

born to do benefits, and our chief ambition should be to give rather than to receive. As Pythians we are told: "That misfortune, misery and death being written in fearful characters on the broad face of creation, by the sweet and powerful attractions of the glorious unity of Friendship, Charity and Benevolence, we, you and I, come to champion humanity. That is a beautiful ambition, but the only man among us who can realize it, is the Knight who like Pythias gives his living life to others. Years ago the teaching of the church was for men to die like Christians, now men are taught to live like Christians. What the world wants to day is living Christians, for one such is worth a thousand dying or dead ones. What our Castle Halls want to-day is living examples of Pythias, men who have given up their lives to Friendship, to Charity, to Benevolence, and who are doing these glorious works of unselfishness which our Order inspires them to do. Go then into the work of garnering up the tears of the widow and the orphan, of visiting homes that are sad and desolate, and of assuaging the suffering of our brethren. Go, and do not ask what these can give you, but what you can give them. Go, and do not ask, who is my friend, but whom can I befriend. Go and do not seek for men to stand by you, but whom can I support, and if you want to know of the manifold joys on earth which may cause human hearts to run over with joy, seize the opportunities one by one which your Castle Hall offers you to be a blessing and in return to be blessed.

Oh, may I join the choir invisible
 Of those immortal dead who live again
 In minds made better by their presence, live
 In pulses stirred to generosity;
 In deeds of daring rectitude, in scorn
 For miserable aims that end with self:
 In thoughts sublime that pierce the night like
 stars.
 And with their mild persistence urge man's
 search
 To vaster issues.
 So to live in heaven,
 To make undying music in the world,

For no life
 Can be pure in its purpose, and strong in its
 strife,
 And all life not be purer and stronger thereby.

YOUR WORTH TO YOUR LODGE.

A brother's worth to his lodge is what he makes it himself. If he gives his constant attention to his duty he is a valuable member. If he joins the lodge he takes upon himself the duty of being present as often as possible, but if he is ambitious and becomes thoroughly enraptured with the principles of Pythianism and accepts an office, then his duty to his lodge to be present every night is absolute. When in a position of trust his true value is shown, and this is one of the reasons why we should advocate the trial of a brother in a lesser office before promoting him to the chair of Chancellor Commandér. Think, dear brother, "what is my real value, my real worth, to my lodge? Do I attend to my duties as I should, or not?" Answer yourself within your own conscience.—Pythian "World."

CONSIDERATION FOR OTHERS.

When angry words are spoken a soft calm reply turneth away the wrath. Brother Pythians, does it pay to speak harshly of any one? Is there any satisfaction derived after the words are uttered? Do the teachings of our Order not suggest, nay command, that we shall not criticise or condemn our fellow brethren without a full and complete hearing? Let us when the occasion occurs, in the name of Charity, Benevolence and Friendship, defend each other and make excuses for any little human weakness which is within us. Let us be cautious and not utter words that will wound the heart and alienate the friendship of years. A little thoughtfulness will obviate much trouble, and make the path of life an easy one to tread, and prevent many stones from being turned which might hinder the progress of others. Explanations often, each to each, will prevent angry words and

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