement, if he can talk Pat into it!



LODGE OFFICERS 1994-1995

W. Bro. J-L. Bador	IPM	W. Bro. J-L. Bador	Almoner
Bro. B. Coddington	SW	W. Bro. A. Sands	Asst. Treasurer
Bro. P. Sanjappa	JW	Bro. P. Hobbs	Asst. Secretary
Bro. S. Morris	Treasurer	Bro. R. Hogg	Inner Guard
Bro. J. Morris	Secretary		
Bro. K. Howell	SD		
Bro. M. Leong	JD		

Famous Freemasons – Part 13

Ransom E. Olds - American automobile inventor and manufacturer. Founded the General Motors Oldsmobile Motor Company Division which produced the Oldsmobile. Capitol Lodge No. 66, Lansing Michigan.

Arnold Palmer - is an American professional golfer, who is generally regarded as one of the greatest players in the history of men's professional golf. He has won numerous events on both the PGA Tour and Champions Tour, dating back to 1955. Nicknamed "**The King**," he is one of golf's most popular stars and its most important trailblazer, because he was the first superstar of the sport's television age, which began in the 1950s. He is part of "The Big Three" in golf, along with Jack Nicklaus and Gary Player, who are widely credited with popularising and commercialising the sport around the world. Palmer won the PGA Tour Lifetime Achievement Award in 1998, and in 1974 was inducted into the World Golf Hall of Fame.

Admiral Robert E. Peary – American explorer who was the first man to reach the North Pole (1909). Kane Lodge No. 454, New York City.

James C. Penney - US retailer and founder of the J. C. Penny department store chain, who donated large amounts of money to charity. American Wasatch Lodge No. 1 Salt Lake City, Utah.

Jacob Perkins - Early American Engraver and Engineer; emigrated to England in 1819 and established the bank note firm of Perkins, Fairman and Heath; this firm produced the first British postage stamps, including the famous "Penny Black".

Prince Philip, Duke of Edinburgh, husband and consort of Queen Elizabeth II. Navy Lodge No.2612, UGLE.

Joel R. Poinsett - First U.S. Ambassador to Mexico and an amateur botanist who developed the flower: Poinsettia. USA Secretary of War, Master: Solomon's Lodge No. 1, Charleston, introduced Freemasonry into Mexico.

Alexander Pope (1688 - 1744) was an 18th-century English poet, best known for his satirical verse and for his translation of Homer. He is the third-most frequently quoted writer in The Oxford Dictionary of Quotations, after Shakespeare and Tennyson. Pope is famous for his use of the heroic couplet.

Richard Pryor. American actor and comedian. Henry Brown Lodge No. 22, Peoria, IL.

George Pullman - Inventor and businessman, he developed the luxury railway sleeping and dining cars which became a standard throughout the world. Renovation Lodge No. 97, Albion New York.

Aleksandr Sergeyvich Pushkin - Famous Russian poet and author who, among other works, wrote "Boris Godunov".

Manuel L. Quezon - First President of the Philippine Senate, first Commonwealth of the Philippines and first Grand Master of Philippine Freemasonry.

Paul Revere - American silversmith, engraver and Revolutionary war hero who on April 18, 1775 made his famous ride to warn "The British are coming!" as celebrated in a poem by Longfellow. Revere was a Grand Master of the Grand Lodge of Massachusetts. St. Andrews Lodge, Boston. Grand Master of the Grand Lodge of Massachusetts.

Humour

TEN MASTER MASONS

Ten Master Masons, happy, doing fine;
One listened to a rumour and then there were nine.

Nine Master Masons, faithful, never late;
One didn't like the Master, and then there were eight.

Eight Master Masons, on their way to heaven;
One joined too many clubs and then there were seven.

Seven Master Masons, life dealt some hard licks;
One grew discouraged, and then there were six.

Six Master Masons, all very much alive;
One lost his interest, and then there were five.

Five Master Masons, wishing there were more;
Got into a big dispute, and then there were four.

Four Master Masons, busy as could be;
One didn't like programme, and then there were three.

Three Master Masons, was one of them you;
One grew tired of the work, and then there were two.

Two Master Masons, with so much to be done;
One said, "What's the use?" and then there was one.

One Master Mason found a brother—true!
Brought him to the Lodge, and then there were two.

Two Master Masons, didn't find work a bore;
Each brought another, and then there were four.

Four Master Masons saved their Lodge's fate;
By showing others kindness, and then there were eight.

Eight Master Masons, loving their Lodge's bright sheen;

Talked so much about it, they soon numbered sixteen.

Sixteen Master Masons, to their obligations true;

Were pleased when their number rose to thirty-two.

So we can't put our troubles at the Lodge's door;

It's our fault for harming the Lodge that we adore.

Don't fuss about the programme, or the Master in the East;

Keep to your obligation, by serving even the very least.