

Thaumaturgus of Sicily, whose blessed water is so sought after by the sick, etc.

Faithful to their vocation, the daughters of St. Teresa in America are praying in their solitude for the welfare of Holy Church and the conversion of the world. When the day dawns that all things shall be revealed, it may be that even the elect will be amazed at the graces and victories obtained for clergy and people, and the golden merits poured into the treasury of the Church by the cloistered daughters of Our Lady of Mt. Carmel.

CHAPTER XI.

REMINISCENCES OF JAMES A. McMASTER FROM DISTINGUISHED FRIENDS—THE FAMOUS "JES LETTERS" ON THE CANONICAL RIGHTS OF THE SECULAR PRIESTHOOD IN THE UNITED STATES—THE FAMOUS FOUR POINTS OF McMASTER.

The suggestion that I should put down for use, in the forthcoming life of James A. McMaster, my recollections of the valiant Catholic journalist, comes to me with the force of an authority I dare not gainsay and cannot ignore.

It appeals to the sentiment of old-time recollections and to the loyalty of an early and enduring friendship with which I was honored to the end of James A. McMaster's life on earth.

My first opportunities with him naturally came to me through the *Freeman's Journal*. I early became a subscriber and constant reader of that journal, and soon gained a high esteem for its editor. In those days—I am referring to a period several years prior to the war, 1856 to 1860—a weekly journal possessed vastly greater influence in forming and moulding public opinion, and editorial writers on religious and secular papers possessed and exercised far greater influence than they may be said to do at the present time. I do not need to discuss the "why" and the "wherefore" of this conviction. Conditions of journalism have greatly changed since the war. Perhaps it will be enough to suggest that "personal journalism," that is, the force and authority of a known writer or editor—as in the examples of the elder Bennett, of Greeley, of Thurlow Weed, of Samuel Bowles, and others who might be named, will serve to illustrate what I mean when I

say "personal" journalism is no longer the power it was in earlier times.

And it will not be gainsaid that McMaster was a power and always a recognized authority in his special field almost to the end of his editorial career.

As I now recall it, the *Freeman's Journal* was for long without a rival in the theatre of metropolitan Catholic journalism, and I believe, when other Catholic papers entered the field and, in instances, successfully competed for public favor, the veteran of the *Freeman* always ignored their existence. In those days the *Freeman's Journal* did not hesitate to have its say in politics.

McMaster was first of all a Catholic, and next in allegiance he was a state's-rights Democrat of the old school. He would champion the Pope and advocate the Democratic party and its principles—as defined by McMaster—in the same page of the paper.

I read somewhere that had McMaster not devoted himself to Catholic journalism he would have assuredly become a powerful politician. He was naturally, I should say, a leader among men, though I doubt if he possessed the gift of "organization." He could command a force, without the patience to "drill" it. He had evidently acquired some of the characteristic traits of discipline of the religious order in which at one time he aspired to membership.

Through and by his trenchant writings he became an influence among Catholics in the United States, and his authority was widely quoted in matters of Catholic teaching. His unreserved loyalty to Catholic authority was, perhaps, the most conspicuous characteristic of his editorial career, and his personal devotion to the Holy See passed into a proverb. He was, if possible, more Papal than the Pope. In the educational issue he was equally uncompromising. He consistently advocated, in season and out of season, Catholic schools for Catholics, and opposed all plans and compromises tending in any way towards the modification, or the minimizing the teaching of the Church on this important subject.

In fact he was an out and out *Ultramontane*, as that much abused term is fairly interpreted by and among Catholics. As his religious faith was rock-rooted, so in his principles and in their logical applications there was, there could be with McMaster no question or consideration of