

Not only were there many dangers in the ordeal he volunteered to undergo, but to Pythias life was especially sweet and inviting. Young, a soldier of distinction and a favorite, he was the accepted lover of the fair Calanthe, whom in the near future he was to lead to Hymen's altar. With him life was a May morning full of hope and joy, until the incarceration of his friend clouded the sunshine of his happiness. The simple fact that Damon was in need was sufficient to banish all thought of self and inspire him to the noblest act in the capability of man. Such consecration to friendship meets not only the plaudits of men, but the approval of Deity, as voiced by Jesus of Nazareth: "Greater love hath no man than this, that a man lay down his life for his friends."

When the beautiful Calanthe, to whom he had plighted his vows of love, hope and happiness, and life itself, urged him to avail himself of an opportunity to escape and avert the awful impending doom that seemingly held him in its embrace, he declined to prove recreant to his pledge of honor. On the scaffold, when bending to receive the headsmen's stroke, he unfalteringly proclaimed the fidelity of Damon, and called upon the gods to prevent his return.

Damon was none the less true to his obligation and his friend. Kissing from his wife's cheeks the burning tears and disengaging the arms of his bright-eyed boy from their light embrace, he hastened back to relieve his friend and meet his doom. While the action of Pythias had astounded the tyrant king and the populace, Damon's return rendered them speechless with wonder and admiration. As the grandeur and nobleness of the actions of the two friends dawn upon the spectators, they shout their plaudits, and the tyrant descends from his throne and begs to be received into their bond of friendship.

These heroes still live, though Damon and Pythias have passed over the dark river. To emulate their example; to teach men the nobler meaning of friendship, and the priceless honor of fealty to obligation; to bring them into closer union and sympathy and impress upon them "loyalty of principle, to family, to friends, to their country, and to the constituted authority under which they enjoy citizenship, and at all times to do unto others as they would that others should do unto them," is the purpose of our noble Order.

:o:
GOOD OF THE ORDER.

"Pythias," writing under the head, "Time to Call a Halt," says: During the past year there has been a great demand on the part of some lodges for a dispensation to take in members at a reduced rate, and in classes of ten, fifteen or twenty. Now there is no good reason why this dispensation should not be granted in some cases, but the way in which some lodges have been working this business prompts one to think that it is a case of life and death with them. It has been decidedly a question of quantity instead of quality, and we have arrived at a point when it either must stop, or the Order in this domain will get a serious set-back.

There is no reason why we, as an Order, should destroy what we have so carefully builded, and it is apparent that the course being pursued will eventually lead to that end.

If our Order is worth joining, it is worth the payment of the highest rates consistent with its value and the charges made by similar Orders, and if not, then it is dear at any price, and we should not try to influence our friends to join.

Some lodges are taking in men who should not be considered eligible, and in other lodges men are given the obligations who do not, and never will, understand the meaning of them; still the cry goes up that we must get members or the lodge will go down.

Far better to die an honorable death with a clear record and honest methods, than to increase so fast that it will require the next ten years to weed out the poor material and place the Order back where it used to stand. Brothers, carefully consider this question and you cannot fail to see the hole that is opening under our feet; if other orders can, and do, receive \$25.00 for initiation fees, and give no more benefit than we do, why cannot we demand the same amount from our candidates?

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A prize—yes; that's a common-sense name to give a certificate of membership in the Endowment Rank—it can be made out for \$500, \$1,000, \$2,000 or \$3,000—those who will prize it will be those who, dependent on you, will some day be left with no other relief. Too many forget this, and a great many fail to realise just what this means. Many also, are ignorant of the fact that the Endowment Rank not only furnishes safe indemnity but at a cost of about one-third of what one would have to pay to an "old line" company.

Wm. Ralph...

Dealer in.....

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