

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 33

EMMITSBURG, Md.

MAY, 1950

Mother Seton and Bishop Bruté--Part VI

A POIGNANT scene, which took place in the Valley on September 20, 1820, vividly intimated that the days of Mother Seton on earth were drawing to a close. All the Sisters knew it—felt it—that their dear Superior's time was running out. The very wings of Mother Seton's longed-for Eternity cast a shadow over the little Convent sheltered so peacefully near the village of Emmitsburg on that golden morning in 1820.

This is how it happened. Mr. Bruté was in Emmitsburg hearing the confession of a man of the turnpike,—an immigrant. Suddenly, without warning, two Sisters from St. Joseph's appeared in the doorway of the confessional room. Evidently they were in a great hurry and both of them were breathless. Mr. Bruté looked at them questioningly, then "Come," they called, "our Mother is dying!"

"The name of Mother,—a dying Mother, struck his ears (the penitent's) as from the other shore—mine too"; writes Mr. Bruté in later years, "but this, this one, too, a mother to me for ten years, for affection, wisdom, good advice like my mother of the other shore."

The French priest mounted the first horse at hand and passed the two Sisters who had started back to the Convent on foot. As he

entered Mother Seton's small room, Simon Bruté was impressed by the calm silence which filled the entire institution,—“a calmness so striking,” he declared. The Superior was very weak but it seemed that she was not so near the end as they had thought at first.

“Yet I will be long absent once returned to High Mass, so: I will do everything, my Mother,” announced her confessor. Mother Seton nodded her head weakly. After the confession, absolution was given.

Josephine Seton, with some Sisters, entered the room. Then Mother Seton renewed her vows “with all my heart.” She blessed the Sisters, her daughter, Josephine, and her two absent sons, William and Richard.

After more prayers, Mr. Bruté galloped back to the village, where he arrived just in time to say the ten o'clock Mass.

From this attack of illness which was the result of a long and

deep-seated pulmonary condition, Mother Seton never fully recovered. The fragile little Superior was confined during the following four months to her room and baffled every effort of the physicians to cure her. A dozen years of hard work had, no doubt, left physical traces on her body; a dozen years of ardent prayer had, with a certainty, left spiritual traces on her soul!

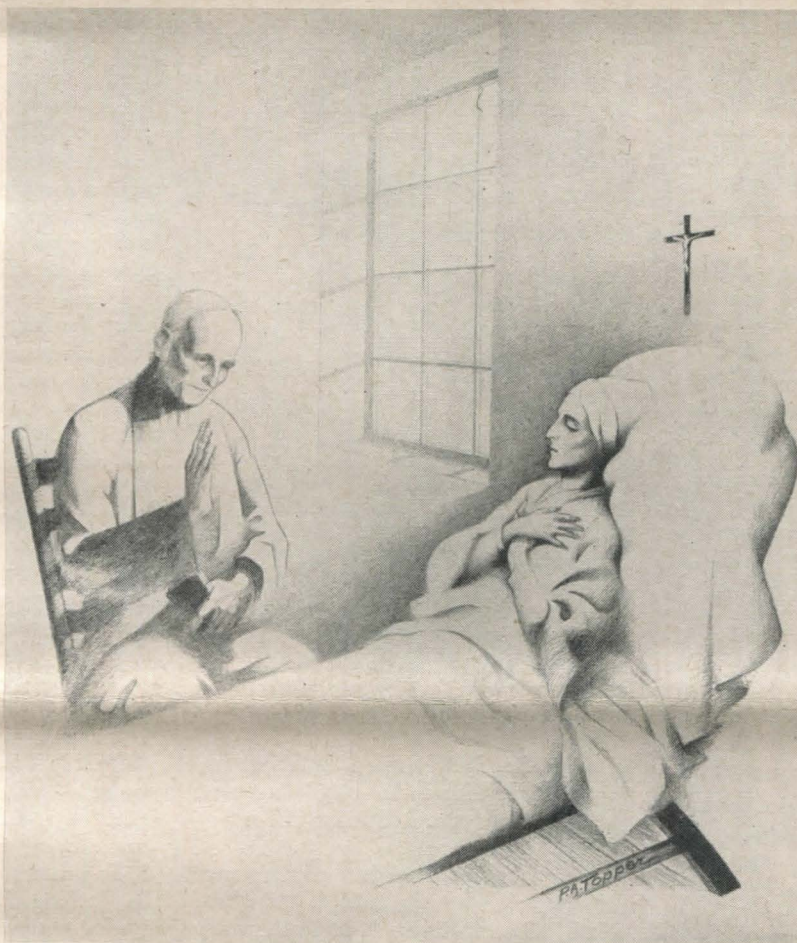
October had come and the hills looming behind the Mountain College were great masses of crimson and copper. The Convent watched and waited, fairly holding its breath, hoping that their Mother would be spared. However, the Sisters tried to be resigned as they prayed by Mother Seton's bedside during the long day and night vigils.

Simon Bruté shows clearly the conflict they were undergoing: — “I came home, seeing the

whole through fancy,” the French priest relates, “as if above Saints and Angels were praying to the throne to have that soul more delivered from our miserable land and safely brought to her last end of praise and love and bliss . . . whilst we upon earth, though resigned as she is to the only Will, pray and must of duty pray for her preservation.”

The bed used by Mother Seton was hard and uncomfortable but she made no complaint to the Sisters who were nursing her. In the charity of their hearts, these

(Continued on Page 6)



Mother Seton receives absolution from Father Bruté.

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

Baby's Recovery from Encephalitis Reported

RECORDS and medical testimony regarding the recovery of a 13-month-old baby, for whom Mother Seton's intercession was sought, have been received from St. Vincent's Hospital, Montclair, N. J. The baby, Kathleen Davis, was admitted to the hospital December 20, 1949, with little if any hope that she would survive. Yet she was discharged as cured only 17 days later—on January 6, 1950.

Dr. F. De Lorenzo, Pediatrician, who was called into consultation by the family physician, Dr. Leonard T. Burke, certified as follows:

"I attended this baby on the day of admission to St. Vincent's Hospital, and at that time held very little hope of her recovery. Medical Science did everything it could, but I feel that this baby's recovery is above Medical Science."



Kathleen Davis

And Dr. Burke added, in his sworn statement: "I feel this baby's recovery is due to prayers said in honor of Mother Seton, for her recovery."

The baby's temperature had registered 107 degrees when she arrived at the hospital. On admission, she was cold, clammy, with eyes fixed, and a weak cry which stopped completely an hour later.

Dr. Lorenzo's consultation report was as follows: 1. Severe dehydration; 2. Extreme toxicity—etiology undetermined; 3. Tachycardia—250-300 pulse per minute; 4. Prognosis, grave; 5. Diagnosis, encephalitis.

It was upon the report of the spinal tap that the diagnosis of encephalitis was made. Since the baby apparently had an acute heart failure, she was placed on

small doses of Dignofoline, a heart stimulant. Aureomycin, streptomycin, and penicillin were given as medications, together with glucose in saline solution.

At 8:00 o'clock the morning of the 20th, the baby's temperature was 105.2, with continual coughing and gagging. At 10:00 she had a severe convulsion, involving all extremities and lasting 20 minutes. She became cyanotic and was placed in oxygen. She did not see or hear, and the temperature remained at 105.8 until 8 o'clock the next morning.

A relic of Mother Seton was placed on the baby on the day of her admission, and a Novena was begun on the same day. The prayers of the Sisters in the hospital and in the Community Motherhouse were added to those of the family, who, although non-Catholics, asked if they might have a copy of the prayers. Within 15 minutes, the record states, the baby became less restless and fell into a quiet sleep. From this point on, the temperature gradually came down until it reached 99.6 the second morning after admission.

Plasma infusions were started, and after the baby had received 300 cc., she had a severe reaction and had to be placed immediately under oxygen. Her temperature again rose to 106. She was given an ice-pack, and after a half-hour, the temperature dropped to 102.8. The baby showed no other signs of relapse.

The temperature remained within normal limits after December 26, but the baby did not eat of her own accord. The morning of the 28th, which was the last day of the Novena, showed a natural desire for food and ate it, and continued to do so. She began to play with her toys and to act as she did before her illness.

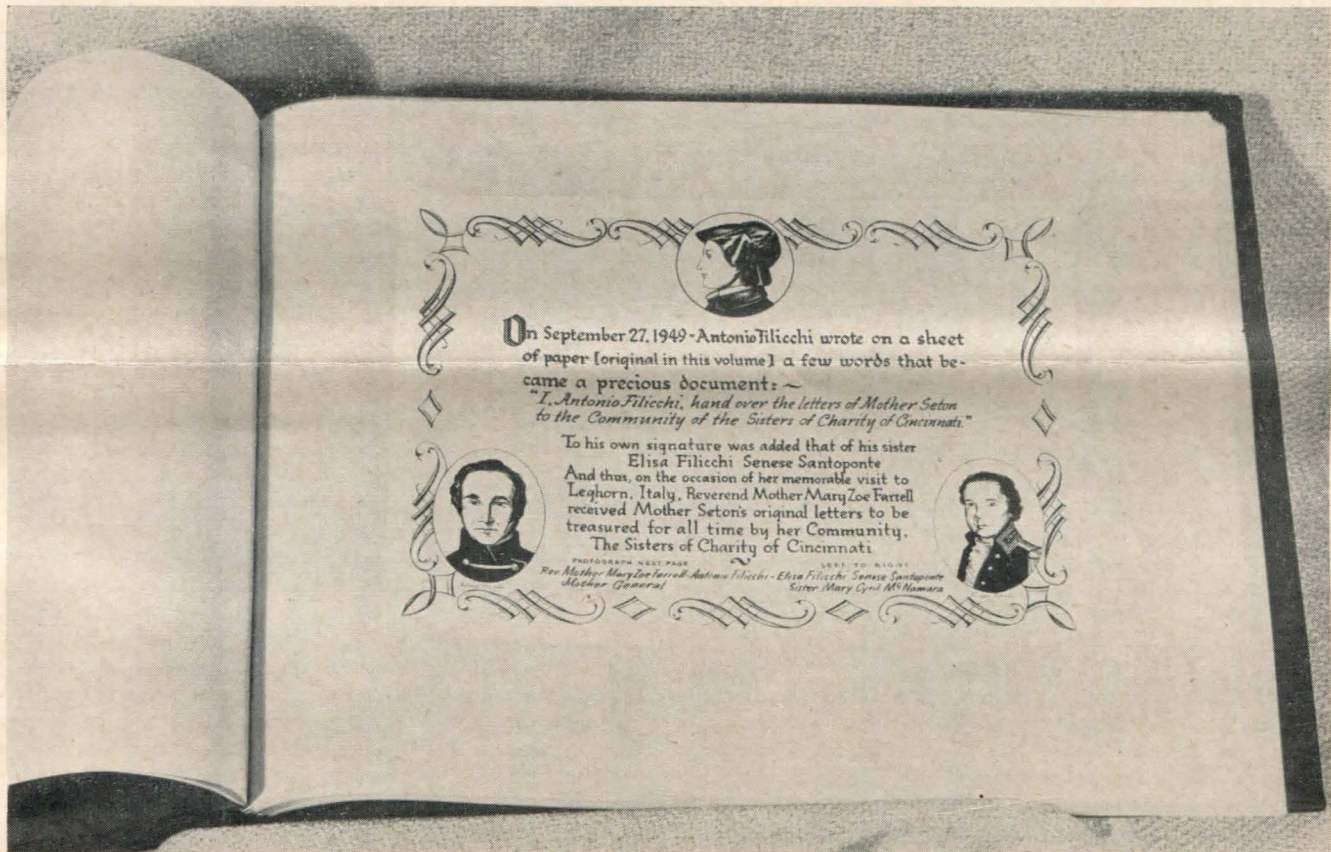
Dr. De Lorenzo had previously given up hope of the child's recovery. He had asked the nurses not to give any encouragement to the family. On January 3, he wrote in his progress notes: "May be discharged at the discretion of Dr. Burke—course excellent."

The foregoing report was compiled from the record on the baby's chart in the hospital.

During her stay there, Sister Clare Dolores asked Dr. De Lorenzo if he thought the child would get better. Dr. De Lorenzo replied: I think it's doubtful, as I have not seen a case such as this get better.

The child is reported to be in perfect condition today and suffering no ill-effects from the disease.

Mother Zoe Describes Gift of Letters from Antonio Filicchi



INDELIBLY inscribed in my memory is the celebration of the Feast of St. Vincent de Paul, September 27, 1949. On that day it was my privilege and pleasure to visit Antonio Filicchi, the great grandson of Mother Seton's dearest and greatest benefactor, whose name he bears.

My first meeting with Antonio and his family, the day before, had thrilled me and flooded my mind with sweet imaginings of Mother Seton's visit to Leghorn in 1803. In my mind's eye I saw Mother Seton hurrying there, suffering a great loss in the death of her husband, yet buoyed up by the great gain that came to her in the enlightenment of the Faith. I saw the generous hospitality of Antonio and Filippo Filicchi, as tangible as the courtesies now showered on us by their noble descendants. These were inestimable blessings, indeed.

I shall always treasure the memories of the morning of St. Vincent de Paul's Feast day as we gathered at the piazza of the shrine of Our Lady of Montenaro, situated on a hilltop overlooking the city. Here I was walking on the very spot

where Mother Seton had once walked, and I was going into the very Basilica where she often visited the Most Blessed Sacrament. As I attended Mass that morning, my heart poured forth thanksgiving to God for all the blessings He showered upon Mother Seton in this very church—graces that led later to the Foundation of the Sisters of Charity in America.

I visited the Lazaretto, the dungeon prison, where Mother Seton was quarantined. I visited the palace of the Filicchi, where Mother Seton was the honored guest.

But most thrilling of all the events of that morning was something that imagination could not conceive—something my heart could never have hoped for. Antonio carried a package. I did not know its contents. Yet, before the Shrine, he had me hold it and say a prayer for his intention. I did not know his intention.

After the Mass, Antonio revealed his intention, which was to bestow upon me and our Community his family's greatest treasure. He told me that for many years

he was concerned over the safe-keeping of precious relics of Mother Seton—letters written by her and long treasured by generations of his family, to whom they had been a great source of comfort and consolation. I remembered the original Antonio writing about them to Father White: "I often read these letters as my spiritual meditation, reflecting upon their contents with tears in my eyes."

Antonio is a bachelor, and his married sister, Elisa, has two daughters—Francesca and Giovanna—so that with this generation the name Antonio Filicchi ceases. He prayerfully sought light from heaven as to the proper disposal of the priceless Mother Seton letters. That morning, he reached a decision, as though, he said, at the suggestion of a voice from heaven.

He handed the package to me and said: "Here are our family's original letters from Mother Seton. I present them to your Community, who will treasure and preserve them for all time."

Momentarily, I was speechless. When
(Continued on Page 7)

The Filicchi Family

LIKE some leitmotif in a composition or the sub-plot of a Shakespearean drama, there runs through the life-story of Mother Elizabeth Seton the sub-theme that tells of the Filicchi family's unique part in the conversion and religious works of the great American daughter of the Church now being considered for sainthood.

Two names among the early Filicchis stand out graphically: Philip and Antonio. Antonio's date of birth was August 22, 1764. We know that Philip was several years his senior. Philip, though married, had no issue. Antonio's wife, Amabilia Barigazzi, bore him several children: Patrick, Ubaldino, Amabilia, Laura (listed in one genealogy), and Beniamino and Giorgio (mentioned in Monsignor Pecci's funeral eulogy of Antonio). Of these, Patrick and Laura had progeny still living today. Laura was married to Edmondo de Goracuki; their son, Fiorenzo, is now living in Florence. Patrick's marriage to Cesira Conti was blessed with two children, who now live in Leghorn. They are Eliza (Filicchi) Santoponte and Antonio Filicchi. The latter, a well-known Italian industrial and devout Catholic layman, is the person who had custody of the original letters of Mother Seton to the Filicchi family, until he recently turned the prize collection over to Mother Mary Zoe Farrell of the Sisters of Charity.

The Filicchis came to know the Setons by virtue of their common business

interests as shipping merchants. It was one of several connections the brothers had made in America through business dealings. The net result of these connections was a faster growth of the Church in the United States and the conversion of Elizabeth Ann Seton. In his eulogy of Antonio Filicchi shortly after the latter's death in 1847, Monsignor Pecci, then Bishop of Gubbio, remarked:

"... if in the United States of America sufficient Churches were founded within a few years so as to form a new Catholic Province rich with many Bishops... it was [due to] the zeal of the two Filicchi brothers, and more largely that of Antonio, who prepared and smoothed the way by a thousand means."

Philip, the elder of the two brothers, is less frequently alluded to than Antonio in records about Mother Seton; yet he played no small part in leading her into the Catholic Church. In a series of letters exchanged with her between October and December, 1804, he reveals a zeal and a knowledge of the truths of his Faith that might put a modern Catholic layman to shame. Philip's American ties were perhaps stronger than his brother's. His wife was an American—Mary Cooper. In 1794, he was honored by President Washington with an appointment as U. S. Consul for the Port of Leghorn.

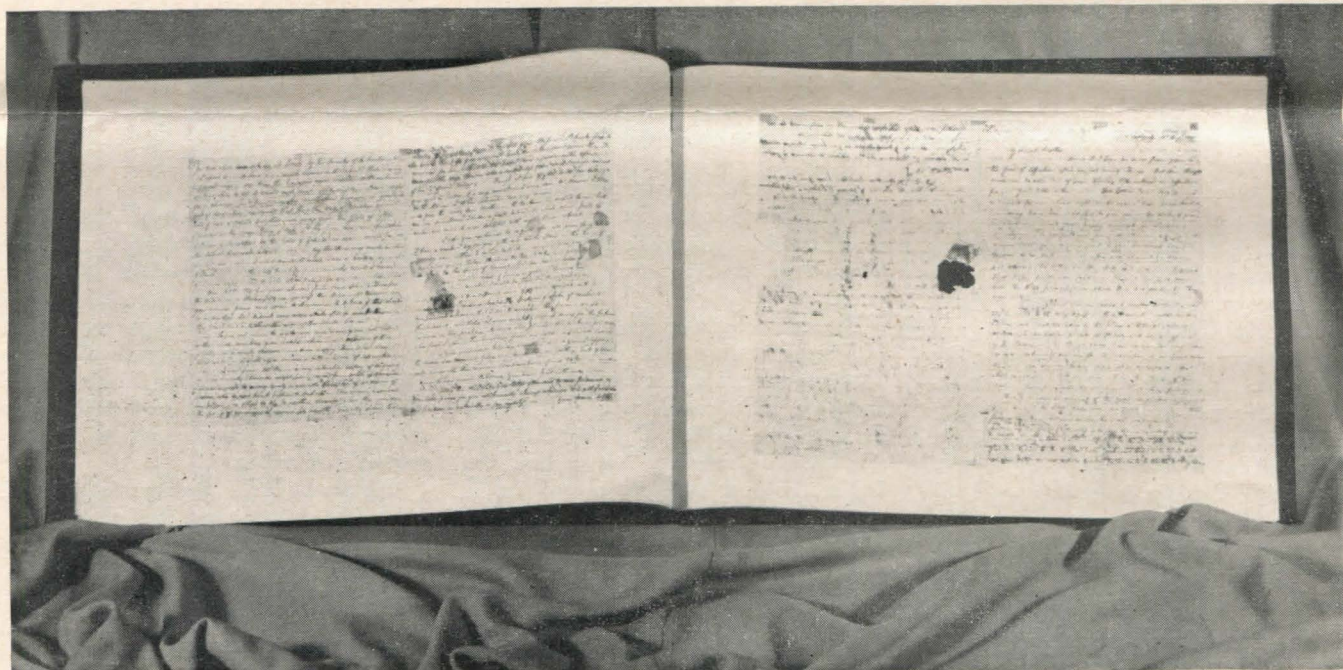
Of Antonio, the most simple and effective summation of his character was given by Monsignor Pecci in these words:

Il mio Filicchi fu vero Cristiano—"My Filicchi was a true Christian." True Christian, in that he was at once a militant and a charitable Catholic. He vigorously resisted the so-called "free-thinkers" of his day, despising their godlessness; at the same time, he was known as a father to the underprivileged and the poor. It is related that one morning a sum of \$27,000 belonging to him was missing from where it had been deposited the day before. While those about him were extremely upset and excited, Antonio maintained his tranquillity even when the large sum went unrecovered. Nor did his generosity decrease because of his loss. His charity, never ostentatious, lent him a touch of the sublime.

The Filicchi mercantile enterprises had been blessed with remarkable prosperity. The Filicchis were wealthy. Yet there was nothing of cold philanthropy or condescending crumb-giving in their gifts to the poor or to the Church. And it was in the same spirit of open-heartedness that this Italian family proceeded to help Mother Seton and her five children after her husband's death in Italy. The fact that she was a non-Catholic in no way prejudiced them. And since they valued possession of the true Faith as their greatest wealth, they spontaneously sought to bring Mother Seton to share in it.

Knowing her sincere religious bent, yet disquieted because he saw her outside the True Fold, Antonio addressed Eliza

(Continued on Page 7)



“His Excellency, Archbishop Cushing, Presents . . .”

HIS EXCELLENCY, the Most Rev. Richard J. Cushing, D.D., Archbishop of Boston, gave fresh expression to his sustained devotion to the Cause by presenting two performances of “Mother Seton,” a play in three acts by the Right Rev. Monsignor Hugh F. Blunt, LL.D., poet, writer, editor, lecturer and composer, a steady contributor to all Catholic and many secular magazines for more than 40 years, and author of “Life with the Holy Ghost.” The play was produced in March by the Boston Catholic Theatre at New England Mutual Hall, Boston, and directed by Catherine Griffin.

Monsignor Blunt, who had been a student of Mother Seton’s life for many years, wrote the play some ten years ago, and it has been presented by the pupils in the parochial school of his own parish—St. John’s Church, North Cambridge, Mass.—of which he has been pastor since 1929.

On the opening night of the recent Boston presentation, Archbishop Cushing related that he had seen the play several times at St. John’s and was so deeply impressed each time that he was confident it would make the same good impression on all others who would be privileged to see it.

“Because of my interest in the Cause of Mother Seton,” he said, “it is my desire that this play, which portrays so well and so faithfully the heroic life of ‘The Mother of Many Daughters,’ should be shown in every section of the archdiocese, where it is certain to produce good effects for the promotion of Mother Seton’s Cause of Canonization.

“I cannot let this occasion pass without telling you of an unusual experience in connection with this first performance in Boston. Some two weeks beforehand, I found myself with 2,000 tickets to be sold. While wondering how I should accomplish this task—which seemed gigantic to one who could hardly qualify as a ticket agent—I was visited by a young business woman who is afire with zeal for Mother Seton’s Cause. It was

Miss Dorothy W. Braudis, who, incidentally, is chairman of the arrangements for the second pilgrimage being sponsored by the Carney Hospital to the Motherhouse of the Sisters of Charity of St. Vincent de Paul, founded by Mother Seton in Emmitsburg, Md., and scheduled to leave Boston on June 30.

“It would be less than accurate to say that Miss Braudis showed me how to sell the 2,000 tickets for these performances. The plain fact is that she relieved me of that task completely.

If I was dumbfounded when she took all the tickets off my hands, I was even more so when she returned at the end of a week and presented a check in payment in full. She had sold all the tickets, by dint of tireless work, as part of her thanksgiving to Mother Seton for the favor of her mother’s recovery after a serious illness. It was she who was responsible for the pilgrimage to Emmitsburg last year, to be repeated this year. Please God, I shall be along to head a similar pilgrimage next year.”

Archbishop Cushing was prevented by other business from attending the second performance, so the author of the play, Monsignor Blunt, introduced the Vice Postulator, who spoke words of praise of Archbishop Cushing, the Reverend playwright, and the players, and gave the audience a short description of the progress being made in the Cause of the Canonization of Mother Seton.

In the play itself, Monsignor Blunt has transposed the life of Mother Seton into a drama that is credible and conclusive. “By the

time the final curtain falls,” wrote Walter Hackett in the Boston Pilot, “there is no doubt in the mind of the playgoer that Elizabeth Seton was a valiant woman who met and survived odds that would have forced a lesser person to fall by the wayside.”

“Action of the effective kind that begets effort and sacrifice enabled Miss Braudis to fill the house to greet the players of Monsignor Blunt’s drama. She rose before five in the morning to get her spiritual and material

(Continued on Page 7)



His Excellency, Most Rev. Richard J. Cushing, Archbishop of Boston.

Mother Seton and Bishop Bruté--Part VI

(Continued from Page 1)

Sisters wished to relieve their dear invalid and decided to place her on the feather-bed which little Rebecca Seton had used during her last illness. Mother Seton told Father Bruté about the change and, fearing that she was not suffering enough for Our Lord, began to weep. He told her to accept the charity of her Sisters, which would be pleasing to God, and she became resigned at once.

Little bright moments brought sunshine into the sickroom now and then. This was when some of the small girls from the school were allowed to see Mother for a minute and their innocent faces filled the Superior with gladness. Every now and then, too, one of the young girls of the Academy would drop in to ask Mother Seton for advice or, perhaps, just to talk a little with her. The students never forgot these visits and treasured them in the long years that followed.

One young girl, about to set out for her home, came to say goodbye to Mother Seton. She was kneeling by her bed and there were tears in her eyes. Seeing them, Mother spoke thus to her:—

"God bless you, my loved child. Remember Mother's first and last lesson to you:—seek God in all things. In all your actions submit your motives to this unerring test:—'Will this be approved of by His all-seeing eye?' If you do this, you will live in His presence and will preserve the graces of your First Communion. You will never see Mother again on this earth. May we meet in heaven! . . . Not forever do we part: a few short years, dearest, and we will be united, never, never to part. God bless you again!"

Fever-ravished and pathetically weak as she was, Mother Seton followed the Rule of the House as well as she was able. She showed to the Sisters how important were their holy Rules by clinging to them faithfully even unto death. Her Spiritual Daughters knew that their Mother was trying to tell them:—"Sanctify yourselves; promote God's glory."

The "Bread of Angels" was her chief consolation as she found her sojourn on earth coming to a close. Elizabeth Seton's waxen face would suddenly glow with animation as Mr. Bruté entered her room bringing with him the "Lord of Peace." As he placed the ciborium on the small table near her bed, her expressive dark eyes would brim with tears and sometimes she would cover them with her

hands. When her confessor saw this, he exclaimed:

"Peace, Mother! here is the Lord of Peace" and then gently—"Have you any pain? Do you wish to confess?"

"No, no; only give Him to me," she begged. What better proof of the burning desire of her heart!

One of her spiritual directors asked her one day what she considered God's greatest blessing to her: "That of being brought into the Catholic Church," replied the Superior of St. Joseph's. To have lived in the Church was Elizabeth's joyous memory; to die in its arms was now her supreme consolation!

Sister Anastasia usually stayed with Mother Seton during the night and they prayed much together. There was severe pain at times, but this brave little Sister, this first Sister of Charity in America, tried so hard not to let the others know. Only in her sleep did she sometimes moan a little and then her nurses knew how much she was suffering.

It was the "Angel of the Mountain" who gave wings to prayer and he helped his dying friend to soar in spirit beyond the realms of earth. He it was who had spoken of Eternity so much to her during those twelve years of her life in Emmitsburg. Now it seemed so close—Simon Bruté was telling her that she would soon be there—he was praying by her bedside but she could only join him by nodding her head and moving her lips a little. But the angelic man from Brittany understood!

On the morning of January 3, Mr. Bruté went over to St. Joseph's to begin preparing the school children for their First Communion by giving them a retreat. He entered Mother Seton's room where he asked her to bless them and pray for them.

That same day he visited her again, in the afternoon. He prayed by her bed and then with a touch of exaltation in his voice, he said:—"Ask heaven to praise and love Him."

These were his last words to her and, indeed, the last words of any priest to her on earth.

When the symptoms became alarming, Mr. DuBois administered Extreme Unction to Mother Seton. He called all the Sisters into her room and announced to them the following message:—

"Mother Seton, being too weak, charges me to recommend to you at this sacred moment, in her place: 'Ist, to be united together as true Sisters of Charity; 2nd, to stand most faithfully by your

rules; 3rd, that I ask pardon for all the scandals she may have given you,—that is, for indulgences prescribed during sickness by me or the physician.'"

In a half-whisper, then, their Mother said:—"I am thankful, Sisters, for your kindness to be present at this trial. Be children of the Church; be children of the Church."

When the agony finally began, all the Sisters gathered around the bed. Josephine Seton, the only surviving daughter, knelt near her mother weeping bitterly. Mother Seton appeared not to notice Josephine's distress, even when her daughter fainted in an agony of grief. The other children, William and Richard, were not present when their mother died. William, an officer in the Navy, was at sea, and Richard had been called away on business.

Peace filled the room like a white-winged dove. Everyone present felt it. Resignation leaped like a flame from the heart of Elizabeth Seton as she raised her hands and eyes to heaven:—faintly but clearly came this last tribute of love to her Lord, "May the most just, the most high, and the most amiable will of God be accomplished forever!"

She then asked one of her nurses to recite a favorite prayer, "Soul of Christ, sanctify me; Body of Christ, save me, . . ." The Sister's prayers were soon lost in tears so Mother Seton prayed on by herself.

Her last words were "Jesus, Mary, Joseph." After this, the loved little Superior of St. Joseph's suffered a hard agony for about an hour, "then ending sweetly" describes Simon Bruté.

Though he had been with her so much during her illness, Simon arrived fifteen minutes after her death. What was this priest thinking about as he stood there looking at the ivory-white face of Elizabeth Seton? This unusual man, whose "soul fluttered somewhere between heaven and earth" broke forth into lovely little orations. He was French and he had to speak what was in his heart. Later on, when he was calmer, he exclaimed:—

"May I feel the devotion Mother felt when opening the Sacred Page, . . . when listening to the Voice of the Church, nay as it were of the heavens above during the divine service of this exile; but the exile as yet, but the traveling below! . . . Oh the faith and love of Mother! !"

And later on:—"May my heart, my soul, know Thy grace, improve the grace of the holy sacraments of my Jesus as

(Continued on Page 8)

Activity Translated into Effective Action

HOW an active group can speedily become a truly dynamic one in promoting the Cause of Mother Seton's Canonization was demonstrated at Mt. St. Joseph-on-the-Ohio College on March 8. It happened after the Vice Postulator had given the students an outline of the progress of the Cause, substantially as set forth in this and the preceding issue of the BULLETIN.

He concluded his talk with an expression of the thought that, just as any Cause must have a means of sustaining interest, of recording the course of events, and reporting the activities of all engaged in its furtherance, so the Cause of Mother Seton must have such a medium. Happily, it has one which has earned the commendation of Rome, namely, the MOTHER SETON GUILD BULLETIN. An official of the Sacred Congregation of Rites urged that the BULLETIN be published monthly. The reason it does not come out oftener than quarterly, Father Burgio explained, is that the income from subscriptions is not sufficient to defray the costs of more issues per year, which would require a larger editorial and circulation staff than is now available, in addition to the printing and mailing expense. Instancing that the dearth of new and renewal subscriptions was largely responsible for this condition, the Vice Postulator made a stirring ap-

peal for more readers of the BULLETIN to keep alive the Cause of Mother Seton in the hearts of those devoted to her.

After he left the hall in the midst of the students' applause, Sister Corona, Dean of the College, addressed the gathering. She corroborated Father Burgio's remarks, and made an eloquent plea for BULLETIN subscriptions, urging the girls with the words, "Let's do something about it."

Adopting Sister Corona's injunction as their slogan, the students immediately formed an organization for action. They named the following officers: Betty Browne, president; Jeanette Ullrich, first vice president; Therese Kreusel, second vice president; Carolyn Child, third vice president; Joan Joy, fourth vice president; Mary Lou Andrew, secretary; Helen Abell, treasurer. The board of directors consists of: Sally Gass, Connie Sprengard, Joyce Newmann, Mary Ann Niedhamer, and Dorothy Diver.

That the zealous devotees of Mother Seton "did something about it" at once, was evidenced in the receipt of 500 subscriptions to the MOTHER SETON GUILD BULLETIN by April 1. And the end is not yet, say the students of Mt. St. Joseph-on-the-Ohio College.

The Filicchi Family

(Continued from Page 4)

both Seton as follows:

"My sister, if you wish to save yourself, I must tell you that you are off the right road: the only way is to enter our Holy Roman Catholic Church, outside of which there is no salvation."

Later, in a letter dated January 9, 1804, he wrote: ". . . Don't discontinue to meanwhile pray, to knock at the door. I am confident that our Redeemer will not be deaf to the humble prayers of so dear a creature. . . ."

The Sisters of Charity in America, while they are aware that the grace of conversion comes from God alone, know from the words of their own founder that, under God, to Antonio Filicchi belongs the most credit for bringing Elizabeth Seton into the Church.

"Thy will be done!"—What a comfort and support those four little words are to my soul. I have repeated them until they are softened to the sweetest harmony.—MOTHER SETON

Mother Zoe Describes Gift

(Continued from Page 3)

finally I could speak, I expressed as well as I could the deep gratitude of our Community to Antonio for this great mark of benevolence.

After lunch that day, Antonio opened the package for the first time, and there I viewed Mother Seton's handwriting in messages addressed to his great grandfather. I must confess my eyes were blurred with tears.

Shortly after our return to the United States, Antonio wrote that there was a sense of emptiness in his home, as though something precious departed from it, yet he felt consoled to reflect that the letters are now preserved in one of the Communities of Mother Seton's Daughters.

To preserve them intact for all time, we had the letters treated by Pyraglass, Inc., Newburgh, N. Y., and bound in a leather book. Each letter has been processed so that now age, air, and handling cannot affect them. They are now indestructible.

Favors Received

Following are a few of the many favors reported as a result of the intercession of Mother Seton:

WESTWOOD, N. J.—"My little boy had something the matter with his eye and could not open it for five days. The eye specialist said the cornea was cut by a sharp object which must have entered it. Eye drops were administered. I prayed to Mother Seton and applied the relic, and the eye is perfect now.

"My daughter splintered a bone in her arm. The doctor said the chance of the arm becoming straight was very slight. I prayed to Mother Seton and applied the relic. My daughter's arm is now straight and gives her no trouble."—Mrs. A. D.

NEW JERSEY—"Our daughter was afflicted with an attack of St. Vitus Dance and was unable to attend school. We applied a relic of Mother Seton and said the prescribed prayer, and Barbara was able to resume her studies in school. May our prayers hasten the day of Mother Seton's Canonization."—Mrs. M.

RIDGEWOOD, N. J.—"The mother of one of our Sisters had a bad ulcer on her leg. When Sister dressed the sore, she put a relic of Mother Seton in the bandage. The doctor advised that the relic be kept there. The wound healed in a few days, and the doctor said: 'Don't thank me. Thank Mother Seton.'

"An operation on another woman was deemed unnecessary, following the children's prayers to Mother Seton.

"A threatened nervous breakdown of a very young girl did not materialize after Mother Seton's intercession was sought. Please pray for her complete recovery."—SISTER M. D.

Archbishop Cushing

(Continued from Page 5)

house in order before reporting for work. After her busy day, she would come home for a quick supper or take a snack on her way to a meeting of an organization to whom she was to offer the tickets for sale. She went from one association, or institute, or group, to another, selling a few tickets here and a lot there, seldom returning home until late at night or early in the morning. Being a business woman, she took no I.O.U.'s or other pledges. Those who accepted tickets to dispose of, paid for them on the spot. Her achievement is another illustration of the truth that you cannot overestimate the power of one woman."

Sixth Conference of Mother Seton's Daughters

With Rev. Mother Mary Benita, Mother General of the New Jersey Sisters of Charity, as hostess, the Sixth Conference of Mother Seton's Daughters was held at Convent Station, N. J., on April 1 and 3. Among the Mothers General and Sister Visitatrices in attendance were: Sister Isabel, of the Emmitsburg Community; Sister Zita, representing Sister Caroline of St. Louis; Reverend Mother Berchmans of Mt. St. Vincent on Hudson; Mother Mary Evarista of Halifax; Rev. Mother Mary Zoe of Cincinnati and Reverend Maria Benedict of Seton Hill.

The Conference opened with a solemn Pontifical Mass celebrated by His Excellency, Most Rev. Thomas H. Boland, Bishop of Paterson, in the presence of His Excellency, Most Rev. Thomas J. Walsh, Archbishop of Newark. A scholarly and impressive sermon was delivered by His Excellency, the Most Rev. James A. McNulty, Auxiliary Bishop of Newark. At the dinner Bishop Boland presided and the speakers were Archbishop Walsh, Bishop McNamara and Father Burgio.

In the afternoon of the first day was presented a play, "A Grain of Wheat," sponsored by the College Sodality.

The highlight of the Conference was the Mother Seton Guild meeting. The Mother Seton Guild in the Community of the New Jersey Sisters was organized

by Reverend Mother Benita. It has been most effective in the promotion of Mother Seton's Cause in New Jersey.

The executive officers are Sister Francis Genevieve, President, Sister Anne Mary, Secretary and Sister Helen Demetria, Treasurer. Some 30 directors control the activities among the schools and institutions assigned to them. The officers and directors meet quarterly in the Motherhouse in Convent Station with Mother M. Benita presiding. The Guild meeting was held during the Conference days in the presence of the members of the Conference. The reports of the activities and BULLETIN subscriptions give evidence of a well coordinated organization which acts under the Mother General supporting the Vice Postulator in the Central office of the Mother Seton Guild in Emmitsburg, Md. The extraordinary report of cures and favors indicate the palpable blessings from heaven on the zealous work in behalf of Mother Seton's Cause in New Jersey.

After the sessions members of the Conference on the closing day visited Seton Hall College. Right Rev. Msgr. John L. McNulty, President of Seton Hall College, was the host. A broadcast from transcription of the radio script of Mother Seton's life and works was given and a few records were recorded by the Vice Postulator and by the other members of the Conference.

would begin for the funeral of Elizabeth Seton!

All that day of the fourth, the Superior's body lay in the choir of the Convent and the Sisters and children watched and prayed by turn.

On the morning of the fifth, the Eve of the Epiphany and a favorite feast of Mother Seton's, a High Requiem Mass was sung. The Seminarians from Mount St. Mary's College were chanting in the choir.

During the Thanksgiving, Mr. Bruté addressed the following words to the Sisters:—

"My Sisters, I do not disturb you, but, my Jesus in my heart and in your hearts, I unite with you a moment . . . Mother as according to her humble ways and request the Superior will not speak in her public burying at 10 . . . I only here in her presence remind you of her two last words . . . since she cannot, I, a voice for her repeat to you, 1st, Be united as true Daughters of Charity should be . . . 2nd, Keep your rule like to cement the house of God granted her to begin with you for ages . . . *be united*—and *keep* your rules. . . . Be it so I have not disturbed you, Sisters, nor said a word of you, Mother . . . I have only repeated what should now remain so sacred to you 'to be united to keep the rule' . . . and the will only will in all. . . ."

Mother Seton's grave in the Convent Cemetery was marked by small wooden cross and, later on, the Sisters planted a rosebush at its foot.

Now it was May, and Simon Bruté, who was in a reminiscent mood, wrote this lyric:—

"O my Mother, be blessed in heaven, I hope already! Many times pressed to write of you, this morning, at least this time of my conviction, how sincere, holy, elevated, humble, kind, merciful, eager to do good, attached to faith, loving your Jesus, ardent for His divine presence in the Eucharist you were, . . . what a mind, a heart, a soul I have known and enjoyed and now removed . . . oh, my whole life to remember you and cherish the remembrance . . . how much of grace I have received by you. . . ."

Then in a final abandon of his spirit, Simon cried out:—

"Happily gone, for she prepared so carefully; . . . O Mother, happily, happily gone!"

"The glory and happiness of Mary—her predestination—was loved with an eternal love—what then the delight of the Holy Trinity in her!"

—MOTHER SETON

Mother Seton and Bishop Bruté--Part VI

(Continued from Page 6)

Mother did! Will I ever forget that face fired with love, melted in tears at His approach in Communion! to the last, exhausted, death on that face as He came it was still enflamed, and blushed in ardent love, desire inexpressible of Eternal Union to Him!"

In describing Mother Seton's faith on her death-bed, Simon Bruté speaks with intense feeling:—

"My Lord I have seen it, felt it, to express it I could not, I despair . . . yes it is to me an immense pain for so great would be the Edification if it could be communicated such as I felt it."

"I have lost the best of my friends," he goes on to say, "I feel it, say it, write it and, more, make it my inexpressible and inconsolable secret . . . no soul has so forcibly excited mine to see what is it to be the priest of my God. . . ."

Again:—"May my heart and my soul despise this world, long for the next, know the word *Eternity* the Word greater still Jesus . . . know the sublimity and depth, the length and tenderness of His love, as she did! long for heaven, long for Eternity long for Jesus as Mother did! for she did nothing else in life and in death!"

And with a half-sigh and a dreamy far-away look:—

"Heaven has received that sweet perfume of twelve years of unwearied application to perfect everything in herself. . . ."

Most of this Simon was thinking about now as he stood by Mother's bed on the morning of January 4, 1821, about two o'clock. It was a few minutes after her death—this valiant little Sister who was not quite forty-seven. Soon preparations