

amples of the use of the different words *macoun*, *macouns*, as in the contract with the Abbot of Edmunsbury, 1439, for the repairs and restoration of the great bell tower, "on all mannere of thingss that longe to Freemasonry," "*maisoun*," and even "*masouyn*."

We also find constant references, as Bro. D. Murray Lyon says to "Robert the Mason," "Henry the Mason." We hear of "Richard of Cracall, mason," in the contract to build Catterick Church, 1412, which he contracted to make new "as workmanschippe and Mason crafte will." The earliest use of the compound word *Freemason*, I believe, so far known, is in the contract to build Fotheringay Chapel, 1435, where W. Horwood, Master Mason, the *Freemason*, contracts with Richard, duke of York, to "neyther sett mas nor fewer Freemasons, rough setters, ne boys thereupon, but such as shall be ordeigned."

We have also seen evidence of its use in 1439. From this time the word seems to be generally used in contracts, and is found in many still extant expense rolls. We see it in an act of Parliament (Edward VI., 1548), and constantly find it in obituary notices, epitaphs, and the like. As yet, no genuine charter of an operative guild has been discovered, as far as we know; but the earliest connection of the operative guild with the use of the word *Freemason*, is to be found in the MS. Charges and Constitutions, belonging probably to the Chester Guild of *Freemasons*, in the British Museum, of date about 1650 (Harleian MS. 2054).

The use of the word *Freemason* is a great deal earlier than any revival of Speculative Masoury, as Dr. Plot, writing in 1686, mentions the existence of the society for some time previously under that name, and mainly as an operative order, though admitting honorary and speculative members. The word *Mason* comes, then, from the Norman-French word "*macou*," which is derived from the Latin "*mansio*," just as "*le Loge*," Norman-French is derived from "*logerium*" in Low Latin; and the compound word *Freemason* is not derived from *freestone*, but is the term of a *Mason* free of his guild or Fraternity—in towns among the "*freemen Masons*," in the country, either belonging to some "*loge*" attached to a monastery, or to the *Loge*, Chapter, or Assembly of that "*limitt*."—*Kenning's Cyclopaedia of Freemasonry*.

## THE GOD OF FREEMASONRY.

The God of Masonry is the God of the Bible. There can be no deviation from this firmly established fact. The God of Abraham, of Isaac, of Jacob, the God of Moses, Aholiab and Bezaleel, the Great I AM, is the God of Freemasonry and the rock of ages upon which it is builded. His wisdom conceived it; His beauty adorned it; His strength preserves it, and by His loving kindness to-day it stands, after centuries of darkness, superstition and cruel persecution, in its inherent principles of truth and light, as pure and beneficent as when the great creative fiat "let there be light," pierced the gloomy blackness and space and from undefinable chaos a universe of unrivalled beauty and grandeur emerged, the morning stars sang together and man walked and talked with his Creator, pure in heart and perfect in the integrity of his manhood. "Thou shalt have no other God but me" applies with all its force to *Masons*. The God of David, Solomon, and Zerubbabel. He is the one God whom *Masons* must acknowledge and worship; whose sovereign authority must be freely and fully acknowledged before the doors of Freemasonry can be opened to our entrance in or on any spot of our globe. His attributes are the same the world over, be it on the burning sands of Arabia or the frozen waters of the Arctic. All *Masons* must agree upon this, or their professions of Masonry are as void and worthless as a broken bubble. We must agree upon the attributes of God, but we can differ in our manner of worshipping Him. On this broad ground Masonry becomes universal, recognizing no sect or denomination, no tribe or nation, it unites all its devotees under the one banner of belief in the Eternal Jehovah of the Bible, leaving each and everyone a "free agent to worship God after the dictates of his own heart."—*Tyler*.

When it (*Masonry*) makes a man a *Mason*, it makes an alms-chest of his bosom and it gives to every other brother throughout the world, a key to it.—*Bishop Randall*.

Those jurisdictions in which membership is held to be a valuable privilege, are less troubled with non-affiliates than those which hold that it is a burdensome duty, which *Masons* must be driven to perform.—*Josiah H. Drummond, Me*]