

The Life and Catholic Journalism  
OF THE LATE  
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Catholic Register.

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For the Carmelite Review.

CHAPTER VI.

CONTINUED.



It will not be out of place to call attention to the motives which induced McMaster to render public charity to the Holy Father, to religious communities, and priests, etc. He knew that the charity which tends most to the public good, is the most meritorious in the sight of God. So whenever occasion presented itself for rendering public charity, he never hesitated to call on his readers to contribute.

Moreover, he knew that the Lord is merciful in various ways to us for the charity which we show even to the least of his brethren on earth. By saying "to the least of these my brethren," he gives us to understand that there is another class of his brethren who are great in his sight, and whom he loves most tenderly. Now, if God bestows such great blessings upon those who are charitable to the least of the brethren of Jesus Christ, how much more abundantly will he not bestow his blessings upon those who are charitable to his great friends! Those who show themselves very charitable to the friends of God, to the pastors of souls, to missionary and religious priests, and in general to all those who have consecrated themselves for ever to the service of God and their neighbor, shall be blessed in a still more extraordinary manner. The Holy Ghost calls our particular attention to this great truth when He says in Holy Scripture (Eccles. xii. 1, 2.): "If thou do good, know to whom thou doest it, and there shall be much thanks for thy good deeds. Do good to the just, and thou shalt find great recompense; and if not of him, assuredly of the Lord." To the just, especially to those of them who

are eminently so, may be applied what the angel of the Lord said of John the Baptist, namely, that "he was great before God." (Luke i. 15.) The reason of this is, because Jesus Christ lives in the just by His grace. "I live, now not I," says Saint Paul, "but Christ liveth in me." (Galat., ii., 20.) Hence, whatever is given to a just man is given to Christ Himself in a more special manner. To show this in reality, Christ has often appeared in the form and clothing of a poor man, and as such begged and received alms. This happened to John the Deacon, as is related in his life by St. Gregory. The same saint relates also (Hom. xxxix., in Evang.) that Jesus Christ, in the form of a leper, appeared to a certain monk named Martyrius, who carried Him on his shoulders. The same happened to St. Christopher. Also to St. Martin, Bishop of Tours; when he was still a soldier, and receiving instruction for admission into the Catholic Church, he gave one half of his mantle to a poor man. The following night, Jesus Christ appeared to him, wearing his mantle, and said to the angels who surrounded Him: "Behold, this is Martin, who gave me this mantle."

"He that receiveth a just man, in the name of a just man, (that is, for the reason of being just), shall receive the reward of a just man; and he that receiveth you (i. e., the apostles, or their followers, religious, etc.) receiveth me, and he that receiveth me, receiveth Him that sent me.

"He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet." (Matt. x., 41-42.) He who receives a prophet, says our Lord—that is, he who receives a true prophet, a true preacher of the Gospel—will receive the reward of a true preacher. The reason of this is, because by this charitable aid he contributes towards the spreading of the Gospel, and therefore, as he thus shares in the labor and in the merits of the Gospel, he must also share in the reward promised to the true ministers of God; and this reward is always in proportion to the charitable aid he gives in spreading the Gospel. "A willow tree," says St. Gregory, "bears no fruit, but, supporting as it does the vine together with its grapes, it makes these its own by sustaining what is not its own." (Hom. xx., in Evang.) In like manner, he who supports the just man makes his own