

detached efforts of individuals." Man passes into such combinations, and feels new strength and hope given to him, by the consciousness that in all his struggles he is being nobly supported by brothers who are leal and true. By common needs, circumstances and by common aims, they are drawn together, and present an united front to all the ills which afflict humanity. On life's battle-field they stand shoulder to shoulder and altogether; they fight each other's battles, and in death bury their comrades as soldiers of toil should be buried—with honors. Brotherhood, then, implies certain principles which bind us together. We are links in a great chain—but we must know the links which keep us together, and a brotherhood such as Pythianism creates and continues, must be one having the holiest, the truest and the noblest principles as unifying forces.

In our brotherhood we are bound to each other by the holy and endearing ties of friendship. Where there is no friendship, there are no friends, and where there are no friends, there is no friendship. The one creates the other. Take the friendship which existed between the friends, Jonathan and David. As you study it to-day you find that their friendship was pure and sincere. The one was the son of a king, the other the son of a shepherd, a great difference so far as social status was concerned, but that made no difference. The one was at the top, the other was at the bottom of the ladder of earthly greatness, but they loved each other, lived for each other, defended each other, and would have died for each other. It is a long, long time since Jonathan lived, but the youth who could sacrifice, without a grumble, a throne and a crown to a shepherd lad, is one whom the world will ever praise as a true friend. In asking men to-day to become friends, to forget what is mean and selfish, to bridge by forgetfulness the differences which may exist between man and man, you walk worthily in the footsteps of our great Master, and in seeking to join men, separated from each other by creeds, churches and nationalities in the loving bonds of friendship, you are doing

what the Master was ever trying to do. Brethren, what suits man so much as friendship? As the eloquent Cicero has put it, "There is nothing so agreeable to our natures, whether in prosperity or in adversity, as friendship, for it improves happiness, and abates misery by the doubling of our joy, and the dividing of our grief." Can you think of anything in life which more becomes man, when Aristotle says: "Friendship is composed of a single soul inhabiting a pair of bodies," and when you stand by the self-sacrifice of a Jonathan, when he relinquishes the honors of this world, or by a Pythias, when he gladly offers up his life to save his friend, or by a Tennyson, when he weeps and struggles over the dead body of his friend, Hallam, have you not in these and similar illustrations that which appeals to all that is purest and noblest in the human heart? Such examples constrain us, at all times and in all circumstances, to prove ourselves as faithful friends to our friends, as they proved to theirs. I need hardly remind my readers that there are friends as false as Satan; that there are those who worm themselves into human hearts, homes and castle halls, not to bless, but to hurt, but such are not wanted by us. Such you scorn and despise. By friendship we mean all that is sincere, loyal and true in human relations, both when face to face with each other, and when apart from each other. True friendship can only exist between good men. The coward, the poltroon, the backbiter, the slanderer, and the impure can never make good friends, and their friendship is not worth having and not worth seeking. Beware of your trust, for as it has been remarked, there are more who call themselves friends at the festal board, than at the gates of the prison; more who want to be friendly to you when all speak well of you, than when all speak ill of you. The man who cannot bear all, endure all, and suffer all for his friends, is a fraud and a sham. He is out of place in a brotherhood, where friendship is one of the essential bonds, and the sooner he is out of it the better it will be for the brotherhood. A certain man, says the German, Herder, had three friends, and was

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