

deriving for himself individual advantages ; not merely of a pecuniary kind, when sickness requires the aid of the Funds to which he has contributed, but also of a moral and intellectual nature. To cultivate our kindly sympathies, to inculcate brotherly love, and render it a rule of life to foster feelings of commiseration for all suffering from affliction or in distress, and to develop the principle of charity in all the relationships of life, must be accordant with and promotive of the highest morality. He who as a member learns his lesson aright, and allows the principles on which it is based to have their legitimate influence on his conduct and actions, cannot but be elevated both in a social and moral sense, above those who neglect the opportunities for mutual aid within their reach, and who live as if man was created for himself alone. The lessons of mutual regard and of social aid which contact with the Order cannot but teach, must of necessity render the recipient a better husband, a more intelligent and kindly father, and a more enlightened and useful citizen. The practice of Benevolence can never be promotive of cruelty. The practical inculcation of Charity can never lead to illiberality of soul. Geniality and kindness in our Court Rooms cannot degenerate into brutality at home ; and the nature which is formed by association and precept to sympathise with suffering and distress, can never take delight in, or become the cause of pain and anguish to those whom it is a privilege to protect, and a duty to succor and aid. The social advantages, therefore, of the Order, and such practical teaching of duty must manifest themselves throughout all the ramifications of life. The man who has served in the Court-room will know the virtue of obedience to lawful and kindly command, and make a better servant outside, than he who obeys blindly, and renders service unintelligently ; and the man who has exercised authority in the Court, called to the place of honor and power by the free choice of his brethren, will not be the less qualified for positions of responsibility over his fellow-men in the outer world.

Forestry, therefore, from the very nature of its constitution, its objects, its duties, and its responsibilities, must encourage the moral, social and intellectual interests of those connected with the Order, and it becomes a sacred duty upon all who have its honor in their keeping, to guard that honor with a jealous care, and to be mindful that it receives no tarnish from their actions as Foresters in the Court-room, or from their actions as individuals moving in general society.

The Ancient Order of Foresters having taken high rank as one of the leading Friendly Societies of the world, is especially commendable to the provident and intelligent workingmen of our

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