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THE

K. OF P. DEMONSTRATION.

TORONTO, JULY, 1886.



THE FOUNDER OF THE ORDER AND THE FOUR ORIGINAL MEMBERS.

SKETCH OF THE KNIGHTS OF PYTHIAS.

THE Knights of Pythias Society possesses just claims to be ranked as one of the foremost of the several benevolent institutions whose common object is the elevation and advancement of the interests of brotherhood, and benefit to a common humanity, through unity of effort well directed. The Society first took shape on the evening of February 19th, 1864, when its founder, Justus H. Rathbone (who is still living) gathered about him, in the city of Washington, D.C., a number of gentlemen and explained to them the foundation principles of the proposed Order of Knights of Pythias—the objects of which were stated to be *Friendship, Benevolence and Charity*. A portrait of the Founder and the four original members is given on page 16. The proposal meeting with the unanimous approval of those present, they subscribed to an obligation of secrecy, and proceeded to name the Society, elect officers, and adopt a ritual. The Society, thus organized, took as its antitype of friendship and mutual confidence the historical incident of the unexcelled and almost unequalled friendship existing between Damon and Pythias, who lived in the reign of King Dyonisus, nearly 400 years before the birth of Christ, wherein Pythias pledged his

life that Damon would not forfeit his honor, and gave himself as a pledge that Damon would return for execution at the time appointed by the king.

As the youth of to-day starts upon his search for knowledge, wealth or influence, with all the advantages derivable from a rich store of information—the combined result of ages of experience, gained by the master minds which have been devoted to its acquirement—already at hand, so this Order of recent birth is enabled to profit by the experience obtained and the good developed by societies that have had long existence, and at the same time is enabled to eschew any objectionable features, or that which is not in keeping with the requirements of the present day and generation. The Order claims no monopoly of the righteous principles it represents; entertains no jealousy of other kindred orders; and endeavors to rival them only in good works. Within its membership are numbered the good and true of all, or nearly all, other benevolent societies. In view of these facts it is not to be wondered that the Order has made unparalleled progress. Though now only about twenty-one years in existence, it has attained high rank in numbers and influence among the benevolent orders now in existence. As an evidence of the surprising growth of the Society, it is only necessary to point to the fact

that the membership of the Order, on the 19th day of February, 1864, consisted of the founder, Bro. Justus H. Rathbone, and a very few of his personal friends, assembled in a single room; while in February, 1885, only twenty-one years thereafter, it consisted of a Supreme Lodge, having supervision over nearly 50 Grand Jurisdictions, with over 2,000 Subordinate Lodges, and a membership in good standing of about 160,000. Its financial growth has been equally wonderful, for at the latter date there was about \$2,000,000 as a balance in the treasuries of the various Grand Jurisdictions; while the enormous sum of \$4,500,000 has been paid out by Subordinate Lodges as benefits to members and their families, irrespective of the sum of \$2,500,000 paid as endowments on account of the death of members in the Endowment Section of the Order, making a total, in round numbers, of \$7,000,000.

Following is the official declaration of principles, adopted by the Supreme Lodge of the Order, viz. —

“Recognizing the universality of human brotherhood, its organization is designed to embrace the world within its jurisdiction; intended solely and only to disseminate the great principles of Friendship, Charity and Benevolence. Nothing of a sectarian or political character is permitted within its portals. Toleration in religion, obedience to law, and loyalty to government, are its cardinal principles. Misfortune, misery and death, being written in fearful characters on the broad face of creation, our noble Order was instituted to uplift the fallen, to champion humanity, to be

his guide and hope, his shelter and defence, to soften down the asperities of life, to subdue party spirit, and, by the sweet and powerful attractions of the glorious triad of Friendship, Charity and Benevolence, to bind in one harmonious brotherhood men of all classes and of all opinions. The brightest jewels which it possesses are the tears of widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother; to bury the dead; care for the widow and educate the orphan; to exercise charity towards offenders; to construe words and deeds in their least unfavorable light—granting honesty of purpose and good intentions to others; and protect the principles of Knighthood unto death. Its laws are reason and equity; its cardinal doctrines inspire purity of thought and life, and love of truth, and loyalty to the government under which we live; its intention is peace on earth and good-will towards man.”

As at present constituted, there is one Supreme Lodge for the World, the recognized fountain of authority in the Order, and the legislative body. It is composed of the Founder, Bro. Justus H. Rathbone; the following Officers, viz.: Past Supreme Chancellor, Supreme Chancellor, Supreme Vice-Chancellor, Supreme Prelate, Supreme Keeper of Records and Seal, Supreme Master of Exchequer, Supreme Secretary of Endowment, Supreme Master-at-Arms, Supreme Inner Guard and Supreme Outer Guard; together with two Representatives from each Grand Jurisdiction, or three when the membership of any Grand Jurisdiction exceeds 20,000. The latter are elected by the Grand Lodges for a term of four years, or two sessions of the Supreme Lodge, which meets



TEMPERANCE HALL, WASHINGTON, D.C., Where the first K. of P. Lodge was instituted.