

men who already dimly see what they signify to the generations yet to come. That there are such men is the silver lining to the cloud of misery. True, they are but few, but faithful as they are few, and perhaps, of all the little bands that have girt themselves together with the triple girdle of Friendship, Charity and Benevolence, there is none so stalwart, none so closely and intimately united as the Pythian Order. Those who throng its ranks, imbued with the spirit of the Church Militant and inspired with the watchword of the Supreme Chancellor of All, have chosen to fight beneath a banner which is in the van wherever good deed and noble aspiration find a place. Theirs it is to strike the blow where Honor demands it, to turn the other cheek where Humanity pleads; to assist when Love and Charity point; to be in all things gentle gentlemen, knightly knights, manly men. Their work may be long and tedious; sneers and checks may meet them as they push forward; Hope and Faith may be hard put to it to sustain the wearied warrior; but in the end the example, the lantern of their life, will light the strait way for men, till all nations shall awake from the nightmare of conflict and darkness, and enter the flower-strewn way of prosperity and peace.

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GOOD OF THE ORDER.

ADDRESS DELIVERED AT ST. OMER MEMORIAL SERVICE.

The following address was delivered by Grand Prelate, Rev. George M. Bodge, at the memorial service of St. Omer Lodge, says the "Pythian Gleaner":

PYTHIANISM.

This was the title given me as the proposed topic of this memorial service, and in taking up the theme, it is well to speak a word or two of explanation as to what the term Pythianism means to us, in its connection with the spirit of this occasion.

In general I do not like to use words which end in "ism," as they nearly always betoken a narrow prejudice in regard to theology, politics, religion or custom, and define the limits of a sect or party. But Pythianism has nothing of this meaning; Pythianism is not a sect or party, but an atmosphere; not exclusive, but inclusive; broad, in its idea, as the coping arch of the heavens, as deep, in its intent, as the springs of human affections may reach, as high as the divine purpose may extend to lift and hallow humanity's life.

But while Pythianism is neither a sect nor a party, it is an embodiment of high principles and noble aspirations, around which human hearts and human endeavors may centralize in order to attain braver achievement and truer life. May centralize, but not crystallize, for a crystal is a thing finished, and cold and dead, while Pythianism is living, moving onward, and mounting upward forever.

In its name it grows from the old beautiful Greek story of Damon and Pythias, familiar to all; in its motive it lifts up the standard of loyal and faithful hearts, in the sight of all men; in

spirit, patient, tender and true, it seeks to translate sympathy into service, love into active help; in spirit indeed, it would live up to the poet's thought and aspiration.

"We live in deeds, not years, in thoughts, not breaths,
In feelings, not in figures on a dial;
We should count time by heart throbs; he most lives,
Who thinks most, feels the noblest, acts the best."

Such then, and so high, I believe Pythianism to be in its ideal, or perhaps we may say in its theory. I believe that, in general, all true Knights of Pythias hold something near this as their theory of Pythianism, at least most have been taught this. It is possible that there may be some members of our Order, however, who have missed the highest meaning, and hold but the narrow and small ideal, which looks little beyond self, and is content to receive benefits without seeking to bestow. Such as these, if such there be, have surely missed the true end and highest aim of Pythianism. And then again there may be some who hold their Pythian faith as some people hold their religion, as a thing of church worship on Sunday, to be put on and put off with their Sunday suits. Such as these most surely will not achieve much for the Order, nor will they receive those benefits which are most valuable and most lasting from the Order, for the same truth holds here as in religion, and in all relations among men, he who gives most, and with truest motive, will receive most, and of the best and highest rewards. This is especially true when he gives to a noble cause or fails to lift up, encourage or help a needy fellow-man.

In order to attain the fullest enjoyment of the benefits and privileges of the Pythian Order a Knight of Pythias must live his principles, in the spirit of his solemn obligations, not because of the obligations, but for love of the principles embodied in them, and joy in helping make the Pythian fraternity throughout the world, live, not for self, but,

"For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that it can do."

* * * Pythianism stands for all that is highest and truest in brotherhood, with special emphasis on friendship, which embodies the fraternal ideal and crowns the relation as between head and heart, between two human lives.

Friendship! not only the crown but the sum and jewel of the Pythian purpose. I know of no relation on earth so grand, and at the same time so gracious, as that which may exist between two trusting and faithful friends, who believe fully in each other, while each knows that he is known and believed in by the other. What an unailing strength lies in this profound faith between two lives, surviving all difficulties, overcoming all obstacles, abiding still through evil report and good report, an anchor of life, sure and steadfast, holding still, beneath the tides and currents of life's troubled sea.