

There can be no friendship without confidence and no confidence without integrity; therefore we must exercise caution, care and prudence in our associations with others.

"Thou foolish Hatiz say, do churls know the worth of Oman's pearls? Give the gem which dims the moon to the noblest or to none."

In the story of Damon and Pythias, we have an example of the highest type of friendship known to man; and again, in the life of Christ, who suffered and died that we might live. A beautiful story of such friendship is related of Orestes and Pylades, two sworn friends, Greeks by birth. They had landed upon the shores of the Chersonesus, where they were seized and ordered sacrificed at the shrine of Diana; they were about to be immolated when the priestess, Iphigenia, learns that they are Greeks, natives of her native country. Wishing to open up communication with the land of her birth, she offers to spare one of the two on condition that the survivor will become her messenger and carry a letter to her friends in Greece. But which shall live and which shall die, that is the question; neither will accept the offer, leaving his friend to the stroke of death; each implores the priestess to select him and let his friend go; it transpires that one of the condemned is an own brother to the priestess, and discovering this, she spares both and flies with them to safety. The cruel Scythians were so filled with admiration at this remarkable example of true friendship that they deified both Orestes and Pylades and erected temples in their honor.

History is filled with many such examples. This is the Pythian meaning of friendship; it combines caution, prudence and care in its formation and bravery in its maintenance. "Dare to do right."

Emerson, speaking of friendship, said:

"A friend is a person with whom I may be sincere; before him I may think aloud; I am arrived at last in the presence of a man so real that I may drop even those undermost garments of dissimulation, courtesy and second thought, which men never put off, and may deal with him with the simplicity and wholeness with which one chemical atom meets another."

Sincerity is the luxury allowed, like diadems and authority, only to the highest rank, that being permitted to speak truth as having none above it to court or conform unto.

"Every man alone is sincere; at the entrance of a second person hypocrisy begins; we parry and defend the approach of our fellowmen by compliments, by gossip, by amusement, by affairs. We cover up our thought from him under a hundred folds."

Pythagoras said: "My friend is another myself."

Emerson shows us why it behooves every Pythian to make a careful study of what is meant by Pythian friendship.

The ritual explains this, and the mottoes are so blended that the three form a trinity, neither whole without the other two.

The second and third contained in the first, teaching us all that is best in man, Tenderness, Love, Charity and Benevolence.

The second motto teaches us prudence, care, order, forethought, discretion, caution and wis-

dom. Prudence is wisdom applied to action, a necessity in every successful life and a requisite to friendship, inasmuch as it alone can inspire confidence.

To my mind the lessons contained in the second step of Pythian Knighthood are the keys to our success. If we learn the lessons contained in the rank of Esquire, we are fitted to become true Knights indeed.

Should we fail in this step, we fail in all else and never attain true friendship. A careful study of this second motto will reveal to us that friendship is to be valued for what there is in it, and not for what we can make out of it. To seek friendship, for its utility or commercial value to ourselves, is as futile as to seek the rainbow for its bag of gold.

When two people appreciate each other because each has found the other convenient to have around, they are simply acquaintances with a business understanding.

A true friend is always useful in the highest sense, but we should beware of thinking of our friends as mere brother members of a mutual benefit association, with its periodical demands and threats of suspension for non-payment of dues. This is not friendship, yet often is passed off for the genuine article, and it is only by the exercise of caution that we detect the fraud.

The third motto of Pythian Knighthood contained in the lesson of the rank of Knight, teaches us nobility, courage, magnanimity, firmness of character and all those higher qualities of mind necessary to produce friendship and true Knighthood. Not alone upon the field of battle is bravery and courage born; to conquer thyself is more noble than to win a victory upon the field of battle. Indeed, the greatest victories we can win are those of the mind over our passions. We should be brave in the defense of virtue and right; exercising caution, care and prudence in our daily lives, and aiding our fellowmen by deed and word.

In this way only can we win the golden spur of a true Pythian Knight. Friendship, Charity and Benevolence should be our shield; armed with these, we shall win greater victories than those of war.

Christ, the great teacher of true fraternity and brotherly love, said: "He that saveth a human life is greater than he who taketh a city."

It is this principle that actuates the Pythian Knight; to save and protect, not to destroy.

Our ceremonies do not make Knights, they but guide the way. The strict observance of our mottoes alone make it possible to reach the goal. Study them well and you will find fresh beauties contained therein, which you at first had not perceived; exercise caution, be friendly, be charitable, be brave, and you will prove yourself a true Knight indeed.

Wm. Ralph...

Dealer in.....

THE FAMOUS STOVES and RANGES.

All Correspondence carefully attended to.

24 Cordova St., Vancouver