

The True Knight of British Columbia.

"The true knight does no man wrong."

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J. E. EVANS,

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Vancouver, B. C.

G. R. MAXWELL,

Editor.

VANCOUVER, MARCH, 1899.

HONOR.

It is not often that we have this virtue brought before our notice, and yet no man can be a true man; no man can live worthily and usefully; no man can be towards his brother what he would like his brother to be towards himself—in short, no man in any relationship of life, is, or can be, worthy of trust, dignity, and respect, who is lacking in honor. What is honor? A word has often various meanings, and this word is used in various ways. We speak often of an honored man, as a man of honor. For various services he is honored, and stands before all as a man of honor. For this honor there are many aspirants, but this is not what we wish to commend at this time; for it would not be difficult to prove that many of those who have been specially honored were not the highest type of men; were not the noblest citizens, and were not honorable men in the truest sense of the word. Honors are not always indicative of those virtues which are ever

the crowning excellencies of a truly great and noble life. True honor is not a thing others can give us, but it is what we can alone make for ourselves. It is our character, our oneness in thought, word, and deed with the eternal verities. One of Shakespeare's comical characters asks the question: "What is honor?" and answers, "A word." What, then, is that word, "honor?" Air? No; that thing called honor is more than a word; it is more than air; and though it may be true that it cannot set a leg, or an arm, or take away the grief of a wound, and therefore has no skill in surgery, it is yet a principle, a vital principle, which this nonentity has not. Where this principle is, it seizes hold of human thoughts and feelings; permeates them all with its own purity and life, and at the last transmits them into a noble deed, prophetic of a noble character.

Another poet says: "What is honor?" and then tells us that it is: "Not to be captious, nor unjustly right; 'tis to confess what's wrong, and do what's right." That gives us a better view of what a man of honor is, and to extend it—as one puts it—a man of honor is a man who rises above selfish fear, interest, and corruption; who is governed at all times by the principles of rectitude and integrity; whom no bribe can seduce, or terror overawe. He is a man who cannot be melted into effeminacy by pleasure, or sunk into dejection by distress; he is a man who is never afraid to discharge his duty with firmness and constancy; who is affectionate towards his brethren; generous to his enemies; compassionate to the unfortunate; who is magnanimous without being proud; humble without being mean; simple in his manners, but manly in his feelings, and who is a man on whose word you can rely. Such a man is a man of honor, and his life is honorable, and such is the kind of man that Pythianism is ever striving to develop—and we are proud to say with a great deal of success.

Let us now look at some of those virtues which together produce honor—for honor is not one thing, but a combination of things. The word stands for a great many excellent qualities, and the more full we are of these, the more complete we are as men of honor. The mountain is one—but it takes a great many elements to make the mountain. Severally speaking, the fuller the mountain of these different elements, the greater will be the mountain. It is the same with what we call honor. We should say, then, that a man of honor is and must be an honest man. There can be no honor about a man who is dishonest; and where you have dishonesty you have dishonor. A man of honor is absolutely honest, and therefore what is dishonest will be repugnant and offensive to him. Highland honor would not permit a Highlander to do anything hurtful to a man who was enjoying his hospitality, and a man of honor dare not do what is dis-