

and to establish a Socinian and Deistical system of religion, and a code of morality very different from that of the Gospel.

It is necessary that I should here remark, in favour of many Masons of this country of approved morality and sentiment, and conspicuous for their loyalty at the present season, that our author maintains that, whilst the lower Orders of this Society, viz. the apprentices, companions, and ordinary masters, are amused with their emblematical insignia and ceremonies, only the perfect, or Scotch masters, and the grand architects, whose introduction into France he dates so low as the year 1784, through the means of Ernest Frederic Walterstorff, Chamberlain to the king of Denmark, are in the real secret of Freemasonry. On this head he points out the oaths which are taken in the different degrees, not only to conceal their respective secrets from the profanum vulgus, but also from their own Brethren who are in a lower class than themselves.

Having given this imperfect analysis of the above mentioned author's celebrated work, the substance of which is also adopted by our writers of character, I wish to ascertain, if it be possible, after making very great allowances for the author's enthusiasm for his system in ascribing to one cause an event which is evidently the result of many, 1st, whether there is any thing in the original constitution of Freemasonry which is calculated or has a tendency, to produce those changes in civil and religious affairs which have lately taken place in France? 2nd, admitting that this first question is determined in the negative, may not a considerable number of the lodges in France have organized themselves of late years upon principles of irreligion and republicanism? 3rd, was Freemasonry instituted by Socinus and his immediate disciples, and introduced into England about the time of the great rebellion, and thence carried into France at the time of the Revolution.

S. M.

*To be continued.*

#### ON COLONIES.

The state of Society in remote Colonies, must be and is in reality very different from that of their stock. The infancy of the former consists in a collection of human beings of various denominations and various pursuits. A few incited by a spirit of speculation, engage their lives and fortunes in the hazardous enterprise of colonizing distant countries: armed with the authority of their Sovereign, they bribe as many needy adventurers as they can, by the flattering hope of exchanging an ungrateful soil for a land of milk and honey, and to these deluded people are added the skum of Society, the refuse of the gaols and the dregs of man-