

very enjoyable evening was had by all present, songs and music being a part of the entertainment. Refreshments were served about midnight and several toasts drank, all joining most heartily in the toast of "Our Host," and again to Mrs. Gill, who had taken great care in preparing the splendid spread which was provided.

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Every member of the Order owes it to himself and family to make proper provision against the possibilities of death. The Endowment Rank provides for the issuance of certificates to Pythians for \$500, \$1,000, \$2,000 and \$3,000, so that there is no excuse in any eligible member of the Order being without protection. It can be obtained at comparatively little cost, and is safe and secure.

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FIDELITY.

Written for the "Greater Advocate" of Minneapolis by Past Grand Chancellor W. L. Heiskell, of Indianapolis, Grand Instructor for Domain of Indiana.

Webster defines Fidelity, "as faithfulness, adherence to right, careful and exact observance of duty, or discharge of obligations." To what extent should this virtue be practiced in the Order of Knights of Pythias? To one who understands the nature of an obligation and has the moral capacity to observe it (and none other should be admitted), its practice should be absolute and universal. Any other way, anarchy lies. And, are we not as an Order, tending in that other direction? Are we not departing from the "Dirigo" of the Supreme Lodge, to which all of us have given our pledges of honor and vow of allegiance? And this, too, with that glorious example of Fidelity ever before us, as furnished by the prototypes of the Order—Damon and Pythias—whose devotion to this virtue, and principle, brought them, each in turn, to the headman's block.

While the above might be a fitting introduction to "furnish food for thought" in other

departments of our work, I shall use it in its application to the ritualistic. Every member of our Order who has had the honor and dignity of the position of Chancellor Commander conferred upon him, has been required to subscribe to the following, among other obligations: "To preserve the ceremonies of the Order from change or innovation." How lightly some consider this obligation, you know without the telling. I am one of those who believe that the Supreme Lodge promulgated the ritual of the Order, with the understanding that it was the highest law, and that its provisions and requirements were binding on all.

But is not the tendency of the times alarmingly in the direction of disregarding that solemn and binding obligation, and rendering it of no effect? The answer to the question must be in the affirmative, when you find the entire Grand Domains, and the officers at the head, giving tacit consent to the dramatically inclined in the various lodges, to go to almost any length in carrying out their own individual ideas, contrary to the ritual and laws of the Order in the ceremonies incident to the conferring of the several ranks. But the climax is reached after this license has had full sway, and these brilliant individual (not ritualistic) productions, are presented to the admiring gaze of the adherents of that special domain, through the so-called rank work, to find those high in authority, and honored in the councils of the Supreme Lodge, lauding to the skies and commending this class of work, not owned or recognized, but expressly and positively forbidden by the Supreme Lodge. What will be the result of this utter disregard of obligations and laws, if allowed to go unchecked? A spirit of rivalry and unrest will take possession of the Order, and the study and ambition will be to continually add to the work, to get ahead of the other fellows, and large amounts of the money of the lodge will be squandered in placing these glittering innovations on the floor with becoming pomp and splendor. Hear what the Supreme Lodge says on this subject in the installation of the Master of the Exchequer: "Let your influence be ex-

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