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From

Hallie Plummer.

THE WEALTH OF FRIENDSHIP

All that is good in human nature we are taught by our friends; everything the world esteems comes to us through our friends; whatever is worthy in man or woman is due to our friends.

As it is our friends who have taught us what we know of a Heaven hereafter, so it is they who hold in their hands all that makes this earth a Heaven, since love alone unites Heaven and earth.

And, though love without friendship is a futile creature, its wings spread for flight, there can be no friendship without love.



THE WEALTH OF FRIENDSHIP

Compiled by
Wallace and Frances Rice

With a Homily on Friendship
by the
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To All Friendly Folk
Who Know the Value of
a Smile That Their
Number May Increase

FRIENDSHIP AND RELIGION

FRIENDSHIP AND RELIGION

FRIENDSHIP is a religion between two human souls; the truest religion is a friendship between the human and the divine. Revelations of the divinity in humanity occur when God is the great personal friend of man. These higher discoveries occur according to the same law that operates as between human beings in a spiritual friendship when each makes a revelation not only to each, but of each and within each other. There is no such challenge, at once awakening and commanding to all that is chivalric, sweet and strong, as is offered by a true friend approaching the soul of a man through these ministries. It is impossible to keep the forces of friendship out of the realm of religion. Whenever any fine soul touches the subject, he forces his thought of it into the region of ethics, adoration, worship.

It is only the greatest literature that sounds truly the keynote of friendship. Antony may have over-estimated Caesar, but Shakespeare, greater than either of them, was too fine a dramatist to withhold from the tongue of Antony greater words concerning him than the Caesar of history will bear. And so one of the profoundest utterances ever made concerning man, or about friendship, was that which the silvery speech of Antony bore, when standing near

Caesar's corse, his voice faltered with his feelings, as he said:

He was my friend, faithful and just to me.

So also when our American poet of the abstract utters something of what he knows of this relationship of souls, he simply puts into the language of the ideal what Shakespeare made real in the eloquence of Mark Antony:

Oh, friend, my bosom said,
Through Thee alone the sky is arched.
Though Thee the rose is red;
All things through Thee take nobler form,
And look beyond the earth;
The mill-round of our fate appears
A sun-path in Thy worth.
Me, too, Thy nobleness hath taught
To master my despair.
The fountains of my hidden life
Are through Thy friendship fair.

All such words, taken like these—one from the real, the other from the ideal—will illustrate the fact that friendship worthy the name is founded on truth. If, as one poet sings, a friendship be streaked with colors of the ideal, it must be a true ideal, lest the friendship become a beautiful dream, which, however, ends in nightmare. Such an ideal there must be, else friendship can not be true. For with all the roots that every friendship has in the real world, and with all the demands which every friendship makes on the soil of practical life in

which it is rooted, it is a sad lie if somewhere it blooms not.

How can it blossom without a true ideal?

So the simplest beginning of a human friendship begins in the ground of service, one soul to another, and it operates like a germinating seed on the faith that there is atmosphere, and a sun, and a sky above the ground in which it shall bloom. In friendship, as in all the life of man, the practical seems to suppose the ideal, as everywhere the finite hints the infinite and the human yearns for the divine. He who shuts off the infinite sky from above me is most untrue to me. It is as fatal to my true life, as though he had taken away the finite world from under me.

Friendship, like life, must have the practical and real for its rootage, the poetic and ideal for its fruitage.

All friendship, like all life, has its growth between these realms. It spreads its arms and shoots forth its leaves in that air which is the interflow of what is and what ought to be—the real and the ideal. It cannot separate itself from either. If my supposed friend imagines that he can cut loose from the world and human life as it is, and befriend me by dwelling altogether in what ought to be, he deceives himself, and I find him to be but the ghost of a

friend. Absolute truthfulness to the fact that as matters really are, I have a body and its needs, temptations and desires that fasten themselves on the earth; that, being on the earth, I must have to do with citizenship, politics, trade, marriage, home, and the reform of this world—this is the somber fact that marks the place where our friendship must root itself.

On the other hand, absolute truthfulness to the fact that as matters ideally ought to be, I am a soul able to climb up to God; full of potencies which it will take an eternity to unfold; that, being heaven-destined, I have to do with beauty, divinity, ideality, and the atmosphere of pure spirit,—this is the luminous fact that marks the place where our friendship must pierce the soil of the limited and bounded, thence to rise unto its own fruitage in the limitless and the free. I grant that this latter realm must be the circumambient air in which the solid and prosaic earth, on which our friendship roots itself, must roll. The ought to be must always be the boundless atmosphere of what is; and he who is thus true—to fasten with his thought my thought, to unite with his feeling my feeling, to join with his will my will, unto these realms, the real and the ideal, is my friend.

To him I say: Hail, for thou art the true

prophet of my nature, the priest of my soul,
the king of my being! So far as man can
be, thou art both atonement and salvation!

Tennyson speaks of Arthur Henry Hallam as

That friend of mine, who lives in God.

It requires the divine spaces for the habitation of such a friend. Hallam challenged the genius of Tennyson and "In Memoriam" was the fine effort of Tennyson's nature to reply as was the "Lycidas" of Milton or the "Adonais" of Shelley to the influence of Edward King or John Keats. The greatest soul history has known in the early annals of the old religion, Abraham, was called "the friend of God"; and when the new religion came in Christ, earth saw its most evidently divine genius seeking friends and wooing forth the friend in and from what had been the servant. Jesus said: "Henceforth I call you no more servants, but I have called you friends."

A luminous soul illuminates. A fine spirit refines what it touches; and so with divine meanings; the divine mind dignifies relationships, facts and occurrences. When the thought of Jesus fell upon the position of His disciples, as related to Him, He so used the words servant and service, as to show that He found mightier meanings in them because they involved devotion

to divine manhood, and loyalty to the human manifestation of God. It was in response to the law which I have suggested, that their service should mean more to Him because He was modestly conscious of the fact that upon it there fell from the sublime heights of His character something of His own divine light, to ennoble and enrich it.

Of such a generous and missionary quality was the divinity of Jesus that in this case, as in others, it melted down all the walls which separated Him from them. Henceforth there was no longer any courtesies needed as between the human and the divine. He had won these men unto Himself; and He, from the beginning, had been one with God. It was not so much that He had come down to them; they had come up to Him. It was not more His condescension than their exaltation. And in this interflow of earth and heaven—in this new alliance of finite and infinite, Jesus proposed the sweet word of His now familiar grace, and it fell into their souls as a dear oracle, too amazing to be altogether human and too ennobling to be anything save divine: "Henceforth I call you no more servants." He seems to say, "Ye have been exalted out of service—noble as it is. To my own heart I have called you friends.

What I have said to my own soul, I now say to you; I call you friends."

Just as we see a hyacinth filling the air with fragrance from above with its homely bulb below, so looking through the eyes of Jesus, we see that the beginnings of friendship lie deep down in service. Jesus here discloses the homely root from which that divine relationship sprung. While this is the first and most obvious lesson, we may safely stand upon the proposition that friendship is glorified service; that from this point of view we may learn of the friendship of Jesus.

I do not offer this statement as a definition, yet it was one of the beautiful forms which the thought took in the mind of Jesus. In His thought, friendship was service glorified by love. The definition would not define, because love, the glorifier, is undefined, and, so far as I know, indefinable. But, defined or undefined, this episode offers us a glimpse of devoted service, as it grows steadily more and more easy and noble, until, unconsciously, it takes on not only the colors of the one who is serving, but gains something of the radiance of Him who is served. The coloring is called out of the server, and it may be, by the light of Him who is served. That calling and the response—that mutual experience, is a

flash of love. As it is always the loftier nature of a friendship which discovers it,—so it was Jesus, who, with divine candor, announced the fact that love had so glorified their mutual service that He had called them His friends.

It is this unfailing justice exercised by friendship toward the object of its regard that most completely characterizes the influence of every master in the realm of religion. To revert again to Shakespeare, we hear the eloquent Roman say of Caesar:

He was my friend, faithful and just to me. But Caesar was not great enough to be the ideal friend. The ideal friend is faithful and just to the highest in me. No brilliant campaigns so employ the mind of such an one that he forgets the eternal possibilities of his Antony—that wonderful before of every human life which shone in his face—that problematic afterward which makes the unraised curtains in the West of every soul so significant, and that fathomless here and now in which they find themselves lively participants at Rome. If he gave a renewed and true meaning to these, as he met Antony, he was his friend. That, however, the great Caesar could not furnish. He once had Rome at his command, but to the infinite, so hidden in the real, he had not so much as a tax-

title. He could have gathered legions to protect Antony, but the monarch of Rome was powerless to raise his finger and point out the realms of the ideal. When men in Rome were saying to each other:

He doth bestride the narrow world
Like a mighty Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonorable graves,—

if there had been no Brutus to love Rome, Caesar could not arm a single guard with duty, or put upon himself the toga of manhood. Antony's word is but a proclamation of how all human friendship waits for something, until the last, and then tries in vain to dream of its possession in its adored. As it was then, so it is now. And as when Caesar could furnish nothing for a friend like Antony, but the "fable" of the ideal friend, Jesus came to so befriend man by service, that man should be won to serve. So Jesus said to His followers: "Henceforth I call you no more servants, but I have called you friends."

It was the simple truth which He had to speak. He was not telling them about His condescension, for He always believed that it was His glorification, that through Him man was glorified. It was not to speak to them in sentimental innuendoes, for He knew that it needed not that He should

announce His friendship unto them. A friendship that has to declare itself is half profane and insincere. It was their matter to recognize the Divine friend. If they had not found it out, they would not discover it in any words that could be spoken. The matter was really very different from that. The fact was that He had been their friend. He had let fall upon their souls the radiance of His own nature, until from their souls there began to come flashes of a like glory. He had so served them that they had begun to serve Him. Thus far it was only service. They were only servants, as, indeed, He began His friendship unto them in service. It had now gone a step farther. His love of serving them had waked up and called forth their love of serving Him.

Now came the moment when homely service was glorified by love into friendship. The Divine Man opened His lips, and as it is the loftier one of the friendship who first sees its beautiful colors, so Jesus spoke. He would not allow the towering sublimities of His own nature to weigh down their admiration; He would not suffer the majesty of His intellectual and moral transcendence to make heavy the loving devotion of those men; He would take His stand on the fact of a common interior life, and there say:

"Henceforth I call you no more servants, but I have called you friends."

The great friend is not only just, but faithful to me, as well. The comrade of my heart, whom I meet daily, has not done all, when, by his justice, I am dissuaded from being unjust: the rest of his duty is to persuade me to be just. Shakespeare would call such an one not only just, but "faithful" to me. My friend has only done the first half of his work, when he has taken my old world from under me; he must give me a new world, and over it must be sprung a fresh sky. It must be more than that—it must be such a world as shall give me rootage, and its sky and soil must give me growth and fruitage; it must be a world with a sky fit for the career of a soul panting and throbbing with the endless life. My friend's justice may kill off my half-heartedness, but his faithfulness ought to produce a resurrection of sincerity out of its grave. What is a sunstroke to laziness, ought to be life to industry; and his faithfulness must so match his justice that he shall wake the germs of justice in me, until they grow toward that larger justice in him.

He shall then ask me to drink of the immortalities which he has pressed into the wine of a new life. Our feasting shall be conducted as though it were only courtesy

unto each other to act upon the idea that we expected to live forever, and that the wine of every real feast shall be that pressed from the grapes in some Garden of Gethsemane, by the sorrows of Jesus. The etiquette of my true friend is the natural simplicity of a soul whose nostrils dilate with the breath of God. His words are simple; it may be that he knows no language well, has heard no symphonies, can understand no metaphysics of this age, has no philosophy by name; but what of that?

I want him to be mine because I find him rooted to the reality which underlies all ages; because he has heard the music of a noble life; because he has a practical philosophy of living; because he can befriend and be befriended. He is faithful to the best that he feels, and to the best that I feel; and that common path which he makes from heart to heart is the road over which friendship carries its devotions, and bears its burdens. Because every human being must be himself or herself, every friend can carry over this common thoroughfare new phases of the world unto his friend. Because each, if true, is conscious that an immortal sky is over him, each thing done has an infinite quality, and each has the glad suspicion that the other deals in immortalities. And that, after all, is the

only way that people can become interesting to each other.

In such a friendship, when I am sick and my friend brings, in his small basket, my dinner, I value the immortal idea that he brought with him, and that never-dying thought which worked him up to it, more than I do the dinner; and he is glad that, through the perishable, which he had in his basket, I see the imperishable, which he had in his soul. So this simple act of friendship fastens both of us to things eternal, and thus it is that souls are bound to man and God in friendship, along whose path the ideal life often travels.

Every friend is, therefore, a priest. He enters into the holy of holies of his friend, and opens anew the mystery of life. He gives his friend additional reasons for existing, as through him the world looks fresh and beautiful.

The question of the future of Christianity is the question as to the place of Jesus. As man's friend on the lines of his progressive destiny, man will always seek for a great friend as the object of his religion. The most serious question is this: Is there in Jesus the perennial satisfaction for the spiritual want that will be incessant and great as man advances? It is fitting that now man should attend to what he may know of

the demands he shall make upon his leader and friend, as the future waits for his eager feet. It needs no discussion to satisfy the race that the flights which the mind of man has yet made are but as those winged voyages which birds take, always to come back to earth and perch upon some leafy branch, or rest upon some mountain crag, or stop over some loved nest. Every flight, however, helps the soul to appreciate the dawning fact that man's wings, and the mental air which surrounds this planet of his thoughts, indicate a flight to be begun soon, which shall never wheel backward to this dear world from which he practiced, but which shall extend beyond death and time.

Is it strange that as man finds this out, he should feel anxious for a safe companion in this mighty trip? As he looks out upon the route, and into his own soul at its believed yearnings, he finds that his guiding and inspiring friend must answer to these desires for rest of heart in the Absolute; these aspiration for harmony of thought with the Infinite Soul of all; these fluttering waitings of the will for freedom in the Will of the universe. All great literature is the story of these and their heavy demand upon the leader and friend of immortal man. Hence, I do not call it irreverence, but piety unto the interests involved, that, in this age, man

should look to Him who first told him of his destined trip God-ward, and wonder in secret, and in the public musings of science and philosophy, if, when the intellect has flown far beyond its present confines, in the future life of man here or elsewhere, it shall not have to stop where there is no resting place, where flight back to earth is impossible; where flight beyond is unknown; where this Christ, who inspired it to use its wings, becomes a stranger also to the undiscovered and unknown. Can this friend to the intellect of man continue until man is at one with God?

I am convinced that this question, which shall be recurrent in every era, is answered in the unique and transcendent nature of Jesus as a friend.

Everything that Jesus did—because of everything which Jesus was—has a reach of power and a date in eternity fixed only by the immortality of man, and the being of the everlasting God. While He lived in the midst of the finite His conversation showed that His soul was at home with the infinite. You have to suppose an infinity to understand His simplest statement, and because He was while here familiar with the infinities which man seeks, and on such terms of fellowship with the Absolute as to name it "Father," and say: "I and the Father are

one," His friendship unto man, as an element of the at-one-ment, will, therefore, last forever, because sin-stained man requires a forever in which to be at-oned to the Holy God. Whatever Jesus is to man here below, it can only be the beginning of that at-one-ment which He will accomplish as the un-numbered ages roll away. Until man's nature, which now has an unconquerable tendency toward God-likeness, comes to be Godlike, he will stand in need of such a friend.

His starward path has its beginning in what Jesus was as a friend on earth and its ending in what Jesus is in the Being of God. That is the span of the at-one-ing bridge. Unto the remotest moment, so long as the intellect of man has found itself less than able to grasp infinite problems, will it beat its tireless wings in the air of the balmy eternity. Shall it ever fail to find the familiar friend who lured it first to try flying in the infinity?

I look into the intellect of Jesus and bring back the news: never!

Unto the last, so long as the feelings of man discover their inability to thrill with the joy of God, they will rise unto new eyries and sweep in new circles in the ever-brightening day. Shall they ever rise so high in the lapse of aeons that this dear

friend who first tempted them to rise upon their wings shall no more invite them on?

Until the last, last hour, so long as man's will is not traveling the same infinite paths in which God moves, so long as the human volition moves not to bear immortalities as naturally as the Diety bears a universe, it will pierce new skies and rise over new galaxies in that perpetual dawn.

I look into the will of Jesus, and the human God says with a meaning that broke the grasp of death and put out the fires of hell: never! I will never forsake you. "If it were not so, I would have told you."

When the Christ thus brings man home, and the child humanity finds his intellect and feelings and will thus unembarrassed with the infinities and unaffrighted with the eternity, the at-one-ment will be complete. Other beautiful dreams may be found lodged in the driftwood of the world. Him as a friend, shall we always call our own; yet we shall know that if we could have all of Him, He could not be so truly ours. Blessed dream! always will it be being realized, yet evermore shall it last, because we are finite and He is infinite.

Frank J. Searles

THE WEALTH OF FRIENDSHIP

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I

FRIENDSHIP'S ESSENTIALS

A friend, says that court of last appeal, the dictionary, is "One joined to another in mutual benevolence and intimacy." It is noteworthy that the sentiment is so fine a one that even the prose of the dictionary itself takes on an aspect of poetry. The word has been in English from the beginning of the language, and has been written for more than a thousand years—the Venerable Bede and the singer of Beowulf both use it. Its origin goes back, it is believed, to a word which means dear, and the root of friend itself is the old Teutonic participle which means loving; it would not have been quite true to its own traditions if it had meant loved. From the same root come words signifying to woo and to caress—all that is implied in love may be found in one or another of the meanings of friend. From it, too, come many pleasant words, some of which deserve more frequent use than they receive. To friend a man is an old phase that might be revived to advantage. Friendlihead or friendlihood, signifying both friendship and friendliness, ought never to have been lost sight of. Nor are friendsome and friendsomeness words that we can afford to be without, any more than we can afford to be without the ideas they represent.

There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be first named. One is Truth. 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 and equal 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. The other element of friendship is Tenderness. We are holden to men by every sort of tie, by blood, by pride, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance and badge and trifle, but we can scarce believe that so much character can subsist in another as to draw us by love. Can another be so blessed, and we so pure, that we can offer him tenderness? When a man becomes dear to me, I have touched the goal of fortune.

Friendship with none but equals should be made.

A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

Friendship is one mind in two bodies.

To God be humble, and to thy friend be kind.

A very simple intellectual mechanism answers the necessities of friendship, and even of the most intimate relations of life. If a watch tell us the hour and minute, we can be content to carry it about with us for a lifetime, though it has no second hand and is not a repeater, nor a musical watch, though it is not enameled nor jeweled,—in short though it has little beyond the wheels required for a trustworthy instrument, added to a good face and a pair of useful hands.

Only a wise man knows how to love; only a wise man is a friend.

Let us, then, be what we are and speak what we think, and in all

Keep ourselves loyal to truth, and the sacred professions of friendship.

I will deal with you with all the frankness which is due to friendship.

Friendship is nothing else than entire fellow-feeling as to all things, human and divine, with mutual good-will and affection.

Pure friendship is something which men of an inferior intellect can never taste.

A benevolent man should allow a few faults in himself, to keep his friends in countenance.

A man's social and spiritual discipline must answer to his corporeal. He must lean on a friend who has a hard breast, as he would lie on a hard bed. He must drink cold water for his only beverage. So he must not hear sweetened and colored words, but pure and refreshing truths. He must daily bathe in truth, cold as spring water, not warmed by the sympathy of friends.

Friendship above all ties does bind the heart;
And faith in friendship is the noblest part.

We talk of choosing friends, but friends are self-elected.

If you would know how rare a thing a true friend is, let me tell you that to be a true friend, a man must be perfectly honest.

I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.

How were friendship possible? In mutual devotedness to the Good and True: otherwise impossible except as armed neutrality or hollow commercial league.

What makes a friend? The heart that glows
With changeless love in Arctic snows,
Nor fails to cheer 'mid desert sand.
This plainer speaks than clasp of hand:
Hands may be firmly clasped by foes.

Have you not met with some men who very rarely spoke about their own impressions and thoughts, who seldom laid down the law, and yet you were sure had a fund of wisdom within, and who made you partakers of it by the light which they threw on the earth in which they were dwelling, especially by the kindly, humorous, pathetic way in which they interested you about your fellowmen, and made you acquainted with them? I do not say that this is the only class of friends which one would wish for. One likes to have some who in quiet moments are more directly communicative about their own sufferings and struggles. But certainly you would not say that men of the other class are not very pleasant and very profitable.

I love a friendship free and frank.

True friendship cannot be among many.

The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a god, that it may deify both.

The laws of friendship are great, austere, and eternal, of one web with the laws of nature and of morals.

Think it not friendship which forever seeks itself; but that which gives itself for others.

Beautiful friendship, tried by sun and wind,
Durable from the daily dust of life.

It is well that there is no one without a fault, for he would not have a friend in the world.

I declare that I have always limited my expectation of attachments entirely disinterested. Are there any? Who cherishes a friend from whom there is neither profit nor pleasure to be had? Or, at any rate, from whom neither has been had?

'T is thus in friendship; who depend
On many rarely find a friend.

Whoever heard him utter an ill-natured word respecting anyone, living or dead? Where was there a kinder friend or better neighbor? Now, above all things, where was his equal as a companion,

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

Friendship should be surrounded with ceremonies and respect, and not crushed into corners. Friendship requires more time than poor busy man can usually command.

True happiness

Consists not in the multitude of friends,
But in the worth and choice.

To say that a man is your friend, means commonly no more than this, that he is not your enemy. Most contemplate only what would be the accidental and trifling advantages of friendship, as that the friend can assist in time of need, by his substance, or his influence, or his counsel; but he who foresees such advantage in this relation proves himself blind to its real advantage, or indeed wholly inexperienced in the relation itself.

I loved my friend for his gentleness, his candor, his good repute, his freedom even from my own livelier manner, his calm and reasonable kindness. It was not any particular talent that attracted me to him, or anything striking whatsoever. I should say in one word, it was his goodness.

A true test of friendship, to sit or walk with a friend for an hour in perfect silence without wearying of one another's company.

It is not enough to love those who are near and dear to us. We must show them that we do so.

In friendship there is nothing pretended, nothing feigned, whatever there is in it is both genuine and spontaneous.

Everything that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine to give.

True friendship in two breasts requires
The same aversions, and desires.

I wish that friendship should have feet, as well as eyes and eloquence. It must plant itself on the ground, before it walks over the moon. I wish it to be a little of a citizen, before it is quite a cherub.

If gratitude means a lively sense of future favors, friendship signifies a lively sense of past favors, mutually conferred.

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

A generous friendship no cold medium knows,
Burns with one love, with one resentment glows.

We must not expect our friends to be above humanity.

I do not treat friendships daintily, but with roughest courage. When they are real, they are not glass threads or frost work, but the solidest thing we know.

All men have their frailties, and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.

Nay, my lords, ceremony was but devised at first
To set a gloss on faint deeds, hollow welcomes,
Recanting goodness, sorry ere 't is shown;
But where there is true friendship, there needs none.

If you would be loved as a companion, avoid unnecessary criticism.

If I could choose a young man's companions, some should be weaker than himself, that he might learn patience and charity; many should be as nearly as possible his equals, that he might have the full freedom of friendship; but most should be stronger than he was, that he might forever be thinking humbly of himself and tempted to higher things.

Friendship's true laws are by this rule exprest,
Welcome the coming, speed the parting guest.

Let no man think he is loved by any man when he loves no man.

To keep a few friends but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.

The man that knows
Receiving good to render good again,
Would be a friend worth more than land or goods.

In the first place, you will never have more than two or three friends in the whole course of your life. Your entire confidence is their right; to give it to many is to betray those who are indeed your friends.

Love is the life of friendship.

It is only the great-hearted who can be true friends; the mean and the cowardly can never know what true friendship is.

People who always receive you with great cordiality rarely care for you. Your true friends make you a partaker of their humors.

Wealth, title, office are no recommendations to my friendship. On the contrary, great good qualities are requisite to make amends for their having wealth, title, and office.

The only reward of virtue, is virtue: The only way to have a friend, is to be one.

It is not the office of a friend to be sour, or at any time morose; but free, open, and ingenuous, candid, and humane, not denying to please, but ever refusing to abuse or corrupt.

Friendship, like love, is but a name,
Unless to one you stint the flame.
The child whom many fathers share
Hath seldom known a father's care.
'T is thus in friendship—who depend
On many rarely find a friend.

Friendship cannot become permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.

True love and friendship are the same.

Friendship is affluent and generous, and not disposed to keep strict watch lest it may give more than it receives.

The question was once put to Aristotle, how we ought to behave to our friends; and the answer he gave was, "As we should wish our friends to behave to us."

A friend should bear his friend's infirmities.

The happiness of love is in action; its test is what one is willing to do for others.

Once a man came and knocked at the door of his friend.

His friend said, "Who art thou, O faithful one?"

He said "'T is I." He answered, "There is no admittance.

There is no room for the raw at my well-cooked feast.

Naught but fire and separation and absence

Can cook the raw one and free him from hypocrisy!

Since thy self has not yet left thee,

Thou must be burned in fiery flames."

The poor man went away, and for one whole year
Journeyed burning with grief for his friend's absence.

His heart burned till it was cooked; then he went
again

And drew near to the house of his friend.

He knocked at the door in fear and trepidation

Lest some careless word should fall from his lips.

His friend shouted, "Who is that at the door?"

He answered, "'T is thou who art at the door, O beloved!"

The friend said, "Since 't is I, let me come in,

There is not room for two I's in one house."

A slender acquaintance with the world
must convince every man, that actions, not
words, are the true criterion of the attachment
of friends; and that the most liberal
profession of good-will is very far from
being the surest mark of it.

Ah, friend! to dazzle let the vain design;

To raise the thought and touch the heart be thine.

In every walk of life and irrespective of advantages of means and education there are people whose minds are interesting; people of talent, of humor, of sagacity, of sound discretion and integrity; people of constancy, capable of self-sacrifice and high devotion. The acquaintance of such people is worth cultivating wherever one finds them. Life is an aggregation of daily experiences, most of which are trivial, but the aggregate of trivial things counts for a great deal. The familiar faces we see in the daily round and the brief exchanges of salutation and discourse that one encounters are incidents of superficial importance, but they go a long way toward making the difference between existence that is profitable and existence that is dull:

To make the world a friendly place
One must show it a friendly face.

If one's intimate in love or friendship cannot or does not share all one's intellectual tastes or pursuits, that is a small matter. Intellectual companions can be found easily in men and books. After all, if we think of it, most of the world's great loves and friendships have been between people that could not read or spell.

A mutual understanding is ever the firmest chain.

II

THE STEPPING STONES

"T is thus that on the choice of friends
Our good or evil name depends.

Be not jealous of thy friend's friendship
for another; surely the more friends he
hath, the better friend he is to have.

In many cases of friendship, or what
passes for it, the old axiom is reversed, and
like clings to unlike more than to like.

Make me to love my feller-man
Yea, though his bitterness
Doth bite as only adders can
Let me the fault confess,
And go to him and clasp his hand,
And love him none the less.
So keep me, Lord, forever free
From vane concete with him,
And he whose pious eyes can see
My faults, however dim,
Oh! let him pray the least fer me,
And me the most fer him.

I never yet cast a true affection on a
woman; but I have loved my friend as I do
virtue, my soul, my God. I love my friend
before myself, and yet methinks I do not
love him enough: some few months hence
my multiplied affection will make me be-
lieve I have not loved him at all. When I
am from him, I am dead till I be with him;
when I am with him I am not satisfied, but
would be still nearer him.

Friendship is no plant of hasty growth;
Though planted in esteem's deep fixèd soil,
The gradual culture of kind intercourse
Must bring it to perfection.

From wine what sudden friendship
springs!

Choose a friend as thou dost a wife, till
death separates you.

A calm, clear mind, not subject to the
spasms and crises which are so often met
with in creative or intensely perceptive
natures, is the best basis for love or friend-
ship.

Absence not long enough to root out quite
All love, increases love at second sight.

Be slow in choosing a friend, slower in
changing.

Friendships are discovered rather than
made.

Friendship is certainly the finest balm for
pangs of disappointed love.

Friendship often ends in love; but love in
friendship never.

Seek no friend to make him useful, for that
is the negation of friendship; but seek him
that you may be useful, for this is of friend-
ship's essence.

Turn him and see his threads, look if he be
Friend to himself, that would be friend to thee,
For that is first required, a man to be his own;
But he that 's too much that, is friend to none.

The chief friend and friend-maker is
money.

If we first quarrel we shall eventually be-
come sympathetic friends.

A good man is the best friend, and there-
fore soonest to be chosen, longest to be re-
tained; and indeed never to be parted with,
unless he cease to be that for which he was
chosen.

These friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel.

When we live through love we begin
friendship.

Friendship made in a moment is of no
moment.

Choose your companions wisely, and your
friends will come about naturally.

Friendship springs from nature rather
than from need.

Yet how often we know merely the sight
of those we call our friends, or the sound
of their voices, but nothing whatever of their
mind or soul.

And though Aristotle does well to warn us that absence dissolves friendship, it is happily none the less true that friend may powerfully influence friend though the two be by no means constant associates. Even far removal in place, or in occupation, or in fortunes, cannot arrest influence. For once any man has true friends, he never again frames his decisions, even those that are the most secret, as if he were alone in the world. He frames them habitually in the imagined company of friends. In their visionary presence he thinks and acts; and by them as visionary tribunal, he feels himself, even in his unspoken intentions and inmost feelings, to be judged. In this aspect, friendship may become a supreme force both to encourage and restrain. For it is not simply what our friends expect of us that is the vital matter here. They are too often more tolerant of our failings than is perhaps good for us. It is what in our best moments we believe that they expect of us. For it is then that they become to us, not of their own choice, but of ours, a kind of second conscience, in whose presence our weaknesses and backslidings become "that worst kind of sacrilege that tears down the invisible altar of trust."

A decent boldness ever meets with friends.

Every man should have a fair sized cemetery in which to bury the faults of his friends.

Our chief want in life is, somebody who shall make us do what we can. This is the service of a friend.

Some seem to make a man a friend, or try to do so, because he lives near, because he is in the same business, travels on the same line of railway, or for some other trivial reason. There cannot be a greater mistake.

As I love nature, as I love singing birds, and gleaming stubble, and flowing rivers, and morning, and evening, and summer, and winter, I love thee, my friend.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.

Think of this doctrine—that reasoning beings were created for one another's sake; that to be patient is a branch of justice, and that men sin without intending it.

If we would build on a sure foundation in friendship, we must love our friends for their sakes rather than for our own.

Open to me thy heart of heart's deep core,
Or never say that I am dear to thee;
Call me not Friend, if thou keep close the door
That leads into thine inmost sympathy.

Do not let your self-love make you suppose that people become your friends at first sight, or even upon short acquaintance.

Suspicion is well in its place, but one cultivates it at the expense of friendliness. And it is better to have friends than suspicions.

Cultivate friendliness, for it is the seed of friendship.

The prime requisite in a good friend is the habit of good impulses.

Have friends of your own trade that shop-talk may make you skillful; have friends in other trades lest shop-talk leave you unskillful.

An affectionate disposition is the soil in which friendship roots itself most quickly and most deeply.

If you have a vice and would rid yourself of it, take for your friends those who have it not.

What are the best days in memory? Those in which we met a companion who was truly such.

Learn that to love is the one way to know
Or God or man: it is not love received
That maketh man to know the inner life
Of them that love him; but his own love bestowed
Shall do it.

When thine heart goeth out to a man
seek not to call it back, for it is better in
the keeping of a friend than in thine own.

There is no virtue in a man that does not
make him a better friend; no vice that does
not make him worse.

It is a wise man who shares his reading
with those he loves, since the more friends
have in common the friendlier they are cer-
tain to be.

Nature teaches beasts to know their
friends.

Remembering that happiness is a prime
requisite to usefulness, you will be assured
that friends conduce both to happiness and
usefulness.

There are men born for friendship, men
to whom the cultivation of it is nature, is
necessity.

Nothing strengthens friendship more
than for one friend to feel himself the su-
perior of the other.

Take the lid from off your heart and let me see within;

Curious, I, and impudent, a rugged man of sin.
And yet I hold you truer than president or priest;
I put my bowl against your lip and seat you at my feast;

I probe your wound and chafe your limbs and get my god to see

That you are strengthened as we fare the forest and the lea.

Strike hands with me, the glasses brim, the sun is on the heather,

And love is good and life is long and two are best together.

Wanting to have a friend is altogether different from wanting to be a friend.

It is delicious to behold the face of a friendly and sweet person.

Soon angry, soon friended.

Friendship is a plant which cannot be forced. True friendship is no gourd, springing in a night and withering in a day.

Every modern man must be many-sided; for every side he needs a friend.

Study yourself until you know where you are strong and where weak; study your acquaintance until you find a man weak where you are strong and strong where you are weak, that the benefits may be reciprocal; and make that man your friend.

We should learn from Jesus that the essential quality in the heart of friendship is not the desire to have friends, but the desire to be a friend; not to get good and help from others, but to impart blessing to others. Many of the sighings for friendship which we have are merely selfish longings, a desire for happiness, for pleasure, for the gratification of the heart, which friends bring. If the desire were to be a friend, to do others good, to serve and to give help, it would be a far more Christlike longing, and would transform the life and character.

In all things be courteous to thy friend, as to thyself; for is he not thy better self?

Love your friend with his foible.

Take to your heart no friend whose affection requires proof; proof implies doubt, and where doubt is, love is not.

Rejoice in all the honors which come to those you know. That you know them makes you, in a sense, a partner in their fame; that you rejoice with them brings you their friendship.

To distrust a friend is a double folly; for why did you take for friend one that could be distrusted? and why do you keep him? Trust IS friendship.

III

THE STUMBLING BLOCKS

He who bereaves friendship of mutual respect takes from it its greatest ornament.

You should know the customs of a friend, but not take a dislike to them.

I have scarce a married friend of my acquaintance upon whose firm faith I can rely, whose friendship did not commence after the period of his marriage. With some limitations, they (the wives) can endure that; but that the good man should have dared to enter into a solemn league of friendship in which they were not consulted, though it happened before they knew him, before they that are now man and wife ever met, this is intolerable to them.

That man may last, but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.

A friend is a rare book, of which but one copy is made. We read a page of it every day, till some woman snatches it from our hands, who sometimes peruses it, but more frequently tears it.

The better the lover, the poorer the friend.

Whosoever in the frame of his nature and affections is unfit for friendship, he taketh it of the beast, and not from humanity.

There are cases where men are so self-absorbed, so self-centered, that they take the friendship of others, their kindly thoughts and friendly deeds, without return.

Nor hate I aught so much as the contortions
Which great asseverators use—those far
Too cordial givers of unmeaning love,
Too courteous givers of empty words,
Who in smooth manners vie, treating true worth
And any fopling with an equal grace.
To what good end if, swearing admiration,
Tenderness and trust, friendship, zeal, and faith,
A man shall laud you to the skies, then rush
Into the arms of any common wretch
He meets by chance, to do as much? No, no!
A heart endowed with self-respect can ne'er
Endure such prostituted reverence;
The vainest, even, finds but little cheer
In mere confusion with the universe.
Esteem on some true preference is based;
Thus in esteeming all, no man's esteemed.
An indiscriminating heart's regard
I scorn—myself must needs be prized; in brief,
The friend of all mankind's no friend for me.

I hate the prostitution of the name of friendship to signify modish and worldly alliances.

Keep well thy tongue and keep thy friends.

The constitutional differences which always exist, and are obstacles to a perfect friendship, are forever a forbidden theme to the lips of friends.

Mutual respect implies discretion and reserve even in love itself; it means preserving as much liberty as possible to those whose life we share. We must distrust our instinct of intervention, for the desire to make our own will prevail is often disguised under the mask of solicitude.

If you find a man who performs most of the relations of life dutifully, is even kind and affectionate, but who, you discover, is secretly disliked and feared by all his friends and acquaintances, you will often on further investigation, ascertain that he is one who indulges largely in needless criticism.

Few friendships wear well through a long life. The friends do not progress equally; one matures quickly, the other slowly. One becomes pious, the other impious. They marry (this is the commonest interruption of all) antipathetic wives. It is all as it should be if they were really friends once, for friends, in fact, belong to periods rather than to all time, though sentiment would have it otherwise.

Every friendship which a man may have becomes precarious as soon as he engages in politics.

There is nothing more fatal to friendship than the greed of gain.

Complacency wins friends, but truth gives birth to hatred.

Do not lose your friend for your jest.

Why art thou silent? Is thy love a plant
Of such weak fiber that the treacherous air
Of absence withers what was once so fair?
Is there no debt to pay, no boon to grant?
Yet have my thoughts for thee been vigilant,
Bound to thy service with unceasing care,
The mind's least generous wish a mendicant
For nought but what thy happiness could spare.

Speak! Though this soft, warm heart, once free to hold

A thousand tender pleasures, thine and mine,
Be left more desolate, more dreary cold
Than a forsaken bird's nest filled with snow
'Mid its own blush of leafless eglantine:
Speak! that my torturing doubts their end may know!

Few men have the strength to honor a friend's success without envy. I know well that mirror of friendship, shadow of a shade.

The holy passion of friendship is of so sweet and steady and loyal and enduring a nature, that it will last through a whole lifetime, if not asked to lend money.

Few things are more fatal to friendship than the stiffness which cannot take a step towards acknowledgment.

I never consider a difference of opinion in politics, in religion, in philosophy, as cause for withdrawing from a friend.

Friendship is usually treated by the majority of mankind as a tough and everlasting thing which will survive all manner of bad treatment. But this is an exceedingly great and foolish error; it may die in an hour of a single unwise word.

I don't meddle with what my friends believe or reject any more than I ask whether they are rich or poor; I love them.

If friendship last on into opening manhood, it is not infrequently broken up by rivalry in quest of a wife.

If I had the inclination and ability to do the cruelest thing upon earth to the man I hated, I would lay him under the necessity of borrowing money from a friend.

All like the purchase; Few the price will pay;
And this makes friends such miracles below.

Flattery
Is monstrous in a true friend.

As adulterine metals retain the luster and color of gold, but not the value; so flattery in imitation of friendship, takes the face and outside of it.

It is equally impossible to forget our friends, and to make them answer to our ideal. When they say farewell, then indeed we begin to keep them company. How often we find ourselves turning our back on our actual friends, that we may keep company with their ideal cousins.

Friendship does better please our friends than flattery.

Criticism often takes from the tree caterpillars and blossoms together.

May none whom I love to so great riches rise
As to slight their acquaintance and their old
friends despise;
So low or so high may none of them be
As to move either pity or envy in me.

Who seeks a faultless friend rests friendless.

Discord harder is to end than to begin.

That is a miserable arithmetic which could estimate friendship as nothing, or at less than nothing.

Shall I give up the friend I have valued and tried;
If he kneel not before the same altar with me?

Make no friendship with an angry man;
and with a furious man thou shalt not go;
lest thou learn his ways, and get a snare to thy soul.

Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates.

The cultivation of the friendship of a powerful man is sweet to the inexperienced; an experienced man dreads it.

Reserve or censure come not near
Our sacred friendship, lest there be
No solace left for thee and me.

In the choice of a dog or horse, we exercise the greatest care: we inquire into its pedigree, its training and character, and yet we too often leave the selection of our friends, which is of infinitely greater importance,—by whom our whole life will be more or less influenced either for good or evil,—almost to chance.

Nothing in the world is more galling than a tardy friend.

Our very best friends have a tincture of jealousy even in their friendship; and when they hear us praised by others, will ascribe it to sinister and interested motives if they can.

In certain circumstances in life we can bear no more from a friend than to feel him beside us. Spoken consolation irritates the wound and reveals its depth.

The art of life is to keep down acquaintances. One's friends one can manage, but one's acquaintances can be the devil.

Who will debase his manly mind,
For friendship every fool may share?

There are no rules for friendship. It must be left to itself; we cannot force it any more than love.

A judicious friend is better than a zealous one.

True love never nags, it trusts.

The language of friendship is not words, but meanings. It is an intelligence above language.

Poverty parteth friends.

Friendship does not confer any privilege to make ourselves disagreeable.

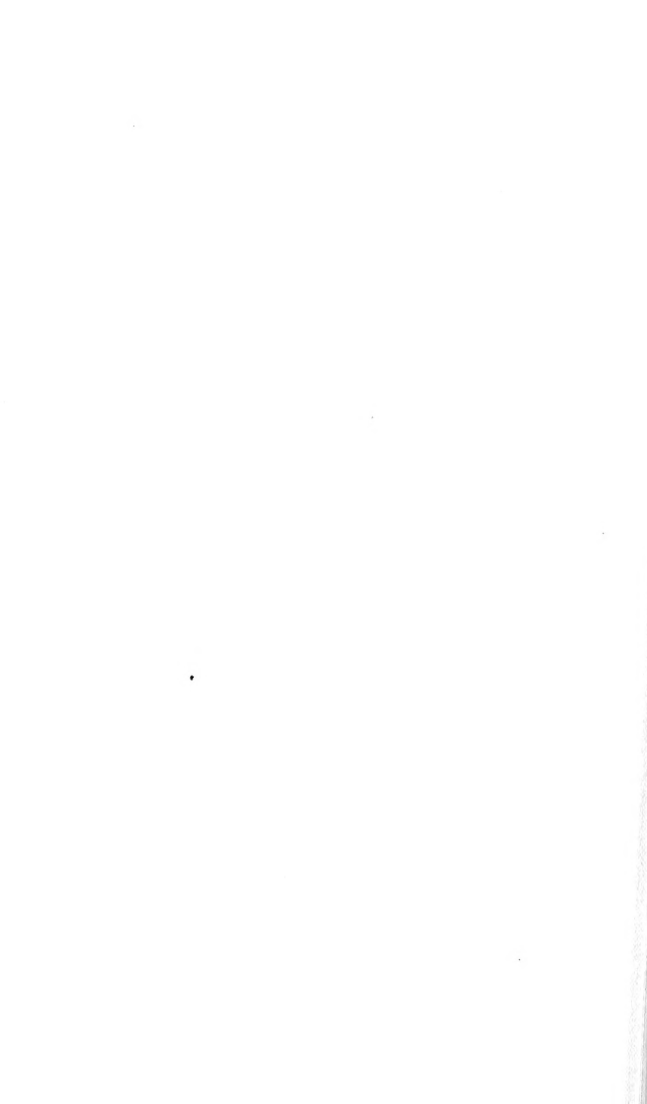
When love and kindness cease all enjoyment is taken out of life.

Suspicion is the bane of friendship.

Let not the grass grow on the path of friendship.

It is more shameful to mistrust your friends than to be deceived by them.

IV
ON BEING A FRIEND



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;
 That the road passes on through the long after-
 noon
 And stretches away to the night.
 And still I rejoice when the travelers 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.

Kindness given and received aright, and knitting two hearts into one, is a thing of Heaven, as rare in this world as perfect love; both are the overflow of only very rare and beautiful souls.

One's own life must somehow reach over into and be qualified by, the struggles and interests of other lives.

Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power than in use; and keep thy friend
Under thy own life's key.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.

My friend is not perfect—no more am I
—and so we suit each other admirably.

Short accounts make long friends.

"I would go up to the gates of hell with a friend,
Through thick and thin."
The other said, as he bit off a concha end,
"I would go in."

Neither is life long enough for friendship.

My friend is that one whom I may associate with my choicest thoughts.

We are different with different friends; yet if we look closely we shall find that every such relation reposes on some particular apotheosis of oneself; with each friend, although we could not distinguish it in words from any other, we have at least one special reputation to preserve.

Happy is the house that shelters a friend!
It might well be built, like a festal bower
or arch, to entertain him for a single day.

The social, friendly, honest man,
Whate'er he be,
'T is he fulfills great Nature's plan,
And none but he!

We must be as careful to keep friends as to make them.

There is the kind of friend, that when you need help has a good reason just at the moment, of course, why it is impossible to extend it. I do not mean to criticize this sort of friendship; for sometimes it is a matter of temperament; and sometimes the real necessities are such that the friend cannot do as he would like to do.

A friend is he that loves, and he that is beloved.

I pity from my heart the man who has no patternman whom he can thoroughly admire and esteem. Admire, yes, wonder at, look at, as something beyond, above, and truly better than himself; dreaming no more of being jealous of his superiority than you were jealous of William Shakespeare when you wrote your last verse for the paper; honoring his friend so purely that he himself is purified and dignified by the worthiness of the honor he bestows.

To wail friends lost
Is not by much so wholesome profitable
As to rejoice at friends but newly found.

It is delightful to me to go mad over a friend restored to me.

Men know the number of their possessions, although they be very numerous, but of their friends, though but few, they were not only ignorant of the number, but even when they attempted to reckon it to such as asked them, they set aside again some that they have previously counted among their friends; so little did they allow their friends to occupy their thoughts. Yet in comparison with what possession would not a good friend appear far more valuable?

But though one cannot be friends with every one, it is better to be friendly than unfriendly, and those who have really loved anyone, will have some tenderness for all.

My friend, the brother of my love.

As ships meet at sea,—a moment together, when words of greeting must be spoken, and then away upon the deep,—so men meet in this world; and I think we should cross no man's path without hailing him, and if he needs, giving him supplies.

Antonio:

Commend me to your honorable wife;
Tell her of the process of Antonio's end;
Say how I loved you, speak me fair in death;
And when the tale is told, bid her be judge,
Whether Bassanio had not once a love,
And he repents not that he pays your debt;
For, if the Jew do cut but deep enough,
I'll pay it instantly with all my heart.

Bassanio:

Antonio, I am married to a wife,
Who is dear to me as life itself;
But life itself, my wife, and all the world,
Are not esteem'd above your life:
I would lose all, ay, sacrifice them all,
Here to this devil, to deliver you.

True friends visit us in prosperity, only when invited; but in adversity they come without invitation.

Were I made to prognosticate the future
of a man, I would first put my ear to his
heart.

Life hath no joy like his who fights with Fate
Shoulder to shoulder with a stricken friend.

A day for toil, an hour for sport,
But for a friend is life too short.

He sticks through thick and thin—I ad-
mire such a man.

To bear a friend's faults is to make them
your own.

I expect to pass through this world but
once. Any good therefore that I can do, or
any kindness that I can show to any fellow
creature, let me do it now. Let me not de-
fer or neglect it, for I shall not pass this
way again.

Does it make a man worse than his character 's
such
As to make his friends love him (as you think)
too much?

A true friend is forever a friend.

I had three chairs in my house; one for
solitude, two for friendship, three for so-
ciety.

He does good to himself, who does good
to his friend.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

Friend-making, everywhere, friend-finding soul,
Fit for the sunshine, so, it followed him.

Never do a wrong thing to make a friend
or to keep one.

But he that loves to be loved,
And in his deeds doth adore Heaven's power,
And is with pity moved;
The night gives rest to his heart,
The cheerful beams do awake his soul,
Revived in every part.
He lives a comfort to his friends,
And Heaven to him such blessing sends.

What's the good of money if it ain't to
help a friend out with? I believe in friends,
I do. Here we go hopping around this
little world for a small time, and then that's
done. S'pose you ain't got any real
friends for the trip? Rotten, I say.

Grieve not at doing well to friends
But rather, if thou hast not, grieve.

Always in preaching the parson had
looked for the face of his friend; always it
had been his mainstay, interpreter, steady
advocate in every plea for perfection
of life.

The name of friend is common, but faith in friendship is rare.

We may have many acquaintances, but we can have few friends.

Yes, we must ever be friends, and of all who offer you friendship,
Let me ever be the first, the truest, the nearest,
and the dearest.

This is my friend—through good or ill report
My friend. He who injures him by word or deed,
Were it but the thin film of an idle breath
Clouding the clear glass of a stainless soul,
He injures me.

Two friends, two bodies with one soul inspired.

It is not so difficult to sacrifice principle to oblige a friend as it is to give up one's feeling of superiority over him.

He who looks into the face of a friend beholds, as it were, a copy of himself.

Common friendship will admit of division, one may love the beauty of this, the good humor of that person, the liberality of a third, the paternal affection of a fourth, the fraternal love of a fifth, and so on. But this friendship that possesses the whole soul, and there rules and sways with an absolute sovereignty, can admit of no rival.

You have done me friendships infinite
and often.

The happiest moments my heart knows
are those in which it is pouring forth its
affections to a few esteemed characters.

A true heart admits of but one friend-
ship, as of one love; but in having that
friend I have a thousand.

A friend ought to shun no pain, to stand
his friend in stead.

So, if I live or die to serve my friend,
'T is for my love—'t is for my friend alone,
And not for any rate that friendship bears
In heaven or on earth.

It is no excuse for wrong doing that you
do wrong for the sake of a friend.

Thine own friend, and thy father's friend,
forsake not.

Let us be friends, and treat each other
like friends.

When'er we grasp the hands of those
We would have for ever nigh,
The flame of friendship burns and glows
In the warm, frank words "Good-bye."

The friendship between you and me I
will not compare to a chain; for that the
rains might rust, or the falling tree break.

A friend whose thoughts most truly
labor to recompense your love.

Who ne'er knew joy but friendship might di-
vide.

When a friend asks, there is no to-mor-
row.

The solitude of the most sublime idealist
is broken in upon by other people's faces;
he sees a look in their eyes that corresponds
to something in his own heart; there comes
a tone in their voice which convicts him of
a startling weakness for his fellow crea-
tures.

Oh, the present is too sweet
To go on forever thus!
Who can say what waits for us?
Meeting, greeting, night and day,
Faring each the self-same way—
Still somewhere the path must end—
Reach your hand to me, my friend!

Of all earthly music that which reaches
farthest into heaven is the beating of a
loving heart.

A kind and gentle heart he had,
To comfort friends and foes.

Judge not thy friend until thou standest
in his place.

What can be more encouraging than to find the friend who was welcome at one age welcome at another?

Of our mixed life two quests are given control:
Food for the body, friendship for the soul.
High as the spirit hovers o'er its flesh
The second quest is free, serene, and fresh.
O sorrow, that so oft the first betrays
This eager searching of celestial ways!
O bitter sorrow that the first can rise
And pluck his soaring brother from the skies!
And there is joy in musing how there can be,
These twain in some lives ruling tranquilly.

None may charge that I have smiled on him in order to use him, or called him my friend that I might make him do for me the work of a servant.

Nothing is more friendly to a man than a friend in need.

Cultivate the friendships of thy youth; it is only in that generous time they are formed.

Though in distant lands we sigh,
Parched beneath a hostile sky;
Though the deep between us rolls
Friendship shall unite our souls.

The desire to be beloved is ever restless and unsatisfied; but the love that flows out upon others is a perpetual wellspring from on high.

What we commonly call friends and friendships are nothing but acquaintance and connection, contracted either by accident or upon some design, by means of which there happens some little intercourse betwixt our souls: but, in the friendship I speak of, they mingle and melt into one piece, with so universal a mixture that there is left no more sign of the seam by which they were first conjoined.

He that is thy friend indeed
He will help thee in thy need.

My friend, adown Life's valley, hand in hand,
With grateful change of grave and merry speech
Or song, our hearts unlocking each to each,
We 'll journey onward to the silent land;
And when stern Death shall loose that loving
band,
Taking in his cold hand a hand of ours,
The one shall strew the other's grave with flowers,
Nor shall his heart a moment be unmanned.
My friend and brother! if thou goest first,
Wilt thou no more revisit me below?
Yea, when my heart seems happy causelessly
And swells, not dreaming why, as it would burst
With joy unspeakable—my soul shall know
That thou, unseen, art bending over me.

I spare no cost so long as I serve my
friend.

I weigh my friend's affection with mine
own.

A fellow feeling makes one wondrous kind.

Friendship is the simple reflection of souls by each other.

Statesman, yet friend to truth! of soul serene,
In action faithful, and in honor clear;
Who broke no promise, served no private end,
Who gained no title, and who lost no friend.

For when did friendship take
A breed for barren metal of his friend.

Greater love hath no man than this, that
a man lay down his life for his friends.

Absent or present, still to thee
My friend, what magic spells belong.

What do we live for if not to make life
less difficult to each other.

Man looks for man—not any man, but
the friend-man.

That he had “a genius for friendship” goes without saying, for he was rich in the humility, the patience and the powers of trust, which such a genius implies. Yet his love had, too, the rarer and more strenuous temper which requires “the common aspiration,” is jealous for a friend’s growth, and has the nerve to criticise. It is the measure of what he felt friendship to be, that he has defined religion in the terms of it.

V

ON BEING BEFRIENDED

I don't readily forget old friends, nor easily stop loving anybody I have ever loved. However, I learned long ago not to expect more than three people to care for me at a time—maybe I'm extravagant in saying three.

The parable of Pythagoras is dark, but true, "Cor ne edito"—eat not the heart. Certainly, if a man would give it a hard phrase, those that want friends to open themselves unto are cannibals of their own hearts.

Companions I have enough, friends few.

Much as worthy friends add to the happiness and value of life, we must in the main depend upon ourselves, and every one is his own best friend, or worst enemy.

Ah, friends! before my listening ear lies low,
While I can hear and understand, bestow
That gentle treatment and fond love, I pray.
The luster of whose late, though radiant ray
Would gild my grave with mocking light, I know,
If I should die.

Happy is he who wins friends in early life by true affinities. He multiplies himself; he has more hands and feet than his own, and other fortresses to flee into when his own are dismantled by evil fortune, and other hearts to throb with his joy.

It is strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit for the want of a friend to tell them of them.

Oh! as we prove the life-boat, so we often prove a friend;

And those who promise least of all, are truest in the end.

No figure-head of gold and red may mark them as they go;

But how their honest planks will stand when trouble-tempests blow.

They may not dance around us on the broad and sunlit tide,

But 'twixt the gale and dark lee-shore we find them close beside.

A cheer, then, for the noble breast that fears not danger's post:

And, like the life-boat, proves a friend, when friends are wanted most.

The greatest happiness of life is the conviction that we are loved, loved for ourselves, or rather loved in spite of ourselves.

Anacharsis coming to Athens, knocked at Solon's door, and told him that he, being a stranger, was come to be his guest, and contract a friendship with him; and Solon replying, "It is better to make friends at home," Anacharsis replied, "Then you that are at home make friendship with me."

There is more to do than one can do alone, and an unfriended life will be poor and meager.

Above our life we love a faithful friend.

Oh, I have roamed o'er many lands,
And many friends I've met;
Not one fair scene or kindly smile
Can this fond heart forget.

A pleasant companion on the way is as good as a carriage.

A friend is dearer than the light of heaven; for it would be better for us that the sun were extinguished, than that we should be without friends.

If, as a mere matter of strength and resource, I were to face life with the choice of either a fortune or friends, I would choose the latter as more helpful.

True be thy sword, thy friend sincere!

We were friends from the first moment.
Sincere attachments usually begin at the beginning.

My God, my Father and my Friend,
Do not forsake me at my end.

I account more strength in a true heart than in a walled city.

Neither of my own free will cast I myself into the fire; for the chain of affection was laid upon my neck. I was still at a distance when the fire began to glow, nor is this the moment that it was lighted up within me. Who shall impute it to me as a fault, that I am enchanted by my friend, that I am content in casting myself at his feet?

One faithful friend is enough for a man's self; 't is much to meet with such an one.

A kind heart greets me here and there;
I hide from it my doubts and fears.
I trudge, and say the path is fair
Along the years.

What is a friend? One who supports you and comforts you, while others do not.

How much thy friendship was above
Description's power of words.

He does nothing who consoles a despairing man with his words; he is a friend who in a difficulty helps by deeds, where there is need of deeds.

A friend is not so soon gotten as lost.

Nothing indeed yields a richer revenue than kind affections, nothing gives more delight than the interchange of friendly care and offices.

Friends and acquaintances are the surest passport to fortune.

Large was his bounty, and his soul serene,
 Heaven did a recompense as largely send;
 He gave to Misery all he had, a tear;
 He gained from Heaven ('t was all he wished)
 a friend.

Nothing is dearer to a man than a serviceable friend.

Friendship enhances the luster of prosperity and by dividing and sharing adversity lessens its burden.

I'm very lonely now, Mary,
 For the poor make no new friends;
 But oh, they love the better still
 The few our Father sends!

Be a friend; the rest will follow.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

To be rich in friends is to be poor in nothing.

But other loads than this his own
 One man is not well made to bear.
 Besides, to each are his own friends,
 To mourn with him, and show him care.

My dearest meed, a friend's esteem and praise.

That faithful friendship which never changes, and which will accompany you with its calm light through the whole of life.

Friendship, like the immortality of the soul, is too good to be believed.

Sweet the help
Of one we have helped.

A companion on the way is better than money in the purse.

His honest, sonsie, baws'nt face
Aye got him friends in ilka place.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.

I have known one who used to beg of holy men to pray, first for his friend and then for himself.

Who takes a fool to be his friend
Will stay a fool until the end.

Friendship knows nothing of bankrupt sentiment and collapsed joys; love, after giving more than it has, ends by giving less than it receives.

O, be my friend, and teach me to be thine.

I believe that more breaches of friendship and love have been created, and more hatred cemented by needless criticism than by any one other thing.

Great souls by instinct to each other turn,
Demand alliance, and in friendship burn.

A man, be the heavens ever praised, is sufficient for himself; yet were ten men, united in love, capable of being and of doing what ten thousand singly would fail in. Infinite is the help man can yield to man.

And tho' his foes speak ill of him,
He was a friend to me.

It is sublime to feel and say of another, I need never meet, or speak or write to him; we need not reinforce ourselves or send tokens of remembrance; I rely on him as on myself; if he did thus and thus, I know it was right.

Charity is love, and love charity. God grant us all therein to be friended!

And thou, my friend, whose gentle love
Yet thrills my bosom's chords,
How much thy friendship was above
Description's power of words.

Life should be fortified by many friendships.

VI

THE ADVICE OF FRIENDS

Advice can hardly come from any other than a friend when the question involves grave issues. A stranger is not sufficiently interested, a relative is blinded by excess of love, but a friend's advice is tempered by affection, while it is not over-ruled by the imperativeness of natural instinct. There is much wisdom in the every-day words "As a friend I advise you," for no other can advise so well.

Too true to flatter, and too kind to sneer,
And only just when seemingly severe;
So gently blending courtesy and art,
That wisdom's lips seemed borrowing friendship's heart.

Animals are such agreeable friends—
they ask no questions, they pass no criticisms.

If it is abuse, why, one is always sure to hear it from one damned good-natured friend or another.

Ointment and perfume rejoice the heart:
so doth the sweetness of a man's friend by hearty counsel.

Softening harsh words in friendship's gentle tone.

The best preservative to keep the mind in health is the faithful admonition of a friend.

With disparity of means and the other disparities, most of which (except sex) impinge on it somewhere, comes the great daily question of associates. The world, luckily, is full of people of different genders and manners and unequal fortunes and abilities, all of whom are ours to know and play with if we can. But we cannot play with them all; they are too many. We must choose and be chosen. Some measure of selection becomes inevitable, and of course selection implies some degree of exclusion. Tastes differ, and a preference for one person or one lot of people does not necessarily imply disparagement of others. Propinquity, associations, relationship, and various circumstances determine who our friends shall be, and the advantage of having desirable and profitable friends is so obvious that the most careless observer cannot fail to discern it.

Indeed, suitable acquaintances are so good to have that appreciation of the advantage of having them leads some of us into the serious mistake of being over particular as to whom we shall know. The desire for the company of the best people we can get at—our betters if possible—is an aspiration that in itself is creditable to our intelligence, but we fall into a serious mistake when we let it go so far as to prompt

us to limit our acquaintances to just the right people and no others. To know many people and many kinds of people is in itself a very advantageous thing; for the more people we know, the better chance we have to learn whom we like and whom we can help and who can help us.

The people—the great mass of the people—are the fountain of honor and the main source of most advantages. The wise course is to get in touch with as many of them as is reasonably convenient. There are a thousand relationships in life besides dinner-giving relations that are worth while; there are a thousand phases of friendship that are worth cultivating besides the kind that flourishes between persons of equal social condition. In every walk of life there are the traits that invite and repay friendship. There is a common ground, if one's feet can only find it, on which all true people can stand in a substantial equality, an equality of the spirit and the affections.

He had a store
Of friends and fortune once, as we could guess
From his nice habits and his gentleness.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.

You seldom need wait for the written life of a man to hear about his weaknesses, or what are supposed to be such, if you know his intimate friends or meet him in company with them.

Admonish your friends in private; praise them in public.

Heraclitus saith well, in one of his enigmas, "Dry light is ever the best." And certain it is that the light that a man receiveth by counsel from another is drier and purer than that which cometh from his own understanding and judgment which is ever infused and drenched in his affections and customs.

There is no man so friendless but what he can find a friend sincere enough to tell him disagreeable truths.

A friend's frown is better than a fool's smile.

A friend advises by his whole behavior, and never condescends to particulars. Another chides away a fault, he loves it away. While he see the other's error he is silently conscious of it, and only the more loves truth itself, and assists his friend in loving it, till the fault is expelled and gently extinguished.

Before giving advice we must have secured its acceptance, rather, have made it desired.

It is well and right, indeed to be courteous and considerate to every one with whom we are brought into contact, but to choose them as real friends is another matter.

I speak to thee in Friendship's name.

Friends require to be advised and re-proved, and such treatment, when it is kindly, should be taken in a friendly spirit.

He that gives advice to his friend and exacts obedience to it, does not the kindness and ingenuity of a friend, but the office and pertness of a school-master.

Friendship e'er totters on the brink,
With friends who say just what they think;
They end, who give advice unsought,
In saying what they never thought.

There is as much difference between the counsel that a friend giveth and that a man giveth himself as there is between the counsel of a friend and a flatterer; for there is no such flatterer as a man's self, and there is no such remedy against flattery of a man's self as the liberty of a friend.

VII

OUR FRIENDS THE ENEMY

God preserve me from my friends; from my enemies I will preserve myself.

When fails our dearest friend,
There may be refuge with our direst foe.

It is always safe to learn, even from our enemies; seldom safe to venture to instruct even our friends.

Let us not talk ill of our enemies. They only never deceive us.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

A man who does not love sincerely sets his face against the distinguishing mark between a friend and a flatterer.

An open foe may prove a curse,
But a pretended friend is worse.

Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

Love springs to love, and knows at once his friends.

The man who hates must cast contentment forth;
Who has not worth or friends is nothing worth.

Unfortunately, while there are few great friends, there is no little enemy.

A foe to God was ne'er true friend to man,
Some sinister intent taints all he does.

Dear is my friend,—yet from my foe as from my friend, comes good;

My friend shows what I can do, and my foe what I should.

The greatest enmity is better than uncertain friendship.

Give me the avowed, the erect, the manly foe;
Bold I can meet, perhaps may turn his blow;
But of all plagues, good Heaven, thy wrath can send,

Save, save, oh! save me from the Candid Friend!

It is better to have bitter foes than friends too sweet.

VIII

FRIENDS AND ENEMIES

It is a difficult task to have all men for your friends: it is sufficient not to have enemies.

A bitter heart that bides its time and bites.

The world is large when its weary leagues two loving hearts divide;
But the world is small when your enemy is loose on the other side.

Fellowship is heaven, and lack of fellowship is hell; fellowship is life, and lack of fellowship is death; and the deeds that ye do upon earth, it is for fellowship's sake that ye do them.

He will never have true friends who is afraid of making enemies.

Better friends at a distance than neighbors and enemies.

One enemy can do more hurt than ten friends can do good.

Trust not yourself; but your defects to know,
Make use of every friend—and every foe.

Friends are as dangerous as enemies.

Better to have a loving friend
Than ten admiring foes.

Invite the man that loves thee to a feast,
but let alone thine enemy.

Flatterers look like friends, as wolves
like dogs.

No enemy
Is half so fatal as a friend estranged.

It has been said that it is wise always to
treat a friend remembering that he may
become an enemy, and an enemy remem-
bering that he may become a friend; and
whate'er may be thought of the first part
of the adage, there is certainly much wis-
dom in the latter.

I wish my deadly foe no worse
Than want of friends, and empty purse.

Our enmities mortal, our friendships
eternal.

Angry friendship is sometimes as bad as
calm enmity.

An ignorant friend is dangerous e'er;
A foe who is wise I greatly prefer.

An thou wilt be friends, be friends: an
thou wilt not, why, then be enemies.

Here's a sigh to those who love me,
And a smile to those who hate;
And, whatever sky's above me,
Here's a heart for every fate.

A friend cannot be known in prosperity,
and an enemy cannot be hidden in adver-
sity.

Better new friend than old foe.

Foes sometimes befriend us more, our blacker
deeds objecting,
Than th' obsequious bosom guest, with false re-
spect affecting,
Friendship is the Glass of Truth, our hidden stains
detecting.

The greatest enemy to man is man.

Greatly his foes he dreads, but more his friends;
He hurts me most who lavishly commends.

Spare to us our friends, soften to us our
enemies.

Some great misfortune to portend,
No enemy can match a friend.

From our enemies we expect evil treat-
ment, but when our friends abandon us
the firmest minds find it hard to resist.

The man who hates must cast content-
ment forth.

Mutual love brings mutual delight,—
Brings beauty, life,—for love is life, hate death.

If thou neglectest thy love to thy neigh-
bor, in vain thou professest thy love to
God.

Many people seem to take more pains
and more pleasure in making enemies than
in making friends.

Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them.

Disloyalty, that hatefullest of sins,
Still teaches us where loyalty begins.

Though lions to their enemies they were
lambs to their friends.

The friend of man, to vice a foe.

His must be a very wretched fortune
who has no enemy.

He who has a thousand friends,
Has not a friend to spare,
And he who has one enemy
Will meet him everywhere.

Friendly counsel cuts off many foes.

I force no friend, I fear no foe.

Choose for your friend him that is wise
and good.

Happy long life with honor at the close,
Friends' painless tears, the softened thought of
foes.

Friendless, hopeless.

Do good to thy friend to keep him, to
thy enemy to gain him.

IX

MEN AND WOMEN FRIENDS

It is a wonderful advantage to a man, in every pursuit or avocation, to secure an adviser in a sensible woman. In woman there is at once a subtle delicacy of tact, and a plain soundness of judgment, which are rarely combined to an equal degree in man. A woman, if she be really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do a shabby thing; for a woman friend desires to be proud of you. At the same time her constitutional timidity makes her more cautious than your male friend. She, therefore, seldom counsels you to do an imprudent thing. A man's best female friend is a wife of good sense and good heart, whom he loves, and who loves him. If he have that, he need not seek elsewhere. But supposing the man be without such a helpmate, female friendship he must have, or his intellect will be without a garden, and there will be many an unheeded gap even in its strongest fence.

Men have known
No fairer friendship than the fair have shown.

A man should not repudiate the friendship of a woman, because it may lead to harm: he should cherish the friendship and beware of the harm.

It is great happiness to form a sincere friendship with a woman.

The friendship of a man is often a support; that of a woman is always a consolation.

A woman's love is often a misfortune; her friendship is always a boon.

Women sometimes deceive the lover, never the friend.

Curious that this topic of friendship is so especially alluring to a man and woman between whom friendship is impossible.

Friendship is no respecter of sex, and perhaps it is more rare between the sexes than between two of the same sex.

Friendship that begins between a man and a woman will soon change its name.

A woman's friendship borders more closely on love than a man's.

Women need friendship more than men, because they are less self-sufficing.

Love will obtain and possess; friendship makes sacrifices, but asks nothing.

Admiration and love are like being intoxicated with champagne; judgment and friendship like being enlivened.

The sympathetic friendship of a beautiful woman appeased instead of inflaming him.

A woman's friendship is, as a rule, the legacy of love or the alms of indifference.

Female friendship, indeed, is to a man the bulwark, sweetener, ornament, of his existence. To his mental culture it is invaluable: without it all his knowledge of books will never give him knowledge of the world.

The only true and firm friendship is that between man and woman, because it is the only one free from all possible competition.

What distinguishes this platonic affection from ordinary friendship, is, that the magic of imagination, with a religious emphasis is in it.

One should choose for a wife only such a woman as he would choose for a friend, were she a man.

I have always laid it down as a maxim, and found it justified by experience, that a man and a woman make far better friendships than can exist between two of the same sex; but with this condition, that they never have made, or are to make, love with each other.



X

FRIENDSHIPS OF WOMEN



The reason why so few women are touched by friendship is that they find it dull when they have experienced love.

It is a common observation that differences of taste, understanding, and disposition are no impediments to friendship, and that the closest intimacies often exist between minds each of which supplies what is wanting in the other. Lady Churchill was loved and even worshipped by Anne. The princess could not live apart from the object of her romantic fondness. She married, and was a faithful and even an affectionate wife; but Prince George, a dull man, whose chief pleasures were derived from his dinner and his bottle, acquired over her no influence comparable to that exercised by her female friend, and soon gave himself up with stupid patience to the dominion of that vehement and commanding spirit by which his wife was governed.

A woman friend! He that believes that weakness
Steers in a stormy night without a compass.

The men are the occasion the women do not love each other.

To speak the truth, I never yet knew a tolerable woman to be fond of her sex.

There is no friendship equal to that of a woman.

In searching for the friendships of women, it is difficult at first to find striking examples. Their lives are so private, their dispositions are so modest, their experiences have been so little noticed by history, that the annals of the feminine heart are for the most part a secret chapter.

With women, friendship ends when rivalry begins.

Is all the counsel that we two have shared,
The sister's vows, the hours that we have spent,
When we have chid the hasty-footed time
For parting us, O! is all forgot?
All school days' friendship, childhood innocence?
And will you rend our ancient love asunder,
To join with men in scorning your poor friend?

If you have derived your ideas on the subject from books only, it is possible that you have not the faintest conception what a good, honest, and substantial thing a young woman's friendship really is.

Two women faster welded in one love
Than pairs of wedlock.

When a man loves a woman it is of nature; when a woman loves a woman, it is of grace,—the grace that woman makes by her loveliness.

The enduring elegance of female friendship.

Both women returned to those treacherously temporizing courses which are so attractive to most of them—an excellent system between men and women, but fatally unsafe between women alone.

With women these relations may be sentimental, foolish, and fickle; but they are honest, free from secondary motives of interest, and infinitely more respectable than the time-serving, place-hunting, dinner-seeking devotion which Messrs. Tape and Tadpole choose to denominate friendship.

No friendship is so cordial or so delicious as that of girl for girl.

On all her days let health and peace attend,
May she ne'er want, nor ever lose, a friend.

It is the fashion to deride female friendship, to look with scorn on those who profess it. There is always to me a doubt of the warmth, the strength, the purity of her feelings, when a girl merges into womanhood looking down on female friendship as romance and folly.

Oh, the pious friendship of the female sex! More tender, more enduring than all the vain and empty vows of men, whether professing love to us or mutual faith to another.

The friendships of women are much more common than those of men; but rarely or never, so firm, so just, or so enduring.

Friendship between two women is always a plot against each other.

Intreat me not to leave thee, nor to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, I will die and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me.

Women have no worse enemies than women.

Women are armed with microscopes to see all the little defects and dissimilarities which can irritate and injure their friendships.

Friendships of women are cushions wherein they stick their pins.

Women, like princes, find few real friends.

In love women exceed the generality of men, but in friendship we have the advantage.

Women are naturally less selfish and more sympathetic than men. They have more affection to bestow, greater need of sympathy, and therefore are more sure, in the absence of love, to seek friendship.

She that asks

Her dear five hundred friends, contemns them all,
And hates their coming.

There is nothing fixed, enduring, vital, in the feelings of women; their attachments to each other are so many pretty bows of ribbon. I notice these light affections in all female friends. Can we not then love each other differently.

And one shall give, perchance hath given,
What only is not love.
Friendship, oh, such as saints in heaven
Rain on us from above.

We need the friendship of a man in great trials, of a woman in the affairs of everyday life.

Dear friend, what can I do

To prove the warm affection I've always felt for
you?

What woman who possessed a ring conferring invisibility on its wearer, would dare to put it on and move about among—her friends.

XI

FRIENDS AND RELATIONS



Friendship, in its full sense, has precedence of kinship in this particular that the good will may be taken away from kinship, not from friendship, for when good will is removed, friendship loses its name, while that of kinship remains.

None such true friends, none so sweet life,
As that between the man and wife.

Thy affection, duty, and love to me was
that of a friend as well as a child.

Whatever the degree of kinship, without friendship added to it, it becomes worse than foolishness. Conceive of a happy marriage, a proud parent, a loving child, without a firm foundation of friendship—it is impossible!

Better one true friend than a host of
kinsfolk.

Happy the man who has persuaded a
maiden into loving wifehood; thrice happy
the husband who has persuaded his wife
into a firm friendship!

Friends agree best at a distance. By
friends here is meant relations.

A child may be an affliction, or a parent
a misfortune; but a friend is a man's own
fault.

Oh, how sweet a name, and how full of tenderness, is that of brother.

A good friend is better than a near relation.

Though human, thou didst not deceive me,
Though woman, thou didst not forsake;
Though lovéd, thou forborest to grieve me,
Though slandered, thou never couldst shake,
Though trusted, thou didst not disclaim me,
Though parted, it was not to fly,
Though watchful, 't was not to defame me,
Nor mute, that the world might belie.

It is chance that makes brothers, but hearts that make friends.

Innumerable aunts and nephews, nieces and uncles, cousins and other branches of kindred, have found in their close relationship, with the consequent meetings, a fortunate occasion for forming close and blessed friendships.

Between persons perpetually in one another's company dislike or affection increases daily.

Friendship excels relationship.

To me she was not only the companion of my studies, but the sweetener of my toils.

I have ever sought a friendship so strong
and earnest that only death could break it;
a happiness which I had in my brother.

I hope I do not break the fifth com-
mandment, if I conceive I may love my
friend before the nearest of my blood.

My sister, my sweet sister! if a name
Dearer and purer were, it should be thine.

A friend loveth at all times, and a brother
is born for adversity.

There is in friendship something of all
relations, and something above them all.
It is the golden thread that ties the hearts
of all the world.

Thou to me didst ever show
Kindest affection; and would oft-times lend
An ear to the desponding love-sick lay,
Weeping my sorrows with me, who repay
But ill the mighty debt of love I owe,
Mary, to thee, my sister and my friend.

A man can speak to his son but as a
father, to his wife but as a husband; to his
enemy but upon terms; whereas a friend
may speak as the case requires, and not as
it sorteth with the person.

Better be a neighbor that is near than a
brother far off.

XII

FRIENDSHIPS THAT FAIL

It is a difficult thing to replace true friends.

All are not friends that speak us fair.

For indeed, if you are rich you will have many friends, but if you become poor you will have few, and will no longer be the same excellent man that you were.

Friends are lost by calling often and calling seldom.

Freeze, freeze, thou bitter sky,
That dost not bite so nigh
As benefits forgot:
Though thou the waters warp,
Thy sting is not so sharp
As friend remembered not.

There is a friend, which is only a friend in name.

It is a mere and miserable solitude to want true friends, without which the world is but a wilderness.

Friendship is a vase which, when it is flawed by heat of violence or accident, may as well be broken at once; it can never be trusted again.

The wretched have no friends.

Near friends, falling out, never reunite cordially.

The swallows art at hand in the summer time, but in cold weather they are driven away. So false friends are at hand in life's clear weather; but as soon as they see the winter of fortune, they all fly away.

A little love has destroyed many a great friendship.

Alas! how light a cause may move
Dissension between two hearts that love!
Hearts that the world in vain had tried,
And sorrow but more closely tied;
That stood the storm when waves were rough,
Yet in a sunny hour fell off,
Like ships that have gone down at sea,
When heaven was all tranquility.

Broken friendship may be soldered, but never made sound.

And such the change the heart displays,
So frail is early friendship's reign,
A month's brief lapse, perhaps a day's
Will view thy mind estranged again.

Who finds himself without friends is like a body without a soul.

Friendship, take heed; if woman interfere,
Be sure the hour of thy destruction's near,

A friend that you have to buy won't be worth what you have to pay for him, no matter what that may be.

For I am alone, of all my friends, my own friend.

Faithful friends are hard to find:
Every man will be thy friend,
While thou hast wherewith to spend.

Friendship based solely upon gratitude is like a photograph; with time it fades.

Woe to him that is alone, is verified upon none so much as upon the friendless person.

When a man marries, dies, or turns Hindoo,
His best friends hear no more of him.

As to the complaints about broken friendship: Friendship is often outgrown; and his former child's clothes will no more fit a man than some of his former friendships.

Alas! they had been friends in youth:
But whispering tongues can poison truth,
And constancy lives in realms above;
And life is thorny, and youth is vain,
And to be wroth with one we love
Doth work like madness in the brain.

It's poor friendship that needs to be constantly bought.

What specter can the charnel send
So dreadful as an injured friend?

He who ceases to be a friend has never been one.

Cosmus, Duke of Florence, was wont to say of perfidious friends, that "We read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends."

The friends who in our sunshine live,
When winter comes are flown;
And he who has but tears to give
Must weep those tears alone.

Friendships that have been renewed require more care than those that have never been broken off.

The only danger in friendship is that it will end.

The comfort of having a friend may be taken away, but not that of having had one.

No more thy friendship soothes to rest
This weary spirit, tempest tossed:
The cares that weigh upon my breast
Are doubly felt since thou art lost.

There is no friend at hand to console me,
none who with conversation will beguile the
slowly passing time.

From decayed fortunes every flatterer shrinks;
Men cease to build where the foundation sinks.

Nae man can be happy without a friend,
nor be sure of him till he's unhappy.

My designs and labors and aspirations are
my only friends.

Virtue, how frail it is!
Friendship, how rare!

It is exceedingly noteworthy that in the rule laid down here by our Lord, the responsibility of reconciliation is laid primarily, not upon the man who has done wrong, but upon the man who has received the wrong.

Faint friends when they fall out most cruel
foemen be.

With a little more patience and a little less temper, a gentler and wiser method might be found in almost every case; and the knot that we cut by some fine heady quarrel-scene in private life, or, in public affairs, by some denunciatory act against what we are pleased to call our neighbor's vices, might yet have been unwoven by the hand of sympathy.

And hearts, so lately mingled, seem
Like broken clouds—or like the stream
That smiling left the mountain's brow,
As though its waters ne'er could sever,
Yet, ere it reach the plain below
Breaks into floods, that part for ever.

Affection once extinguished can lead to
nothing but indifference or contempt.

The dissolutions of personal friendship are among the most painful occurrences in human life.

He cast off his friends as a huntsman his pack
For he knew, when he pleased he could whistle
them back.

Never let us think that the time can come when we shall lose our friends. Glory, literature, philosophy, have this advantage over friendship: remove one object from them and others fill the void; remove one from friendship, one only, and not the earth, nor the universality of worlds, no, nor the intellect that soars above and comprehends them, can replace it.

Friendship's the privilege
Of private men; for wretched greatness knows
No blessing so substantial.

He that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast.

There is no folly equal to that of throwing away friendship in a world where friendship is so rare.

Friendship is good, a strong stick; but when the hour comes to lean hard it gives. In the day of our bitterest need all souls are alone.

XIII

IN PRAISE OF FRIENDS

I awoke this morning with a devout
thanksgiving for my friends, the old and the
new.

Friendship is the great chain of human
society.

The scampering squirrel, when the Autumn's gift
Of opening chestnuts and sweet mast descends,
Bestows them in the keep the poplar lends
Against the wind that sets the snows adrift;
And the lithe branches to the sunlight lift
Their length unburdened now, each bough un-
bends
And raises hands on high, till Heaven sends
Their prayer its answer in the season's shift.

Even so my heart stores safe the tender smile,
The kindly word, the gentle deed, of those
Who are my friends against Time's drifting
snows;
And still the tendrils of that heart reach
forth
And point me to the dear ones lost awhile
Within the Spring beyond the frozen North.

Many kinds of fruit grow upon the tree
of life, but none so sweet as friendship.

You may not know my supreme happiness
at having one on earth whom I can call
friend.

The love of friendship is the most perfect
form of love.

Of all felicities the most charming is that of a firm and gentle friendship.

Ardent in its earliest tie,
Faithful in its latest sigh,
Love and Friendship, godlike pair,
Find their throne of glory there.

Love is deemed the tenderest of our affections, as even the blind and deaf know; but I know, what few believe, that true friendship is more tender still.

I hear it was charged against me that I sought to destroy institutions,
But really I am neither for nor against institutions,
(What indeed have I in common with them? or what with the destruction of them?)
Only I will establish in Mannahatta and in every city of these States, inland and seaboard,
And in the fields and woods, and above every keel little or large that dents the water,
Without edifices or rules or trustees or any argument,
The institution of the dear love of comrades.

Because nature cannot be changed, true friendships are eternal.

God will not love thee less because men love thee more.

There is indeed no blessing of life that is in any way comparable to the enjoyment of a discreet and virtuous friend.

How delightful to see a friend after a length of absence! How delightful to chide him for the length of absence to which we owe our delight.

Friendship is a crystal lake, sheltered from ruffling winds, wherein he who looks may see his better nature.

A happy bit hame this auld world would be,
If men, when they're here, could make shift to
agree,
An' ilk said to his neighbor, in cottage an' ha',
"Come gi'e me your hand, we are brethren a'."

Philosophers smile contemptuously at the fondness of people for a crowd, and for their slavish reciprocal dependence upon each other to amuse and entertain them, as well as to guide them in their thoughts, opinions, or actions. Yet the basis of this tendency is in the love of our fellow-men; and it is the corner stone of the human side of Christianity.

And though a coat may a button lack,
And though a face be sooty and black,
And though the words be heavy of flow,
And the new-called thoughts come tardy and
slow,
And though rough words in a speech may blend,
A heart's a heart, and a friend's a friend.

A friend may well be reckoned the masterpiece of Nature.

There are evergreen men and women in the world, praise be to God!—not many of them, but a few. The sun of our prosperity makes the green of their friendship no brighter, the frost of our adversity kills not the leaves of their affection.

Eye lights eye in good friendship, great hearts expand
And grow one in the sense of this world's life.

What is the odds so long as the fire of souls is kindled at the taper of conviviality, and the wing of friendship never moults a feather?

To make this earth a heaven, bring Heaven to earth,
Our human nature needeth not new birth;
For what man lacks a friend? If we should pray
That hatred cease, that love's serenest ray
Light up the world, and comprehension bring
Its perfect sympathy for wandering
And errant souls, ask we not that God sends
That we and all mankind shall live as friends?

Friendship is the wine of life.

How many different kinds of friends there are! They should be held close at any cost; for, although some are better than others perhaps, a friend of whatever kind is important; and this one learns as one grows older.

Without friendship, society is but meeting.

Of all the heavenly gifts that mortal men commend,
What trusty treasure in the world can counter-
vail a friend?

The dear love of man for his comrade—the attraction of man for man.

Friendship is precious, not only in the shade, but in the sunshine of life; and thanks to a benevolent arrangement of things, the greater part of life is sunshine.

Oh! let us be happy when friends gather round us.
However the world may have shadowed our lot;
When the rose-braided links of affection have bound us.

Let the cold chains of earth be despised and forgot.

And say not that friendship is only ideal;

That truth and devotion are blessings unknown:
For he who believes every heart is unreal,
Has something unsound at the core of his own.

Oh! let us be happy when moments of pleasure
Have brought to our presence the dearest and best;

For the pulse ever beats a most heavenly measure
When love and good will sweep the strings of the breast.

To desire the same thing and to dislike the same thing, that alone makes firm friendship.

The sense of sharing makes the blessedness of friendship; strength and invigoration spring from the contact of soul with soul. All beautiful, helpful, inspirational attributes of humanity flourish in the soil of friendship, exerting their beneficence, not only from friend to friend, but over all who may be reached by the expanding grace of goodness and the glad willingness of love. True friendship, therefore, carries with it an enlargement of the faculties and a more extensive life. It shows us the abundance of the world, and makes us feel that it is good.

All money's lost that goes
To an evil wife, or foes;
But on a faithful friend
You gain whate'er you spend.

It may safely be affirmed that generous minds, when they have once known each other, never can be alienated as long as both retain the characteristics which brought them into union. No distance of place or lapse of time can lessen the friendship of those who are thoroughly persuaded of each other's worth.

A friendship that like love is warm;
A love like friendship, steady.

It is like taking the sun out of the world
to bereave human life of friendship.

A friend once won need never be lost, if we will be only trusty and true ourselves. Friends may part, not merely in body but in spirit for a while. In the bustle of business and accidents of life, they may lose sight of each other for years; and more, they may begin to differ in their success in life, in their opinions, in their habits, and there may be for a time coldness and estrangement between them, but not for ever if each will be trusty and true. For then they will be like two ships who set sail at morning from the same port, and ere night fall lose sight of each other, and go each on its own course and at its own pace for many days, through many storms and seas, and yet meet again, and find themselves lying side by side in the same haven when their long voyage is past.

True love is rare; true friendship, still rarer.

But the best is the clasped hands of comrades
when nightfall is near.

The best is the rest and the friendship, the calm
of the soul,

When the stars are in the heaven and the runner
lies down at the goal.

A friend is more necessary than either
fire or water.

A faithful friend is a thing most worth.

A true friend is often better at need than
a kingdom.

Friends given by God in mercy and in love;
My counsellors, my comforters and guides;
My joy in grief, my second bliss in joy;
Companions of my young desires, in doubt
My oracles; my wings in high pursuits.
Oh! I remember, and will ne'er forget
Our meeting spots, our chosen sacred hours;
Our burning words, that uttered all the soul,
Our faces beaming with unearthly love;
Sorrow with sorrow sighing, hope with hope
Exulting, heart embracing heart entire.

Comradeship is one of the finest facts,
and one of the strongest forces in life.

No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own.

Friendship, somehow, twines through all
lives, and leaves no mode of being without
its presence.

A friend's bosom
Is the inmost cave of our own mind,
Where we sit from the wide gaze of day
And from the all-communicating air.

Friendship is rarer than love, and more
enduring.

How above all other possessions is the value of a friend in every department of life without any exception whatsoever!

- friendship, equal poised control,
- heart, with kindest motion warm,
- sacred essence, other form,
- solemn ghost, O crownéd soul!

The moment we indulge our affections, the earth is metamorphosed: there is no winter, and no night: all tragedies, all ennuis vanish; all duties even; nothing fills the proceeding eternity but the forms all radiant of beloved persons.

He who is a friend, loves. He who loves is not always a friend. So friendship profits always; but love sometimes is hurtful.

Some liken their love to the beautiful rose,
And some to the violet; sweet in the shade;
But the Flower Queen dies when the summer day goes,

And the blue eye shuts when the spring blossoms fade!

So we'll choose for our emblem a sturdier thing,
We will go to the mountain and worship its tree;

With a health to the Cedar—the Evergreen King—
Like that Evergreen so may our friendship be.

There is nothing that is meritorious but virtue and friendship, and, indeed, friendship itself is but a part of virtue.

For good or for evil a man's moral and spiritual outlook is altered by the outlook of his comrade. It is inevitable, and in all true comradeship it makes for truth, and generosity, and freedom. It is an incalculable enlargement of human responsibility, because it constitutes us, in a measure, guardians each of the other's soul. And yet, it is never the suppression of the weak individuality by a strong one. That is not even true discipleship, but spiritual tyranny. What the play of two personalities brings about is a fuller, deeper self-realization on either side. The experience of comradeship, with all the new knowledge and insight that it brings into a life, can have no ideal unchanged, but the change is not of the nature of a substitution, but of a continuous growth. It is not mental or moral bondage, but deliverance from both. And it is the deliverance from bondage to ourselves. It is our refuge from pride. More than all else, comradeship teaches us to walk humbly with God. For while God's trivial gifts may allow us to grow vain and self-complacent, His great gifts, if we once recognize them, make us own our own deep unworthiness, and bow our heads in unspeakable gratitude. We may have rated our deserts high, and taken flattery as our just due; we may have competed for the

world's prizes, and been filled with gratified ambition at securing them. But however high we rate ourselves in the hour in which the soul is conscious of its spiritual comrades, we know that God's great infinite gift of human love is something we have never earned, could never earn, by merit or achievement, by toil, or prayer, or fasting. It has come to us straight out of the heart of the eternal Fatherhood; and all our pride and vanity fall away, and our lives come again to us as the lives of little children.

Angels from friendship gather half their joys.

Tell me not of sparkling gems,
Set in regal diadems,
You may boast your diamonds rare,
Rubies bright, and pearls so fair;
But there's a peerless gem on earth,
Of richer ray and purer worth;
'T is priceless, but 't is worn by few
It is, it is the heart that's true.

Honest men esteem and value nothing so much in this world as a real friend. Such a one is as it were another self, to whom we impart our most secret thoughts, who partake of our joy, and comfort us in our affliction; add to this that his company is an everlasting pleasure to us.

If is it not perfectly understood what virtue there is in friendship and concord, it may be learned from dissension and discord.

Dost thou remember when we roved in summer's glowing prime,
While friendship's sacred bells rang out a soft and merry chime?

A smiling face
Gives many grace.

Small service is true service while it lasts,
Of humblest friends, bright creature! scorn not one:

The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

My friend, with you to live alone,
Were how much better than to own
A crown, a sceptre and a throne!

I know you are my friend, and all I dare
Speak to my soul that will I trust with thee.

Let thy soul strive that still the same
Be early friendship's sacred flame.
The affinities have strongest part
In youth, and draw men heart to heart.

The best way to represent to life the manifold use of friendship is to cast and see how many things a man cannot do for himself.

Best friend,—my well-spring in the wilderness.

When a beloved hand is laid in ours,
 When, jaded with the rush and glare
 Of the interminable hours,
 Our eyes can in another's eyes read clear,
 When our world deafened ear
 Is by the tones of a loved voice caressed,
 A bolt is shot back somewhere in our breast,
 And a lost pulse of feeling stirs again.
 The eyes sink inward and the heart lies plain,
 And what we mean, we say, and what we would,
 we know.
 A man becomes aware of his life's flow,
 And hears its winding murmur and he sees
 The meadows where it glides, the sun, the breeze.

When Christianity preached the love of
 one's neighbor it raised the natural instinct
 of man's fellowship with his kind into a holy
 commandment.

Friendship's like music; two strings tuned alike
 Will stir, though only one you strike.
 It blooms and blossoms both in sun and shade,
 Doth (like a bay in Winter) never fade.
 It loveth all and yet suspecteth none,
 Is provident, yet seeketh not its own;
 'T is rare itself, yet maketh all things common;
 And judicious, yet judgeth no man.

The best that we find in our travels is an
 honest friend. He is a fortunate voyager
 who finds many.

We are sometimes made aware of kindness long passed, and realized that there have been times when our friends' thoughts of us were of so pure and lofty a character that they passed over us like the winds of heaven unnoticed; when they treated us not as what we were, but as what we aspired to be.

The blood of kindred or affinity
So much not binds us as the friendship pledged
To them that are not of our blood.

A friend is worth all the hazards we can run.

O Traveler, who hast wandered far
'Neath southern sun and northern star,
Say where the fairest regions are?
Friend, underneath whatever skies,
Love looks in love returning eyes
There are the bowers of Paradise.

Who talks of common friendship? There is no such thing in the world. On earth no word is more sublime.

Friendship is love with understanding.

The thread of our life would be dark, Heaven knows!

If it were not with friendship and love intertwined.

Nothing in the world is more excellent than friendship.

All the abuses which are the object of reform with the philanthropist, the statesman, the housekeeper, are unconsciously amended in the intercourse of friends.

It is a sweet thing, friendship, a dear balm,
A happy and auspicious bird of calm
Which rides o'er life's ever-tumultuous ocean;
A God that broods o'er chaos in commotion;
A flower which fresh as Lapland roses are,
Lifts its bold head into the world's frore air,
And blooms most radiantly when others die,
Health, hope, and youth, and brief prosperity;
And with the light and odor of its bloom,
Shining within the dungeon and the tomb;
Whose coming is as light and music are
'Mid dissonance and gloom—a star
Which moves not mid the moving heavens alone
A smile amid dark frowns—a gentle tone
Among rude voices, a beloved light,
A solitude, a refuge, a delight.

My treasures are my friends.

A flower cannot blossom without sunshine and a man cannot live without love.

But sweeter none than voice of faithful friend;
Sweet always, sweetest heard in loudest storm.
Some I remember, and will ne'er forget.

I count myself in nothing else so happy
As in a soul remembering my good friends,

A faithful friend is a true image of the Deity.

XIV

BENEFITS OF FRIENDSHIP



My friend! my friend! to address thee delights me, there is such clearness in the delivery. I am delivered of my tale, which, being told to strangers, still would linger in my life as if untold, or doubtful how it ran.

Where a man cannot fitly play his own part, if he have not a friend he may quit the stage.

When care is on me, earth a wilderness,
 The evening starless and unsunned the day,
 When I go clouded like them, sad and grey,
 My fears grown mighty and my hope grown less;
 When every lilting tune brings new distress,
 Unmirthful sound the children at their play,
 Nor any book can charm my thought away
 From the deep sense of mine unworthiness;

Then think I on my friends. Such friends have I,
 Witty and wise, learned, affectionate,
 There must be in me something fine and high
 To hold such treasures at the hands of fate;
 Their nobleness hints my nobility,
 Their love arrays my soul in robes of state.

He preserved in the day of poverty and distress that consolation of all this world's afflictions,—a friend.

To have a friend, to talk with him, is bliss;
 But oh, how blest are friendship's silences!

Life hath no blessing like a prudent friend.

And a friend came to his rescue, and gave him his first intellectual and moral comfort; and friendship eased the years not only to peace, but to happiness.

I am glad I learned to love the things
That fortune neither takes nor brings;
I am glad my spirit learned to prize
The smiling face of sunny skies;
'T was well I clasped with doting hand
The balmy hedge-flowers of the land:
For still ye live in friendship sure,
My old companions fair and pure.

For friendship maketh indeed a fair day in the affections from storm and tempest, but it maketh daylight in the understanding, out of the darkness and confusion of thoughts.

'T is something to be willing to commend;
But my best praise is that I am your friend.

All religion is summed up in the idea of friendship and friendliness: They make the parable of the Good Samaritan, the Sermon on the Mount, and the Golden Rule itself.

And thou shalt prove a shelter to thy friends,
A hoop of gold to bind thy brothers in.

Your friendship is like the spring in the desert, that never fails; and it is this which makes it impossible not to love you.

Causes best friended have the best event.

Oh, no doubt, my good friends, but the gods themselves have provided that I shall have much help from you: how had you been my friends else? why have you that charitable title from thousands, did not you chiefly belong to my heart? I have told more of you to myself than you can with modesty speak in your own behalf; and thus far I confirm you. O you gods, think I, what need we have any friends, if we should ne'er have need of 'em? they were the most needless creatures living, should we ne'er have use for 'em, and would most resemble sweet instruments hung up in cases, that keep their sounds to themselves. Why, I have often wished myself poorer, that I might come nearer to you. We are born to do benefits; and what better or properer can we call our own than the riches of our friends?

Friendship! mysterious cement of the soul!
Sweet'ner of life, and solder of society!

It may be
That Nature masks in life several copies
Of the same lot, so that the sufferers
May feel another's sorrow as their own,
And find in friendship what they lost in love.

Friendship is the only point in human affairs, concerning the benefit of which, all men with one voice agree.

You do surely bar the door upon your own liberty, if you deny your griefs to your friend.

Friendship can smooth the front of rude despair.

Flowers are lovely; Love is flower-like;
 Friendship is a sheltering tree;
 O! the joys, that came down shower-like,
 Of Friendship, Love, and Liberty,
 Ere I was old.

A pure friendship inspires, cleanses, expands, and strengthens the soul.

A faithful friend is the medicine of life; for what cannot be effected by means of a true friend? or what utility, what security, does he not afford? What pleasure has friendship? The mere beholding him diffuses an unspeakable joy, and at the bare memory of him the mind is elevated.

The wise eke saith, woe him that is alone,
 For, an he fall, he hath no help to rise.

This communicating of a man's self to his friend works two contrary effects, for it redoubleth joys, and cutteth griefs in halves. For there is no man that imparteth his joys to his friend but he enjoyeth the more, and no man that imparteth his griefs to his friend but he grieveth the less.

At the need the friend is known.

As bees mixed nectar draw from fragrant flowers,
Do men from friendship wisdom and delight.

There are some to whom we speak almost in a language of our own, with the confidence that all our broken hints are recognized with a thrill of kinship, and our half-uttered thoughts discerned and shared: some with whom we need not cramp our meaning into the dead form of an explicit accuracy, and with whom we can forecast that we shall walk together in undoubting sympathy even over tracks of taste and belief which we may never yet have touched.

Like gushing water brooks,
Freshening and making green the dimmest nooks
Of thy friend's soul thy kindness should flow.

The greatest benefit which one friend can confer upon another, is to guard, and excite, and elevate his virtues.

How sweet, how passing sweet is solitude!
But grant me still a friend in my retreat,
Whom I may whisper—"Solitude is sweet."

You cannot find a man who fully loves any living thing, that, dolt and dullard though he be, is not in some spot lovable himself. He gets something from his friend if he had nothing at all before.

Love, in its high and pure form, is confined to one object. Friendship has this advantage, that it may be given to all, however numerous, whose conduct and qualities of character are fitted to command it. It is, therefore, less perilous, less exposed to fatal wreck, more capable of consolations and replacements.

When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear time's
waste;
Then can I drown an eye, unused to flow,
For precious friends hid in death's dateless
night,
And weep afresh love's long since cancelled woe,
And moan the expense of many a vanished sight.
Then can I grieve at grievances foregone,
And heavily from woe to woe tell o'er
The sad account of fore bemoanéd moan,
Which I now pay as if not paid before:
But if the while I think on thee, dear friend,
All losses are restored, and sorrows end.

Think of the importance of friendship in the education of men. It will make a man honest; it will make him a hero; it will make him a saint. It is the state of the just dealing with the just; the magnanimous with the magnanimous; the sincere with the sincere; man with man.

A true friend is distinguished in the crisis of hazard and necessity, when the gallantry of his aid may show the worth of his soul and loyalty of his heart.

Friendship is more than cattle;
A friend in court aye better is
Than penny is in purse certes.

A principal fruit of friendship is the ease and discharge of the fullness and swellings of the heart, which passions of all kind do cause and induce. We know diseases of stoppings and suffocations are the most dangerous in the body; and it is not much otherwise in the mind. You may take sarza to open the liver, steel to open the spleen, flowers of sulphur for the lungs, castoreum for the brain; but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shift or confession.

Life is to be fortified by many friendships.
To love and to be loved, is the greatest happiness
of existence.

Friendship is the cordial of life, the lentic of our sorrows, the multiplier of our joys.

Our intellectual and active powers increase with our affection. The scholar sits down to write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend, and, forthwith, troops of gentle thoughts invest themselves, on every hand, with chosen words.

How can life be worth living, if devoid
Of the calm trust reposed by friend in friend?
What sweeter joy than in the kindred soul,
Whose converse differs not from self-communion.

You cannot put water on fire to more
uses than friendship serves.

Association and familiar intercourse with
our fellow-men induce toleration of, and
liberty toward, the opinions, manners, conduct,
and characters of others.

By mutual confidence and mutual aid
Great deeds are done, and great discoveries made.

A man can scarce allege his own merits
with modesty, much less extol them; a man
cannot sometimes brook to supplicate or
beg, and a number of the like; but all these
things are graceful in a friend's mouth,
which are blushing in a man's own.

XV

OLD FRIENDS ARE BEST

For believe me, in this world which is ever slipping from under our feet, it is the prerogative of friendship to grow old with one's friends.

We just shake hands at meeting
With many that come nigh;
We nod the head in greeting
To many that go by.
But welcome through the gateway
Our few old friends and true;
Then hearts leap up and straightway
There's open house for you,
Old friends,
There's open house for you!

Time draweth wrinkles in a fair face, but
addeth fresh colors to a fast friend.

Does my old friend remember me?

The best mirror is an old friend.

We have been friends together
In sunshine and in shade.

How unspeakably the lengthening of
memories in common endears our old
friends!

A lifelong friendship cast thou not aside!
Ages may pass before the ruby's pride
A stone takes on; an instant is enough
To spoil the jewel that the years defied.

How much the best of a man's friend is
his oldest friend.

Do not trouble yourself much to get new things, whether clothes or friends. Turn the old; return to them.

I have had playmates, I have had companions,
In my days of childhood, in my joyful school days;
All, all are gone, the old familiar faces.

I have been laughing, I have been carousing,
Drinking late, sitting late, with my bosom cronies;
All, all are gone, the old familiar faces. . . .

I have a friend, a kinder friend has no man:
Like an ingrate, I left my friend abruptly;
Left him to muse on the old familiar faces.

Ghost like I pace round the haunts of my childhood,
Earth seemed a desert I was bound to traverse,
Seeking to find the old familiar faces.

Friend of my bosom, thou more than a brother,
Why wert not thou born in my father's dwelling?
So we might talk of the old familiar faces.

How some they have died, and some they have left me,
And some are taken from me; all are departed;
All, all are gone, the old familiar faces.

Is not old wine wholesomest, old pippins
toothsomest, old wood burns brightest, old
linen wash whitest? Old soldiers are surest,
and old lovers are soundest.

Friends we have, if we have merited them.
Those of our earliest years stand nearest in
our affections.

Dag gone it 'Ras! they haint no friend,
It 'pears like, left to comprehend
Sich things as these but you, and see
How dratted sweet they air to me!
And so, Ras Wilson, stop and shake
A paw, fer old acquaintance sake!

Old friends are best. King James used to
call for his old shoes; they were easiest for
his feet.

Each year to ancient friendship adds a ring,
As to an oak, and precious more and more,
Without deservingness or help of ours,
They grow, and, silent, wider spread, each year,
Their unbought ring of shelter or of shade.

When old age comes, that man is poor
indeed—in heart—compared with what he
might have been, if he has loved no life-
long friend.

Old friends burn dim, like lamps in noisome air;
Love them for what they are; nor love them less,
Because to thee they are not what they were.

Alonso of Aragon was wont to say in
commendation of age, that age appears to
be best in four things, old wood best to burn,
old wine to drink, old friends to trust, and
old authors to read.

It is easy to say how we love new friends,
and what we think of them, but words can
never trace out all the fibers that knit us to
the old.

Of a sudden at a well-known corner,
In the densest throng,
Unexpected at the very moment
As an April robin's gush of song,
Some one smiles; and there 's the perfect comrade
I have missed so long.

An old friend is like old wine, which, when
a man hath drunk, he doth not desire new,
because he saith "the old is better".

An old friend deserves attention.

Old friends to talk!
Ay, bring those chosen few,
The wise, the courtly, and the true,
So rarely found;
Him for my wine, him for my stud,
Him for my easel, distich, bud,
In mountain walk!
Bring Walter good,
With soulful Fred, and learned Will,
And thee, my alter ego (dearer still
For every mood).
These add a bouquet to my wine!
These add a sparkle to my pine!
If these I tine.
Can books, or fire, or wine be good?

Old friends are the greatest blessings of
one's later years.

The place where two friends met is sacred
to them all through their friendship, all the
more sacred as their friendship deepens and
grows old.

The lights they shine along the shore—the ripples
waver in

And from the far away there comes the quaver-
ing mandolin:

To-morrow we must choose for us the ways that
we shall wend

For all our goodly Fellowship hath come unto
and end.

Now we must part with room-mate Jack—

Our more than brother he—

Who slapped us blithely on the back

Or cursed us gruesomely;

Who paid our debts, who wore our ties,

Who kissed our girls—deceiver!

Who watched all night with unshut eyes

When we lay blind with fever.

The older a friendship is the more precious
it should be, as is the case with wines that
will bear keeping.

Old books, old wine, old Nankin blue,

All things, in short, to which belong

The charm, the grace that Time makes strong,
All things I prize but (*entre nous*)

Old friends are best.

Forsake not an old friend; for the new is
not comparable to him: a new friend is as
new wine; when it is old thou shalt drink
it with pleasure.

I love everything that's old: old friends,
old times, old manners, old books, old wine.

Change, Care, nor Time while life endure,
Shall spoil our ancient friendship sure.

What find you better or more honorable
than age? Take the pre-eminence of it in
everything, in an old friend, in old wine, in
an old pedigree.

For forty years and better you have been a friend
to me,
Through days of sore afflictions and dire ad-
versity,
You allus had a kind word of counsel to impart,
Which was like a healin' 'intment to the sorrow
of my hart.

Ways was devius, William Leachman, that me
and you has past;
But as I found you true at first, I find you true
at last;
And, now the time's a comin' mighty nigh our
journey's end,
I want to throw wide open all my soul to you,
my friend.

I have young relations that may grown
upon me, for my nature is affectionate, but
can they grow old friends? My age forbids
that.

A friendship counting nearly forty years
is the finest kind of shade-tree I know.

What an ocean is life! and how our barks get separated in beating through it! One of the greatest comforts of the retirement to which I shall soon withdraw, will be its re-joining me to my earliest and best friends, and acquaintances.

Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot
And days o' lang syne?
For auld lang syne, my dear,
For auld lang syne,
We'll take a cup o' kindness yet,
For auld lang syne.

Old friends are the greatest blessings of one's latter years. Half a word conveys one's meaning. They have memory of the same events, and have the same mode of thinking.

But what binds us friend to friend,
But that soul with soul can blend?
Soul-like were those hours of yore;
Let us walk in soul once more.

When you have spent your boyhood and played your youthful pranks with a comrade, the sympathy between you and him has something sacred about it; his voice, his glance, stir certain chords in your heart that only vibrate under the memories he brings back.

I find friendship to be like wine, raw when new, ripened with age, the true old man's milk and restorative cordial.

Friend, whom thy fourscore winters leave more dear

Than when life's roseate summer on thy cheek
Burned in the flush of manhood's manliest year,
Lonely, how lonely! is the snowy peak

Thy feet have reached, and mine have climbed
so near!

Close on thy footsteps, 'mid the landscape drear,
I stretch my hand thine answering grasp to seek,
Warm with the love no rippling rhymes can speak!

To me, fair friend, you never can be old,
For as you were when first your eye I ey'd,
Such seems your beauty still.

All your life there was perfect agreement
between you, and to the end your long and
faithful friendship endured.

There muse I of old times, old hopes, old friends.
Old friends! The writing of those words has
borne

My fancy backward to the gracious past,
The generous past, when all was possible,
For all was then untried; the years between
Have taught some sweet, some bitter lessons,
none

Wiser than this,—to spend in all things else,
But of old friends to be most miserly.

That friendship which first came and
which shall last endure.

A friend may be often found and lost, but
an old friend can never be found, and nature
has provided that he cannot be easily lost.

To grow old with you; when the days grow sere
To have you by me, making time appear

Our willing servant; at an age awry

Laughing and jesting as in times gone by;
Recalling youth, O friend ere youth was near,
Has left the sweeter each advancing year.

Still is earth green, and skies are ever clear

That listen to my happy heart's fond cry

To grow old with you!

And how old joys return and linger here

In the retelling, how quickly dries the tear

You smile upon, how quick the new griefs fly!

So, when fulfillment come, why, then shall I
Smile at my granted wish—how should I fear?—

To grow old with you.

I enjoy, in recollection, my ancient friend-
ships, and suffer no new circumstances to
mix alloy with them.

When round the bowl of vanished years

We talk with joyous seeming,

With smiles that might as well be tears,

So faint, so sad their beaming;

While memory brings us back again

Each early tie that twined us,

Oh, sweet's the cup that circles then

To those we've left behind us!

Friendship is the shadow of the evening,
which strengthens with the setting sun of
life.

XVI

FRIENDS THAT ARE GONE

Meeting is the beginning of parting.

We never know the true value of friends.
While they live, we are too sensitive of
their faults; when we have lost them, we
only see their virtues.

Time takes them home that we loved, fair names
and famous.

To the soft long sleep, to the broad sweet bosom
of death;

But the flower of their souls he shall not take
away to shame us,

Nor the lips lack song for ever that now lack
breath.

For with us shall the music and perfume that die
not, dwell.

Though the dead to our dead bid welcome, and
we farewell.

As I grow older, I set a higher value on
the intimacies of my youth, and am more
afflicted by whatever loses one of them to
me.

'T is sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

Let the soul be assured that somewhere
in the universe it shall rejoin its friend, and
it will be content and cheerful alone for
a thousand years.

Ah! well may we hope when this short life is gone
To meet in some world of more permanent bliss;
For a smile, or a grasp of the hand, hastening on,
Is all we enjoy of each other in this.

Ah yet, ev'n yet, if this might be,
I falling on his faithful heart,
Would breathing through his lips impart
The life that almost dies in me:

That dies not, but endures with pain,
And slowly forms the firmer mind,
Treasuring the look it cannot find,
The words that are not heard again.

But oh, the heavy change, now thou art gone,
Now thou art gone, and never must return!

It may be strange; yet who would change
Time's course to slower speeding,
When one by one our friends have gone
And left our bosoms bleeding?

We who behold our autumn sun below
The Scorpion's sign, against the Archer's bow,
Know well what parting means of friend from
friend;
After the snows no freshening dews descend,
And what the frost has marred, the sunshine will
not mend.

I have friends in Spirit Land,
Not shadows in a shadowy band,
Not others, but themselves are they,
And still I think of them the same
As when the Master's summons came.

There is something very sad in the death of friends. We seem to provide for our own mortality, and to make up our minds to die. We are warned by sickness, fever and ague, and sleepless nights, and a hundred dull infirmities; but when our friends pass away, we lament them as though we had considered them immortal.

Of our great love, Parthenophil,
This little stone abideth still
Sole sign and token:
I seek thee yet, and yet shall seek,
Though faint mine eyes, my spirit weak
With prayers unspoken.

Meanwhile best friend of friends, do thou,
If this the cruel fates allow,
By death's dark river,
Among those shadowy people, drink
No drop for me on Lethe's brink:
Forget me never!

Over the river they beckon to me—
Loved ones who've crossed to the farther side.

Fast as the rolling seasons bring
The hour of fate to those we love,
Each pearl that leaves that broken string
Is set in friendship's crown above.
As narrower grows the earthly chain,
Our circle widens in the sky;
These are the treasures that remain,
But those are stars that beam on high.

Ah me! the world grows very full of ghosts as we grow older. Every house, every room, every creaking chair has its own particular ghost. They haunt the empty chambers of our lives, they throng around us like dead leaves, whirled in the autumn wind. Some are living, some are dead. We know not. We clasped their hands once, loved them, quarreled with them, laughed with them, told them our thoughts, and hopes, and aims, as they told us theirs, till it seemed our very hearts had joined in a grip that would defy the puny power of Death. Ghosts! they are always with us, and always will be, while the sad old world keeps echoing to the sob of long good-byes, while the cruel ships sail away across the seas, and the cold green earth lies heavy on the hearts of those we love.

Love that comes too late
Like a remorseful pardon slowly carried,
To the great sender turns a sour offence,
Crying "That's good that's gone." Our rash
faults,
Make trivial price of serious things we have,
Not knowing them until we know their grave:
Oft our displeasures, to ourselves unjust,
Destroy our friends and after weep their dust:
Our own love waking cries to see what's done,
While shameful hate sleeps out the afternoon.

Polish? Not much, but who cares for that, if the
heart be as true as steel,
And the kindly eyes look straight into yours, with
a look you can almost feel;
And the voice rings true in its welcome, though
the sound be a trifle gruff?
If that's what you call rough manners, I own I
prefer them rough.

There's many a nobleman, born and bred, with
money in heaps to spend,
And a mincing voice and a shiny hat, and manners
and style no end;
But I know that if they went missing I should
feel pretty happy still,
If I only could have another day and a shake of
the hand with Bill.

So, whene'er I turn my eye
Back upon the days gone by,
Saddening thoughts of friends come o'er me,
Friends that closed their course before me.

Oh, where do my forever losses tend?
I could already by some buried friend
Count my unhappy years; and should the sun
Leave me in darkness, as this loss hath done,
By those few friends I have yet to entomb
I might, I fear, account my years to come.

If we choose our friends for what they are,
not for what they have, and if we deserve
so great a blessing, then they will be always
with us, preserved in absence, and even
after death in the amber of memory.

Death cannot kill what never dies. Nor can spirits ever be divided that love and live in the same divine principle: the root and record of their friendship. This is the comfort of friends, that they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

There are kind hearts still, for friends to fill,
And fools to take and break them;
But the nearest friends are the auldest friends,
And the grave's the place to seek them.

The unfinished friendships of this life are at once its dreariest experiences, and most glorious hopes,

And as slow years pass, a funereal train,
Each with the ghost of some lost hope or friend,
Following it like its shadow.

Dear lost companions—

Dear, as the light that visits these sad eyes,
Dear, as the ruddy, ruddy drops that warm my heart.

It is an old belief
That on some solemn shore,
Beyond the sphere of grief,
Dear friends shall meet once more.

I have heard a sweet word which was spoken by Jacob, the old man of Canaan: "No tongue can express what means the separation of friends."

Even the death of friends will inspire us as much as their lives. They will leave consolation to the mourners, as the rich leave money to defray their funerals, and their memories will be encrusted over with sublime and pleasing thoughts, as monuments of other men are overgrown with moss; for our friends have no place in the graveyard.

Now who will tell me aright
The way my lost companion went in the night?
My vanished comrade who passed from the roofs
of men,
And will not come again.

Of them who, wrapt in earth so cold,
No more the smiling day shall view,
Should many a tender tale be told,
For many a tender thought is due.

These are the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and obscurity. With the dead there is no rivalry.

I never stand above a bier and see
The seal of death set on some well-loved face
But I think, "One more to welcome me,
When I shall cross the intervening space
Between this land and that one over there;
One to make the strange Beyond seem fair.

Some tears fell down my cheeks and then I smiled,
As those smile who have no face in the world
To smile back to them. I had lost a friend.

We call that person who has lost his father an orphan; and a widower, that man who has lost his wife. And that man who has known the immense unhappiness of losing his friend, by what name do we call him? Here every human language holds its peace in impotence.

But who with me shall hold thy former place?
Thine image what new friendship can efface,
Ah! none! A father's tears will cease to flow,
Time will assuage an infant brother's woe;
To all save one is consolation known,
Where solitary friendship sighs alone.

I came to the place of my birth, and cried,
"The friends of my youth where are they?"
and echo answered "Where are they?"

Each closing circle of our sunlit sphere,
Seems to bring heaven more near:
Can we not dream that those we love
Are listening in the world above?
And smiling as they hear
The voices, known so well, of friends that still
are dear.

Come back! ye friendships long departed!
That like o'erflowing streamlets started,
And now are divided one by one,
To stony channels in the sun!
Come back! ye friends whose lives are ended,
Come back with all the light attended,
Which seemed to darken and decay,
When ye arose and went away.

Some people never seem to appreciate
their friends until they have lost them.

Then in the eternal Father's smile,
Our soothed, encouraged souls will dare
To seem as free from pride and guile,
As good and generous as they are.

Then shall we know our friends! though much
Will have been lost—the help in strife,
The thousand sweet, still joys of such
As hand in hand face earthly life—

Though these be lost, there will be yet
A sympathy august and pure;
Ennobled by a vast regret,
And by contrition seal'd thrice sure.

I saw a dead man's finer part
Shining within each faithful heart
Of those bereft. Then said I, "This must be
His Immortality."

But he who has once stood beside the
grave, to look back on the companionship
which has been forever closed, feeling how
impotent then are the wild love and the
keen sorrow to give one instant's pleasure
to the pulseless heart, or to atone, in the
lowest measure to the departed spirit, for
the hour of unkindness, will scarcely for
the future incur that debt to the heart
which can only be discharged to the dust.

He is not dead, this friend, not dead,
But in the path we mortals tread,
Got some few trifling steps ahead,
 And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
 You fancy dead.

Push gaily on, Strong-Heart! The while
You travel forward, mile by mile,
 Till you can overtake,
He strains his eyes to search his wake,
Or, whistling as he sees you through the break,
 Waits on the stile.

Friends depart, and memory takes them
To her caverns, pure and deep.

I weep to think of those old faces,
 To see them in their grief or mirth;
I weep—for there are empty places
 Around my heart's once crowded hearth.

When I remember all
 The friends so linked together
I've seen around me fall
 Like leaves in wintry weather,
 I feel like one
 Who treads alone
Some banquet hall deserted,
 Whose lights are fled,
 Whose garlands dead,
And all but he departed!
Thus in the stilly night
 Ere slumber's chain has bound me,
Sad memory brings the light
 Of other days around me.

Every one that has not been long dead
has a due portion of praise allotted to him,
in which while he lived his friends were too
profuse and his enemies too sparing.

Tears of the widower, when he sees,
A late lost form that sleep reveals,
And moves his doubtful arms, and feels
Her place is empty, fall like these;

Which weep a loss for ever new,
A void where heart on heart reposed;
And, where warm hands have prest and closed,
Silence, till I be silent too.

Which weep the comrade of my choice,
An awful thought, a life removed,
The human-hearted man I loved,
A spirit, not a breathing voice.

When musing on companions gone,
We doubly feel ourselves alone.

It must have been his charity,
That tender human heart of his,
That rare unfailing kindliness,
Could make his death seem so amiss.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.

Fate ordains that the dearest friends
must part.

XVII

THE GREAT FRIENDSHIPS



It was when David came up from Bethlehem, recommended by one of Saul's servants, to be no more a shepherd of sheep, but armorbearer to the King, that he met the King's valiant and generous son, Jonathan, prince of Israel. For at that time Jonathan had already abundantly proved his temper, smiting a garrison of the Philistines at Geba, standing out against the assemblage of their hosts at Gibeah when there was neither sword nor spear in all Israel, slaying with the sole assistance of his armorbearer twenty of the enemy and putting the rest to rout, panic-stricken, holding himself independent of his royal father when he would have put him to death for disobedience, with the people at his back, and in every way showing himself worthy of succession to the throne. But it was not until David had won his notable victory over Goliath of Gath and was standing before Saul "when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul; and Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword, his bow, and his girdle."

There followed one of Saul's evil periods, in which he shifted between awarding David one or another of his daughters in honor or conspiring against his life. Finally "Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan delighted much in David, and told him, saying: 'Saul my father seeketh to kill thee; now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place and hide thyself; and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that will I tell thee.' And Jonathan spake good of David unto Saul his father, and said unto him: 'Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good; for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?' And Saul hearkened unto the voice of Jonathan; and Saul sware, 'As the Lord liveth, he shall not be slain.' Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David

to Saul, and he was in his presence as in times past."

But Saul's memory was short and his word valueless, though given to his first-born. After perfidiously seeking David's life with his own spear, while the youth was playing before him, he sent to his house to have him slain. By this time David was brother-in-law to Jonathan, and it was his wife Michal, Jonathan's sister, who let him out of the window in time to save his life. David betook himself to Samuel at Naioth in Remah, whither Saul followed him. "And David fled from Naioth and came and said before Jonathan: 'What have I done? what is mine iniquity? and what is my sin before thy father that he seeketh my life?' And he said unto him: 'God forbid; thou shalt not die; behold, my father will do nothing either great or small but that he will shew it me. Why would my father hide this thing from me? It is not so.' And David swore moreover and said: 'Thy father certainly knoweth that I have found grace in thine eyes; and he saith, "Let not Jonathan know this, lest he be grieved;" but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death.' Then said Jonathan unto David, 'Whatsoever thy soul desireth, I will even do it for thee.' And David said unto Jonathan:

‘Behold, to-morrow is the new moon, and I should not fail to sit with the King at meat; but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, “David earnestly asked leave of me that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family.” If he say thus, “It is well;” thy servant shall have peace. But if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: Notwithstanding, if there be in me iniquity, slay me thyself, for why shouldest thou bring me to thy father?’ And Jonathan said: ‘Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would I not tell it thee?’ Then said David to Jonathan, ‘Who shall tell me? or what if thy father answer thee roughly?’

“Jonathan said unto David, ‘Come let us go out into the field.’ And they went out, both of them, into the field. And Jonathan said unto David: ‘O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David and I then send not unto thee and shew it thee;

the Lord do so and much more to Jonathan ; but if it please my father to do thee evil, then I will shew it to thee, and send thee away, that thou mayest go in peace. And the Lord be with thee, as He hath been with my father. Thou shalt not only while I yet live shew me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house forever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.' So Jonathan made a covenant with the house of David, saying, ' Let the Lord even require it at the hand of David's enemies.' And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul. Then Jonathan said to David: ' To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then shalt thou go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three times at the side thereof, as though I shot at a mark. And behold I will send a lad, saying, " Go, find out the arrows." If I expressly say unto the lad, " Behold, the arrows are on this side of thee, take them; " then come thou, for there is peace to thee

and no hurt, as the Lord liveth. But if I say thus unto the young man, "Behold, the arrows are beyond thee;" go thy way, for the Lord hath sent thee away. And, as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me forever.'

"So David hid himself in the field: and when the new moon was come, the King set him down to eat meat, and David's place was empty. Nevertheless Saul spake not anything that day, for he thought, 'Something hath befallen him, he is not clean, surely he is not clean.' And it came to pass on the morrow, which was the second day of the month, that David's place was empty; and Saul said unto Jonathan his son, 'Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?' And Jonathan answered Saul, 'David earnestly asked leave of me to go to Bethlehem. Therefore he cometh not unto the King's table.' Then Saul's anger was kindled against Jonathan, and he said unto him: 'For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.' And Jonathan answered Saul his father, and said unto him, 'Wherefore should he be slain? what hath

he done?’ And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat; for he was grieved for David, because his father had done him shame.

“And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, ‘Run, find out now the arrows which I shoot.’ And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, ‘Is not the arrow beyond thee?’ And Jonathan cried after the lad, ‘Make speed, haste, stay not.’ And Jonathan’s lad gathered up the arrows, and came to his master, but the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad and said unto him, ‘Go, carry them to the city.’ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground and bowed himself three times; and they kissed one another and wept with one another, until David exceeded. And Jonathan said to David: ‘Go in peace, forasmuch as we have sworn

both of us in the name of the Lord, saying, "The Lord be between me and thee, and between my seed and thy seed forever." And he arose and departed; and Jonathan went into the city."

Saul hunted David day and night, following him in swift pursuit from place to place. Yet, at the height of the chase, "Jonathan, Saul's son arose and went to David and strengthened his hand in God, and he said unto him: 'Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.' And they two made a covenant before the Lord; and David abode in the wood, and Jonathan went to his house." This was their last meeting, though David stood twice at the side of the sleeping King and held his life in his hand, but would not touch him to harm him. Both David with the company that gathered about him and Saul with his royal soldiery fought the Philistines, with varying success. Jonathan, it very well may be, was beside his father on the morning after David had taken his spear from the sleeping monarch, when Saul renewed his pledge to do no harm to David; if so, it was the last time they looked upon one another in life; for, though Saul kept his pledge this time, both he and

Jonathan, his princely son and heir, went down to death in the rout of the Israelites at Mount Gilboa. The two were taken from the Philistines at Bethshan by the valiant men of Jabesh-gilead, "and they took their bones and buried them under a tree at Jabesh, and fasted seven days."

Word was brought to David while he was rejoicing over his victory at Ziklag, where he inflicted a signal defeat upon the Amalekites, of the loss of his King and father-in-law, and of his princely friend, Jonathan. Though the news meant David's succession to the throne, he took no thought of anything save his own loss, and the lament he then composed remains the best, as it was the first, of the lamentations of the sons of men for friends dead and gone, as follows:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest their daughters triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul. From the blood of the slain, from the fat of the mighty, the bow

of Jonathan turned not back, and the sword of Saul returned not empty.

“Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women.

“How are the mighty fallen, and the weapons of war perished!”

The fame of friendship which so long had told
Of three or four illustrious names of old.

Phocis preserves from early times the memory of the union between Orestes and Pylades, who, taking a god as witness of the friendship between them, sailed through life together, as if in one boat. Both together put to death Clytemnestra, as though both were sons of Agamemnon; and Aegisthus was slain by both. Pylades suffered more than his friend by the punishment that was on the track of Orestes. Pylades stood by his friend when he was condemned

to exile. They did not limit their tender friendship by the limits of Greece, but sailed together to the farthest boundaries of the Scythians: one of them sick, the other ministering to him. When they had come into the Tauric land the fury of the mother Orestes had slain met them; while the barbarians were standing round in a circle Orestes fell down and lay on the ground, seized by one of his frequent fits of madness. Pylades wiped the foam from his lips, tended his body, and covered him with his well woven cloak, and acted not only as his friend but like a father.

When the barbarians determined that one of the twain should be put to death on the spot, while the other should be spared to deliver a letter at Mycaenae, each wished to remain for the sake of the other, thinking his own life better than saved should he save the life of his friend. Orestes refused to take the letter, saying that Pylades was the worthier messenger, and acting more like the lover than the beloved. "For," said he, "the slaying of this man would be a great grief to me, since I am the cause of these misfortunes," And he added, "Give the tablet to him." Then, turning to Pylades, he said, "I will send thee to Argos, in order that it may be well with thee; as for me, let any one kill me who wishes."

Such love is always like that; for, when from boyhood a serious friendship has grown up and it becomes full grown at the age of reason, the long loved object returns reciprocal affection; it is hard to determine which is the lover of which, for, as from a mirror, the affection of the lover is reflected from the beloved.

Two men each other loved to that degree,
That either friend did in the other see
A dearer than himself. They lived of old,
Both golden natures in an age of gold.

Damon and Phintias (commonly called Pythias), fellow initiates in the Pythagorean mysteries, contracted so faithful a friendship for one another that, when Dionysius, the tyrant of Syracuse in Sicily, took it in mind to put one of them to death and yet gave his consent that the condemned man should return to his home to set his affairs in order, the other did not hesitate to give himself up as a hostage for his friend's return. They so loved one another that they lived together and held everything either owned as the property of both. He whose neck was endangered was now at large; and he whose safety was secured him was now in danger of the sword. Everybody therefore in general, and Dionysius in particular, were wondering what was to be the outcome of this unusual and doubtful

predicament. As the day of execution drew nearer and nearer and the condemned man was still far away, every one condemned the one who had stood his hostage as both stupid and rash. Nevertheless he insisted that with such a friend he had nothing to fear in the matter of constancy.

So it fell out: On the moment and the hour fixed by Dionysius the one of the two friends who had been given leave to absent himself was at the place assigned to meet his fate. The tyrant, in admiration of the staunchness of them both, remitted the sentence that had so tried their loyalty. This done, he asked them in return to receive him into the bonds of their friendship, saying that he would make his third place in their affection agreeable to them both by his utmost good will and effort.

Such indeed are the powers of friendship: To breed a contempt of death, to overcome the sweet desire for life, to humanize the cruelty of tyrants, to turn hatred into love, to make generous amends for punishment to which powers almost as much veneration is due as to the worship of the immortal gods. For if with these rests the public safety, on those does private happiness depend; and as the temples are the sacred domiciles of these, so of those

are the loyal hearts of men as it were the shrines consecrated by some holy spirit.

Suffolk first died; and York, all haggled over,
Comes to him, where in gore, he lay insteept
And takes him by the beard, kisses the gashes,
That bloodily did yawn upon his face;
He cries aloud, "Tarry, dear cousin Suffolk!
My soul shall thine keep company in heaven:
Tarry, sweet soul, for mine; then fly abreast,
As in this glorious and well-foughten field
We kept together in our chivalry!"
Upon these words I came and cheered him up:
He smiled me in the face, raught me his hand,
And with a feeble gripe, says, "Dear my Lord,
Commend my service to my sovereign."
So did he turn, and over Suffolk's neck
He threw his wounded arm, and kissed his lips;
And so, espoused to death, with blood he seal'd
A testament of noble-ending love.

I know not whether our names will be
immortal; I am sure our friendship will.

The perfection of loving-kindness is to
efface ourselves so thoroughly that those
we benefit shall not think themselves in-
ferior to him who benefits them,

David had his Jonathan, Christ his John.

Hold God thy friend.

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