

others in the stricter Order of the Carmelites.

There was a strange pathos in this heart trial, this going out from their father's house and leaving him alone in the world in his old age. I thought of Montelambert's sacrifice when his beloved daughter one day came to him and said: "Father, I must go; the Master calls." But in this case the great Frenchman still had a wife and other daughters. It must have been for McMaster a great sacrifice, but I suspect there was in it for him a stern joy. With heroic unselfishness he knew they could make no wiser, happier choice in the world.

With unworldly wisdom, he was concerned for their eternal fortunes, and this assured, what sacrifice for him, what pain could be put in the balance? Who shall say he did not decide wisely?

In convent cells, in the solitude of holy retreat, these holy souls pour out in daily prayer for that honored parent intercession to heaven which we may well believe to be powerful and efficacious.

In the world he may be forgotten, friends may lose sight of his memory. In the convent never—while these pure and tender children remain on earth to pray and plead for a dear father.

WILLIAM J. ONAHAN.

NEW YORK, NOV. 7, 1892.

*Rev. and Dear Father Gross:*

It has afforded me great pleasure to comply with your request to prepare an article on James A. McMaster for your life of him. I could, of course, have written off a page or two of superficial reminiscences, but I have preferred giving a carefully studied and prepared analysis of his life career and character, which will mirror the man nearly as he was.

Most sincerely yours,

RICHARD H. CLARKE.

The life and career of this eminent American Catholic layman may be divided into six principal parts, or may be reviewed in six particular aspects. First one, his boyhood and classical impressions; second, his Presbyterian training, prejudices and struggles; third, the progressive reasonings

and experiences as an Episcopalian; fourth, his conversion to the Catholic faith; fifth, his association with the Redemptorists and his theological studies; sixth, his career as a Catholic journalist.

The mind and aspirations of young McMaster were formed in a mould unique and enduring, and to the developments of this first period of his life can be traced characteristics which dominated his whole future career. As soon as he began to go to school he mastered all the preliminary tasks of boyhood, almost at a bound. To his bright intellect, reading and arithmetic were almost wholly mechanical, and his spirit rested not until it roved in delight amid classical groves and mounts, and caught the model inspirations of Greek and Latin literature. He scarcely had a boyhood, because he was so far above the boys of his age in mind and acquisitions, that in each step of boyhood and youth he found no companions. His should-be companions were groping among the "three R's," when he was enjoying the orations of Demosthenes and Cicero. At the age of ten and eleven, when most boys awkwardly show their ignorance, he was capable of appreciating Greek and Latin classics. His tastes were thus made classical during his life. To the end of his life, when advanced in years, he was in the habit of translating the great Encyclicals of Popes Pius IX. and Leo XIII. for the *Freeman's Journal*. He could not tolerate an inferior translation, and his own translating of the great Roman documents became the accepted American translation, both among the laity and the clergy. He used to say his prayers in Latin, and he would say to me, generally at the end of Mass or after coming out: "You and I both hear Mass in Latin and say the Mass prayers in Latin. I enjoy it so much more. It would have been hard to put the Mass originally in any other language. It increases my devotion." Then, too, in his controversies of Latin criticism, he never gave up, and was seldom, if ever, not right in the views and side he took. He was always ready for a tilt with any classical scholar upon some critical question of Latinity.

TO BE CONTINUED