

ment, but being so full of misrepresentations, it must take its place amongst the flash literature of the age.

It perhaps may be the case that you have been misinformed. I trust that you have, and that you can deny the charge of falsification that many lay to you.

You make this statement over your own signature:—"It is a well known fact here, that the present M. E. Z. of the G. C. of Quebec, received his Mark degree in a lodge that never had a warrant or authority from any Grand Lodge whatever."

The circular containing that statement has been sent all over the land, and I take this method to publicly refute it. Comp. H. L. Robinson received his Mark degree in Lafayette Chapter, then and now working under the jurisdiction of the Grand Chapter of Vermont, March 31st, 1851.

I will forward proofs to that effect to any Mark Master Mason in good standing in Montreal, that you may designate. I say in *good standing*. I mean by that, one who is not suspended.

I am surprised, that one who claims to be a Mason, and lays such great stress upon being an *English Mason*, should so far forget "that truth is a divine attribute and the foundation of every virtue." In this instance, truth seems to have been forgotten.

It is currently rumored that J. H. Livingston is one of the *nom de plumes* of a certain individual who is well known. Whoever he is, he has thus far succeeded in concealing his identity. Now, Sir, if you will come out over your own signature, as an honorable man and Mason should, and "name your man," and he is found to be in *good standing*, you shall have the proofs under the chapter seal of Lafayette Chapter. If you still refuse to "come out of your den," the whole world must know that the imp of misrepresentation had possession of your brain when you penned that foul slander against Comp. Robinson,

who is tenfold the peer of the best of his traducers. Awaiting your reply,

I remain, truly yours,

FRANK W. BAXTER.

Highgate, Vt., Oct. 27, 1884.

THE BOND OF BROTHERHOOD.

The unlikeness of Freemasonry to any other human society, and its superiority to them all, is exemplified in no one of its characteristics better than by its bond of brotherhood. It is the Bond of bonds, and introduces to the Brotherhood of brotherhoods. 'Tis in every respect the reverse of Shylock's bond, and is all unwritten. 'Tis a kindred tie, an evidence of the closest possible relationship. Impalpable as air, it is yet a three-fold cord, that is not quickly broken. Blood cannot inherit it—Freemasonry is no society of the Cincinnati. Our line of descent is maintained by continual accessions of new material—the Temple is always building, and yet never completed. Only the Temple not made with hands will be perfect and finished.

An eloquent writer has observed that "a bond is necessary to complete our being, only we must be careful that the bond does not become bondage." Both branches of this assertion have been abundantly proved to be true. Many are the bonds voluntarily assumed by men for the purpose of advancing their happiness, and yet how few of them justify the confidence reposed in them: That which is usually esteemed the closest tie of all, wedlock, how useless has it often proven to be, to permanently bind those who enter into its bond! When the bond becomes bondage, then comes divorce. Freemasonry avoids the perils of this tie by its peculiar usages, proving thereby most conclusively that it is "a law unto itself." While it is true that he who is once a Freemason is always a Freemason, and cannot absolve himself from his voluntarily assumed obligations, nor obtain absolu-