

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

So here we are at the beginning of another New Year. May this year be a joyous, happy and healthy one for each and everyone of us wherever we are scattered over the four corners of the earth.

FYI, back issues of The Discoverer can be accessed on the website—www.LOD8737.org

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Membership e-mail address list

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

Famous Freemasons—Harold Maurice Abrahams



Running with Fire

An outstanding university athlete at Cambridge, Abrahams won a gold medal running in the 100m at the 1924 Paris Olympics. During the qualifying stages of the event he set three new records. His performance formed one of the centrepieces of the film, *Chariots of Fire* (1981). When he retired from athletics due to injury, Abrahams became a barrister. He also wrote for the *Sunday Times* and was a BBC broadcaster for 50 years. He was closely involved with the administration of athletics, especially the Amateur Athletics Association. He was an unrivalled compiler of athletics statistics and was founder president of both the world and British associations in this field.

British sprinter Harold Abrahams won the 100-meter gold medal at the 1924 Paris Olympic Games, equalling the Olympic record of 10.6. (He had previously equalled the record in a qualifying heat.) Abrahams was the first non-American to win the sprint event. He also earned a silver medal at the Paris Games, running the lead leg of the 4x100m Relay, and he finished sixth in the 200m event.

Abrahams created considerable controversy in his homeland when, the year of the 1924 Olympics, he hired a coach—the first British athlete to hire a personal trainer. The tactic paid immediate dividends, as Abrahams established new English records in the events he would soon take on at the Paris Olympics. His Olympic story, albeit with much “Hollywood licence”, is portrayed in the 1981 Academy Award-winning motion picture “*Chariots of Fire*”.

The film centres on the personal battle between Abrahams and his “*Chariots*” protagonist, Scottish track star E.H. Liddell, and their competitive struggles to win the 100m sprint. In actuality, Liddell did not compete in the real 100m event because its finals were held on a Sunday, and Liddell, a devout Presbyterian, would not compete on his Sabbath day. In real life, Abrahams and Liddell met up in the Olympic 200m sprint, and the best the rivals could achieve was a bronze medal for Liddell and a sixth place finish for Abrahams. Liddell won an Olympic gold medal in the 400m event, a race Abrahams did not enter. Harold was also a member of the 4x100m relay team which took fourth place.

Though seldom noted, Abrahams made his initial Olympic appearance at the 1920 Games in Antwerp, the first Olympiad following World War I. However, his promise at home would not be realized on this international stage. His trial heat times failed to qualify for the finals of the 100m and 200m sprints, he had no success in the long jump, and his British 4x100 Relay team managed only a sixth place finish.

A year after his successful 1924 Olympic triumph, a serious leg injury cut short Abraham’s competitive career. A lawyer by profession, he nonetheless continued to distinguished himself as a writer, broadcaster and leader of England’s sports activities in Great Britain.

Abrahams represented England and Northern Ireland on the International Amateur Athletic Federation (IAAF), the international governing body of track and field. In 1948, he was inducted into the Veterans of the IAAF, with such luminaries as King Gustav VI Adolf of Sweden.

In 1928 Abrahams was appointed as Team Captain of the British Olympic team in the 1928 Games in Amsterdam and subsequently edited the Official British Olympic Report for the same games.

He was a man of very strong principles believing that "taking part is more important than winning".

Abrahams became a freemason in Oxford and Cambridge University two years later became a founder member of Athlon Lodge No 4674.

The Athlon Lodge was consecrated on the 12th February 1925, its founders being leading members of the Amateur Athletic Association. Among its members have been a number of prominent athletic administrators, as well as many leading athletes, including Harold Whitlock who won the 50km Walk in the 1936 Berlin Games.

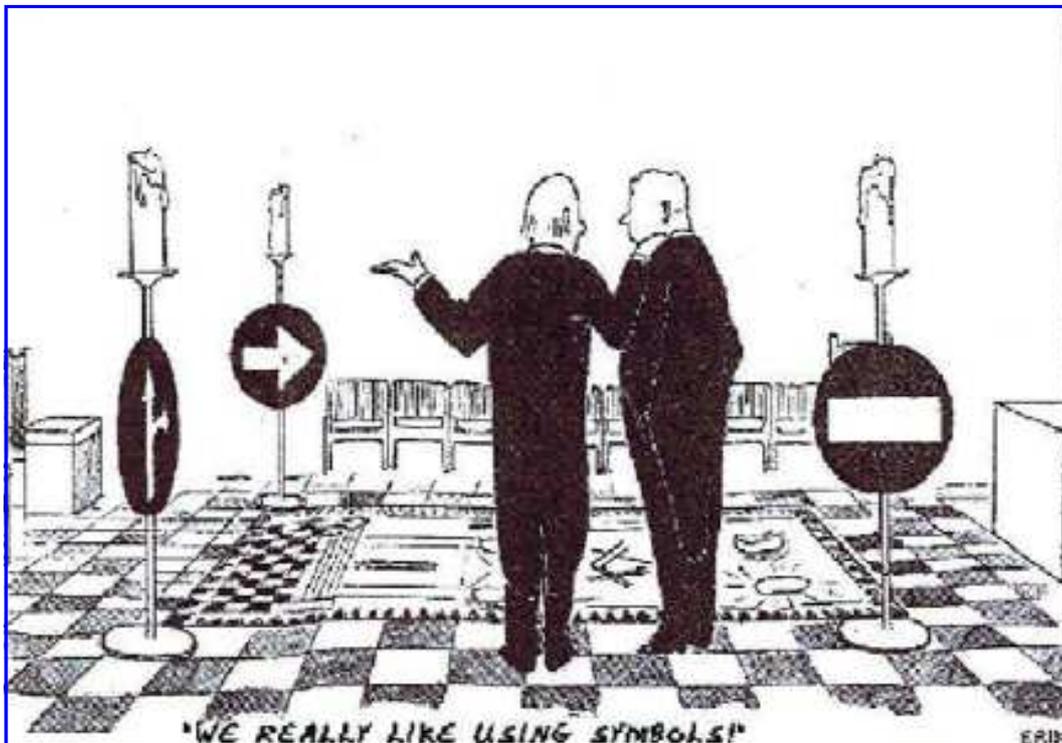
The winner of the Bronze Medal in the 100 Metres race was a New Zealander called Arthur Porritt, later Lord Porritt. He joined the Apollo University Lodge and had a very distinguished career as a Freemason, being Junior Grand Warden in 1964, and in 1981 was awarded the Order of Service to Masonry by the Grand Master. He was a leading surgeon before becoming Governor General of New Zealand.

Harold Abrahams and Arthur Porritt dined together on 7 July at 7pm every year to celebrate the anniversary of their double medal success in 1924, until the former died in 1978.

Harold Abrahams died in 1978, he was inducted into the Jewish Sports Hall of fame in 1981 and the England Athletics hall of fame in 2009. The late Guinness Book of World Records founder Norris McWhirter once commented that Harold Abrahams "managed by sheer force of personality and with very few allies to raise athletics from a minor to a major national sport".

This article was sourced from the UGLE, the International Jewish Sports Hall of Fame and the Insight Masonic Magazine. With acknowledgement to Lodge Stirling.





I AM A MASTER MASON

The name itself stands as a symbol of the wisdom of the ages. I am part of an institution that has forever followed the Glorious Light in the East. I am part of the hopes, the yearnings and the efforts of a world-wide group of men who are meeting and working in the name of The Almighty One.

I have a share in the spreading of ideals of Justice, of Tolerance and of Kindness. To me is given the opportunity for unveiling symbols which impart Golden Truths.

I have the opportunity to grow morally in an atmosphere of sacred silence.

throughout the ages has taught and followed the ways of peace, yet never for a moment has capitulated to the demand of dictatorship.

I am a member of an institution which has forever inspired men to engage vigorously in the struggle for the preservation of God-given rights- Freedom of Worship and Freedom of Thought.

My Masonic membership offers the greatest blessing that is given to man- the opportunity to be serviceable to my fellow creatures.

Great are my privileges. Great are my responsibilities. **Dewey Wollstein 1953.**

Freemasonry and It's Place in the World

Freemasonry in its present form has existed for less than 300 years, yet there have always been organizations resembling this great Fraternity.

Such groups were formed in many places, over several centuries. WHY? because man is a social creature, he has an inherent need for companionship, friendship and association with others.

There are many definitions of Freemasonry.

Perhaps the one most often quoted is that it is an association of men believing in the Fatherhood of God and the Brotherhood of Man, using building tools to teach basic moral truths, thereby impressing on the minds of its members the cardinal virtues of Brotherly love, Relief and Truth which they should apply in their everyday activities. If this description seems rather trite, maybe out of place in this cynical world of today, we need only remember that there is a real need for what are somewhat scornfully called "the old fashioned, out-of-date, virtues".

Let us step back in time: at the dawn of history, man was confronted with many problems; hunger, the elements, disease, predators and many others. But God gave man memory so that he could profit from his experiences. Later, he was given the gift of communication so that he could pass on what he had learned from generation to generation. Thus, through the succession of ages, man has developed the means to increase our food supply, provide shelter from the elements, conquer many diseases, and solve many of the problems concerning the practical things of life. Yet with all this progress in technology we have to ask, has man's moral progress kept pace? I think not. In spite of all the comforts that we enjoy in this modern world, there is no worldwide happiness, peace or tranquility.

As we look around we find frustrated individuals and unhappy people. Everyone is demanding more rights, more security and a desire for more things. Our community problems such as drugs, gangs and corruption appear to be increasing. "What does Freemasonry Offer the World?" Let us rephrase that question and ask "What can we learn from Freemasonry which will help our modern world?"

First: Freemasonry does not deal with the mass media. It works with and through the individual. In our Fraternity the individual is all-important. He is considered the most important thing in the world.

Our communities are made up of many people and to have a happy community the people must, individually, be happy.

Second: Freemasonry believes in and teaches the Fatherhood of God. Before an individual enters a Lodge, he is asked "Do you believe in the existence of God?" to which he must give an affirmative answer. In many places God is forgotten, even denied. Many of the "isms" consider God and religion as old-fashioned, out-of-date, superstition, an opiate of the mind. We as Freemasons consider God as the very foundation of Freemasonry. Be advised that Freemasonry does not concern itself with doctrine or the theology of any church or form of worship. It requires only that a Mason must profess a belief in God. Freemasonry does not teach how God manifests Himself to man or how man is reconciled to God. It is true that Freemasonry tries to enrich a member's belief in God by instructing him in the moral law. It tries to do that for every member.

Freemasonry therefore teaches tolerance for the religious beliefs of all men, to the point that we can and do meet together & pray together in complete harmony.

To a Mason there is only one Supreme Being, no matter what name we give Him. Freemasonry affords men of all creeds the opportunity to meet together and to understand each other's beliefs. It is the only organization where political and religious discussion is prohibited within its walls.

Third: Another principle offered to the world by Freemasonry logically follows from that which has just been said—"the Brotherhood of Man". If we have a common Father—God—are we then not all brothers? We hear nothing about this principle today. All around us, we hear demands for "rights" of one kind or another. How often do we hear of duties or obligations? In Freemasonry we are taught the duties we owe to others, we are taught the obligations we owe to our families, our community and our country. With every "right" there is a corresponding obligation. Freemasonry says nothing about "rights", but it has much to say about duties and obligations that we as members owe. If we all do our duty, all of us will profit. Dr. Joseph Fort Newton tells us "a duty dodged is like a debt unpaid; it is only deferred and sooner or later we must settle the account".

Fourth: The Freemasonry, that we know today, evolved from the builders' guilds of the Middle Ages. Therefore, the word "work" plays an important part in the philosophy in our ceremonies. Today, as I implied before, there is a great desire to get something for nothing. We have quiz programs, horse races, lotteries, bingo games and casinos all catering to this desire. We, as Freemasons, believe that wealth comes from work, working with natural resources and creating useful products. Some think that wealth comes from government- but it doesn't. Mostly, the government collects money from us, the taxpayers, and then distributes it, the handling charge is tremendous!!

The operative masons in the middle ages worked with their hands. They built huge structures of wood and stone. They had an apprentice system to teach young men to work and develop their natural skills. The idea of "work" is woven into the very fabric of Freemasonry. The world needs to be reminded that work is honourable, work is necessary and that work makes for happiness. Freemasonry takes the idea of work from our ancient brethren and converts it into a symbol. We, as Freemasons, no longer build visible structures, but we build a symbolic structure; a structure of character, a house not made with hands, eternal in the heavens.

Fifth: Freemasonry offers an opportunity for social contacts and the development of friendships. The feeling of belonging, being a part of, is a vital part of every man's being. No man is an island unto himself. To be happy we must belong to something, a family, a community, a county club or some other group. Freemasonry is one of the best groups to which we can belong. It has a glorious past and many great men have been Masons. It teaches valuable lessons and affords the opportunity for service to mankind. The bringing together of its members in worthwhile activities helps to promote this feeling of belonging.

The psychologists tell us that the feeling of being important to someone or something is what makes us happy. Freemasonry provides many opportunities for the development of this feeling. A member can take pride in belonging to the oldest, largest and greatest Fraternity in the World; he can serve a vital function by serving as an officer; he can do charitable work; he can visit the sick and shut-ins, all of which gives a member a feeling of knowing that he is important to others and to Freemasonry. But here again, we stress the importance of the individual, not the group. I think this is one of the intangible, subtle and necessary elements of Freemasonry- making the individual happy.

We have already said if the individual is happy, the community is happy; if the community is happy; and if the nations are happy then the world will be at peace.

Sixth: Freemasonry offers the World a philosophy of life. Our degrees are designed to teach each member certain basic moral truths. No man ever became a Mason without becoming a better man.

Our lessons are taught in a unique manner which makes the principles even more effective. Oft times, we are asked if the lessons of Freemasonry are so beneficial, why are they taught behind closed doors? The answer lies in the very nature of man. That which is open to constant view becomes common-place and attracts little attention.

That which is hidden is sought for, searched for, becomes attractive and creates interest.

That is the purpose for the secrecy of the ritual- the element of anticipation, and air of surprise. All of these put the new member in a receptive frame of mind.

In addition, is the fact that our lessons are taught using symbols, and this has been found to be a very effective teaching method.

With the use of builders tools Freemasonry teaches moral lessons.

Many Masonic expressions have found their way into everyday conversations.

We use the square to illustrate honesty in our dealings with one another "He is on the square" or "He is a square dealer" are examples of this.

Each candidate receives this philosophy of life in a most impressive manner. This "way of life" contains all the lessons or rules adopted and practices by all good men. It covers the Golden Rule. It teaches us that we are our brothers' keeper (helper); that we are to aid the widow and orphan. It teaches us that we can best worship God by rendering service to our fellow men. It teaches honesty is the best policy.

The moral lessons are taught in schools and churches, but the method of teaching in a Masonic Lodge is unique.

These lessons are taught without reference to sectarian creeds or religious dogma.

Freedom of thought and expression are taught and practiced without any reference to the results of the next political election.

Many of the characteristics of church, school, social clubs and ethical societies are incorporated in Freemasonry, and while resemblance with such organizations can be discerned, none is exactly like this great organization that the World knows as Freemasonry.

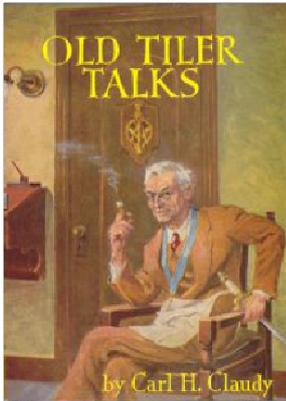
Summary

To summarise and answer the question posed at the beginning "What does Freemasonry offer the World?" my answer is this:-

Freemasonry offers to mankind an emphasis on the importance of the individual, the belief in the Brotherhood of Man under the Fatherhood of God, the concept of the dignity of work and its necessity for the pursuit of happiness, the opportunity to realize one's social aspirations in a moral, constructive atmosphere and a philosophy of life which can lead to individual and therefore community happiness.

The world really needs what Freemasonry has to offer!

Adapted from the Jan 2010 Short Talk Bulletin presented by the Masonic Service Assoc. of North America and written by M.W. Bro, Norman Buecker Past Grand Master Grand Lodge of Illinois. USA



Old Tiler Talks— Costumes?

"They are having a hot discussion!" replied the New Brother to the Old Tiler's inquiry. "Jones is arguing that we ought to spend a thousand dollars or more to buy costumes for the degrees. Past Master Smith is marshalling all his forces to combat it."

"That's the way it would line up," agreed the Old Tiler. "Jones hopes to be Master in a couple of years and wants costumes, and Smith doesn't want his last year's record eclipsed."

"I'm against costumes," said the New Brother. "Looks like a waste of money to me."

"Why is it a waste?" "Why, we can confer the degrees just as well without them!"

"Yes, and we could confer the degrees just as well in a plain board building as in a fine Masonic Temple, with brethren seated on wooden boxes instead of on expensively upholstered leather settees; by candle light as well as electric light?"

"Oh, well! Of course we want to be comfortable and to impress the candidate..."

"That is what costumes are for, to impress the candidate. The degrees are allegorical; they teach lessons of the present from happenings of the past. If costumes can make them more impressive, the lesson should be easier, and so better learned," countered the Old Tiler, but with an odd smile.

"You can't tell me..."

"Oh, yes, I can! I am telling you. The third degree in costume takes the candidate back to the building of the Temple. We show him characters dressed as Solomon's workmen dressed. He finds reality in the story he cannot see when the actors are in modern clothes. The more real the story is, the more potent the impression. Costumes add largely to the degree's spectacular features."

"You are right, at that," answered the New Brother. "You argue well. I think I'll support Jones in his motion."

"Oh, I wouldn't say that!" The Old Tiler smiled broadly. "You haven't thought the question through."

"But you have argued me into believing in costumes," answered the New Brother, bewildered. "Oh, no, I haven't. I have told you what the costume proponents say of it. But there is another side. Masonry is a system of philosophy taught by allegories and symbols. We are not really stone masons. We do not actually lay mortar or construct actual buildings. Our Masonry is speculative, not operative. But the legend of our third degree, when enacted in costume, is certainly an

operative performance. The aprons we wear in lodge would not do for a real worker in stone; they are but imaginations or symbols of a body protector and tool holder. Our lodge room does not look like the exterior of a temple, and the three gates exist only in imagination. Why put the actors in costumes and omit a stage and lights and scenery?"

"I don't know why not," said the New Brother, thoughtfully.

"There isn't any reason why not," answered the Old Tiler. "Some lodges do it that way. But the majority of lodges have no stages, costumes or real actors. Most lodges have earnest workers, who enact the degree with hope of instructing the candidate in one of life's greatest lessons, a lesson so great that it does not need costumes. When the minister in the pulpit reads the gospel, does he act the parts of those whose words he reads? There is but one Passion Play, but all Christianity knows the story. It needs no costumes to sink home to the heart.

"So it is with the Masonic story. It needs no trappings to be glorious, no yellow and blue robes to be effective. It has the dignity of its own impressiveness. To put a business man in a blue and green robe and tell him he is to act like a stone mason of the time of Solomon, without scenery or training, is not to add to the impressiveness of the degree, but to take away from it."

"I guess you are right," agreed the New Brother, thoughtfully. "I will back Brother Smith in his contention that we don't need the costumes."

"But we do need them!" countered the Old Tiler.

"But you have just argued me into thinking we should not buy them!"

"Not at all, not at all," was the smiling answer. "I have just quoted you the reasons some urge against them."

"But one side must be right and one side wrong!" protested the New Brother.

"It is not a matter of sides but of men. The degree neither needs costumes, nor needs to be put on without them. Some need costumes in which to work; others don't. The right answer is in the people who work the degree. A group of dramatic actors, who throw themselves into the story as if it were a play, will do better work if fiction is made real with costumes. Brethren who find the story an allegory rather than a play do better without them. Whether costumes or not depends on the men who do the work."

"I am going back in that lodge and vote whichever way the degree team votes!" announced the New Brother.

"You see, I did manage to tell you!" answered the Old Tiler.

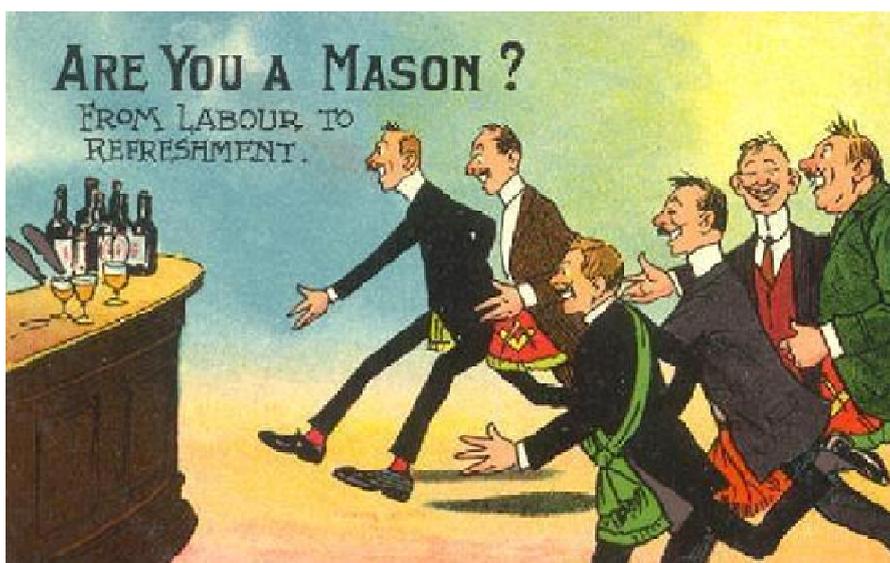
The Work

The gavel sounds and all is still:
 The Master speaks, proclaims his will:
 Each one obeys, takes up his tools.
 Inspects the plan, consults the rules:
 With trowel and level, plumb and square,
 Each stone is set exactly where
 The plan provides, the drawing shows
 The porch is finished, pillars placed;
 The strands of net-work interlaced;
 The chambers furnished, pavement laid,
 The sacred vessels all displayed:
 The walls are standing straight and true;
 The roof is on, the labour through:
 The Master speaks, the work is done:
 The gavel sounds, God calls us **home**

Freemasonry is...

Kindness in the home
 Honesty in business
 Courtesy in society
 Fairness in work
 Pity and concern for the unfortunate
 Resistance towards the wicked
 Help for the weak
 Trust for the strong
 Forgiveness for the penitent
 Love for one another-and-above-all
 Reverence and Love for God
 Freemasonry is many things- but most of all –

Freemasonry is a way of life



Lodge Birthdays

Adrian Carpenter	28
Gavin Struthers	13
Kevin Green	7
Jorg Schwartz	3

News from the South

No candidate for the December meeting so a practice raising ceremony was carried out. In the South the Brethren enjoyed a sumptuous Xmas cake made by a notable cake artist—Judy Clelland, wife of our Director of Ceremonies—see picture above.

The Old Master's Wages

I met a dear old man today,
who wore a Masonic pin,
It was old and faded like the man,
It's edges were worn quite thin.

I approached the park bench where he sat,
To give the old brother his due,
I said, "I see you've traveled east,"
He said, "I have, have you?"

I said, "I have, and in my day before the all seeing sun,
I played in the rubble, with Jubala, Jubalo and Jubalum."
He shouted, "don't laugh at the work my son,
It's good and sweet and true,
And if you've traveled as you said,

You should give these things their due."
The word, the sign, the token,
The sweet Masonic prayer,
The vow that all have taken,
Who've climbed the inner stair.

The wages of a Mason,
are never paid in gold,
but the gain comes from contentment,
when you're weak and growing old.

You see, I've carried my obligations,
For almost fifty years,
It has helped me through the hardships
and the failures full of tears.

Now I'm losing my mind and body,
Death is near but I don't despair,
I've lived my life upon the level,
And I'm dying upon the square.

Sometimes the greatest lessons
Are those that are learned anew,
And the old man in the park today
Has changed my point of view.
To all Masonic brothers,

The only secret is to care,
May you live your life upon the level,
May you part upon the square

Under the constitution of the United Grand Lodge of England any Brother who has a criminal record to the extent that he serves a term of imprisonment, then he risks expulsion from membership of the Craft. The following poem written by Peter Marlborough, deals with a Masonic Lodge that is founded and run by gang of local villains.

THE NEW VILLAINS' LODGE

Brethren - I'll tell you a story
It could be fiction - or fact
It concerns a new Lodge that was founded
So I'll tell it with the greatest of tact!

Now our Grand Master has said in his wisdom
And he's said it without any doubt
That if you've a criminal record
From the Croft - you will be chucked out!

And to prove to all he was serious
He made a new Rule - and did say
It's now in the 'Constitutions'
Rule 'One Seven Nine - Part A'!

So - the villains they all got together
And as villains - they knew every dodge
They went up to see the Grand Master
And founded - the "New Villains Lodge"

The Tyler was 'Hawkeye the lookout'
Who knew about guns - and bullets of lead
And if he saw an Intruder or Cowan
With his sword - he cut off his head !

The Inner Guard was 'Fingers the Safe Man'
Who could open any Chubb lock or door
And if a Cowan got past the Tyler
'Fingers' would poignard him - straight to the floor!

The D.C. was Fred - known as Freda
Who walked with a wiggle - a real 'gem'
The Secretary said, "He's not one of us
But I think he's 'One of them'!"

The Deacons were 'Basher' and 'Scratcher'
Two villains without any charm
So have pity on all the Candidates
And look out - for 'Grievous Bodily Harm'!

The Secretary was 'Scribbler' the forger
Who made 'fivers' by candlelight
And the Minutes were quite artistic
With the Queen's head - up on the right!

The Chaplain was 'Dodger the Conman'
A smooth talker and very good thief
He wore a dark suit and a dog collar
In his hand - the Bible - his brief.

The Chaplain was 'Dodger the Conman'
A smooth talker and very good thief
He wore a dark suit and a dog collar
In his hand - the Bible - his brief.

Four times he'd sold Westminster Abbey
To our cousins from over the sea
But the fifth time he was caught in the act
And from Parkhurst - he'd just been set free !

The Treasurer was 'Twister the Embezzler'
A smooth worker with very good looks
He'd just served four years in Wormwood
For trying to fiddle the books!

Now Grand Lodge are getting quite worried
And they're entitled to their views
'Cos the Sub' were paid promptly
But the members - didn't pay any dues!

The Junior Warden was 'Drainpipe Willie the burglar'
Whose grip was the firmest in the land
And when he took the hand of the Candidate
He crushed all the bones in his hand!

The Senior Warden was 'Speedy the Get-away-Driver'
As he stood in his bullet-proof vest
And he answered the knocks of the Master
With a loaded revolver - out there in the West!

The Worshipful Master was 'Nutcass' from Broadmoor
Who was really round the twist
He'd already bumped off four wives
With a knife - and a flick of the wrist!

So - when you visit that Lodge in the future
And you've signed your name in the book
Then take your seat in the Temple
You may sit next to a villainous crook !

'Cos the Brother who sits by your side
Has been expelled - for a crime that's forbidden
But remember - Heaven is full of our Brethren
Who forgave - or were forgiven!

And finally Brethren -
When you're doing a hundred miles an hour on the motorway
And the Police you're trying to dodge
You may get an invitation
To join - the "New Villains Lodge".

Humour

THE SATNAV by PAM AYRES.

I have a little Satnav, It sits there in my car
A Satnav is a driver's friend, it tells you where you are.
I have a little Satnav, I've had it all my life
It's better than the normal ones, my Satnav is my wife.

It gives me full instructions, especially how to drive
"It's sixty k's an hour", it says, "You're doing sixty five".
It tells me when to stop and start, and when to use the brake
And tells me that it's never ever, safe to overtake.

It tells me when a light is red, and when it goes to green
It seems to know instinctively, just when to intervene.
It lists the vehicles just in front, and all those to the rear
And taking this into account, it specifies my gear.

I'm sure no other driver, has so helpful a device
For when we leave and lock the car, it still gives its advice.
It fills me up with counselling, each journey's pretty fraught
So why don't I exchange it, and get a quieter sort?

Ah well, you see, it cleans the house, makes sure I'm properly fed
It washes all my shirts and things, and keeps me warm in bed!
Despite all these advantages, and my tendency to scoff,
I only wish that now and then, I could turn the bugger off.

THE 10 COMMANDMENTS

The real reason that we can't have the Ten Commandments posted in a Courthouse is this --
you cannot post:

'Thou Shalt Not Steal'
'Thou Shalt Not Commit Adultery,' and
'Thou Shall Not Lie'

in a building full of lawyers, judges and politicians. It creates a hostile work environment.

In my many years I have come to a conclusion that one useless man is a shame, two is a law
firm and three or more is a government. **John Adams**

If you don't read the newspaper you are uninformed, if you do read the newspaper you are mis-
informed. **Mark Twain**

Suppose you were an idiot. And suppose you were a member of government. But then I repeat
myself. **Mark Twain**

I contend that for a nation to try to tax itself into prosperity is like a man standing in a bucket
and trying to lift himself up by the handle. **Winston Churchill**