The Courier-Journal, in this final article, concludes the Mother Seton Story, as told by Edward Steimer, staff writer for the Pittsburgh Catholic. Episcopalian-born Elizabeth Bayley Selon may be the first native-born American citizen raised to sainthood in the Catholic Church. Pollowing her role as wife, mother (of five children), and widow, this onetime belle of New York society embraced the Catholic Faith and founded the American Sisters of Charity.

By EDWARD STEIMER

Before summer came in 1809, while Mrs. Seton, her three daughters and Cecilia O'Conway were still living in the house on Baltimore's Paca Street, three more young postulants had joined them there.

Cecilia had learned about Mrs. Seton through Father Pierre Babade, a Sulpician priest who was teaching at nearby St. Mary College and who gave religious instruction to the Seton school's pupils, preparing them for First Holy Communion.

It was he who introduced Maria Murphy to the little band. She came, like Cecilia, from Philadelphia. Then in May came two more, Mary Ann Butler, also from Philadelphia, and Susan Clossy of New York. Soon it was learned that some young Baltimore girls were interested and in the Emmittsburg area were others who looked forward to the blessings they hoped to enjoy under the spiritual guidance of Elizabeth Seton.

Elizabeth Named Directress

With five aspiring nuns already under one roof, Archbishop Carroll and Father Dubourg began to plan. First the prelate was a mere shack without glass allowed them to take simple in the windows, through which vows for a year, appointing Eliz the mow blew. The nuns shoveled it out. They went with little food at times, and several were

In June, on the feast of Corpus ill with head colds. "All hearts," New York, so Mother. Seton's scafe food." first convert now became one of er first nuns.

Elizabeth was now, as a spirit. They moved into the Stone tual mother, known as Mother House in February, 1810, al-Seton, a title bestowed upon her though it was only roughly comby Archbishop Carroll. "I can pleted, and opened school on Catherine nearby. Her very give you no just idea," she wrote Washington's Birthday, with a last word was "Jesus!" at this time, "of the precious souls who are daily uniting unnever said the common salutation among strangers."

burg to get the Stone House ready. These four were her daughter Anna, Cecilia Seton, Sister Maria Murphy and Harriet Seton, Cecilia's sister, who had followed Cecilia from New York Both of the Seton, sisters, Harriet especially, were in very ill health but insisted accompanying Elizabeth. Harriet was as yet not a Cath-

Elizabeth and Sister Maria with her parents that she would home, wore the new nun's habit. They went by covered wagon with the judge said.

Alice the judge said. feeble Harriet lying inside. The

completed. It was two miles and fare home on occasions." |appeal Judge Hieber's ruling. from a new seminary just then being established by its first lution who later became Bishop bols later added Mt. St. Mary

Nuns Live in Cabin

While building his seminary Father DuBois had been "roughing it" in a small two-room log cabin which he now turned over to the ploneer nuns and went to stay at the seminary. There they lived until February, 1809 five in two crude rooms!

The mountain scenery and healthful climate of that part of Maryland are wonderful in the autumn, and both Harriet and Cecilia improved in spite of the rough housing. Harriet became a Catholic and was baptized; Mother Seton's second convert However, Harriet died in December.

That winter of 1809-10 was a hard one in the log house, which ence. large enrollment. But another sorrow came in April, when Cecilia Seton died.

Seven other postulants had already joined the original five

at Emmittaburg during the winter. In March came Eliza beth Boyle, a convert who became Mother Seton's closest colleague and later first superfor of the New York mother

The Stone House was already overflowing, and a new structure, he White House, was erected and occupied Feb. 29, 1811, when Father Dubois carried the Blessed Sacrament from the tinv chapel in the Stone House to the new chapel in the White House.

French Rule Adopted

Together with her ecclesiastical superiors, Mother Seton had decided to adopt the rule of St. Vincent De Paul's French Sisters of Charlty, Father Benedict Flaget (later Bishop of Bardstown, Kentucky) brought this rule from France and it was adopted and approved with minor modifications by Archbishop Carroll in 1817. Mother Seton was formally elected the first superfor, and later twice reelected.

The new order's school for girls at Emmittsburg was its only support at this time, but soon another was started for little boys, and still another in 1818 for German Catholic children in Philadelphia, Just before her death Mother Scion was planning a new school in New York, These were the beginnings which gave her the distinction of "foundress of the parochial school system in the United States."

Mother Seton was 47 when the Christ, the five sisters appeared wrote Mother Seton, "applied died in 1821 at Emmittsburg. in public for the first time, at themselves to mortification with About 15 of her nuns had altending Mass in the nearby St. such good will that they found ready preceded her to the fittle Mary College chapel, Soon after the carrot coffee, the buttermilk St. Joseph Cemetery, including Cecilia Seton arrived from soup, and the stale lard, too del- Anna Marie and Rebecca, her York, so Mother. Seton's scale food." nuns survived her,

> She died after praying the "Anima Christi" of St. Ignatius with her nuns around her and her last surviving daughter

der my banner which is the Cross of Christ. The tender title of Mother salutes me everywhere, even from lips that have wer said the common saluta a smong strangers." With so many aspirants to Bid To Be Nun enter the community, she first (Continued from Page 1) Alice joined the Catholic missed as "a blot on the sum-

HER TOMB - this structure

at Emmittsburg encloses the

remains of Mother Elizabeth

Seton, who died there Jan, 4,

1821. It is located in the moth-

erhouse cemetery.

education.

They were graduated from the eighth grade at St. Agatha's and then attended public school.

of the parents was in the approxi- entry into the defendant order." mate sum of \$11,000 and their At Emmittsburg they found contributions were in the nature

Church November 28, 1956, on mer morn." Lois had joined the Church

THE GIRLS' rupture with attended St. Mary's Academy, their parents occurred in June, Portland, for two years. They 1957, when Mr. Miller declared that they had either to renounce their Faith or live apart from Alice then went to Holy Names their parents and support them-College, Spokane, Wash., on a selves. Mrs. Miller agreed with scholarship, on an agreement her husband. The girls then left

Alice informed her parents by letter during the Christmas holiothers walked much of those 50 "As a consequence she secured enter St. Mary's Convent. At that employment at Holy Names Coltime, the judge's ruling declar-out to meet us," Mother Seton lege in the kitchen and cafeteria ed, Mr. Killer "admonished Alice" days of 1957 that she planned to commented humorously, "and the at 85 cents per hour," he stated that he would make a 'nervous geese stretched their necks" in "During this school year, and wreck' out of her by means of astonishment at sight of the mot prior thereto, the annual income legal proceedings to prevent her

One of Mr. Miller's attorneys the stone farmhouse not yet of clothes, some spending money said he believed the father would

president, Father John Dubols, a refugee from the French Revo. Washington's Historic Note of New York, It is Mt. St. Mary To U.S. Catholics Recalled Seminary, to which Father Du. To U.S. Catholics

Baltimore - (NC) - A photo copy of an original fourpage letter of George Washing-ton to the Catholics of the United States has been reproduced in the current issues of The Catholic Review, archilocesan weekly.

THE IMPORTANT document is preserved in the archives of the Baltimore Cathe dral. Dated, March 12, 1790, it is a reply to a congratulatory message sent late in 1789 to President Washington, and signed by Bishop John Carroll on behalf of the clergy, and by four prominent Catholic laymen in the name of the Catholic

One of the signers was the Bishop's cousin, Charles Carroll of Carrollton, a Signer of the Declaration of Independ-

GEN. WASHINGTON in his voiced the hope that "your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their government, or the important assistance which they received from a nation in which the Roman

Catholic religion is professed." The latter words were presumably a reference to Catholic France.

Polish Nurses

Poznan, Poland - (NC) Polish nurses from all over the country will join soon in a pilgrimage to the national shrine of Our Lady of Czestochowa at Jasna Gora, it has been announc

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Each year the OBLATES OF MARY IMMACULATE offer partial scholarships to worthy young men who wish to begin their training as future missionary priests.

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FOR TODAY

(Continued from Page 1)

cause he is without merit butbecause he is without means.

Today we are attracted by noise like the children who ran after the Pied Piper. We listen not to the man who speaks the truth, but more often to the man who speaks the loudest and longest. Too often we mistake the scoundrel for the saint and only because the scoundrel may wear soft garments and live in the palaces of kings while the saint may be hidden in a hairshirt and rags.

THE QUESTION raised here has nothing to do with the old conflict between the haves and have nots. We are making no comparisons between riches and poverty. We are only saying that the world is very unreliable, even unreasonable, when it comes to seeing men just as they really are. The justice of God, in other words. is not the justice of men. God sees us in all our secret nakedness of soul. The world sees us only against the bleak background of its own silly passions and prejudices.

This striking difference between the justice of God and the judgment of the world is made very clear in Christ's, parable about the rich man Dives and the poor man Lay

Here Our Lord draws a fontrast between two men as they appear to the world and as they appear to God. Dives is described as the rich//mgn, clothed in purple and tine/linen, and dining sumpluously every day. Lazarus is a miserable beggar, sitting at the richman's gate, and begging crumbs from his table. Only the dogs come to lick Lazarus'

In this first scene Christ shows us Dives and Lazarus as the world and we see them. Dives is respected and admired for what he has. He is held in esteem and envied, in spite of what he is not and in spite of what he has not. The beggar at

THE SECOND scene of Christ's story rolls back the curtain on the world of eternity. Both Dives and Lazarus have died. Both have received from God the reward of their deeds and misdeeds. Here ineternity the judgment and the jokes of the world are reversed. Now the lowly beggar rests in heaven or in "Abraham's bosom," as Christ says. The richman is buried deep in' the flames and fires of hell.

Now we hear the once merciless Dives appeal to Abraham for mercy. "Send Lazarus." he begs, "that he may dip the tip of his finger in water, and cool my tongue. For I am tormented in this flame."

Abraham's reply is the reply of divine justice, "Son," he tells disillusioned Dives, "remember that thou in thy lifetime received thy g o o d things, and likewise Lazarus evil things. Now he is comforted and thou are tormented."

THE END OF Christ's story is like the end of the world Dives and Lazarus are finally seen as God sees them. While they were in the world Dives and Lazarus each had a secret side unknown and unseen by the world. Hidden both in the richman and the beggar was a man that nobody knew but God. Only God saw through the shame and sham of Dives who had so much in this world that felt he needed nothing else. Only God saw the secret of the beggar's soul, that he had a treasure stored up in heaven even while he lived in

* * CHRIST'S PARABLE is pointed at our modern society like the sharp sword of the avenging angel. It warns us that who men are in this world may hide the fact of what they really are.

rags and rejection.

What men have often blinds us to what they do not have. There is only tragedy for the men who own the world - its praises and its pleasures—and own nothing else, As Christ pointed out, a man may own the whole world and not own his own soul, even lose his own

This terrible truth of the justice of God is the lesson that Christ taught the world from the very beginning. It is the lesson which too many of us learn only at the end when it is too late.

Like Cardinal Wolsey we discover the true value of the world's judgement only when the world has abandoned us. Then we can only say as Wolsey did: "Had I but served my God with half the zeal I served my kingr He would not have abandoned me in mine age, have left me naked to mine enemies,"

The pomp and prejudice of the world passes soon enough. In the end the only thing that matters is not what the world thinks of us but only what God thinks of us.

THE STORY of Dives and Lazarus contradicts not only the pomp and praise of the world. It contradicts also the world's prejudice and propa-

Men are wrong when they say that there is no justice in this world. It is not true that goodness is never recognized in this life. God recognizes it.

When Dives was feasting on his fine food and Lazarus was begging the crumbs God' was watching. God always sees just what we are today even though-He holds His final judgement until the end.

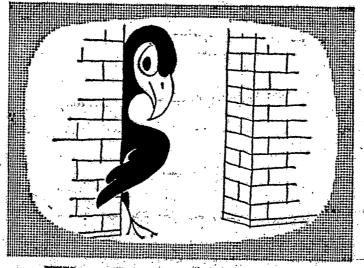
Even when the world tramples on its beggars, scorns its saints and stones its prophets, there is justice. God always sees in all of us the truth the man nobody knows,

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COURIER-JOURNAL Friday, March 21, 1958

'Noisy Ghosts' In Seaford?

plied, but that because of original sin or possible personal sin in a participating adult, a person is more or less subject to the power of the evil spirit.

There are a number of conditions to be met before exordsm may be employed. A most important one is that it may not be used without special permission of the bishop in whose diocese the act is to be performed.

There is no special form of exorcism for haunted houses or for poltergeists. However, the ordinary, rite of exorcism has been used in regard to places thought infested with mischievous spirits—sometimes with success and other times not.

Poltergelsts may leave as suddenly as they have appeared, However, in a number of cases the place being exorcised has been burned down by poltergelsts and when a new building is built on the same spot, they do not

THE FOLLOWING conditions nust govern the use of exorelana;

In each case, diabolical possession must be established as a

• The exorcist should be priest of a holy and blameless life who is intelligent, cour-ageous and humble Often he is newly ordained. He must prepare for the act by prayer and familing.

• The medical of scientific facts of the case should be left to those qualified in those fields.

• If a person is to be exor-cised, he should be prepared by confession and communion and

• The rite should be per circumstances are: formed privately in a chruch or chapel, if possible with only

nossessed as witnesses. • The ritual should be carried nomena. In some cases, a second out with confidence in God and person's presence has seemed in the authority vested in the necessary.

crucifix and relics of saints again. should be used.

peated until they do.

INVESTIGATORS of polter geists have discovered that in There appears to be no reaapparently authentic cases rer sonable motive or explanation for tain circumstances usually exist the happenings.

(Continued from Page 1) 1 by prayer and fasting, if pos. and they can be used as a norm to determine whether mischieyous spirits are involved. The

• The presence of one spemembers of the family of the clic person who witnessed these extraordinary happenings is es. sential for recurrence of the phe-

In either case, if the person The Holy Eucharist should is not present in the house. not be brought near the pos nothing happens, but when he sessed person because of possible or she returns to the scene, the irreverence. But hely water, the noises and strange actions begin

The key person is often a • If the evil spirits do not girl reaching adolescence and leave, the exorcism should be re- sometimes a boy going through the same stage, but rarely is it a grown adult.

Priest Denies News Report Of Plans For Exorcism

Seaford, N.Y. - (NO) - The priest who blessed the house here in which a large number of reportedly unexplainable events have happened has denied a report he plans to use the Church's rite of exorcism.

INFORMED OF the report In the current issue of a large secular news weekly (Time, March 17), Father William J. McLeod of St. William the Abbot Church said "there is absolutely no basis for the slatement/

Father/McLeod blessed the house of the James M. Herr

mann family on February 11. about a week after the start of a series of mysterious events. The family, members of the parish, requested the blessing.

THE PRIEST reported he was told that a ter the blessing, the apparently inexplicable events could for several days, but then began to recur

According to Mr. and Mrs. Hermann, butles have be-come unaccepted and some of the contemps willed, household objects have been propelled from their places.

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