

like an attempt at innovation to even question the propriety of admitting Roman Catholics into Free Masonry ; but, we have a right to enquire.

"M. C." assumes that the applicant was rejected by reason of the Brethren of the Lodge holding views of the Christian faith differing from those of the applicant. It is not difficult to suppose he may be in error upon this point, as it does not necessarily follow that this was the controlling motive, rather let us suppose that they, in common with many other Brethren, had fears of ultimate injury to the Institution from the admission of Roman Catholics to its privileges. It may not be claimed that immediate injury follows the admission of one Roman Catholic, but that the general results of the admission of that class will not be beneficial to the Institution, and may be productive of serious and lasting injury.

It is well understood that the entire body of the Roman Catholic clergy, and all in power belonging to the order, are violent opponents of our system, and that upon all favorable occasions, both in public and in private, their denunciations of the Institution and its principles are most bitter. The initiation of a member of the Church is seized upon by them as a text from which to work, not only with the new member of a Masonic Lodge, but with others of their Church, and the final compulsion of the new member to neglect, and perhaps abandon or renounce, his duties either to his Church or his Lodge, for, as a Brother (who, I think, ought to know,) remarked to me, not long since, "it is not possible to be a good Roman Catholic and a good Mason at the same time." A man cannot serve two masters perfectly at the same time, especially when it is well understood that there is declared an antagonism between them, or upon the side of either one. These being facts, can the initiation of a Roman Catholic into Free Masonry result in benefit to the man or ultimate good to our Institution ?

It is undoubtedly true that no Roman Catholic Free Mason, (who can avail himself of the services of a Priest upon his death-bed,) dies without making full disclosure of all he knows of the secrets of Free Masonry, together with such an entire renunciation of its tenets and principles as it is possible for him to make. The only persecution Free Masonry has ever received from an entire religious organization has been from the Roman Catholic church, which appears, during many ages past, to have been its natural enemy, always determined upon its destruction. It is true that isolated instances are to be found where ministers and preachers of Protestant religious organizations have manifested hostility to Free Masonry—have denounced its members, and, in a few instances, have compelled communicants in their churches to abandon the Institution. In most cases this antagonism has been fruitless, doing little or no injury to the Order, calling for no attention from its members, resulting, perhaps, in no good, yet doing very little harm.

There are very many who believe that, at the present session of the General Council, now being held in Rome, more stringent measures in opposition to Free Masonry will be adopted, and such pains and penalties imposed upon those who come amongst us, as will effectually prevent Roman Catholics from becoming Masons, or seeking admission to the Lodge.

I have seen, certainly with regret, the ignominious failure of Lodges when the members, or the most of them, have been Roman Catholics, and I believe the elements of the two organizations to be as irreconcilable as oil and water.

Yours fraternally,

D.

In Memoriam.

As we go to press we learn the demise of our esteemed friend and Brother, Most Wor. . Brother HOLMES, Past Grand Master of New York.