

a divine authority, and a declaration of the creature's independence of the Creator. A true Protestant, therefore, said McMaster, 'does not acknowledge that God has a right to teach him; or, if he acknowledges this right, he does not feel himself bound to believe all that God teaches him through those whom God has appointed to teach mankind. He says to God: If thou teachest me, I reserve to myself the right to examine thy words, to explain them as I choose, and admit only what appears to me true, consistent and useful.' Hence St. Augustine says: 'You, who believe what you please, and reject what you please, believe yourselves or your own fancy rather than the Gospel.' The faith of the Protestant, then, is based upon his private judgment alone; it is human. As his judgment is alterable, he naturally holds that his faith and doctrine is alterable at will, and is therefore continually changing it. Evidently, then, he does not hold it to be the truth; for truth never changes; nor does he hold it to be the law of God, which he is bound to obey; for if the law of God be alterable at will, it can only be altered by God Himself, never by man, any body of men, or any creature of God.

"There are, we like to believe, among Protestants, many individuals who are far superior to their Protestantism, who have not yet learned to distrust reason, who hold that truth is obligatory, that religion is the law of conscience, who are honest, upright, kind-hearted, and benevolent according to their light, and who mean to be true Christian believers. These can be reasoned with and be more or less affected by argument; but they are not genuine Protestants. They may not very well understand the doctrines retained from the Church by the early reformers, but they believe them to be revealed truths, which it would be sinful in them to deny, not mere opinions which one is free to hold or not hold according to his pleasure. These serve to keep up a show of religion in the several Protestant sects, but they are not governed by the Protestant spirit, and if carried away by the Protestant movement, they are not its leaders. They are the laggards in the onward march of Protestantism.

"It is worthy of remark that in the war which Protestants and infidels have hitherto waged against the Church, neither has pretended to have any truth or principle to oppose to her. They do not fight for the truth, nor for any affirmative or Catholic principle that she denies or neglects, but for what they call the rights of the mind, which, translated into plain English, means the emancipation of the human mind from the authority of truth, and therefore from God who is truth, or, in simpler terms still, the liberty to treat truth and falsehood as of equal value, as equally indifferent, or to deny all real distinction between them, and therefore between right and wrong. Neither

reason nor revelation can tolerate this sort of liberty—intellectual and moral license rather; and the very existence and presence of the Church condemns it. Hence the irreconcilable antagonism between the Church and the sects. Yet is there a notable difference between the temper and motives of the two parties. The Church is always calm and collected, for she knows that she has the truth; she indulges in no passion, resorts to no violence, to no cruelty or harshness against her enemies, for she knows that they are only harming themselves, not her; and hence she is moved in her resistance to their blind rage only by that divine charity which seeks to save souls, not to destroy them. She is moved by love for her enemies, and seeks at all times, by all the means in her power, to do them good—good for time and for eternity. Her temper towards them is that of infinite tenderness and compassion. But the temper of her enemies towards her is that of hatred, and hatred without cause; they are moved, not by charity, by love of souls, for, if they believe in salvation at all, they believe that souls can be saved in the Church at least as well as out of it, and hence, the dupes of their own hateful passions, there is no extreme of violence or cruelty to which, where they have the power, they will not go, if they judge it necessary or useful to their cause.

Such utterances of McMaster made in public and in private conversation with Protestant friends attracted the attention of Bishop Hughes, who was firmly convinced that in him lay a vocation second only to a calling to the priesthood. Full of zeal, overflowing with learning, a master of a direct style, of strong vitality, and possessing fearless courage—a man as sensitive of the Church's honor as is a well-nurtured woman of her chastity, and, when it was attacked, with the strength of a giant to strike in its defence—such was James A. McMaster in his young days, and such he remained to the end.

At that time, the *Freeman's Journal* was the property of Bishop Hughes, whose private secretary, the Rev. James Roosevelt Bayley, afterwards Archbishop of Baltimore, acted as its editor for two years. Writing on Oct. 6, 1877, of this period, Mr. McMaster gives the following glimpse of his labors and his relations to Father Bayley—as well as of his own trenchant ideas:

"Thirty years ago the New York *Freeman's Journal* was the property of Bishop Hughes; and Father James Roosevelt Bayley was its nominal editor. For some months the present editor and proprietor of the *Freeman's Journal* attempted the task