

mitted Masons generally, who predicted amidst great oburgation, around Blue's bar-room, that "he wouldn't hold out six months," and even the Grand Lecturer, Shinnery, who had been "struck," to use his own vernacular, by Bro. Orloff's queries upon Masonic matters, tried to chill the enthusiastic neophyte by the prophecy, "You'll get tired of them subjix 'fore I come 'round agin!" And yet Bro. Orloff was perfectly sensible in all his doings. "He had paid," he said, "his thirty dollars, and he wanted his thirty dollars' worth." "He had taken upon himself," he said, "numerous and weighty engagements, and he wanted to know exactly the extent and bearing of those engagements." "He had entered an association," he said, which professed to have a history and an ancestry of its own, and he wanted to learn with some precision what that history and that ancestry were." "He had acquired," he said, "certain privileges, and he wished these privileges defined, that he might enjoy and not transcend them." "He was required," he said, "to take part in the dramatic exercises of the Lodge, and he wanted to learn these exercises according to the original forms, so that he might fill his part with credit." If this was madness, there was method in it.

The sneers of some, the ridicule of others, and the general want of encouragement, had little effect upon Bro. Orloff. His mind was too self-reliant, his motives too lofty, the springs of his action too pure, to permit the coldness and opposition of careless men to deter him from going steadily forward in what he conceived to be the pathway of duty. In that walk he trod until he came to his grave. If a Brother erred against the Masonic covenant, he warned him, not noisily nor publicly, but quietly and surely. If the Brother erred again, he warned him again. If the Brother erred the third time, he took with him one, or two, or three Brothers of the Lodge as witnesses, and warned him solemnly and rebuked him plainly. If this was ineffectual, the next step was to subject him to the discipline of the Lodge.

If a distressed object came in his way, Bro. Orloff remembered the symbolical instructions so forcibly impressed upon him, and contributed as liberally to his relief as he could do without inconvenience to himself, at the same time enlisting the benevolence of those around him.

If a controversy arose between Brethren, he tenderly offered his mediation. This was not always successful. More than once he involved himself in difficulties by this generous act; but the fact was no bar to his making the same proffer again, when occasion required it. He was known and usually blessed as one of those "who shall be called the children of God."

We have said that he encountered the sneers and opposition of many. True; but he won the admiration and respect of all! Strange contradiction, yet true as strange, his fellow members doted upon him, boasted of him when out of his hearing, and placed and kept him in the highest Masonic stations at their command. He was almost idolized by them, and when he had journeyed across the dark river, and gone out of their sight, they applied to the Grand Lodge for permission to change the former name of their Lodge, and adopt his in its place.

The truth is, his enthusiasm had enkindled every spark of Masonic life in the breasts of the brethren. That there is a fascination in this sort of moral philosophy styled *Fremasonry* is seen in the admiration whispered by its perfect exemplification. Bro. Orloff proved to those around him that there is a reality in it, and when he died he left a void never filled. His remains were accompanied to the grave by a vast concourse, and the inscription upon his tombstone tells a tale rarely told (with truth) by chisel on monumental stone.—*Keystone.*

NEW BRUNSWICK AND ONTARIO.

THE following is the Grand Master of New Brunswick's reference in his Address at the opening of Grand Lodge in St. John, at the last Annual Communication, to the self-styled "Grand Lodge of Ontario."

The Grand Secretary will place before you a circular received at his office, asking Masonic recognition of a body calling itself "The Grand Lodge of Ancient Free and Accepted Masons of Ontario." The Province of Ontario in this Dominion of Canada is under the Masonic jurisdiction of the Grand Lodge of Canada, with which this Grand Lodge has been, and is, in fraternal communication; and I feel it to be my duty to urge upon you for high constitutional considerations, not in any manner to recognize the unlawful proceedings of those who are seeking to establish this (so called) Grand Lodge of Ontario. On a careful review of the subject, you will find, that among many reasons why no Masonic recognition should be accorded to their proceedings, there are two grounds either of which must be fatal to their claim.