

## GOODFELLOWSHIP.

R. W. Bro. J. Ramsden Riley, P. Prov. G.D.C., West Yorkshire, Eng., recently delivered an address in Freemason's hall, Hull, on "Modern Freemasonry as a Social and Moral Reformer," which we find reported in the *Freemason's Chronicle*, London. The lecturer defined "Modern" Freemasonry as applicable to any period subsequent to 1717. Referring to the social qualities of our institution he said :

"Man is a social animal. He is subject to wants and infirmities to such a degree that it is evident he was intended to mix with his fellows. He can neither find food for the body nor for the mind without others, and besides, his faculties and abilities, it is clear, must remain dormant and comparatively useless, for they can never be perfected without society. Moreover, the possession of remarkable talents by a man naturally incites to the display of them, which is a human weakness that often proves highly beneficial to others as well as himself. It is right that after the serious work of the lodge there should be that rational enjoyment in the social circle which we call goodfellowship. Strictly speaking, the latter has a much wider signification than most Masons give it, because we may cultivate it once a month in a lodge, but it may influence us every day away from it. Besides, there may be goodfellowship without what is called 'good eating and drinking!'

"Goodfellowship, however, as we understand it, I hold to be of more importance than many are disposed to allow. I believe that without it we should have largely diminished subscriptions to our Charities. If you want a man to interest himself in the happiness of his fellows, the best time to approach him is when he is himself happy. I may have somewhat crude ideas about ordinary goodfellowship, but I know what Masonic goodfellowship is, and it is of that I would speak, and also of that hospitality which Masonic usage, influenced by Masonic principles, enjoins us to offer to visiting brethren. I believe that hospitality greatly extends the area of goodfellowship; and as a crust, offered with true feeling, with a kindly look and a cheery word, is to be preferred to dainties inhospitably and ostentatiously paraded for our acceptance; so I think that is the reason why lodge hospitality is so highly valued by our visiting brethren. I recollect a brother from America attending my

lodge. It was the first he had visited in this country after an absence of very many years, and as he himself stated, he felt a stranger in a strange land. 'I was a stranger and ye took me in,' he said with emotion in responding as a visitor. 'When I go back to my own lodge I shall tell my brethren that Masonry is something more than a name in the Old Country, and shall never forget the kindness I have received.' He visited us several times after that, and since leaving our shores, I may tell you that on several occasions our lodge charitable funds have been augmented by him most generously, and I look upon those fraternal remembrances of us, when far away, as pure offerings on the shrine of Masonic goodfellowship."

## DERIVATION OF FREEMASON.

Many very learned derivations have been given to this word, from the Greek, Coptic, Hebrew—all, we believe, untenable. Freemason may come from Franc Maçon, as derived from the rights of the French operative Masons, but we are inclined to think that it is simply an English addition to the Norman-French word, Maçon. In the early times, operative Masons were termed *cementarii*, *latomi*, "les maçons," maceons, masouns, masounys, and finally *fremacons*, *freemasons*. A suggestion that the word comes from *frères maçons* is, we feel sure, not philologically maintainable, as there is no good evidence of any such use in France sufficient to justify the use of this generic term. It is undoubtedly true that the use of "Freemason" is comparatively modern, and even the simple word Mason but precedes in its use the compound word by an insignificant period.

In the earliest records at present accessible, the members of the operative order are called indifferently *latomi* or *cementarii*, as we said above. "Le loge latomorum," "la magister de la loge latomorum," "magister cæmentariorum," "magister," "seniores," "guardiani," "apprenticii," are expressions to be found "mutatus mutandis," to describe various officers and members of the body in the York, Durham, Exeter, and Westminster fabric rolls, in Exchequer rolls, and especially in the register of W. Molash, Prior of Canterbury in the reign of Henry VI. The earliest use of the word *maçon*, I believe, occurs in Chaucer's "Romaunt de la Rose," and we have frequent ex-