

ing with suspended members, were brought up, to the effect that the matter be left entirely to the lodges to deal with. A suspended brother may now be reinstated for half his indebtedness to the lodge at the time of his suspension, if the lodge so direct. This law may be beneficial in some ways and to some members, but there is the danger of some taking advantage of this, and others, perhaps, of being kept out of the Order, when once suspended. It is to be earnestly hoped that from all the efforts which have been made in recent years to get members to do their duty, some good results may follow in causing members to pay up their dues promptly. It occurs to me that if the subordinate lodges would appropriate a certain percentage of each fee received from the several candidates and create a sinking fund, upon which to draw in favor of indigent members, the difficulty would be overcome in some measure. The plan is simple enough, but I suppose full of difficulties, like all the rest dealing with this vexed question. From experience, it is, I think, well known that not more than about 20 per cent. of the membership in any of our lodges are delinquent in this matter of payment of dues; in some of these a matter of pure neglect, in a few inability, and it is these we want to help. If, therefore, a fund could be raised, and the interest on it be made to meet the deficiency yearly for worthy members only, the others could be dropped out, as they deserve to be. Many a good and true Pythian drops out, from inability to keep up his payments, who for years, it may be, has paid into the Order in good faith. He dies, and because he is not in good standing, he is buried as a pauper, and is forgotten; or, in old age, as in the case of an old brother of another order to which I belong, when he cannot take care of himself, he is sent to the poorhouse, or "Old Men's Home," and we parade the streets with flashing jewels and expensive regalia, boasting of Friendship, Charity and Benevolence. Where is our consistency? Pythianism teaches us, if it teaches anything at all,

that all obligations under the fraternity are mutual. Nevertheless, as charity is one of the cardinal virtues, are we not taught that it extends to all who may require the exercise of its principles; and should not we grant in charity that which we are under no other obligation to give?

In a mutual beneficial institution, each member of it can demand his right. In the Pythian Order every member in good standing has certain rights, and granting these to him is not an act of charity, as charity can only be exercised when there is no social right to demand the benefit or relief. Are we technically right in withholding benefit from a brother not in good standing, or charitable in passing him by, a worthy man? I know no law of Pythianism which forbids an act of charity towards an object requiring relief, yet we practically do so to our members and strangers among us, if in a case of destitution, or in a case of death, we stretch not out a helping hand because a brother is not in good standing. I do not for a moment insinuate that we have done so as yet, but a case may present itself to us at any time, and from what I know of the Knights of Pythias in Vancouver, I have no fear of their failing in their duty to any worthy brother. But, all the same, the warning will not be out of place.

Fraternally yours,

J. IRVINE.

Vancouver, B. C., May 26th, 1899.

Brother Knights—Assist Grand Chancellor Mearns in making this the banner year of Pythianism in British Columbia. He is a worker, and "Progress" is his motto.

The Committee in charge of the "True Knight" request from the Grand Lodge officers biographical sketches, together with a photograph cut. The "True Knight" has made arrangements to secure these cuts at a reasonable cost, and will be pleased to execute any orders entrusted to its care.

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