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The True Knight of British Columbia.

"The true knight does no man wrong."

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J. E. EVANS,

Secretary,

Vancouver, B. C.

G. R. MAXWELL,
Editor.

VANCOUVER, AUGUST, 1899.

CHARITY.

The pictures we have of things are sometimes very suggestive. Charity has long been a favorite subject with poet, sculptor and painter, and the noblest contributions of each have given us new views, representations and figures of this exalted theme, as to endear it for all time. Among the choice treasures which have been treasured for us in Egypt is a hieroglyphical picture of charity. In that picture we see a child holding in its hand a heart, and giving honey to a wingless bee. The child looks cheerfully showing us that charity should not be selfishly given: is naked, to teach us that charity should not be ostentatiously displayed; holds a heart in its hand to remind us that the heart of a man should go with what his hand shows; and gives honey to a bee and not to a drone, impressing upon us that charity should be dispensed, not to the lazy but to those who

would, if they could, work. The bee is wingless — it teaches us that were it able it would gather honey for itself without wings to show that men without health and strength, are wingless, and need help and true sympathy. Charity thus does not misplace her charities. She has no sympathy with rogues and vagabonds. Lazy loafers get no honey from her; but disabled, helpless men ever finds in her a friend in need, which is a friend indeed. So much for that view. In the Chapel of the Virgin at Padua, there is to be seen a magnificent fresco of Charity by Giotto. The figure of the woman who represents this noble attitude of the soul, suggests strength, purity and intelligence. She holds in her right hand a large-sized bowl full of food and flowers; so large and so full as to give the impression that most of us, if we had to hold it long, would soon tire. The other hand is upstretched to receive a human heart, which one of the angels is handing down to her. She stands upon bags of gold, while other bags lie all round her feet. This is a wonderful conception of charity. What does it teach? Manifestly it teaches that we are not to despise gold. It is a good support to stand upon, but it is a heavy thing to carry. Without gold as the world goes, we cannot completely help as we would and as we should. With this gold Giotto's charity buys food and flowers, and holds them in her hand and these, rather than gold, she gives to the helpless and the weak. To which is added, that the human heart which comes from heaven, must ever seek to enshrine itself in deeds of charity. In both of these pictures you have beautiful glimpses of that of which you are to be honorable examples before the world. Among the first excellencies which the heathen saw in the early Christians, was their love to one another; that love is required as much to-day as ever. In many respects this is a hard age. The selfishness of the times is apparent. No man can live by himself. We mourn the fact of hard hearts, narrow sympathies, cold-blooded indifference, and the easy method, alas, too prevalent, by which man seeks to shun the responsibility of becoming a ministering angel to his brother man. The coldness of the times almost freezes one; makes him stand aghast and wonder as to what the race is coming to. The poor we have with us, yes; and we have the rich, the distressed, the mourners and the bereaved, and wherever Pythianism comes through her noble knights, and stands by the sick bed or the tomb, she stands forth to the world like another Giotto's charity and shows herself with her full hands of food and flowers that she is a believer in and a doer of charity. We ask you in the first place to be an example in charity, so far as your judgments of your fellow-men are concerned. We are aware that

this thought is not always associated with charity, but to us this ever appears as one of its ripest fruits. "Of all words," says Christopher North, "ever syllabled by human lips, the most blessed is charity?" Very true, but if this charity is lacking in our judgment of our brethren, does it not resemble sounding brass and a tinkling cymbal? Sir Philip Sidney reminds us that there is no dearth of charity in the world in giving, but there is comparatively little exercised in thinking and speaking. Why should this be so? Methinks it is more necessary for all of us to receive this from the hands of our brethren than to receive gifts of gold and flowers. We have also to think to realise how much man lives and rejoices in the favorable opinions of those he calls his friends. Without this, man really dies in his heart, sickens as if struck by some chilling blight, and hopelessly struggles through a valley of humiliation that has over it the sombre shadow of death. Oh, what a meaning is in that line of Shakspeare's—"Charity, gently to hear, kindly to judge." Is this advice always followed? Is it even attempted to be carried out? I trow not. I know that many shut up their bowels of compassion, close the hand and steel the heart against the entrance of charitable influences, because, possibly, they see this fault and that fault in the brother who appeals by look and voice for the administration of the offices of charity. Many heap hard words and hard thoughts upon helpless lives and with these damn them to brutal neglect. Many there are walking this earth like solitary ghosts, spiritless and cheerless because man has forgotten to hear gently and judge kindly through gossip which rumor has sown abroad. Is this charity? Might we not say with Coleridge:

"Frail creatures are we all; to be the best,
Is but the fewest faults to have;
Look thou then to thyself, and leave the rest
To God, thy conscience, and the grave?"

If that be true, and true it is, that frail creatures are we all, where then is there room for censoriousness in thought and word? Can that

man have the true heart of charity which comes from heaven when he withholds from his brother what is his due? And can he be an example to the baser world of that which it sadly lacks? The longer I live, brethren, the more do I see the need for this branch of charity; the more do I feel that the charity which would manifest itself in gifts, while withholding this, is rotten at the roots. Charity, says the Apostle Paul, "thinketh no evil," and never was it more necessary to show this than to-day. Far more prone are we to think evil than we are to think good of our fellow-men. We have many different methods for classifying mankind, but the most ingenious is that suggested by Max Muller who suggests that mankind should be classified by bright eyes and dark eyes. He means by bright eyes, people who see all that is bright and good; by dark eyes, those who see nothing but what is dark and bad. He holds that we are all born with bright eyes and that as we get spoiled by worldly experience they grow dim and dark. Of this a writer adds: "A kindly view of persons, if sometimes deceived to its loss, repays itself a thousand times for all it suffers before the journey of life is finished," and I believe it. No man suffers in the end for kindly judging, for harboring the best thoughts he can think about another, and for speaking the best words he can speak of a brother. It was this thought that made Shakespeare declare "I will chide no breather in the world but myself, against whom I know most faults." That is charity in its purest essence. I call you then, members of this great Order of the Knights of Pythias, to be an example of this. When Pythias lay in that dark dungeon, awaiting the return of his friend, Damon, say, was he not tempted to judge uncharitably, harshly, yes, almost wickedly, his friend, when he delayed in coming back? Say, was he not tempted to engender base thoughts of the man whose place he occupied, and who had given him his solemn pledge that he would return? Was he not tempted to misjudge and to abjure his friend as unworthy of his sacrifice when he was led forth to the place of death? Yes he was, but Pythias

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ALL KINDS OF REPAIRING DONE.

in spite of the temptations, thought nobly of Damon, yes, so much that he would have died for him, believing in his trueness. Brethren, be ye examples of the charity in the world. There is room for it in business life, social life, public life and religious life; teach all classes and conditions of men by your example this brotherly part. Tell them that it is unbrotherly and therefore unmanly for men to think and speak the worst instead of the best of one another. Teach all, by your own lives, that there is enough in even the worst of what is good to enforce charity, and in the language of Wordsworth:

"Whate'er we look on, at our side,
Be charity--to bid us think
And feel, if we would know."

OUR NEW GRAND CHANCELLOR.

It was with peculiar delight that we heard of the election of Bro. W. D. Mearns to the exalted office of Grand Chancellor, and we can truthfully say that the office is worthy of the man, and the man is worthy of the office. In some cases the office does not fit the man, and the man does not fit the office, but in the case of our worthy brother, there is a harmoniousness that augurs well for the success of Pythianism in our Domain. It is immaterial to our purpose in these lines to give what may be called a biography of our brother, though his Pythian career would no doubt be interesting to our many readers, but the man is more important than any biography of him. If one should visit old Rathbone Lodge, the Pythian home of our brother, and should not know anything of him or about him, he would not be long there until his eyes would be fixed upon him. He would find, first, that our brother is small in stature. Physically, he is not large, but he is a big man in his knowledge of the law, and in his sympathies. You forget his size as you become impressed with his mental calibre. He is what

may be called a "brainy" man, and one would think that he gave all his brains for the furtherance of Pythianism. He is also a good speaker. He is not a trained speaker. He knows nothing either of the arts or the tricks of oratory, but he can express his thoughts, which always bear the impress of the thinker, in a clear, forcible and pleasing way. In every line he speaks he knows what he is going to talk about, and what he is talking about, and hence is apt to convert one to his views. He never speaks for the purpose of pleasing, but he is always fair, straight and bold. It is always a pleasure to hear him dilate upon the beauties of Pythianism for then we can see by the sparkle in his eye, the brightness of his face, that he is speaking about something which he loves with his whole heart and soul. The crowning excellence about our brother is, that he is a worker. Every member of Rathbone knows that, in season and out of season he has kept himself in harness. He is ready to fill any office, ready to perform any service whenever his services are required. He never has shirked a duty, but is always willing to put his shoulder to the wheel wherever he is. Therefore he is an inspiration. He trains and inspires others, and he is always giving a beautiful illustration of the practical Pythian. We might speak also of his goodness of heart. He has been a true friend to many a brother in need. While our brother does not believe in letting his left hand know what his right hand is doing, and while he dislikes being praised for doing what he regards simply as his duty, yet from others we know he has been a ministering angel. Take him all in all, the Grand Lodge honored itself in honoring our worthy brother. Some have honor thrust upon them, but our worthy brother has fairly earned the honorable position which he now fills. We expect great things of him and through him, and we sincerely hope that health and strength shall be given unto him so that his energetic body and mind and soul may be enabled to do great things for Pythianism in British Columbia.

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UNVEILING OF MONUMENT TO THE MEM-
ORY OF JUSTUS HENRY RATHBONE
AT UTICA, NEW YORK.

On the 26th day of July, 1899.

We have much pleasure in reproducing the magnificent speech delivered on that auspicious occasion by the Supreme Chancellor:

Mr. Chairman, Brethren, Ladies and Gentlemen; No duty has devolved upon me as Supreme Chancellor, more significant and, at the same time, more pleasant, than that which I now perform, on behalf and in the name of the Supreme Lodge Knights of Pythias, in officially receiving from the hands of the Committee this splendid emblematic work of art, and to that Committee I desire to express, in the name of the Supreme Lodge and the Order in general, our thanks for their untiring and unselfish efforts in bringing about this magnificent result.

There is a legend among the dwellers by the Rhine, that on one night in every year, when the moon is at the full, the great Imperial Charles emerges from his tomb and again visits the scenes he loved on earth. When the moonbeams fall on the noble river and fling from bank to bank a bridge of light, upon that bridge of moonbeams the monarch walks, calling down a benediction on all the German land. He blesses the earth, the corn fields, the cities, the towns, the hamlets; he blesses the sleeping people of them all, and, his loving mission ended, he softly and silently returns to his resting place in La Chapelle. What a beautiful legend! And, no doubt, the tradition is looked upon as true by many of the devoted people of that country. But if it could be that the dead might again live—if it were possible for those who have passed away to return, even in the spirit, to the scenes that engrossed their attention while in life—we might hope that the spirit of Rathbone, the founder of the Order of Knights of Pythias, is hovering about this assemblage to-day.

Granite and bronze structures are not always necessary, nor do they, to any great extent, perpetuate the memory of those in whose honor they are reared. This monument, however, has significance and value, as showing the sentiment of love and respect of almost a half million of men for the man who first launched this Pythian barque, and in its infancy shaped its course so that it finally rode successfully on the waves of popular appreciation, to prosperity.

The human society of to-day is largely what has come down to us through the influences of the past; we must be, so to speak, the scholars of the past and the teachers of the future. A man dies, but his influence does not die; an entire generation dies, but its influence lives to curse or bless the living generation. Martin Luther died in 1546, but the Reformation inaugurated by him is a living power for good to-day. Robert Raikes has been dead almost a century, but he lives in the Sabbath Schools of the world. Washington, Jefferson, Lincoln, Garfield, Conkling, Sumner, Grady and Grant are dead, but their example, and what they did, will

live for ages. Rathbone is dead, but the cause he inaugurated 35 years ago, in the establishment of the Knights of Pythias, its marching on, and year by year is gathering more and more strength, and will continue to do so, we hope, for all time.

The founder had disappointments. Do you know of any who have escaped them? They are the common inheritance of the human family. Those, however, who in this life meet disappointments and survive them are the ones who are strong and whose achievements stand out in bold relief as an incentive to those who shall follow; but success or failure cannot diminish the glory that is accorded Rathbone in the hearts of those who to-day are carrying aloft the banner of Pythian knighthood all over the Supreme Domain. Did he err? He would not have been human were it not so. In this life no man is infallible, but I firmly believe that everywhere in the ranks of our brotherhood there will not be found a single individual who will not agree with me in saying, "The grave buries every error, covers every defect, wipes away every resentment, and from its peaceful bosom springs nothing but fond regrets and tender recollections."

Webster tells us that a monument is anything intended to remind; something which remains or stands to keep in remembrance what is past; something to preserve the memory of a person, event or action. When or by whom the first monument was erected is perhaps unknown, but they had their origin very early in the history of the world. The Tower of Babel, built after the flood, was composed of fire-burned bricks, upon each of which was an inscription, and so strongly was it cemented that it was almost impossible to extract a brick whole. Then, when the Lord parted the River Jordan for the Children of Israel to cross over to the Land of Canaan, one man of each tribe was to carry a stone and set it up in the Promised Land, as a memorial, that the people of the earth might know the hand of the Lord was mighty. And so, through all the years of time, monuments have been erected by every nation to keep in memory the deeds of the commanders of their armies, prominent men, and notable events that have transpired in the world's history. And in our own fair land we have at Boston the monument to commemorate the Battle of Bunker Hill; in Washington, the monument to the Father of our country; in Baltimore, the monument to Thomas Wilkey, the founder of the I. O. O. F.; in St. Louis, the monument to Father Upchurch by the A. O. U. W.; in the New York Harbor, Liberty Enlightening the World. In fact, all through the dim and dusty pages of the past down to the bright and joyous present we find that man has been perpetuating the memory of noble men and deeds in monumental pile. This inclination comes to the mind of our common humanity only as a prompting from and a reflex expression of the great Divine Original Himself. He has ever been and will continue to be a monument builder. Some might ask, did it pay to erect this monument to the founder of this fraternity? I answer, yes. Only a contracted view of what life is, say

nothing pays which does not add to one's self, and counts all sacrifice a loss which does not bring back to one's self money, ease or glory. A broader view sees that nothing pays but serving a good, or a cause that is greater than one's self. It pays to sow a field that thousands may reap with joy, though we never glean ourselves and may suffer in the sowing. It pays, ay, doubly pays, to plant a tree under whose shade the wayfarers of the future may sit. So with Rathbone. From a financial standpoint, it may not have paid him in the early history of this Order, but he planted the tree under whose green foliage and grand sentiment the wayfarers of the future could sit and rest, and give thanks that such a man had lived in his day and time. It has been well said that "he laid the foundation for an organization that, without being a peace society, inculcates brotherly love; without being a loyal league, teaches patriotism; it does not profess to be a religion, yet it is founded upon the Bible. It passes over national lines and gathers its brotherhood in the mystic ties of fraternal sympathy and love on every shore and every mountain side and valley." It also, throughout its work, cherishes the home of its members. It enjoins them to make home—the place where, indeed, "The calm, blue light of fraternal love shall shine brightly in their souls." The rich and the poor alike have their homes and the teachings of our Order are applicable to both. Charles Dickens, the great novelist of England, says: "If household affections and loves are graceful things, then they are graceful in the poor. The ties that bind the wealthy and proud to home may be forged on earth, but those which link the poor man to the humble hearth are of true metal and bear the stamp of heaven." Thus we endeavor to impress upon the heart of the individual member of the Order of Knights of Pythias that his home, be it ever so humble, should be the most sacred spot on earth to him.

President McKinley probably gave utterance to no grander thought than a short time ago, when addressing an audience in a Southern State, he said: "Fraternity is the national anthem sung by forty-five states, our territories and across the sea." What a charm there is in that word, fraternity! It binds us together and makes us a potent factor, let us trust, always for good. In the exercise of the meaning of that word we should look upon the weakness of our fellow beings in a spirit of forbearance. We should condole with them and endeavor to the best of our ability to lighten their burdens. Fraternity should abhor selfishness as being against human happiness. It should fill our hearts with love, good will and a thoughtfulness for each other's welfare. The man who, in this life, lives entirely to himself is a being that is to be pitied. This monument of granite and bronze, and its dedication here to-day, is to the memory of a man who did not live for self alone and will, without a doubt, prove a bright page in Pythian history. It can add no lustre, however, to the acts of the dead, but will simply serve to keep in remembrance him who gave to us an institution which challenges the admira-

tion of men wherever our tri-colored banner waves.

When the breath of life first came into this Order, our nation was engaged in the throes of the greatest civil war in the history of the world, and we believe that the broad teachings of friendship and fraternity that are enjoined upon those enlisted under its banner have done as much, probably, as any other agency, in establishing the fact that to-day we are one nation and one people. The North and the South have clasped hands in a bond of union never again to be broken or disturbed; never again will one take up arms against the other. Their wounds unite them; they each see the right and feel the throb of kinship and destiny. Any separating barriers that remained of late years went down when the sons of those who fought under the blue and gray stood side by side in battle array; all the olden time animosity melted from emotion into memory when they charged up the hill at San Juan, or helped to work the guns at Manila under the starry flag of our common country. The fact has been established that the Anglo-Saxon race must and will rule the world, and the Stars and Stripes of this country, the Union Jack of England and, let us fervently hope, the tri-colored banner of Pythian Knighthood will be carried forward to greater victories in the future.

Under the inevitable wear of time this, as well as all other monuments, may crumble and fall; but when we contemplate what our Order stands for in this life, we cannot but think that the man who brought about this splendid result deserves to be remembered with a monument that will never crumble; and those pioneers who joined hands with him in his efforts to start this Order on its way are also deserving of our recognition and earnest thanks. Surely it can, at least, be said of them, that they builded well. Let us hope then, that long may this monument stand undisturbed by man or the elements; may centuries outnumbering those that look down upon the Pyramids roll on and find this memorial still here; may it endure in the years to come that those who see it will be inspired with the knowledge that he in whose honor it has been erected had lived for the betterment of his fellowmen.

Shakespeare says, "The evil that men do lives after them—the good is oft interred with their bones." We of the Pythian faith can bear evidence that in the case of Justus H. Rathbone, founder of the Knights of Pythias, it does not apply. The good he did in his life lives after him, and we hope may contribute to make the world wiser and better.

Good deeds live in memory's bowers,
Like the perfume of rare flowers.
And, though man may pass death's portal,
Noble acts are e'er immortal.
They, like blossoms, ever bloom,
Shedding sunlight in life's gloom.
Brilliant stars—the light they leave
This posterity achieve.

But permit me to impress upon you this all-important fact. This Order cannot live on its

past reputation, but must be up and doing, keeping abreast of the times. We must not let it remain stationary unless we are ready to be relegated to the rear. Under the leadership of such Supreme Chancellors and Pythians as Read, of New Jersey; Berry, of Illinois; Davis, of New Hampshire; Woodruff, of Georgia; Lindsay, of Maryland; Linton, of Pennsylvania; Van Valkenburg, of Iowa; Douglass, of Ohio; Ward, of New Jersey; Shaw, of Wisconsin; Blackwell, of Kentucky; Richie, of Ohio, and Colgrove, of Michigan, we have constantly moved forward to victories, and the onward progress must not cease. On the contrary, when we look upon this monument let us resolve that nothing be said or done by any member of this great fraternity that shall take from Pythian teachings the honor due the pioneers of our Order. Let us from now on re-dedicate ourselves to the principles that come to us in their purity from the pen of Justus H. Rathbone, so that we can hand down to our children an institution that not only teaches love for one another, but gives strong enunciation to that sentiment so potent in the heart of every manly man—loyalty to friends, obedience to law, and fealty to the flag and country wherever the subordinate Lodge may be established. Let us all resolve here, in this presence, to be true to the manhood which should always characterize the earnest Pythian.

Speak words of encouragement and cheer to those who are associated with you in our work; assist in drying the tears of the widow and orphan; do not permit an opportunity to go by of contributing to the comfort and pleasure of others. Do not wait until you look upon the face of your friend lying cold in death ere you give utterance to expressions commending his worth and goodness. Speak to him while he is alive the words that will meet with his appreciation and be to him an incentive to higher achievements. Scatter at his feet your bouquets of kindness while he treads earth's stony pathway, and you will find their blossoming fragrance will go far towards making life's journey smoother and more pleasant. Cast around and about you rays of sunshine and thus give a practical illustration of the teachings of an Order whose mission is one of love. If we are faithful and true in the discharge of our duties to the living, we will gather from the pages of life's history infinite happiness for ourselves in the thought that we have done our utmost to spread abroad the sentiment of fraternity that binds us together; and, as citizens of Christian countries, may we ever be found carrying alongside of the national flags and our tri-colored banner, the standard of the Prince of Peace, and stand firmly for the truth as we find it recorded in that Book of all Books.

Now, my brethren, the probabilities are that some are here into whose eyes I shall never again look after we shall have separated to go to our respective homes. One after another will drop from the roster of the subordinate lodges to pass to the other side of the invisible river, and, I hope, to take their places in that greater lodge which covers the hills and fills the valleys of that bright land of which it is written, "And there shall be no night there, and

they need no candle, neither the light of the sun, for the Lord giveth them light and they shall reign forever and ever." May we then receive on every side the greeting and welcome of the loved ones awaiting us, and marching up before the Supreme Chancellor of us all, the Captain of the World's salvation, may it be ours to see His smile and hear His divine plaudit, "Well done, good and faithful servant."

Now, therefore, in the name of the Supreme Lodge of this Order, I dedicate this beautiful monument to the memory of Justus Henry Rathbone, founder of the Order of Knights of Pythias. I dedicate it to that which is noble in human nature—to the cause of the universal brotherhood of man; and to a faith in the grandeur and success of this Order that never faltered in the hour of its adversity. I dedicate it with all the reverence of a frail and erring heart, to the merciful and ever-living God whose protecting hand has so continually overshadowed our beloved Order and, with infinite trust in His wisdom, commend to Him the curtailed future of this fraternity. I do not seek to know what untold blessings lie in the hollow of His hand, to guide to a higher and nobler destiny, the Order of Knights of Pythias, believing that

"His plans like lilies pure and white unfold;
We must not tear the close shut leaves apart.
Time will reveal the calyxes of gold."

—:o:—

DECLARATION OF PRINCIPLES.

Pythian Knighthood had its conception in the exemplification of the life test of true friendship existing between Damon and Pythias.

Friendship, or mutual confidence, being the strongest bond of union between man and man, and only existing where honor has an abiding place, is adopted as a foundation principle.

As the ideal Knight of olden time was the personification of all the higher and nobler attributes of man's nature, the candidate for Knighthood had to prove himself worthy of acceptance by those who valued friendship, bravery, honor, justice and loyalty.

The Order of Knights of Pythias—founded in Friendship, Charity, and Benevolence, which it proclaims as its cardinal principles—strives to gather into one mighty fraternity worthy men who appreciate the true meaning of friendship; who are cautious in word and act; who love truth; who are brave in defending right; whose honor is untarnished; whose sense of justice will prevent, to the best of their ability, a personal act or word injurious to the worthy; whose loyalty to principle, to family, to friends, to their country and to the constituted authority under which they enjoy citizenship is undoubted; and who, at all times, are prepared to do unto others as they would that others should do unto them.

—:o:—

"Yes," said the lady from Boston, speaking of her favorite lecturer, "he is one whom the laity would designate as a biscuit john."

"Beg pardon?" said the member of the laity.
"Or, to be explicit, a crackerjack."—Indianapolis "Journal."



Philip T. Colgrove

PAST SUPREME CHANCELLOR.

While to the Order, as a general proposition, we may need no introduction, certainly not in Michigan where his name is a Pythian household word, yet it may be well here to tell a little about him, and so "let it be recorded."

Like all us mortals, Bro. Colgrove was born and is a "Hoosier"; he came into this vail of years at Winchester, Indiana, April 17th, 1858; on his twenty-first birthday he was admitted to the Bar by the Supreme Court of Indiana and shortly after commenced the practice of law in Reed City, Michigan; in 1880 he removed to Hastings, where he has ever since resided. He was elected to the State Senate in 1888, serving two years. Since then he has devoted all his time, labor and effort to his profession in which he enjoys a large and lucrative practice, and in which he is recognised as one of the most prominent practitioners in Michigan.

Brother Colgrove joined the Order of Knights Pythias by initiation in Barry Lodge No. 13, Hastings, Michigan, November 20th, 1882, and

after having served in most of the chairs of the subordinate Lodge, in 1886 he entered the Grand Lodge, and in the following year was elected Grand Chancellor. He was immediately afterwards elected to represent his Grand Lodge in the Supreme Lodge, and was given quite an ovation in 1893, on the occasion of his name being presented for re-election, and though at first it was expected that quite a formidable opposition would be made, yet he received a unanimous support and all opposition was withdrawn. This brought him again to the Supreme Lodge, and at its convention held in the City of Washington, D. C., in 1894, he was elected Supreme Vice-Chancellor by an overwhelming majority.

At the Convention of the Supreme Lodge, held in the City of Cleveland in 1896, Bro. Colgrove was unanimously elected Supreme Chancellor, and during his term of office he visited almost every grand domain, delivering lengthy and able addresses, demonstrating to all that the Supreme Lodge had made no mistake in its select-

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ion of Bro. Colgrove as an able and honorable leader. His visit to this Domain will long be remembered by all of us who had the pleasure of meeting him. His able and kindly remarks, his assistance at the Grand Lodge, and genial disposition exhibited while with us, left a pleasant recollection of him in the hearts of all.

Brother Colgrove has had a most remarkably successful and brilliant Pythian career; having occupied the highest position that can be attained by any man in the Order, he is the youngest of all his predecessors.



R. L. C. WHITE.

Supreme Keeper Records and Seal,
Nashville, Tenn.

Robert Loney Caruthers White, Supreme Keeper of Records and Seal, was born in Lebanon, Wilson County, Tennessee, Wednesday, June 11th, 1844. He was educated for the profession of medicine, but for a great many years previous to his election to the office which he now holds, he followed the profession of a journalist in his native town. Shortly after the death of Supreme Keeper of Records and Seal R. E. Cowan, Supreme Chancellor Howard Douglass appointed Bro. White to his present office and, at the session of 1888 he was elected Supreme Keeper of Records and Seal, and has been re-elected ever since.

Brother White was initiated in Lotus Lodge No. 20, of Tennessee, on July 15th, 1875, to which Lodge he still belongs. He was elected Grand Chancellor in 1873, and Supreme Representative in 1880, first attending the Supreme Lodge that year, and representing Tennessee up to the time of his appointment to the office of Supreme Keeper of Records and Seal. In 1892 he was elected Grand Keeper of Records and Seal of the Grand Lodge of Tennessee, as successor to Bro. W. Bryce Thompson, deceased, and held that office continually until 1895, when he declined further election, and was succeeded in his office by Bro. Alexander Allison, of Knoxville.

Bro. White enjoys the unbounded confidence of his brother Knights, and we trust he may be spared to labor in the good cause. His speeches delivered on different occasions in the past years have been read with pleasure and interest by many of us, and they have proven that our

distinguished brother is not lacking in oratorical ability.



JAMES CROSSAN.

Past Supreme Representative, Nanaimo.

Bro. Jas. Crossan is one of the oldest members of Nanaimo Lodge No. 4. He was its first representative to the Grand Lodge at the institution in Victoria, 1890, and was then elected first Grand Keeper of Records and Seal, and in 1891 at Vancouver, was elected Grand Chancellor. During his term of office, Sunset No. 10, Mount Pleasant No. 11, Fraser River No. 12, Langle No. 13 and Benevolence No. 14, were instituted making an excellent showing during his official year. At New Westminster, in 1893, he was elected Supreme Representative and attended the conventions held in Washington, D. C., 1894 and Cleveland, 1896.

We regret that through the non-arrival of data, we are unable to give a complete sketch of Bro. Crossan's Pythian career.

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C. L. BEHNSEN.

Past Supreme Representative, Vancouver.

Bro. Behnsen was born April 30, 1859, and became a member of the Order on January 27th, 1883, as a charter member of Far West No. 1, Victoria, affiliated with Granville No. 3, Vancouver, October 30th, 1886. He was the organizer of said Lodge and its first Past Chancellor, and has been for a number of years its M. of E., which office he still occupies. At the institution of the Grand Lodge in Victoria in 1890, Bro. Behnsen was unanimously elected Grand Chancellor, which office he served with marked ability and in such a manner that the Order to-day owes much of its prosperity to Bro. Behnsen's careful administration. Our brother visited all the lodges during his term, and personally instituted Rathbone No. 7, and Myrtle No. 9. During his term Damon No. 8 was instituted by Bro. D. Moffat, at Northfield. Bro. Behnsen's labor at that time could be termed purely one of love, for no allowance was made the Grand Chancellor, not that at the present time our grand chancellors can boast of a princely stipend.

Bro. Behnsen is a member of the Endowment Rank and the Uniform Rank, being the latter's First Captain, and occupying that honorable position for two terms. In Vancouver, at the Grand Lodge session, 1891, he was elected Supreme Representative, and attended, and served this Domain with honor at the conventions of

the Supreme Lodge in Kansas City, 1892, and Washington, 1894.

Bro. Behnsen is a valued correspondent to this paper, and an enthusiastic knight, seldom missing his lodge meetings and always on the alert to do what he can for the best interest of the Order and its individual members.



H. J. ANSTIE.

Supreme Representative, Vancouver.

Bro. Anstie is a Canadian by birth, born in Middlesex County, Ontario, on July 24th, 1859. His earlier years were spent in Eastern Canada and New York City. In 1882 he removed to Winnipeg, Man., and on February 19th, 1883, became a charter member of Winnipeg Lodge No. 1. At the institution of that lodge he was elected M. at A., afterwards twice occupying the office of C. C., and at different times other offices in the above lodge. On his arrival in Vancouver in 1889 he immediately became identified with the brother Knights of this City, and on May 21st, 1890, presented to G. C., C. L. Behnsen, the petition for the first lodge, under the Grand Lodge of British Columbia, Rathbone Lodge No. 7, with a charter list of some 50 applicants. The lodge was instituted on that date by G. C., C. L. Behnsen, assisted by Supreme Representatives H. F. W. Behnsen and F. M. Bloomquist, and many other good knights. Bro. Anstie was elected its first Chancellor

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Commander, serving for the first and second terms. He was elected one of the first representatives to the Grand Lodge in 1891, and at that session was elected G. I. G. He was elected G. V. C. in 1892, and G. C. in 1893. During his term as G. C., Victoria No. 17, Victoria, was instituted by Colonel H. F. W. Behnsen, and Coldstream No. 18, Vernon, and Crusader No. 19, Vancouver, by himself, ably assisted by P. S. R., C. L. Behnsen and other good knights. The following year he instituted Primrose No. 20, Kamloops, thus opening the way for Pythian work in our Upper Country. The results we have to-day in eight good lodges in that section of the Grand Domain, with the promise of several more. Bro. Anstie has also taken a share of the work at the institution of Lodges No. 7, 9, 11 and 16. During his official Year as G. C. he visited all the lodges and enjoyed the support and confidence of his brother knights, and he refers to their many kindly acts to this day. At the Convention of the Grand Lodge in Vancouver, 1895, he was elected Supreme Representative and served in that capacity at the conventions of the Supreme Lodge in Cleveland, 1896, and Indianapolis, 1898. At the Convention of the Grand Lodge in Victoria, 1899, he was re-elected Supreme Representative, and will attend, with his colleague Bro. Ackerman, the Convention of the Supreme Lodge in Detroit, in 1900.

Bro. Anstie takes a deep interest in the work of the Order. He has been for some time connected with our famous Vancouver drill team, and is one of the oldest members of the Uniform Rank. He deeply appreciates the honors bestowed upon him, not only by the members of this Domain, but by those of his mother Lodge, old Winnipeg, No. 1.



T. ACKERMAN.

Supreme Representative, New Westminster.

Bro. Ackerman was born in the Town of Wilkes, in Allegheny County, N. Y., in 1850. He came to New Westminster in the Spring of 1881, and joined the Order on June 4th, 1889, being a charter member of Royal Lodge No. 6, and its first C. C. He has served no less than six terms as C. C. since the lodge was instituted. He was a representative to the first Grand Lodge of British Columbia and was elected first Outer Guard. He was elected G. V. C. in 1894, G. C. in 1895, and S. R. in 1897. As D. G. C., he instituted Granite Lodge No. 16 and assisted in instituting Rathbone Lodge No. 7, Fraser River Lodge No. 12 and Langley Lodge No. 13. He was never known to be absent from a meeting of Royal Lodge, except through sickness or absence from the city. During Bro. Ackerman's term as G. C. he advocated a rigid system of economy, and as a result was instrumental in relieving the Grand Lodge to a great extent. Bro. Ackerman is at present engaged in contracting work, and has the best wishes of all the brothers of this Domain.

Bro. Ackerman, with his colleague, Bro. Anstie, attended the Convention of the Supreme Lodge in Indianapolis last August, and will accompany Bro. Anstie to Detroit in 1900.

WAS IT BUT A DREAM?

Whilst men slept, mine eyes were opened, and the questions that had been calling for an

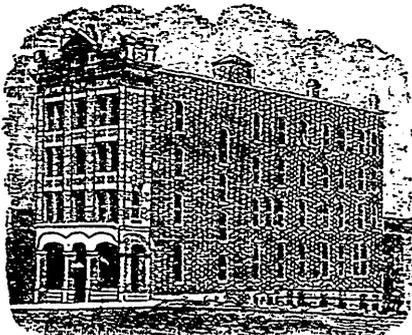
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W E FORAN, PROPRIETOR

answer for years, were answered, and problems were solved and crooked things made straight. In the visions of the night it seemed as if time were not, nor had been. I was with the Sons of God and was even as one of them, free from sorrow, free from care. My heart was filled with love as I looked into the face of my Maker. In lowly reverence I bowed my head to Him, calling Him my Father, even as I worshipped Him. So likewise did my companions. We were supremely happy; joy filled our hearts; our Father's love burned within us, making us bright and radiant, radiant as the myriad stars that decked the canopies of Heaven. We did the will of God. His will was our will; we were at one with Him.

Then, even as I wondered o'er the vision, the scene was changed. The thunder roared, dread came to the blinding lightning flash, and as the darkness cleared away I was on earth. Earth, yes, earth; so it must have been, for fear filled my heart. God seemed far off, and was—I thought—no longer my Father; I was afraid of Him. I thought that I had angered Him and only a hazy recollection of that happy state stayed with me, and as I began to take interest in the world around me, that dim memory of Heaven faded, bit by bit, until I had lost it. My companions—for I was not alone—seemed changed as well. We pushed and jostled, mocked and reviled one another, and each one sought to take and hold what his fellow had; each one sought to please himself and called him fool who spoke of another way. And so we lived for many days, and every day my heart was heavier, for I longed for and fretted over something that seemed to have lost but could not remember what. Then when my burden seemed heavier than I could bear, I found a Friend, or rather He found me. So gentle and so loving did He prove, but few, if any, seemed to think much

of this Man, because He did not tell them how to get gain but rather told them a story, that to them was new—even that men should love one another. And whilst I listened I took heart again, for, piece by piece, came back to me that forgotten vision of Heaven, when the Sons of God loved their Father and were at one with Him, and whilst I beheld, He was known to me, even as when one looks upon one appearing in another shape. Yet whilst I beheld I recognised my Father's face, and I knew I had found the love that I had lost. But others knew Him not, and were angered at Him and slew him, deeming they had done some great deed, but even whilst they rejoiced He lived again, armed with Might and Majesty. Then men remembered when they were the Sons of God, and wept for the evil they had done.

The vision passed and whilst I lay, sorely puzzled as to what its meaning was, understanding was given unto me, and I knew the truth, yes I knew what you and I "had been" in the persons of those before us, long ago may be, at the beginning of Time perhaps—the Sons of God. I saw the meaning of the "fall." I recognised what we had lost, the glory, the might, the majesty. Did I regret it? Sorrow, which at first possessed me, was turned to joy because I had learned that God still loved men, even enough to become one of them and die as one of them; that He was the Friend who gave His life for His friends, so as to teach man to become a Son of God; bright and radiant as the stars, loving and adoring his Maker, worshipping Him in spirit and in truth.

R. B.

The Agent—"But there are hard wood floors in the house."

The Mick—"That's just it! Shure, an it's bad enough phwin me woife turns me down on th' one we hov now."—New York "Journal."

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SUPREME LODGE FINANCES.

Dear Sir and Brother: I have the honor to submit the following statement of the receipts and disbursements of this office for the quarter ending June 30th, 1899:

RECEIPTS.

1899.			
April 1st—To balance on hand.....			\$ 280.63
April 22nd—To R. L. C. White, S. K. R. S.....	March receipts		7,052.55
May 24th—To R. L. C. White, S. K. R. S.....	April receipts		4,324.70
June 23rd—To R. L. C. White, S. K. R. S.....	May receipts		1,855.58
Total			\$13,513.46

DISBURSEMENTS.

Date.	To Whom Paid.	For What Purpose.	Amount.
April 15th—	A. P. Butterfield.....	Meeting—Finance Committee	\$ 47.10
	J. M. Stratton	Meeting—Finance Committee	131.30
	Thos. B. Matthews	Meeting—Finance Committee	49.60
	L. G. Aldrich	Meeting—Finance Committee	75.65
	John C. Burns.....	Meeting—Finance Committee	72.10
	Thos. D. Meares	Meeting—Finance Committee	55.70
April 20th—	Thos. G. Sample.....	Salary, March	250.00
	Thos. G. Sample	Office rent, March	41.67
	Thos. G. Sample	Clerk, March	75.00
	Thos. G. Sample.....	Office expenses, March	5.39
	Thos. G. Sample.....	Traveling expenses, March	58.75
	R. L. C. White.....	Salary, March	300.00
	R. L. C. White.....	Clerk, March	\$3.33
	R. L. C. White.....	Office expenses, March	60.19
	Thos. D. Meares	Salary, March	62.50
	A. W. Wills	Postage on supplies	50.00
	Brandon Printing Co.....	Supplies, March.....	566.90
	M. C. Lilley & Co.....	Jewels, March	560.85
	L. S. S. Rathbone.....	Annuity, self and sister, March.....	60.00
	Brandon Printing Co.....	Account Official Record	1,438.00
May 20th—	Thos. G. Sample.....	Salary, April	250.00
	Thos. G. Sample	Clerk, April	75.00
	Thos. G. Sample	Office rent, April.....	41.67
	Thos. G. Sample	Office expenses, April	5.04
	Thos. G. Sample	Traveling expenses, April.....	59.65
	R. L. C. White	Salary, April	300.00
	R. L. C. White.....	Clerk, April	\$3.33
	R. L. C. White.....	Office expenses, April	58.97
	Thos. D. Meares	Salary, April	62.50
	L. S. S. Rathbone.....	Annuity, self and sister, April.....	60.00
	Jackson & Bell.....	Printing reports, S. M. E.....	8.50
	R. L. C. White	Traveling expenses—Committee on Ptg.....	64.40
	Brandon Printing Co.....	Supplies, April	584.76
June 20th—	Thos. G. Sample.....	Salary, May	250.00
	Thos. G. Sample.....	Clerk, May	75.00
	Thos. G. Sample.....	Office rent, May.....	41.65
	R. L. C. White.....	Salary, May	300.00
	R. L. C. White.....	Clerk, May	\$3.34
	R. L. C. White.....	Office expenses, May	67.21
	Thos. D. Meares.....	Salary, May	62.50
	L. S. S. Rathbone.....	Annuity, self and sister, May.....	60.00
	A. W. Wills.....	Postage on supplies	50.00
	Brandon Printing Co.....	Supplies, May	263.33
	Brandon Printing Co.....	Account Official Record.....	719.00
	M. C. Lilley & Co.....	Jewels, April and May.....	1,113.64
	W. D. Willard.....	Stenography, Wellenvoss case	27.00
	C. S. Denny	Expenses, depositions, etc., do.....	22.65
Total			\$8,833.65

July 1st—Balance on hand..... \$4,650.44

I have on hand in addition to above balance the sum of \$1,361.80 belonging to the Hines Memorial Fund.

Fraternally,

THOS. D. MEARES,
Supreme Master of Exchequer.

REPORT, "TRUE KNIGHT."

Vancouver, B. C., July 18th, 1899.

To Officers and Members, Granville Lodge, No. 3, Knights of Pythias:—

Dear Sirs and Brothers:—Your Committee in charge of the publication of "The True Knight" beg leave to submit the following report:—

To balance per report, April 30th.....	\$ 85 24
To receipts for month of May.....	45 13
To receipts for month of June.....	49 00
To receipts for month of June.....	59 75
Total	\$239 12

CONTRA.

By disbursements for month of May.....	\$ 74 00
By disbursements for month of June....	73 40
By disbursements for month of July.....	74 75
By balance	16 97
Total	\$239 12

ASSETS.

Balance on hand, July 31st, 1899.....	\$ 16 97
Outstanding accounts	98 50
	\$115 47

LIABILITIES.

To amount advanced by Granville Lodge, No. 3.....	\$ 21 00
To amount advanced by Rathbone Lodge, No. 7.....	21 61
To amount advanced by Crusader Lodge, No. 19.....	21 00
	\$ 63 61
Assets above liabilities.....	\$ 51 86
	\$115 47

We would respectfully call your attention to the fact that your Committee desires more personal assistance from the members of the lodges: as it now is, a large amount of the work devolves upon one or two members of the Committee. If the lodges will appoint some good, live, active members to solicit advertisements and see that the different correspondents get their letters to the paper in time for publication, it will be a great assistance to your Committee.

The books are now closed and ready for inspection by your Auditing Committee, at the office of "The True Knight." We have taken it for granted that it is the intention of the City Lodges to continue the publication of our paper, and have made arrangements accordingly.

Fraternally yours in F. C. B.,

H. J. ANSTIE,

Chairman.

J. E. EVANS,

Secretary-Treasurer.

ENDOWMENT RANK.

In the report made by the Supreme Representatives of California Brothers E. A. Ebert and

C. A. Webb, at the recent convention of the Grand Lodge of that Domain, June 20th, these brethren made the following very plain and pointed reference to the attacks made upon the Endowment Rank, and upon the President of the Board of Control, Brother John A. Hinsey:

"A considerable stir was caused by strictures made upon the management of the Endowment Rank by certain members of the Supreme Lodge, who did not belong to that Rank, some of whom were openly accused in the Supreme Lodge of trying to injure the Endowment Rank because of their own interest in other insurance orders. The Supreme Lodge ordered a thorough investigation of the Endowment Rank, and after this investigation had ended, the Supreme Lodge was so thoroughly satisfied that the affairs of the Endowment Rank had been wisely and carefully managed, that every member of the old Board was re-elected. There was no opposition to the re-election of President J. A. Hinsey; a better man for the position does not, in our opinion, exist. We are decidedly of the opinion that the Endowment Rank is on a safe and sound basis; that it offers the best, the cheapest and safest insurance, and we recommend it to our entire membership. The report of the Superintendent of Insurance, of Illinois, justifies us in making this statement."

One of the great elements leading up to the success of the Order in this Domain has been the advantages presented to the membership by the Endowment Rank, and the opportunity this department affords for our membership obtaining absolute indemnity at rates less than one-half that charged by insurance companies. The splendid system of management of the Endowment Rank has especially commended it to the thinking portion of our membership who are prone to look upon matters of that kind with due care and caution, devoid of sentiment entirely. The Insurance Branch has now a strong hold on the membership in this Domain, is thoroughly established as a prominent feature of the Order here, has the confidence of all the membership, and will, sooner or later, gain in membership and strength here. The "True Knight" desires that as early as practicable a section will be established in each subordinate lodge in this Domain, and thereby insure its proper recognition by the general membership. This can very easily be done, if some one in each Lodge will only take hold of the matter, and see to it that the necessary application is prepared and forwarded.

MONTREAL ITEMS.

Through the courtesy of Bro. E. Allison Power, K. of R. & S., of Ingmar Lodge, No. 2, K. of P., of Montreal, Quebec, we learn that a new Pythian paper called "The Pythian Review" is to be launched on the sea of journalism at an early date. We wish for it all success.

Supreme Chancellor Thos. G. Sample is to be the guest of the four lodges in Montreal from August 7th to 10th.

The Knights of Montreal have made arrangements for a Pythian headquarter, where the

brethren attending the World's Bicycle Meet may have mail matter addressed, and be at home. The Knights of Montreal have set an example that other domains may well follow.

FROM FAR WEST.

To the Editor of the "True Knight."

Dear Sir and Brother,—Far West is still progressing in her old serene way. The following officers were installed on the 14th by Bro. T. F. Gold, Deputy Grand Chancellor, for the ensuing term: M. of W., J. H. Penketh; C. C., W. P. Smith; V. C., A. Lewis; Prel., E. Schaffer; M. of A., T. W. Walker; I. G., J. Fair; O. G., H. Rendell; Fin. Com., D. T. Barnhart, T. F. Gold, J. H. Penketh.

There is to be a great time here next month on Societies Day. All visiting knights are cordially invited to take part in the parade, etc., and visiting brethren will be looked after by a Joint Committee from Far West, No. 1, and Victoria, No. 17.

Far West received your valued correspondence on the 21st, and its contents have our closest attention.

Far West received a visit last Friday night from one of its old members, H. F. W. Behnsen, who has been absent in the northern gold-fields for the past two years.

Yours fraternally,

JAS. H. PENKETH,

Victoria, B. C., July 23rd, 1899.

FROM RATHBONE.

To the Editor of the "True Knight."

Dear Sir and Brother,—With the August number the "True Knight" enters upon its second year, and with the present Committee to conduct it, it promises to be a very successful one. Great credit is due to the worthy Secretary for the time and work he devotes to the paper.

We are pleased to see Grand Chancellor, Bro. W. D. Mearns around again after a couple of weeks' illness. Many a man would have let everything go until quite recovered, but not so with him. When still quite ill, his brain was at work planning out the welfare of the Order.

The installation of officers for Rathbone was indeed in every way a success. The Grand Chancellor assisted by Bro. Whiteway, and Bro. Hoffmeister, conducted the ceremonies in a manner that was a credit to them.

We received a statement from the Excursion Committee, also, enclosing a cheque for a snug little sum, being the amount of one-third of the surplus receipts. This is the best done yet by any excursion.

We received an invitation from Granville Lodge, No. 3, to join them at their convention on Wednesday, the 19th instant, at the installation of officers. Granville Lodge sets a good example in starting something of this kind. These friendly visits do more good than anything else, and are something that we should all encourage. Those who we absent missed a rare treat. There were ice-cream and cake, and some of Kurtz & Company's cigars to help digest the dainties after they were down. There

was nothing small about Granville Lodge except perhaps the attendance, and we think that if all had known what was on, they would have turned out to a man.

I hope the correspondent of Granville Lodge will excuse me if I infringe on any of the news that he wishes to jot down, but this was one event I could not overlook.

Speaking of atendance, several suggestions were made in the best way, with a view to increasing the membership and getting a larger gathering at the regular meetings. Bro. Whiteley, in his remarks, suggested that the Grand Chancellor organise a lodge of Puthian sisters, as this branch had now been endorsed by the Supreme Lodge, he giving as example the success this branch of the Order was making in different parts of the United States, and we overheard a murmur of approval from a couple of our bachelor friends.

Our Grand Chancellor dwelt at some length on the importance of the social part of the membership. He felt that something in the way of fraternal visits was sadly needed, and that the brothers should dispel that cold feeling that seems to prevail, by a handshake, a smile and a pleasant greeting, and by so doing soon advance the attendance and the welfare of the Order.

Rathbone Lodge, or rather the Rank team expects to confer the Amplified Third on an Esquire from Granite Lodge, No. 10, New Westminster, on Friday evening, July 28th, and we hope the "True Knight" will be able to chronicle the overwhelming numbers that will turn out to participate in the event.

ARTHUR T. CROOK.

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

FROM COLDSTREAM.

To the Editor of the "True Knight."

Dear Sir and Brother,—Last convention was a very interesting and busy one. D. G. C., R. W. Neil, assisted by Past Chancellors, Riley and Muller and Bro. C. E. Costerton, installed the following officers: P. C., M. C. Davidson; C. C., A. Leishman; V. C., P. Marks; P., A. Weeks; M. of W., F. Gibbs; K. of R. & S., Ed. Goulet; M. of E., R. W. Neil; M. of F., M. C. Davidson; M. at A., G. R. Lawrence; I. G., Thomas Dawe; O. G., E. Simmons.

The different reports showed an increase of 12 members and assets of over \$1,900, with no liabilities.

It was a pleasure to listen to the several speeches made by the new officers, promising to do their utmost to advance the welfare of Coldstream Lodge.

It was decided to renew our subscription to the "True Knight," and add six more copies, so that all the members will have an opportunity to peruse our worthy magazine. A new set of by-laws to comply with the changes was adopted.

It is proposed to hold a K. of P. picnic during the Summer.

Yours in F. C. B.,

ED. GOULET.

Vernon, B. C., July 19th, 1899.

FROM PRIMROSE LODGE.

FROM TRAIL.

To the Editor of the "True Knight."

Dear Sir and Brother,—At our worthy Bro. Mallery's request, I am sending you a few lines to let you know that Primrose Lodge is still alive, and that it is trying to keep the good work of Pythianism to the fore. We have one gentleman seeking admission to our Order, and we expect to put him through his paces at an early date.

We have all read with pleasure the report of our Grand Lodge officers, and feel sure that they will carry out their respective duties faithfully. Our G. C., Bro. Mearns, has started out well, and we feel sure that as long as he holds the honor of G. C., he will fill the office with credit to himself and his brother officers.

Last Wednesday week at our regular meeting, D. D. G. C., Bro. R. McKay assisted D. G. Prelate, Bro. C. Myers, and D. G. M. of A., Bro. G. D. Brown, installed the following officers of Primrose Lodge for the ensuing term: C. C., Bro. G. T. Mallery; V. C., Bro. J. Ladner; Pre., Bro. C. T. Godfrey; M. of W., Bro. J. McGee; J. of F., Bro. R. McKay; M. of E., Bro. J. L. Brown; M. of A., Bro. G. D. Brown; I. G., Bro. J. N. Moore; O. G., Bro. T. D. Guest. The officers then made some neat speeches. In our two chancellors we have good men who work hard in the interest of the Order. Our Vice has promised when the hot weather leaves to bring a half-a-dozen good live men, who will make worthy knights. Good for him, we say. If the other officers would say the same thing, we should have to vacate our Castle Hall for a larger one.

We have the misfortune to have on our sick list Bro. D. McKenzie, our worthy K. of R. & A. We miss him very much, as Mac was a very regular attendant, and always in his place. We are pleased to hear that he is progressing, and we are glad to know that the brother knights in Victoria are looking after him.

We have it upon authority that Bro. Goulet and his family of Vernon, are moving to Kamloops, whither he has been promoted. We hope to have him with us at our lodge meetings.

I am afraid I am taking up too much of your space, but, before closing, I would suggest that you ask J. L. B. to give you a fish story for our next edition.

Our worthy editor of the "True Knight" was a Kamloops on Wednesday evening, the 19th, and Primrose Lodge was disappointed at not having him pay us a visit.

Bro. Weller, of Lowell Lodge, Washington, paid us a visit and spoke a few words on the good of the Order.

Visiting brothers will always be welcome. Our regular meetings are Wednesdays, at 8 p. m. in Odd Fellows Hall.

We hold our memorial service next Sunday at 11 p. m.

Well sir, wishing you and your co-workers success,

I remain, yours in F. C. & B.

C. T. GODFREY.

Kamloops, B. C., July 26th, 1899.

To the Editor of the "True Knight."

Dear Sir and Brother,—We now stand upon the threshold of a new and untried term, and, judging the future by the past, we may expect glorious results. We are going to place the standard high and then strive to meet the requirements. Faithfully, in the future, as in the past, we will endeavor to sustain our reputation as the largest and most prosperous benevolent secret society in these parts. Shoulder to shoulder, hand to hand, will we march on, officers and members, a grand phalanx of success. Past member has resolved that he will try, during the term, to bring in a new member. Thus our numbers will be increased as we work on. The fundamental principles of our Order, Friendship, Charity and Benevolence are a grand foundation upon which to build successfully. Not one of us will shirk our responsibility in giving these advantages to those who are entitled to them. We will not excuse ourselves by pleading that we can do nothing to help the good work along. Each individual has his own influence, and he will let that influence be on the right side.

Owing to the unavoidable absence of Rev. Bro. Cleland, of Sandon, the memorial services, held on Sunday, June 25th, were conducted by the Rev. Mr. Frew, of Nelson. The knights assembled at the Castle Hall, and proceeded in a body to the Presbyterian Church. Rev. Mr. Frew preached a forcible and pleasing sermon, for which the members extended many thanks. A collection was taken up for the purpose of defraying the expenses of beautifying the resting places of our departed brother knights.

On Thursday evening, July 13th, our newly-elected officers were installed. After the installation, ice-cream, strawberries and cake, were partaken of, and in general a most delightful evening was passed.

The secret is out! Two happy culminations in the form of marriages, are scheduled for next month, but, as Cupid has requested me to keep mum, await developments.

The result of circulating a subscription paper among our members, for the relief of Bro. Almas and family, was a sum of \$116.50. This is only one of the many real exemplifications of Pythianism among our loving brothers, and further goes to show what a staunch set of knights compose No. 23.

Bro. Herb. Lewis, Secretary of the Endowment Rank, was suddenly called to the bedside of his sick mother, residing at Revelstoke, last Tuesday. He returned a couple of days later, reporting that she was on the road to recovery, which is pleasant news for us all.

Bro. Fritz Harrold, who has been engaged in the bakery and confectionery trade here for the past three years, has disposed of his business to Bro. William Leinss. Bro. Harrold has opened up a store at Nelson and we wish him every success in his new field.

Yours in F. C. & B.

THOMAS E. ABBOTT.

Trail, B. C., July 17th, 1899.

RATHBONE MONUMENT.

Telegram sent to Supreme Chancellor by the Grand Chancellor at the unveiling of Rathbone monument at U'tica, N. Y., July 26th, 1899:

Thomas G. Sample, Supreme Chancellor, Knights of Pythias, Utica, New York:—

Your brother knights of the Grand Domain, British Columbia, send fraternal greeting. May God bless your ceremonies and may the memory of Justus Henry Rathbone ever remain green in the hearts of every Knight of Pythias. We cannot be with you in body, but we are with you in spirit.

W. D. MEARNS,
Grand Chancellor.

Vancouver, July 25th.

P. S. R., H. F. BEHNSEN.

Our good friend and brother, Henry Behnsen, paid us a short visit upon the arrival of the steamship, Garonne, from St. Michael. Bro. Behnsen has been in the Klondike country for two years, and returns to us in good health and spirits, giving us a resume of his travels and doings in that far-away land of gold. We trust that our good brother has prospered and that we will again see his pleasant face, and have his valuable counsel in our castle halls. We sincerely join in extending to him a welcome home.

THE SEATTLE EXCURSION.

The excursion given by the Knights of Pythias of Vancouver, on July 4th, to the City of Seattle, was a success in every sense of the word.

The boys received a grand reception by the Washington Knights. The lodges have every reason to feel proud of the Committee which had the excursion in charge, especially the Chairman, Bro. J. E. Evans, who gave his time, to the expense of his business.

WHAT ARE YOU DOING?

By Will Scism, Editor of the "Knight's Jewel."

Have you looked for the missing ones, brother,
For those who have wandered away;
Have you searched in the by-ways, my brother,
Where now the "suspended" ones stray?
Have you plead with the wandering brother,
As you met day by day on the street,
Have you shown him in Pythian kindness,
The far better path for his feet?

Has the friendship taught you when you entered,

In lessons so noble and grand,
Been practiced by you in your contract
With all of the Pythian band?

And does charity, brightest of virtues,
Go out through the deeds of your life,
To those who, less fortunate, may be,
Go down 'mid earth's tumult and strife?

And benevolence true, does its spirit
Find expression through your heart and hand,
Are these jewels kept brightened by usage.

As the waves wash the pearls on the strand?
Have you given example and precept
Of your faith, once so proudly expressed,
Has some soul with grief burdened weakness,
On your bosom found comfort and rest?

Are you helping some struggling brother
Whose burden is bearing him down,
Do you "throw out the life line" my brother,
Or leave him, exhausted, to drown?
Do you "do unto others," my brother,
As you would they do in return?
Are you feeding the fire on the altar,
Or in idleness watching it burn?

Do you give of your substance and talent,
Do you give with the strength at command?
Are you "lifting" or "leaning," my brother,
Do you "lead" or just "follow" the band?
Do you answer the stern call of duty,
Are you prompt its commands to obey?
Are you working or shirking, my brother?
Your answer is wanted—to-day.

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Local.

We are in receipt of a copy of the proceedings of the Third Biennial Assembly of the Uniform Rank, K. of P., held at Springfield, Ill., May 29th, 1899, giving a full account of business transacted, and the general standing of this important branch of the Order.

Goldstream Lodge, No. 18, renews its subscription to the "True Knight" for the coming year and favors us with an increase on the number of subscribers. Thanks to the good brothers of Vernon. We hope to receive many such assurances of confidence and support from the different lodges throughout the Grand Domain.

Complaints have reached us in an indirect way that some of our subscribers do not receive their papers regularly. If the good brother who fails to receive his paper, will promptly notify our Secretary, Bro. J. E. Evans, and give his correct mailing address, we will be pleased to use every effort to see that the paper reaches him regularly.

Bro. Campbell, Prelate of Gold Range Lodge, No. 25, Revelstoke, paid the City lodges a visit this month. We were sorry that the brother did not find us earlier on his visit here. We expect when he returns to his lodge, he will not forget to put in a good word for the "True Knight." It's a good thing, Bro. Campbell; push it along.

We are in receipt of a copy of the proceedings of the Twenty-Eighth Annual Convention of the Grand Lodge of Wisconsin, kindly forwarded to us by G. K. of R. S. & S. Bro. Frank Barry. The volume is handsomely bound and replete with excellent photos of Grand Lodge officers and prominent members of the Order, notably that of Bro. Ogden H. Fethers, the Supreme Vice-Chancellor.

The officers of Rathbone, No. 7, Crusader, No. 19, and Granville, No. 3, were installed by Grand Chancellor W. D. Mearns at the first regular meeting of each lodge, for the present term. The work was done in a manner that could not fail to impress the members with the fact that, without the use of book or ritual, our work can be better performed. At Granville Lodge Convention the visitors and members were royally entertained. Cigars, ice-cream and other refreshments, in abundance, were provided. A splendid example was given to the other lodges by our pioneer lodge, and we trust many of these pleasant gatherings may follow.

:o:

WHERE HE WOULD BE A SUCCESS.

"We are all qualified for some occupation," said the thoughtful man. "The trouble is we don't always know what it is, and so we make the wrong selection. Now, there is Brown, the dumb man. He always is complaining that he is handicapped by his affliction, whereas it would insure him success if he only knew enough to take up the right line of business."

"What would you call the right line for him?"

"The tonsorial line, of course."—Chicago Post.

LODGE CARDS.

The Committee in charge of "The True Knight" have decided to reduce the price of Lodge Cards-Advertisements to \$1.00 per annum, payable quarterly in advance. At this figure, we trust that every lodge in this Grand Domain will see to it that their lodge card appears in our advertising columns.

THE LODGE KICKER.

The following is a reproduction of a paper submitted by Supreme Representative John C. Burns, to a recent "District Meeting" in Ohio; it's in his best vein, and that means it's good, spicy and well worth reading:

Although Eve ate the rambó, became knowledgeable, and thus unwittingly the dear old lady compelled the old man and all his boys and some of the girls to hunt a job, she was not a marker for making trouble alongside of the individual whose name marks the title-page of this paper.

The early indiscretion of our maternal progenitor we have pardoned long ago, because it was her first taste of the fleshy pome of the Pylus malus, and she really ought not to have been blamed, for it was a sweet sin, continuously and anxiously committed since the day when Adam turned his first furrow in the garden.

Yet, after diligent search and faithful pursuit I am unable to discover any extenuating circumstance that will in the slightest measure excuse or forgive the existence of this "cantankerous cuss;" he is sui-generis, persona non grata everywhere, and in the language of Chimmie Fadden, "no good."

Have you ever seen him? Have you his name on your roster?—or rather is there a roster that does not contain the name of this universally Unpopular?

Let me describe him to you in a few of his most prominent characteristics. The boys call him a "knocker," the Snarler of the Exchequer, the Lodge toothache and other endearing names of affectionate regard.

Himself: He is the Pythian arbiter, the round-shouldered Atlas bearing the Pythian world, the Pythian push-button, Master of the Work (in fact the works), occupying his leisure wondering who Rathbone was and whoever made God, and yet we know him as the Lodge kicker, and I will spend no further time as a lexicographer in explanation of this most comprehensive appellation, for I take it you all recognize the individual who believes confidently that the Pythian world would not move did he not turn the crank.

He is not a myth, the figment of a disordered brain, neither is he like the "milk sickness," always in the next county, but is the very weed itself, growing rank in every Pythian pasture, ready to inoculate with poison the milk of human kindness.

This Brother Smallsoul is, usually and in most instances, one who lacks the attributes of fraternity, possessing instead those traits of character in which envy, jealousy, malice and

discord are the most prominent and the most practiced, in whose rancorous breast there is never room for the warm heart-throb of generous fellow-craft: his heart is a cold storage filled with self-conceit, deception, parsimony, stubbornness, distrust, littleness, and kindred ices, which all the fires beneath old Stromboli's base could not thaw, in fact, he never thaws.

Nothing suits him, he does not suit himself: his natural inclination is to kick, kick hard and often, and on all occasions: he would kick if he were to be hung, and I predict that when Gabriel blows his resurrection horn, the end state of his coffin will be found kicked loose; you can even now tell him by the frayed skirts of his Prince Albert, mangled by the exertion to kick himself.

He never enters into the spirit of any theme that may be offered for the good of the Order, but immediately gets his back up like the fretful porcupine and lets fly his little quills of attack against the proposition, and right or wrong, he is "agin the government."

I have heard him declare that if a little supper is spread in the Castle Hall for our wives and sweethearts, it would bankrupt the exchequer. "bust" the lodge and be "agin" the law, and yet when the boys would quietly and unanimously ignore his kick, he would be on hand earliest with his whole family, his cousins and his aunts, together with his wretched mother-in-law, and would bring less, eat more, stay longer, and come nearer bursting at the sumptuous board than Gargantua at a feast of Pantagruel, and on leaving kick because his gorge was filled with insatiate appetite upon the supper prepared by his free-hearted brethren.

Invariably he is the least informed upon the Statutes, and in his helpless ignorance is the first to discuss, rise to a point of order without being able to state it, and move the previous question when no one wants to debate.

If a single black-ball shows in the ballot, he casts it against some worthy candidate whom he dislikes on account of a sunny nature and an open heart.

He never throws a bouquet at his brother, and if perchance he compliments, it is as a nosegay cast from a pig sty.

He sees no good in the chastely beautiful lessons of the Ritual and no team work is commendable unless he sits in the Senate or as Master of Work.

When an order issues for sick benefits he insinuatingly asks if the brother is really sick, and if he is not now able to follow his usual avocation, but when he gets on the sick list the benefits are not large enough and the trained nurse is neglectful and unskilled, the Committee doesn't visit him often enough, the Chancellor Commander don't bring him flowers and caramels and ice cream, and the boys don't stand around the corners of the streets all the time asking with tears in their eyes and with sorrowful voices if he is getting better, and you can bet your paternal patrimony that when he is reported on deck again he would pass muster for the Philippines.

He is opposed, to the Orphans' Home, advocates the abolition of the Widow and Orphan's Fund, and kicks on payment of funeral benefits.

The souls of a million such as he would rattle in the shell of a mustard seed like a nigger's crap bones on a cellar door.

After nearly thirty years' study and observation, I present his portrait to you: if you care to give it a place among the notables of the Order you are at liberty to do so.

And now, Brother Smallsoul, a word or two with you in private: Seek a specialist and have him remove your spleen, then go to a harness shop and put on a pair of hoppers; they will keep you from the kicking habit; they will keep you from the kicking habit; cheer up, get out of the mud business, scatter flowers and perfume and sunshine and gladness and good will, study the Ritual and your brother, learn to love them both; try to believe that after all he is a good fellow and a man, if you think he is not so smart or learned as you, or in your opinion is not so good a Pythian as you, help him along with kindly words, don't criticise him in the presence of his brethren, give him an opportunity; you should pity him in his awful ignorance—he does you—and in his deep degradation be charitable with him, for he can never hope to attain the proud eminence which you in your estimation enjoy; he is modest and unassuming, he lacks the cheek, the gall and the effrontery to become your ideal, and may-

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hap he has no ambition to become so great a Pythian boss as you, being meekly content to pay his dues, dwell in harmony and walk in the paths of peace, doing his Pythian duty, gently, quietly, and kindly, according to his conscience and the teaching of the Ritual.

If the Chancellor don't suit you, don't kick any more, but bear with him if you possibly can; he is an honorable gentleman, trust him, he does the best he can, and perhaps is right all the time and suits the rest of the boys; at any rate he is the presiding officer and has some rights and is entitled to a dignified forbearance. However, as soon as his term expires the office will be abolished by Supreme enactment, if you desire, and you will be made dictator for life, and the office will die with you and you can take it where the wicked cease from troubling, and then the weary will be at rest.

Have you ever thought how awful it would be for Pythianism, and your lodge in particular, if you were to die? what chaos would ensue, what a crumbling of the Pythian elements; how like a ship without a rudder, the craft would drift and float and aimlessly rock upon the shores of oblivion, the end of Rathbone's dream? how horrible!

And yet, my brother, if you should take your departure "to the Elysian shades—where no carnation fades," we will plant forget-me-nots over your grave and write your epitaph: "Here lies the body of Little Small soul, who kicked himself and the Knights of Pythias to death."

But before you die let me tell you that Pythianism is in the heart of the banana belt and not in the Chilcoat Pass of human selfishness, that its practice will lead you through flowery meads and sweet vales of love, that it dwells in sunshine and is never found in the dark and chilly shadows of the land of the grouchy man. Believe this, my brother, and behold how soon the honey-suckle vine of Pythian affection will trail over the garden wall of fraternity, permeate your lonesome and lonely heart with the sweet perfume of brotherly love, and gladden your eye with the lovely bloom of its sunlit smiles. Believe this, be good, and kick no more.

—:o:—
OUR EDITOR.

It was with pleasure that we greeted our honored editor on his return home from Ottawa, where he had been the past three months attending to legislative duties. The patrons of the "True Knight" will read with interest his editorial on Charity. No more earnest Pythian can be found in this Domain than our esteemed brother, and we hope he may long be spared to fight the battles for the betterment of mankind. May God bless him, and may he prosper be the prayer of every Knight in this Domain.

MAGAZINES BOUND

Prices on application at the

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VANCOUVER, B.C.

HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by,
The men who are good and the men who are bad,

As good and as bad as I;
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor their tears,

Both parts of an infinite plan,
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows
ahead

And mountains of wearisome height;
And the road passes on through the long afternoon

And stretches away to the night.
But still I rejoice when the travellers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by;

They are good, they are bad, they are weak,
they are strong,

Wise, foolish, and so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?

Let me live in my house by the side of the road,
And be a friend to man.

Sam Walter Foss in the "Pulpit Treasury."

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