

Jutes, from the Duchy of Slesvig—a corner of it is still called Angelw—and eventually gained possession of a large part of England. Their junction with their countrymen who had preceded them, and with the Celtic inhabitants, who, though subdued, were not destroyed, founded the Heptarchy. These seem to be the historic facts in brief, which indicate the source of the so-called Anglo-Saxons. The term is modern, having come into general use only since the beginning of this century. The dominant race in Britain, before the Norman conquest, always spoke of itself as *Ænglisc* or English. Nevertheless, both English and American authors are wont to refer to themselves and their peoples as Anglo-Saxons, which as a term is likely to be annulled, and the word English, instituted. The English are unquestionably descended directly from the German invaders; but are we Americans of to-day descended directly or indirectly from the English? Are we Anglo-Saxons in the sense in which the term is popularly employed? Many of the New-Englanders who have always stayed in their section, are undeniably such, for they have come from New-England ancestors on both sides for generations, and their remote ancestors were the immigrating Pilgrims and Puritans.

But outside of that section our race is greatly mixed, especially the contemporaneous portion of it. We are not now, whatever we may have been, either Angles or Saxons. We have Celtic and primitive German blood; we are partially French, Scotch, Irish, Dutch, Welsh; we have even a dash of Italy and Spain. The present inhabitants of New Jersey, Pennsylvania, Ohio, many of the Northern and Western States, are largely of Irish, Scotch-Irish, Dutch, and German stock. Many of the South Carolinians, and a very large proportion of the Louisianians are of French derivation, either on the father's or mother's side; while a number of the Floridians and Californians have in part a Spanish strain. As a people, we are the most composite on the globe. We have so many nationalities in our nature that it would be impossible for one American in twelve to tell his exact ethnic lineage. Being all democrats, and indifferent to our progenitors, we know little and care less for our grandfathers as representative of antiquity, with which we have no concern. The majority of those making up the last census are not much more English than German or Celtic. We are nothing as to nationality except our own, and we cannot justly be considered as aught save Americans, which we are very glad and very proud to be.

Race is puzzling under any circumstances. Study it patiently and closely as you may, its lines so cross one another, and get so involved; lead hither, thither, and nowhere; are so inextricably confused; in short, that opinions on the subject are little more than ingenious theories or air-drawn speculations. The easiest solution of our race problem is to declare that Americans are Americans. While, as individuals, they look like all Europeans, frequently like Asiatics, they possess in general very marked, distinctive physical features and mental traits. They are generally known all over the Old World at sight; their individuality is excessive; they are, if not as different from Englishmen as from the Singhalese, as little liable to be mistaken for them. The idea of their being Anglo-Saxons is absurd, unless so regarded because the two may be included in the Aryan race. Americans have their own virtues and their own vices. They are not so bad as they are often painted, and not so good as they are prone to think themselves. They have one great advantage over most civilised peoples—they began in a new land separated from ancient lands by the broad Atlantic, and began without traditions, musty authority, or everlasting precedents. They started fresh and unhandicapped; they are fighting their own way toward the future and the possible: they are developing themselves and their country with extraordinary energy, eagerness, and hope. They may make mistakes; they may still be on trial; they may be over-confident. But they are a race by themselves, and they are making such a race for humanity and progress that the rest of the civilised world cannot help but watch what they may choose to consider their experiment with exceeding interest.—*N.Y. Times.*

### FREE-MASONRY AND ITS USES, PAST, PRESENT AND FUTURE.

That Free-masonry, as an institution, has outlived its usefulness is a current opinion largely shared by many of the advanced thinkers of the day. That it has served the cause of humanity and helped to maintain human brotherhood in past ages; that amid certain Nationalities and classes it still in some degree prepares men for the reception of higher knowledge, is cheerfully admitted by all who seek the common weal. The time has arrived however when the mask of a semi-transparent secrecy might well be thrown off, and *Freemasonry*, like every other "ism," stand upon its merits, grow and increase by its usefulness, and not by its mystery. For it is not needful to be "a free and accepted mason," nor to go through any of its initiatory ceremonies which are popularly supposed to awe into silence the votary of knowledge, to be able to decipher with marked clearness that most, if not all of its undoubtedly healthful influence over the minds of men, is derived from its imperfectly treasured acquaintance with the ancient science of correspondence (or analogy) between things physical and things mental—between the material objects which the physical man handles and those mental thought-forms which

the the inner or spiritual will of man uses as its tools. To raise the mind of man from the mechanical forms with which, and amid which, he works, to the thoughts these embody and express, and thus to lead him to use these thoughts or principles in the higher realms of conduct with which conscience and rectitude have to do in all the daily affairs of life, would seem to be the not ignoble aim which Free-masonry has set before it.

It would be quite impossible for the present writer in saying this much, or in saying more, to reveal any of the special secrets of the craft. In the first place, because there are no dread secrets to reveal; and secondly because if there are any, he knows them not; for alas! he is not, nor is he ever likely to be, a free and accepted mason. Men who entertain the true spirit of liberty and brotherhood, so thoroughly possible of absolute fulfillment in these enlightened days, do not readily enter on, or bind themselves to any society whose rules and laws are not at all times open to the public.

It is neither inimical to Free-masonry nor to the cause of progress to show briefly to what ends a wise extension of Masonic lore would naturally tend.

In the earliest ages of the world's history universal mankind knew, as it were intuitively or by direct perception, that from the spiritual universe the natural universe had its being; that not a rock or mineral, not a hill or valley not a tree or flower, not a plant or animal, existed save as the material outflow or concretion of some spiritual cause behind and within it, to which it perfectly corresponded—as, type to ante-type—as effect to cause. Gradually this knowledge was lost as men became more sunken by voluntary and free choice in the things of matters which they had formed and used, and such true intuitive knowledge became but fragmentary. Little or none of it was preserved except amid the Egyptians and Grecians. That little centered chiefly on the tools which men had formed and were accustomed to use for the most pressing of their daily needs, viz: shelter and food. With regard to these tools or utensils, while their true spiritual correspondence was lost, the mental correspondence of the rational plane of men's minds with the mechanism it formed was preserved—otherwise they could neither have made nor adapted tools fitted for real and actual use. This is the science of correspondence known still to freemasonry.

So long as this knowledge is conserved as secret and mysterious so long will its best use be partially lost, both to its conservators and to humanity generally. The intuitive perception of correspondences of spiritual things with natural, native to the first inhabitants of our planet, became gradually merely rational and no longer spiritual, purely because the love or desire of men's hearts had gradually ceased to be to serve all the race with their highest and best of science and art, and had sunk so low as to desire to preserve its knowledge for selfish personal use, for personal gratification or advancement, or for the elevation of a class, by this superior knowledge, above their fellows. For it is a law of the spiritual realm, which must manifest itself also in the natural realm of reason and action, that the love of the neighbour and the desire to do him good is the avenue whereby the Infinite Source of all Life can alone flow into and illuminate or enliven all forms of thought and labour, till thereby man rises throughout all his being into its true order, which is that of a form receptive of the Love of God capable of using *all* its powers to the full only in the expending of that love-life on others. To confine the influx to the source of self alone is to reverse this order, and to shut gradually all avenues of entrance save the most external. Thus the full perception of correspondence is lost. The inner man closes itself to the influx of life and till it is only possible to see from externals the analogy between thought and the external forms of matter which it assumes.

If then it be true that Free-masonry is a fragmentary preservation of the correspondence of rational thought with forms of use, its existence and preservation have been permitted for some wise end. How then can those who have inherited it rest content in the conservatism of a bygone age? How can those among Free-masons (and there are many) whose hearts burn with the true religious fire of love to their neighbour fail to perceive the need that their knowledge should be used to the utmost for the benefit of humanity—that to be useful it must be used fully? It must become really *Free* Masonry, free from secrecy, free to spread its knowledge in word and deed till all may see and learn its uses. The science of correspondences, regarded amid the ancients as the highest form of wisdom, has been well nigh totally lost among moderns until recently. Only the merely external form of it has been preserved amid Free-masons. That it does constitute the highest form of wisdom and science even that slight knowledge of it which Free-masonry possesses is surely sufficient to carry conviction to them at least. Open up that science then, as far as known, to all mankind. Freely you have received freely give. Become Free-masons indeed—free in your gifts as well as in your possessions. In this age, when men of science, philosophers, and psychologists, are puzzling sincerely over the apparent anomalies of the phenomena of existence, and lack the key which would unlock the wisdom contained in the Divine Word concerning all things natural, as well as spiritual, some help to juster lines of thought might be afforded by a widespread acquaintance with the laws of correspondence between thought and its embodiment which you possess. Familiarize men's