

# Mother Seton Guild Bulletin

ESTABLISHED TO PROMOTE THE CANONIZATION OF MOTHER ELIZABETH ANN SETON

Approved by  
The Holy See



Official Publication  
of the Vice Postulator

NUMBER 32

EMMITSBURG, MD.

FEBRUARY, 1950

## Cardinal Micara Appointed Protector of Cause

**A** NNOUNCEMENT from Rome that His Holiness, Pope Pius XII, has appointed His Eminence, Clemente Cardinal Micara, as Cardinal Ponente of the Cause of Mother Seton, makes joyful the hearts of all who are devoted to the Foundress of the Sisters of Charity in America and to her Cause for Canonization. His Eminence, succeeding the late Raffaello Cardinal Rossi, who died in 1948, is the distinguished Prefect of the Sacred Congregation of Rites. In that capacity he stands as the supreme authority under His Holiness in all Causes of Canonization.

Upon him, as Cardinal Protector, now rests the special duty of promoting Mother Seton's Cause in every possible way before the Holy See. One of his duties is to preside at the special assemblies held in the interest of the Cause. It is a source of gratification to reflect that Cardinal Micara will be moved both by the high responsibilities of his office and by his own devotion and interest in the Cause, to do everything possible in Rome to forward the glorification of Mother Seton.

His Eminence visited Mother Seton's tomb during his trip to the United States last year. He remarked at the time that his short stay in Emmitsburg inspired him as he meditated on the life and works of Mother Seton at the scene of her labors

for God, her trials, her sorrows, and her accomplishments in spite of obstacles which would have daunted a less heroic soul.

Assiduously, the Historical Section of the Sacred Congregation of Rites is forging ahead in the process, at once gigantic and meticulous, of establishing Mother Seton's virtues as heroic. Through the success of this process will be won for her the title of Venerable. The burden of proof of the heroicity of her virtues is borne by the theologians and scholars of the Sacred Congregation of Rites.

For Mother Seton's Beatification, however, our wholehearted cooperation is most nec-

essary. Miracles, wrought by God through her intercession, are needed for this great step. And, since miracles can come only through devotion, by prayer and sacrifice, the glorification of Mother Seton can result only from our spir- (Continued on Page 6)



*His Eminence, Clemente Cardinal Micara, Cardinal Bishop of Velletri, Prefect of the Sacred Congregation of Rites, Cardinal Ponente for the Cause of Mother Seton.*

## Mother Seton Guild

Emmitsburg, Md.



REV. SALVATOR M. BURGIO, C.M.

V. Postulator for the Cause of  
Mother Seton

THE MOTHER SETON GUILD, as the Apostolic Postulation for the Cause of Canonization of Mother Elizabeth Ann Seton, Foundress of the Sisters of Charity in America, is part of the Sacred Congregation of Rites in Rome.

The Guild is, moreover, an organization established in 1939, with the approval of the Holy See, to promote the Canonization of Mother Seton in every way possible, by means of literature, religious articles, etc.

*The Bulletin is issued quarterly.*

Membership in the Guild includes the privilege of receiving copies of the *Bulletin* gratis.

Address all communications to  
Central Office of the

**Mother Seton Guild**

Knights of Columbus Building  
Emmitsburg, Md.

*Communities of the Sisters of Charity:*

St. Joseph's College . . .	Emmitsburg
Marillac Seminary . . . .	St. Louis
Mt. St. Vincent-on-the-Hudson . .	N. Y.
Mt. St. Vincent . . . . .	Halifax
Mt. St. Joseph-on-the-Ohio . . . .	Cincinnati
Convent Station . . . . .	N. J.
Seton Hill . . . . .	Greensburg

The expenses involved in the Cause are met by the donations of the clients of Mother Seton, and by the membership subscriptions to the Guild.

Yearly Subscription . . . . \$ 1.00  
Perpetual Membership . . . . \$10.00  
*Deceased may be enrolled*

## Attention, All Archivists!

THE Historical Section of the Sacred Congregation of Rites has requested that a thorough search be made for the following original letters written by Mother Seton to Antonio Filicchi:

The letters are dated:

1. New York, March 14, 1807;
2. Baltimore, July 8, 1808;
3. St. Joseph's Valley, November 8, 1809.

These letters were sent to the Rev. Charles I. White, of Baltimore, by Antonio Filicchi, of Leghorn, Italy, in the early part of 1847. At that time, Father White was gathering material for his biography of Mother Seton, published for the first time in 1853 under the title "Life of Mrs. Eliza A. Seton." The eminent biographer requested these letters from Mr. Filicchi as he felt they would be valuable in the preparation of his book.

Antonio Filicchi complied with this request by making copies of these letters, which he kept in Leghorn, and forwarding the originals to Father White.

In a letter to Archbishop Bayley, dated at Baltimore, March 3, 1847, Father White acknowledges receiving these letters. "Soon after I had written to you, in January," he writes, "I received a package from Mr. Anthony Filicchi of Leghorn, containing four valuable letters of your Aunt Seton, and one from himself, in which he gives me an outline of her history from the time of her arrival at Leghorn to the period of her conversion."

Later on, Robert Seton, grandson of Mother Seton, became interested in these letters. A student in Rome at the time, he addressed a letter of inquiry to Patrizio Filicchi dated September 7, 1866. Following is an excerpt from the letter:

"I should like to ask you two questions:—

"Why were not the originals (of which you now only retain copies) which your father sent to Mr. White when he was writing the life returned to you and family?

"Do you intend to let Mr. White keep them and give them to anyone he pleases instead of their remaining with you along with their companions?"

It is certain that Father White never returned these letters to the Filicchi family. Perhaps he was under the impression that Antonio Filicchi had given them to him,

That this is probably what happened is shown in a letter which Father White wrote to Archbishop Bayley in 1866 concerning another set of letters which the Archbishop had sent him as an aid in preparing the Mother Seton biography.

It is a natural assumption that these original letters of Mother Seton to Antonio Filicchi were included among the manuscripts which Father White willed to the Baltimore Cathedral Library. The Sacred Congregation of Rites, knowing of these important documents relating to the Church in the United States which may contain matter pertaining to Mother Seton, has requested that a search be made as to their whereabouts.

The Rev. Charles I. White was an eminent historian and a prolific writer. As editor of several Catholic magazines and newspapers in his time, he covered every field of Catholic thought. It was his intention to write a History of the Church in the United States but this dream was never realized.

On January 31, 1878, approximately two months before his death, on April 1, Father White willed the valuable historical documents to Cardinal Gibbons. In the course of time, it is believed that they were presented to John Gilmary Shea for use in his "History of the Catholic Church in the United States." Mr. Shea, in his Preface, acknowledges that he used the notes of Father White as a source of material.

"In preparing the work," he states, "I have used a collection of printed books and unpublished manuscripts, made patiently and laboriously by many years of search and enquiry; and embracing much gathered by my deceased friends, Buckingham Smith, Esq., Col. B. U. Campbell, Rev. Charles I. White, D.D. . . ."

This request of the Sacred Congregation of Rites suggests the terrific amount of work resulting from the thoroughness with which the Church studies any Cause for Canonization. No matter how accurately Mr. Filicchi copied these letters of Mother Seton, Rome still seeks the originals.

It will be greatly appreciated if anyone able to throw some light on the whereabouts of these three letters will communicate with the Mother Seton Guild, Emmitsburg, Md.

*Afflictions are the steps to Heaven.*

—MOTHER SETON

## New White Book Presented to Apostolic Delegate

THE Apostolic Delegate, His Excellency, the Most Reverend Amleto Cicognani, welcomed the Rev. Salvator M. Burgio, C.M., Vice Postulator of the Cause of Mother Seton, to the Apostolic Delegation in Washington, D. C., on December 27, 1949. On this occasion, the revised edition of the "Life of Mrs. Eliza A. Seton" by the Rev. Charles I. White, D.D., was presented to Archbishop Cicognani by Father Burgio.

Published for the first time in 1853, this remarkable biography appears now under the new title, "Mother Seton, Mother of Many Daughters." Its modern format, more readable type, shorter paragraphs, and attractive jacket in blue, gold and black on white stock, all reflect credit on the artistic craftsmanship of the publisher, Doubleday & Company, Inc., whose representative, Mrs. Helen Walker Homan, attended the presentation ceremony in the Apostolic Delegation.

The author, a man of deep spirituality and literary distinction, wrote in a style admirably suited to his day, much more formal and deliberate than the modern phrasing needed to make a wide appeal to readers a century later. This new edition, revised and edited by the Sisters of Charity of Mt. St. Vincent-on-Hudson, N. Y., faithfully portrays Father White's story of a truly great American woman with the simplicity of style characteristic of the 20th-century writer. The Sisters in New York have adhered to the original matter but have managed to eliminate all intricate constructions. Their respect for Father White's culture and knowledge of letters is deep and they have desired to bring out all the brilliant priest's beauty of thought and undisputed wisdom. Briefly, their inspiring revision promises to make Mother Seton live again in the heart of the reader and, likewise, it presages a wider knowledge of her virtuous life.

Acclaimed the "Bible of the Cause of the Canonization of Mother Seton" by officials of the Sacred Congregation of Rites, Dr. White's sources of material are authentic and factual. In preparing his book, the eminent historian actually talked to William and Catherine Seton, children of Mother Seton, who related to him priceless bits of knowledge concerning the character and personality of their cherished mother. Moreover, he

had access to original letters which she had written to her family and friends; letters written to her by illustrious clergymen of the day; and there was the wealth of writing by Bishop Bruté, one of her most treasured friends. In letters of Father White, preserved in the archives of the Archdiocese of Baltimore, it is revealed that Father White submitted his manuscript to Mother Seton's daughter, Catherine, as well as to Archbishop Bayley.

A most excellent Foreword has been written by His Excellency, Archbishop Cicognani, which is an exquisite account of Mother Seton's life and fills the reader with a tremendous desire to read the entire biography. His Excellency illustrates the part Mother

Seton played in the early days of the Church in America, especially in fields of education, charity and social work. She grew up with the American Republic, being only 15 years old when George Washington was made the First President of the United States. Friend of many Bishops to whom she went for spiritual guidance, the story of Elizabeth Ann Seton unfolds with the history of the Church in the early days of the New World.

In referring to Mother Seton's home in Emmitsburg, Md., where she lived from June 21, 1809, until her death on January 4, 1821, His Excellency expresses the thought that "St. Joseph's Valley has become one of the shrines of America, ranking with the Franciscan Missions of the Camino Real."

The esteemed representative of the Vatican prays that "Mother Seton, Mother of Many Daughters" may have "a vast circulation and may it inspire many souls to imitate the celestial virtues of this servant of

God." His Excellency's distinguished career holds deep interest for devotees of Mother Seton. Ordained in Faenza, Italy, September 23, 1905, he was appointed Under-Secretary of the Sacred Consistorial Congregation, December 16, 1922; Assessor of the Sacred Congregation for the Oriental Church, February 16, 1928; Secretary of the Commission for the Codification of Oriental Canon Law, December 2, 1929; Apostolic Delegate to the United States and Titular Archbishop of Laodicea, March 17, 1933; consecrated April 23, 1933.

A pithy introduction to the new edition of Father White's book is furnished by Father Burgio.



Archbishop Cicognani receives from Father Burgio first copy of revised biography of Mother Seton.

## Cecilia Seton, Exemplar of Courage

**T**RUE bravery of the heroic sort was displayed by the 16-year-old Cecilia Seton when she followed her sister-in-law, Elizabeth Bayley Seton, into the Church. She had noted the disapproval and the bitterness of relatives, who had not forgiven Elizabeth for becoming a Catholic. She had observed, too, the trials and tribulations of the convert, and thus saw clearly what was in store for her if she should take the same step. Only she and her sister, Harriet, stood by Elizabeth in close, affectionate friendship in those trying days. When she was convinced of the truth of the Church, she knocked at Mother Seton's door, gave up everything, and, with truly extraordinary courage, went into the arms of poverty with her eyes open.

The friendship of Cecilia and Elizabeth began before the latter left New York. The attractive and pious young girl was groping toward the true Faith which Elizabeth had already found, and Mrs. Seton took a keen interest in teaching her affectionate little sister-in-law.

As the beauties of the Catholic religion were gradually unfolding before her, Cecilia, who had been a delicate child from the time of her birth, became seriously ill. It was her brother William's widow, Elizabeth, who then sat by her bed of pain and taught her how to pray, revealing to her all the while the solace and the inspiration of the teachings of the Church. Not without great difficulty, however, because there was about them an atmosphere of bitter opposition to the Church. It seemed that Elizabeth would never be forgiven by the family.

Sometimes Elizabeth was unable to go to Cecilia's bedside, so she would write her a note. One day she entreatingly addressed this message to her sister-in-law:

"... My Cecilia, I beg, beseech, implore you to offer up all your pains, your sorrows and vexations, to God, that he will unite them with the sorrows, the pangs, and anguish, which our adored Redeemer bore for us on the cross, and entreat that a drop of that precious blood there shed may fall on you to enlighten, strengthen, and support your soul in this life and insure its eternal salvation in the next. He knows all our weakness and the failings of our hearts. As the father pities his own children he pities us, and has himself declared that he never will forsake the soul that confides in his name."

Elizabeth Seton knew that fervent

prayer is never rejected by Our Lord, but as Cecilia grew worse and had not, as yet, taken a decisive step towards Catholicism, she applied for advice to the Reverend Mr. Cheverus of Boston. On January 26, 1806, Father Cheverus sent the following message to Mrs. Seton:—

"Your beloved sister has been made by baptism a member of the Church. Wilful error, I have reason to think, has never separated her from that sacred body. Her singular innocence of mind and ardent piety have also, very likely, preserved her from offending God in any grievous manner; and I hope, in consequence, that even if she cannot receive the Sacraments she will be a member of the triumphant Church in Heaven, although it would be to her unspeakable advantage to receive the Sacraments, and would render her salvation more secure."

From this wise counsel Elizabeth learned the course which she was to pursue. She could attempt to procure the consolation of the Sacraments in so far as discretion would allow, but family interference proved so strong that all she could do for some time was to pray for Cecilia's happy death.

But Cecilia did not die—not then—for God decided otherwise! She was given a chance to know and to embrace the Truth for which she had been so ardently seeking.

After her recovery, opposition from relatives and friends grew more violent than ever and Cecilia was confined to her room. They even threatened to send their delicate but stubborn little sister away to the West Indies (this supposedly to separate her from Mrs. Seton's influence).

However, the Setons had not reckoned with the courage of Cecilia, in whose young veins must have coursed the blood of the early Christians. Had she lived in those days, this little follower of Christ would have walked fearlessly into the Roman arena along with the other martyrs. For, after adequate preparation made under countless difficulties, Cecilia was admitted into the Church on June 20, 1806, at the age of 14.

She was immediately abandoned by her family and was forbidden, ever again, to cross any of their thresholds. The convert fled to the humble but hospitable home of Elizabeth Seton who received her with open arms, giving the young girl food, shelter and love.

Sometime later, Father Dubourg of Baltimore, asked Mrs. Seton to come to Baltimore where religious freedom was

enjoyed and to open a Catholic school for girls. After much consideration and advice from her spiritual directors, Elizabeth decided to accept this kind offer and she sailed by packet from New York on June 9, 1808, with her three daughters. They reached Baltimore on June 15, the Eve of the Feast of Corpus Christi, and in due course of time, their little school for girls on Paca Street near St. Mary's Seminary was flourishing.

How lonely was Cecilia in New York! Elizabeth, now known as Mother Seton, hoped Providence would send Cecilia to Baltimore away from the storms of persecution which buffeted her in that still bigoted city. Somehow, the courageous child managed to carry on with the help of some rules drawn up by her spiritual director who considered it possible that she had a religious vocation. It was true. Cecilia had chosen her heavenly Spouse and attempted to resist the allurements of the worldly life around her.

The Setons were a fashionable family and patronized the theatre. Once when her brother forced her to attend, Cecilia held her small niece on her lap as she recited the rosary, managing meanwhile, to keep her eyes averted from the stage. Such was the sincerity of this little girl who wanted to be a Sister!

Letters from Baltimore proved helpful. From Elizabeth's pen fell these joyous words:—

"Yes, my Cecilia, favored of heaven, associate of angels, beloved child of Jesus, you shall have the victory, and He the glory . . . the lamb could not stem the torrent nor stand the beating storm; but the tender shepherd takes it on his shoulder, casts his cloak about it, and the happy trembler finds itself at home before it knew its journey was half finished. And so, my dear one, it will be with you. . . I am at rest, my darling, while you are mounting the heights of Zion. Often, too, I sleep in the garden while you are sharing the bitter cup: but it is not to be so long; his mercies are endless, and I shall not be left without my portion." (August 8, 1808.)

Cecilia, bewildered by the temptations around her, sent this message, pathetic in its tone, to her sister-in-law:—

"I feel my situation daily more painful. It is God only that can know all. It seems to me He will not let it remain long so. I am hourly in fear of splitting on the many quicksands and rocks which surround me. Oh, sister, when shall I be delivered from them? And when I

think of being with you it's like thinking of paradise."

Heaven, it seems, arranged the reunion of Elizabeth and Cecilia. The fragile girl relapsed rather suddenly into her former illness and her physician prescribed a sea-voyage. At the invalid's request, a trip down the coast to Baltimore was chosen, and her sister, Harriet, along with some other attendants accompanied her.

They landed in Baltimore on June 12, 1809. By this time, Cecilia had grown weaker, and the doctor in that city advised Mrs. Seton to take the suffering girl to the mountains for a long rest. Emmitsburg was immediately chosen as their destination as this was the site of Mother Seton's contemplated institution.

On June 21, Mother Seton with her eldest daughter, Annina, her two sisters-in-law, Harriet and Cecilia Seton and a member of the Community, Sister Maria Murphy, left Baltimore in a prairie schooner.

Among Mother Seton's papers was found her whimsical description of this journey. "We were obliged to walk the horses all the way," she writes, "and have walked ourselves — all except Cecilia—nearly half the time: this morning four miles and a half before breakfast. The dear patient was greatly amused at the procession, and all the natives astonished as we went before the carriage. The dogs and pigs came out to meet us, and the geese stretched their necks in mute demand to know if we were any of their sort, to which we gave assent."

On the following day the party reached the Mountain and the panorama of an Emmitsburg summer lay before the travel-weary women. As their dwelling in the Valley had not been completed, Father Dubois of Mt. Saint Mary's offered them a log cabin as temporary living quarters. This small cot was situated high on a hill back of the College and the invigorating air and

pastoral serenity of this locality did much to restore the strength of little Cecilia.

However, the improvement in her health was short-lived. On February 1, 1810, Cecilia wrote to one of her spiritual directors:—"This day, my dearest father, I am filled with the idea that I shall not see the end of this month. They tell me I am recovering; I think the remainder of my exile will be very short,—blessed

Lord! How good you are to me; you have indeed heard my prayer—always to let me suffer for you, that so I may expiate my offenses; . . ."

During the month of April, Sister Cecilia Seton was sent from St. Joseph's to Baltimore for expert medical consultation. She was accompanied by Mother Seton, Annina and a Sister of the Community.

The admiration of all who knew her, Cecilia died April 29, 1810, in the 19th year of her life, having been born August 9, 1791, in Hanover Square, New York. As she died in Baltimore, the Requiem was offered at St. Mary's Seminary Chapel. After the Mass, Mother Seton accompanied the remains back to St. Joseph's Valley, Emmitsburg, where her cherished sister-in-law was buried on the last day of April.

Mother Seton had lost Harriet, Cecilia's sister, in December, and now they lay side by side in the Valley. Of her very nature, she grieved at their loss, but the faith of this heroic woman rejoiced. Now these two were sheltered forever from the dangers of the world and the struggles of perseverance.

Elizabeth Seton's pen speaks for her:—

"Dearest Harriet and my angel Cecil sleep in the wood close beside. The children, and many of our good sisters, to whom they were much attached, have planted their graves with wildflowers, and the little enclosure which contains them is the dearest spot to me on earth. I do not miss them half as much as you would think, as, according to my mad notions,

it seems as if they are always around me. At all events, separation will not be long."

*You must look forward. At all events this life is worth possessing, if it were only because while we have it we are candidates for a better one.*  
—MOTHER SETON



be God!—yet, strange to tell, I am melancholy and sad. I long for the moment when this mortal part shall be dissolved, and the soul will rest in the bosom of its God."

And on March 1: "My eyes are fixed on the eternal day; pain has become my rest, my nights never more sweetly passed than when restless and uneasy. Dearest

## Mother Seton Quiz Program

IN ORDER to stimulate the great interest in Mother Seton already manifested by the pupils of St. Dominic's School, Baltimore, Md., a film strip, "Mother Elizabeth Ann Seton," was shown in each classroom. The pupils were directed to note important facts, dates, and personages in the picture and to formulate questions. A few days after the showing of the picture, the teacher in each class gave a "Quiz" on the information contained in the film. The child receiving the highest score was selected as the "Quiz Kid" to represent his class and take part in a special quiz program conducted by Sister M. Elizabeth, principal of the school.

Finally the most exciting minute arrived. The scores were to be counted! Who were the winners? All eyes were riveted on the scoreboard.

The results showed that the highest score was received by the seventh grade, represented by Angela Ardella; the second highest by the first grade, represented by John Debes; and the third highest by the sixth grade, represented by Nadine Murphy. Each of these "Quiz Kids" received a very beautiful prize.

This program acquainted the children with many incidents in the life of Mother Seton, and encouraged them to read more about her.

Volunteers from each class are at-



Each "Quiz Kid" from the 17 classes was invited to the school auditorium where the quiz program was conducted. The children were divided into three groups; the first group was composed of the representatives from grades one, two and three; the second, those from grades four, five and six; the third, those from grades seven and eight. The children were arranged on the stage in these groups and "Professor Quiz" (an eighth grade boy) proceeded with the questioning. Each "Quiz Kid" was given a question and if he were fortunate enough to answer it correctly, he received one point. Great excitement reigned as question after question was given and the scores recorded by a scorekeeper. This continued until all the questions were exhausted. Meanwhile, during these tense moments, ten children from each class sat excitedly in the audience, fervently hoping that their class would be victorious.

tending daily Mass and receiving Holy Communion in order to obtain, through the intercession of Mother Seton, the cure of a child's mother. The woman, suffering from cancer, has been given six months to live.

*He who perseveres to the end shall be saved. Piety must be habitual, not by fits. It must be persevering, because temptations continue all our life, and perseverance alone obtains the crown. Its means are: the presence of God, good reading, prayer, the Sacraments, good resolutions often renewed, the remembrance of our last end; and its advantages: habits which secure our predestination—making our life equal, peaceable, and consoling—leading to the heavenly crown—to where our perseverance will be eternal.*

—MOTHER SETON

## FAVORS ACKNOWLEDGED

LETTERS of thanksgiving for favors received through Mother Seton's intercession continue to pour into the office of the Guild in numbers sufficient to tax the facilities of the staff to acknowledge them promptly. Following are excerpts from the letters of a few who report the fulfillment of favors asked after seeking Mother Seton's help:

YONKERS, N. Y.: "Thank you so much for the use of the relic of Mother Seton. I feel confident that the prayers of the school children and the family in unison with the application of the relic to my daughter's head when she suffered a concussion prevented more serious trouble and hastened her recovery." A. L.

TOTTENVILLE, S. I.: "I would like to report to you a favor which I attribute to Mother Seton. I faithfully said the prayer to obtain Canonization of Mother Seton with the intention of a friend of mine, who is very dear to me, getting a steady job. This request was granted to me just a week ago. I, therefore, would like to offer this donation for the Cause of Mother Seton in thanksgiving for my good fortune." R. M.

WENAPPUWA, CEYLON: "This is to inform you of a favor which I consider to have been received by me through the intercession of Mother Seton. I am a university student and during the course of my first examination in Arts, I felt I had fared so badly that I hardly expected to get a 'pass' in the examination. I, however, made a novena to Mother Seton, having got the Novena card through a friend of mine in India and I found rather to my surprise that I had been awarded an Exhibition on the results of the exam. Since then, I have been intending to let you know about this favor, but was prevented in one way or another until today." V. L. C. P.

## CARDINAL MICARA

(Continued from Page 1)

itual cooperation. The Holy See is doing its part. His Eminence, Cardinal Micara, as Prefect and Cardinal Protector, has given evidence of his intense interest and cooperation. It now remains for all of us devoted to this Cause to storm Heaven with petitions for evidence of miracles to the end that the honors of the Altar may be the more speedily conferred on Mother Seton as "a consummation devoutly to be wished" by all the devotees of the "Mother of Many Daughters."

# Mother Seton and Bishop Bruté--Part V

THE winter of 1818 found Bishop Bruté back at the Mountain. As President and Professor at St. Mary's College, Baltimore, the priest from Brittany had given loyal service to that institution from December, 1815, until the month of February, 1818. Now Mr. Duhamel was dead, the priest who had been such a great help to Mr. Dubois with his parochial work in the parish of Emmitsburg. Recalled to assist Mr. Dubois, Simon appeared in Emmitsburg on February 10, 1818, and efficiently took over some of the numerous duties of the Pastor.

Another appointment was given to Mr. Bruté in June of the same year. He succeeded to the charge of pastor at the Village Church, an office which he held alternately at Emmitsburg and at the Mountain.

Two months later, in August, the French priest found himself with yet another duty—one which gave him much happiness. He became the Chaplain of St. Joseph's Community in the Valley. On the one hand, Simon had the inspiring work of instructing the young Seminary students at Mount Saint Mary's; now he also enjoyed the privilege of guiding Mother Seton and her Daughters in Religion along the lofty pathways of spiritual life.

The Frenchman was a true Apostle, even though he was universally known as a Scholar! Direct contact with souls was his special delight and the Emmitsburg of 1818 yielded a rich harvest to his spiritual endeavors. About seven hundred persons lived in and near the Village; mills and tanneries were scattered over the surrounding countryside. Carters passing through Emmitsburg en route to the then far-away West made much excitement with their six-horse teams. Local taverns which offered refreshment and lodging added further bustle to the scene in general. This was the setting in which lay part of Mr. Bruté's work.

Another part of his life at this time had a rather different setting. It was at the Mountain—among his beloved books and his devoted boys. So spiritual in character himself, Simon Bruté was well qualified to instill the sacerdotal virtues in the souls of his young Seminary students. His cooperation and vigilance at this institution was so great that he became known as the "Angel Guardian" of the Mountain.

But the dear charge of his heart was the office of Confessor and Spiritual Director of the Sisterhood of St. Joseph's.

Immediately upon his appointment to this charge in August, 1818, Simon wrote the following thoughts to Mother Seton:

"My dear Mother: In this new beginning it seems as we altogether want to renew our best confidence in Our Lord Himself, for how can I hope to be His blessed instrument but through His adorable Will and most tender mercies to souls so entirely offered to Him in the ways of His most perfect service on earth. Indeed, let it be all confidence, all pure faith and love, and we may be sure that His grace will be confirmed in every heart, even by the most unworthy and unfit instrument. Humility, Simplicity, Charity. How well these blessed names of the three virtues marked out by St. Vincent will carry us through. Indeed it is my most sacred duty to try to assist your dear family, and yourself, Mother. My heart and my eyes, I might say, at this very moment fill at the thought, as it will appear to me when my Lord, and your Sovereign Creator, and most tender Saviour, will, at my death ask me what I did feel, and still more what I did fulfill of such a charge. Holy confidence in Him, is all on both sides, poor man nothing. Ah, so well do I feel it for me,—but, I am glad to feel so, and wish to feel more so, that truly Our Lord be all in all!"

Even though Simon was more than fulfilling his three-fold mission in the Valley . . . on the Mountain . . . in the Village, his restless heart would not permit him to be completely satisfied at all times. Often he cast his thoughts to far-away China. Sometimes the Breton fell into pensive moods and his friends found him difficult. Once in a while the gloominess of his spirits tinged his notes to Mother Seton who seemed to have been directed by God to help him through these moments of trial. The Foundress of St. Joseph's gave him encouragement with words both prudent and frank. The following note vividly reveals both the characters of Elizabeth Seton and Simon Bruté:—

"Your restless thoughts strike me to the soul. You make the lesson of the grace of the moment so very plain to me I owe you perhaps my very salvation by the faults and sins it has saved me from, yet physician you will not heal yourself. You surely would not leave your brother (Father Dubois) now, and if our God does indeed graciously destine you for China, will He not, seeing the overflowing of your boiling heart for it, open an evident door. . . .

"All is a true mystery to me in your disposition. Much greater mystery than any of Faith. A man of your particular graces, not given drop by drop, as to other souls, but poured over your head in a daily torrent. Yet I seldom see you but in such wild enthusiasm of your own particular impressions of the moment, that you can see nothing, hear nothing but that one object; or else quite reserved, hurt, and anxious because you have not been consulted in things which spoke for themselves. . . .

"For the rest, as to confidence, devoted love, and happy heart, our dear Saviour is witness that no soul could be more blessed than mine with regard to you,—too much for the few days of my life.

"If you could feel as I do, the union of Betsy, Joanna, and Margaret with me in the management since you are here, you would bless God, as I do, in peace, instead of your restless desires."

Notes from his diary written on the Third Sunday in Advent in 1819, clearly picture how Simon Bruté was in direct contact with souls during those busy times:

"5 o'clock. Rose; 1st Prayers.

"6 o'clock. Heard confessions; wrote out my meditations.

"7 o'clock. Mass. Read de Blois' Lives of the Saints.

"8 o'clock. Breakfast at Mr. Grover's.

"8¼ o'clock. Gave Communion at the Ch. at Emmitsburg; heard confessions; wrote a meditation.

"10¼ o'clock. Went to visit Mrs. Hughes and Mrs. Bradley, who are sick; said my 'Little Hours' on the way.

"11¼ o'clock. Stopped at the Sisters'; read the Life of M<sup>de</sup>. de Chantal; wrote an exhortation for the funeral of Mrs. Lindsay.

"1 o'clock. Gave Benediction; read the Epistle for the Sunday, and gave a short instruction.

"1½ o'clock. Returned to the Mountain. Visited the Sisters at their house; a few words.

"2 o'clock. Went to Mr. Elder's; officiated at the funeral of Mrs. Lindsay; exhortation. Read the History of the Councils (while walking there and home).

"3 o'clock. Vespers; gave Benediction; heard confessions after Vespers.

"4 o'clock. In my room; heard confessions; Office; looked over some Gazettes 1816-17; read in the Encyclopedia, account of Pennsylvania.

"7 o'clock. Supper; study.

"8¾ o'clock. Evening prayers; reading."

## Precious Seton Relic Is Discovered

A LETTER written by Cecilia Seton, young sister-in-law of Mother Seton, came to light during a visit which Father Burgio made on the Rev. Andrew P. Lavin, rector of St. Joseph's Church, Collingdale, Pa., on December 11, 1949. During the course of the call, the Vice Postulator met a resident of Collingdale, Mrs. Frederick Till, who presented the letter to him. He was overjoyed when he recognized it as having been written by Cecilia. The precious relic had been brought to this country from Germany by a Mrs. Rose McQuail. Some time

after her arrival she became seriously ill. As she was without funds and was then about 70 years old, Mrs. Till graciously offered the invalid a home.

In 1933, Mrs. Till had the sick woman removed to a hospital, where she died the following year. As a token of gratitude before her death, Mrs. McQuail made a gift of the letter to Mrs. Till, who never learned how it came into the possession of Mrs. McQuail.

Following is the text of the letter:

### Text of Cecilia Seton's Letter

Emmitsburg. (Md.) Feby 27th  
Mrs. M. Hoffman  
Care of Martin Hoffman Esq  
NEW YORK

Emmitsburg - Feby - 25 - 1810 -

— Your dear & tender letter Beloved Mary afforded me more pleasure than I can express to you — but there was no darling Hache to share my joy — like you I find it hard to realize that she is gone — & now that spring advances — I feel every sweet recollection, tenfold more forcibly — with you my sister I say — "God's will be done" — You have received by this time from Ned a full description of all things at St. Josephs — some of which have caused you to laugh & some to weep — the weather was very unfavourable while he & Jack was with us — for they had not the smallest opportunity to see the Beauties of the mountains — I wish his visit had been delayed — & he would not have left me with such melancholy impressions, as it is natural to suppose he did — I have removed from the Stone House — & instead of a little dark room — I have quite a spacious one — in which we have three beds — one for Mother & the two *little ones*. the others occupied by Annina & myself — two windows — Large folding doors opening into a Beauteous little Chapple — it is like stepping from one room to another — & thinking as I *think* & believing as I *believe* — You know that must be a very great comfort — as I am not yet able to travel either as far as the mountain or Town Church — I think I have been much better since our removal — the sun has shone very bright on the occasion & I have walked in the open air on planks — (not yet daring to put my feet to the ground) from one end of the House to the other — at one corner I can distinguish the Sacred Spot where our

darling H. is laid — the precious grave is already covered all over with the most Beautiful green moss — I have not yet been so happy as to visit it — but I hope soon to do so & the first leaf I pick from it with my own hands — I will send to you.

— Why do you ask me dearest Mary if there is no prospect on our meeting again — surely it is not you that think I could be better situated than I am — under present circumstances I am sure not — & why do you say "poor Cecil with her heart filled with Sorrow" — say not so any more — Certainly there are many sweet remembrances which often forces themselves in my Heart but things would not be altered by my thinking of them or grieving about them — no — no — dear Sis — I go many Steps higher & think only of the *Eternal reunion* — which you certainly you must acknowledge to be the *wisest plan* —

— I received a letter from M. W. with yours — tell her how many thanks I send her — that it shall soon be answered — & that she must not think anything of my answering yours first — to dear C O. say everything that a tender Heart like yours can dictate — her turn for a letter comes next — do let the Boys know you have heard from me for I have not written them this two weeks — tell Sam his long Epistle arrived — a few hours ago & afforded infinite satisfaction & delight to the Heart of his much loved Cecil —

— if our dear Eliza F. is with you — tell her our Hearts are united by bonds stronger than Death — & that I keep her company in suffering — not forgetting to be remembered to all at Green Hill but above all to dear Aunt F — tell Manny Dine I often think of her — but all my thoughts conclude with *Heaven & Eternity* — Sisters & Annina's *tenderest best Love* — Always your truly Affec<sup>e</sup> — Sister — C B S