

no wife or mother, or brother or sister to follow them; no rites of the Brotherhood performed at the grave; and no requiem or funeral obsequies by mourning friends.

These words are to be noted:

I would not, in the slightest degree, check the desire for social and knightly intercourse. I would only avoid so frequent appearance in public as to lay us open to the charge of seeking to thrust ourselves upon the public notice. "Familiarity breeds contempt," and I would not have the public so familiar with our insignia as to have reason for contempt for them. When there is to be a civic procession, the managers are always anxious to have our uniforms and banners to add to its splendor. Let us take care to participate so rarely as to make our appearance not a mere matter of course, but a favor as great as it is rare.

An appeal report on Foreign Correspondence is appended.

Canada for 1878 is received, and its proceedings extracted and commented upon with fairness and candor. It is said:

The address of the Great Prior, Col. W. J. B. Macleod Moore, is, as usual, full of valuable historical suggestions. He considers it a mistake that the Grand Encampment of the United States would not recognize Canada as an equal, and argues that the Convent General of Great Britain is a body superior to our Grand Encampment. Since the Convent General recognizes our Grand Encampment as its equal, that question seems settled. The Grand Encampment has under its control thirty-one "Great Pories," with a total membership of nearly 50,000.

Where is the authority for this proposition?

It is asked:

Is it not likely that the L. P. D. comes from the old motto of the Illuminati, "*Lilia Pedibus Destrue*," signifying their hatred of the Bourbons. It will be observed that in France, Italy and Spain, where the Scottish Rite prevails, the leaders of the Craft have a deadly feud with Catholicism and Monarchy.

As to the Trinitarian profession from visiting brethren, the recorder remarks: