

the door, and all Pythians received in the hospital will be placed in this ward.

It will be remembered that, during the army encampment here, the Knights of Pythias had a hospital for the use of members of the Order, and, when the soldiers left, all the equipment of the hospital was turned over to the Erlanger, with the understanding that a ward would be designated for the Knights of Pythias in the new hospital. This recent action is only carrying out the original programme of the local Pythians."

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FRATERNITY IN BUSINESS.

WE hear and read much in these days about the beauties of fraternity, and certainly no more inspiring sentiment could engage the attention of the more thoughtful; but much that we hear and read deals with the question from one point of view only—the sentimental side, and leaves what we might call the practical side untouched. A properly developed idea of fraternity should inspire one to take an all-round view, and at least endeavor to cultivate a full and adequate understanding of the term. There should be as much fraternity instilled into our membership as it can hold. The ideal Knight should be full of it, and should exercise it on every occasion. There is, however, too much one-sided fraternity abroad in the land to-day, and we make a plea for more general and more generous interpretation of the term. Fraternity in business should be as prominently kept before our minds as any other phase of the question. If Brother Jones sells as good groceries as somebody who is not a brother, the duty of the member is to patronize Jones, even if it necessitates going half a block further to do it. The neglect of this side of the fraternal question is, we believe, due to thoughtlessness. It is too common an experience to meet members who have not the slightest idea of the business in which their brethren are engaged; and when making purchases, too few of us stop to think whether there is not some brother in business whom we could patronize, and thus help him, without in any way inconveniencing ourselves. It is the duty we owe to our Order to know the business in which each member is engaged, and, whenever possible, all things being equal, patronize those who have taken the same obligations as ourselves, and thus demonstrate that our boasted friendship and fraternity is a practical rather than a lodge-room sentiment exclusively. —"Pythian Review."

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WHAT IS PYTHIANISM?

What is Pythianism? Does it have upon its brow the light of Good, in its heart the inspiration of Hope, in its actions the benedictions of Truth? These questions present themselves to all good people who look upon the widening power of Pythianism. Many doubt its intrinsic worth; they urge that it runs the inner flowers of our sympathies in hard and fast grooves, and reduces those sympathies to the standard of pure utilitarianism simply. The

doubt thus raised; the objections thus urged, cannot be adequately answered in a short article. Nor is it needed. He who cannot find full play for the best that is in him, when that best works definitely and scientifically, can find no joy within the portals of the Pythian Castle. He whose budding sympathies and incipient affections grow cold, affected and stunted in the presence of grips, signs and passwords, would see in Pythianism only the scaffold upon the burning sands of Sicily, and draw back from its glorious crown of martyrdom. But he who recognizes in friendship the bond which "makes the whole world kin," who, under its inspiration, yearns to lift the fallen brother, to aid the discouraged and disheartened, to protect the widow and the fatherless, to stand by the open grave and offer sympathy and hope, and all intelligently—such a one can find room for activity in the Pythian brotherhood.

He whose soul expands in pure love as he contemplates Jonathan's friendship for David, and feels an inspiration to "go and do likewise," is already upon the threshold of Pythian honors; a spear stands ready for his grasp, the castle door swings open to his knock. He who sees in the beautiful story of Damon and Pythias, the flowering of the very highest sentiment of the soul in its relation to the earthly existence, and feels his own soul fired to imitate the friendship of Pythias, will find within the castle hall directive forces to aid him in keeping the fire forever burning.

But he who draws back at signs, becomes frightened at pass words, and feels the embrace of the evil one in a peculiar grip of the hand; he who distorts scripture texts to bolster up his narrow views, which he imagines are universal, such an one can never appreciate the good in Pythianism. Pythianism must be judged by the past. A few years ago it was an ideal, to-day it is a powerful fact. Yesterday a few men in a small room, actuated by the good; to-day an army of 500,000 of the best young men of this nation, putting into practical operation those noble principles which have been the dream of the seers of all ages. Yesterday the possibility of comfort to the widow, the hope of education to the fatherless; to-day comfort in a thousand widows' homes, and untold numbers of fatherless children obtaining an education through

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