

with Genarro, the bandit chief, to their eager, listening friends.

The Earl of Lorne took the little piece of gold in his hand that had been so instrumental in saving his child, and as he read the inscription he said reverently, "by this sign thou shalt conquer."—*Masonic Review*.

Pay the Craft their Wages.

Every Freemason expects, and is entitled to receive, wages. He is a laborer, and is worthy of his hire. This is a landmark. Our speculative science is founded upon the operative art, and as King Solomon's Temple-builders received wages, so the speculative Masons of to-day are analogously entitled to receive them. They were paid in shekels, or in Corn, Wine and Oil; we are paid in the virgin gold of Divine Truth. Such of the ancient Fellowcrafts as worked in the quarries, and possessed a "mark," received (according to tradition) half a shekel a day, while the Fellowcrafts who were hewers in the mountains, were paid in Corn, Wine and Oil, according to the stipulation of King Solomon with Hiram, King of Tyre: "And behold, I will give to thy servants, the hewers that cut timber, 20,000 measures of beaten wheat, and 20,000 measures of barley, and 20,000 baths of wine, and 20,000 baths of oil (2 *Chronicles ii. 10*). We may here observe, that it is curious to note that Luithpraud, the Longorbardic ruler, in the year 729 by his rescripts recognized the corporation of artificers of Lombardy, and regulated their wages likewise in Corn, Wine and Oil (Fort's Early History, p. 404). The majority of the old MS. Constitutions of the Freemasons also contain regulations with reference to the wages of the Brethren. For example: The Wilson MS., of the sixteenth century, provides, that they should receive "2 shillings a weeke, and III pence to their cheare" (Kenning's Cyclopædia, p. 632). According to the Statute of Laborers in

1350, a Master Freemason received four pence a day. By a statute of Charles II., in 1610, a Freemason who could draw his own plans received 8d. a day with meat and drink, or 12d. ∇ nout, and the wages were usually paid at sunset by the Warden, in the Lodge (Fort's History, p. 293). Since Freemasons have ceased to be operative builders, and labor exclusively on the spiritual Temple not made with hands, they no longer receive either shekels or shillings, or Corn, Wine and Oil, but "their wages are the receipt of Divine Truth" Mackenzie's Cyclopædia, p. 762). To elucidate the character of this Truth, we shall now address our effort.

In modern, as in mediæval times, the Warden is the paymaster—he assumes to "pay the Craft their wages, if any be due." But he is only the representative of the Master, who, after all, is responsible for the payment of wages. He dispenses the "Divine Truth," or hoards it, or—has none to dispense, which is sometimes the case.

When "the work goes bravely on" (to use a Shakespearean, as well as a Masonic phrase), there is no trouble about wages. The Craftsman collects for himself, without trouble. He that hath eyes to see, let him see, and he that hath ears to hear, let him hear. If there be work, whoever is present can both see it and hear it, and receives his wages, not in his hand, but in his mind. Just as "an honest man's the noblest work of God," so an honestly made, that is well made, Mason, is the noblest work of a W. M. *Whenever a Master does his work well, he pays his fellow Craftsmen their wages.* An installment of Divine Truth is lodged permanently in their minds. But when the Lodge has no work, or none but "the frivolous work of polished idleness," then the Craftsmen are defrauded of their lawful dues. It may be, as Charles Lamb once said, that "Sabbathless Satan invented work," but work is