

Never think yourself to be the biggest man in the Lodge, because you happen to know your work.

Never speak for the sake of speech or argue for the sake of argument.

Never support a proposition unless it has your full approval.

Never countenance cliques.

Never be long in your speech and disrespectful in your demeanor.

Never fail to maintain the solemnity and dignity of the proceedings.

Never convert the Lodge into a debating club.

Never fail to encourage labor and reward merit.

Never bring under discussion any topic of religion or politics.

Never fail to be polite, courteous, kind and affable, even to your opponents in discussion.

Never fail to accept with good grace any office offered to you.

Never murmur if you imagine your claims have been overlooked or superseded.

Never object to the award or decision of the Lodge; if you have any complaints, appeal to the higher authorities.

Never present yourself as a visitor after the Lodge is opened.

Never forget to carry your Grand Lodge certificate when you visit a foreign or an unknown Lodge.

Never forget to sign your name in the attendance book.

Never loaf about in the dining-hall or ante-room when the Lodge is at work.

Never accept any office if you cannot do its work properly.

Never talk when the Lodge is at work.

Never make any signs or gestures during the work.

Never trumpet the work of your own Lodge when you visit another; the chances are that the work of the Lodge you visit may be superior to that of yours.

Never interrupt a brother while he is addressing.

Never prompt an officer during work.

Never show any ill-feelings or angry passions.

Never fail to adapt yourself to the peculiarities of others.

Never fail to be kind, polite and courteous to the visiting brethren.

Never frighten or molest a candidate for admission.

Never fail to instruct your juniors.

Never hinder a brother from going home when "occasion calls him."

Never bring within the door of the Lodge any private piques or quarrels.

Never disrespect a brother; give honor to whom honor is due.

Never disturb the harmony of meeting by having recourse to contradictions and censures.

Never attend a Lodge if you think your presence will be objected to or will be uncongenial to its members.

Never elect a brother as treasurer unless he is solvent and a good financier.

Never give any hints when you examine a strange brother.

Never forget to compare the signature over the certificate with that of its holder when you examine an unknown brother.

Never object to undergo an examination when properly called upon.

Never forget to study the proceedings of your Grand Lodge.

Never visit a Lodge more than once in a year when unattached.

Never join the table without invitation or paying for.

Never go to a lodge without some money in your pocket.

Never join a discussion without the permission of the chair when you attend a Lodge as a visitor.

Never indulge in commonplace talks or vulgar songs at the table.

Never force a brother to eat or drink against his will.—Exchange.

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THE ORDER OF KNIGHTS OF PYTHIAS.

The Order of Knights of Pythias, as its name implies, was founded on the almost unparalleled friendship which existed between Damon and Pythias; a friendship which has been immortalized by poets, dramatized by authors, quoted and extolled from the rostrum, and furnished the foundation on which Justus H. Rathbone builded an order which to-day stands one of the three leading fraternities of the world.

In the midst of that terrible struggle where one section of our country stood arrayed against the other, and brothers took up arms on opposing sides, while death and carnage darkened many a home in our fair land, our Order sprang into being, and, with its lessons of love and loyalty and unselfishness, sought to bind the hearts of our nation's people by a closer, holier tie. The old Grecian story was repeated to listening ears until hearts throbbed with new impulses, and the possibilities of an Order having for its basis the principles of a friendship so self-sacrificing that even the tyrant king, Dionysius had yielded to its influence, become manifest to those to whom Rathbone imparted his thoughts and aspirations. As a result, the Order of Knights of Pythias, with its ritual builded on Friendship, Charity and Benevolence as its special tenets, was formally inaugurated in the City of Washington, D. C., on February 19th, 1864. For a time the Order was limited in its membership, and there came a day when it languished, and dissolution seemed imminent, but the great principles underlying its structure gave it new life, and ere its founder closed his eyes to earth in December, 1889, he had the gratification of seeing nearly 300,000 Knights enrolled under the Pythian banner. Since that time the Order has attained a phenomenal growth and extends from ocean to ocean, and from lake to gulf of our country, while it has crossed the line into British possessions and Mexico, and has reached out till far away Hawaii feels its influence. Its entire membership on January 1st, 1898, was 568,269.

The following is the declaration of principles as adopted by the Supreme Lodge: