

The Life and Catholic Journalism
OF THE LATE
JAMES A. McMASTER,

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

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CHAPTER VII.

JAMES A. McMASTER'S DEFENCE AND SUPPORT OF THE PAPAL INFALLIBILITY OF THE TEMPORALITIES AND INDEPENDENCE OF THE POPE.—FLIGHT OF PIVS IX TO GAETA.—MAZZINI, THOMAS D'ARCY MCGEE, PATRICK DONAHUE.—CONTROVERSY BETWEEN THE GREAT COMMUNIST AND BISHOP HUGHES.—LEWIS CASS.—THE FREEMAN'S JOURNAL'S THOUSANDS OF DOLLARS.—LOURDES.—THE PAPAL TEMPORALITIES.—A SIN TO EXCUSE A BREACH OF THE SEVENTH COMMANDMENT.



BEFORE the Vatican council was held there were certain *viri Catholici* who were of opinion that only those truths are of faith to be held which have been defined by the church, and that there-

fore he who rejected the papal infallibility was sound in Catholic belief. McMaster showed this opinion to be erroneous. "A man," said he, "steals a large sum of money from his neighbor. Now is that man no thief so long as the court has not pronounced him guilty of theft?"

Jesus Christ has revealed to his church a certain number of truths. She knows what those truths are. She has always believed and taught them as revealed truths. "Every revealed truth," says Cardinal Manning, "is definite and precise; nevertheless all are not defined; but the church defined many of these truths in precise terms only when it was fit or necessary to do so; and this fitness, or necessity, arose when a revealed truth was obscured, or contested, or denied out of vincible or invincible ignorance. Those who, out of invin-

cible ignorance, denied certain revealed truths, were excused from heresy until the church delivered them from the ignorance of these truths by declaring and defining them in precise terms. The definition, however, adds nothing to its intrinsic certainty, for this is derived from divine revelation; the definition adds only the extrinsic certainty of universal promulgation by the doctrinal authority of the church, imposing obligation upon all the faithful."

No doubt Luther, Calvin, and other heresiarchs of the sixteenth century were considered by the church as heretics even before she had defined those truths which were denied by those impious men; and those denied truths were articles of faith, and believed as such just as firmly before as after their definition by the Council of Trent. "So, in like manner," says Cardinal Manning, "the existence of God has always been an article of faith, and yet it was defined, only a few years ago, in the Vatican Council. Hence, all those truths are articles of faith, which are taught by the church as revealed truths, no matter, whether or not they are defined. For instance, the church teaches the Assumption of the Blessed Mother of God, body and soul, into heaven, in the institution of the feast of the Assumption of the Blessed Virgin Mary, in her office and holy mass of this feast, as clearly as she could teach it by defining this truth. Any one, therefore, who knows that the church teaches a truth as revealed, is bound in conscience to believe it as an article of faith: if he does not so believe it, he is a heretic before God."—*Vat. Conc.*, by CARDINAL MANNING.

Any one, therefore, who, before the Vatican Council, sufficiently knew that the church has ever, from the beginning, believed the pope to be infallible in matters of faith and morals, was bound in conscience to believe this truth. Hence Leo XIII, in his encyclical letter of January 10th, 1890, says:

"In fixing the limits of obedience, let none imagine that the authority of the bishops, and especially of the Roman Pontiff is only to be respected in matters of dogma, the obstinate rejection of which cannot be distinguished from the crime of heresy. Nor is it by any means sufficient that a sincere and firm assent be given to the teaching delivered by the church, which, though not defined by solemn Act nevertheless, by common and universal consent, believed as