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would be just the wife for him. However, he had paid little attention to her well meant interest, thinking that a man was the best judge for himself in such a case.

Miss Fetterman awakened within him at once a lively interest and admiration, and after only three interviews with her during his short stay in Pittsburg, he felt that she was indeed the one destined for him by the wonderful Providence of God.

On his return to New York, he wrote to Mrs. Fetterman, asking her permission to address her daughter Gertrude, begging her at the same time to allow him to be the first to make known his intentions to the latter. Mrs. Fetterman assured him of her good will towards him, and how glad she would be to have him for a son, but that she feared her daughter had resolved never to marry.

In the month of July of the same year, McMaster visited Mrs. Fetterman, then at her country residence at Valley Falls, West Virginia. He had obtained the mother's willing consent, but her fears proved to be not without foundation. Miss Fetterman told him very frankly that she had admired and esteemed him as editor of the *Freeman* for some years, but that she did not intend to marry any one. McMaster, finding that he could not win her over by affection, accosted her on the side of duty. He had a special vocation. He felt strongly that it was the Will of God she should help him to fulfil it. He pleaded with her long and earnestly, and she parted with him to give his proposal prayer and reflection, in order to discover the Holy Will of God. During these days she became convinced that this was indeed her mission in life. They were accordingly engaged, and the day of their marriage being appointed, they prepared themselves for the great Sacrament of Matrimony in a truly Christian manner.

Marriage, even among the heathens, is a natural and lawful union, sacred in the eyes of God. Catholic marriage, however, is something different from the marriage of heathens, of Jews, of heretics. Among Catholics, marriage is something far higher, far nobler; it is a Sacrament, a means of grace, and a holy state. It is as far above mere natural marriage as the religion of Christ is above mere natural religion. Among Catholics, marriage may

be said to be next to the priesthood. The Sacrament of the priesthood consecrates those who receive it, and separates them from the rest of the world by solemn and perpetual vows. At the same time, it confers on those that receive it worthily, distinct and especial graces. The priest is espoused to the Church, and bound by solemn vows to fulfil the duties of his state, to accept all its cares and sacrifices, even until death.

In like manner, the married couple are espoused to each other by the most solemn vows; they promise solemnly to fulfil all the duties, and accept all the cares and sacrifices of their holy state, till death shall part them. The priest is consecrated; so are married people also consecrated to their state of life. There is drawn around them a mysterious circle, which it would be a sacrilege to cross.

Now, the Holy Church has appointed the proper manner of receiving this great Sacrament. It is the wish of the Church that the Sacrament of Matrimony should be received in the house of God. The house of God alone is the proper place in which to receive so great a Sacrament, and to perform so high and solemn a religious function. Marriage, as we have said, is next to the priesthood. Now, where should the priest be ordained? In his own house—in his own parlor—at the convenience of friends and relations? Common-sense revolts at the bare thought of such a sacrilege. Even heretics have more reverence for their preachers than to ordain them in a parlor. And is there nothing unbecoming in the celebration of a marriage in some hotel or parlor? Marriage is a Sacrament. Therefore it should, if possible, be received on consecrated ground, in God's Church, before God's altar. 'We are children of the saints, and we must not be joined together like heathens who know not God.' (Tob. viii, 4.)

Mr. McMaster and Miss Fetterman, knowing this spirit of the Church, fully complied with it. On the morning of the 13th of November, 1856, the day of their wedding, they made their Confession and received Holy Communion, by which they were united in truly Christian love of God. Then they were married by the Rt. Rev. Bishop Michael O'Connor, in his