

The Culture of Friendship

BY MISS CLARA WALLACE.

THE method for the culture of friendship finds its best and briefest summary in the Golden Rule. Trust is the first requisite for making a friend, and faithfulness is the first requisite for keeping him.

The way to have a friend is to be a friend. Friendship which begins with sentiment will not live and thrive on sentiment. Friendship is not a common thing to be picked up in the street. It would not be worth much if it were. Like wisdom it must be sought for as for hid treasures, and to keep it demands care and thought.

Every casual acquaintance is not a hero. There are pearls of the heart which cannot be thrown to swine. There ought to be a sanctuary to which few gain admittance. It is a sin against ourselves to let our affections wither. Our hearts demand love, as truly as our bodies demand food. We cannot live among men, suspicious and careful of our own interests, without doing dishonor and hurt to our own nature. Highest of all in the things of the soul, we feel that the true Christian life cannot be lived in the desert, but must be a life among men, and this because it is a life of joy as well as of service. True criticism does not consist, as many think, in depreciation but in appreciation. Influence is the greatest of all human gifts, and we all have it in some measure. There are some to whom we are something if not everything. To expect loyalty and devotion from all alike is to court disappointment. There can never be true friendship without self-respect. Friends should be chosen by a higher principle than any worldly one. They should be chosen for character, for goodness, for truth and trustworthiness, because they have sympathy with us in our best thoughts and holiest aspirations, because they have continuity of mind in the things of the soul.

Toronto, Ont.

Learning to be Kindly

THERE are many people who excuse themselves from the little familiarities and kindnesses of life on the ground that they are not natural to them. These people say that they are reserved by disposition, and cannot be free and easy in meeting other people.

But we can learn to be genial and gentle just as we can learn to row a boat or to throw stones or to write shorthand or to speak a new language.

"That homeliness and unaffected simplicity of address which made Ruskin so approachable to child or man was the work of a long life's discipline. The strongest of men, he had made himself the servant of all, and, judged by his own standard, his greatness had lain just here," says Canon Rawnsley.

What Ruskin learned we can learn. The greater the difficulties we have to surmount, the sweeter and more fragrant the gentleness we shall acquire. It will have a beauty of its own, because it will be the product of God's own help in our lives, just as those words of love and friendship are most valued which are wrung with most effort from the deepest natures.—Forward.

The Glad Hand

MAN is a firm believer in the glad hand. It is a form of geniality that gives constant delight. People are forever meeting; the contact of life with life knows no interruption; and the joy of life is greatly affected by the manner and spirit in which humans come together. The preference for warmth of greeting, with even a measure of effusiveness attached, is deep-seated and universal. No one likes to be coldly met; everyone likes to be saluted with a certain accent of gladness.

Hence the charm of friendship. A man walks along the



HIGH SCHOOL GIRLS, NAGANO
Who attended Mrs. Norman's Cooking Class.
MRS. NORMAN.

From "The Heart of Japan."

REV. D. NORMAN.

crowded street unemotionally; the faces are all strange; he is unstartled; but suddenly he catches sight of an old friend whom he has not seen for years. At once a feeling almost akin to ecstasy awakens within him; he is to be the receiver no less than the giver of the glad hand. A situation like this cannot but produce an agitation of pleasure within the breast; without it the sun would be always down. The tragedy of the friendless life comes from the absence of any who shall thrill with gratification at his approach; he is a stranger to the glad hand; he neither gives nor gets it, and is thus living under dismal, heart-breaking limitations that must chill the genial current of the soul.

It is on this principle that the love of popularity finds its explanation. This is not necessarily a vulgar passion, though it may easily be perverted into vulgarity. The perjured arts and insinuating smiles and seductive fecundity of the selfish demagogue are well known; but the counterfeit does not disprove the worth of the true. There is something essentially human-hearted and nobly natural in the desire for popularity. It bears testimony to the gratifying quality and pleasing essence that belong to the glad hand. There is a solidarity of esteem and good-will; and the popular man is the one to whom not merely one individual or a few individuals pay their tribute of regard; he is the man on whom a whole community, or it may be a whole nation, looks with favor. He dwells, so to speak, within range of the colossal hand-grasp of admiring multitudes.

Opportunities for extending the glad hand are eagerly seized upon. The champion of the Henley contest is not permitted to return quietly and unobserved to his native city; the hands of his fellow-townsmen are stretched out to him in rejoicing and congratulation. Indeed, one main reason why it is so sweet to gain victories, whether on the field of battle, in the political contest, on the college campus, on the regatta waters, in the commercial arena, or in the sphere of intellectual or moral achievement, is because the winner is sure of the glad hand from some quarter; and there is no compensa-