

## The Life and Catholic Journalism

OF THE LATE

## JAMES A. McMASTER,

*Editor of the New York Freeman's Journal and  
Catholic Register.*

Edited by VERY REV. MARK S. GROSS.

*For the Carmelite Review.*

HE temporal dominion of the Pope being a moral necessity for the well-being of the Church, the Holy Father and the Bishops have pronounced anathema against all those who impugn it. History, indeed, sometimes shows us the Supreme Pontiff under another aspect. There were times when his triple crown crumbled, when his sceptre shrunk to a hollow reed, when his throne became a shadow, and his home a dungeon. But God permitted this only to show us how inestimable is human virtue, when compared with human grandeur. Human grandeur may perish, but virtue is immortal. God permitted it, to prove to the scoffing infidel world that the simplicity of the patriarchs, the piety of the saints, the patience of the martyrs, have not as yet vanished from the earth. God permitted it, in fine, to show the rabid enemies of our holy faith that, though our common father were in chains, though his motives were calumniated, and though his kingly power were destroyed, yet the Church, the Holy Catholic Church of Jesus Christ, is still able to guide and to support her children, and to confound, if she cannot reclaim, her enemies.

"The Pontiff is firm, immovable as a rock. No threats can awe, no promise can tempt, no sufferings can appall him. With exile, the dungeon, and death before his eyes, he dashes away the proffered cup, in which the pearl of his liberty is to be dissolved: '*Non possumus*,' is his bold and noble language. 'We can die, but we cannot give up the rights of the Church.' The Catholic world cannot, and will not, submit and agree to the sacrilegious occupation of the Papal states by any government. The voices of more than two hundred millions of Catholics will ring from every land under the sun, demanding perfect liberty of action for their common spiritual Father, and the undisturbed possession of the Patrimony of St. Peter. The spirit of opposition to the temporal power of the Pope is but the spirit of modern Paganism, which aims at the destruction of civil government, the rights of justice, the law of God and of man. All justice-loving men admit this. The opposers of

the temporal power start from the pagan principle of separation of the temporal from the spiritual: they are either bigots, or infidels, or vain and frothy theorists, or corrupt politicians of the Masonic sect, or restless demagogues; and if they be Christians, their faith sits as lightly on their conscience as a feather on the back of a whirlwind; they are all pervaded by the pestilential spirit of modern Paganism. When a government becomes indifferent in religious matters, wishes to assume supreme control over the asylums of suffering humanity, secularizes churches and schools, caring only for the mere literary or arithmetical education of its subjects; when it makes laws infringing on the rights of conscience or property; when it interferes with the Sacraments and the rites of the Church, then it is pagan in spirit. It endeavors to prevent men from attaining the end of creation; it ceases to be a free government, or to fulfil the end for which all governments were instituted. Every temporal ruler who denies the Pope's rights to his temporal power, will soon find his own abolished.

"Now, when the revolution had turned its fury upon the Pope, and had driven him forth to take refuge at Gaeta, it was no light task to assume the championship of the Pope's cause against the revolution. Persons, the least expected, had taken up the cause of Mazzini in the United States. Thomas D'Arcy McFiee, whose vagaries had become too pronounced for Mr. Patrick Donahoe, the publisher and responsible editor of the Boston *Pilot*, having been turned adrift, came to New York and founded the *Nation*, which, under the conduct of Larry Godkin, but too truly reflects what it was under a man who should have known better. Besides this treachery in the camp, as it were, there was Horace Greeley, the Fourrierite, in his *Tribune* fulminating against the Pope—a fulmination which led to a very interesting controversy on the aims and methods of the Italian revolution between the great Communist and Bishop Hughes. The latter's letters may be found in the *Freeman's Journal* issued on July 7th, 1849, and subsequently reprinted from a now defunct daily, the *Courier and Enquirer*. In the same issue a private letter from Rome has an extract of it telling how Mazzini had prohibited the celebration of Mass in that city for twenty days—thus showing the true character of the 'revolution.' Watchful from the beginning for the best interests of the Holy See, McMaster in the *Freeman's Journal* at once urged a collection to be taken up for the relief of the temporal necessities of the Pope, and the success of this was signal. On July 14th it recorded:

"Certain papers had undertaken to throw doubts on the purposes for which the collection had been announced, as if their influence should prevent the Catholic