PART V

The Baltimore Venture
June 1808 - June 1809

1808

In Volume II Elizabeth makes frequent reference to her children, Anna Maria (Anna, Annina, Anna, Nin, Nina), William (Willy, Bill), Richard (Dick, Dicks[e]y, the Giant, Daddy), Catherine (Miss Kitten, Kissior, Kate, Cate, Kitt, Kitty, Josephine, Jos Miss Kitten), and Rebecca (Becca, Beck, Bec, Becky). She refers to her Seton in-laws Cecilia (Cicily, Cissy, Celia, Cecil, Cis, Sis), Harriet (Hatch, Hatché, H), Edward Augustus (Ned), and Samuel Waddington (Sam) as well as to her cousin Eliza Farquhar (Zidé, Eliza, E).

According to the custom of the day, she uses the title Mr. when referring to priests. Clergymen with whom she had frequent dealings were Rev. Michael Hurley, O.S.A. (St. M, M, why so), Rev. Pierre Babade, S.S. (Our Pere, patriarch, Venerable Patriarch), and Rev. Simon Bruté, S.S. (G, the Brother, Seraphim, the President).

Among her friends she often refers to relatives of Julia Scott (Glorianna): her children, Maria and John, and her siblings Charlotte Sitgreaves Cox (Sister, Mrs. Cox, Lott) and Samuel Sitgreaves (Brother, Brother S. Brother Sam); and to Eliza Sadler (Eliza, Sad) and Catherine Dupleix (Dué).
5.1 To Cecilia Seton

10 Oclock Thursday 9 June 1808

My own Cicil would scarcely believe that we are only now passing the light house 30 miles from New York—all the fatigue and weariness of mind and body past—the firmament of heaven so bright—the cheering sea breeze and merry sailors would drive Old care away indeed had I the company of the 5 dearest beings who bade Adieu in the little room. Your darlings play and eat till the motion of the Vessel makes them sick and then sleep away as soundly as possible—poor Ann suffers all the while she does not sleep—

5.1 ASJPH 1-3-3-8:149

1Elizabeth and her three daughters sailed from New York to Baltimore June 9, 1808. During her trip, June 9-17, Elizabeth kept a daily account of the voyage and her arrival at St. Mary’s for her sister-in-law Cecilia Seton.

Cecilia Seton (1791-1810), the daughter of William and Anna Maria Curson Seton, was a half-sister of William Magee Seton and a convert to Roman Catholicism (June 20, 1806) despite strong family opposition. She joined Elizabeth in Baltimore in June 1809 and shared the life of the Sisters of Charity at Emmitsburg until her death April 17, 1810, in Baltimore where she had been taken for medical treatment. Known as Sister Cecilia or Cecilia Theresa, she was elected to the first council of the Sisters of Charity in 1809. She is buried in the original community cemetery at Emmitsburg.

Simon Gabriel Brute, S.S., has written at the top: “Her journal sailing from New York to Baltimore 1808—preserve it—see below (a pointing hand).”

Rev. Simon Gabriel Brute de Remur, S.S., (1779-1839) was born in France, became a physician in 1803, and was ordained to the priesthood in 1808. He accompanied Bishop-elect Benedict Flaget to the United States, arriving in June 1810. He brought an extensive library of several thousand volumes with which he shared with Elizabeth. She translated some of these books in order to share them with the sisters. Brute served at both St. Mary’s College and Seminary, Baltimore, Maryland, and Mount St. Mary’s, Emmitsburg, Maryland, where he developed deep spiritual bonds with Elizabeth Seton. He became the spiritual director and chaplain for the Sisters of Charity (1818-1834) and later the first bishop of Vincennes, Indiana (1834-1839).

The Society of the Priests of St. Sulpice (S.S., Sulpicians) were founded in Paris in 1642 by Rev. Jean-Jacques Olier (1608-1657). Their mission is the formation and education of candidates for the priesthood. With Rev. Pierre de Bérulle (1575-1629) and St. John Eudes (1601-1680), Olier is considered one of the founders of the French school of spirituality. Olier was a friend and colleague of St. Vincent de Paul (1581-1660) in the spiritual renewal of the Catholic Church in France after the Council of Trent.

2The name of the vessel was the Grand Sachem. Elizabeth’s brother-in-law Dr. Wright Post paid $50.00 for their passage, and he went with James Seton and William Craig to see them safely off. Elizabeth’s family had spent the night before their departure at William Craig’s home on Cortlandt Street, formerly the home of Elizabeth’s good friend Eliza Craig Sadler.

3Anna Maria Seton (1795-1812), born May 3, was the oldest child of William Magee and Elizabeth Bayley Seton, and she accompanied her parents to Italy in 1803. She came to Emmitsburg in June 1809 with her mother, and later she expressed a desire to die as a Sister of Charity. She made her vows shortly before her death March 12, 1812; she is buried in the original community cemetery at Emmitsburg.
everyone is so kind—a very mild modest man came down before
we had been half an hour on board and said Madam my name is James
Cork - call on me at all times - I will help you in every thing - and so it
is—O sweet Mercy how kindly you are mixed in every cup - how
soothing to look up and think of it all4—again and again this poor heart
is offered in every way he will make use of it - how small a tribute for
the daily debt—

My Cicil, dear dear friend of my Soul!!!—

Friday - Saturday - and Sunday are past my dear one with many a
prayer - many a sigh - rocking and rolling without getting on - Ann is
suffering every way very low spirited - refusing to go on deck - the la­
dies on board, Mrs. Smith and her daughter, so good to us - coaxing us
with almonds and raisins (You remember poor Sister’s human Affec-
tions)—Kissior and Rebecca5 are not half so sick as Ann - said our
Vespers6 during a squal - very fervently you may be sure

—This morning we are again in sight of land and near Cape
Henry7- Imagine a mattress forming a seat on all sides, good Mrs.
Smith and her daughter one end, poor Ann who we have forced upon
deck and the two Darlings all singing “Where and O Where is my
Highland laddie gone”—sometimes begging to go back to Cicil,
sometimes stretching their sight towards land where they look for

4Rev. Simon Bruté, S.S., drew a pointing hand in the margin before this next line.
5Kissior is Catherine Seton, Elizabeth’s daughter.
Catherine Charlton Seton (1800-1891), born June 28, was the fourth child and second daughter of
William Magee and Elizabeth Bayley Seton. She came to Emmitsburg in June 1809, and as a young
lady, she taught at St. Joseph’s Academy there. She is often referred to as Josephine, probably her
Confirmation name. After Elizabeth’s death Catherine traveled with her brother William and his
family before entering the Sisters of Mercy in New York (1846) where she was known as Mother
Mary Catherine. She did prison ministry and later became the assistant of her order (1864-1871).
She died in 1891 as a Sister of Mercy and is buried in Calvary Cemetery (section 4-2-D) in
Woodside, New York.
Rebecca Seton (1802-1816), the youngest child of William Magee and Elizabeth Bayley Seton,
was born August 20. She moved to Emmitsburg with her mother in 1809 and became lame as the
result of a fall while playing on the ice near Toms Creek. She died November 3, 1816, and is buried
in the original community cemetery at Emmitsburg.
6Vespers, a liturgical prayer said in late afternoon or early evening, is one of the hours of the
Divine Office.
7Cape Henry is a nautical landmark off the coast of Virginia Beach, Virginia. In 1768 William
Magee Seton was born at sea hundreds of miles off its coast.
Willy and Dicksey—a Mother's heart in firm and steadfast Confidence looking straight Upwards—Oh how many many times has it prepared for Death since we came on board—how Ardently does it commit its three darlings Sisters to Him its only hope—

Tuesday - after rolling and dashing all night my own love with both little dear ones in my narrow birth - the hand held over to Ann who sleeps beneath me, praying every ten minutes and offering the life so justly forfeited—here we are flying up the Chesapeake—a fairer wind and lighter hearts never went thro’ it I believe. The girls are singing and eating almonds and raisins, sending ships over board to New York—

—the sun is setting gloriously my dearest—are you looking at it—my Soul flies up with the Miserere, it is wrapt round yours and dear Zide’s - for our own Hatch it sends the sigh—

8Willy and Dicksey are among the pet names which Elizabeth Seton called her sons, William and Richard. At the time they were students at Georgetown College, Washington, D.C.

William Seton (1796-1868) was born November 25, the oldest son of William Magee and Elizabeth Bayley Seton. He attended both Georgetown College in Washington, D.C., and St. Mary’s College in Baltimore and was among the first students at Mount St. Mary’s College, Emmitsburg. From 1815 to 1817 he was apprenticed to the Filicchi mercantile firm in Leghorn (Livorno), Italy. He served in the United States Navy (1818-1834) and married (1832) Emily Prime (1804-1854), the daughter of a New York banker. They had nine children of whom seven lived. He led the life of a country gentleman, dividing his time between travel and residence at his wife’s beautiful estate, Cragdon, in Westchester County, north of New York City. He and some members of his family are buried in the old cemetery at Mount St. Mary’s, Emmitsburg, Maryland, near the entrance to the present National Grotto of Our Lady of Lourdes.

Richard Bayley Seton (1798-1823) was born July 20, the second son of William Magee and Elizabeth Bayley Seton. He attended both Georgetown College in Washington, D.C., and St. Mary’s College in Baltimore and was among the first students at Mount St. Mary’s College, Emmitsburg. He later served in the United States Navy (1822-23) and became the United States Assistant Agent in Monrovia. He was serving in this capacity at the time of his death which was the result of an illness contracted while nursing the first American consul in Liberia, Jehudi Ashmun, who recovered. Richard was buried at sea.

9Chesapeake Bay, an inlet of the Atlantic Ocean, provides a passage into the Baltimore harbor.

10Ps. 51, known as the Miserere, is a traditional prayer of repentance.

11Zide refers to Eliza Farquhar, a first cousin of the Setons and a daughter of James and Eliza Curson Farquhar. Hatch is Harriet Seton, Elizabeth’s sister-in-law. These two and Cecilia Seton were emotionally attached to Elizabeth and sympathetic to Catholicism.

Henrietta (Harriet) Seton (1789-1809) was the daughter of William and Anna Maria Curson Seton and the half-sister of William Magee Seton. She accompanied her sister Cecilia to Baltimore in June 1809 for a visit with their sister-in-law Elizabeth Seton. Once engaged to Elizabeth’s half-brother Andrew Barclay Bayley, (1783-1811), Harriet broke the engagement after her conversion to Roman Catholicism. She made her profession of faith July 22, her First Communion September 24, and died December 23, 1809.
to-morrow - do I go among Strangers\textsuperscript{12} - No - has an anxious thought or fear passed my mind - No—can I be disappointed - No—one sweet sacrifice will unite Soul with all who offer it - doubt and fear fly from the breast inhabited by him—there can be no disappointment where the Souls only desire and expectation is to meet his Adored Will and fulfill it—in the midst of my uneasy slumbers I was busily employed in extracting my large Crucifix from the back of \textit{St.M}.\textsuperscript{13} - it was fastened with needles which were under the back bone—what an imagination—

in 48 hours shall I be offering the Sacrifice of thanksgiving and fervent love for \textit{All} my darling darling Cicil—You will be in my heart to meet \textit{him}, Who can speak the sweetness of that hope!!!—

Wednesday Evening

Once more Good night Sweet love aboard the \textit{Grand Sachem}—not yet in Baltimore Bay\textsuperscript{14} hope is on the wing - expecting to-morrow morning What are you doing—All the darlings looking up to Cecil - happy happy Child whom God employs - how contrasted to the giddy round of Beings who play away their happiness both present and Eternal—Go on - favoured of Heaven its eternal blessings be with You, \textit{my} own

Thursday Morning 9 Oclock - Since Eleven last night we are at the Wharf\textsuperscript{15} - but cannot quit the Vessel until our things are entered at the

\textsuperscript{12}Elizabeth had been invited to Baltimore to open a school for girls.

\textsuperscript{13}Rev. Michael Hurley, O.S.A., (1780?-1837) was raised in Philadelphia although he was probably born in Ireland. He entered the Order of St. Augustine (Augustinians) in 1797, becoming its first candidate from the United States. Educated for the priesthood in Italy, he was ordained in 1803 and then returned to serve at St. Augustine’s Church in Philadelphia, the first Augustinian foundation in the United States. He came to New York to assist at the time of the 1805 yellow fever epidemic. He served at St. Peter’s in New York until 1807 when he was recalled to Philadelphia. Elizabeth grew to admire and respect the young priest who became her spiritual advisor. She and Cecilia Seton often called him “St. Michael,” “St. M,” or “why so.” He later became pastor of St. Augustine’s in Philadelphia (1820) and superior of the Augustinians in the United States (1826).

The Order of St. Augustine (O.S.A., Augustinians) was a mendicant order begun in the thirteenth century when a number of semi-eremitical groups in present-day Italy, Spain, Germany, France, and England were consolidated under the rule of St. Augustine (354-430), bishop of Hippo and doctor of the Church. The first Augustinian friars came to the United States from Ireland in 1794 and settled in Philadelphia.

\textsuperscript{14}The Patapscos River provides immediate access to the inner harbor at Baltimore. At this time Baltimore, with a population of more than 40,000, was the largest city in Maryland and third largest in the United States.

\textsuperscript{15}The Setons disembarked at Fells Point, a thriving shipbuilding center in Baltimore harbor.
custom house—it rains very hard - how poor Mothers heart beats[,] 
the hand trembles too—in one hour we will be at St. Marys how of­
ten has the Soul Visited his sacred presence on the Altar - not one soli­
tary altar, but the many we soon will see—my Cicil my Souls Sister 
there is no distance for souls united as Ours—
Thursday Evening Corpus Christi—my dear dear dear dear dear 
all I can tell you is a carriage conveyed us to the Seminary—the or­
gans Solemn pause first - then the bursting of the Quire [choir] - this 
was the moment of the consecration of Mr. Dubourgs chapel—we 
entered without a word - prostrate in an instant - St. M’s voice re-

---

16 The Sulpicians staffed St. Mary’s College and Seminary where Rev. William Dubourg, S.S., resided. He had invited Elizabeth Seton to Baltimore.
17 A Catholic feast celebrating the presence of Christ in the Eucharist.
18 St. Mary’s College and Seminary, originally the Seminary of St. Sulpice, was founded by Rev. Charles Nagot, S.S., in 1791 in One Mile Tavern which was located on the western edge of Baltimore, approximately one mile from the center of town off the Hookstown Road (later called Paca Street). The adjoining St. Mary’s College was begun by Rev. William Dubourg, S.S. in 1799. When Elizabeth arrived in Baltimore, the ceremony dedicating the chapel was being celebrated. The chapel, designed by Maximilian Godefroy, contained a subterranean chapel dedicated to Mary, the Mother of God. It was here that Elizabeth prayed and where the children she instructed received their First Communion.

Rev. Charles Nagot, S.S. (1734-1816), was the first superior of the Sulpicians at St. Mary’s and superior of the Sulpicians in the United States from 1790 until 1810. In this capacity he was instrumental in helping to form the Sisters of Charity. Nagot had planned to accompany Elizabeth and her companions to Emmitsburg in June 1809, but ill health prevented him.

19 Rev. Louis William Dubourg, S.S., (1766-1833) was born in San Domingo, educated and ordained in France, and came to America as a result of the French Revolution. He joined the Sulpician community and became President of St. Mary’s College in Baltimore. His invitation to Elizabeth to come and teach in Baltimore led to the establishment of the first native sisterhood in the United States, the Sisters of Charity of St. Joseph’s (1809). He briefly served as the community’s first Superior (1809). As first bishop of Louisiana (1812), he invited the first priests of the Congregation of the Mission to begin their work in North America in 1816. He resigned his Episcopal See in 1826 to return to France where he became bishop of Montauban (1826-1833) and archbishop of Besançon (1833).

The Congregation of the Mission (C.M., Vincentians) was founded in France in 1625 by St. Vincent de Paul to evangelize the poor in country districts through parish missions. Their ministry soon expanded to include priestly formation through seminaries, ministry among the sick and poor, and foreign missions. St. Vincent de Paul also founded the Confraternities of Charity (1617) and co-founded the Daughters of Charity (1633), as well as distinguishing himself as a preacher against Jansenism.

The Daughters of Charity (D.C.) were founded in 1633 in Paris by St. Vincent de Paul and St. Louise de Marillac for the service of the poor. Because they were not a consecrated religious community, they were not subject to the restrictions of the cloister and worked among the people. They quickly expanded to other European countries. The French emigré Sulpicians were familiar with the work of this group.
sounded the Kyrie Eleison—human nature could scarcely bear it—your imagination can never conceive the Splendor - the Glory of the Scene all I have told you of Florence is a Shadow - after Mass - I was in the arms of the loveliest woman you ever beheld Mr. D’s Sister—surrounded by so many caresses and Blessings—all my wonder is how I got thro’ it—the Darlings confounded with wonder and delight—

Friday Evening [June 17]—Recieved Our/My All - Oh how fervently—

So much, all combined turns my brain, Mass from day light to Eight - my dwelling the most compleat - almost joining the chapel - Vespers and Benediction every Evening—every heart carressing us the look of love and Peace on every countenance St. M always with us talking of you - he will soon write you.—I go with him on Monday to George Town for my darling Boys—hush my Soul! Cicil my Cicil - that Soul cries out for You - it cannot do without you—*it must claim You in life and in Death* there is a little mount behind the Chapel called Calvery - olive trees and a Cross—at the foot of it are four Graves - “there is your rest” said Mr. D[ubourg] as we passed it this morning—it must be Yours my lovely dear Sister—*PREPARE THE WAY.*

---

20Greek for “Lord, have mercy,” a prayer of the Mass  
21Elizabeth was deeply moved by her experiences of Catholic worship in Florence and other Italian cities which she visited in 1803-1804.  
22Françoise-Victore Dubourg Fournier (1763-1825), the sister of Rev. William Dubourg, S.S., arrived in Baltimore from Bordeaux in August 1805. She resided at St. Mary’s College where she managed the household. She provided gracious hospitality to the Setons during their stay in Baltimore.  
23Benediction is a paraliturgical devotion in honor of Christ’s presence in the Eucharist.  
24Georgetown was a Catholic boys’ school founded by Bishop John Carroll in 1792 and operated by the Catholic clergy in what is today Washington, D.C. The Seton boys were students there.  
Eliza! Harriet!—is it possible? Blessed Lord pity US ten thousand loves to the dear girls 26 

5.2 To Catherine Dupleix

20 June [1808]

My dearest Dueé

What would I not give to know how you do and where you are—Oh that I could once more be in your dear Arms and restore your darlings to them—Your dear [George] Duplex has written the kindest letter you can imagine to me and tells me he very much fears you were on your Way to meet him when he left England. Should this be the case indeed my heart bleeds for you as I know how bitter your disappointment will be. I have heard the worst accounts of your health dearest and that you had suffered ever since you are in Europe—dear dear Dueé—must it then be so. it is a long long while to be patient. when shall we gain the crown.

You will be much surprised dearest to hear that we are no longer in New York—the last of April I had a heavy weight on my heart seeing much discontent among the parents of the boys who boarded with me. some were dissatisfied at my moving in a new house, others with Mr. 

26Written on the outside: “embrace dear Mrs. Grim for me Mrs. Guyer - Mammy T—poor Kate if you see her Hatche Eliza Oh Sam dearest - Ed”

Mrs. Eliza Grim was a widow and a convert to Catholicism in New York. She expressed an interest in coming to Emmitsburg before her son, Charles, enrolled at Mount St. Mary’s (1811-1818). Elizabeth helped support him while he was a student. Mrs. Grim may have boarded at St. Joseph’s, but she did not become a Sister of Charity. Mammy T is Mammy Taylor, a domestic worker. Sam and Ed are probably Samuel Waddington Seton and Edward Augustus Seton, brothers-in-law of Elizabeth.

Samuel Waddington Seton (1789-1869) and Edward Augustus Seton (b. 1790) were sons of William and Anna Maria Curson Seton. Edward (Ned), a talented artist, went south and married Bazilide Balome in Opelousas, Louisiana. Samuel served as an agent and superintendent of the public schools in New York.

5.2 ASJPH 1-3-7-63

1Catherine Mann Dupleix (Dueé) (1777-1836) and her husband, George Dupleix (1766-1840), a sea captain, were natives of Ireland. Catherine was a close New York friend of Elizabeth and active with her in the Society for the Relief of Poor Widows with Small Children. She converted to Catholicism in the fall of 1812 after which she was active in several Catholic charitable organizations in New York, including the orphan asylum later staffed by the Sisters of Charity.
Harris² for giving them too much liberty, and it was concluded that of the six who were with me four would go to College in the fall, and the two remaining would not pay the Baker and house rent—What plan to fall on I knew not and was mentioning my peculiarly hard case to Mr. [William] Dubourg of St. Marys College of Baltimore simply as a communication of one friend to another, and he instantly said “My dear Mrs. Seton if you could consent to remove to Baltimore your situation would be very different, I will receive your Sons in the [St. Mary’s] College free of all expence you shall have a small neat house we have just finished and as many girls in your care as you can manage.” this plan you may be sure delighted me and after consulting Mr. [John] Wilkes and [Wright] Post³ who readily agreed to it, we removed the middle of June, and believe me (as you easily will) that I find the difference of situation so great that I can scarcely believe it is the same existance. all those little dear attentions of human life which I was intirely weaned from are now my daily portion from the family of Mr. Dubourg, whose Sister and Mother⁴ are unwearied in their care of us, the little nicities which I cannot afford are daily sent to us as a part of their family, and in every respect my condition is like a new being—the fence of our boundary is the only division from a beautiful Chapel which is open from day light till nine at Night. our house is very neat, placed between two orchards, and two miles from the city.

---

²Rev. William Harris, a member of the Episcopal clergy in New York, operated a school. Elizabeth had boarded his students as a means of supporting her family.

³John Wilkes and his brother Charles were nephews of John Wilkes, a famous liberal member of Parliament and mayor of London. They came to New York in 1780 with letters of introduction to William Seton, Sr., from the Berrys, Seton relatives in England. Charles Wilkes succeeded William Seton, Sr., as cashier of the Bank of New York. He worked at the bank forty years, eventually becoming its president, as well as being involved in a number of civic endeavors. John Wilkes was also a business associate and friend of the Setons. He assisted in supporting Elizabeth after her conversion.

Dr. Wright Post (1766-1828) married Mary Magdalen Bayley June 10, 1790. Having studied medicine under Dr. Richard Bayley and in Europe in 1792-1793, he became a prominent New York surgeon and professor at Columbia College. Beginning in 1802, he served on the medical board of the Institution for the Innoculation of Kine Pox with the objective of instructing physicians in methods of innoculation, preparing the vaccine, and providing free vaccine for the poor. He died June 14, 1828.

⁴François-Victoire Dubourg Fournier was the sister of Rev. William Dubourg, S.S. His mother was Madame Marguerite Armand de Vogluzen Dubourg. Elizabeth may have mistakenly identified Madame Bruslé, the college “maman” or “commère” (housemother), with Dubourg’s mother who was not in Baltimore.
My prospect of an establishment I leave to God Almighty—the two nieces of Mr. D[ubourg] are all I have but after the summer vacation when the inhabitants return the prospect will be better. [Antonio] Filicchi writes me that he has doubled his income since he was here and that I must draw on Murrey without reserve or any other limit than my wants. his generosity and Julia Scotts enabled me to put a thousand dollars in the Bank when I came here, and my expenses are very small as every article of provision is sent us from the College at first cost, and our wood at 5 dollars per cord put up in the yard. there is also a branch of the Barry family here who are as kind to us as our dear Mrs. [Joanna] Barry in N[ew] York—She is now in a state of ab-

5Louise Elizabeth (Aglaé) Dubourg and possibly Mary Louise Frances Dubourg or Celanire Delarue who arrived in Baltimore with Aglaé Dubourg in July 1807 but who was not Dubourg's niece.
6Antonio Filicchi (1764-1847) and his wife Amabilia Baragazzi Filicchi (1773-1853) provided hospitality to the Setons in their home at Leghorn (Livorno), Italy, after the death of William Magee Seton at Pisa in 1803. Antonio accompanied Elizabeth on her return to the United States from Italy in 1804. The Filicchis were instrumental in Elizabeth's conversion to Catholicism and became lifelong friends, confidants, and benefactors to the Setons and later to the Sisters of Charity. They had ten children.
7John Murray and Sons of New York was the Filicchis' business agent in the United States. Antonio Filicchi had directed Mr. Murray to disburse funds to Elizabeth at her request.
8Julianna (Julia) Sitgreaves Scott (1765-1842) was the oldest daughter of William and Susanna Deshon Sitgreaves. Born in Philadelphia, after her marriage to Lewis Allaire Scott January 15, 1785, she lived in New York. The couple had two children, John Morin Scott and Maria Litchfield Scott. Julia returned to Philadelphia in 1798 shortly after her husband’s death and lived with her sister, Mrs. Charlotte Sitgreaves Cox. She was a lifelong confidante and benefactor whose friendship Elizabeth cherished. They carried on an extensive correspondence until Elizabeth’s death in 1821.
9Robert Barry (1775-1838) was a native of Ireland who was serving as the Portuguese consul in Baltimore. He and his wife, Mary Ann, had six children and lived on Gay Street. Robert Barry, the nephew of James Barry, was a merchant of Washington and Baltimore, whose business had carried him to New York where he and his family became friends of Elizabeth at the time of her conversion to Catholicism. He and his wife, Joanna, had two daughters, Mary and Ann.
solute desolation. Our last letters of 20th June are to Bishop Carrol describing her Ann [Barry] swoln above the knees and in that last symptom of lax so that all must now be over, and we expect her arrival from Madeira incessantly—

20th June 1808

My dearest Friend I have just received a most Affectionate letter from your dear husband in which he gives me the sorrowful account of your disappointment and his—in what a situation must you have been my Darling, and even now where are you? pain and sorrow are our constant companions my dear friend and where can we look for rest but in Eternity. There is then no prospect of our soon meeting again—of my soon putting your dear children in your arms—This is your sweet Rebecca’s birthday—memorable day to us both, what did you not suffer for me my Dué on that day - You were the first person who cherished and nursed the dear little being, and many many days and nights of watching and anxiety you gave us after that. and you will ever love us my own friend—While away from all to whom we are allied by natural affection, alliens to our nearest connections and seeking Bread among strangers, my soul cries after you as its dearest Sister and rests assured of your love—yes we are among strangers in one sense of the word—but not strangers in Kindness nor affection for we never recieved so much before since we were left desolate but from you. Madame [Françoise-Victoire] Fournier, the sister of our

---

10Rev. John Carroll (1735-1815), a native of Maryland, was educated in Europe where he joined the Society of Jesus (Jesuits). He returned to Maryland in 1773 when the Jesuits were suppressed and was later named the first Catholic bishop in the United States (1789) and the first archbishop of Baltimore (1808). Bishop Carroll first met Elizabeth when he administered the sacrament of Confirmation to her May 25, 1806, at St. Peter’s Church on Barclay Street in New York. Elizabeth looked to Carroll as her spiritual father and he became her confidant. She turned to him for advice, support, and direction during the beginning years of the Sisters of Charity. Carroll surrendered his immediate superintendence of the new community to the Sulpician Fathers in 1809. In 1812 Carroll, as ecclesiastical superior, approved a modified version of the Common Rules of the Daughters of Charity for use by the community, then called the Sisters of Charity of St. Joseph’s.

The Society of Jesus (S.J., Jesuits) is a religious order founded by St. Ignatius Loyola in Spain in 1540. French, Spanish, and English Jesuits came to the New World with the explorers in the sixteenth and seventeenth centuries. The first Jesuits came to Maryland in 1634, and during the colonial period English Jesuits bore the major pastoral responsibility for Catholics in British territory on the east coast of North America.

11A term for diarrhea

12Rebecca’s birthday was actually August 20.
Superior [William Dubourg], assists me in all the little cares for my children, if there is a finger ach she watches over us, Mrs. [Mary Ann] Barry and her husband omit nothing that generosity, or kindness can dictate and I do not fear that they will be wearied in their attentions because I know the principle on which they act. you would be pleased to see our good old Bishop Carrol when he is in the midst of us, of all his children as he calls us.

—Your Anna is the admiration of every one, more for her discretion and propriety of behavior than even for her beauty, and little Kit is sweeter every day. Rebecca is not so handsome, but is so wise and full of expression you would not wish her to be lovelier. The talents of both of them far exceed either of the three elders—Rebecca speaking of you called you “her dearest Due” “who is Due?” one of her companions asked. “She is a lady whom I love very much and wish she was here” answered Beck with a toss of her head quite affronted that they did not know her Due—they were all saying what they would do if they had 50 mile boots—Dick said “for my part I would go right up to the clouds.” “I would not,” said Bill, “I would go straight to Ireland and whip up Due on my back and she should be here in a jiffy” - he is the drolest creature you ever knew always full of fun, and loves it much better than his Grammar. Dick always gentle and affectionate.—he frequently complains of his dear head, but looks well and has the same sweet smile and look we used to love so much, his neck is the same but it does [not] disfigure him. but where will my letter end dearest if I attempt describing them to you. You may not know perhaps that our dear little Sister Post is near her confinement. My sweet Cecil is still in New York—her being with us you may be sure is the first wish of our hearts, but James Seton was so positive on the necessity of her staying with him till his family is set-

---

13Mary Magdalen Bayley Post (1768-1856), Elizabeth’s sister, was the oldest daughter of Dr. Richard and Catherine Charlton Bayley. She married Dr. Wright Post in 1790 and had nine children, seven of whom lived, Edward, Lionel (Leo), Catherine Charlton, Richard Bayley, Eugene, Mary Elizabeth, and Emily.

14James Seton (b. 1770), Elizabeth’s brother-in-law, was the son of William and Rebecca Curson Seton. He married (1792) Mary Gillon Hoffman (d. 1807). He was an insurance broker with offices at 67 Wall Street and a business associate of William Magee Seton. He had eight children and had recently lost his wife.
tled that neither she nor I could properly insist, but I shall have a
great deal more care and Occupation 'till she comes. she writes me
that Barclay\textsuperscript{15} is expected next month. Poor Hatche is truely un-
happy.

I shall write dear Eliza\textsuperscript{16} too for the next Packet in the mean time if
you write her give her my tenderest remembrances. When I left New
York, Helens\textsuperscript{17} intended marriage was neither off nor on, dear girl how
I pity her.

—and will you not write your Own friend and tell me your
heart—do do my Dué write close and small, many is the long day
since I have heard from you. I ask impudent Ann\textsuperscript{18} who stands by my
side what I shall say to Dué for her, and she gabbles a mess of French
compliments, but ends them in plain English that she longs for the
dear hour of our meeting again

—dear dear dear friend farewell - ever your own friend \textit{MEAS}.

5.3 To Julia Scott

4th July 1808

My dear dear Friend

how often you must have looked for a letter from me since my last -
but it indeed has been next to impossible to write—after our arrival

\textsuperscript{15}Andrew Barclay Bayley (1783–1811) was the son of Dr. Richard and Charlotte Barclay Bayley
and Elizabeth’s half-brother. At this time he was engaged to Harriet Seton, Elizabeth’s sister-in-law.
He pursued a mercantile career in Jamaica and the West Indies and died there.

\textsuperscript{16}Eliza Craig Sadler (d. 1823) was a native of Ireland and a New York friend of Elizabeth. She
was active in the Society for the Relief of Poor Widows with Small Children and other benevolent
organizations. Two of Elizabeth’s half-sisters were married to two of Eliza’s brothers. Her husband
Henry Sadler (d. 1801), also a native of Ireland, was a merchant. The Sadlers frequently traveled to
Europe.

\textsuperscript{17}Helen Bayley (1790–1849), Elizabeth’s half-sister, was a daughter of Dr. Richard and Charlotte
Barclay Bayley. She married Samuel Craig on June 1, 1814.

\textsuperscript{18}Anna Maria Seton was thirteen years old at this time.

5.3 \textsc{ASJPH 1-3-3-6:73}
here I went immediately to Washington\textsuperscript{1} for my dear Boys, and having my family to settle, house to arrange, cloaths to repair and such heat to support as was almost insupportable, it has really been very difficult to write even a line—And Oh how much my dear Julia may have suffered during this interval—What would I not give to know your exact position - still I am not yet so engaged but that at the general vacation of August I might come to you if you even wished it. I scarcely know how to restrain myself or ask you a question on the subject—do do write me dearest, and say if seeing your poor friend would console you a moment. my house is so near the Seminary and every person so interested to make us happy that an arrangement might easily be made without difficulty as it respects the Children, and I may Accompany Our Mrs. [Mary Ann] Barry or in other words I should not mind any difficulty which would enable me to express my affection for you to whom I owe so much—how can I ask you any questions about your Mother\textsuperscript{2}, but Julia you must write if but ten lines—

You would scarcely believe the change I experience in my manner of life since I am in my New home - after so long a period of trouble and confusion to lead a life of regularity and comparative repose—accustomed to find recreation and amusement only in my books, and considering every visitor a thief upon my few precious moments and almost an intruder, my poor heart was wrapped up in its own solicitudes, or indifferent to every temporal object - but such is the contrast of my present situation I scarcely dare think of it—we were recieved by each of the Reverend gentlemen of the Seminary\textsuperscript{3} as their adopted charge. Mr. Dubourg’s sister\textsuperscript{4} who conducts the regulations of the establishment is a most amiable affectionate character and tho’ beyond forty a very elegant woman. She arranges my affairs for me such as cloathing my dear boys, placing and providing necessary furniture, provisions etc etc with an ease and gaiety of manner as if the favour was all on my side. I have the advantage of procuring every thing I use from the seminary which as they engage by the gross makes a

\textsuperscript{1}Richard and William Seton were studying at Georgetown College in Washington, D.C.
\textsuperscript{2}Susanna Deshon Sitgreaves (d. 1808)
\textsuperscript{3}Members of the Sulpicians
\textsuperscript{4}Françoise-Victoire Dubourg Fournier. At this time Elizabeth was thirty-four years old.
difference of at least a third less expense in every Article. The difference of wood at five dollars and half a cord without cartage, of three dollars a load is very great. A neat delightful mansion at 200 dollars instead of 350, entirely new, in the French style of folding windows and recesses is also great. My Boys are finally received in the college⁵ by the voluntary offering of these kind beings who are the Professors without the least expense which saves me Filicchi’s 400 dollars—Mr. Robert Barry the consul for Portugal with his amiable wife are unceasing in their kindness. They have taken care of my children for me during my journey and assisted me in every way. A very good servant⁶ at 4 1/2 dollars per month does my washing cleaning and cooking. —I have one pensioner only but have two more engaged—several have offered as day scholars which does not enter in my plan which I confine to 8 boarders for the first year or two. The best masters of music drawing etc attend the seminary which enables me to procure their services if necessary at a very reasonable rate—

the children are in a dream of delight on being once more united and so much carressed - but as it is all a novelty and consequently bears its best appearance it is liable to change - however I shall not be disappointed—but while I make you this detail my love your mind may not be even in a situation to read it - Oh my Julia that I was this hour by your side - you will not deny me the one request, to write as soon as you can.

I had saved at interest five hundred dollars of your money, the bill you sent made six, and the four of Filicchi’s for the last year (you are the only persons I recieve from) made me the rich possessor of 1000 dollars when I arrived here therefore do not be uneasy for us in that respect.

⁵St. Mary’s College, Baltimore

⁶This housekeeper may have been Ann Nabbs (1788-1823) who came to Emmitsburg in July 1809 to assist the sisters, then later applied to join the community. She was admitted to the novitiate in 1812 and was known as Sister Anastasia. She served at Mount St. Mary’s, Emmitsburg, in domestic and infirmary work (1815) and later went to Philadelphia (1821). She was the first Sister of Charity to die away from St. Joseph’s.
I shall write again dearest as soon as I hear from you—give my most Affectionate remembrance to your dear Amiable Maria⁷—and particularly tell me of the health of our dear Sister.⁸

Always yours most truly EASeton

5.4 Copy to Antonio Filicchi¹

Baltimore 8 July 1808

My dear Filicchi

You no doubt will be pleased to hear once more that your little American Sister is still in the land of the living, our long embargo² must have of course accounted for my not writing, but why a year and more should have passed without a line from you is not so easily explained—however I willingly suppose any other reason than the possibility that you have in the least degree forgotten one whom you have planted and cherished with so much care—far be that thought—look at the date of this letter—Baltimore—within the precincts of the Seminary of Mr. Dubourg.

¹Antonio Filicchi copied this from the original and added: “Original sent to Rev. Charles I. White, Baltimore, 20 October 1846.” Rev. Charles I. White was a priest of the Archdiocese of Baltimore who published the first biography of Elizabeth Seton in 1852. His papers have not been located. He is not the same person as Sister Rose White’s son Charles.

²President Thomas Jefferson signed the Embargo Act which prohibited foreign vessels from taking goods at American ports, and American ships from sailing to foreign ports December 22, 1807. January 9 and March 12, 1808, brought new Embargo Acts. There was substantial opposition to these measures in the United States, and France retaliated. Merchants found means to evade these laws through smuggling.

⁷Maria Litchfield Scott (1789?-1814) was the daughter of Lewis Allaire and Julia Sitgreaves Scott. In 1812 she married Peter Pederson, consul general and chargé d’affaires of the King of Denmark, to the United States. She died in Copenhagen, Denmark November 7, 1814.

⁸Charlotte Sitgreaves Cox, sometimes called “Lott,” was the daughter of William and Susanna Deshon Sitgreaves and the sister of Julia Sitgreaves Scott. After her sister Mehitabel Sitgreaves Cox’s death, Charlotte married her widower brother-in-law, James Cox, January 4, 1787, at St. Paul’s Church in Philadelphia. James Cox was the president of the Pennsylvania Insurance Company.
You left me in a situation you did not approve of, yet compelled to remain in it or else make still larger claims on the generosity of yourself and Brother, I contented myself by committing my cause to Almighty God sure that he would point out some other way when the proper time arrived—You are acquainted with the decided opinion expressed by our Bostonian Fathers on the question of a removal to Canada—that was not to be thought of—my number of ten Boarders was reduced to five, and of these, three were prepared for College, and to leave me in the fall—Mrs. Startin has excused herself from contributing to our support, Mr. [Wright] Post as you know made no advances, Mr. [John] Wilkes plainly said he knew not what I should do—in this situation dining accidentally at Mr. [Andrew] Morris’s with our Rev. Mr. Dubourg he mentioned something relative to the property of the College of Baltimore of which he is President, and the vacant lots of ground in their possession, and I said truly jesting “I will come and beg” these careless words produced an explanation afterwards of my exact position in New York, and Mr. Dubourg interesting himself for us as he does for even the least of

---

2Filippo Filicchi (1763-1816), an Italian business associate of the Setons, probably spent the years 1785-1786 in the United States. It is fairly certain he was also in the United States in 1788. When he returned to Italy later that year, he was accompanied by young William Magee Seton. In 1789 Filippo again went to the United States, and it was probably at this time that he married Mary Cowper (1760-1821) of Boston who moved to Italy the following year. The couple had no children. Late in 1789 the Filicchi house of commerce was publicly established in Leghorn (Livorno), and in 1794 Filippo Filicchi received an appointment by President George Washington as United States Consul for the Port of Leghorn.

4Rev. Francis A. Matignon (1753-1818) was an emigré from France and doctor of the Sorbonne (1785) who arrived in Baltimore in 1792. While serving in Boston, he was a trusted advisor and friend of Elizabeth. Rev. John Cheverus (1768-1836), another emigré from France, became the first bishop of Boston in 1808. He befriended and advised Elizabeth Seton after her conversion. After resigning as bishop of Boston, Cheverus became the archbishop of Bordeaux (1826-1836) and was named cardinal shortly before his death.

5At one time Antonio Filicchi had proposed that Elizabeth relocate her family to Canada where Elizabeth could work and the children could be educated.

6Sarah Clarke Startin (1746-1822), wife of Charles Startin and godmother of Elizabeth in the Protestant Episcopal church, was a rich and childless widow, active in the Society for the Relief of Poor Widows with Small Children and other benevolent organizations in New York. She provided financial assistance when Elizabeth returned from Italy, but after her conversion to Catholicism, Mrs. Startin excluded Elizabeth from her will.

7Andrew Morris, a wealthy chandler, was among the founders of St. Peter’s, the first Catholic parish in New York City. The first Catholic office-holder in New York City, he was Assistant Alderman of the First Ward from 1802 to 1806.
God's creatures to whom he may be useful, said decidedly “come to us Mrs. Seton we will assist you in forming a plan of life, which while it will forward your views of contributing to the support of your children will also shelter them from the dangers to which they are exposed among their Protestant connections—and also afford you much more consolation in the exercise of your Faith than you have yet enjoyed. We also wish to form a small school for the promotion of religious instruction for such children whose parents are interested in that point.”

You may be sure my dear Brother I objected only want of talents to which he replied we want example more than talents. An immediate application was made to Matignon and Cheverous with a statement of the intention, to which Mr. Chevrous replies also in the name of Dr. Matignon “We are of opinion such an establishment would be a public benefit to Religion, and we hope a real advantage to yourself and family. We infinitely prefer it to your project of retreat at Montreal” this is an extract of his letter to which he adds, “Mr. Filicchi has authorised you to draw on his correspondent in N[ew] York for any sum necessary to begin a useful establishment and this same worthy friend wrote me on the same subject these very words Money shall not be wanting; you know the sincerity of their offers and you may no doubt avail yourself of them to the extent which prudence but not an extreme delicacy or timidity should dictate, I do not know their funds, but I know full well the good and generous heart of our worthy friend, and his tender affection for his Sister Mrs. Seton”—

After this letter I consulted Mr. [John] Wilkes, [Dr. Wright] Post, etc. and they thought our removal to Baltimore an excellent scheme as my principles excluded me from the confidence of the inhabitants of N[ew] York. Mr. Wilkes asked me very kindly for my account it amounted to 900 Dollars for the board of his two boys—I have received from him since our arrival from Leghorn 1100 he said he was glad he did not owe me and we parted with good wishes—

Fortunately I had given in the hands of Mr. Morris the two hundred Dollars per year Mrs. [Julia] Scott allows Anna, and these six hundred added to four hundred I then drew on Murrey⁸ for the last year, enabled

---

⁸John Murray and Sons of New York was the Filicchis' business agent in the United States.
me to bring one thousand to Baltimore, which tho’ a small sum is a
great deal to me. Mr. Post paid my passage 50 Dollars and here we are
under the sheltering living of beings who live only to promote the Glory
of God, and to bless the friendless, and distressed.

I removed my Boys from George Town immediately and Mr.
Dubourg has received them in the College free of all expense to me,
and I may make use of your generous allowance to assist our mainte-
nance—as our plan does not admit of taking any but Boarders, and
those Catholics, it cannot be forwarded with that speed which attends
an institution founded on Worldly views—yet there is every hope that
it will gradually succeed, as it is committed solely to [the] providence
of Almighty God.

Should I my dear Antonio enter into a detail of the effects of the un-
expected, and to me immense happiness of living in such Society as
here surrounds us every Soul breathing only Divine Charity, the sweet
company and friendship of one of the most amiable Women in the
World, the sister of the Rev. Mr. Dubourg, who suffers me also to call
her Sister—A chapel the most elegant in America, and very little infe-
rior to some in Florence, so near my dwelling that I can hear the bell at
the altar—Oh Filicchi: you, who knew so well how [to] pity your Sis-
ter will gladly receive the account of this happy reverse—

The gentlemen of the Seminary have offered to give me a lot of
ground to build on, it is proposed (supposing such an object could be
accomplished) to begin on a small plan admitting of enlargement if
necessary in the hope, and expectation that there will not be wanting
ladies to join in forming a permanent institution—but what can a crea-
ture so poor in resources do? I must trust all to Divine Provi-
dence—Mr. Wilkes was willing to assist in forwarding the plan of
erecting a small house on the ground proposed, but with such intima-
tion of doubt in respect of security from these dear Gentlemen etc. etc.
etc, as is hateful to think of—however he knows no better—With that
frankness I owe to you from whom no thought of my mind should be
concealed I dare to ask my Brother how far and to what sum I may
look up to yourself and your honoured Brother in this position of
things—what you have done is so unmeritted by the receiver, what
you continually are doing for us is so much more than could in any
way be expected that I force myself to ask this question—which is however necessary to the regularity of my proceedings, and the respect due to those Rev. Gentlemen, who interest themselves so earnestly in our regard.

Dr. [Francis] Matignon writes so much to Mr. Dubourg of his expectations and hopes in regard to myself, and girls, and—but it [is] best to be silent—lest you should fear for my head—but indeed all they can say of so poor a creature makes me but the more sensible of what I ought to be—They little know the past, or they would think but little of the present—but as I approach of Him almost every day, you must suppose I try to be good.

Present my tenderest love to your Amabilia [Filicchi] and Darlings—Oh do Antonio write me about them I know you don't like to write letters but surely you might at least make it a Penance—Pray remember to all that remember me - to Dr. Tutilli, and Abbe Plunkets\(^9\) most particularly—at all events whatever may be the result of this letter on your dear heart, let it not be a moment checked in the sentiment which is my greatest happiness in this World write I conjure you Antonio. if you think your poor little Sister even wrong at least pity her, and love her for ever as she does you being

yours forever MEAS

5.5 To Cecilia Seton

8 July [1808]

Yes my Cecilia favoured of Heaven, Associate of Angels, beloved Child of Jesus - You shall have the Victory, and he the Glory. to him be glory forever who has called you to so glorious a combat, and so tenderly supports you through it. You will triumph, for it is Jesus who

\(^9\)The physician who attended William Magee Seton in Leghorn (Livorno) and Rev. Peter Plunkett, Irish Jesuit and noted apologist, who discussed the Catholic religion with Elizabeth at the request of the Filicchis. On her return to New York, Elizabeth mentioned a daily prayer book which Plunkett had given to her.
fights - not you my dear one - Oh no - Young and timid, weak, and ir-resolute, the Lamb could not stem a torrent, nor stand the beating storm - but the tender Shepherd\(^1\) takes it on his shoulder casts his cloke 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, He will not leave you one moment, nor suffer the least harm to approach you,\(^2\) not one tear shall fall to the ground nor one sigh of love be lost—happy, happy child - and if you are not removed to the sheltering fold that awaits you, he will make you one in his own bosom until your task is done - happy happy child, how sweet must be your converse with that divine Spirit which puts in your heart, yet so inexperienced, so untutored, the Science of the Saints—how must those blessed beings rejoice over you while walking so steadfastly in their paths, and their Sufferings

—it is poor Sister who must beg you to pray for her - I am at rest my darling while you are mounting the heights of Sion\(^3\) - often too I sleep in the Garden, while you are sharing the bitter cup,\(^4\) but it is not to be so long, his mercies are endless and I shall not be left without my portion.\(^5\) Pray for me that it may not come from within - that and that alone is real Anguish, - as it is, I am daily and hourly recieving the most Precious Consolations, not with the enthusiastic delight You know I once experienced, but gently gratefully offering to resign them in the very moment of enjoyment—your letter will be food for thanksgiving and Joy in Our dear Lord beyond all human calculations—I would willingly go through any bodily suffering to recieve such a feast for the Soul—What shall we say in this case God alone is sufficient - Our Blessed Patriarch\(^6\) has wept with joy at reading your letter, I have also consulted Mr. Dubourg and all agree that it is a case

---

\(^1\) Cf. John 10.
\(^2\) Cf. Ps. 91.
\(^3\) Cf. Jer. 31:12.
\(^5\) Cf. Ps. 100:5 and Ps. 16.
\(^6\) Rev. Pierre Babade, S.S., (1763-1846) assisted Rev. William Dubourg, S.S., in establishing St. Mary's College in Baltimore and taught Spanish there. He sometimes wrote poems for Elizabeth who chose him for her confessor and spiritual advisor. Babade supported the idea of establishing a religious community and brought the first recruit for the Sisters of Charity, Cecilia O'Conway, from Philadelphia to enter the community in Baltimore.
which the hand of man must deem sacred and consign to God alone—but not without the Assurance that all our Prayers are and shall be united for your most Precious Soul's support and consolation—and do do do write most particularly.

My precious Child I have received your last few little lines - they consoled the heart that doats on you. My dear honored Father (Our Patriarch) goes to Philadelphia immediately after Six O'Clock Mass on Tuesday, he staid a day to celebrate with me the blessed day that gave you birth my Treasure—yes, Blessed day when my darling was born to Immortality O the hour of bliss when we shall be united in that Ocean of Glory My going with him to St. Augustins festival was but a dream - I would not leave my children for the World. JuliaScott's Mother too is dead and there could be no necessity for the Journey.

All our Gentlemen and My Sister (in the college) too are going to leave us during the Vacation which lasts six weeks and Sister will again be ALONE WITH GOD. but hush! not a thought of my Cicil contrary to his blessed will. all our present pain will one day be made up to US—

It is strange Sister [Mary Bayley] Post should write me as if she has not received a letter from me I wrote her a fortnight ago.9 to Hatch what shall I say, Pity and love fill my Soul at the thoughts of her, to write her in her present position except under cover to you is out of the question. and dearest Eliza [Farquhar] dear dear dear child, O MY GOD! there is indeed my Cross. I would pay my life willingly to obtain for them our PEARL.

My love you must if it is possible teach discretion to our dear

--- 22 ---

7Susanna Deshon Sitgreaves
8The Sulpician priests and Françoise-Victoire Dubourg Fournier
9This letter is not extant.
10Harriet was staying with her older sister Charlotte Seton Ogden who was bitterly opposed to Catholicism. She wanted Harriet to promise never to become a Catholic which Harriet refused to do. Charlotte Seton (1786-1853), Elizabeth's sister-in-law, was the daughter of William and Anna Maria Curson Seton. She married Gouverneur Ogden (1778-1851) who was from a prominent New York family and who had graduated from Columbia (1796). He entered the legal profession and was a partner of Alexander Hamilton.
Girls, and convince them that they ought never to speak of Sister. how hard. as to our Catharine of Sienne may the angel of fidelity and love Support her! You are always in the midst of my Soul every day it has fed actually on the heavenly Manna (except Thursday) for this week past - every day O heavenly week . . .

but I must now speak of somethings of necessity to be remembered in the first place St. M. Picture I tremble least something has happened to it. do do my darling enquire of Mrs. Wall my dear Mrs. Wall. how unhappy I should be if St. M. knew that is not in my possession Mr. Wood must be paid for framing it write a little note to Brother [Wright] Post and get the sum of him whatever it may be, and tell him it is to pay a debt I have left, and I will settle it with him when I settle my house rent. give Mr. and Mrs. Wall a thousand thousand loves for me and also to dear Mrs. Connolly tell them they are never forgotten in the blessed Sacrifice. also make it your business always to remember me to the Morrises their kindness can never be forgotten. show them that you do not forget it.

Monday - [August] 8th Your letter inclosing dear Ems and Agnes is just received my darling child may you be soon released if it is his blessed Will, but the Sacrifice must be consummated and Sisters Soul prays for you unceasingly, nor is it unaided by prayers of much more worth.---how many holy Souls are perpetually united for that end. to-morrow - how I long for it. Imagine the feast of the Assumption next Monday, your own at the altar Willy, Richard, and Anna, Oh how shall a Mothers soul Support such happiness. Ann longs longs to see the girls and you all. they will write this week, by some of the

--- 23 ---

12This comment is a caution to Elizabeth's sisters-in-law and cousins that they not mention Elizabeth because of the family's attitude toward her conversion and their anger over Cecilia Seton's conversion.
13St. Catherine of Siena (1347-80) was a mystical writer and Doctor of the Church. This allusion refers to Catherine Seton, a daughter of James Seton.
14Cf. Exod. 16:32.
15Elizabeth was concerned about a picture of her friend Rev. Michael Hurley, O.S.A., which had been left behind in New York to be framed.
16In this paragraph Elizabeth is referring to several Catholic friends in New York.
17Emily (Emma) Seton, one of James Seton's daughters, and Agnes, possibly her sister.
18The feast of the Assumption of the Blessed Virgin Mary into heaven is celebrated August 15.
students\textsuperscript{19} going to N[ew] Y[ork] and so shall your own. 51 cents for your letter to day what an imposition, but if you make the smallest inclosure it doubles postage.\textsuperscript{20} [Antonio] Filicchi writes me the most delightful letter saying he has double the means he had when [he] was here\textsuperscript{21} and to draw for whatever I will—Merciful providence!—tell me if you ever hear of Mrs. [Sarah] Startin. What says our dear Sam[uel Seton] in the storm, dear dear fellow, it must vex him. and Eliza [Farquhar] then is again separated - but what is man - how fruitless the resistance if it is the will of God, as our dear experience has evidenced.

If ever you see Madame Longmere tell her from me I remember and love her as my dear Sister—and that she must keep my place in her heart as hers is sacred in mine. What will you do without your pastor?\textsuperscript{22} heavenly love defend you my Cicil. do you know Mr. C[ooper]\textsuperscript{23} is coming [to] live in our Seminary of refuge—I should not wish you to know him as I do. My dear Father [Pierre Babade](our Patriarch) returns from Philadelphia the last of September he has great hope of bringing you back with him. What a hope!—give your dear dear children the kiss of truest love from their own Aunt Wm\textsuperscript{24} whose heart cherishes and loves them as her own[;] poor little Amelia what would I not give to have her here. but we must leave all to Him.

\textsuperscript{19}Students from St. Mary’s College
\textsuperscript{20}The receiver paid the cost of postage.
\textsuperscript{21}At one time Antonio Filicchi commented to Elizabeth: “Through you my mercantile interests are blessed by God with an uninterrupted success” (ASJPH 1-3-3-10:26, n.d.).
\textsuperscript{22}Rev. Louis Sibourd resigned as pastor of St. Peter’s June 27, 1808, and the church was without a pastor until the following October.

Sibourd, a French priest, who came to the United States about 1798, became pastor of St. Peter’s Church in New York from 1805 to 1808. A friend of Rev. William Dubourg, S.S., he first met Elizabeth while Dubourg was visiting Sibourd in New York. He later ministered in New Orleans, but eventually he returned to France and died in Montauban where Dubourg was bishop.

\textsuperscript{23}Rev. Samuel Sutherland Cooper (1769-1843) was a wealthy sea captain who resided in Philadelphia. He converted to Catholicism in 1807 under the guidance of Rev. Michael Hurley, O.S.A. He studied at St. Mary’s Seminary at Baltimore under the Sulpicians and was ordained a priest in Maryland in 1818. As a seminarian he became a significant benefactor of Elizabeth Seton and the Sisters of Charity through his donation of money to purchase property in Emmitsburg, Maryland.

\textsuperscript{24}At this time Cecilia was living in the home of her brother James Seton and caring for his eight children who had lost their mother the previous year. On August 3 Cecilia had written to Elizabeth, “Baltimore is the uppermost wish of my heart” (ASJPH 1-3-3-4:203). Her priest advisors, however, encouraged her to remain in New York. Aunt William is Elizabeth herself.
— 25 —

a thousand blessings be with you my Sweet love. forever yours—do not neglect to remember me most affectionately to dear Helen [Bayley]. I promised sincerely to write to her not thinking how every moment of time would be filled

If you ever see Mammy Taylor give her my love. also to good Caty—I hope they made out well. also bless my poor Mammy Dina for me. Our crazy Mary is here but I do not know if she will be contented. poor Soul. Communion Every Day M. Babade—

5.6 To Cecilia Seton¹

Friday 12th August 1808

—this is an effusion of your own Kate intirely her own - She has missed her paper, and Sister fills it with an overflowing heart. it is St. Clara’s day—What did she not suffer in opposing the World - how tender and faithful was the love of her Agnes who followed her—shall we one day be so happy my dear one. He only knows who holds us in his hand - but this we know, that “Sorrow is not immortal.” Nor can we suffer long severed, or united. The Angelus bell rings morning noon and night - at half past 5 in the morning precisely - again before 2 in the day, and again before 8 at night—meet your Own Souls Sister in the sweet salutation. I say it with particular attention and always on the knees because there is a particular indulgence annexed to it,

² Mammy Taylor, Caty, and Mammy Dina were probably domestic workers in the Seton household. Mary was probably a domestic worker who left New York with Elizabeth and now lived with the family in Baltimore.

5.6 ASJPH 1-3-3-8:150

¹The first section of this document, a letter written by Catherine Seton, is not included in this transcription.

²The feast day of St. Clare of Assisi (1193-1253), a friend of St. Francis of Assisi and founder of the Poor Clares, a religious community of women. Agnes, a sister of Clare, was a founding member of the Poor Clare Order.

Originally called the Poor Ladies, the Poor Clares were founded in Assisi, Italy, in 1212. As a contemplative order they engage in recitation of the Divine Office, prayer, study, and manual labor.

³A Catholic prayer in honor of Mary, the mother of Jesus. The Sulpicians at St. Mary’s initiated the practice of ringing the church bells three times a day for recitation of the Angelus.

⁴The belief that God grants remission of the temporal punishment for sin as a result of a person performing prayers or good works. Indulgences could be applied to the deceased.
which indulgence and every other I can gain after the example of our most dear Patriarch I offer to God for the departed. pray for our poor Ann B[arry] she had the last symptoms of swelling above the knees and lax the 20 June—her mothers state you may imagine—

My dearest Child you must not think Sister neglects you - I have so little time and so much writing to do - When I write a letter some of my prayers must always be given up, many a visit to the blessed Sacrament is resigned for this purpose, but the letter that accompanies this has been begun long ago and waited the departure of one of our collegians. —give Mrs. [Eliza] Grim the letter when you can, and tell my dear Mrs. Wall she must take your letter as written to herself - she is envying me my residence with St.M but I am as far distant as herself to my Sorrow—do you never see dearest Hatche. oh sorrow, sorrow, sorrow, and Eliza [Farquhar] too is banished - we are monsters indeed—but I would not change one of my half hours with the good folks for their whole life put together.

—you do not say a word of our wretched Henry. Jack⁵ is poverty and misery itself. Ah Cissy dear if they had our substitute for all riches and pleasures—but we must adore in silence—pinch my own Sam’s ears for Sister tell him sometimes to pluck a widows flower in Remembrance.—if you will prepare a hundred letters they can all be brought to me by Mr. Redmond⁶ from George Town College who will call at Mrs. Grims for them before the 15th of next month—a long time I give you all for preparation

Kiss my dear dear Children a thousand times for me if ever you see Mrs. Parsons remember me to her. be very attentive to [George] Duplex if you meet him he is so kind to us. I wrote him a long time ago I hope he has received my letter—love to Ned [Edward Seton] and to all you wish to give it to.

---

⁵Henry Seton (b. 1774), Elizabeth’s brother-in-law, was the son of William and Rebecca Curson Seton. He had served as a lieutenant in the United States Navy but was currently experiencing financial difficulties.

⁶James Redmond was a Jesuit scholastic assisting at St. Peter’s Church in New York.
To Antonio Filicchi

Baltimore 20th August 1808.

My dearest Antonio

Although your American Sister has written to you twice within two months she cannot resist the pleasure of addressing you a few lines by a very favourable opportunity, and thanking you for your favour of the 18th of April, which was the most consoling and comforting cordial to my affrightened imagination, which portrayed a thousand evil consequences from your long silence, which has continued nearly a whole year. Almighty God knows with what tenderness and intreaty I have recommended your Filippo [Filicchi] and yourself at Mass and Communion uncertain if you inhabited this World or the next,—and when last Sunday I received your long wished for letter I dared not open it until on my knees the act of resignation to his Will was fervently made, but, after reading it over and over, the children to whom the Joy was communicated all knelt round and we said *Te Deum* with our whole soul - that you are not only alive and well my dear Brother but that you also love and cherish the remembrance of your unworthy sister, is true joy indeed—and Amabilia [Filicchi] your dear excellent Amabilia - your sweet children - All are well, and a new treasure to increase my longing desire to see you all once more, but it is not possible that the most lovely Georgina can ever be rivalled, if the dear darling child shall ever again be in my arms how close I shall hold him—dear Antonio sometimes embrace him for me—many a tear I have dropped over the little frock his dear Mother gave me belonging to him and his little lock of hair which I hope yet one day to shew him—you do not speak of Filippo’s health, so that it is no doubt as usual.

The letter you mention having written at Bordeaux I have never received how much I regret the loss of it. but perhaps it may come yet—Those written you since I am in Baltimore are committed to the

---

5.7 AMSJ A 111 050

1*Te Deum* is a traditional prayer of praise attributed to St. Ambrose of Milan (339-97).

2A port in France
charge of Angels—if you do not recieve them sad will be my disappoint­ment.—but the will of Almighty God be done - so much of my or rather the scheme⁴ of these reverend gentlemen depends on your concurrence and support that I dare not form a wish—every morning at the Divine Sacrifice I offer (as I know they do also) the whole success to Him whose blessed will alone can sanctify and make it fruitful. for my part I so naturally look for disappointments and have always found them so conducive to the souls advancement that if we succeed in forming the purpose established I shall look upon it as a mark that Almighty God intends an extensive benefit, without calculating my particular interest which is always best advanced in poverty and in tears—I mean that poverty which a soul experiences being destitute of every earthly resource, or human dependence.

You say it is mortifying to receive—Oh Antonio—how little you can judge of the mortifications I have experienced, if you would call it mortification to receive from you—on the contrary, when I gave Mr. Craige⁵ the last order of Murrey on the day I left N[ew] York it was a great a triumph to me as if your purse were mine and I had it to bestow; but true pain and mortification is to depend on those who neither cherish you for the love of God nor love of yourself—however all that is past, and if we shall be reduced at Baltimore to recieve charity it will be from those who know how to bestow it, if ever I dared to ask any thing from God respecting our temporal destination it certainly would be that we may never be compelled to return to N[ew] York, but I ask nothing, his blessed will be done in every respect. Say Amen.

---

³This refers to the establishment of a girls’ school and ultimately the genesis of the American Sisters of Charity in Baltimore at the initiation of the Sulpicians, primarily Rev. William Dubourg, S.S. Ever since he had been unable to import Ursulines to Baltimore, Dubourg entertained the idea of establishing a native sisterhood. Before Elizabeth left New York, Dubourg had written May 27, 1818, that if all went well for her school, he wished to “secure permanency to the Institution . . . perpetuating it by the association of some other pious ladies who may be animated with the same spirit” (AMSV 110:2,1).

The Company of St. Ursula was founded in Italy by St. Angela Merici (1474-1540) in 1535. They were originally intended to work among the people, especially educating young women. Within a century, due to pressure from church authorities, they became an order of cloistered religious with solemn religious vows who conducted convent schools. Their first foundation in what is now the United States was in New Orleans in 1727.

⁴Samuel Craig, a family friend, was acting on Elizabeth’s financial behalf. She received funds from the Filicchis through the John Murray firm of New York.
I am very unwilling to leave so large a blank but this letter is to accompany some other of Mr. [William] Dubourgs, and it may be too late.—the dear Bishop Carroll asks of you and your honored Brother [Filippo] very frequently and always with much affection. Embrace your Amabilia and sweet Children for me a thousand times, you bid me write by every opportunity or I should be afraid of sending you a scribble so little worth its postage. tell your dear Brother I long for a little sermon from him on Christian perfection, which tho so high an Ambition, I am daring to gaze at with longing desire—he knows that one page from him has more effect on his Novice than many volumes from the pen of a stranger. the books he has given me are now doubly a treasure. We have here a Venerable Patriarch who is always instructing me and refering to Bourdaloue⁵ and my Proues. but really these children keep me so busy that if some one did not give me a helping hand I should seldom get beyond my litanies and Kempis.⁶

Adieu A Dieu forever yours MEASeton

5.8 To Cecilia Seton

26th August 1808

Sweet darling Cis

An opportunity to you to morrow very early allows me the time to say your own darling is anxiously waiting for a letter from you - do not forget that Mr. [James] Redmond is coming next week as he told me he intended—I am almost afraid you are sick it is so long since your last⁷ -

--- 29 ---

⁵Rev. Louis Bourdaloue (1632-1704) was a French spiritual writer whose collected sermons delivered in Paris fill dozens of volumes. These may have been among the devotional and apologetic works Filippo Filicchi gave Elizabeth when she left Italy.

⁶Thomas à Kempis, a fifteenth century writer, authored the spiritual classic The Imitation of Christ. A litany is a form of prayer composed of petitions or invocations.

5.8 ASJPH 1-3-3-8:152

⁷Cecilia had been sick since Elizabeth left New York in June. During these months Seton relatives had been adamantly opposed to further talk of Catholicism within the family. The young girls, Cecilia, Harriet, Eliza Farquhar, and several of James Seton’s daughters, were closely watched and kept apart as much as possible. Because their mail was censored, they had to smuggle letters to Elizabeth and to her children.
and here I am Alone with God, and *my dear ones*. Mr. *DuB*ou*рг* gone away. My Patriarch in Philadelphia and most of our Fathers dispersed only my Sister *Madame [Françoise—Victoire] Fournier* remains of my most *intimate* and my days and hours pass on sighing for my Cicil if I could ask any thing of our dear Lord which he does not grant to tell you half the thoughts and Prayers of my Soul for you *H*arriet and *E*liza and *E*m[ma]² is impossible - Hatch above all draws my very *heart-strings*. did you get a large packet from Mrs. Burns I sent by one of our Collegians? I hope so—I enclose you now a little letter for Hatch left out then - Oh do tell me every thing about her and sweet Zide [Eliza Farquhar]. All the people are very silent - I cannot help it - to live forgotten and unloved is a Part of Christian Perfection—for the last part of it is not my greater fear - these dear beings around me breathe no other air but love

Mr. [Samuel] Cooper³ will be here this week to take the enclosure - if we had not devoted ourselves to the heavenly spouse before we met I do not know how the attraction would have terminated but as it is I fear him not nor any other - but such a Perfect Character is a fit offering to the fountain of all perfection. he has my Rosary⁴ and little red cross by way of Memento of our George town expedition - Sweetest dear What is all the World to *you* and *I*. we are in the Secret of his Ta-bernacle; and there is safety, and there alone, with true liberty and sweet content.

Oh dear the young gentleman has called for my letter—I must fly - tell our dear Mrs. [Eliza] Grim that our dear friend Kelly⁵ is gone and most happy was his death—happy happy he—⁶

Yours forever My Darling.

---

²Eliza (Zide) Farquhar and Emma, one of James Seton’s daughters
³Samuel Cooper accompanied Elizabeth when she went to Georgetown to bring her sons, William and Richard, back to Baltimore for study at St. Mary’s College.
⁴A Catholic devotional prayer to Mary
⁵Probably Thomas Kelly, a lay teacher at Georgetown College, with whom Elizabeth had corresponded when making plans for William’s and Richard’s education.
⁶Rev. Simon Bruté, S.S., drew pointing hands in the left margin of this letter next to the phrase ending “to live forgotten” and next to the phrases beginning “the attraction would have terminated,” and “Tabernacle.”
5.9 To Cecilia Seton

First Rule of School in Baltimore

Monday morning 5th September 1808

My own dearest darling beloved Cicil—

Your dear letter must recieve an immediate reply or I cannot rest - if I were to write you a thousand times I can never tell you half the love of the heart that doats on you, and never loved you as at this moment I read the sweet words “my Mother” added to the many precious titles which unite us - Yes in life and in death we will be united by our Jesus Sovereign Lord, and I shall be your Mother Sister friend, and you my darling of all Darlings. —and our darling Hatche was really permitted to relieve you thank him our All for that. I had concluded that from her delicate and painful position she would have been obliged to forgo a happiness so dear to her - but not one word of our own Eliza [Farquhar] - Oh how I long and how I must long to see you All! and our dearest Catherine of Sienna and sweet Agnes1 - dear dear children. What delight I yet anticipate in our Reunion. every thing you wish to know of your own Sister is said in two words - in the Chapel at six until 8. school at nine - dine at one - school at 3. chapel at six 1/2 examination of Conscience and Rosary, sometimes before that hour a Visit to some one in our limits or a walk, sometimes at the chapel also at 3 - and so goes day after day without variation - but I should rather say Where are you my love? Your Sufferings are proportioned to my ease I fear - Oh Cicil dearest why cannot I exchange with you - in an instant I would take your stormy Station if it was his will, to give you even a taste of my enjoyments—but how soon may they pass, at least in their form, tho’ in principle we know they are unalterable.—poor poor Maitland2 and our most [wretched] Henry [Seton]! What shall we say - awful and dreadful is the lesson.

5.9 ASJPH 1-3-3-8:157

1Catherine Seton, daughter of James Seton, and Agnes, possibly another of his daughters
2James Maitland, Elizabeth’s brother-in-law, who had a history of problems and had lost his wife the previous year
I have not seen Jack [Seton] these three weeks, the last time he said he meant to get away some where as he had not the means of daily Bread - and had long borrowed 2 per a day of a friend - his family he intends to leave at Alexandria [Virginia] until some change in his affairs —

I have the kindest letter from J[ohn] Wilkes you can imagine - quite unexpected indeed and shall answer it immediately. We expect poor Mrs. [Joanna] B[arry] with Anns remains here immediately, but there are no letters from herself, it is supposed she will join me, but I have no such hope.

my poor darling Cicil so you were but once at church the whole time of Mr. [James] Redmonds visit to N[ew] Y[ork] - oh oh oh - He was sorely disappointed at not seeing you, and begs you to remember him in the Great Sacrifice as he does you. the prayer at the end of your George town prayer Book will explain the gift he left you. Ann and our Sweet Aglai [Dubourg] wear them always round the neck with great devotion. but my dear Cicil what am I to think about St. M.s picture. I am in a handsome scrape indeed. Oh do do see about it. a young gentleman of this college promised me faithfully to call on Mr. Burns for your command before the last of this month, and you might send it by him. if you have not yet made the demand on [Wright] Post do not do it use part of the inclosed and I will remit you the charge of Mr. Woods. My breast is very sore darling and I can write no more at this time, but soon again, give my tender love to much loved, remember me to all who remember me - and my best love to dear Mrs. Wall[,] C. and my S. G[rim]. if you see Madame Longmere tell her she shall soon hear from me

dear child farewell I charge you in the Name of our Lord, to want nothing your dearest can give you know we are one in him. use the inclosed freely you will recieve another as your just share every

3Joanna Gould Barry had gone to Madeira, Spain, with her seriously ill daughter Ann.
4This gift was an Agnus Dei (literally “Lamb of God”). It refers to a small piece of pure wax, bearing the impress of a lamb supporting the standard of the cross, which is encased in precious metal. It is worn devoutly around the neck or hung in a glass frame.
5Elizabeth was beginning to show signs of tuberculosis of which she eventually died.
6Samuel Seton, Elizabeth’s brother-in-law
quarter. O may we not be separated long - but hush! his blessed will not ours.

Your true own Sis

If there is any Suspicion of the Bill - say simply Sister left a debt unpaid, and Ned [Seton] can change [it at] the Bank as it goes thro’ all the Notes

5.10 To Cecilia Seton

6th October 1808

My dearest most precious Child

—Sisters Joy is but an anticipation of yours when you will find the best and most excellent assistents to our dear Mr. [Louis] Sibourg¹ that could be obtained are on their way to our poor desolate congregation of New York - I cannot speak my Joy, as it will so much glorify the adored name—

Your precious letter and those of the dear girls with the lovely profile are safe to hand, the profile is hung under the picture of our Lord—all the girls my Aglai and Celená,² among the rest, are wild to see their Aunt Cecilia—Aglai is the fairest most perfect child you can imagine, diligent and faithful in every duty, always remembering our dear Lord’s eye is upon her. Kit and Annina and herself are excellent in every thing. you would not know Anna for the same child since she is in care of Mr. Dubourg. what would we ask in this world if Cicil H. E.³

5.10 ASJPH 1-3-3-8:153
¹Revs. James Wallace, Michael White, and Adam Marshall were sent to assist Rev. John Byrne at St. Peter’s Church, where parishioners numbered approximately twelve thousand. Rev. Louis Sibourd had resigned as pastor several months before.
²Aglā Dubourg and Celanire Delarue arrived in Baltimore in July 1807. They became Elizabeth’s first pupils at her Paca Street school.
³Cecilia and Harriet Seton, Elizabeth’s sisters-in-law, and Eliza “Zide” Farquhar, a cousin of the Setons
and the dear flock of the Wilderness\textsuperscript{4} were with us - in my dear Sacred Communions which are almost every day, Often my soul cries out so much for you all that it seems impossible to express the desire in any words, but a deluge of tears is the only relief—yes every morning in the week at Communion—except some particular circumstance prevents, living in the very wounds of our dearest Lord, seeing only his representatives, and receiving their Benediction Continually—What shall I say the children sing \textit{Adoramus}\textsuperscript{5} all day long, after morning school our Litany of Jesus, after afternoon, our Rosary,—what more in this world but Cicil and my sweet desolate girls, and our sister in J[esus] C[hrist] S. Grim\textsuperscript{6} would I ask - but it is expected I shall be the Mother of many daughters. a letter received from Philadelphia where my Blessed Father Our Patriarch now is on a visit, tells me he has found two of the Sweetest young women, who were going to Spain to seek a refuge from the World, tho they are both Americans, Cecilia and May,\textsuperscript{7} and now wait until my house is opened for them—Next Spring we hope—he applies to me the Psalms in our Vespers “the Barren Woman shall be the joyful Mother of children,”\textsuperscript{8} and tells me to repeat it Continually -

\textsuperscript{4}James Seton had eight motherless children and a country home called “The Wilderness,” located on the banks of the Hudson (near present-day 43rd Street). Cecilia was living with the family and caring for the young children after their mother’s death. Some of the children had expressed interest in Catholicism.

\textsuperscript{5}This refers to the hymn \textit{Adoramus Te Christe}.

\textsuperscript{6}Probably Eliza Grim, a convert to Catholicism in New York.

\textsuperscript{7}Cecilia O’Conway (1788-1865) from Philadelphia became the first member of the American Sisters of Charity when she joined Elizabeth in Baltimore December 7, 1808. Known as Sister Cecilia (Vero or Cis), she was elected to the first council in 1809. She made the first novitiate in Emmitsburg (1812-1813) and pronounced vows July 19, 1813. A teacher at St. Joseph’s Academy, she was elected treasurer of the community (1816 and 1817), but in her second term, in order to relieve some problems with carrying out the treasurer’s responsibilities, Elizabeth agreed to keep the books and assist her. Soon she was missioned to New York (1817) to work with the orphans, but she returned to St. Joseph’s (1819) temporarily because of poor health. In 1823 Cecilia transferred to the Cloistered Ursuline community in Montreal where she was known as Mother Marie of the Incarnation. She retained happy memories and a correspondence with her Emmitsburg friends until her death. See A-5.10a for Cecilia’s journal of the early years of the community (ASJPH 1-3-3-4:118,1).

Anna Maria Murphy Burke (d. 1812) came from Philadelphia at the recommendation of Rev. Pierre Babade, S.S., to join Elizabeth in Baltimore during the spring of 1809. Known as Sister Maria, she was sometimes referred to by her own surname, Murphy, or by Burke, her stepfather’s name. She died October 15, 1812 at St. Joseph’s during the first novitiate of the Sisters of Charity and is buried in the original community cemetery at Emmitsburg.

\textsuperscript{8}Ps. 113:9
which you must do with me my darling. he says "I promise you, and wish you many crosses, which it will be my delight to bear with you my daughter - but they will brighten our crown, and glorify his name whose glory is our only desire"

I have a lovely picture of St. Mary Magdalen of Piazzini who is kneeling in her Religious habit before a crucifix standing on a little altar on which her motto is written, we must not die, but suffer "ne point mourir, mais souffrire," but dare not send it [to] you for fear of trouble, but will send you your own little Crucifix framed—Oh Cicil my souls Treasure let us beg our Lord to hasten the time of our Reunion for which my Soul Our Soul longs and sighs—and poor Hatche and Eliza! they little know what my Soul endures for them - sweet precious beings gladly joyfully would their Own Sister give the last drop of her blood for them. Hatche’s letter was sweet indeed—O dear unfortunate child tell me if Eliza is more interested in the amiable Curson that now is. and dear dearest Emma [Seton]! - She suffers for Our Lord in her separation from you all—She is as dear and near to my Soul as My own.

having other letters to write Darling I can only Recommend to you to shew as you have ever done whose Child you are, by his patience and meekness—whose infinite reward awaits you—

Remember me to Mr.[Louis] Sibourg with the most grateful affection tell him Mr. [William] Dubourg is quite well, perfectly restored from his Visit to the mountains—I would write him to beg his blessing but - the pain in the breast—have two dear girls more since I wrote you last—O my Cicil think of poor Henry writing me the most desperate letters from the Gaol of New Haven threatening that he will destroy

---

9St. Mary Magdalen of Pazzi (1566-1607) was an Italian mystic.
10This was an engraving of Rembrandt’s Crucifixion by K. E. C. Hess which was brought from Holland by William Magee Seton.
11Possibly a suitor. Both Cursons and Farquhars were related to the Setons.
12Henry Seton, Elizabeth’s brother-in-law, was in a New Haven, Connecticut, jail presumably for pauperism. From here he sent Elizabeth desperate letters threatening to kill himself if he did not receive some assistance.
himself etc. tell James [Seton] this, he writes me continually for assistance, which by every tie of duty I am obliged to refuse—Jack is with his family at Alexandria I believe—it is several weeks since I have heard from him. the last time he said he forced to borrow 2/ a day to support his existance—Oh Blessed Lord—but for poor Henry I think it best you should know his situation—Why why must I tell you?—he writes me that “a prison for the first time encloses my unfortunate Brother”—

Remember to all that remember me—[page torn] loves and blessings to the Darlings—forever Your MEAS

When Mr. [James] Redmond returns do not fail to send me five yards of the Salisbury flannel of which we made our coats—the Shop is the corner of Mott St[reet] and Bowery I believe - do not omit it my love as it is necessary for my Rheumatism to wear it all winter—you must find time to get it—and leave it with Mr. Sibourg. the shop is I know in the Bowery I think Mott St[reet] or the next corner

Remember me to my dearest Much Loved a thousand times. it will be a merry day when he comes - and also to dear Ned.14 best love to Madame Longmere—if you ever see her. and if you ever see [George] Duplex behave very kindly to him I cannot tell you half his kindness to me—15

---

13John Curson Seton (Jack), Elizabeth’s brother-in-law, had lost his livelihood and was begging from friends in order to exist. He was talking about going off to make his fortune and sending for his family later. His wife, Mary Wise Seton, was killed in an accident sometime in 1809.

14Samuel and Edward Seton, Elizabeth’s brothers-in-law

15Rev. Simon Bruté, S.S., drew pointing hands before the line “living in the very wounds,” before “but it is expected,” and before the line of text with the quote “Barren Woman.”
My own dear Julia—

I might challenge the whole World to produce a friend so sincere and constant as yourself; - imagining that you would be quite impatient at my long silence this very morning I determined that no impediment should prevent my asking you before night the question if you thought any longer of your poor little nun, or if you did not expect to see her death announced in the paper—when behold the kindest consoling letter from your dear self was unexpectedly handed to me. You are then really returned to Home, and in safety, dear dear Julia what would I not give to put my heart in your hands for a few hours, but since there is no hope of seeing you at least this Autumn let me answer your questions as nearly as possible—and in the first place tell you what will please you most, that I would not change my situation for any possible advantage that could be offered to me under the sun - every endearing attention most congenial to human nature is bestowed upon us as freely as the air we breathe - my dear little dwelling is retirement and peace itself—I have but four boarders,¹ but those with my three girls are as many as I can manage this winter - in the Spring if I get rid of a pleasant pain in the breast which has weakened me so much as to leave me little hope of the health in which you left me, then some proper assistance will be procured to enable me to extend my number - you know my disposition dearest, sickness does not frighten the secret peace of mind which is founded on a confidence in the Divine Goodness, and if death succeeds it, I must put a Mothers hopes and fears in his hands who has promised most to the widow and the fatherless²—but be assured there is no cause of serious apprehension

¹The four boarders were Aglaé Dubourg, Celanire Delarue, Isabella O’Conway of Philadelphia, Sister Cecilia O’Conway’s sister, and Julia Le Breton (Britton).
²Cf. Ps. 146:9.
for the present the physician who attends the College is very eminent and knows perfectly the nature of such complaints as most French physicians do - instead of Blisters I take a bottle of Porter a day, since which I am so strengthened and relieved that without doubt my complaint proceeded from weakness, especially as the cold bracing weather agrees with me so well - Altho, since one fortnight of hot weather in June we have scarcely felt one day too warm.

Your Anna is my great assistance and a finer creature both in mind and body you could scarcely wish for - since she is in Baltimore the woman is so marked in her appearance and manner that indeed you would scarcely know her - her chest is very prominent and the shoulders quite in their right place - here she appears to advantage as the girls associated with her dress in some style and she of course imperceptibly adopts their manner—

October 10th.

My darling Julia the above was written a week ago - the weather grew cold so suddenly that a general rout must be made for winter clothes and my letter was left to sleep in my Bible; again to return to your questions of kindness and love - My Boys appear to be the most innocent and well disposed children that can be imagined for their age. Neither of them appear to me to show any distinct marks of genius, but their progress in their classes is superior to that of most Boys of 10 and 12. William will be 12 in November Anna was 13 the third of last May — but your little Kate has more talents than either of the three elder, and Rebecca more than all of them together — the charm of being all reunited is still in full force, they are all happiness and love. though often they appear much affected if they see me suffer, not one of them but anticipates the sorrow of being dispersed — but I myself have no fears on the subject—

3 Dr. Pierre Chatard of Baltimore was a physician who had studied in France before settling in Baltimore where he and his wife, Marie Françoise, became friends with the Setons and the Sisters of Charity. His granddaughter entered the Sisters of Charity August 28, 1857, and became Sister Juliana Chatard (1832-1917).

4 Blisters were formed by the application of an irritating ointment or plaster as a medical treatment. Porter is a type of stout or ale.
how happy you are in your precious Maria, Oh what a Treasure is
such a daughter—you do not tell me if Mr. John is at Philadelphia or
at Easton- nor a word of my dear Brother. Poor Charlotte - how hard
it must be to have no prospect of relief—I have always heard that that
complaint is without remedy, but I believe it does not speedily destroy
the constitution.

—you talk of being old—believe me until you told me our dear
Maria is near 21 I never recollected that you are older than myself, and
as I am full 35 I wish you joy—now pray tell me Julia if it is possible
that with your intelligent mind, long experience of human vicissitudes
and very critical moment of life, tell me if you do not sometimes re-
fect on the long long long long life to come? if you do, and in earnest,
your own friend has one of the first wishes and prayers of her heart an-
swered; answer me this question in some moment that you are alone
with God. I will never preach to you, but I wish I could pour my heart
in your bosom and tell you how sweet it is to have him our best friend,
[our] dearest hope—do do promise that you will pray to him for this
Knowledge, you are sure of being heard with peculiar pleasure, he
would leave his ninety nine in a moment if you would but be in ear-
nest in begging his assistance—you and I must die dear daily - Oh do
do think of it.—poor Maria how much better an Inheritance you might
leave her than riches.—

Your suggestion that you may possibly come to Baltimore is most
sweet how I should delight in putting my darlings Again in your arms
and once more be in them Myself. I hope by the Spring you will find
our prospects better. [Antonio] Filicchi writes me he has been on an

---

5John Morin Scott (1789-1858), the son of Lewis Allaire and Julianna Sitgreaves Scott, moved to
Philadelphia with his mother after the death of his father in 1798. He was educated there and at
Princeton after which he practiced law and served several terms in the Pennsylvania House of
Representatives. He married Mary Emelen (1795-1881) May 15, 1817, the daughter of George and
Sarah Fishbourne Emelen, a prominent Quaker family. John and Mary Emelen Scott had seven
children.

6Samuel Sitgreaves (1764-1827), the son of William and Susanna Deshon Sitgreaves and a
brother of Julia Sitgreaves Scott, was a lawyer in Easton, Pennsylvania. From 1794 to 1798 he
served as a member of the House of Representatives and from 1798 to 1802 as a commissioner
representing the United States government in England. He married Mary Kemper.

7Cf. Matt. 18:12.

8Julia Scott never came to Baltimore to visit Elizabeth.
Embassy for the Queen of Naples, and that some fortunate speculation has doubled his fortune he gives me unlimited credit on Murrey and Sons⁹ but I have written him explicitly and suggested my wish to do something advantageous with the lot of Ground these kind Gentlemen of the Seminary and College have given us.

You ask my terms - they are 200 dollars per year—extra accomplishments which require the assistance of Masters as music dancing drawing etc are paid seperately - the Masters engaged in the service of the College attend at my house on the most moderate terms though they are the best that can be procured. every body here seems to pity the poor little widow.

You could hardly believe my Bakers bill from the college for three full months is 8 dollars 88/100, the Butchers 18 dollars 50/100, and the best wood including cartage 4 dollars 25/100 a cord - very different from N[ew] York where I have often paid 3 dollars 25/100 per load in winter. but this is owing to the College stipulation

—You are too good my Julia - you cannot think how I am delighted that you propose sending your cloathing now out of use, - but do not send the best, nor fear that any thing can be useless, all turns to account with me, particularly any thing of Johns for my Boys. their cloaths are my heaviest expence - and all my trunks now are nearly empty—You know I never had much - your gown Anna wore without any alteration but the slope behind. My direction¹⁰ is to the care of Reverend Mr. Dubourg St Marys College Baltimore—Write me when you send them, and I shall get them safe.

dear friend Yours ever¹¹

⁹The Filicchis' business agent in the United States
¹⁰Elizabeth’s address in Baltimore
¹¹The date on the outside of this letter is October 10, 1809; the postmark is October 11.
5.12 To Rev. Pierre Babade, S.S.

+[Fall 1808]

Al Preb Dr. Padre Babade

Oh the happy day for your Poverina¹ my dear dear Father—the greater my unworthiness the more abundant is his mercy—again then you will put the white garment on your own—Oh my Father and you will help her to preserve it.

I did not understand you if you meant I should come to the Chapel at 12 - but you must have meant that and if you say nothing to the contrary I will be there at 1/2 past Eleven.

your own ES

5.13 To Julia Scott

6th December 1808

Oh my own dear Julia

...how long a time you must have been uneasy for your poor friend—the sight of the dear amiable John Cox¹ brought the whole recollection with full force, and convinced me the hours and days pass with me much faster than I calculate—from half past five in the morning until 9 at night every moment is full, no space even to be troubled—ten girls three of them almost women, keep the wheel going continually—many very advantageous offers of assistants have presented themselves, but in the present state of my family we are so happy and live so much as a Mother surrounded by her children that I cannot resolve to admit a stranger, yet it must be eventually—but what would amuse you my darling friend would be to see Your old

---

5.12 ASJPH 1-3-3-1:55
¹An Italian reference to herself as a poor little woman

5.13 ASJPH 1-3-3-6:75
¹Julia’s nephew, John Cox, of Philadelphia, was a son of James and Charlotte Sitgreaves Cox.
Lady at five in the afternoon (as soon as school is over) seated gravely with a slate and pencil with a Master of Arithmetic stuffing her brain with dollars cents and fractions, and actually going over the studies both in grammar and figures which are suited to the scholar better than the mistress - so it is - and you may well imagine there is very little time for writing. even at this moment the pen is falling from my hand so completely is nature wearied.

8th December 1808

—John C[ox] gives me a most interesting account of you all - how it delights me that Charlotte [Sitgreaves Cox] is so much recovered, and he says you have perfect health. Yet the idea of that certain will is very painful, and as it relates to our dear amiable Maria it is more than painful—precious precious child her reward is ever with her, and I think the person to whom the property has fallen is in a most embarrassing situation—for me every dollar would be a thorn. Why do I speak of this to you - but can I love and honour Maria’s conduct so much without being sensible of her disappointment in being denied the testimony so much her due.

and so my darling friend you are still the woman of fashion - still drawing the chains of the World—alas—my soul sighs - that subject will not do—

it would be a great pleasure to you to see my girls—Anna’s spirits are so even and independent that you would hardly believe she was in a transport at the sight of the white beaver hat especially as Miss [Aglæ] Dubourg has one exactly like it—they are two lovely beings and very much united—Rebecca wears the brown one and Kitty had a brown one also presented to her accidentally - so that every body is pleased, and Mother enjoys it as much as they do.—dear dear Julia many things you have sent were of too much value for such children - but care will not be wanting, and they are much more useful to us than you would perhaps imagine as I am obliged to be more attentive to appearance here than in N[ew] York - not myself, but the family. poor little self is always dressed for the grave which must ever be my dearest anticipation tho’ not in the sense you take it darling.
how truly was I mortified to find our Maria *gone*, and without one word to you or a single call from me who would have walked five miles to have seen her again, but so it was, that it was out of the question as to the possibility of going to her, even if I had not had the mistaken idea that Mrs. Harper\(^2\) lived at a distance from the City, which afterwards our Bishop [John] Carrol informed me is not the case and I have confounded the idea of Mrs. Catons\(^3\) residence with hers.

I am obliged so strictly to avoid giving offence that as I could not leave home at any time without the greatest inconvenience, I do not pretend to leave it at all—and this as you know, is one of the charms of my situation, which truly and indeed my Julia is most congenial to all my ideas of happiness—Oh how sweet to be every moment employed in the service and in the sight of the dearest and most generous of Masters who repays with the tenderness of compassionate love even the good will of his child however imperfect its execution. but *you* do not understand - poor Julia

Will you please dearest send my warmest tenderest [regards] to *Brother Sam [Sitgreaves]*, - and tell your dear Charlotte my heart was light as a feather at the sight of her amiable son who [is worthy] of her, and had it not been for the fear of surprising him I should have given him such a squeeze as I wish to give to her.

Oh my dear dear Julia when I think of you all and of you my first last and most faithful friend - *my friend* who has borne so many years with all my negligencies, and who is unchangable thro’ so many changes, I would wish to lay at your feet, to be your servant, any thing that might be the least expression of my attachment to you and yours, but such is the Divine Order that the good must be rec[ieve]d on my part, and not bestowed, and I must be content with that dispensation

---

\(^2\)Catherine Carroll (1778-1861), the daughter of Charles and Mary Darnell Carroll of Carrollton, married Major-General Robert Goodloe Harper (1765-1825). They had three daughters, Elizabeth, Mary Diana, and Emily, who were cousins of John Carroll, archbishop of Baltimore. She invited Elizabeth Seton’s only surviving daughter Catherine to stay in their home at Carroll Manor after Elizabeth’s death in 1821.

\(^3\)Mary (Polly) Carroll (1770-1846), the daughter of Charles and Mary Darnell Carroll of Carrollton, married (1786) Richard Caton (1763-1845). They had four daughters, Louisa, Mary Ann, Elizabeth, and Emily who were cousins of John Carroll, archbishop of Baltimore.
which heightens his favours by conveying them thro' a hand so dear and beloved.

—I am now so well, so free from weakness of the breast etc that I can hardly believe it. Winter has always been my cheerful season, and here I am sheltered from all cold and changes of weather wet walks etc. dear dear friend farewell. Your EAS give my dear Maria my love and blessing and thank my dear John Scott for the cloth.

My darling Julia, J[ohn] Cox is detained here so long that I shall have time to write again by him and conclude to send this little word of love by a person who leaves this for Philadelphia to-morrow

—May a thousand thousand blessings and the first and best of blessings be yours the ensuing years - even to Eternal ages my dear dear friend

December 18th.

January - June 1809

5.14 To Antonio Filicchi

Baltimore January 16th 1809

My dearest Antonio

In these dismal times of embargo\(^1\) it is quite a happy chance which enables me to address a few words of that tender affection for you which far from diminishing by time or separation is daily increased in proportion as the sense of the invaluable treasure I have received from your hands, is increased and strengthened—dear dear Filicchi how is it that I have been so favoured—if you could know how many many

---

\(^1\)The United States prohibited foreign trade at this time. The Embargo Acts were repealed March 1, 1809, allowing Americans to pursue foreign trade except with France and Britain.
favours and consolations are daily bestowed on your American Sister
your heart would overflow with thankfulness—and you may be sure
that if yourself and your Filippo [Filicchi] does not recieve your
centuple\(^2\) even in this world it is not for want of constant fervent
prayers of your prodigal child to which indeed you need not give
much credit, but when I repeat to you that I am so happy as to recieve
the Bread of Angels\(^3\) so often, (sometimes for two weeks together ev-
ery day), how can I help hoping that the incessant prayers will be
recieved which is offered to and by and through Him from whom all
blessings flow.\(^4\)

I wrote you several times since your last which was dated soon af-
ter your return from your French embassy—the subject of my letter to
you dated July so nearly concerns all my hopes and expectations for
this world (which is to do something if ever so little towards promot-
ing our dear and holy Faith) that I am sure you would give me some
encouragement if you had any opportunity, or your reasons for not en-
couraging our plan (if indeed it is the will of God that it shall not be
realised)—it has long since been committed to Him, but I cannot help
begging always in Communion while my heart is turning toward
Livorno [Leghorn], oh dear Lord put in their hearts whatever is your
holy will for me, and bless them and theirs with a thousand blessings
spiritual and temporal.

Mr. [John] Wilkes writes me from New York\(^5\) that Mr. Fisher tells
me “the Filicchis have made a mint of money and he hopes they will
not forsake me tho’ the old proverb says ‘out of sight out of mind’—he
himself laments that he cannot come forward to my assistance tho’ in-
deed it has not been asked for the small number of girls I have as
boarders will keep us in Bread without any difficulty, and I could not
dream of applying to him for assistance in the promotion of a religious
establishment—that establishment can never take place but by the
special protection of divine Providence which as it has already pro-

\(^3\)Holy Communion
\(^4\)Elizabeth may be paraphrasing the doxology of the Mass.
\(^5\)John Wilkes’ letter was dated December 25, 1808 (ASJPH 1-3-3-2:52).
vided some excellent Souls with dispositions to embrace it, and fulfill the intention of instructing children in our religion, it seems that its Bounty will not be limited to a beginning—many parents have proposed sending their children to me to prepare for their first Communion from the recommendation of our Rev. Archbishop [John] Carrol—five are now in the house for that purpose. My life is a very happy one spent entirely between my school and the chapel which joins our dwelling—our Rev. Mr. [Pierre] Babade who is a saint, said Mass this morning for my Leghorn Brothers [Antonio and Filippo Filicchi] and I offered my Communion for the same intention as this holy season was precisely the time that the divine Light of Faith which I so long resisted forced its way with an overwhelming power which made me to see and taste its infinite sweetness—Oh Antonio where would the poor Mother and her children be if she had not been delivered from darkness and error. A very excellent young woman has received the grace of conversion in our family since she has been with us, and the poor old woman who used to make you so many bows.

Cecilia is still in her Brothers' family, but I shall be obliged to call her if my school increases.—great changes have taken place in New York in the church, it is on a much better footing than when you were here. Mr. Coleman from George Town college is now the Superior, and in Philadelphia Mr. [Michael] Hurley has made many very respectable converts. Those which are made here in Baltimore are of the more humble kind but more numerous and no doubt equally acceptable—a niece of Judge Nicholson has been put in my care by our Bishop [John Carroll] who supports her, as her relations will not receive her in any of their houses since she is become a Catholic and I am instructing and preparing the dear girl for the greatest of all

---

6See the letter to Cecilia Seton of October 6, 1808 (Document #5.10).
7Possibly the niece of Judge Nicholson referred to below
8Cecilia was caring for the eight motherless children of James Seton, her brother.
9Rev. Anthony Kohlmann, S.J., (1771-1836) was an Alsatian-born Jesuit who arrived in New York in the fall of 1808 with the hope of opening a school there. He served as pastor of St. Peter's and administrator of the diocese of New York from 1808 to 1815. As the spiritual advisor of Cecilia Seton, he opposed her departure for Baltimore in 1809. Soon after, he referred the candidates, Mrs. Corish, a widow, and her two daughters, Margaret (later Sister Benedicta) and Jane (later Sister Camilla), to the Sisters of Charity.
blessings. Our Annina is so good that all who know her wish their daughters to be her companions—the Boys as I have told you are in the College under Mr. [William] Dubourg - but they do not seem to have either talents or application which is a great cross to me but they are innocent in their conduct and do not show any bad dispositions in other respects, and I must be patient.

Mr. [John] Chevrus will be here in a short time—Oh how happy will I be to see him dear Antonio What pleasure we will have in speaking of you. You see that your sister can say nothing to you but of the world within, I am as much separated from that without as if we were in your Mountains—I have not called on Messrs. Murrey since we are in Baltimore and do not mean to apply until I hear from you. do dear Antonio say every thing for me to your sweet Family and tell your beloved Amabilia [Filicchi] I never can forget her and tell your Filippo [Filicchi] I embrace his feet, Oh that I could do so in reality, as often as I do in Spirit. remember me also to his dear Maria—the good Dr. Tutilli and Abbe Plunket if they are yet with you. my heart is never so warm in gratitude as when I think of you all.

My dear Antonio neither you or Filippo must be displeased with me for so freely addressing all my affairs to you—I repeat it is not to make any formal request, but only by showing you the situation in which our Lord has placed us, give you the necessary intelligence to direct you in doing his will for me, whether it is his pleasure to advance or retard my views his adored blessed will be done, I have none, and if he but continues to give me himself I am blind to everything else. May he bless and keep you in Life and in death.

forever yours MEASeton

---

10Rev. John Cheverus, with whom Elizabeth had been corresponding, had been nominated as bishop of the newly created diocese of Boston. Elizabeth was anticipating that he would come to Baltimore for his consecration by Archbishop John Carroll. In fact the consecration did not take place until November 1810 at which time Elizabeth met him for the first time.

11The mountains in the area of Tuscany near Leghorn (Livorno) and Florence in Italy

12Mary Cowper Filicchi, Antonio’s sister-in-law
My dearest Eliza

—I believe our dear [Samuel] Craigé must have written you before this that we are all (that is the little Mother and her five children) quietly settled in Baltimore since last June - very advantageous offers were made me by the Rev. Mr. [William] Dubourg President of St. Marys College, and every one most interested for us in New York advised me to accept them and imagine now all under the little comfortable roof upon a small scale it is true, but really comfortable in every respect—ten girls boarders forming as large a school as I can manage, my dear Boys at the college on the premises of which we live—they are free of all expence to me and the 400 dollars per annum [Antonio] Filicchi allows them is at my own disposal—our means of support is quite sufficient and your friend is breathing the air of Peace and tranquility in the atmosphere she loves—a chapel joining our fence, the constant society of the gentlemen of the college and Seminary which are composed of the most respectable of the French emigrant clergy all friends of our ever dear Mr. Tisserant¹ and a sister of Mr. Dubourg who superintends the domestic part of the college his Mother² etc—in every respect then I am as you have so long wished to see us, and as much separated from the outside scene as if we were in another world your dear little girls oh how you would love them, Anna a pattern of daughters, but you know her good qualities better than I do, that is you can better appreciate them but here they are a great advantage both to

---

5.15 ASJPH 1-3-7:35

¹Rev. Jean S. Tisserant was a French emigre priest and a friend of John Cheverus, bishop of Boston. He appears to have been a tutor in the family of a Mr. Bellasis with whom he visited the United States before he returned to England. He became Elizabeth’s spiritual advisor during the first year after her conversion and was her sponsor at Confirmation when he served in Elizabethtown, New Jersey. From June 1805 to June 1806 when he returned to Europe, they wrote frequently. Elizabeth hoped for his return to the United States, and January 9, 1810, she mentions the possibility of him as chaplain for the Sisters of Charity. Tisserant’s letters to Elizabeth are preserved in Emmitsburg; hers to him have not been found.

²Possibly Rev. William Dubourg’s sister-in-law Charlotte Bruslé who served as commère (housemother) for students at St. Mary’s College
me and herself as she is in the true style of the French system for young girls and a model for all who wish their daughters to be religious and discreet. Cecilia is still at the Wilderness 3 how long she will remain there is uncertain, but if I am obliged to extend my school I must beg for her.

[George] Duplex is so kind and attentive that my heart really overflows to him, whenever he hears from our Due he writes me every particular. and thro' him I often hear of Craige and of all our family—Sister [Mary Post] sometimes writes but her dear little infant allows her very little leisure, and our Helen [Bayley] must have a natural aversion to writing for she is always saying she will, but never writes a line—I must remember when I was young.

and how are you my own dear Eliza what are you doing - Duplex’s last letter mentions one from you and says you are very impatient of your long delay - and you must be so, tho’ I pity you in the hour of parting from your Uncle and many others no doubt extremely dear to you. how can there really exist persons who doubt a future state since possessing affections and tenderness of heart they must feel the necessity of a place of reunion—

you have perhaps heard the lovely excellent Ann Barry 4 is gone, her Mother is the most afflicted of Mothers of course and truly desolate—we have no letters from her since the death of Ann nor even intelligence of her in any way, so that we are uncertain if she has survived the dreadful blow—if she lives no doubt she will settle herself near our Venerable Bishop [John] Carrol who has great power over her mind, and possession of her confidence and attachment than any one else in the world—Oh what happiness it would be to me to give her a moments consolation.

There is no account of our Valued Reverend friend 5 for several months past I have not had a letter from him since your departure, but the Bostonian gentlemen 6 have heard since that time, but not for some

---

3The country home of James Seton
4The deceased daughter of James and Joanna Gould Barry
5Rev. Jean S. Tisserant
6Revs. John Cheverus and Francis A. Matignon
months—what delight would it be to see him once more—but hush! dear Eliza dear Dué shall I ever see him with you?

The truth is I am a coward in thought, and try to drive away the past as much as possible in whatever occasions regret—to recieve the daily Bread, and do the Sacred will is the fixed point—but I find in proportion as my heart is more drawn towards the summit, it looks backward with added tenderness to every one I have ever loved, much more those who have long possessed its intire and truest attachment—our dear Craige gave me some marks of affection before I left New York which were truly like yourself - altho' you know his excellence so well how he would have pleased you - we slept a night at your house Eliza it was the last! was in and if you had seen the c[are to] provide the necessaries for our Voyage, if you had been at home it could not have been greater. Brother [Wright] P[ost], James S[eton], our [Samuel] Craige all accompanied us on board the Packet—I saw once more the windows of State St[reet]7 - passed the quarantine,8 and so near the shore as to see every part of it—Oh my Lord in that hour—can a heart swell so high and not burst? but you can better understand than I describe my Eliza—think of me when you pass it again - battering the waves of my changable life—yet would I change one shade or trial of it—that would be madness, and working in the dark—Oh no the dear dear dear Adored Will be done through every moment of it, may it controul regulate and perfect us and when all is over how we will rejoice that it was done - you say Amen I know and I must hasten to in-

---

7The last house that Elizabeth and her husband occupied in New York was at 8 State Street on the Battery.

8The health station on Staten Island where Elizabeth’s father, Dr. Richard Bayley, had worked and died

Dr. Richard Bayley (1744-1801) was the son of William and Susannah LeConte (sometimes spelled LeCompte) Bayley. He studied medicine under Dr. John Charlton and three times traveled to England to study, twice under the famous Dr. William Hunter. He married Catherine Charlton January 9, 1767. The couple had three children, Mary Magdalen, Elizabeth Ann, and Catherine who died as a young child. After the death of his first wife, he married Charlotte Amelia Barclay June 16, 1778. They had seven children, three girls and four boys. A well known surgeon, he had a special interest in public health and served as the health officer of the Port of New York as well as a noted authority on yellow fever. He died at the quarantine station on Staten Island August 17, 1801.
close this to Duplex who has promised to send it with our Embassy⁹ —
always and truly yours MEAS

5.16 Draft to a friend [possibly Catherine Dupleix] after Ann Barry’s death

[January 1809]

My dear Friend

I must beg of you to give me some account of your health as I have
heard that you have been much indisposed—how much my heart
prays for you and how tenderly it is attached to you you can never
know until we reach the source of light who will make all things evi-
dent. Oh dear Sister to us who look beyond the pains and separations
of our present existence how sweet is the hope of an eternal reunion in
the presence of our Lord. I know that all your hopes are fixed on that
happy time which makes me love you with a love which is inconceiv-
able to those who do not find their center in the sacred hearts of Jesus
and Mary—but he knows with what tenderness I present you to him in
my happy Communion and the daily Masses I assist at—I hope you
never forget me in yours

there is no news of our dear Mrs. [Joanna] Barry—no doubt our an-
gelic Ann now remembers us who have been so fondly attached to her
<while she was with us>—dear dear friend my tears flow at the
thought of her happiness and the heavenly hope that we shall share it
with her, Oh let us not stop a moment but sigh incessantly for that
happy hour when we will be together absorbed in the Ocean of his
love who is now our life our Hope and consolation—

dear friend do not be displeased that I am so much at liberty in writ-
ing to you - loveing you in God I cannot speak any other

---9---
⁹Eliza Sadler was traveling abroad.

5.16 ASJPH 1-3-3-3:40
language—that we may be happy in the ages of Eternity is the fervent New year wish of your affectionate friend

your handsome handkerchiefs were far too handsome for me dear friend I have long ago offered them to God in the Service of the Altar in your Name which was the greatest pleasure I could have in using them. Your dear little girls all offer you their best love.

5.17 To Filippo Filicchi

Baltimore January 21, 1809

My dear Filicchi

- last June I wrote you a long letter telling you of my transportation to Baltimore and the hopes and prospects our removal had given rise to—they have been in some part realized, as some very good children have fallen in my hands, and many good souls capable of seconding my intentions are ready to join the contemplated institution as soon as Almighty God may permit it to take place - but - you know my exertions can scarcely make bread for the daily support much less produce the means of procuring or erecting a house suited to our purpose—

Mr. [William] DuBourg always says patience my child trust in Providence, but this morning at communion, submitting all my desires and actions in intire abandonment to His will—the thought crossed my mind ask Filicchi to build for you - the property can always be his—to be sure thinking of it at such a moment shows how much it is the earnest desire—indeed it is as much wished as I can wish any thing which is not already evidenced to be the will of our Lord. and if really the thought is practicable on your part the lot of ground stands always ready and if a building is placed upon it you could regularly attach it to yourself and secure your property while you would promote so good an action, and as our gentlemen of the College and Seminary and Mr. [John] Cheverous and [Francis] Matignon of Boston declare, promote our Precious Faith and glorify God in a
special manner. do not be displeased if I say too much - appreciate the motive, and believe the assurance I make you in the presence of our Lord that it is not a self-gratification I seek - for what can I expect in such a situation—you well know it can be neither rest, repose, or exemption from poverty I have long since made the Vows which as a religious I could only renew, and the thirst and longing of my soul is fixed on the cross alone—I know you do not like any singularities in religion externally, but no one can attach that character to your convert as it is a thing understood that she is entirely detached from the world, and be assured that no one can be more cheerful, or try more than I do to avoid all singularities of every kind, except that of a religious appearance, which has been so many years in use that it would be indeed odd to be without it.

some of the first families here send their daughters to visit us as a house where they will imbibe religious sentiments in the easiest way, - so do do, dear Filicchi hold me up, and keep your little candle in the candlestick—but hush—Our Lord will direct all, whatever you say or do I shall consider as his voice and Will. I have two poor sisters who will gladly fly to me if ever we have a house to receive them—Oh, Filicchi how they will adorn and brighten your crown.

I wrote Antonio [Felicchi] last week to go by the Embassy to France reserving this for that to England. Our country at last has found its voice you see and resolves to submit to neither tyrant—but awful are the mysteries which hang over us, and I should not be surprised, from what I hear of the Scourge, if he should find his way to us and level our chapels and Bestow on many the opportunity of a glorious Martyrdom—this expectation I have heard expressed by some of our first calculators - but the high council alone can know—

dear Filicchi how I wish to see you again - but alas until that great judgment where you threatened to challenge me, I must not expect it—and now I do not fear your challenge you will find me defended by

---

1Elizabeth was living in the spirit of the religious vows of poverty, chastity, and obedience long before she made formal vows. Although March 25, 1809, she made private vows of chastity and obedience for one year to Archbishop John Carroll, it was not until July 19, 1813, that she took her first vows as a Sister of Charity.

2Probably Cecilia and Harriet Seton, Elizabeth’s sisters-in-law

3Napoleon Bonaparte, the emperor of France, whose armies were ravaging Europe at the time
many children—but I forget they are yours also - where should we be
if it were not for you and our Antonio, who to be sure fought a hard
battle with my evil spirit—

Adieu - do give my love to your dear Maria [Filicchi]—your
Annina remembers you with great affection—she is a lovely young
woman and really good. We pray for you continually as well we may.

Always your MEAS

5.18 To Filippo Filicchi

Baltimore February 8th 1809

My dear Filicchi

You will think I fear that the poor little womans brain is turned who
writes you so often on the same subject, but it is not a matter of choice
on my part, as it is my indispensable duty to let you know every partic­
ular of a circumstance which has occured since I wrote you last week
relative to the suggestions so strongly indicated in the letters I have
written both yourself and our Antonio [Filicchi] since my arrival in
Baltimore—some time ago I mentioned to you the conversion of a
man of family and fortune in Philadelphia—this conversion is as solid
as it was extraordinary, and as the person is soon to recieve the
Tonsure\(^1\) in our seminary, in making the disposition of his fortune he
has consulted our Rev. Mr. [William] Dubourg the President of the
College on the plan of establishing an institution for the advancement
of catholick female children in habits of religion and giving them an
education suited to that purpose—he also desires extremely to extend
the plan to the reception of the aged and also uneducated persons who
may be employed in spinning knitting, etc. etc. so as to founded a
manufactory on a small scale which may be very beneficial to the
poor—you see I am bound to let you know this disposition of

\(^1\)Samuel Cooper. Tonsure was a ritual which represented one of the steps toward priesthood in the Catholic church.
Providence that you may yourself judge how far you may concern with it—Dr. [Francis] Matignon of Boston <to whom> with Mr. [John] Chevrus the Bishop elect Antonio referred me on every occasion, had suggested this plan for me before the gentleman in question even thought of it—I have invariably kept in the back ground and avoided even reflecting voluntarily on any thing of the kind knowing that Almighty God alone could effect it if indeed it will be realized My Father Mr. Dubourg has always said the same, be quiet God will in his own time discover his intentions, nor will I allow one word of intreaty from my pen—His blessed blessed Will be done.

in my former letter I asked you if you could not secure your own property and build something for this purpose on the lot (which is an extensive one) given by Mr. Dubourg—if you should resolve to do so the gentleman interested will furnish the necessary expenditures for setting us off, and supporting those persons or children who at first will not be able to support themselves—Dr. Matignon will appoint a director for the establishment which if you knew how many good and excellent Souls are sighing for would soon obtain an interest in your breast, so ardently desiring the glory of God. but all is in his hands. if I had a choice and my will should decide in a moment, I would remain silent in his hands. Oh how sweet it is there to rest in perfect confidence, yet in every daily Mass and at communion I beg him to prepare your heart and our dear Antonio’s to dispose of me and mine in any way which may please him—You are Our Father in him, thro’ your hands we received that new and precious being which is indeed true life. and may you in your turn be rewarded with the fullness of the divine benediction. Amen a thousand times. MEASeton

Also I must tell you that the idea of the building calculated extends to a division into two separate houses one for the rich children who may be educated in a general manner, the other for the poor and such persons as may be employed in the manufactory as the infirm etc. it is unnecessary to tell you how backward I feel my dear Filicchi in saying all this—but you know the motive and that is enough—
My dear dear Rose

great was my joy and consolation on receiving a letter from our good friend [George] Duplex which once more gave me news of your dear family whom I have never ceased to think of with regret and affection. Since our arrival in Baltimore I had one letter from you which I wished to answer immediately but was hindered by many circumstances and soon after heard the current report that your dear Father had found his settlement so very inconvenient that he had moved away from it, and tho’ I wrote to New York for information and made every enquiry could never hear if you were coming this way (as your dear Father hoped in case you made a change) or if you had gone to the more interior part of the country. Oh my dear girl wherever you are or in whatever state a truer or more sincere friend you will never find than the unworthy one on whom you bestowed so much of your tenderness, and who now declares to you she will love you until Death—and what is far more I hope forever, in that blessed home where neither distance or time can separate us. but Duplex says you have been all sick, your dear Parents too have felt the hard effects of our rude climate—May the Almighty God strengthen and comfort you all, and deliver you from every tribulation and yet tribulation is the riches of his children whom he generally treats with outward severity, by giving them a share in his cup—since I left New York every thing has been the contrary to me—it seems as if our Lord binds me to him by carresses and favours. every thing has turned out far beyond my brightest expectations so far, but your friend my dearest Rose has many trials to go through as it has pleased Almighty God to appoint me a station full of cares and dangers, yet with him and supported by his allmighty arm there is nothing to fear which he will not carry us
thro'. a gentleman here who is about to take the tonsure has given a handsome property for the establishment of such females as may choose to lead a Religious life devoted to the education of poor children in the catholic faith, and I am already the Mother of some and have the prospect of receiving many daughters. We are going to begin our Noviciate in a beautiful country place in the mountains, and if ever by the Providence of God you feel an inclination to join us, and your dear parents would think proper to consent there will be a happy home ready for you in which you may enter without expense or difficulty; but so great a happiness as that of receiving my dear Rose in my arms is more than I dare expect.

—Oh that I could see you all once more, your dear Mother and Catherine at least I hope have escaped the miserable ague - the sweet season is now come which I trust our God will revive you all as no doubt your condition is still the same my dearest Rose you declared you never would change it where you are.

When I go to Mass in the morning how often I think of you, and when tempted to stay at home by any excuse of bad weather or bad walking that moment your dear Mother comes in my mind and I think of you all who neither minded weather nor distance and off I go ashamed of my cold heart. think think my dear Rose every morning every morning at 7 oclock I [page torn] receive our Adored Lord in that unworthy heart which never forgets you nor those generous hearts of your dear parents who were so kind to me. Duplex does not tell me any particulars about your family except that you have all had the ague - if they should but come this way how I should rejoice; one

---

2Samuel Cooper
3Novitiate is a time of preparation and formation in a religious community prior to taking religious vows. Samuel Cooper had proposed to purchase property in Emmitsburg for Elizabeth's foundation.
4Persons sick with ague have a fever and usually chills, especially associated with malaria.
of our gentlemen of this Seminary\(^5\) is appointed Bishop of some diocese in the interior part of our country so that if indeed your father resolves to stay I trust you will have some benefit of his appointment as several clergy are to be sent out, but how much happier I should be if you were to come if only near Baltimore, where indeed is true Piety and such exemplary clergymen as is rarely to be found

—our little girls are very well big and little all go to confession once a week. how are your darling Brothers—could I but see you all.

Oh my dear child may the blessing of all blessings be yours, and the Peace of the Divine Love rest in your soul - give my fervent love to your Father Mother Catherine and all the family. do write to me if possible.

I am your ever true and affectionate friend MEASeton

5.20 To Julia Scott

March 2nd 1809

My own darling Julia

I think my last letter must have given you painful impressions respecting the poor little Mothers heart which was to be sure at that time rather depressed and with some reason, but gradually its pain has worn away as nothing new has occured to increase the weight and I think our beloved Anna will not be materially injured by the strong necessity which has forced her to exertions I really had thought her incapable of—it seems as if the moment she was made sensible of the uneasiness and sorrow she occasioned me the terror and alarm of her

\(^5\)Rev. Benedict Joseph Flaget, S.S., (1763-1851), a French emigré priest serving in the United States, was bishop-elect of Bardstown, Kentucky. At the request of Rev. John David, S.S., superior, and Archbishop John Carroll, he obtained a copy of the Common Rules of the Daughters of Charity while on a trip to Europe and brought it to Emmitsburg (1810) for the use of Elizabeth and her sisters. While in France, Flaget also visited a manufactory at Issy, a suburb of Paris, where the Daughters of Charity served orphan children as well as providing employment to the aged and uneducated. Mr. Samuel Cooper, who had donated the Emmitsburg property, had expressed a wish that a manufactory be established at Emmitsburg.
mind banished every fancy and imagination which has blinded her, and she became docile and attentive to my will as if it was not opposed to her own—poor dear child I do not know how she can be so patient, as I well remember at her age I should not have been neither seeing nor hearing from the dearly beloved.

Emily Caton\(^1\) is not quite so generous—her family are truly unhappy about her but what can be expected from a warm heart and lively immagination nourished only by romances—poor poor child.

- As you have so long shared all my pains my dearest how much pleasure it will give you to know that providence has disposed for me a plan after my own heart—a Benevolent gentleman\(^2\) of this place has formed a scheme of establishing a manufactory for the use of the poor, and includes in his intention the Education of children rich and poor. He is about purchasing a place at Emmetsburg\(^3\) some distance from Baltimore, not very considerable, and has offered me the department of taking care of the children who may be presented or rather of being the Mother of the family. This pleases me for many reasons - in the first place I shall live in the mountains, in the next I shall see no more of the World than if I was out of it and have every object centered in my own family both of provision employment etc a very amiable young lady who has been my assistant\(^4\) two months past will accompany me, and with Miss Nicholson I before mentioned to you and Mr. [William] Dubourg's niece\(^5\) compose an invaluable society for Annina—such is the prospect dearest, but whether it is to be accomplished or not is the question. I am quite at my ease on the

---

\(^1\)Emily Caton McTavish (1793-1867) was a daughter of Richard and Mary Carroll Caton, both of well-known Maryland families. She married John McTavish in 1816, remained in Maryland, and managed her grandfather Charles Carroll’s households.

\(^2\)Samuel Cooper

\(^3\)The town of Emmitsburg in the Catoctin Mountains traces its roots to Charles Carroll of Annapolis who sold 2260 acres to Samuel Emmit, dating the birth of the town of Emmitsburg to 1757. The village was formerly called Carrolls-burgh and also Poplar Fields. Located 52 miles west of Baltimore, it was an early center of Catholicism in western Maryland.

\(^4\)Sister Cecilia O’Conway

\(^5\)Rebecca (Becky) Nicholson and Aглаé Dubourg were both students in Elizabeth’s school. Rebecca Nicholson was the daughter of Joseph Hooper Nicholson of Baltimore, the brother-in-law of Francis Scott Key and the one who first arranged for the printing of the poem “Defence of Fort M’Henry” which was set to the tune of “Anacreon in Heaven” and became known as “The Star-Spangled Banner.”
subject caring very little how I am disposed of the remainder of my life if only I may persevere in acting the Mothers part with fidelity. the care of teaching will be off my hands tho' not the superintendence and I do not hesitate to embrace the offer of going to the country as no doubt it will be a means of prolonging my days for my dear ones, and probably be an effectual means of extricating Anna from the effects of her imprudence for if young D[uPavillon]⁶ is hereafter true to his attachment he may easily claim her, if not her happiness depends on seeing him no more

—are you not happy most happy in your Maria [Scott] - but she never had the milk of an inflammable Mother as poor Ann had.

My Julia when you write me say if you have disposed of the funds which the embargo had embarrassed you with as our J[ohn] Scott informed me, and if you would chuse to lend three thousand or two thousand dollars on the best security in either Philadelphia or Baltimore to be refunded in a year. this question you will answer as to a stranger—perhaps you will think it very strange I ask it but as I only do it in fulfilment of a promise answer it, and then forget it. —how you laugh at me, but did you never make a promise in a hurry. yet if indeed you have any thing to dispose of in that way you may command the security [of] Mr. Sims, or James Craig, or recieve a mortgage on the best lots of ground in Philadelphia—it will be employed in the purchase of or rather the arrangement of my future dwelling to be sure, but you are not to consider me in the case—

as I have been already three days writing this letter at intervals, if it is not concluded it may be another week so again and again the repetition of a thousand times ten thousand blessings on you dearest, with my tenderest love to your dear children—do not forget to tell me how dear Charlotte is - this lovely weather I hope will strengthen her—is Brother Sam well, is his sum of multiplication enlarged—tell me all about yourself and yours.

Your own friend EAS

⁶Charles DuPavillon was a student at St. Mary's College whose family lived in Guadeloupe, an island in the Caribbean. Elizabeth's eldest daughter, Anna Maria, was infatuated with him, but she had not shared this attachment with her mother who was much chagrined about the affair.
5.21 To Julia Scott

23rd March 1809

My own dear Julia kindest and dearest of friends

—Your letter speaks a language to me which requires the most unreserved explanation of the circumstances which interest you—and this is the history of them, a Mr. [Samuel] Cooper an Englishman of fortune and great talents from a singular combination of circumstances has attached himself to the Catholic Church. I met him on my first arrival here and travelled with him to George Town— he had then made the resolution of taking holy orders, and as you know, I had long since renounced every thing like earthly attachments. from the involuntary attraction of certain dispositions to each other there was however an interest and esteem understood—you may be sure tho’ I have always considered him as a consecrated being as he did me and the only result of this partiality has been the encouragement of each other to persevere in the path which each had chosen and in consequence of his having now taken the Tonsure he has given his reasons to his Brother for disposing of his own property, and has purchased a very valuable farm forty miles from this place on which all the conveniences of life are abundant. this farm and its appurtenances are

5.21 ASJPH 1-3-3-6:77

1In her letter of March 15, Julia raised several objections to Elizabeth’s proposed plan of moving from Baltimore.

2Shortly after her arrival in Baltimore in 1808, Elizabeth, accompanied by Samuel Cooper, had traveled to Georgetown where her sons had been studying. She brought them back to Baltimore and enrolled them in St. Mary’s College.

3This may be either his brother James Cooper or his half-brother Commodore Richard Dale. In 1813 Elizabeth wrote Julia Scott about an attempt by Cooper’s brother to recoup the donation Samuel Cooper had made to the Sisters of Charity.

4Samuel Cooper paid $6,961 for the Fleming Farm which included two tracts of 212 acres and 57 acres. The deed was recorded on April 26, 1809, in the name of Samuel Cooper and William Dubourg of Baltimore County and John Dubois of Frederick County, Maryland.

According to the Règistre minutes for the Sulpician Assembly for March 14, 1809: “It is a matter of buying a plantation near Emmitsburg to found there a community of daughters, à peu près sur le même plan que les filles de la Charité, de Saint Vincent de Paul; [nearly according to the same framework as the Daughters of Charity of Saint Vincent de Paul] who join to the care of the sick, the instruction of young girls to all branches of Christian education.”
placed in the hands of Mr. [William] Dubourg\(^5\) for Your own friends accommodation and future home as a sure living and maintenance. the views of Mr. C[ooper] always have been to afford instruction and consolation to the poor in every way it can be applied to them—he purposes to have a manufactory on this farm it is true, but neither the fatigue or responsibility will fall on me you may rest assured—it is true also that I shall be at the head of a community which will live under the strictest rules of order and regularity, but I shall not give those laws, nor have any care of compelling others to fulfil them if any person embraces them and afterwards chooses to infringe them they will only find in me a friend to admonish and it will be in the hands of Mr. Dubourg either to rectify or dismiss them. the order of Sulpicians which is composed by the venerable and respectable gentlemen of this Seminary and College have a Seminary and a great part of their property at Emitsburg on the Mountains\(^6\) where the farm in question is situated the most ancient of them always presides and resides there. I shall be always protected and taken care of as a part of their family, and I cannot help wishing extremely that I may be so fortunate, as to merit a continuance of their friendship.

—so far I can express, but to speak the joy of my soul at the prospect of being able to assist the Poor, visit the sick, comfort the sorrowful, clothe little innocents, and teach them to love God! - there I must stop. —the present living I have if it would continue is enough to content me. but out of seven girls I have had in my charge four are withdraw[n], not from any discontent with me but because they (two of them are older than Anna) have accomplished the allotted time when their year is out, which will be in June the time proposed for my departure, nor does any parents shew a disposition to commit their children to your friend on any other pretence than that of rectifying their

\(^5\)At the time the farm was purchased for the Sisters of Charity, the community had not yet been incorporated, and Rev. William Dubourg, S.S., was its superior. However, when he left Maryland in 1815, Dubourg relinquished his legal rights to the property to Samuel Cooper and Rev. John Dubois, S.S. The community was incorporated in 1817, and two years later Cooper and Dubois transferred their rights and the title of the property to the new corporation, the Sisters of Charity of St. Joseph’s.

\(^6\)Mount St. Mary’s College near Emmitsburg, Maryland, was founded in 1808 by Rev. John Dubois, S.S., as a school for boys, and it later became a seminary as well. It was located at the base of St. Mary’s Mountain on land donated by a prominent local Catholic family, the Elders.
tempers and giving them good sentiments—I will venture to say that even yourself Sister C[harlotte] or any other however attached to me would not give me the charge of children you meant to bring up for the world or to bear a part in polished society, and if you could conceive the wretched state of my health in summer and know what I suffered during the last, you would be quite reconciled that I should breathe the mountain air at least for a while—if I live a year or two, as Mr. Cooper intends to form here a boarding school for girls of family, I shall either be at the head of it with such persons as now carry on those establishments here or at least be able to put my Kitty and Rebecca in an advantageous situation. Anna Maria in her present state will be very well in the country for the summer—if she has the least wish to be from it I shall give her over to you—you would never never say no to a friend in such a case.

The love you have ever shewn me excites in me an unbounded confidence my darling friend, but I intreat you that this letter may be as secret as the grave, in all that relates to Mr. C[ooper] I think you must have met with him as he was a frequent visitor at Mrs. Craig’s, and an intimate friend of Mrs. Patterson.

how little room I have to speak to you of your dear self, and particularly to ask you why when you have so many calls for money you continually send me so much where it can so easily be dispensed with—do not do it again dearest unless I ask you, which I sacredly promise to do if there is the least necessity. the necessary cash for the payment of the farm was immediately obtained from the Brother of Mr. C[ooper] who was very glad to pay him the full value of his Philadelphia lots as property of that kind is now so valuable. I will very soon write you again my Julia - say to me whatever you will - you can never in any thing do otherwise than give me redoubled proofs of your interest and affection for us. but I hope when you consider the temper, habits, and disposition of your own friend, you will not absolutely disapprove of her resolution which leaves her as much and even more liberty than she now enjoys—love and cherish in your heart the one who loves you as her own soul—

ever your EAS
My own dear Child

—I think I can see your dear and tender heart after all its struggles resting in quiet repose on the bosom of our adored Lord—struggle it did I am sure when you recieved my last letter, but well I know that one who loves him as you do cannot remain long suspended on any object, but immediately finds its hiding place, and from that secure harbour only looks out upon what is passing externally—so be it dearest and while his adorable ever blessed will is accomplishing in your own Sister here, do you stay courageously in your station and wait until he makes it as clearly known in you. and for this end I shall let our dear honoured Bishop [John Carroll] read your last letter and that part of Mr. [James] Redmonds - which relates to you, and then whatever he decided I shall conclude to be the will of God, and will never say one word more about your joining me until it pleases him to shew us it is right. my affairs or rather His go on rapidly here Mr. [Samuel] Cooper has this day taken the Tonsure, and every thing is facilitated in a manner to shew plainly who blesses the undertaking. our dear Bishop at first hesitated on account of the children whether I might take the charge or not, but Ann is so much pleased to go and if I even staid in the world for her sake, I could give her none of those advantages which are thought necessary at her age and as she is circumstanced she will be much better in the mountains than in Baltimore or any where else, all I have to wish for her is that she may see the world in its true colours—you see it my darling but I fear you cannot fly it. However Fear must not dwell in our breast a moment - Hope and Jesus is our banner.

Oh Cecil Cecil this heavenly day - and the heavenly week that is past—every hour of the week filled with Sacred Sorrow. and this day imagine six of us the girls all in white as modest as angels - recieving from the hand of our blessed Father B[abade], our adored Lord—he
had been all the week preparing them and every night our little chapel has resounded with love and adoration this morning in the subteraneous Chapel of the blessed Virgin in the very depth of solitude on the tomb of our Lord he celebrated the adorable Sacrifice and despended the Sacred Passover - his tears fell fast over his precious hands while he gave it, and we had liberty to sob aloud unwitnessed by any, as no one had an idea of our going there - what a scene—could you but have shared it. immediately after the dear Mr. [William] Dubourg came down and said the Mass of thanksgiving served by our Father BB whose grey hairs looked more venerable than can be expressed—every night we have Benediction—imagine twenty Priests all with the devotion of Saints clothed in white, accompanied by the whole troop of the young Seminarians in surplusses also, all in order surrounding the blessed Sacrament exposed, singing the hymn of the Resurrection, when they come to the words “Peace be to all here” it seems as if our Lord is again acting over the scene that passed with the Assembled disciples—hush—

Dornin will not come for the letters, and I know you must be uneasy at my not writing therefore this must go by Post, and the other letters wait a private opportunity, Harriets last touched me to my heart - oh how little she knows of the Vehement love of that heart for her, she can never never know it, or Eliza [Farquhar] either until Death which will chase away all the clouds of mortality—if indeed—but I trust in our dear Lord that his love will triumph in the hearts of both eventually thro’ every danger of the world—how willingly, gladly, would I lay down my life for either of them

—my dearest, the scene before me is heavenly. I can give you no just idea of the precious Souls who are daily uniting under my banner which is the cross of Christ; the tender title of Mother Salutes me every where even from lips that have never said to me the common salutation among strangers, they give the silent little squeeze in the chapel, for here no one speaks as in N[ew] York—one of the most elegant and highest girls in Baltimore is panting for the moment of our departure

---65---

1The lower chapel at St. Mary’s in Baltimore
2John 20:20
and has no peace but in my arms, you have heard perhaps of (Louisa Caton)² she is sister to the one I wrote you or Eliza about, she refuses the most splendid matches to unite herself to our Lord. she is of the family of our Blessed Bishop [John] Carrol who intreats you my love to keep your sweet Soul at rest in the arms of your Saviour and to wait a while before you resolve on any thing, but also he exhorts you *not to enter in any engagement whatever, nor to think of opening a school on any account*. these words he orders me to transmit to you with his blessing, and says he will write Mr. Colman about you—if he even wished you to come now I should never be easy about the darling [page torn] who I know must love you more and more every day, and now you are on your own I trust you will have more opportunity to fulfill your heart’s desire—*write me every thing*.

My dearest tell my much loved⁴ that we have blessed him and have longed for him a thousand times *just now* I cannot write but soon will—the girls are all waiting for a private occasion which may happen next week, and my letter to Mr. [James] Redmond and to our dear S. G[rim] shall go with this by a private hand to Philadelphia and then by Post to you—tell Mr. Redmond we have been wait[ing] for Dornin as his letter is almost too old a date to send.—tell our ever dear Mrs. Wall that I will write her soon, and that St. M. is in excellent health he preached St. Patrick for us and turned the heads of many in Baltimore and then disappeared like a comet. he spok[e] of you *all* with great Affection. Remember my best love to Mrs. Wall

—dear dear Child Keep your precious heart at rest - never can you find a surer way of obtaining all your desires than that of leaving all to God, who delights to grant the wishes even for this life if you are full of confidence - a thousand thousand Blessings be with you and Peace

---

²Louisa Caton (1791-1874) was the daughter of Richard and Mary (Polly) Carroll Caton, granddaughter of Charles Carroll of Carrollton, and cousin of Archbishop John Carroll. At one time she considered joining the Sisters of Charity at Emmitsburg, but instead she married Colonel Hervey, later Sir Felton Balthurst, an aide to the Duke of Wellington. She spent most of her life in Europe, but she continued to be a benefactor to the sisters at Emmitsburg, paying the tuition for some students.

⁴Samuel Seton, Elizabeth’s brother-in-law
and Grace from our Lord J[esus] X[Christ]. Pray pray for your own.

5.23 To Cecilia Seton¹

[n.d.]

Cecil with the Songs of our Patriarch’s composing and sung in our little chapel but I can never send the sweetness of the music.

5.24 To Matthias O’Conway¹

[Spring 1809]

Thank you ten thousand thousand times my dear O’Conway for your kind and tender remembrance of me but above all for sending your better part your most excellent and amiable LadyERVE1014855687 - to tell you how much true joy and content it gives me to see her is impossible and my darling Cecilia once more in the arms that will cling round her until death—they are excessively fatigued as you may suppose but they shall be comfortable and quiet the dear little Isabel [O’Conway] is one

¹Date on the outside, April 5, 1809. Rev. Simon Bruté, S.S., added: “beginning of the Sisters so much fervour and Simplicity of purpose God and heaven—all the priests angels themselves to her.” In addition he drew a pointing hand next to the lines about the Bishop’s decision, about his hesitation, about the “title of Mother,” and about Louisa Caton.

5.23 ASJPH 1-3-3-3:45

¹Elizabeth added this note at the end of Catherine Seton’s letter.

5.24 ASJPH 1-3-3-2:21

¹This note is on the reverse of Sister Cecilia O’Conway’s note to her father.

Matthias O’Conway (b. 1766?) emigrated from Galway, Ireland, to the United States at age 17. He served in the United States Army and settled in Pittsburgh where he began his career as a linguist. He married Rebecca Archer March 9, 1787. With their first child, Cecilia, they moved to New Orleans and later to Havana, Cuba. By 1799 they had moved to Philadelphia where he worked as a Spanish and French interpreter. Cecilia became the first woman to join Elizabeth in forming the Sisters of Charity. Isabella Editha, another daughter, was a pupil of Elizabeth’s at the Paca Street school in Baltimore and also at St. Joseph’s in Emmitsburg. Their other children included Joseph, James, Anna Maria, Columkille, Ignatius, Matthias, and Peter (Elizabeth’s godchild).

²Rebecca Archer O’Conway was the daughter of Robin and Maria Trainer Archer, wealthy Protestants from Dublin. She was the sole heir of her father’s estate in Pittsburgh but was disinherited because of her conversion to Catholicism.
of us already - the dear Mother will stay with us in homely accommoda-
tions, but love will make them easy
— the dear Dr. is yet out of my way, but our Blessed Father will
take good care of him—
yours in haste but truly affectionately and forever MEASeton

5.25 To Anna Maria Seton

+[n.d.]

God bless my dear Anna Maria and make her the most obedient
cild.¹

5.26 To Julia Scott

9th May 1809

My dearest dear Julia

— to see Brother once more, and to know that you are all well, what
a pleasure for your friend—I need not dwell on the feelings - the re-
membrances - the sight of him revived—you may conceive them;
when he turned from my door I felt a melancholy and aching at my
heart which I thought it now incapable of—having surpressed every
expression of sentiment in his presence as he was Accompanied by
Mr. [William] Dubourg who Aves me extremely, when he was gone I
felt that Nature would accompany me to the grave altho’ indeed my
Julia I do try to take every thing just as it comes, and to be independent
of every external object except my children and my friend—for you

³ Joseph O’Conway

5.25 AMSV 110:10,5

¹ This line is at the end of a lengthy passage Rev. Pierre Babade, S.S., wrote to Anna Maria Seton. Because Babade was influential among the early sisters, the passage is included in its entirety in A-5.25a.

5.26 ASJPH 1-3-3-6:78
may rely upon it that while one spark of life remains I shall love you with unremitting tenderness, tho Providence has so ordered it that it is never in my power to prove it to you—

The middle of next month as my house is then to be given up we intend to leave Baltimore. You would hardly believe a creature once so ardent in every wish could be so indifferent about the place of residence or the circumstances which are to attend it, except that the state of bodily weakness which sometimes threatens my dear ones with the loss of Mother’s care makes me desire rather to go to the country air as it hitherto has been my infalliable remedy for every complaint.

—but oh the blessed will of him who rules both life and death be done.—Now my dear friend in his name I intreat you to be perfectly at ease on my account—every comfort and indulgence I could even wish for will be mine—Mr. Dubourg has appointed a very amiable lady¹ who perfectly understands the management of things steward of the family, she is much younger and more active than myself, and of course I must at stated times inspect her accounts—and having almost as many assistants as there are now children going with us, and having an ample supply of all the good things a substantial country farm can produce poultry milk etc etc you can have no reason to be in the least anxious for us—and if you could imagine how kind and attentive a Father we find in Mr. Dubourg you would not have a moments care on the subject. the Superior² of our Seminary here who is graced with all the venerable qualities of seventy five which is his age, a mind still strong and alive to the interest of our little family as if we were all his own, and one of the most elegant men in his manners you ever met with, is going to take the charge of our community and reside at Emitsburg, which is a great consolation to me in every sense, since he will say Mass for us every day regulate our religious exercises etc—in short dearest while you will be solicitous for me in your visionary scenes I shall be enjoying substantial and solid Peace which you know is All we should ever wish for.

¹Ann Nabbs
²Rev. Charles Nagot, S.S. Because of ill health, Nagot never went to Emmitsburg as superior of the sisters.
I must hasten this hasty scribble to Brother as he says he positively goes tomorrow—a thousand thousand thousand blessings be with you my own Julia love your own friend always My tender love to Maria and dear J[ohn] tell him I dont thank him for oversleeping himself the morning Brother left Philadelphia.

MEASeton

5.27 To Matthias O’Conway

[postmark May 16, 1809]

My dear Friend

I am uncertain whether I had best write you or answer my much esteemed friend Josephs [O’Conway] elegant and most welcome letter which really flattered and delighted even the old Mother as the girls call me—you must know that the young Doctor left a very tender impression on us all and is named always with pleasure and regret mingled with warm affection indeed the family of the Oconways whether justly or unjustly have obtained the name of “famille de Benediction”1 in Baltimore

—Your or rather our dear Cecilia Veronica [O’Conway] has had one of those suffering turns of pain in her breast which could only be removed by bleeding and a blister which tho’ a very small one (about twice the size of a dollar) has weakened her considerably - but her angelic disposition neither suffers her to complain or use the necessary remedies to relieve her without the greatest persuasion. Dr. [Pierre] Chatard says her pains are inexplicable to him as she has not had fever or any indication by her pulse to express her malady, and her blood was without any sign of inflammation and extremely good. She is now perfectly recovered and both yesterday and this morning has received with me Our adored daily Bread. Oh my dear friend if we are not

5.27 PAHRC MC 44:1.2

1A blessed family
happy who is? Your dear Isabel [O’Conway] is a very good child a little more assimilated to the ways of the house and something in Awe of the Venerable Mother (you see I tell you the fine names they give me) I find she has a governable good disposition with an excellent heart, and seems entirely contented—

Miss [Maria] Burk has had another letter from her Mother, who I believe will leave her at liberty without much further trouble as our interest for that excellent child has induced us to smooth every difficulty as much as possible, and I shall take (if the mother consents) both the remaining girls with us and Mr. [William] Dubourg will take one of the Sons in the Seminary at Emitsburg, so that it would seem Almighty God is blessing all the family for the sake of dear Maria who daily shows more and more her inestimable Worth.

Our dear dear dear cherished beloved Father [Charles Nagot] is running his heavenly race with a swiftness which I believe will soon put him beyond our view, except some additional bodily strength is given him—he faints almost entirely sometimes three or four times a day every thing he eats however simple creates indigestion and pain which is often so acute that I expect him to give up his spirit while they are on him. but such a mind! all activity purity and joy rejoicing in Suffering and triumphing in the cross always hoping that the sufferings of the Pastor will be accepted for his flock—

We expect to remove to the mountains in five weeks or less—there is the pinch to leave our Father but it is the only sacrifice I have to offer to him whose Adorable Will is the only object of all our desires.

remember me my dear friend with tenderest affection and love to your dear and excellent Partner and your honored Mother do tell me every particular about yourself and all so dear to you and to us Kiss the dear Anna for me and all your precious little ones and sign my dear Doctor [Joseph O’Conway] with the sign of Salvation on his handsome forehead for me I wish I could add to it the affectionate Kiss—he will understand.  

My own dear Cecilia

the first news I have had of your Suffering and illness was from my Brothers letter¹ which at the same time gives the hope that you will soon be with me—and how ever sick you may be I cannot but expect you with an anticipation of joy which you alone can concieve who knows how much my happiness is connected with you.

do not put up any other clothes but a black gown (if you have it) and your flannels—Keep your heart in Peace, and in as much composure as possible in parting with so many most dear to you—look up—and remember what poor Sister has gone through. very probably we may visit N[ew] York to gether in a few years. how I feel for poor James [Seton] and the darlings—and our much loved perhaps he will bring you himself—our girls are all wild with the hope of seeing you—O can it be!—

and our dear Harriet and Eliza [Farquhar] - but He who is our only support will support them—ask to see my dear Mary [Bayley] Post before you depart, and take her particular messages, I know she will have many—my Darling I shall count every hour till you are in the arms of your own Sister in X [Christ]—best love to Dear Mrs. Wall - will write her by to-morrows post.

⁰Samuel Seton wrote to Elizabeth May 25, 1809, that arrangements had been made for Cecilia Seton to come to Baltimore. James Seton’s oldest daughter Emily had returned home from school to take Cecilia’s place in caring for the younger children. Cecilia was accompanied by her sister Harriet, her brother Samuel, and Elizabeth’s half-brother Guy Carleton Bayley. The party left New York June 1 and arrived in Baltimore June 12. Harriet and Cecilia remained with Elizabeth; the two men returned to New York.

Guy Carleton Bayley (1786-1859) was the youngest son of Dr. Richard and Charlotte Barclay Bayley and half-brother of Elizabeth Seton. He had been in Leghorn (Livorno) working for the Filicchis at the time Elizabeth and her husband arrived there in 1803, and later he became a physician and practiced on Long Island in New York. He married Grace Roosevelt November 4, 1813, and became the father of James Roosevelt Bayley (1814-1877), convert, Bishop of Newark, and Archbishop of Baltimore.
Paintings of Elizabeth Seton's children by Salvator Burgio, C.M.
(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)
Rev. Louis William Dubourg, S.S. (Courtesy, The Sulpician Archives, Baltimore)

Mother Seton House, Paca Street, Baltimore (1974 sketch by Alice Edwards)

The original St. Mary’s Seminary Chapel, Baltimore in an 1840’s etching (Courtesy, The Sulpician Archives, Baltimore)