

manner in which they have conducted the negotiation with the Annual Moveable Committee of England.

*Resolved*,—That until the Annual Moveable Committee shall restore the work of the Order to its ancient form, as known and used in the United States, or until the resolution passed at the Isle of Man Annual Moveable Committee, and reiterated at the Wigan Annual Moveable Committee, proposing to establish Lodges in America, be rescinded, all intercourse shall cease between the two bodies.

*Resolved*,—That all Grand and Subordinate Lodges and Encampments working under a Charter from this Grand Lodge, be instructed by a circular, to be addressed to them by the Grand Corresponding Secretary, that they are hereafter required to refuse admission into their Lodges, to all persons who claim admission, by virtue of a card granted by a Lodge in connexion with the Manchester Unity.

The action taken by the Grand Lodge had been duly communicated to the Board of Directors at Manchester, but no reply was ever received. That it had reached them, however, is evident from the action of the Board on the 10th June, 1843, authorising the immediate formation of Lodges in the United States in connection with the Manchester Unity. Brothers, Ridgely and Williamson, on their return from England, had brought with them several applications from parties desirous of forming Lodges in connection with the Grand Lodge of the United States; but, when submitted to that body, they resolved to grant no Charter for Lodges or Encampments in Great Britain, until the authorities of the Manchester Unity should carry into execution their threat of establishing Lodges in the United States. This was formally done in the course of the subsequent year, but successfully, we believe, only in one instance—that of a Lodge of the Manchester Unity instituted in New York, and still in existence.

Considering that by these overt acts of hostility the authorities in England had put aside all chance of a reconciliation, the Grand Lodge of the United States, at the annual communication of September, 1843, took the new posture of affairs into their serious consideration. Almost the only course now open for them seemed the discontinuance of all relations between the two branches of the Order, a step to which they now found themselves reluctantly driven after calm and mature deliberation, therefore, they unanimously resolved, "*That all connection between the Manchester Unity and this Grand Lodge, be and hereby is, forthwith severed.*"

#### THE TORONTO EXAMINER AND ODD FELLOWSHIP.

THE Editor of the Toronto *Examiner* has recently devoted four columns of his paper to an attack upon, or rather condemnation of, Odd Fellowship. Were we disposed to enact the snarling critic, we could find plenty of room for remark in this effusion. We might cite for admiration the modesty of the writer, who compares himself—running a tilt at Odd Fellowship, at the risk of offending half a dozen subscribers—to the sturdy Knox, engaged hand to hand with the vast power of an universal church, certain to be destroyed if he failed to conquer. We might wonder at the voluminous argument he has prefixed to so small an epic: Sismondi will indicate the topics of one of his

chapters, full of research and thought, in about half the number of words. But leaving these and some other details, which belong to the literary merits of the treatise, rather than to its inherent force, we are free to confess that the general spirit of our contemporary's strictures entitles him to a candid reply; and this we shall attempt in a few words to give, assured that fair discussion can never shake the cause of truth, and prepared on conviction to give up any error into which we may unwittingly have fallen. We will begin with the beginning. The writer in the *Examiner* finds fault with the origin to which a Mr. Hill, of Kingston, refers the history of our Order. We certainly are not prepared to take up the cudgels in defence of the date assigned to the Society's foundation by our worthy friend; but then we may suggest to the *Examiner*, that Chronology forms no part of the doctrines of Odd Fellowship; and it may be possible for a very good V. or even N. G. to know as little about such matters, as the French lady who took Mr. Robinson, George the Fourth's minister, for the veritable Robinson Crusoe. We know that this continent has long been peopled; but the knowledge is quite consistent with our doubts as to the early Welsh emigration of Madoc ap Morgan: nor do we imagine that the advantages of Christianity in the British Isles depend at all upon the veracity of those historians, who assert that the Apostle Paul once preached in Devonshire. We infer from all this, that as Odd Fellowship certainly does exist, the mistakes of its votaries as to its heroic ages, can be no argument against its present value. Very eminent men—among them, we think, Franklin the Philosopher—have taken pride in an ancient family, even when this antiquity was by no means well ascertained. If we are guilty of the same weakness, we hope that, like them, we have some more real and solid claims to respect. The *Examiner*, at least, admits that many of our most worthy citizens are to be found in the ranks of the Odd Fellows—a fact, which we think, upon the principle "*noscitur a sociis*," may be taken to prove that Odd Fellowship is a worthy institution; for we do not find such persons among the promoters of vice and crime. He also appears to be aware that the object of the Society is the relief of the weak and necessitous; but then he objects, that this is not from benevolent, but from selfish motives, since the parties relieved are either Odd Fellows themselves, or their immediate dependents. Let us admit this to be true—as the fact, no doubt, is true, whatever may be thought of the inference—is there then any crime in providing against sickness and old age; any immorality in caring for our widows and our orphans? Or is it not rather true benevolence, to encourage every attempt to induce men thus to render themselves independent of misfortune? The true grounds for the recent changes in the corn laws, which the *Examiner* so much admires, were the selfish calculations of that most matter of fact class, the political economists; yet, if their views turn out to be correct, who shall say that humanity has not achieved a triumph, and that benevolence is not gratified by their success? To