

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue

Greetings Brethren,

This month I had hoped to be able to give you the news of our Installation but, unfortunately, a tempestuous woman called PAM intervened and caused havoc in the country, particularly here in Port Vila.

No doubt many of you will have seen it all on TV while we were not able to see or hear about the extent of the damage.

Suffice it to say that the expat community came out battered and bruised and suffered the loss of power, loss of water, no internet and sporadic mobile phone connections.

Editor:

W. Bro. Alan Churchill

P.O. Box 235

Port Vila, Vanuatu

Tel: 678 55 64486

achurchill@vanuatu.com.vu

www.LOD8737.org

For those of you who remember cyclone UMA in 87 with its lack of information, well, this time round we were fed regular weather updates issued by Digicel and TVL by text messages—we had plenty of warning but everyone was hopeful of it sliding away to the east when, with a savage turn of events it spun back to zap Port Vila on that Friday the 13th before heading south-east towards Erromango and Tanna.

The infrastructure in Port Vila stood up to it rather well although the CBD was virtually closed down for 2 days, ANZ bank suffered water incursion and had to resort to a very basic system from their safe house just above the French School on Rue Colardeau.

Aid from Australia and New Zealand started flowing in once the road to the airport and Bauerfield's runway and apron were quickly cleared with grateful thanks to the ProMedical and their Rescue team (one of our favourite charitable organisations—more of that on Page 2. RAAF C17 aircraft soon arrived with aid and RNZAF Hercules and Orions played a vital part. Then on Thursday the first of 3 RAF C17 sorties arrived with aid. The UK Government chipped in 2 million GBP and condolence messages came from HRH The Queen and Prince Philip, Prince Charles, Princess Anne and David Cameron, the UK Prime Minister, along with many pledges of support from all parts of the world.

Membership e-mail address list

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

I must pay credit to the Ni-Vanuatu house-girls and gardeners who, despite their loss of homes, were back to work on the Monday morning with smiles on their faces—what incredibly resilient people!!

And one must pay tribute to the oft-disparaged UNELCO who carried out a monumental task in restoring water and electricity to the communities.

FREEMASONRY TODAY—Spring 2015



Judy Willie of ProMedical with the ambulance and lodge members (l to r) Alan Churchill, Rick Burns, John Warmington and James Kluck

PARAMEDIC HELP IN VANUATU

Lodge of Discovery, No. 8737, of the South West Pacific Group of Lodges, which meets in Port Vila, Vanuatu, has supported a local paramedic service by assisting in the acquisition of a new ambulance. Vanuatu Emergency Medical Services Association Committee (VEMSA) is a non-governmental charity operating ProMedical, a 24-hour international-standard intensive care service in Port Vila and Luganville. ProMedical provides additional services such as local and overseas aeromedical evacuations, and operates Vanuatu's only hyperbaric chamber. Lodge of Discovery has pledged to continue its support with an annual donation.

COWAN

As all are aware, one of the functions of the lodge Tyler is 'to keep off all cowans and intruders to Freemasonry'.

In operative days, particularly in Scotland, 'cowan' appears to have been the name given to a builder of dry stone walls (a dry-dyker). These men were quite adept in their work but they were not regularly apprenticed to the stonemason's craft. The word was carried through to the speculative system as meaning a person uninitiated and unqualified.

Symbolism can be drawn from the difference between the cowan and the Freemason in the matter of binding. The cowan builds with individual stones close to each other but not bonded together: the Freemason builds his moral and spiritual temple using the lasting cement of brotherly love, relief and truth.

One could also note the symbolism attached to the ceremonial sword placed in the hands of the lodge Tyler to assist him in dealing with cowans. This instrument, we are told, teaches us, symbolically, to set a guard upon our tongues, to place a watch at the entrance of our thoughts and a sentinel over our actions thereby excluding every unworthy word, thought and deed.....'

THE ENTERED APPRENTICE **AN ADDRESS TO NEW MASONS, LOOKING AT THE** **THREE CRAFT DEGREES**

You are now an Entered Apprentice Freemason – the first step in your journey through what is known as The Craft Degrees. The word 'apprentice' means 'learner' or 'beginner' – one who is taking his first steps in mastering a trade or profession.

The builders of the Middle Ages we call 'Operative Masons' because they were builders in the literal sense, hewing stone from the quarries, dressing to shape, and laying into walls and creating some of the most remarkable structures the world has ever seen.

As a modern Entered Apprentice Freemason you are a beginner in what we call 'Speculative Masonry'. This means that we do not build in stone – we build in the hearts and minds of men 'a system of morality'.

We do this with a series of interesting stories that contain symbols to help us illustrate and understand moral truth and justice.

Today you are an Entered Apprentice, in a short while you will become a 'Fellowcraft' and, in due time a 'Master Mason' and the day will come when into your hands will be placed the responsibility of your Lodge as Master.

What Freemasonry is to be in the future depends upon what you are now, as an Entered Apprentice. You are a symbol, a cornerstone on which Freemasonry of the future will be built. It is hoped that you will prove to be a solid foundation, true and tried, set four-square, on which our great Fraternity may safely progress.

This world of Freemasonry into which you have entered is dedicated to Brotherhood. Unless you, as an Apprentice, are willing and qualified to lead a brotherly life, you will never really learn the genuine secrets of our Order. It is therefore extremely important that the obligation into which you have entered will pledge you with heartfelt sincerity to live 'a brotherly life'.

In this First Degree, an Apprentice takes his first step into this life. He passes through the portals of birth into this remarkable new sphere. He leaves the darkness of ignorance and helplessness of the 'popular world' for the light and warmth of this new experience.

This is the most important and great meaning of the First Degree. The ceremony is not an idle formality, like joining some social club or society, but a unique and genuine experience, the beginning of a new career, in which duties, rights and privileges are real and long-lasting.

It is most important that you are not an Apprentice in name only. You must be ready at once to begin to examine your own nature, and to work upon it to make you a different and better man.

It is wise to begin at once to make that Daily Advancement in Masonic Knowledge. This does not mean learning the ritual, it means to study a little Masonic literature, not necessarily at length, but enough to familiarise yourself a little with its history, philosophy, laws and regulations.

To become a Freemason is a serious and solemn undertaking. Once this step is taken it may well change the course of your life.

The principal tenets of Freemasonry are Brotherly Love, Relief and Truth.

It is necessary not to overlook the word 'principal', for it signifies that whilst our Fraternity lays the greatest emphasis on these three teachings, yet there are others of almost equal importance.

By a 'tenet' we mean some principle so obviously true, and so universally accepted, that we all believe it without exception. For example, that day follows night. Everyone takes that for granted. That is a 'tenet'.

What then is 'Brotherly Love'? Manifestly, it means that we place on another man the highest possible valuation as a friend, a companion, an associate or even a neighbour.

We do not ask that from our relationship we shall make money, or further our business interests or achieve any selfish gain. This is not a hope or a dream, but a fact.

'Relief' is one form of charity. However, the Masonic concept of the word 'Relief' is different. Masonic Relief takes it for granted that any man, no matter who or what he may be, through sudden misfortune or conditions outside his control, becomes unable to support himself and his family, may temporarily be in need of a helping hand.

To provide that help is not what is generally described as charity. It is one of the natural and inevitable acts of Brotherhood.

The third and last of the principal tenets is 'Truth'. It means something more than the search for truth in the intellectual sense. Freemasonry's Motto is "Let there be Light". In a Brotherhood such as Freemasonry, members must be truthful in character and habit, dependable, men of honour as well of honesty, men on whom we can rely to be faithful fellows and loyal friends.

These are the principal tenets of the Craft, teachings so obvious that argument is never necessary to sustain them. It is important to remember that they are the tenets of Freemasonry for the simple reason that always and everywhere they have been the tenets of successful human life.

There is not an item contained within a Masonic Lodge, or a facet in the jewel of Masonic ritual that does not have a symbolic meaning. It is going to take you a Masonic lifetime to discover what they are.

Then, this fleeting opportunity will not enable you to fully complete your task. This article is too brief to give a complete explanation of even The First Degree.

It can be no more than a simple example. The 'hoodwink' not only represents the darkness in which a candidate stands with regards to his Masonic life, it is more than that. It is:

The anticipation of Masonic illumination of knowledge to come.

Its removal – a reminder of the treasures of darkness.

Its revelation of the hidden riches of secret places.

'Slipshod' reminds us of two important extracts from the Bible:

"Put off` thy shoes from off thy feet, for the place whereon thou standest is holy ground."

W. Bro. Ken Howell

W. Bro Ken sent us this account of his Masonic life in New Zealand -

I am very involved with Knights Templar which I find very interesting. I originally joined a Scottish Preceptory - Ian Logan McKean, I did my Temple and Malta degrees there, but after about eighteen months we had to hand in our charter due to lack of numbers, it was a very sad and moving occasion. I am now a member of Hauraki Priory No 38 which is New Zealand constitution (they were originally known as the "Black Knights") Will write more about that later on. At present I hold the position of "Constable", in May I will be the "Seneschal" then next year will be put in the chair as "Prior" which you hold for two years, looking forward to that.

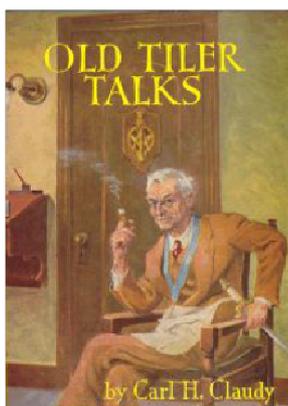
In New Zealand you have to be very careful as you can live and breathe freemasonry 365 days of the year. There are also 4 constitutions, English, Scottish, Irish, and New Zealand. Even Knights Templar. You are also expected to visit and this can be quite costly, I went to a meeting in Pukekohe last Tuesday, which was a 186 k/m round trip !!!!

I am also a member of Chough Chapel No 48 which is the Commemorative Order of St Thomas of Acon (this only meets twice a year, and after the meeting we dine with our wives) In this order I am known as "Sir Kenneth of Crayford "

The picture attached was taken at the Acon meeting they do wear a different mantle but we are allowed to wear a Templar one, you will notice that on the hat and in the middle of the cross on the mantle is a shell, this is the Acon symbol.

By the way Ken tells me he is restoring a 1963 Sunbeam Rapier Series 3a convertible .





Old Tiler Talks— Meanest Master

"We have the meanest Master in captivity!" stormed the New Brother to the Old Tiler.

"Softly, softly!" cautioned the Old Tiler. "What has the poor man done now?"

"Refused to help me out of trouble!" answered the New Brother. "And he could have done it, just as easy. . . ."

"Tell me about it," suggested the Old Tiler. "Maybe there are extenuating circumstances!" "That's just what I told him!" replied the New Brother, hotly. "At the funeral of Brother Picus, two weeks ago, I was a pallbearer. I was late, and didn't go to the temple to see the lodge opened, but drove my car directly to the church. There was a big crowd, of course; Brother Picus was much beloved. I couldn't find a parking space. I drove around the block and finally found one and backed in. When I came out of the church a cop was standing by my car and I had a hard time to keep him from taking me to the police station! I finally convinced him that I had to act as a pallbearer, but I got a summons to go to court the next day.

"I took it up with the Master. He knows the Captain of that precinct. All he needed to do was to see him, but he wouldn't move in the matter. I think that was mean and maybe un-Masonic." "Sounds very bad, to me," answered the Old Tiler, noncommittally. "What did the cop say you did?"

"Parked in the wrong place," answered the New Brother. "I didn't see any sign!"

"That all?" asked the Old Tiler.

"No -- he said I had left my engine running and he had stopped it."

"Well, did you?"

"Why, yes, I did. I knew I'd only be a minute in the church. The old car starts so hard so I just let her run."

"Oh, you did. Well, now, that makes it look even worse!" grinned the Old Tiler.

"I don't think I understand . . ."

"You will in a minute!" answered the Old Tiler, grimly. "The Master has a right to complain to me that you are a mean Master Mason! You go to a funeral and break two regulations; one of no, one of great importance. Then you ask the Master to intercede, ask that the police Captain elude his duty, all because you are a Mason! You try to make Masonry the father of special privilege and hide behind your apron, while a profane would have to pay the penalty of lawlessness!"

It looks very bad, my brother, but not for the Master."

"Oh, I say, Old Tiler! You are rough!"

"I haven't started yet," answered the Old Tiler. "Let me tell you . . . "

"But they were such little violations!" interrupted the New Brother.

"They were not!" answered the Old Tiler sharply. "You were a menace to society. Parking wrong is no crime; it is merely an inconvenience to others. But leaving your engine running is a serious offense because of the possibility of damage. Gear shift levers have been known to engage themselves. Small boys who want to drive a car like Dad have been known to get in cars with engines running and damage themselves and other people. I'm glad the Master had sense to let well enough alone. What did the judge say?"

"Well, he said pretty much what you said!" answered the New Brother, shamefacedly. "He only fined me ten dollars, although he might have plastered fifty on me. Said he would have turned me loose for the wrong parking, considering the reason for my haste, but that there was no excuse for leaving the engine running."

"Sensible judge!" remarked the Old Tiler. "Masonry is no mother of special privilege. There is no reason why a Mason should be permitted to get away with anything his profane brother can't do. Masons are supposed to be the pick of the community. They are taught to revere their country and its laws.

Oh, I know this is a mere police requirement. But police regulations are as necessary for comfort and safety as amendments to the Constitution. Of all people, Masons ought to observe them. When a Mason breaks a regulation, he should take his medicine. Your Master showed good judgment not to interfere. Had he done so successfully, he would have taught you that you could break the law with impunity, because Masonry would 'square' it for you. Instead of being the 'meanest' Master, I am inclined to think we have the most intelligent Master in captivity."

"I suppose you are right. Somehow, I never see the things the same way after I talk with you. I guess I'll have to speak to him, after all."

"Speak to who?" asked the Old Tiler.

"I had about made up my mind I wouldn't speak to the Master any more!"

"We sure did make a mistake!" answered the Old Tiler.

"Who did?"

"We did. We took in a child, and the Masonic law requires us only to accept grown up men. grinned the Old Tiler. "Next you'll be sticking your tongue out at me, or slapping me on the wrist, or refusing to play in my anteroom!"

To his credit be it said, the New Brother blushed.

A Masonic Lodge is Not a Service Club

*By M.W. Bro. Laurence Healey; Grand Master Grand Lodge of British Columbia (1952)
adapted by V.W.Bro. Norman McEvoy for publication in "The Educator"*

Many of our brethren fail to properly differentiate between the objectives of Freemasonry and those of the popular modern service clubs. Each has a definite sphere of service; each is important-yet they follow separate paths. The timely article on this page clarifies the primary differences and points out the basic reasons why Freemasonry can never function as a service club.

In the history of our time, the first half of the twentieth century will be noted for many things. World-shaking events followed each other in such rapid succession as to over-shadow many of the trends and movements in the social order which accompanied them. Notable amongst the latter, on the North American continent, has been the phenomenal growth of organizations [dedicated] to humanity. The multiplicity of service clubs and similar associations which have been organized over those years is somewhat remarkable.

To the keen observer it would seem as if men (and women too), throughout the country during the years following World War I, & onward, had become intensely conscious of the vital import in the words of the Great Master who said:

"Not everyone that sayeth unto me, 'Lord, Lord,' shall enter into the Kingdom, but he that doeth the will of My Father."

The desire to be up and doing appeared to be the motivating force. Many of these organizations, whose names are household words, and whose activities are widely publicized, have great achievements to their credit. Vast sums of money have been collected and dedicated to human betterment. Untold hours of labour have been contributed by devoted members towards the advancement of the various projects which they had undertaken to support. Blessings of many kinds have come to countless thousands as the result of their activities and truly noble endeavours to translate principles into practices, ideas into realities, and faith into works, through the effort of doing.

The worthwhile accomplishments of these organizations, and the favourable publicity associated with their activities, have seen disturbing fractions in the life of Freemasonry during that same period. In discussions about their Craft and comparisons with these other institutions many of our members, from time to time, advocate a programme of similar activities, and evince a desire to copy their methods and introduce them into Freemasonry and, in some instances, even Masters and officers of lodges have endeavoured to implement their ideas along these lines.

Sincere and enthusiastic brethren sometimes give expression to their feeling of disappointment at what they term as the failure of the Craft to put its principles into practice or to measure up to its ideals, when it apparently to them ignores the problems of the outer world which are crying for a solution such as Freemasonry could provide.

They feel a sense of frustration like unto those in the parable, who stood idly in the market-place because no man had hired them, though there was much work to be done in the Master's vineyard.

They are waiting for the Craft to send forth a clarion call to active service in some great cause, some worthwhile project that will capture the imagination and harness the enthusiasm of the members for spectacular action.

It is claimed that Freemasonry is suffering by comparison with these other organizations operating in competition, that it is losing to them many of its keen, young members who are attracted by the more colourful activities associated with their operations, and that its influence for good must decline if it continues to remain within the cloistered walls of its lodges while outside the world bleeds.

As an indication of this trend of thought among Freemasons we are reminded that some years ago, when the Grand Lodge of British Columbia was celebrating its 75th anniversary, the idea was expressed that it would be a fitting occasion for the Grand Lodge to send forth a call to the Craft throughout the province to undertake some great project in public welfare, which might glorify the closing quarter of its century, and be worthy of its great inheritance of past years.

A similar suggestion, but in the form of a definite recommendation, was placed before the Grand Lodge of Alberta some years ago, which received wide publicity in the press at that time, concerning the problem of youth and the establishment of a Masonic farm training centre in the province.

These trends, of prevailing thought, amongst Freemasons present a very definite challenge to all those who are placed in positions of responsibility for the guidance of the Craft in these trying times, and the question under consideration here is, perhaps, the most important to be discussed by Masonic leaders today.

In the Masonic design the major effort is directed toward the development of character and improvement of life and conduct in the individual man, who is mentally, morally and physically qualified to benefit from its teachings, and who has the avowed desire to learn and to improve. By a peculiar system of ritual and ceremonies great principles of morality and virtue are inculcated, which help to build him up into a better man and a better citizen.

Freemasonry is unique amongst human institutions, for it is evident that its pattern was drawn under divine inspiration from the accumulated spiritual wisdom of the ages. Its lessons are derived from the powerful drama of life and death as portrayed in its allegories, where the ultimate meaning of life is interpreted in terms of moral and spiritual values which fortify the soul against the trials and vicissitudes of life.

By keeping the great principles of Truth, Honour, Charity and Justice strong and active in the lives of individuals, Freemasonry believes that goodness and honour in society must result from the presence within it of men who are actuated by these high principles, and whose desire shall be to mould the life of the world nearer to the Masonic ideal.

When every Freemason carries over into his particular sphere in society the great precepts of the institution, an inevitable impact is made upon the whole life and transactions of mankind.

Raise, and set in motion, the spiritual potential of Freemasonry, and a force is thereby generated that can transform the world.

Other organizations may find opportunities for service in seeking to ameliorate the sufferings and hardships which result from maladjustments of the social systems to the effect of wrong and evil in society. But Freemasonry seeks to apply its age old, tried and proven philosophy to the causes and the sources from whence most of the ills of humanity spring.

It deals in principles rather than in projects, in the dissemination of ideals rather than in programs of self-advertisement.

Men can agree on principles and ideals without necessarily agreeing upon the particular method by which they may be applied to some specific problem.

Rivalries and contentions over the merits of various projects, and the methods by which a plan of campaign might be undertaken, would sow the seeds of dissension in the body of the Craft, while it is the very essence of Freemasonry that unity of purpose in all essentials be preserved among its members, if the beauty and harmony of the structure is to be maintained.

A Masonic lodge may be likened to a school, or university, where men who have passed the qualifying examination go through a course of study in science and are the scientific application of moral and spiritual truth to the art of right living. Its graduates, having learned that Freemasonry is a way of life, a quality of life to be lived day by day, go out into the world and give practical effect to the principles and ideals which they have acquired in their training as craftsmen.

In the secular college or university, the student is taught principles of engineering, agriculture, law, medicine, and various other subjects, then, having graduated, he goes forth to apply his knowledge in the world to operations of commerce, industry, transportation, and the thousand and one other activities which make up our economic system. But no one puts forward the suggestion that the university itself should enter the field of engineering as a corporate body and proceed to develop some hydro-electric project, or set up its own factory for the manufacture of automobiles, or foster similar projects designed to carry into practical effect the principles which it teaches to its students. No one expects it to do so; neither could it undertake such activities without serious detriment to its usefulness as an institution of learning devoted to study and research and to the training of youth.

Why, then, should it be expected that the university or college of Freemasonry sponsor projects, or embark upon adventures outside the scope of its organization, or beyond the design of its peculiar system?

Why should its timeless glory, as an Institution dedicated to the teaching of moral and spiritual principles, be tarnished by the corroding influence of petty rivalries amongst contending claimants for its sponsorship of their particular projects, whether political, civil or religious?

Surely it cannot be suggested that, like the Biblical Esau, it should sell its sublime inheritance in the eternal verities for the mere pottage of public acclaim at its transient success in the operation of some project, however laudable.

Without inviting defeat, confusion, and ultimate decline, the Institution of Freemasonry cannot deviate from the great design on its trestle board - the making of freemasons and the building of the temple of living stones.

Just as the university graduate carries his acquired skill, with the honour of his Alma Mater, into the world of commerce and industry, so the Masonic graduate carries his skill, and the honor of his Ancient Craft, into the world of thought and ideas, of life and conduct, where men may see his good works and be inspired by his example.

Thus Masonic ideals and principles overflow into the life of the community, the city and the nation. And if our community and national life does not reflect that quality of higher idealism which should come from the presence therein of such a large body of freemasons, then the important task of the moment should be to so strengthen and improve the quality of lodge membership as to increase the power and influence of that overflow, rather than to dissipate our energies following a will-o-the-wisp of temporary schemes and projects.

Other institutions which are organized for service activities, and which play such a prominent part in public life, owe much of their success to the presence in their ranks of many keen and enthusiastic members who received their training in Masonic lodges. In many cases the majority of those

actively engaged are members of the Craft who adopt this method of putting their Masonic ideals into practice. But there is no conflict of interests. There is no competition between these bodies and our Ancient Institution.

Freemasonry was not designed for such a purpose, neither is it in the Masonic scheme, nor in any part of its basic foundations.

Perhaps, a fitting conclusion to this presentation of the question for consideration may be a quotation from a recent address by one of the most distinguished Past Grand Masters of the Craft, His Majesty King George VI, when he said:

"English Freemasonry has behind it the experience of nearly two and a half centuries of steadfast adherence to fundamental principles, and I believe that a determination to maintain the values which have been the rock, upon which the Masonic structure has stood firm against the storms of the past, is the only policy that can be pursued in the future."

Comment

Brethren, this paper was written & presented over 60 years ago & it would seem, to me anyway, that the writer was prophetic in his vision as to how the enthusiasm of Brethren toward RELIEF functions & projects rather than our basic philosophy of "Brotherly Love; Relief & Truth" in equal measures has, in some Jurisdictions, diluted the spiritual focus & personal growth objectives of Freemasonry itself.

There is no question that some bodies, whose sole function is providing of RELIEF look to Freemasonry for membership, and rightly so, because there they find men of character & understanding. However, this recruitment should not be to the detriment of Freemasonry and its core principles, development & understandings.

My personal caution to each and every brother is that if we do not adhere to the admonition which was given to us as initiates:

"To Make a daily advancement in Masonic Education"

we may become better known for the monies we raise, rather than Freemasons each on our own "Personal Spiritual Journey"

Lodge Birthdays

Andy Donaldson	33 (HM)
Brian Mott	32
Tony Ryan	18
Don MacQuoid	16
Keith Thomas	14
Peter Phillipps	11
James Kluck	5

News from the South

W. Bro. Gerry Byrne from New Zealand, a good friend of the Lodge, has been awarded the rank of PAGDC for which we offer our hearty congratulations.

And so our Installation meeting will be held on Saturday 11th April—fingers crossed this time. The GI has granted us dispensation for the change of date.

The Lodge has set up a special account to receive the many pledges of Masonic donations as relief to those suffering from effects of Cyclone Pam. Further details are available from the Editor, if required. A full story of the Fund will be featured in the next edition of The Discoverer.

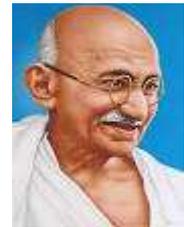
MAHATMA GANDHI

This came from The Educator:

A true story shared with me by way of the March 15th edition of Lion's Paw, the official Newsletter of Haida Lodge #166 Grand Lodge of BC & Yukon.

When Gandhi was studying law at the University College of London, there was a professor, whose last name was Peters, who felt animosity toward Gandhi, and because Gandhi never conceded to him in any disagreement, their "arguments" were very common.

One day, Mr. Peters was having lunch at the dining room of the University and Gandhi came along with his tray and sat down beside him. The professor, in his arrogance, said, "Mr. Gandhi" you do not understand. "A Pig and a Bird do not sit together to eat" to which Gandhi replied



"You do not worry professor, I'll fly away" and he went and sat at another table.

Mr. Peters, enraged, decided to take revenge on Gandhi on the next test, but Gandhi responded brilliantly to all the test questions. Then Mr. Peters asked him the following question

"Mr. Gandhi, if you are walking down the street and find a package, and within in it there is a bag of WISDOM and another bag with a lot of money, which one will you take?" Without hesitation Gandhi replied "The one with the money of course".

Mr. Peters, smiling, said "I, in your place, would have taken the Wisdom, don't you think?"

"Each one takes what one doesn't have" replied Gandhi indifferently. Mr. Peters, already hysterical, wrote on the exam sheet the word "Idiot" and gave it to Gandhi.

Gandhi took the exam sheet and sat down.

A few minutes later, went to the professor and said "Mr. Peters you signed the exam sheet but you did not give me the Grade"

Comment

How beautiful, this piece requires nothing to be added, simply enjoy & appreciate the brilliance of this wonderful man.

Some Gandhi Quotes—

Live as if you were to die tomorrow. Learn as if you were to live forever.

The best way to find yourself is to lose yourself in the service of others.

An eye for an eye only ends up making the whole world blind.

Happiness is when what you think, what you say, and what you do are in harmony.

Power is of two kinds. One is obtained by the fear of punishment and the other by acts of love. Power based on love is a thousand times more effective and permanent than the one derived from fear of punishment.

If patience is worth anything, it must endure to the end of time. And a living faith will last in the midst of the blackest storm.

Humour

Puns for Educated Minds...

How does Moses make his tea? Hebrews it....

Venison for dinner again? Oh deer!

A cartoonist was found dead in his home. Details are sketchy.

I used to be a banker, but then I lost interest.

Haunted French pancakes give me the crepes.

England has no kidney bank, but it does have a Liverpool ..

I tried to catch some fog, but I mist.

They told me I had type-A blood, but it was a Type-O.

I changed my iPod's name to Titanic. It's syncing now.

Jokes about German sausages are the wurst.

I know a guy who's addicted to brake fluid, but he says he can stop any time.

I stayed up all night to see where the sun went, and then it dawned on me.

This girl said she recognized me from the vegetarian club, but I'd never met herbivore.

When chemists die, apparently they barium.

I'm reading a book about anti-gravity. I just can't put it down.

I did a theatrical performance about puns. It was a play on words.

I didn't like my beard at first. Then it grew on me.

Did you hear about the cross-eyed teacher who lost her job because she couldn't control her pupils?

When you get a bladder infection you know urine trouble.

Broken pencils are pretty much pointless.

What do you call a dinosaur with an extensive vocabulary? A thesaurus.

I dropped out of the Communism class because of lousy Marx.

All the toilets in New York 's police stations have been stolen. As of now, it appears the police have nothing to go on.

I got a job at a bakery because I kneaded dough.

Velcro - what a rip off!