

view. The power of our organisation begins in the individual. Whenever a man says I will be this and becomes it; I will do this, and does it, at that moment power is bequeathed to whatever he belongs. It is the individual which makes or unmake an order. Now in Pythianism we have a body of men banded together for specific purposes. Leave out of sight now what is merely personal. Take the higher and grander considerations. In a community we have a body of men banded together to be friends, to be charitable, and to be benevolent. Now as these men from day to day—here and there—prove their fidelity to each other reveal what friendship, charity and benevolence are, so will they not have an influence for good in that community? Again when they are seen—though we do not do these things—that we may be seen of men—providing for their sick ones—watching by them and caring for them—with all the gentleness and tenderness possible—when they are seen standing by the widow in her hour of desolation and darkness—and taking charge of the orphan bereaved of him who was the best of friends, and kindest of fathers—when they are seen doing—not talking—a thousand and one kind things—they will become the music makers of that community. How will the effects of that influence reveal themselves? Well we can imagine some onlookers saying—these Pythians are practical men, they teach me a lot of things. Among men who fritter away God's golden opportunities discussing this and that—these men deal with the sad realities of life. They teach me how to be wise, prudent, and cautious. They instruct me—they shame me. They show me how to be a friend, charitable and benevolent, and what is a man or a community with out these things. They show me a new way of living, and hence forward I'll follow and imitate them. That is how the one may think, feel, and speak, but I can imagine that all through that community, wherever the tracks of Pythians are seen, and wherever their deeds are performed, the good done will have an uplifting and inspiring influence, for as Meredith says:

No

Life can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

Back again we come to the individual Castle Hall, and the individual Knight therein. What influence our beloved Order will have in any place will depend upon the Castle Hall established there, and then again what influence that Castle Hall will have depends upon the individual member. Let each member ask himself what am I doing to extend this influence for good? Am I doing my duty? Am I manifesting the virtues, the excellencies of Pythianism? Am I true to my vows and obligations? If so, then some such experience as the poet depicts in these beautiful lines will be yours:

A stream that long had flowed unknown
Beneath my life, burst suddenly
To light, and glad with stainless blue,
It's happy secret sparkled forth
In golden, gleaming, murmuring waves,
It's low song rippled through my thoughts,
And all the common ways of life
Were touched with dreamful tenderness.
The young fresh green that fringed the streets
Clear, sudden bird songs, trilling high
Above their din, and purest blue
Around the slowly melting pearl
Of morning clouds, by spells unknown
Their subtle sweetness interfused
With something beautiful and strange
That softly stirred within my heart,
I knew not how or whence it came
But felt it touch the hidden chords
Of shrinking joy and blissful pain.

:o:

ENDOWMENT RANK.

The principles of the Order, teaching as they do the duty which every Pythian owes to his family, should be sufficient prompting to every member that he ought not and must not put off the day for becoming a member of the Endowment Rank. We particularly point to the Insurance Branch of the Order as the place to go—

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