

the son of their much loved Queen and Sovereign Lady, in the above or any other public demonstration. H. R. H. The Prince of Wales has special claims to the respect and affection of the Fraternity, as the grandson and grand-nephew of two of the most distinguished English Brethren and Grand Masters, their Royal Highness the Duke of Kent and Sussex.

As the present Head of the Canadian Freemasons; I take the liberty of thus addressing you, as well from my duty to the Craft, as my own personal feelings of loyalty and respectful regard for my Prince.

I beg to remain,
Yours very fraternally,

(Signed,) T. DOUGLAS HARRINGTON,
G. M., G. L. of Canada.

Issued to the Craft under the direction of the M.W. Grand Master.

THOS. B. HARRIS,
G. Sec.

HAMILTON, October 29, 1860.

AN IMPOSTOR—PASS HIM AROUND.

By order of Harrington Lodge, No. 49, A. F. and A. M. Registry of Canada, at Quebec, Canada East, the following publication is made:—

A person calling himself Franz D. Muller, alias Miller, pretending to be a Doctor of Medicine, and an experienced homœopathist, has by representing himself as a mason, succeeded in defrauding several of our citizens and others, of divers sums of money, and has in other respects infamously conducted himself to the great detriment and prejudice of others. In consequence of which this Lodge has deemed it to be its duty to publish him as an impostor, and caution the public against him.

DESCRIPTION.

Height, about five feet nine inches, ordinary figure, thin black hair slightly curled, brown eyes, short-sighted and wears spectacles; face considerably scarred particularly the left side, and nose, which he alleges to have been caused by the explosion of a steamer on the Mississippi, by which alleged accident he says he lost his wife while he escaped with the scars above referred to; he generally dresses in black and frequently wears a white neck-tie to give himself, as he says, a respectable and sanctimonious appearance; and conspicuously displays masonic emblems. He speaks French rather indifferently, and English tolerably well with a slight German accent. He claims Coblenz Province of the Rhine, as his native place, but seems more likely to be a Polish Jew. He appears to have travelled considerably, and to be tolerably acquainted with the manners and customs of Russia, Prussia, and Poland. He practices as a homœopathic physician but appears, to have no diploma, as a medical man. He knows but little latin, but by a studied affectation, passes himself off among the unsuspecting as a man of great and varied acquirements; and by close observation with a view to personal gain, he has acquired a superficial knowledge of the rites and ceremonies of different modes of public worship, and some insight into the particulars of certain organized secret societies, which he never fails to make available when opportunity presents itself. In the society of Catholics he is one of the most devoted supporters of the Papal supremacy; among Protestants, the rites of the Romish Church never had a more determined and virulent opponent; with Jews the sole occupation of his leisure moments is in poring in imagination the glorious advent of the Messiah. He can parsonate with remarkable success a local instructor or temperance preacher; and if the occasion should present itself would assist the priesthood with tolerable ability in the celebration of the Mass. On first acquaintance he is affable and persuasive in manner; but subsequently becomes disagreeable by his freedom and presumption. He has a peculiar talent for making acquaintances; he sings well and accompanies himself with facility upon the piano or guitar; has a peculiarly deep bass voice, and when once he favours the com-

pany with a song, invariably sings till he tires them.

When any untoward event occurs to disturb his equanimity he is apt to forget his temperance pledge, having been initiated as he pretends, a Son of Temperance in Washington Division, No. 7 of Norfolk, Va., and to seek hopelessly for consolation and relief in the too liberal use of spirituous liquors. He holds certificates purporting to be from many of the leading Physicians in the United States, respecting the efficacy and value of "Dr Muller's Urinometer" which he claims to be his own invention.

He prides himself also, and it is to be feared with too much truth, upon his success among the ladies, notwithstanding the scars on his face, and the disagreeable odor arising from them which he vainly endeavours to destroy by calling in the assistance of Piesse and Lubin's perfumery, which circumstance has induced the belief that the scars in question are the results of irregular habits rather than the explosion of a steamer, as he pretends. He arrived in Quebec in the fall of 1859, and was married in Essex County, Vermont, on the 28th October 1859 to a young lady from Three Rivers whom he abandoned in the month of January following having first disposed of her wedding presents and other personal effects of considerable value, and contracted several debts which he left her to pay. His sudden departure from Quebec was owing to the circumstance of one Adolphe Palmer having deposed that Muller's wife whom he pretended to have lost by the explosion of the steamer, was alive and keeping a boarding house in New Orleans; and also to the circumstance that enquiries were made by persons in Williamsburg where it appears he was also previously married and had in like manner suddenly disappeared leaving a wife and child behind him. When last heard of he was at Island Pond, Vermont, where he had unfortunately another young lady under his alleged protection, and from which place he suddenly decamped, having defrauded several persons who kindly lent him money.

He is not a Mason, but has acquired a knowledge of some spurious secrets, by virtue of which, with a well studied carelessness and apparent indifference, he has succeeded in imposing on the credulity of unsuspecting brethren, and has thereby defrauded several of them in this city and elsewhere, of considerable sums of money; and in some instances, in innocent oblivion of the laws of *meum et tuum*, has appropriated, in their momentary absence, their goods to his use.

N. B.—Papers friendly to the Order will please hand him around.

By order of the W. M.

ALEX. WALKER,
Secretary, 49, R. C.

Quebec, C. E., 12th Nov., 1860.

Quebec Chronicle.

THE MARK DEGREE.—ITS HISTORY AND OBJECT.

Before the Union in England, in 1813, this degree was practised by many Lodges, in conjunction with two or three others, which were unitedly denominated "Ark, Mark, and Link." The Mark was conferred without the authority of a separate Warrant, being considered as an integral portion of the Fellow Craft's degree; the Ark and Link are now, we believe, practically obsolete. Under some systems, the Mark is divided into two degrees; while in others it is all comprised in one degree as a necessary link to connect the second and third. A Lodge of Mark Master is called in England a Congratulation; and a candidate, on his admission, is said to be congratulated. With this brief history of the degree, we shall pass on to its objects. In the first of the above named grades, the distinction was simple. The Mark men were historically in number two thousand, and were appointed for the purpose of placing a peculiar mark, and probably two, on every prepared stone and beam of timber, the one denoting the Lodge, the other the workman, consisting of certain mathematical figures which constituted the designation of every Lodge and every Mason; that when the stones and timber were collected at Jerusalem,

every man's work might be clearly distinguishable, whether conveyed from the forest of Lebanon, the quarries of Tyre, or the clayey ground between Succoth and Zeradatha. On the other hand, the Mark Masters are represented as consisting of a thousand chosen and trusty men, whose office it was to examine the materials after they were brought to Jerusalem, for the purpose of detecting any deficiencies which might exist either in stone or timber, casting aside the imperfect, to the openly expressed disgrace of the workmen, and placing a mark of approval and congratulation on those which were fitted for the building; that when put together, all confusion and disorder might be avoided, and nothing heard in Zion but harmony and peace. The Mark Degree, besides its utility, affords a most intelligent and important link between operative and speculative Freemasonry, which is in strict accordance with the original customs of the operative Fraternity. The marks entrusted to the skillful Craftsmen served not only to distinguish their particular work, but in a superior degree, when more fully comprehended, were found to contain the principles of the design.

Recent investigations have shown their great importance in an archaeological point of view, and also in elucidating the continuous history of the Fraternity, inasmuch as the marks used by the ancient Craftsmen, all having some hidden symbolic reference, are found among the ruins of every important old building still existing on the face of the globe, and we are by these means enabled, from actual inspection, to trace the connecting links existing in structures erected by our ancient Brethren, for a period looking backward more than forty centuries. We seem thus to uplift the veil which throws the pall of its dark shadows upon the past, and to admit a ray of light, which though faintly visible, serves to illumine the gloom left by the lapse of ages, and enables us to discover those broken links and scattered fragments which, when re-united, will constitute the perfect chain of true Masonic history.—*Brooklyn Standard.*

ITEMS & C.

WELSH TRIADS.

There are three things that never become rusty—the money of the benevolent, the shoes of the butcher's horse, and a woman's tongue.

Three things not easily done—to ally thirst with fire, to dry wet with water, and to please all in everything that is done.

Three things that are as good as the best—brown bread in a famine, well-water in thirst, and a great-coat in very cold weather.

Three things as good as their betters—dirty water to extinguish a fire, a homely wife to a blind man, and a wooden sword to a coward.

Three warnings from the grave—thou knowest what I was, thou knowest what I am; remember what thou art to be.

Three things of short continuation—a lady's love, a chip fire, and a brook's flood.

Three things that fought never to be from home a cat, the chimney, and a housewife.

Three things it is unwise to boast of—the flavour of thy ale, the beauty of thy wife, and the contents of thy purse.

PROVERBIAL SAYINGS OF HOPKINS.

Zeal without knowledge is but a religious frenzy. It is religion frightened out of its wits.

The promises are the veins in which the gold runs; it is the work of faith to stamp this golden ore into ready money for the present necessity of the soul.

As a small mistake in the levelling the arrow at the hand, makes a wide distance at the mark, so a small mistake in the notion of truth makes a wide error in the practise of godliness.

As sharp and nipping winters do to the earth, so do afflictions to the heart—they mellow it and make it fruitful. These goods in our sides