

# The True Knight of British Columbia.

"The true Knight does no Man wrong."

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## The True Knight.

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### THE PYTHIAN IN HIS RELATIONS TO OTHERS.

Even the care of our own soul becomes  
A sin—base selfishness—when we neglect  
All care for others.—Darley.

Last month we discussed the value of Pythianism to the individual. We need not go over again the sum of that value now, but you my readers might read it over again before beginning this, as it would considerably help him in following the present trains of thought. We shall suppose that the man who desires to become a Knight is one anxious to become all that a Knight should be, and do all that a Knight should do. We have no fault to find with the man who so far as the misfortunes of life are concerned is determined to look after himself. The man who does so is prudent and wise. There is a self in us which is

worthy of being watched, nurtured, and cared for. The man who neglects that self is disloyal to his highest interests. All reasonable men will recognize in Pythianism the vehicle through which they may make all due provision for their wants in sickness and in death. But the value of Pythianism ends not here, in fact it is only beginning. A true Knight cannot be selfish. While he must think of himself, he must do more. While he must help himself, he must do more: he must think of, and help others. It is not difficult for any man to see how this begins, and how that this is absolutely necessary. If you take the old idea associated with Knighthood, you will find that this thought bulks largely in it. The Knight prepares himself, arms himself for conquest. He thinks of glory, honor, and fame, no doubt for himself, but the only way he could obtain glory, honor and fame was by succouring, helping and fighting for others. As Knights to-day we are not called to go out and fight against men; we are not called to panoply ourselves with sword, helmet, and shield—our Order opens up new avenues for us, but we are called upon to minister to, and to serve others. Our warfare is a different kind of warfare, but all the same, it is largely in the interests of others. In other words, our Order impresses upon us, that the best, the noblest way of serving ourselves, is by serving others. We may see this in another way. Pythianism is a band, an association, and a brotherhood. A Knight is a member of this band, or association, or brotherhood, and in each one of these words, the idea, the cardinal idea lying at the root of each and all of these words, imply that we have duties to perform, whenever these are necessary to every man in that band or brotherhood. An association of men banded together that each man may set out of it all he can for himself, would not be worth anything, or a brotherhood composed of men all the time thinking and scheming and planning for their own selfish interests would not be a brotherhood of any value. A true brotherhood means, service to each and to all. Take a poetical illustration:

In Palestine long years ago—  
So runs the legend old—  
Where Kedron's sparkling waters flow  
Across their sands of gold  
And Mount Moriah lifts his head  
Above the sunny plains,  
Two brothers owned—as one—'tis said  
A field of golden grain.

And when the Autumn days had come  
And all the shocks and sheaves  
Stood waiting for the 'harvest home'  
Among the withering leaves,  
The older brother said one night  
"I'm stronger far than Saul,  
My younger brother, 'tis but right