



1-1-2005

Appendices

Recommended Citation

"Appendices" (2005). *Frontier Missionary: Felix DeAndreis, C.M.*. Paper 2.
http://via.library.depaul.edu/frontier_missionary/2

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APPENDICES

I. DE ANDREIS, THE MISSION PREACHER, 1806-1815

INTRODUCTION

This appendix contains notices about missions in which Felix De Andreis took part during his years as a member of the house of Monte Citorio in Rome. Unfortunately, accounts of the missions he gave as a member of the Piacenza house are probably no longer extant. Although these accounts do not deal with his American years, they are still instructive. The background they provide illumines his experience as a traveling missionary and preacher, and, as well, these brief accounts help to interpret his interest in beginning similar missions in the United States.

These accounts cover the years 1806 to 1815, during which time he gave missions nearly every year, while fulfilling many other responsibilities. Following the pattern Saint Vincent de Paul established, the Vincentians kept written records of their missions. Each account here follows roughly the same traditional outline: dates of the mission (closing with the papal blessing,) the personnel and their responsibilities, notable events or problems encountered, an evaluation of the outcome, lodging and finances. Those accounts in the handwriting of De Andreis have been noted as such. Names of dioceses have been added where needed within square brackets.

I. MISSIONS IN 1806-1807¹

CECCANO, DIOCESE OF FERENTINO
15 August—14 September 1806. No. 410.²

On 15 August, Fathers Domenico Casso and Felix De Andreis left Rome and met Father Gaetano Milani in Ferentino and Brother Luigi Felice. Because the magistrate and the priests repeated their requests, the missionaries agreed to extend this mission from eight days to four

¹ **Missions in 1806-1807.** *Selections from an untitled register in the archives of the province of Rome containing "Relazione delle Missioni, 1784-1882." Italian.*

² Page 209. De Andreis wrote the accounts of all of the missions in the series lasting until 11 February 1807. Ceccano was a town of 4600 at the time.

Appendices: Mission Preacher

weeks. The papal blessing was given on 14 September to a large crowd of peasants from Possi, Amara, Giuliano, Bratica, Frosinone, etc. Since the crowd was greater than 4000 people, the general communion was held for two days. On one of these Father De Andreis gave the homily, and on another, Father Milani.

The evening ceremonies were held in the town square, and the morning events in the church. The former were crowded, but the latter were not. On the first three days and on the free days Father Casso gave some conferences to about fourteen priests and several clerics. Since the weather was very hot, the workers³ had the opportunity to gather merits, but the farm workers were occupied at the time in the corn harvest, and they could not profit from the mission, something the missionaries desired very much. Even so, the three pastors and the main inhabitants of the area showed their great satisfaction. It should therefore be noted that the right time for this mission is the month of May.

The missionaries lodged as usual in the home of the very welcoming Mr. Domenico Nicola Gizzi, who showed himself a very dear friend of the Congregation.

GIULIANO, DIOCESE OF FERENTINO
17 September—5 October 1806. No. 411.⁴

This mission lasted nineteen days. It began on 17 September and finished on 5 October. The people crowded into all the ceremonies and profited from them greatly, as became clear from the eagerness of so many men and women to go to confession. To remove ignorance in the matters of faith, Christian doctrine was taught after lunch.

On the morning of the fifth the general communion was held, and after lunch the final sermon with the papal blessing to the many people who attended.

Father De Andreis addressed the clergy five times about their duties; if they fulfill them exactly, their people will be quickly sanctified and eager to do good. The aforementioned Mr. Domenico Nicola Gizzi offered his dwelling here, since it was very near the church.

³ The writer regularly called the missionaries "workers."

⁴ Page 210. In De Andreis's hand. This was a town of about 1600 inhabitants.

Appendices: Mission Preacher

SAN LORENZO, DIOCESE OF FERENTINO

9-26 October 1806. No. 412.⁵

On horses coming from San Lorenzo, and in the company of six gentlemen from Giuliano, the same workers left that town, and the mission opened on 9 October. After three days, Father Pietro Boeri arrived; he is a member of the house of Tivoli. Brother Giovanni Quattrosanti from the house of Monte Citorio also came. They substituted for Father Milani and Brother Felice, who were called back to Rome after the mission of Giuliano.

Father Boeri gave the retreat to the large group of 27 priests. This consisted in several conferences, as was already done in two previous regions.

On the morning of the 26th, the general communion was given, and Father Boeri gave the homily. At the conclusion there was the usual blessing. As in the two previous missions, as well as in towns belonging to the house of Colonna, the missionaries visited the Confraternity of Charity. Although found to be nearly defunct, it was helped with some alms gathered in a collection taken at the end throughout the area. The archpriest, Father Ignazio De Luca, was unable to rent another lodging, even though he had sought lodging from several persons. He housed the missionaries in his own home, doing so almost completely at his own expense. He insisted that this should be the home of the missionaries whenever they came there to give the holy missions.

SONNINO, DIOCESE OF PRIVERNO

1-23 November 1806. No. 413.⁶

In Sonnino, a noble princely town of the house of Colonna, some evil-minded persons did not want a mission, yet the same three workers [Fathers De Andreis and Boeri, Brother Quattrosanti] went there and began the mission on 1 November. Only a stone's throw from the town, in the convent of the Conventual Franciscans, the band

⁵ Page 210. The entry is in De Andreis's hand, although he does not mention himself by name.

⁶ Pages 210-11. This town numbered about 2400 inhabitants.

Appendices: Mission Preacher

of missionaries received lodging. Also, since the town church was too small, the usual ceremonies of the mission were held in the church of the same priests. The distance from the church, bad roads and rainy weather only helped to increase the fervor and devotion of the people, who crowded into the ceremonies although the olives, which were beginning to fall, kept some away.

Peace was restored even in entire families, discords resolved through kindness, with the exception of one family, which, for just reasons, decided not to end their problems. Father De Andreis gave conferences to the clergy. The Confraternity of Charity had been abolished by one of the former bishops, who decreed it during his canonical visit. By the permission of Bishop [Francesco] Mondelli, the present bishop of Piperno [Priverno], it was reestablished and, through the alms gathered during a collection made in town, the Confraternity received a good subsidy.

On the morning of the 23rd the general communion took place, and after breakfast the papal blessing was given, to the accompaniment of the rifle fire of 25 French soldiers.⁷ They accompanied the solemn procession of the Blessed Sacrament, which took place here as it did in Ceccano and in San Lorenzo. The extraordinary attendance that the people gave to this final ceremony was a certain proof of the profit that they had taken from the great exhaustion of the missionaries. They were all the more aware of it when they left.

The best time for this mission is the month of August.

SANTO STEFANO, DIOCESE OF FERENTINO
24 November—8 December 1806. No. 414.⁸

Santo Stefano had not been counted among the missions to be given in this region. But it had to be given since the archpriest asked the superior of the house, Father Romualdo Ansaloni, to accede to the wishes of its people. Thus the same superior accepted these requests and ordered the missionaries in Sonnino to leave on the following

⁷ That is, the forces of the occupying French armies.

⁸ Page 211. Although De Andreis is not mentioned here by name, the following account says that he had been in Santo Stefano. The town numbered about 1000 inhabitants.

Appendices: Mission Preacher

day, 24 November. They arrived in Santo Stefano about 11 P.M., and shortly afterward opened the mission.

The people attended all the ceremonies, and showed the same sincerity with which they had asked for the holy mission. The outcome was proportionate to their wish. Since it was necessary to finish it quickly, the [papal] blessing took place on 8 December, the feast of the Immaculate Conception of Our Lady. It was given in the square outside the town, since the church was too small and could not hold the large number of peasants. Despite the bad weather, they came from several villages, mainly from Giuliano and Santo Lorenzo.

The communion held in the morning was truly general. During the mission, Father Boeri gave the conferences to the clergy. The Confraternity of Charity was visited. The people were asked to help build the new church of the Sorrowful Virgin Mary, and they quarried many stones for it during that period.

The Confraternity of the Sacconi, as it is called,⁹ was reestablished and, since there were no members after it had been disbanded, Fathers Luigi Beraci and Luigi Frocco were made its directors. This same advantage was also given to Giuliano with the reestablishment of the Confraternities of the Blessed Sacrament, of Death¹⁰, and of the Rosary.

After this mission, Father Boeri left for Tivoli, and the others were taken to join the bishop of Ferentino, for whom they had worked in the diocese where the mission had been given. They left on the evening of the 11th for Olevano, where Father [Martino] Pomi, arrived from Rome, had already opened the mission on the eighth.

OLEVANO, DIOCESE OF PALESTRINA

8-28 December 1806. No. 415.¹¹

Father Pomi began this mission by himself on 8 December. Afterwards Fathers Casso and De Andreis arrived on the 11th, remaining till the 28th. As mentioned above, they came from Santo Stefano to help him. There was always a crowd at all the ceremonies, and the general communion took place on the morning of the 28th.

⁹ That is, those clothed in sackcloth as a penitential act.

¹⁰ A burial society.

¹¹ Page 212. This was a town of 2300 persons.

Appendices: Mission Preacher

The closing talk and the papal blessing were given in the square outside the gate [of the town] because of the peasants who had arrived from several villages. Father Pomi gave the retreat to the priests, as usual.

As elsewhere, a talk was given to the sisters of the Confraternity of Charity. The oratory for men was reestablished as in other missions, since after five years [since the last mission] it had to be started up again. The missionaries lodged in the house of Signora Metilde, under the auspices of the archpriest, Father Baldi.

MONTE FORTINO, DIOCESE OF SEGNI
31 December 1806—18 January 1807. No. 416.¹²

On the evening of Saint Sylvester [31 December], the same workers opened this mission. There was a throng at all the ceremonies. The men, however, did not crowd in until halfway through the mission to go to confession. Toward the mid-point, they gave the missionaries, the priests, and the Reformed religious, in whose convent they stayed, much work to do.

The general communion was given in the morning of the 18th of January and, since the church was too small, the closing talk was given in the town square, in front of the palace of Prince Borghesi, the baron of the place.

Since the Confraternity of Charity did not exist then, it was founded successfully this time to take care of poor sick parishioners, to the satisfaction of everyone in the two churches of Santa Croce for the two parishes established here as well as for Santo Stefano. Both of them received a charitable subsidy taken up through the generosity of the faithful.

Father De Andreis gave the conferences to the clergy.

They lived near the church, but in cramped quarters, in the house of Mr. Francesco Caponieri.

VALMONTONE, DIOCESE OF SEGNI
20 January—8 February 1807. No. 417.¹³

¹² Page 212. This was a town of some 2500 persons, 22 miles from Rome.

¹³ Pages 213-14.

Appendices: Mission Preacher

It had been 114 years since our confreres had given a mission in this illustrious dependency of Casa Bona. It pleased God to call them through the zeal of Archbishop Pietro Antonio Luciani, present archbishop of the famous collegiate church of Santa Maria Maggiore. Together with the pastor of the other parish church, Santo Stefano, he took care of our expenses. The mission was a success. There was a crowd at all the ceremonies, and we were very busy with confessions.

The mission began on 20 January and lasted until 8 February, Quinquagesima Sunday. The general communion took place in the morning and, after lunch, the papal blessing was given to the people outside the church. The peasants from Monte Fortino and Lugnano increased their number.

Reconciliations were obtained and these were made public, and people laid down their arms, as had already happened elsewhere. The Confraternity of Charity was visited, and a collection was taken up among the people by means of collection boxes in the area. It amounted to fifty scudi.

Father De Andreis gave the conferences to the clerics and priests.¹⁴

The missionaries lived in the baronial palace next to the Church. Valmontone is inhabited by about 2200 people. Besides parishioners of the collegiate church, there is the advantage of a convent of Observant Franciscans near by, and a seminary of the Pious School Sisters for the education of girls. The baron employs the Sisters as teachers for his other towns. The missionaries made the 27-mile journey to Rome in a carriage provided them by Lieutenant Ballaradi on 11 February, the first day of Lent. Thus they returned to this house of Monte Citorio.

¹⁴ Ricciardelli, in his biography of De Andreis, reports rumors of certain quasi-miraculous events that took place at this mission. Asked about them, the bishop of Segni responded in a letter dated 16 April 1841:

Although I have reflected about it, I am unable to recall any special events or wonders performed by the late Father De Andreis while he gave the mission at Valmontone in 1806 [sic]. Yet I recall very well his spotless life, which distinguished him from all the others. He was greatly accepted by all the people and, in my admiration for his rare virtues, I conceived the highest regard for him.

(Ricciardelli, *Vita*, 35-36.) Pages 224-25.

*Appendices: Mission Preacher***II. MISSIONS IN 1808**

CITY AND DIOCESE OF AMELIA

11 September—30 November 1808. No. 444.¹⁵

On 9 September 1808, Fathers Pomi, [Giuseppe] Giovannoni, [Domenico] Casso and De Andreis, with Brother Luigi Antonini, left this house of Monte Citorio for Amelia. This satisfied the legacy of the late Canon Leonini, who obliged [the missionaries] to give a retreat every nine years to the monks and give missions in the city of Amelia and in the diocese. On the 11th of the month, Fathers Giovannoni and Casso with Brother Antonini went to give the little mission at Porchiano, while Fathers Pomi and De Andreis began the retreat for the clergy in the cathedral church. They stayed there for eight days, and the bishop, Fortunato Maria Pinchetti served the mass of the priests of his diocese; and for the other half they gave the retreat to the clergy of Lugnano, led by the same Fathers Pomi and De Andreis, on the feast day of Saint Matthew the apostle. They finished on the feast of Saint Michael the archangel. When the mission of Porchiano was finished, Fathers Giovannoni and Casso, too, came to Lugnano for ten days to give a retreat to two monasteries of nuns. Father Giovannoni went to the monastery of Santa Chiara; they are Franciscans; and Father Casso went to the monastery of the Benedictines, called Annunziata. On 4 October, they all returned together to Amelia after their work was done, for the retreat for those nuns. They had wanted them at another time since they were involved in this month in the grape harvest; nevertheless, they accepted them. Father Giovannoni was assigned to the Franciscan nuns of Santa Elisabetta, and the Benedictines of San Giovanni; Father Casso to the Benedictines of Santa Caterina; and Father Pomi to the Augustinians of Santa Monica and the Benedictines of San Magno. These are under the monks of San Paolo [fuori le mura] in Rome. All three of them began their exertions on the fifth of the month.

After a few days of rest in Amelia, Father De Andreis returned to Rome where he was awaited to go to give the retreat to the seminary

¹⁵ **Missions in 1808.** Pages 224-25. All the missions, including retreats, were given in the diocese of Amelia in 1808.

Appendices: Mission Preacher

of Palestrina, and afterwards to give the retreat to the pastors and confessors of that renowned city; and then he was to assume the chair of theology in this house.

The mission of Amelia could have been begun toward the end of the month of October had the farmers not been involved in the harvest. Consequently it had to wait until 13 November, and so, in any case, it lasted to the 20th. Attendance was small since the harvest was not yet completed at that time. Nonetheless, the mission ran into the novena of Saint Fermina, to whom those people have a great devotion.¹⁶ Therefore, on the 13th, on which day fell the feast of the Patronage of the Blessed Virgin, this mission was opened with the bishop in attendance. He attended each evening in his choir robes both at the catechism lessons and the sermon. Father Giovannoni gave the talks in the morning, and Father Casso the catechism lessons. Father Pomi did the preaching, and Father [Romualdo] Ansaloni, superior of this house, came to help, given the number of 4000 people in the parish. Don Vincenzo, marchese of Toni, Father Teodoro, a student at Propaganda, Father [Giuseppe] Blengini from our Congregation also helped with confessions, and this helped us to complete them.

At the beginning it was planned that the mission would last ten or twelve days, but since there was no time for confessions in fifteen days, the people asked that the mission be extended to eighteen days, which was done. The festival of Saint Fermina, which fell this time during the period of the mission, did not disturb it at all, since there were neither races nor games nor bonfires as in past years, but only the *Pontificali* [papal troops] playing music. This interrupted the catechism lessons and the sermons for two evenings, but it gave the workers [missionaries] more time to hear the confessions of many people. They gave unequivocal proofs of sincere contrition and the result, especially from the confessions of the men, was not indifferent.

On the morning of the feast of Saint Andrew the apostle, the bishop himself gave the fervorino followed by the general communion. After lunch he gave the final sermon and then the blessing. To maintain the good results of the mission, this bishop instituted an oratory for the

¹⁶ Saint Fermina (or Firmina), whose feast was celebrated on 24 November, was remembered as a virgin martyr from the time of the persecution of Diocletian.

Appendices: Mission Preacher

men¹⁷ like the one of Father [Vincenzo] Caravita¹⁸ in Rome for some evenings a week to become like that in the parish of the Madonna. He recommended to the men a frequent participation in this oratory, and he felt that it would run well.

The missionaries were lodged comfortably at the seminary. It should be noted that a better time for the mission of Amelia would be May.

III. MISSIONS IN 1810

CERI, DIOCESE OF PORTO
15-25 March 1810. No. 463.¹⁹

On 15 March 1810, Fathers De Andreis and Giuseppe Martini with Brother Bartolomeo Purgher left from Rome, from this house of Monte Citorio, and they arrived in the evening at Ceri. Since the archpriest was not there, being absent in Rome, the beginning of the mission had to be postponed until the following evening. They lived in the ducal palace. The mission consisted of the regular functions and confessions, and all the usual exercises were carried out. Father Martini gave the morning discourse and the evening catechism. The general communion was held and benediction on the 25th, the feast of the Annunciation. The population was between 400 and 500 souls, including the children and the farm workers. A request was made that the mission be continued for another five or six days beyond its determined time. However, the missionaries could not do so because they had to leave immediately for Santa Marinella.

¹⁷ A small prayer group.

¹⁸ A Vincentian priest, and writer of spiritual treatises.

¹⁹ **Missions in 1810.** Page 230. In De Andreis's hand. This town numbered about 350 persons.

Appendices: Mission Preacher

SANTA MARINELLA AND SANTA SEVERA, DIOCESE OF PORTO
27 March—11 April 1810. No. 464.²⁰

The missionaries should have first gone to Santa Severa, but since they could not be there because of another assignment and, because the archpriest had been held up on the 26th by the rain, they began on the 27th at Santa Marinella. The missionaries lived in an old vacant house in front and to the left of the landlord's palace. The usual two evening functions were held. In the mornings and on Sunday, generally speaking, only a few were in attendance, although several times we missionaries went around in the hills to get their attention, and to invite these wandering people weighed down with fatigue. They hardly gave any indication of remembering what it was to be a Christian. We had the blessing and on the following day we left to begin in the evening at Santa Severa. The attendance from there as well as from the neighboring farms was very large. We lived in a vacant house belonging to the archpriest. We performed the functions as at Santa Marinella and we gave the blessing on the 11th, because we had to rush to leave on the next day, although we had been requested to stay another week; and so the workers returned to Rome.

IV. MISSIONS IN 1811

ANGUILLARA, DIOCESE OF SUTRI
9-19 March 1811. No. 469.²¹

On 9 March 1811, Fathers Francis Xavier Curti and Felix De Andreis, along with Brother Bartolomeo Purgher, left Rome and arrived at Anguillara the same evening, Saturday of the Ember Days. They opened the holy mission, which, for good reasons, they had to

²⁰ Pages 231-32. In De Andreis's hand. These two towns numbered about 300 persons.

²¹ **Missions in 1811.** Page 232. In De Andreis's hand.

Appendices: Mission Preacher

call a retreat. Because of the deportation of the clergy,²² the people remained with only one priest, a Roman, who came to help the one confessor. Although there were two other simple priests²³ who were not confessors, they were very anxious to have the mission. With all this, despite urgent work in the fields, many people still attended the services, especially at the evening sermon. They came to confession, except on the first days when only a few did so. The missionaries lived in a house belonging to the exiled archpriest, and the mission succeeded fairly well. The papal blessing was given on the 19th, the feast of Saint Joseph, because they were in a hurry to return to Rome for the catechism lessons in the city that were to be given on the next day. For the expenses of the mission the missionaries received what was assigned for Lent. The mayor himself and the priest, Father Vincenzo Marchetti, the acting pastor, had requested the mission. There was a recently ordained priest who had been repatriated, Father Isidoro Rezzesi from Anguillara.

CERVETERI, DIOCESE OF PORTO
13-21 April 1811. No. 470.²⁴

The same priests mentioned above with Brother Vincenzo Ciapparola left again the following Holy Saturday morning, 13 April, early in the morning, and with very bad horses. For nine hours a terrible storm accompanied them on the road. They made only 27 miles and arrived at Cerveteri where they were lodged in the palace of Prince Ruspoli, the patron of the area. We intended to begin the mission that same evening, but because of the shaking that we took on the trip and because the archpriest had thought otherwise, the mission was deferred until the next day, Easter Sunday, to start the instructions.

²² The Napoleonic government decreed the repatriation of all foreign clergy. Because present-day Italy was then divided into many small independent states, this led to much dislocation of the Italian clergy, accustomed to working outside their native regions.

²³ That is, young priests who had not yet received permission to hear confessions.

²⁴ Page 232. In De Andreis's hand. Cerveteri numbered about 500 inhabitants.

Appendices: Mission Preacher

Only a small number of people were present because it had not yet been possible to notify the groups of children and farmers who form the majority of the population. The ministers and businessmen had been asked to be present and on the next evening these poor creatures came to the usual sung procession, and filled the church. Meanwhile, one of the missionaries preached and the other assembled the children in the oratory both in the morning and in the evening to give them a little instruction that appeared to be very necessary, especially for the people living in the country. There was always a group at the confessional and it would have been necessary to remain at least another week to satisfy everyone, but since the return had been set for late Wednesday the blessing was given on the Sunday after Easter and Monday was left free to finish up the confessions. This could not be done, however, and they were not finished.

The missionaries returned [to Rome] on Wednesday in the carriage of the assistant, Father Calzaroni, at whose expense they had been received with great politeness. The vicar general had requested the mission, and the expenses of the mission were helped by the stipend set aside for the Lenten preacher.

V. MISSIONS IN 1812

CASAL NUOVO, DIOCESE OF PORTO
8-23 February 1812. No. 471.²⁵

On 8 February Fathers Felix De Andreis and Vincenzo Cesari, along with Brother Purgher, went to Casal Nuovo di Porto, to give a retreat to the people. In the evening of the following day they opened the retreat. Despite the time of Carnival, many of these devout people participated, paying not the slightest attention to the Carnival. The retreat lasted for two weeks. During this time almost everyone received the holy sacraments, and on the 23rd of the same month, the papal blessing was given in the evening to a large group of assembled people.

²⁵ **Missions in 1812.** Page 233. Also spelled Castel Nuovo, this town numbered about 1600 persons.

Appendices: Mission Preacher

The missionaries received lodging in the home of the Countess Sarazzini, who lives in Rome. The house was very convenient, since it was facing the church. The church was lovely, and could stand in any city. We had to pay something because of the great poverty of the place, but God bestowed his consolation and blessings on these people.

RIANO, DIOCESE OF PORTO
24 February—2 March 1812. No. 472.²⁶

On the day following the papal blessing, that is on the 24th of the same month, the missionaries were accompanied by the vicar forane, the archpriest, and one other priest, and went to Riano. This was a walk of an hour and a half. They lodged at the palace of Prince Ruspoli, next to the church. There they gave seven days of retreats as they did in Casal Nuovo, and with a similar attendance of the devout people. Even on the first day they began to crowd in for confessions. We concluded on the evening of 2 March, with the usual papal blessing.

PROCOJO VECCHIO NEAR RIANO, [DIOCESE OF PORTO]
3-8 March 1812. No. 473.²⁷

At the insistence of Prince Ruspoli, as well as the leaseholders Graziosi and Barberini, we had to move to Procojo Vecchio, four miles from Riano. We went by horseback, since the bad roads did not allow us to walk as we had planned. There we lodged together in the same house, and were provided abundantly with everything for the five days of the retreat.

The attendance for confessions was not as great as in the two previous places. The farm workers, the young men, were fatigued by their work. Yet they were persuaded to come in the evenings to hear the word of God. They had to walk about a mile at night, and then return to their own homes. Nevertheless, many went to confession, especially those from Procojo, and this was stimulus for others to dispose themselves better to celebrate Easter. The papal blessing was

²⁶ Page 233. Riano was a town of 500 persons.

²⁷ Page 233.

Appendices: Mission Preacher

given on the eighth, a Sunday. There was a larger attendance from the surrounding areas and, on the ninth, the missionaries returned happily to Rome.

VI. MISSIONS IN 1813**SANTA SEVERA, DIOCESE OF PORTO**

20-28 February 1813. No. 481.²⁸

Fathers De Andreis and Pereira,²⁹ with Brother [Luigi] Scardini, left on 20 February for Santa Severa. They began the mission on Sexagesima Sunday with the catechism lessons and preaching in the afternoon. They stayed in the home of the archpriest, according to the normal practice. There was a sufficient attendance each day. The papal blessing was given on Quinquagesima Sunday. Father Galassi [the pastor] provided support and transportation.

CERVETERI, DIOCESE OF PORTO

3-14 March 1813. No. 482.³⁰

The same priests left for Cerveteri on 2 March 1813 and began the mission on the third. As usual, they lived in the palace of Prince Ruspoli, but the priests lived in other, better, rooms. The exercises were given in the afternoon [not at] 8:00 P.M., but at 1:30 P.M., for the convenience of the people. The attendance at services, and at confession, was sufficient. The papal blessing was given on the 14th. Father Calzaroni [the pastor] was sometimes absent.

²⁸ **Missions in 1813.** Page 236.

²⁹ There were several Portuguese Vincentians with this same name at this period in the Roman province, rendering their identification nearly impossible.

³⁰ Page 236.

Appendices: Mission Preacher

CERI, DIOCESE OF PORTO
15 March—4 April 1813. No. 483.³¹

The same workers left Cerveteri on the 15th, and traveled to Ceri, where they lived, as usual, in the small palace of Duke Odescalchi. They began the mission in the afternoon. The services were held at the usual time. The attendance both at the services and at the sessions was more numerous than the last time. The papal blessing was given on the 25th, the feast of the Annunciation. The fervent duke provided support; he asked for nothing in return except four masses. From there the workers left on 4 April and returned home.

VII. MISSIONS IN 1814

VICOVARO, [DIOCESE OF TIVOLI]
26 February—21 March 1814. No. 487.³²

On the morning of the first Saturday of Lent, 26 February 1814, the following left from Rome, Fathers Giuseppe Giovannoni and Felix De Andreis with Brother [Bartolomeo] Martini and they arrived at Tivoli. Father [Paolo] Vespasiani joined them. He was the only member of that house which had been suppressed. He brought them in the evening to Vicovaro where they arrived on horseback. When they came there they followed instructions and were lodged at the house of the bishop next to the church of Saint Peter, where they were to begin the mission.

They began it the following evening with a great number of people, and a large number attended the evening functions and continued up to the end, but at the morning conference, because of the unusually harsh cold weather, they had to cut it short. In the first week only a small number of men came to confession but in the two following weeks there was a larger number. There were several problems to be regulated and reconciled. This happened through the intervention of

³¹ *Ibid.*

³² *Missions in 1814*. Page 257. In De Andreis's hand.

Appendices: Mission Preacher

two zealous priests, Fathers Francesco Capocci and Sebastiano Maneci. A brawl had broken out among five young men in a certain tavern during in the first days of the mission. This grieved the missionaries in no small measure, and all the well-intentioned people in the country, through God's mercy, turned toward the good of the mission itself. There was great public satisfaction when the young men themselves came to the dais at the end of the sermon and acknowledged the scandal they had given and, amid sorrow and tears, asked the peoples' and their parents' forgiveness. Several conferences were then given for the clergy gathered from the three parishes and for five other priests. The infernal enemy worked hard to ruin the mission and to impede its fruit. Nevertheless, with the help of God and our Blessed Mary of Victories, whose holy image had been set up in the middle of the church on its cart for the majority of the mission, the missionaries had sufficient reason to be consoled in the matter and to thank God and the Mother of Mercies. On the 16th, Father Vespasiani left to begin the usual novena for the Annunciation in our church at Tivoli. Therefore, on the feast day of glorious Saint Joseph on Saturday, they held the general communion with the usual exhortation, which Father Giovannoni gave. In the evening there was the solemn procession with the Blessed Sacrament, and then followed the sermon adapted to the circumstances.

The next day, Sunday, there was free time in the morning for the remaining reconciliations and communions that it had not been possible to satisfy on the preceding day. Then, as happened the previous day, they began to reach a large crowd of peasants from the surrounding country towns of Cantalupo, Santo Polo, Santo Cinesco, Sambuci, Roccagiovine, Percile and others. As proof of this, the enormous church of Saint Peter was full, something never seen before, and the peasants outnumbered the villagers. Because of this large number it was necessary to speed up the ceremony, and the papal blessing was given with the usual solemnities and with an evident emotion among the people.

During this time there had been various other requests for missions from the people eager for the saving nourishment. They had come from La Scarpa, Sambuci, Roccagiovine, Vallinfreda, Vivero and La Mentana, but the unhappy news came of the death, on the evening of 13 March at 1:30 A.M., of our very worthy superior and visitor, Father

Appendices: Mission Preacher

Romualdo Ansaloni. He was mourned by all, and not only by our own confreres, but by those for whom he had been a Noah in the ark sent by providence to save the congregation in the ark of Monte [Citorio] from the universal flood of the Napoleonic persecution, but also likewise the whole city and those who lived outside it. He was lamented for his well-known wisdom and economic prudence, and because of his charity and goodness, which everyone admired and publicized. All plans were put on hold, as it was necessary to return immediately to Rome. This happened on the 21st of the month in the evening.³³



Mosaic of De Andreis.
Collection of Kenrick-Glennon Seminary, Saint Louis, Missouri

³³ In August of this year, De Andreis was deputed to give one of the missions in Rome that was designed to welcome back the exiled pope. This open-air event was held at the Piazza Colonna. Others were held at different locations around the city.

*Appendices: Mission Preacher***VIII. MISSIONS IN 1815**

MANZIANA, [DIOCESE OF SUTRI]

6-25 January 1815. No. 492.³⁴

Through the lively insistence of the archpriest of Manziana, Father Leone Mariani, a canon of Santo Spirito in Sassia in Rome, the mission [team] left for that place on 4 January 1815. The workers were Fathers De Andreis for the preaching, [Simone] Ugo for the morning talks, and Curti for the catechism lessons. Since the weather was bad and the roads were awful, they had to stop at Bracciano, where they arrived at midnight. On the next morning they continued their trip for the remaining five miles. But since the coach was too heavy and could not enter the area, they stopped a little distance away and the missionaries continued on foot into town.

The mission began on the morning of the sixth, the day of the Epiphany. Father De Andreis gave the sermon, and after lunch only Father Curti gave the catechism lesson. It was decided to close the mission on the 22nd of the same month, which fell on a Sunday, to be able to go home for the vigil of the Conversion of Saint Paul. However, the large number of people in attendance at the services and at the confessional obliged them to ask the superior, Father Ceracchi, to extend it, and this was granted. Consequently, the very large general communion was held on the 25th, the feast of the Conversion of Saint Paul, and after lunch the papal blessing was given in the public square.

The weather that day began by being very quiet and mild, but afterwards it became rainy and stormy, and they had to wait until the 28th [to leave]. They left that day on horseback after lunch for Bracciano, where they met the coach for Rome. On the next day, the 29th, they returned home.

The missionaries were lodged quite comfortably in the baron's palace, as usual. Since there was no income, and the missionaries were charged for their round trip and their support, part came from the archpriest and part from the community house.

³⁴ Missions in 1815. Page 240.

Appendices: Mission Preacher

The result of this mission was that all the discords existing between people and families were eliminated by means of the peace that was established. Many debts and repayments were satisfied and restitutions given. Scandals were removed, such as that of a tavern located beneath the school of the Sisters of the Pious Schools; it had very bad spiritual effects on their students. The Company of the Confraternity³⁵ of Charity was erected and commenced with great fervor. Its officers began to function, many women joined, and many more kept asking to become members. A good collection was given for a beautiful and large oval painting of Saint Vincent de Paul, which was put in the chapel of the Blessed Trinity.

When everything had been set aright, reformed and established, the good that should be expected in this parish was recommended to the noteworthy zeal of the archpriest. The people loved him, and the magistrate of the town had asked the missionaries to go to the commendatore of Santo Spirito, Father Pallotta, to have him remain longer, to establish firmly all the things which had been begun. However, these recommendations did not take place on time, and the missionaries had hardly returned to Rome when the bishop had sent a new archpriest. He knew nothing about what had been done during the mission, to the universal displeasure of the people.

Manziana is 32 miles from Rome.

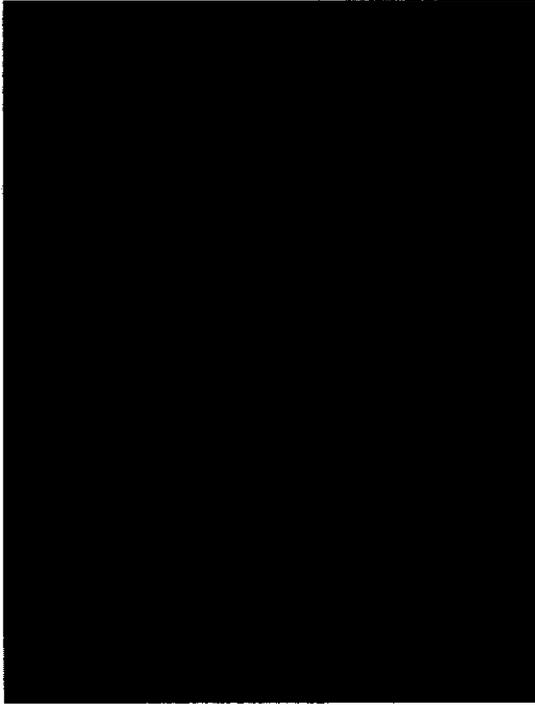
CORI A VALLE, [DIOCESE OF TERRACINA LATINA]

7-26 February 1815. No. 497.³⁶

The morning of 7 February, the following missionaries left for Cori where they began the mission in the region of the valley on the evening of 8 February, Ash Wednesday. In the morning Father [Bartolomeo] Colucci began the Lenten observances there in the usual way. A homily followed the sacred functions and the [papal] blessing was given on the 26th of the month in the third week of Lent. This mission had not been very fervent at least on the part of the men, who had shown a great resistance to the word of God and to going to confession. As the

³⁵ The text reads "Daughters," clearly an error.

³⁶ Page 243.

Appendices: Mission Preacher

Rev. Bartolomeo Colucci, C.M.

Courtesy of the author

days went on, the people warmed up somewhat and the men began to crowd the confessional. They also attended [the meetings of] the Company of Charity founded by Father Giovannoni.

On the Thursday preceding the third Sunday of Lent Father De Andreis arrived for the priests' retreat.³⁷ He gave this in Santa Oliva from the morning of 28 February to the evening of 4 March. On the evening of the sixth, all the confessors assembled and Father De Andreis proposed a sacred agreement for the correct administration of the sacrament of penance. After a long discussion, during which each one proposed what he believed right and various points were debated, they agreed to adhere to the most important articles. These were written down and a commission was given to the canon, Father

³⁷ One of his conferences is cited in Ricciardelli, *Vita*, 37-38.

Appendices: Mission Preacher

Talenti, to have them copied and distributed to all the confessors. It was hoped that this agreement would do great good in Cori if everyone remains firm in the decision. At the same time, Father De Andreis gave three talks to the sisters. The missionaries lived in the Fasanelli home.

CORI A MONTE, [DIOCESE OF TERRACINA LATINA]

27 February—12 March 1815. No. 498.³⁸

On the evening of the 27th, Father Giovannoni left for Giuliano and Fathers Colucci and Rosati and the brother went to the area of [Cori a] Monte where they began the mission on 28 February. Father Colucci gave the sermons and Father Rosati the catechism instructions and the conferences.³⁹ Although the people lived in the same town as did those in the valley, and showed very different dispositions for the mission, it turned out very fruitfully.

At the first sound of the bell the church filled up with people in the morning for the conference. Likewise in the evening, they thronged the church to hear the word of God, who had opened many hearts. Its effects could be seen, both by the cessation of the occasions of sin and by their eagerness and the generosity with which they distanced themselves from them. These effects were also seen in their docility to whatever was said, not only in particular by the confessors but also in public to what was spoken to them from the pulpit.

Fifty side arms were gathered up, among which there were many valuable items, [including] four pistols.

Also, musical instruments, which in the past had caused a thousand sins, were surrendered. There were four guitars and one mandolin. The missionaries gave only one signal with the tambourines, which had been an entertainment for the girls, as well

³⁸ Page 243. This was De Andreis's last recorded mission. Rosati notes in his memoirs that De Andreis gave a retreat to the priests at the church of Santa Oliva.

³⁹ In his usual careful way, Rosati recorded the topics of his eleven instructions and conferences, as well as the conference given to the Confraternity of Charity. These instructions dealt principally with how to make a good confession, and the conferences with such sins as blasphemy and cursing, murmuring, obscene thoughts, theft, and drunkenness. (Rosati, "Memoria," typed copy in DRMA, Rosati papers.)

Appendices: Mission Preacher

as the frequent cause of various sins.⁴⁰ At this signal, on the last day these [instruments] were brought to the pulpit and just before the blessing in the middle of the public square in the presence of the archpriest, one missionary and almost all the people, at the head of whom were those who had made this sacrifice to the Lord. Amid public exhortation and rejoicing, the public square rang with cries of "long live Mary, long live peace," and the blacksmith smashed the knives and pistols, the tambourines and the guitars with the blows of his hammer.

Large numbers of both men and women went to confession. Many people crowded in at the doors of the church and many among the men and women waited to occupy the first places and to make sure they could go to confession. There was, however, a scarcity of confessors and time; consequently a large part of them were not able to go to confession.

The missionaries lived in the Ceva home. The people of Cori decided to maintain the missionaries with the stipend of a Lenten preacher, who had not been invited. At [Cori a] Valle on the fourth Sunday Father De Andreis gave a sermon about purgatory before he left for Giuliano, and at [Cori a] Monte Father Rosati, who had visited the Confraternity of Charity at Monte, did the same. Father Colucci had checked at Santa Oliva on the ceremonies of mass for each of the priests whether at Monte or Valle, according to the orders of the cardinal bishop.

The [papal] blessing was given on 12 March, Passion Sunday, and on the 15th they left for Rome. They took along the way Fathers Giovannoni and De Andreis. They had hardly arrived at Velletri when they found it opportune to provide themselves with a stout club. They arrived happily in Rome before nightfall on that same evening. The Lord always protected the missionaries on all their journeys undertaken in this countryside. In these difficult times he made their way favorable, against all hope. He preserved them from dangers and very difficult situations. He freed them from thieves and assassins who, even now, constantly infest the places where they traveled. Through God's help the Lord preserved them unhurt even after various accidents.

⁴⁰ That is, it caused dances to be held.

Appendices: Mission Preacher

GIULIANO, DIOCESE OF VELLETRI
27 February—12 March 1815. No. 499.⁴¹

On 27 February, Father Giovannoni arrived in Giuliano and began to instruct the people, reduced to fewer than 200 souls. Since their ignorance was great, each day he had to hold Christian doctrine, the instructions and lastly the sermons. And thus he continued to Monday, 6 March. At that time, Father De Andreis came to help him. The latter gave the sermons up to Passion Sunday, 12 March, when the [papal] blessing was given. The people attended the services and the confessional. The missionaries lived in the palace of the prince, and the leaseholder, Mr. Fochi, saw to their support.

⁴¹ Page 244.

II. CHRONOLOGY OF FELIX DE ANDREIS

- 1778 12 December Birth and baptism in Demonte, Piedmont
- 1786 July – August Confirmation at San Donato parish, Demonte
- 1794 5 October Enters Turin seminary for first year
11 December Nominated to a benefice (Saint Colomba) in Demonte
- 1795 Second year of seminary at Turin (six months)
- 1796 12 April Installation in benefice
October Third year of seminary at Turin (seven months)
- 1797 Fourth year of seminary at Turin (remains only five days before entering Congregation of the Mission)
12 November "Vocation Day," enters the internal seminary (novitiate) of the C.M., Mondovi
- 1799 7 February Interrupted novitiate; returns to Turin
12 December Returns to novitiate
- 1800 21 September⁴² Takes vows; leaves Turin
26 December Arrives in Piacenza for studies
- 1801 21 March Ordained subdeacon, Piacenza
30 May Ordained deacon, Piacenza; begins to give missions with Colucci in the diocese until called to Rome
- 1802 19 June Ordained priest, Piacenza
- 1803 Director of studies, Piacenza, until transferred to Rome for reasons of health
- 1806 20-25 March Arrives in Rome; stationed at Monte Citorio
1806-1815 Giving missions near Rome; teaching, lecturing, preaching retreats in Rome
- 1807 Prints *Dio Solo*
- 1814 Prepares a translation of a catechism; writes *Norme ed Avvisi*
24 May Pope Pius VII reenters Rome
July, August Problems with Catechism; medical leave at Subiaco
- 1815 September Meets Louis William Dubourg
24 September Episcopal ordination of Dubourg, Rome

⁴² Bozuffi says October.

Appendices: Chronology

27 September	Contract finalized with Dubourg, Rome
27 September	Negotiations concluded between Cardinal Consalvi and Sicardi
8 October	Signs agreement with Colucci on a book, Rome
14 October	Papal audience at Castelgandolfo
21-22 October	Rosati group leaves by sea for Genoa
10 November	Rosati group in Genoa; leaves 28-29 November
17 November	Signs contract with Dubourg, Naples
3 December	Retreat at Monte Citorio
7 December	Rosati group arrives in Marseilles
15 December	De Andreis and companions leave Rome
27 December	In Piacenza until 30 December
1816 2-5 January	In Turin; meets his brother Vincenzo
11 January	Enters France; Rosati group leaves for Toulouse
19 January	Rosati group arrives in Toulouse
24-26 January	In Toulouse
1 February	Arrives in Bordeaux
3 February	Rosati group leaves Toulouse for Bordeaux
7 February	Rosati group arrives in Bordeaux
8 March	Caretti and Ferrari leave Marseilles for Bordeaux
21 March	Caretti and Ferrari arrive in Bordeaux
1-6 April	Annual retreat
22 May	Dubourg arrives in Bordeaux
28 May	Dubourg tonsures four candidates at chapel of La Réunion
1 June	Dubourg confers minor orders
13 June	Group begins voyage from Bordeaux
10-13 July	Severe storms at sea
18 July	Vow to Saint Vincent
23 July	Land sighted
26 July	Lands at Baltimore, remains to 10 September
2 August	Flegifont decides to return to France
15 August	Celebrates solemn mass at the Baltimore cathedral
19 August	Retreat in Baltimore

Appendices: Chronology

2 September	Two wagons leave
3 September	First group leaves Baltimore on foot with third wagon
10 September	Second group leaves Baltimore by stagecoach
19 September	In Pittsburgh until 27 October
21 September	Dahmen and De Lattre arrive in Pittsburgh
22 September	Blanka and Borawanski arrive in Pittsburgh
26 September	Two wagons arrive in Pittsburgh
28 September	Third wagon arrives in Pittsburgh
30 September	Planned departure is deferred
4 October	Father O'Brien arrives for first time
14 October	Bishop Flaget leaves Louisville after waiting
27 October	On Ohio river in three boats until 12 November
3 November	Encounter near Marietta with pious family
11 November	At Cincinnati; celebrates his "vocation day"
19 November	In Louisville until 3 December
21 November	De Andreis and Casto go to Saint Thomas
29 November	Casto and Derigaud return to Louisville
4 December	Group arrives at Saint Thomas
9 December	David begins English classes; De Andreis starts theology classes
1817 23-29 March	Annual retreat
4 April	Arranges for the <i>Tre Ore</i> at Saint Thomas
5 April	Begins two-week mission near Bardstown
12 April	Rosati leaves for Vincennes
19 April	Rosati gives mission at Vincennes with Chabrat until 27 May ⁴³
8 September	Meets Charles Nerinckx at Saint Thomas
9 September	Dubourg arrives in United States at Annapolis
End September	De Andreis, Rosati, Acquaroni, Ferrari on retreat
2 October	Flaget, De Andreis, Rosati, Blanka, and guide Joseph Tucker, leave for Sainte Genevieve and Saint Louis
5-7 October	Often lost in Kentucky woods
7 October	Crossing Ohio river at Shawneetown

⁴³ Rosati's "Recollections" say he arrived at Vincennes on 21 April. Joseph Rosati, C.M., "Recollections," *VH* 3, 133.

Appendices: Chronology

10 October	Arrival at Kaskaskia, lodging with Pierre Menard (1766-1844)
11 October	Arrival at Sainte Genevieve, evening
12-14 October	Meetings with parishioners
15 October	Leave for Saint Louis; night at Prairie du Rocher
16-17 October	Night at Cahokia, at Mr. Nicolas Jarrot's
18 October	Arrival in Saint Louis
19-20 October	Rosati baptizes in Saint Louis
6 November	Rosati, Flaget arrive at Saint Thomas
9 November (<i>approximate</i>)	De Andreis and Blanka return to Sainte Genevieve
2 December	Dubourg arrives at Saint Thomas
29 December	Flaget and Dubourg arrive in Saint Genevieve
1818 4 January	Visit with Saviné at Cahokia (with Dubourg and others)
5 January	Flaget installs Dubourg as bishop
19 January	First baptism by De Andreis, Saint Louis
19 March	Priesthood ordination of Niel, Saint Louis
After Easter	Acquaroni and Caretti arrive in Saint Louis
29 March	Dubourg blesses cornerstone of new cathedral
20 June	Assists at baptism of Jewish convert, Saint Louis
21 June	Acquaroni baptizes at Saint Charles
2 July	Cellini group leaves from Livorno
1 September	Blesses Carondelet church
27 September	Rosati group celebrates on banks of Mississippi at mouth of Ohio
28 September	Rosati and others leave for Barrens, traveling 29 and 30
2 October	Rosati arrives at Barrens ⁴⁴ ; others later
6 October	Cellini group arrives in Philadelphia
1 November	Ordinations at Sainte Genevieve
End November	Annual retreat until 3 December

⁴⁴ The only date ever given is in Rosati, "Life," *Summarium*, 99.

Appendices: Chronology

	3 December	Internal seminary (novitiate) opens in Saint Louis; Caretti dies
	15 December	Priesthood ordination of Tichitoli, Saint Louis
1819	5 January	Cellini group arrives at the Barrens
	7-14 March	Seriously ill; receives viaticum
	June	Rosati and students move from Mrs. Hayden's cabin to temporary cabins at the seminary
	22 June	Ferrari leaves for Vincennes
	18 July	Annual retreat begins
	September	Meets Rosati in Saint Louis
	5 September	Priesthood ordination of Dahmen, Saint Louis
	27 September	Spiritual retreat at Saint Louis
	October	Mission at Portage des Sioux; visits Sacred Heart nuns
	18 October	Rosati begins to live in seminary buildings at Barrens
	December	Writes Itinerary
	3 December	Visits Acquaroni at Portage des Sioux, preaches
	5-12 December	Preaches retreat to Sacred Heart nuns, Florissant
	19 December	Priesthood ordination of Leo Deys, Saint Louis
1820	4 January	Rossetti group arrives at the Barrens ⁴⁵
	9 January	Blesses new cathedral, Saint Louis
	18 February	Dahmen at work in Vincennes
	20 March	Priesthood ordinations of Philip Borgna and Angelo Inglesi, Saint Louis
	8-9 June	Preaches at Sacred Heart, Florissant
	21 August	Last recorded baptism
	11 September	Last recorded funeral
	7 October	Serious illness
	15 October	Death in Saint Louis
	16 October	Funeral in Saint Louis; procession through Cahokia, Prairie du Rocher, Kaskaskia, Sainte Genevieve to reach Barrens (17)
	17 October	Burial behind old church at the Barrens

⁴⁵ Rossetti and several others arrived in Philadelphia in October 1818 and took one year to reach the Barrens.

III. BRIEF BIOGRAPHIES

Biographical notes about those persons who figure most often in the writings of Felix De Andreis.

Acquaroni, John Baptist, C.M. A priest member of the first group of four Vincentians. Returned to Italy after some time of living alone in Saint Charles. He was a native of Porto Maurizio, Italy. The date of his ordination is unknown, but may be 1808. In 1824, he returned to Italy where he cared for his mother. Father Jean-Baptiste Étienne, superior general, expelled him from the Congregation 25 September 1848, after he had lived on his own as a priest for some years. The date of his death is unknown.

Blanka, Martin, C.M. The only brother in the pioneer group, and by profession a tailor. He was born 5 October 1773 in Ostrava, in what is now the Czech Republic, and was the first brother in America. After his assignment at the Barrens, he moved to the Louisiana seminary, Plattenville, on Bayou Lafourche, in 1837. He died there 18 February 1853.

Caretti, Joseph (Giovanni Battista Giuseppe). A member of the first group, already a priest. He was born 22 June 1790, in Porto Maurizio, Italy. He became a candidate for the Vincentians, but died in Saint Louis on the day of the opening of the internal seminary (novitiate).

Cellini, Francis, C.M. The leader of the second group of Vincentians to arrive in America, traveling from Rome, 8 May 1818, and landing in Philadelphia, 28 September. He had studied medicine in Italy before departing and was able to continue after his ordination, which took place possibly in 1822. He arrived at the Barrens 24 December 1818, returned to Europe in 1825 but came back the next year. In 1827 he left the Congregation to join the diocese of Saint Louis. He died in Saint Louis as vicar general of the diocese, 6 January 1849.

Dahmen, Francis Xavier, C.M. A diocesan student member of the first group, German born, and a former soldier. He joined the Congregation in Rome. Ordained in Saint Louis, 5 September 1819. He did not take vows, however, until 28 May 1821. The first pastor of

Appendices: Brief Biographies

Saint Vincent's parish in Saint Louis. He returned to Europe in 1852 and remained at the motherhouse in Paris until his death, 26 March 1866.

David, John Baptist Mary, S.S. Sulpician, superior of the seminary at Saint Thomas, Kentucky, from 1811, and briefly bishop of Bardstown (1832-1833). Founded the Sisters of Charity of Nazareth. Named auxiliary bishop, 1819. His letters written from Saint Thomas give a corroborating witness to those of De Andreis. He died at Nazareth, Kentucky, 12 July 1841.

Dubourg, Louis William, S.S. Born in Santo Domingo, 14 February 1766, but taken to France where he made his studies and was ordained a priest, 1788. Emigrated to America, where he joined the Sulpicians. President of Georgetown College, 1796-1798. Founded Saint Mary's College, Emmitsburg, Maryland, 1803, and helped Elizabeth Ann Seton to found a women's community. Appointed administrator of the diocese of Louisiana, 1812, and later its bishop. After securing Vincentians for his diocese, he was consecrated bishop in Rome, 24 September 1815, and returned to America, 1818. Consecrated Joseph Rosati as his coadjutor, 25 March 1824. He resigned his see, returned to France, and became bishop of Montauban, and archbishop of Besançon, where he died after only a month in office, 12 December 1833.

Ferrari, Andrew (Antonio Andrea Agostino), C.M. One of the members of the first group to arrive, a secular priest. Born 13 June 1792, in Porto Maurizio, Italy. He entered the Congregation and, while a novice in Saint Louis, became secretary of De Andreis, many of whose letters he wrote during his illnesses. He died of yellow fever in New Orleans, 2 November 1822, the first Vincentian to die after De Andreis.

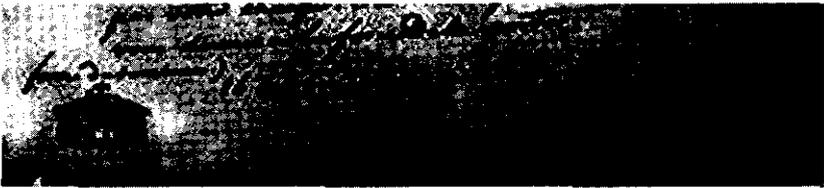
Flaget, Benedict Joseph, S.S. Born in France, 1763. Entered the Sulpicians in France, and came to Baltimore in 1792 as a professor. Named bishop of the new see of Bardstown, 1808, which he reluctantly accepted in 1811. He received the Vincentians at his seminary at Saint Thomas, and traveled with De Andreis, Rosati, and others to pave the

Appendices: Brief Biographies

way for Dubourg's arrival in his new diocese. The saintly bishop died in Louisville, Kentucky, 11 February 1850.

Rosati, Joseph, C.M. Born in Sora, Italy, 12 January 1789. Entered the Vincentians in Rome, and was ordained a priest, 10 February 1811. Engaged in giving popular missions, 1811-1815, when he joined the original group of pioneers for America. Succeeded De Andreis as superior of the American mission, 1820-1830. Elected coadjutor bishop of Louisiana, 14 July 1823, and succeeded Dubourg as bishop in New Orleans, 1826, but moved to Saint Louis, 1827. Apostolic delegate to Haiti from 1841 to 1842, when he returned to Rome, dying there 25 September 1843. In 1954, his remains were reburied in the cathedral he had built in Saint Louis.

Tichitoli, Joseph, C.M. A native of Milan, he came to America as a young clerical student in the first group. Entered the first internal seminary (novitiate) in Saint Louis, but was ordained soon after by Dubourg, 15 December 1818. He was the first Vincentian priest ordained in America. He died at Donaldsonville, Louisiana, 27 February 1833.



An extract of a letter from Louis William Dubourg, C.M., to Joseph Rosati, C.M., dated 16 October 1820. Of particular interest is the line drawing to the lower left depicting De Andreis's original tomb. The tomb was located behind the original parish church of the Assumption at the Barrens.
Copy courtesy of the author