

ing. A little thought on the subject, however, will convince your readers that the subject, bearing as it does, directly on the benefit system, has a deep import and far-reaching influence.

No. 22 is proud of its Grand Representative, Brother Nelson, and confidently looks forward to the time when he shall rise to the higher honors before him. As one of the Kootenay contingent, he assisted in making the upper country influence felt at the Victoria session. Kootenay ought to be well satisfied with the result of the election of Grand Officers. To have secured two important offices, with a good show at the G. C. for next year, and the meeting place of the next Grand Lodge sitting, is a tangible testimony to the growth of the Order in this section. The Coast delegates will get a genuine western reception next year, and all the Kootenay lodges will contribute their quota to the success of the event.

Brother Van Dorn is just recovering from the painful effects of an ulcerated leg, due to rheumatism locating on an old fracture of the bone. He is heartily welcomed back to the Castle Hall.

Brother W. P. Evans has removed to Kaslo, to occupy an important position in that city. As one of the most constant and oldest members of the lodge he will be missed. Your humble servant succeeds him as K. of R. & S. of No. 22, and Brother Nelson as Grand Lodge Deputy.

Congratulations are extended to the Uniformed Rank just installed at Nelson. They have a fine set of officers and a strapping body of recruits for the "goose-step."

Brother H. Brady has left this section and taken up his residence in the Atlin country. May good fortune attend him!

Now that the "True Knight" has been officially proclaimed, it is sincerely trusted its field of influence will be enlarged by the hearty cooperation of every knight in the Grand Domain. One does not often complain of having too much of a good thing, and our official organ is worthy of every support.

Our lodge meetings keep well attended, and the interest therein is maintained.

Rev. Brother Cleland, of London, was a recent visitor to the lodge, congratulating the members upon their work under the ritual. Brother Cleland has a large fund of the milk of human kindness. He makes an ideal knight, and we wish we had him.

At this time of the year, the members get widely scattered through the hills, attending to their various mining interests. This will follow throughout the Summer, making it hard for the faithful few to keep things rolling. In the Fall we look for a grand revival in our favor, for we need members.

C. E. SMITHERINGALE.

New Denver, B. C., May 17th, 1899.

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DEATH.

For many years has it been borne in on me to write on the above subject, because with me, as with you, Death, at some time or other, must come. Do not for one moment imagine

that it is my wish to speak of anything gruesome, horrible, or even sad. Nay, rather, in all I may say let my one wish be to make the inevitable a little less fearsome, even if but by a small degree.

Are we cowards that we should fear death? or are we only fools? Come death must; the thought is disagreeable, so disagreeable, in fact, that we decide to think about it "to-morrow," but "to-morrow" never comes. Our fathers did the same before us, and are we wiser than they? Well—eh—in most ways—yes: but not in this. But enough. Let us be in earnest. What is death? Is there such a thing as death? Let us see. First, what is death? Destruction? Annihilation? What is it? It seems to me "Death is life," and "Life is death," upon this plane. Yes. Your seed of grain dies, disappears, has rotted, yet it lives, springs upward and lovingly embraces the warm sunlight, clad anew in life for the helping of man. When this is so with the vegetable kingdom, is it not reasonable to suppose that the same death may hold something better for mankind, seeing he is of more account than grain. Again—we all know there is not any such thing as destruction. Even matter cannot be destroyed; it can but pass from state to state. Even so our bodies disappear as bodies, but live again as a different kind of matter. We fear death because of sin; yes, we dread it because we cannot understand it. Shall we ever understand it? Perhaps no here, but hereafter, yes. But this, I say, we can and we should learn not to fear death. It has been given us to know that herein in some way, not now appearing, lies the solution of our very existence. Let me go further, and state this, that we human beings are so taken up with things mortal that we render ourselves incapable of comprehending the immortal. We talk of death. We look on the dead body, may be, of some dear one; we see a corpse and weep because it is but lifeless clay. Oh, fool! 'tis but the house wherein dwelt thy friend. He has gone where thou shalt follow soon. My brothers, pause here and dwell upon this thought: "The house wherein dwelt thy friend." Just think, that the body is but the abiding place for a short while; a sort of house wherein one dwells whilst a better home is preparing. We die not; we but pass from here to another house, not made with hands. Death is but the door whereby we enter a better place.

REGINALD RIVERS.

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FROM VANCOUVER CITY COMPANY, NO.
4, U. R.

To the Editor of the "True Knight."

Dear Sir and Brother,—As the official correspondent of the Uniform Rank in Vancouver, I regret that there is so little to write about in connection with that body at present. At our last meeting, nothing outside of the routine business was done. However, as I promised not to neglect your next issue, I must fulfil my pledge and take some subject affecting the Order at large. At the Grand Lodge Convention held in Victoria on the 9th and 10th of this month, amendments to the constitution deal—