



To Promote the Canonization of Mother Seton

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## Mother Seton and Bishop Cheverus of Boston

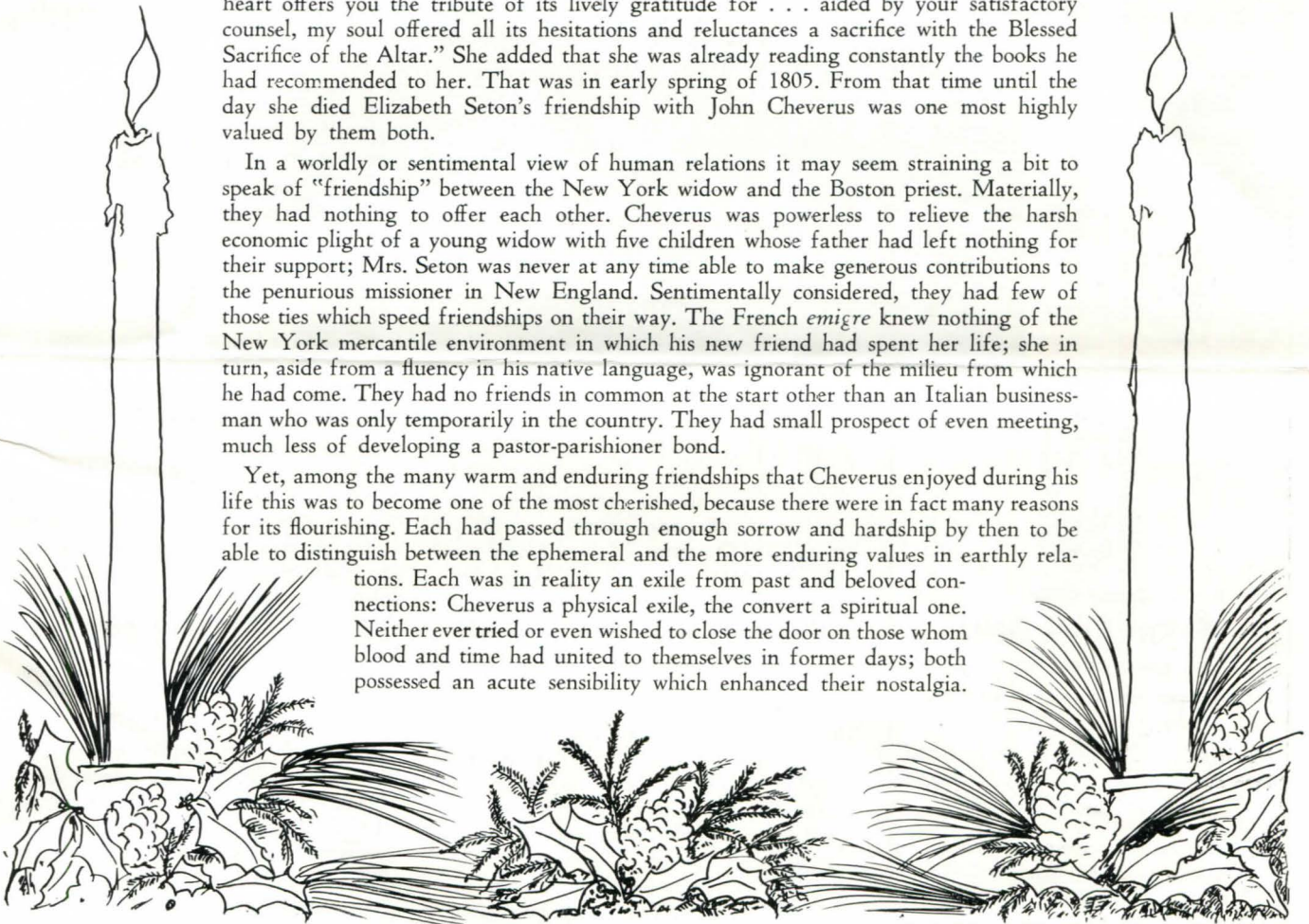
BY ANNABELLE M. MELVILLE

THIS past summer a letter reached me from Mr. Eugene de Quay of Theoule-sur-Mer in France in which this relative of John Cheverus remarked that he was disappointed that biographies of Mother Seton gave so little attention to the friendship between the American foundress and the first Bishop of Boston. This letter together with the sesquicentennial celebration of the founding of the Diocese of Boston in 1958 suggest that a review of that fine friendship may be timely and edifying. Certainly that friendship was an enduring one, and brought many consolations to the two saintly people so widely separated in distance but so closely united in zeal.

Cheverus first came to know something of Elizabeth Seton through the intervention of Antonio Filicchi, the Italian merchant who wrote to Cheverus, "Mrs. Seton, I am in full hopes, will be finally a good Roman Catholic. . . . I have suggested to her to have recourse to you in her scruples and anxieties, for instruction, comfort, and advice, and she is actually writing to you. You will have, it becomes you, the merit of determining and perfecting the work." Surely Mrs. Seton felt that the advice of Cheverus was the clinching argument in her spiritual debate, for she wrote on the back of his letter, "Bishop Cheverus' first answer to an earnest entreaty for his advice. Entered the church immediately afterward." To John Cheverus himself she wrote, "My joyful heart offers you the tribute of its lively gratitude for . . . aided by your satisfactory counsel, my soul offered all its hesitations and reluctances a sacrifice with the Blessed Sacrifice of the Altar." She added that she was already reading constantly the books he had recommended to her. That was in early spring of 1805. From that time until the day she died Elizabeth Seton's friendship with John Cheverus was one most highly valued by them both.

In a worldly or sentimental view of human relations it may seem straining a bit to speak of "friendship" between the New York widow and the Boston priest. Materially, they had nothing to offer each other. Cheverus was powerless to relieve the harsh economic plight of a young widow with five children whose father had left nothing for their support; Mrs. Seton was never at any time able to make generous contributions to the penurious missionary in New England. Sentimentally considered, they had few of those ties which speed friendships on their way. The French *emigre* knew nothing of the New York mercantile environment in which his new friend had spent her life; she in turn, aside from a fluency in his native language, was ignorant of the milieu from which he had come. They had no friends in common at the start other than an Italian businessman who was only temporarily in the country. They had small prospect of even meeting, much less of developing a pastor-parishioner bond.

Yet, among the many warm and enduring friendships that Cheverus enjoyed during his life this was to become one of the most cherished, because there were in fact many reasons for its flourishing. Each had passed through enough sorrow and hardship by then to be able to distinguish between the ephemeral and the more enduring values in earthly relations. Each was in reality an exile from past and beloved connections: Cheverus a physical exile, the convert a spiritual one. Neither ever tried or even wished to close the door on those whom blood and time had united to themselves in former days; both possessed an acute sensibility which enhanced their nostalgia.





**Apostolic Postulation**

FOR THE CAUSE OF  
CANONIZATION  
OF THE SERVANT OF GOD

**Elizabeth Ann Seton**

Foundress of the  
SISTERS OF CHARITY  
IN AMERICA

HIS EMINENCE  
GAETANO CARDINAL CICOGNANI  
*Prefect of the  
Sacred Congregation of Rites*

HIS EMINENCE  
CLEMENTE CARDINAL MICARA  
*Cardinal Relator of the Cause*

HIS EXCELLENCY  
MOST REV. FRANCIS P. KEOUGH, D.D.  
*Archbishop of Baltimore*

VERY REV. LUIGI BISOGGIO, C.M.  
*Postulator General (Rome)*

REV. SALVATOR M. BURGIO, C.M.  
*Vice Postulator*

**Mother Seton's Daughters**

*Communities of the Sisters of Charity*

- St. Joseph College \_\_\_\_\_ Emmitsburg, Md.
- Marillac Seminary \_\_\_\_\_ St. Louis, Mo.
- Mt. St. Vincent-on-the-Hudson,  
New York, N. Y.
- Mt. St. Vincent \_\_\_\_\_ Halifax, N. S.
- Mt. St. Joseph \_\_\_\_\_ Cincinnati, Ohio
- St. Elizabeth's \_\_\_\_\_ Convent, N. J.
- Seton Hill \_\_\_\_\_ Greensburg, Pa.



Central Office

**Mother Seton Guild**

EMMITSBURG, MD.

**Guild Membership**

Yearly \_\_\_\_\_ \$1.00  
Perpetual \_\_\_\_\_ \$10.00

Deceased May Be Enrolled

Address all communications to  
REV. SALVATOR M. BURGIO, C.M.  
*Vice Postulator*

They were alike in other ways. In a day when communication by letter was a formal commonplace, both Elizabeth Seton and John Cheverus were gifted with an uncommon facility for expressing their individuality on paper. Although the priest was naturally more restrained than she could ever be, Elizabeth Seton was the person, after Francis Matignon, to whom he confided his personal sorrows with least repression. But the greatest bond, and one which grew stronger with the years, was their zeal for the good of the Church. The delicate woman destined to spend the rest of her life in the isolation of the Maryland frontier, and the little man who, even as bishop, never gave up his exhausting journeys to the isolated settlements of Maine, shared an ardor for souls that revolutionized their respective regions and united their glowing hearts beyond the bounds of space and time.

The first five years of their friendship had to rely upon correspondence, for Cheverus did not visit Emmitsburg until he came south in 1810 for his consecration in Baltimore. Mother Seton was overjoyed to see "our blessed Cheverus" and wrote happily to New York, Baltimore, and Leghorn of the consolation she felt at meeting him for the first time. He assured her that he would do all he could for the protection of her children and on his way home to Boston wrote gratefully, "Never will the Bishop of Boston forget and begs not to be forgotten in the prayers of his dear Sister." That visit in 1810 seemed to confirm his earlier prediction made to Mother Seton, "I see your holy order diffusing itself in the different parts of the U. S., spreading everywhere the good odour of Jesus Christ, and teaching by their evangelical lives and pious instructions how to serve God in purity and holiness."

Six years later Cheverus again came to the Valley, this time to console Mother Seton on the death of her youngest child, Rebecca, and to ask her advice on the subject of the coadjutorship of Baltimore. To Cheverus, Mother Seton was the valiant woman of the Scriptures, "with her children in heaven and earth," and he spoke of his two days with her as "treasured up in the memory and affections" of his heart. He hoped to see her again in 1817, when he went to Baltimore to consecrate Ambrose Marechal, and asked the latter, "Couldn't the venerable Mother Seton come to the consecration?" When this hope went unfulfilled, Cheverus assuaged his disappointment by doing all he could for her son William who came to Boston for his naval training. The bishop gave young

Seton money, entertained him when he had shore leave, tended to outfitting the sailor for his voyage, and encouraged him to fulfill his religious duties. To the worried mother Cheverus wrote, "I have confidence that he will one day be with you in heaven. The child of so many tears and prayers cannot perish."

Both Mother Seton and Bishop Cheverus personally wished that her community of religious women could be located in Boston. She expressed the wish when writing to Leghorn, and he said plainly to their mutual friend, Father Brute, that if he could have had his way the Daughters of Charity would have been established in Boston, "particularly the Mother." But Providence did not destine them to be united in an earthly city, and Cheverus had to console her in her last illness from afar. His hand could scarcely control the pen which shaped the words, "You are every day with me before the Lord, and you know how much I love you in the bowels of Jesus Christ." He learned the details of her death from Father Brute in a letter which he treasured and copied to send to Filicchi in Leghorn. When the Italian layman replied he tried to console the grief-stricken bishop with the words, "Surely she is now the happiest of us all, after so severe a trial as that she experienced all along the course of life in this vale of misery."

After Cheverus returned to France, the sight of the Daughters of Charity in Bordeaux always reminded him of Mother Seton and he could refuse the French Sisters nothing. "They are the highest glory of religion," he would insist, "the best manifestation of grace, the most striking proof of the divinity of Catholicism." While he lived Mother Seton was for him the "Mere admirable! Fille heurese!" And when he came to death's door himself he chose as his last confessor the man who had endowed her infant community, Samuel Sutherland Cooper. "Pray for me here and in heaven," he had begged Mother Seton. "You will be most fervently remembered at the Altar as long as I shall celebrate the Holy Mysteries." There is a beautiful appropriateness about the date of his death in 1836. It was the feast of Saint Vincent de Paul.

Dr. Annabelle M. Melville is the author of a biography of Bishop Cheverus published this month. Her books on *Elizabeth Bayley Seton* and *John Carroll* are treasure houses for everyone devoted to Mother Seton and her times.

# The Little Powerhouse of Mother Seton

BY ERWIN J. ENDRESS

Printed with the permission of *The Catholic News*, New York City

It may seem a long way from the bustling corner of Broadway and Wall Street to the little town square of Emmitsburg. But it really is not very far.

By the measure of devotion, lower Manhattan and the little valley town in the hills in Maryland not far from the Pennsylvania border are close together.

It may seem incongruent, but they have a lot in common.

Both the town of Emmitsburg and that section of New York City where now tall buildings seem to have almost reluctantly left canyon-ways for streets are places which Elizabeth Seton once called "home."

And both Emmitsburg and lower Manhattan are powerhouses for the nation, each in its own way.

While the one is a dynamo serving the nation's financial heart, the other sends its impulses into the heart of America through an astonishing and sacred work:

The Apostolic Postulation of the Cause of one who may one day be the first native-born Saint to exalt the Church in America.

This powerhouse is the little office building of the Mother Seton Guild on the town square in Emmitsburg.

Walk on any street in lower Manhattan and, in a spiritual sense, you're liable to meet Elizabeth Seton. But if you want to be with her in closest proximity, you have to go to Emmitsburg.

For it is there that her last resting place is situated. It is a little brick chapel tomb among the trees in a little cemetery in the Emmitsburg valley.

And it is there, too, that the generator for devotion to her is situated—the Guild which one day may be largely instrumental in raising her to the altars of the universal Church.

It was during the Novena of Masses for the feast of the Assumption that my wife and I attended mass in the chapel tomb of Mother Seton.

We had gone there with a specific purpose in mind: To offer our Mass and Holy Communion in thanksgiving for a favor granted to our little daughter through the intercession of Mother Seton.

Deo Gratias!

It was not long afterward that we found ourselves in the town square of Emmitsburg, and we entered the little brick building which is the home of the Mother Seton Guild.

We discovered that the office looks pretty much like any other office—except that there was a crucifix on the wall there, and there are portraits of a friend, our friend from lower Manhattan.

And it wasn't long before we found ourselves receiving a

postgraduate course on the Process of Canonization from the vice postulator of the Cause of Mother Seton, the Rev. Salvator M. Burgio, C.M., the busy Vincentian who enhances his holy labors with an intense devotion.

As a convert, I have devoted some study to Canonizations. There is an inexpressible fascination to be found in the meticulous, painstaking work that goes on behind the scenes. Aware of it, one can readily realize why decades are as so many months in the process of raising a Servant of God to the honors of the altar.

Being a newspaper reporter, my very profession made me almost inquisitive as to the Canonization process in regard to Mother Seton.

I framed a question which I hoped would set the information flowing. I asked Father Burgio how much a Process of Canonization costs.

He grinned and didn't duck.

"There is an exaggerated idea of the cost of a Canonization," he began. "When one considers the long years of intensive study on a Cause by scores of scholars of the highest caliber in the various sciences, the tremendous work involved in the various procedures and Ecclesiastical Courts with all the findings printed in volumes, the whole process staggers the mind by its solemnity and thoroughness.

"Then there are the ceremonies of Beatification, and the glorious triumphal scenes of a Canonization. From be-

ginning to end, the cost in terms of labor and money naturally mount.

"Still, I am sure the whole process would fall short of the cost of a one-hour television show starring Ed Sullivan or Perry Como."

Father Burgio then told me something of how the Guild supplies the Holy See with the material desired, how it investigates alleged cures that may be possible miracles.

What astonished me most, however, was the physical set-up of the Mother Seton Guild itself.

The Guild office is a well-equipped working place. And it is very much like a business in that it takes money to run it. The Guild, I learned, depends entirely on donations and membership subscriptions for its support.

Looking around at the place, I asked Father Burgio whether the Cause really needs such an office, and whether all Causes have such organizations.

"Let us first consider the second part of your question," he replied. "Each Cause sets up an organization to suit the characteristics of the candidate for sainthood. The Cause of one



A corner of the Mother Seton Guild Office, Emmitsburg, Maryland.  
(All Guild activities are approved by the Sacred Congregation of Rites.)

like St. Catherine Laboure, for instance, would not need such an organization. Her popularity, you will recall, grew through the promotion of the Miraculous Medal.

"Similarly, it was the apparitions of Our Lady at Lourdes that called attention to and made known the life and virtues of St. Bernadette. Other Servants of God have only local interest or are favorites of a particular community."

Father Burgio paused, then made a significant statement about the Servant of God from downtown Manhattan and the byways of Emmitsburg.

He said:

"Mother Seton is a national figure. She belongs to the people of America, and not only to a particular religious order.

"She is the foundress of the Sisters of Charity in America. Her own spiritual daughters number about 10,000 Cornettes and Black Caps spread over seven different communities throughout America and in fields afar.

"All Americans, however, can lay claim to her in that she was the outstanding pioneer of Catholic education and is considered the foundress of what may well be the greatest heritage of the Church in America—the parochial school system."

Father Burgio went on to say that more than 150 religious communities of women and more than 100 religious communities of men have "manifested their interest in the Cause by their generous support."

"Again," he said, "the hierarchy and the clergy are benefactors and legions of the laity have become active devotees of Mother Seton."

The Guild office in Emmitsburg started with nothing, and grew on the "lifeblood support" provided by its benefactors, both lay and religious.

Father Burgio told me the Guild has two objectives: First, it seeks to cooperate in every way possible with the Sacred Congregation of Rites on the process of the Cause, and to defray all expenses. Second, it promotes the Cause of Mother Seton by making her better known and loved. This is done by information and devotion radiating from the Guild office by means of prayer cards, books, pamphlets, leaflets and the GUILD BULLETIN, official publication of the Guild.

Just how necessary is all this promotion?

"That depends," Father Burgio says. "A Cause can reach the goal of Canonization with little promotion. The req-

uisites of a Canonization, after all, are heroic virtues which make a Servant of God 'Venerable' and miracles that lead to the honors of the altar.

"Long and tedious study by the Holy See precedes bestowal of the title 'Venerable,' and miracles can come with little human effort if such be God's Holy Will to honor His devoted servant with sainthood."

Father Burgio reflected for a moment.

"I remember one case that occurred in my experience. Just after an application of the relic of Mother Seton to a



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By Annabelle Melville ..... \$4.00

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lacerated finger, without even a prayer, the excruciating pain ceased, never to return. In time, the finger returned almost to a perfect condition.

"But a good example was the case of a holy monk who died near Rome. He was buried and would have been forgotten, but a crippled woman who was washing his clothes was immediately restored to excellent and robust health.

"Immediate attention was focused on the virtues of this monk as a result of this incident. With a start such as this, promotion becomes almost entirely the work of a heavenly organization."

Father Burgio says the more we know the saints, the more we love them. In the case of Mother Seton, promotion seeks more than just to acquaint people with her. It strives, rather, to stir up affection and devotion, to introduce her as a friend who can assist men and women in all walks of life to lead lives pleasing to God.

Constantly confronting the Mother Seton Guild is this fact: While there are thousands who know Mother Seton, there are millions who have never heard of her.

When, then, is the best way to promote the Cause?

"The MOTHER SETON GUILD BULLETIN," says Father Burgio, without hesitation. "Consider only that it appears quarterly and offers regular features covering interesting phases of Mother Seton's life. It keeps one abreast of the Cause itself."

Books, Father Burgio points out, have their place. They can be the foundation of knowledge of the life and virtues of Mother Seton. But it's quite possible to put a book on a shelf and forget it.

"I like to think of the BULLETIN," he says, "as something like a postcard from a friend. Friendship, you know, is not like a gem that you put in a safe so that, years afterward when you open the safe, you will find the gem still there.

"Friendship is more like a fire in a hearth of love. When you cease to put logs on the fire, the flames die and the heat of love will fade. In the same sense, friendship can continue for years, even a lifetime, through mutual, regular correspondence."

Putting out the BULLETIN for the Guild has the same practical meaning and problems that any similar operation in the business world might have.

It involves publication costs, fact-gathering, writing, stencils, file cards, mailing processes, postage.

"The support of the Guild," says Father Burgio, "is really a miracle of God's Providence. The Mother Seton religious communities do help, but much more is needed. I do not know where next month's returns will come from. But they do come, and sometimes from the most unexpected sources.

"All help in making it possible for the BULLETIN to prepare the minds and hearts of the faithful to share in the fruits of Mother Seton's glorification."

The fruits of the Canonization of Mother Seton will be common, in a general sense, with those of all Canonizations.

They comprise, first, the glory of God

in His saints, the evidence of the splendor of His graces that made His heroic servants grow in virtue and, second, the added proof that a Canonization provides of the continuance of the Holiness of the Church.

In particular, however, the Canonization of Elizabeth Seton will exalt the Church in America.

To the Sisters of Charity, her Canonization will have profound and intimate meaning. It will authoritatively sanctify the very root of their foundation.

Without sainthood, Mother Seton will be more or less an historic figure. Once she is raised to the altars, her communities will live in the very lifeblood of her spirit.

A public cult then will be permitted. Spiritual readings will abound with her writings. Above all, Mass in her honor will bring down the greatest of heavenly blessings upon her spiritual daughters.

What of the millions who still do not know Mother Seton? Will her glorification be, to them, an empty event? The Guild and its BULLETIN seek to avoid this possibility.

Potentially, there is a veritable litany of fruits to be gained by all: She will be a model for youth; a pattern for wives, mothers, widows, converts; an inspiration to Religious; and a friend to nourish hearts with her spirit of resignation in times of illness, trials and tribulations.

"But what about miracles, Father?" I asked. "It has often been said that when God wishes a Canonization, He will work miracles."

"Let us emphasize the words 'if God wishes a Canonization,'" Father Burgio replied. "If God is the prime mover—as in the case of the monk I mentioned—then God could make His servant such a miracle worker that the Church would be forced by divine manifestations and popular acclaim to raise that person to sainthood . . . but . . ."

Father Burgio hesitated. I waited, then asked: "But what, Father?"

He cautiously took up the trend again: ". . . But did the Cause of Mother Seton begin because God wishes it? It started like most other Causes—by human effort."

Father Burgio said that it was in 1882, while celebrating Mass in the chapel tomb of Mother Seton, that the late Cardinal Gibbons was inspired to begin the Process of Canonization.

Was this inspiration of divine origin or simply a human desire? Lacking positive evidence, we must presume, Father Burgio says, that it was simply a wish that passed into a determination to do something to raise Mother Seton to the honors of the altar.

"Now when we desire the Canonization, and I emphasize the 'we,'" Father Burgio said, "Then God will manifest her power of intercession only when we have proven that we love her. We must do all in our power by prayers and sacrifices to obtain her sainthood. The more generous we are in giving, the more generous will God be in blessing the Cause."

The point is, Father Burgio says, that

it takes more than good wishes to promote the Cause of Mother Seton's Canonization.

What, then, is the most important factor in a Canonization?

This much is certain: You couldn't make a saint with all the money on Wall Street. And all the publicity and promotion in the world wouldn't be enough.

What people have to do, Father Burgio says, is demonstrate before God their love for Mother Seton, and be willing to make sacrifices for her Canonization.

"Make no mistake about it," he said, "it will be only through prayers, sacrifices and activities related to her Cause that will bring down from heaven God's blessings upon the Cause—as well as the requisite miracles to make Holy Mother Church declare her a Saint."

Soon afterward, my wife and I bid farewell to Father Burgio and his busy center of devotion. The day was nearing its end. Soon we would be on our way to New York, Mother Seton's native place, which is "home" to us, too.

In fleeting hours, we would be there on Staten Island with our children, remembering that she, with her children, knew our island well.

First, however, another visit to the little chapel tomb among the trees, there to leave another token of love for our friend, another plea that God may speed her Cause, another prayer for God's choicest blessings upon the little powerhouse of Mother Seton in the town square.

## *A Report from the Fifteenth Conference*

The Fifteenth Conference of the communities of the Sisters of Charity was held at the College of Saint Elizabeth, Convent Station, New Jersey, on September 29, as the host community celebrated its one hundredth anniversary.

The conference moderator, His Excellency, Most Reverend John M. McNamara, Auxiliary Bishop of Washington, presided. Attending the conference were representatives from all seven communities which owe their existence to Mother Seton: Sister Catherine, Normandy, Mo.; Sister Maria Corona, representing Mother Mary Romana of Mt. St. Joseph, Ohio; Mother Mary, Mt. St. Vincent on the Hudson, N. Y.; Sister Isabelle, St. Joseph Central House, Emmitsburg, Md.; Sister Theodosia, representing Mother Claudia of Greensburg, Pa.; Mother Stella Maria, Mt. St. Vin-

cent, Halifax, Nova Scotia; and Mother Ellen Marie, mother general of Convent Station.

### *Alumnae Act*

We at the Mother Seton Guild are gratified by the initiative taken by the Alumnae of Seton Hill College, Greensburg, Pa., in pledging to become promoters of the Cause. As reported by Mother Claudia to the Conference, the first step in this resolution is to "support the office of the Mother Seton Guild" for "the Guild is the channel which develops the power that will bring about the realization of our cherished hope of having Mother Seton raised to the altar. Therefore, this is the stronghold on which we must center our attention."

This is indeed an exemplary step which could well be emulated by similar groups in the numerous schools and col-

leges conducted by the Sisters of Charity. *Sesquicentennial of Founding*

If the year 1959 is to have any significance to American Catholics who are unfamiliar with the life of Mother Seton, it is imperative that her daughters in religion and in education resolve to make this holy foundress known and loved throughout the land. Who is better equipped to spread her fame than those who have helped to perpetuate the unbroken heritage of 150 years of Catholic schooling started in the simplest fashion with the richest spirit. The GUILD BULLETIN is always happy to be able to announce the cooperation of Mother Seton clubs among school and college alumnae groups, and it welcomes such reports as manifestations of the great spirit of charity with which their patroness has endowed them.

1-3-5-6

# FAVORS ACKNOWLEDGED

PUEBLO, COLO.—

Before entering the hospital to have our seventh child I planned to take with me the proper material to start a story of our family and God's Saints. Little did I realize that my usually normal experience in having children would be one of the major crises of my life, which brought about an introduction to Mother Seton.

I don't know the proper medical term to describe the baby's condition surrounding the trouble I faced at this child's birth, but the placenta came first causing the baby to be shut off from oxygen. I hemorrhaged and she was practically drowned in my blood. The nurse and doctor pumped as much blood and mucus from her nose, mouth and lungs as possible and put her in an incubator where respiration was very strained and irregular.

During the critical moments I had no fear for myself as I had confidence in my St. Gerard Medal and the prenatal blessing received months before. The words "to bring the mother to a safe delivery and her child to the baptismal font" came to my mind often. With all the prayers that had been said I did not lose hope until reports came in that the baby turned blue a few times. This completely discouraged me on the little one's survival. I tried to resign myself to God's Will and that we would be honored with a saint in heaven, but I couldn't spare the tears for my husband, whose feelings were already crushed, and the little children who must have prayed so fervently at home. At this time Sister Celestia offered me a prayer and promised to pin a Mother Seton medal on

the baby's shirt, reminding me that "miracles are wrought by prayer." How well I've known this to be true and once more it was to be proven.

Soon after the pinning I received the first encouraging report from the nursery. It was late that evening when the doctor came to my room with a smile and announced that she was breathing regularly and that her lungs were clear. She was well "out of the woods" but he wished to keep her in the hospital a few more days just to be safe.

This story of a personal miracle may not be great enough to promote the cause of Mother Seton, but I can say, after reading the story of her life, that it will help the cause of Mother Williams (myself). I have searched among the saints for an example like her and now I pray that I can live by her standards and devotion.

(Mrs. R.F.W.)

As a member of the Mother Seton Guild and for the honor and glory of Almighty God through His servant, Mother Seton, I wish to acknowledge a favor obtained through her intercession.

In accordance with the Will of God, I am entering one of the branches of Mother Seton's Daughters. However, in order to be accepted, one of the chief requirements is a statement of perfect health from a specified doctor. The results of an X ray are also involved in completing the statement of health.

With many prayers to Mother Seton, I took the required X ray and, after a short wait, was notified of a retake because of complications viewed on the first one. Another was taken and it proved no better. The doctor diagnosed my case

as possibly TB, and told me that he would have to send an unfavorable health report to the Motherhouse. Discontented with that decision and having persuaded the doctor to hold his report, I saw a specialist, who assured me of my complete health, stating that the results of the first two X rays perhaps were due to a cold. However, I still needed the good report from the doctor who diagnosed my poor health.

After showing the findings of the specialist to the doctor, he told me that I must go back to the hospital where the one required X ray must be taken, and again repeat the X ray. His final report would be based on this X ray only, and to me his report meant acceptance or rejection.

I had done all in my power now and I left the rest to Mother Seton, praying and begging her to watch over the X ray, encourage the doctor to give me a good report, despite his former findings, and also to give speed to my answer from the Motherhouse, for at this point, I had been forced to wait a matter of months.

The final X ray was taken on Friday, and I was informed that the X ray would not reach the doctor until one week later. On the following day, Saturday, the doctor called my home, stating that he had gotten my X ray and it was perfectly clear. Grateful to God and to Mother Seton, I was assured that I would have to wait only about one month for my answer.

However, *four days later*, I received my letter of acceptance. How very good Mother Seton is to her prospective daughters.

(A Friend)

## Mother Seton Guild

Emmitsburg, Maryland

Form 3547 Requested

The Mother Seton Guild, as the Apostolic Postulation, is the official organization for the Cause under the jurisdiction of the Sacred Congregation of Rites, Rome.

Guild members not only share in the noble work of making Mother Seton better known and loved by means of literature, etc., but their membership subscriptions and donations make possible this promotion.

The MOTHER SETON GUILD BULLETIN is issued quarterly to Guild members.



A Blessed and a Merry Christmas to All

