

and I am glad to say, the "high muck-a-muck" mentioned above, has been, so far, the only one I have met, who acknowledged he wore no badge for fear of being called upon to shake hands with his "social inferiors." (?) I met Bro. Dan Dorsey at Grand Forks. All new Denver knows Dan. He was smiling and happy (as he always is) and looked after the wants of my inner man. Dan is all right. Grand Forks' Knights are taking preliminary steps to found a lodge there, and as there is a large number of the fraternity there, and many of them, whom I met, rattling good fellows, they will, I am sure, succeed in establishing a good-sized lodge; and as the town is bound to be a hummer, they will increase and multiply.

In conclusion I would ask all brothers not to make any such discriminations as I have spoken of. Our laws do not require us to recognize transgressors, of which, sad to relate, there are a few, but our vows require us, at all times, to show friendship for all brother knights worthy of the name.

Hoping I have not trespassed upon your valuable space,

Yours fraternally in F. C. B.

WALTER J. SPAUL,

P. C., New Denver Lodge, No. 22.

Robson, B. C., October 10th, 1899.

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PRACTICAL THANKSGIVING.

To the Editor of the "True Knight."

Dear Sir and Bro.—A few words may fitly be said on the subject of thanksgiving. Our day of National Thanksgiving has come and gone. The rich man with his stores of plenty, the poor man with his daily crust, alike have rendered thanks to the Supreme Chancellor above, for the blessings of the past year. There is a variety of reasons why we should sustain the habitual exercise of gratitude to the Giver of all Good. First among these we may consider our entire dependence on Him for all the necessities of life, and while the things which minister to our comforts appear to be the results of our own instrumentality, yet we cannot forget that it is God alone Who can crown our efforts with success.

Our gratitude should rise high when we consider what giant strides our Order has made during the past year. In each grand domain it has succeeded far beyond expectations or anticipations. In its magnificent efforts for the melioration of humanity's sorrows. Many will rise up and call us blessed. In our own domain we are proud and grateful to know that zeal and interest in the three cardinal virtues of the Order have increased. Friendship, Charity and benevolence, the base, framework and beauty of our Order, have taken a firm hold on the hearts of men. We may not have increased largely in numbers, but that is but a flimsy gauge of the success of any undertaking. What men are doing is a far better criterion by which to estimate their efforts, and in this light I am confident our efforts can well stand inspection. Thanksgiving, then, represents in us a fundamental principle, and that is gratitude. Men

can easily be divided into two classes, the thankful and the thankless. Our attitude should be the former; thankful for the success vouchsafed us in our work and for the many blessings received individually. A thankful heart always transforms the burden of life into an aid. Burdens borne by men and women today are heavy enough to crush out all hope and make the world indeed a vale of tears. Most of our fashionable churches, bound as the Church is to help and relieve the poor and distressed, like the Priest and Levite in the Parable of the Good Samaritan, pass by on the other side, or at least make but a feeble effort to help the unfortunate. Churches are becoming more and more of a social club, and the poor are, to all intent, forgotten in the race. Just here is our opportunity. Gratitude, if it be anything at all, should lead men to do something, not dream it, for our fellowmen, in response for the great blessings given us; and it is surely the best way to thank God. All profession of religion or of thankfulness is a farce and mockery without the sacrifice of time and means to assist those in distress. Is it not a crying shame that our wealthy churches should leave the often much-despised Salvation Army to provide shelter and places of refuge for the unfortunate members of this and other cities? Sympathy for the friendless, succor for the hapless, bread for the hungry, a stretched-out hand for the fallen, a kind word to the discouraged, must surely be the crown and glory of a Christian Thanksgiving. There is such an everlasting greed after filthy lucre that we forget that our neighbor may be in want of the bare necessities of life. Action, not dreaming, is demanded of every true Pythian knight. The principles of the Order are intensely practical and we are not Pythians if we forget that a gratitude shown in love-labor, as well as words, is the offering acceptable unto the Supreme Being.

May the principle of Thanksgiving be the most prominent feature in our work. Thus generosity and largeheartedness will show themselves in all our actions, and put us in sympathy with all men. That, as you know, is one of the leading tenets of Pythianism.

I am sorry to say that, as correspondent for the Uniform Rank, I have nothing to report from the local Company. While the subordinate lodges and the Endowment Rank are in a flourishing state, the U. R. is practically dead. It may be that another call from the Boer War will cause a shaking of the bones and a resurrection to life of the martial spirit. If not something must be done to impart some enthusiasm into this, one of the most important sections of Pythianism.

Yours respectfully,

J. IRVINE,

Lieut. No. 4 Co., U. R.

Vancouver, B. C., October 20th, 1899.

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FROM GRANVILLE.

To the Editor of the "True Knight."

Dear Sir and Brother.—During the last month Granville Lodge, No. 3, received four applications for membership, and we have several oth-