

# The True Knight of British Columbia.

"The true Knight does no Man wrong."

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## The True Knight.

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Vancouver, B. C.

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Editor.

VANCOUVER, APRIL, 1899.

### HONOR.

(Continued from last number.)

Again, a man of honor is one who loves to be just. A man of honor is never unjust, hates injustice, and is himself a personification of the just man. It is fair to say that this is not always characteristic of men either in their judgments of one another, or in their actions to one another. Ruskin, in his book "Roots of Honor," speaks about human actions being guided by the balances of expediency, but to follow expediency at all times, would be to act the grossest injustice to others, while pleasing selfish self. No man can know what will be the ultimate result to himself, or to others, of any given line of conduct, but every man may know, and most of us do know, what is a just or unjust act, and all of us may know also that the consequences of justice will be ultimately the best possible results, both to ourselves and to others. I have said balances of justice, meaning in the term, justice, to include affec-

tion; such affection as one man gives to another; a justice without affection would be a heartless thing. We think that it was this cold abstraction which the poet had in view when he wrote these lines, and which are a scathing denunciation of it:

"Honor, my lord, is much too proud to catch  
At every slender twig of nice distinctions.  
These, for the unfeeling vulgar, may do well,  
But those, whose souls are by the nicer rule  
Of virtuous delicacy only swayed,  
Stand at another bar than that of laws."

And that other bar is the one to which affection leads us, namely, the bar of love. In speaking of justice, as an element, in what makes a man of honor, we do not refer to the justice of our law courts, or to that justice which is described by Blackstone; that so-called justice is not always satisfactory. But we think of that instinct of the soul, the voice of God within, that imperial justice which that imperial judge called conscience would ever give, and does always give to a man whom we love with all our heart. We do not think of that justice which is harsh, vindictive, spiteful, malicious, cool, calculating, and which often has in view the crushing of a victim whom we hate; but of that which throbs with human affection, expressing itself in that well-known rule, "Do unto others, as ye would that others should do unto you," and which, instead of crushing, lifts up; instead of squeezing, gives the due demanded, and when it finds a man in a tight hole, instead of robbing him of his patrimony, gives him the help which his helplessness appeals for. We talk about the justice of God, and even that is horribly misrepresented. The answer which George Macdonald gives to this is pithy and to the point: "Donald Grant says, the justice of God consists in the punishment of sin. He gives ilka sinner what his sin deserves." Another calls this a one-sided definition of justice, and then adds, "I would say justice means fair play, and the justice of God lies in this, 'at it gives ilka man, beast and deevil fair play.'" Take his other definition, which he gives in "What's Mine's Mine": "The justice of God is the love of what is right, and the doing of what is right." We have sometimes heard the remark made, when two boys were fighting and the one was bigger than the other, "Fair play, boys!" but, in this world of misfortune, of strange vicissitudes, of poverty, of getting into a hole, of unfortunate circumstances, and when the big pounce upon the small, or the strong upon the weak, who cries, "Fair Play"? The man of honor will. He cannot and will not bleed a man, because circumstances have thrown him into his power; he cannot take advantage of a man because he is down, and he cannot seize his poor brother by the throat, demand the last farthing of him which he owes, and he cannot crush his brother either by words, or sneers, or gossip, or deeds, because he loves justice, and justice is