

Wealth, honour, fame, the friends of youth,
 By time resistless swept away ;
 All warnings from immortal truth,
 To warn of certain swift decay :
 Yea, there where most 't is death to part,
 Death hurls the unrelenting dart !

Then, wherefore, bursting heart, deplore
 The Angel for a season lent ;
 She waits thee on that blissful shore,
 Where be thy weary wanderings bent :
 There shall all griefs be wiped away
 In regions of eternal day !

When such the promised, high, reward,
 Wherefore to earth's dull orbit cling ?
 With holiness, our glorious guard,
 We soar on bright, seraphic, wing !
 Be but our record fixed on high,
 Then scorn the shafts of destiny.

Lead me, oh Lord, in thy blest way,
 My darkened path do thou illumine ;
 Fix my weak eyes on the bright day
 That gilds the passage of the tomb !
 For Life Eterne my soul prepare,
 Death but the path to guide me there !

E. D. B.

ELEGANT HABITS OF BEES.—Did any one ever sufficiently admire—did he, indeed, ever notice—the entire elegance of the habits and pursuits of bees? their extraction of nothing but the quintessence of the flowers; their preference of those that have the finest and least adulterated odour; their avoidance of every thing squalid (so unlike flies); their eager ejection or exclusion of it from the hive, as in the instance of carcasses of intruders, which, if they cannot drag away, they cover up and entomb; their love of clean, quiet, and delicate neighbourhoods, thymy places with brooks; their singularly clean management of so liquid and adhesive a thing as honey, from which they issue forth to their work as if they had nothing to do with it; their combination with honey-making of the elegant manufacture of wax, of which they make their apartments, and which is used by mankind for none but patrician or other choice purposes; their orderly policy; their delight in sunshine; their attention to one another; their apparent indifference to any thing purely regarding themselves, apart from the common good! * * In the morning the bee is honey; in the evening, the waxen taper; in the summer noon, a voice in the garden, or in the window; in the winter, and at all other times, a meeter of us in books. She talks Greek to us in Sophocles and Theocritus; Virgil's very best Latin, in his Georgics; we have just heard her in Italian; and besides all her charming associations with the poets in general, one of the Elizabethan men has made a whole play out of her—a play in which the whole *dramatis personæ* are bees!—*Ainsworth's Magazine*.

WINDSOR.—ODD FELLOWSHIP.

OPENING OF THE UNITED LOYAL HAWKESBURY LODGE.

ON Wednesday, the 18th June last, "High Festival" was held in the good town of Windsor, on the occasion of the establishment of an Odd Fellows' Lodge, entitled "The United Loyal Hawkesbury Lodge," a branch of the "Australian Supreme Grand Lodge of the Independent Order of Odd Fellows." The spirit of enthusiasm, in the cause of Odd Fellowship, which has of late been manifested in Windsor, invested the proceedings with much interest, and a large number of the Order, from the various Lodges in Sydney and Parramatta, attended at the ceremony.

The Lodge was opened at Host Coffey's, the "Daniel O'Connell Inn." The Lodge Room is admirably designed for the purpose to which it is dedicated. The interior arrangements are tasteful and correct, and reflect great credit on the spirited individuals who undertook the task of executing them.

After the Lodge was dedicated, and the initiation of two new Brothers concluded, the assembled brethren marched in procession, in the following order, to St. Matthew's Church, to hear Divine Service:—

Band.

Large Banner of the Order.

THE UNITED LOYAL HAWKESBURY LODGE—WINDSOR.

O. G., with Sword.

Members.

Junior Warden.

Senior Warden, with Axe.

Secretary, with Dispensation.

V. G.

W. G., with Bible.

L. H. S.

N. G.

R. H. S.

THE TRUE FRIENDSHIP LODGE—PARRAMATTA.

O. G., with Sword.

Members.

Junior Warden.

Senior Warden, with Axe.

Secretary, with Dispensation.

L. H. S.

V. G.

R. H. S.

W. G., with Bible.

L. H. S.

N. G.

R. H. S.

THE AUSTRALIAN GRAND LODGE—SYDNEY.

O. G., with Sword.

Members.

Ditto, 1st degree.

Ditto, 2nd degree.

Junior Warden.

Senior Warden, with Axe.

Banner of Charity.

Secretary, with Dispensation.

P. V. G's.

Banner of Hope.

L. H. S.

V. G.

R. H. S.

P. N. G's.

W. G., with Bible.

Banner of Faith.

L. H. S.

N. G.

R. H. S.

G. Secretary G. Treasurer

D. G. M. P. G. M.

Grand Master's Banner.

Supporter. Grand Master. Supporter.

The Rev. H. T. Stiles, and the Rev. T. W. Bodenham, officiated. The former gentleman preached an eloquent and instructive discourse, inculcating in a forcible manner the practice of those Christian virtues which profess to be the basis of Odd Fellowship. The text was taken from the 103rd Psalm, v. 2.—“Bless the Lord, O my soul, and forget not all his benefits.” The virtue of Christian charity, as evincing our love and gratitude to the Divine Being, was particularly dwelt upon by the eloquent preacher. He trusted that the practice of that charity, which suffereth long, and is kind, which endureth all things, and forgiveth all things, would so effectually prevail amongst the Members of the newly formed Institution, that, by their good example, those dissensions and ill feelings, which he regretted had been but too prevalent in the town and district, would be banished from amongst them.

After Divine service, a collection was made in aid of the Hawkesbury Benevolent Asylum, amounting to the sum of £13 10s. 1d.

In the evening between eighty and ninety gentlemen met again at Host Coffey's, and sat down to dinner. The tables were spread with an abundance of good things. Several gentlemen, not of the Order, were invited to the Banquet, among whom we noticed the Revs. H. T. Stiles, T. W. Bodenham, and Walpole, Dr. Stewart, and Messrs. R. Fitzgerald, F. Beddek, J. O'Dell, J. Panton, Robertson, A. Fraser, P. Cadell, &c., &c., who all seemed highly delighted with the festive hilarity which prevailed. A spirit of kindly and social sympathy, and of hearty good fellowship, seemed to hold the assembly together in those links of harmony and brotherly love, which it is the studied end of the Institution of Odd Fellowship to maintain and strengthen—a spirit, we may remark, most adapted for the cultivation of those softer amenities of our nature, which, while they tend to smooth the lot of our rugged humanity, tend also to support and adorn the structure of our social intercourse. There are, indeed, to us, few reflections fraught with more unalloyed pleasure, than those arising from the view of men, casting from them the petty weaknesses which disturb the harmony of our kind, and forgetting the differences of individual interest, creed, or opinion, and blending into one harmonious scene of social fellowship. That this is the tendency of Odd Fellowship, few who have witnessed their festive meetings will deny; whilst those who have been initiated more deeply into the mysteries and principles of the Order, well know that the feelings we have described have their source in higher and better emotions than those excited by the passing hours' conviviality.

The cloth having been removed, “*Non nobis Domine*” was sung in beautiful style, by the visitors and brethren. After which, the health of “Her Majesty the Queen” was proposed and drunk with the most loyal enthusiasm. Air and song, “God save the Queen!”

“The Queen Dowager, Prince Albert, and the rest of the Royal Family.”—Coburg March. Song, Mr. Griffiths.

“His Excellency the Governor.”—“British Grenadiers” Glee, “When Albion.”

“The Army and Navy.”—“Victoria March.” Glee, “How merrily we live.”

The Chairman then proposed the “Health of the Ladies.” Mr. O'Dell being called upon to reply, returned thanks for the fairer half of the creation, in a neat and appropriate speech. Glee, “Here's a health to all good Lasses.”

The Chairman then gave, “The Clergy of the Colony, and thanks to the Rev. H. T. Stiles, for the very appropriate sermon preached in the morning.”

The Rev. Mr. Stiles, in reply, begged to thank them for the manner in which they had drunk his health, as well as that of the Clergy of the Colony. He stated that it had been urged that the clergy ought to keep aloof from public societies; but when he saw that the objects of this Order were such as were inculcated in Holy Writ, and that the emblems on their banners were “Faith, Hope, and Charity;” and, moreover, when he ascertained from their books, that a principal object of their Order was to relieve the fatherless and the

widow in their distress, he could not withhold the sanction of his presence, as he conceived that a society based on such principles could not be otherwise than productive of much good. On looking at the banner behind him, he observed the motto, "*Esto quod esse videris*," which he thought he could not more appropriately render than by the single word, "Sincerity." A friend of his had attached another meaning to it, more expressive, but not quite so elegant.

The Rev. T. W. Bodenham, in a brief, but elegant speech, gave his reasons for accepting the invitation of the stewards. He had read various accounts of the Order, all of which confirmed him in his opinion, that it was an association which might be eminently useful, if the members followed the principles on which it appeared to be based—namely, "Friendship, Love, and Truth."

The next toast was—"Prosperity to the cause of Odd Fellowship throughout the world."—Song, "British Oak."

Mr. John Williams, (G. M.) replied. He stated that he had been repeatedly asked as to the origin of Odd Fellowship. From researches he had made, he found that the Members of the Sheffield branch of the Order claimed to be very ancient, and gave the following account of themselves. That the Order was first established by the Roman soldiers, under the command of General Vespasian, and his son Titus, during the reign of Nero, about the year 55, at which time they were called "Fellow Citizens." That when Titus ascended the Imperial Throne, he protected the Order, and about the year 79, gave them the name of Odd Fellows, from the singularity of their notions, and from their being able to distinguish each other by night as well as by day; and as a reward for their fidelity to him and their country, and as a mark of his friendship, presented them with a Dispensation, engraved on a plate of gold, which also bore the various emblems of the Order now in use, such as the Sun, Moon, Stars, the Lion and the Lamb, &c., &c. That the Order spread in different countries, and was first introduced into Spain by the Goths, in the 5th Century, and by King Henry into Portugal, in the following Century. That about the 12th Century, it was introduced into France, from whence it was carried into England by De Neville, who, attended by five Knights, from France, formed a Loyal Grand Lodge of Honour, in London. From that period, nothing could be traced of the Order until the 17th Century, when it began to spread its influence, and a portion of the Brethren formed themselves into a union, and established a Branch at Sheffield, under a Dispensation which bears date from London, and which might be recognised as the most ancient body of the Order known in England. Such was the account given by those who were sticklers for the *antiquity* of the Order. He was more anxious that they should stand *upon their own merits*, and that they had, as a body, been eminently useful, he was prepared to prove. One thing was certain, that whether the origin assigned to the Order was true or false, very little was known of it until about the 18th Century, (during the early part of the reign of George III.) when, no doubt, the quaintness of its name gave rise to many oddly designated Societies—for we read in the SPECTATOR and GUARDIAN, and similar publications of that period, of many such; for instance, Societies or Clubs of "Short Men," and "Tall Men," and "Queer Men," and no better proof could be adduced of the existence of such Societies, than the very satires which they called forth; and there could be little doubt that many of those strangely designated Clubs had, in their nature and design, a close affinity to their Order; and it was a fact worthy of notice, that a distinguished member, Brother Elson, of Birmingham, had, in a paper on the subject, spoken of a Lodge of early date in England, the Dispensation and Laws of which, he had seen in the original Saxon. He could not help, however, throwing out one idea as to the supposed origin of the Order, and that was, that as the emblems of the Lion and the Lamb were no doubt drawn from the poetical imagery of the inspired Prophet Isaiah, he doubted if the Conqueror of Jerusalem had ever perused those sacred writings—and that the variation of the same emblem, namely, the Lamb bearing the Cross inscribed banner, he thought decisive on the subject. There was, however, one ground upon which he was firm, the *good* the Order had effected; and he begged to notice that there were various branches of the Institution, all following the same path, however much they might vary in their internal regulations; for instance, in addition to the Sheffield Branch, there was the "Nottingham Imperial Order," having Lord Rancliffe at its head as

Grand Master, the "Independent Order of the Yorkshire Unity," besides various others, amongst which the "Grand Metropolitan Order" was entitled to the first rank, having about 3,840 Lodges, with 325,000 members, and 9,000 honorary members, in which number were included 130 Members of Parliament, and 629 Ministers of the Gospel, quite sufficient, he thought, to shew its respectability. That the Order was spread far and wide, having Lodges in nearly every quarter of the Globe—on the continent of Europe, and in America, where the Order had especially flourished, one City alone (Baltimore) having upwards of 40,000 members; and besides Lodges in New Zealand and South Australia, there was a Lodge established at Hongkong. That the Order was eminently productive of good, might be shewn from the fact that out of 180,000 members belonging to one of its branches, only 58 had been expelled, namely, 30 for offences against the Order, and 28 for infringing the laws of their country. And it was stated by the Poor Law Guardians of Leeds, that out of 20,000 applications which they had received for relief, not a single instance had occurred of an Odd Fellow applying. He thought that these statements would show that there was something more than a mere name to produce such causes, and that it must be evident that the principles of the Order tended to produce morality and virtue;—*for in what other class of equal numbers could such statistics be shown?*

The Rev. Mr. Stiles then proposed—"Success to The United Loyal Hawkesbury Lodge of the Independent Order of Odd Fellows." Glee, "Hail smiling morn."

The Grand Master, in a brief, but appropriate speech, returned thanks. He stated that there were three things necessary to ensure success, to which he would respectfully call the attention of the officers and brethren of the Lodge which they had that day dedicated; 1. Never to reject a poor man on account of his poverty; 2. Never to admit a rich man on account of his wealth; 3. Never to admit the discussion of either religion or politics in their Lodge. Guided by these maxims, he felt assured that The United Loyal Hawkesbury Lodge would go on and prosper.

The clergy having taken their leave, several other toasts were put from the Chair, and drunk with enthusiasm, followed by songs and glees:—

"The Supreme Grand Lodge of Australia." Glee, "Hail to the Craft."

"Our respected visitors." Mr. R. Fitzgerald returned thanks.

"Our absent friends." Song, "Should auld acquaintance."

"Currency Lads and Lasses." Mr. Cullen returned thanks in a spirited speech, in which he touched upon the agricultural and grazing interests of his native land, and trusted that the dark cloud which had so long overshadowed us, would speedily pass away, and that brighter days would be in store for us.

"The Stewards." Grand Secretary Elliott returned thanks in an animated speech. Song, "Alderman Thumb."

Several local and friendly toasts were then given and responded to, and some excellent Glees, Quartettes, and Songs were sung, and the party separated about half-past eleven, highly gratified with the evening's entertainment.

We cannot speak in terms of too high praise of Messrs. Tibbey, Sen. and Jun., James Waller, and Griffiths, who so ably lent their vocal aid towards the amusement of the company. Mr Worgan presided at the Piano-Forte with his accustomed brilliancy.

The Lodge again met on Thursday, the 3rd July, and the Junior Officers having been appointed, several new Members were proposed, and one initiated. Judging from the enthusiasm which has been manifested by the Officers and Brethren in the Windsor District, and the number of enquiries that have been made relative to the laws and principles of the Order, we are inclined to believe that The United Loyal Hawkesbury Lodge will speedily progress, and be productive of much good in that locality.