

You ask: Did Mr. McMaster advocate the Complete Canon Law for the Church in the United States? I am positive he did not. Indeed I distinctly remember that in one of his editorials at the time above referred to he emphatically denied any such intention. Canon Law as at present in Europe would be cumbersome and unwieldy, and in many ways ill adapted to America. Old common law and the privileges and prerogatives of sovereigns and traditional rights, customs, etc., would find no place in American ecclesiastical law. Indeed, the vast change in the condition and circumstances of things since the Council of Trent, and especially the relation of church and state in America, would make the disciplinary part of the Council of Trent difficult of application. What was advocated was simple legislation on the wise lines of the Council of Trent to meet our simple condition. It is easier to construct than reconstruct, especially when we have the models of wisdom before us. In reconstructing, a change in one thing requires a corresponding modification of other things, and these changes would necessitate other changes and so on *usque ad indefinitum*. In America we do not need the *impedimenta* of the cumbrous system of 300 or 400 years ago. A system of simple laws might be promulgated wide enough to regulate all the important relations of the hierarchy with the lower order of the clergy, generous enough to establish certain parochial rights of pastors, and strong enough to protect these rights.

The boundaries of parishes, notwithstanding that Catholic congregations of different nationalities and languages occupy the same territory and overlap one another, could be easily arranged for the *time being* so far as these nationalities are concerned. Time will absorb and digest these languages into the English, and when they will have ceased, the Church without any violence to the then existing laws can readily and wisely adjust parochial limits. We know full well that even where Canon Law is in full force, not only the limits of parishes but also of dioceses are sometimes changed.

Yours,

E. M. O'CALLAGHAN.

St. Colman's, Cleveland, O., Oct. 10, '92.

FROM M'MASTER'S LETTERS TO "JUS."

Jan. 1st, 1870.

"I have lately received (he writes to 'Jus') a letter from Fr. Thos. Heyden, V. G., of Pittsburg, who says: The four points you urge I accept without reserve; during a long ministry I have prayed that some such might form the basis of ecclesiastical law for the second order of the clergy in the U. S.: Providence has raised up the right man in 'Jus.'

"Fr. Heyden was the bosom companion of the Rev. Prince Gallitzin, 'the apostle of the Alleghanies.' Were he living, writes Fr. H., Prince Gallitzin would be the first to head the list of your endorsers. He often talked to me on the subject, and no one more warmly than himself advocated the 'rights of the priests' as they are condensed in the four points in the *Freeman's Journal*.

"JAMES A. MCMASTER."

M'MASTER'S EDITORIAL STATEMENT.

(Taken from the files of the *Freeman*, Jan. 1st, 1870.)  
THE QUESTION OF THE STATUS OF THE SECOND ORDER  
OF THE HIERARCHY IN AMERICA.

"We have received, within a few months, the subscriptions to the *Freeman's Journal* of several hundred of the rev. clergy, besides the thousand and more of them that were already among our patrons. Not a few of these, who have not seen the discussions of the question indicated above by 'Jus,' and the articles and documents sustaining his thesis, have requested us to give a succinct statement of the *object* sought by this series of publications. We consider that the beginning of a new year is a good time to give this explanation in brief:

"Neither 'Jus,' nor any of his multitude of clerical endorsers, nor the *Freeman's Journal*, would either advocate, or tolerate, any infringement on the high office and dignity of our venerated bishops. All of us would be among the *foremost* to defend and promote their authority in everything accorded to them by the law of the Holy Roman Catholic Church by the decrees of Our Holy Father the Pope.

"What is claimed is that, in a great many of the dioceses here, our Catholic position is better secured and in a more flourishing condition, than in many of the old countries of Europe. But we think we know that this has been owing to the kindness of