

formed by some of their members that it was deceased's request that they should manage his funeral, and on this information they acted, and advertised an emergent meeting. Yesterday, both societies met and discussed the matter. Major Fairclough was appointed by the Masons to wait upon the Oddfellows. He stated to them that there was a misunderstanding between the societies as to which should bury the deceased, but they were willing, as the most expedient way of surmounting the difficulty, to allow the Oddfellows who were Masons to act as pall-bearers, provided they wore Masons' uniforms, and also to permit the Oddfellows to march ahead of the hearse in the procession, the Masons retaining the right, however, to head the procession, and to bury the dead with the ceremony laid down in their ritual. The Oddfellows agreed to the proposition, and here the difficulty ended. They marched in a body to the residence of deceased, and a few minutes later the Masons arrived. The coffin was carried to the hearse by the pall-bearers, who were Messrs. B. H. Carnovsky, G W Robinson, and Dunn, representing the Oddfellows; Messrs. Coyne, Hume, and Emery, representing the Masons. The procession was then formed by Undertaker Reid, and deceased being an old soldier, a firing party, selected from a company of the 14th Batt., stationed at the fort, and the band of the battalion took part in it. The order of the march was:—Masons in full uniforms; Oddfellows, wearing dark badges, fringed with gold; band, firing party, hearse, carriages, and citizens. When the bridge on Princess street was reached, the cortege stopped, and the firing party, which was in command of Corporal Pound, lined up on each side of the hearse, and fired the parting salute over the dead soldier. The Oddfellows, Masons, and citizens, got into cabs and carriages, and followed the remains to Cataragui cemetery, where the last rites were performed.

"It may be stated that yesterday's funeral was the first instance in which the Oddfellows and Masons walked together in uniform, when the object of the funeral was a member of both organizations."

MASONIC UNITY.

Two very opposite principles seem to have controlling force in the life of a man. One is the principle of individualism—the other that of fellowship. Wrought upon by the first named influence a man learns how to respect himself; to take his own place, go his appointed way, bear his special burden, do the work to which he is called, and thus maintain an intensely personal existence. So he is moved to stand by himself and gather to himself almost as though he stood alone upon the earth. Then comes the potent force of that other principle which affirms that "no man liveth to himself," and so the duties and privileges of related life are made evident. Man sees that he cannot maintain an independent and solitary state. He must unite his thoughts, affections, endeavors, with those of other people if he would reach large and blessed accomplishments. Individualism and fellowship, therefore, though seemingly such opposite principles, apparently mutually destructive, yet go together in the formation of a noble character and the expression of a true life. They may be compared to the two great forces in nature, one of which attracts while the other repels from a common centre. The Universe would become chaos if either the centripetal or centrifugal influence should cease to act. The material order and equipoise depend upon the constant operation of these two dissimilar forces.

Freemasonry commends both individualism and companionship. The unity which it seeks to secure among brethren is not based upon any ignoring of personal responsibility. Its fellowship is not to be signified by