

DECLARATION OF PRINCIPLES.

Pythian Knighthood had its conception in the exemplification of the life test of true friendship existing between Damon and Pythias.

Friendship, or mutual confidence, being the strongest bond of union between man and man, and only existing where honor has an abiding place, is adopted as a foundation principle.

As the ideal Knight of olden times was the personification of all the higher and nobler attributes of man's nature, the candidate for knighthood had to prove himself worthy of acceptance by those who valued friendship, bravery, honor, justice and loyalty.

The Order of Knights of Pythias—founded in Friendship, Charity and Benevolence, which it proclaims as its cardinal principles—strives to gather into one mighty fraternity worthy men who appreciate the true meaning of friendship; who are cautious in word and act; who love truth; who are brave in defending right; whose honor is untarnished; whose sense of justice will prevent, to the best of their ability a personal act or word injurious to the worthy; whose loyalty to principle, to family, to friends, to their country, and to the constituted authority under which they enjoy citizenship, is undoubted; and who, at all times, are prepared to do unto others as they would that others should do unto them.

QUALIFICATIONS FOR MEMBERSHIP.

An applicant for the ranks of knighthood must possess the following qualifications:

He must be a white male.

He must be of good moral character.

He must be not less than twenty-one and not more than fifty years of age—(a person more than fifty years of age may become eligible by dispensation.)

He must believe in a Supreme Being.

He must be in good health and sound in mind and body—(a maimed person may become eligible by dispensation.)

He must be able to read and write.

He must not be engaged in either of the occupations known as professional gambler, saloon-keeper, bar-tender, or retail dealer in spirituous liquors, wine, ale or beer (except as a bonafide hotel-keeper or druggist.)

He must believe in the maintenance of order and the upholding of constituted authority in the government in which he lives.

COMPOSITION OF THE ORDER.

The government of the Order is entirely in the hands of the membership, Grand Lodges being composed of representatives from the subordinate lodges, and the Supreme Lodge composed of representatives from Grand Lodges. Meetings of the Supreme Lodge are held every two years. The Grand Lodges meet annually. Then subordinate lodges in a jurisdiction are necessary to have a Grand Lodge.

RANKS OF KNIGHTHOOD.

The secret work of the Subordinate Lodge consists of three divisions, called ranks, which are symbolical of the three principles of the Order, namely Friendship, Charity and Benevolence, and are known as the rank of Page, Esquire and Knight, and a candidate must take all three to become a full fledged Knight. The lesson taught in each rank is illustrated, and the instruction given in language and form appealing so strongly to man's higher nature that a lasting impression upon the neophyte can but result. The advantages of this Order are open to all worthy men and a study of its lessons, with their adaptation in the daily life will result in more loyal and abiding friendships, in a charity that, while hating the sin, will yet deal gently and kindly with the erring, remembering the frailty of our common humanity, in a benevolence that sees the needs of a brother before our own; in short the ranks of Knighthood teach fraternity in its deepest, tenderest, truest sense.

—"Pythian Gleaner."

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MY YOUNGER BROTHER.

He is well known now—famous, I might say—rich in this world's gear, and so far as one may judge, happy in that he does his duty conscientiously day by day. What a change from what it was some years ago, when he was only rich in knowledge and in wisdom. Strange things happen even in our time, showing to my mind that even our simplest acts have their influence on our fellows. He made an acquaintance when travelling in India, and as the years passed this acquaintance warmed to close and intimate friendship.

Whilst in India and when out one day with this friend, my brother was bitten by one of those deadly snakes which abound in that country. This friend by some knowledge, possessed by but very few, saved my brother's life, thus binding and cementing a friendship already close.

Shortly after this, this friend when in England was placed in a rather critical position, having assumed some business obligations involving a fortune, just at the moment when the deposit making it a business deal was to be paid. Through some stupid mistake of his bankers in India, the poor fellow found himself penniless. Ruin stared him in the face, when he again ran across my brother, who was only too happy to finance him through. Who this man really was my brother never told me, for some reason best known to himself; perhaps at his friend's request. That he was a man of rare knowledge, and possessed or endowed with power over certain forces in nature I am sure from what Tom has said. What these secret forces in nature are, my readers must excuse me from mentioning for two reasons; first, because I know so little of them as yet, that I can but poorly explain; secondly, supposing I could explain, how many would even care to understand?

However all this may be, one thing I do know,