

Between lives thus bound, the highest joy will come from loving and helpful service—in doing the work and living the life which will meet the approval of the other. That ideal friendship between Jesus and the "beloved disciple," was based upon a true and high purpose, not, we must believe, limited by the brief years of their human life, for it is told how the life of John was transfigured to his latest hour by the Christ influence, and we may well believe is still going forward in the realms of a higher life. Even thus was the friendship of our Damon and Pythias fraught with a high purpose of loving service. Each held the other's honor dearer than his own life; and to love and serve each other was their highest thought, and in this they fulfilled the Master's own test of truest love.—"Greater love hath no man than this, that a man lay down his life for his friend!" Both these in turn exemplified this test.

Thirty odd years ago our Pythian brotherhood was founded, in the hope to make this olden ideal a reality, to transform the theory of friendship into practice and to transmute the beauty of sentiment and romance into solid and substantial fact. How well this first high purpose has been fulfilled, let the manifold thousands of grateful Pythian hearts and homes throughout our country make answer. For among the chief principles to which the founders consecrated the order, stood the country and the home. Patriotism and family love and duty are never absent from the work and thought of Pythian lodges. The country's flag is always unfurled in the meetings, the sanctity of the home is one of the most solemn pledges; widows and orphans are the most special trust. It is not only in the household of our Order, of course, but here, as nowhere else, perhaps, friendship has shown its innate power of outgrowing influence, outward among men, and upward towards God.

And so Pythianism is no longer an experiment of a theory, but a living and gracious experience. On this memorial occasion, which appeals to the deepest and tenderest sentiments

of all hearts, while we loyally unite in paying our tribute of fraternal affection to those brothers who have passed on from the activities of this earthly stage, to the larger brotherhood of the life immortal, we will not attempt to exalt or eulogize their names and characters, but while we recall the memory of all they were, and what they did in this life, at their highest and best, we would pay tribute to those qualities, not only, which helped and served the Order, not only what they were and did as Pythian Knights, but also what they tried to be and tried to do, as men according to their chances; thankful too for that infinite love which measures not the achievement, but the honest endeavor, not what we seem, but what we try to be.

It is not for us, then, to praise our brothers gone, because we may not judge them save by the small standard of our partial knowledge of them. If we could see as God sees, then might we speak. We cannot tell how hard they tried to achieve some noble end in life, which just short of full attainment they missed, and to our dim eyes perhaps they seemed to fail. We cannot know what temptations were resisted, they seemed perchance so strong and free. We thought they could not be tempted, while in fact perhaps their lives were full of strenuous battles against passion, pride or evil tendencies. And of their highest gain, we cannot know how far short it was of what they meant it should be.

We recall Whittier's tender apology and request to be judged by what he longed to be and meant to do:—

"Not on the page, word painted,  
Let life be banned or sainted;  
Sweeter than any sung,  
My songs that found no tongue,  
Nobler than any fact,  
My wish that failed of act."

So by the gracious standard of our Pythian brotherhood we will to-day give our simple trib-



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