

murmuring against the severity of the law, to no restless inquiries into the motive for it, to no censorious reflections upon whether it is opportune; to none of those phrases which are heard from the lips of rebels only: "It is a piece of tyranny, downright despotism—altogether arbitrary." He believed in absolute obedience to the letter as well as the spirit of the law. In this spirit he observed all the duties imposed upon a Catholic, and out of this grew his long and constant agitation for pure wax candles for the altar and pure olive oil for the sanctuary lamp. Not only was he an advocate for the faithful performance of obligatory acts, but he was urgent in recommending the practice of all minor devotions that could tend in the remotest way to aid us in seeking our eternal good, which, from the hour of his conversion, he never failed to remember as the first and most important duty of every Christian's life.

In 1849 he adopted for the *Freeman's Journal* a heading typical of the course it was from then to take. The generous impulses of the Revolution of 1848 had spent their forces, and the monster that it was, throwing off its pleasant mask, revealed its hideous features in all their deformities. It showed itself as the implacable enemy of society and religion, and Pius IX., who had nobly thrown himself into the forefront of the battle for what seemed the people's liberties, had drawn back when he perceived that the wily plotters, hitherto unknown at the first successes, showed themselves to be mere iconoclasts, destroyers, or, as their latest name well described them, Nihilists—Nothingists. At the head of the paper was placed a cut representing the Fisherman standing erect in his bark, tossed on a raging sea, but with a light space, upon which a cross was gleaming, showing on the wreck of clouds overhead. Upon this cross the tempest-tortured mariner fixed his eyes, confident of success in the end, howsoever wild might be the evils of the present hour. By this symbol McMaster intended to convey that thereafter he was indissolubly joined to the bark of Peter; to fight the battles of the Holy Pontiff; to advance the standards of the faith, and never to flinch in the struggle, whosoever the opponent might be, whether Caesar, schismatic, or mob. He

signed and sealed himself as the special champion of Roman orthodoxy.

It will be unnecessary to bring up more instances of his great attachment to Divine truth, and to the infallible teaching thereof. They are scattered all through the files of the *Freeman's Journal*, not merely in later years, but twenty, thirty, forty years ago. Take them up at any time, and you find that voice resounding through them. It was not transient, but permanent. He had the *donum scientiæ*, the gift of science or knowledge which sees God in all things, and all things in God. This gift prevented him from following the spirit of novelty. With St. Cyril, of Alexandria, he used to say:

"As the members are united to the head, so ought we to be united to our Head, the Roman Pontiff, and to the Apostolic Chair, from which we should seek to learn what to believe, what to think, and what to hold."

If some, then, have said of McMaster, that there were times when he might have been more prudent, and when his boldness might have been tempered with discretion, they must have meant to say that if they had been in his place, they would have consulted human prudence a little more—that idol before which McMaster never bent his knee.

There are two other idols which Mr. McMaster never worshipped—the idol of human respect, and the idol of the mighty dollar.

We read in Holy Scripture that the Bishop of Pergamus, though quite orthodox himself, did not use energetically enough the sword of the Word of God, with which he was armed to oppose certain false, pernicious principles of his time and country, and warn the Christians against following them. Hence it happened that those erroneous principles spread more rapidly and infected even many of the Christians. For this neglect, and the evil consequences thereof, the Bishop is severely reprimanded by Our Lord, who threatens him and his flock with everlasting punishment, if they do not repent. (Apoc. ii. 12-16.)

This Bishop must have been greatly under the influence of human respect. He, no doubt, thought that if he preached against the erroneous principles of his time, and if he told his priests to do the same, he might create great difficulties for him-