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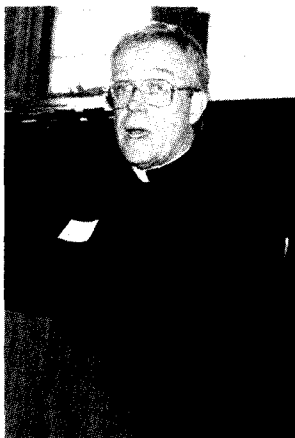
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Three Pioneer Vincentians

BY

JOHN E. RYBOLT, C.M.



Reverend
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The first members of the Congregation of the Mission in North America, apart from one French confrere who worked temporarily in Canada before the French Revolution, reached the shores of Maryland in 1816. They were the priests Felix De Andreis, Joseph Rosati, John Baptist Acquaroni,¹ together with Brother Martin Blanka, and nine students, novices, and candidates. This paper will present some brief notes on the lives, character, and impact of two of these pioneers, De Andreis and Rosati. I have also included John Timon, who brought forward the legacy of those pioneers to a second generation.²

Felix De Andreis

Biography

The saintly Felix De Andreis was born in the beautiful mountain town of Demonte in the foothills of the Alps, 12 December 1778. His middle-class family saw to his education possibly to have him continue the professional careers of his father or brothers. Instead, Felix turned to the Congregation of the Mission, whose Piedmontese province was headquartered in Turin. He entered 1 November 1797, but had to

¹Little is known about John Baptist Acquaroni, since few of his letters survive and he figures only marginally in early reports sent to Paris. He eventually returned to Italy, and had only a distant relationship to the Vincentian congregation for the remainder of his life.

²The most thorough treatment of the Vincentian community in the United States is *The American Vincentians: A Popular History of the Congregation of the Mission in the United States, 1815-1987*, John E. Rybolt, ed. (Brooklyn: 1988).

withdraw because of the Napoleonic wars. He then moved to the great Collegio Alberoni in Piacenza where he was ordained 14 August 1802. He remained at Piacenza on the faculty, teaching and giving missions, until 1806. Never in good health, he moved to Rome to improve it. There he carried on the same two Vincentian works: popular missions and clerical education.

His effective and spirit-filled teaching attracted the attention of Louis William Dubourg, the designated bishop of the Louisiana Territory. Dubourg was in Rome looking for priests to begin a seminary, and he immediately decided that he must have De Andreis and other Vincentians. Felix's superiors were, naturally, unwilling to let so promising a confrere go to the wilds of the Mississippi Valley. Cardinals and even the pope intervened, and De Andreis was allowed to go. Joseph Rosati, eleven years his junior, agreed to accompany him, and the two of them set out for America after gathering some recruits. They left from Bordeaux, thirteen in all. Bishop Dubourg would join them later with another group. Aboard ship, De Andreis saw to it that, as much as possible, his men would follow a regular order of the day: prayer, meditation, mass, classes, spiritual reading, and study of English.

They landed in Baltimore 25 July 1816, and after a brief rest trekked overland to Pittsburgh, and then sailed down the Ohio to Louisville. From there they transferred to Bardstown, Kentucky, where at Saint Thomas Seminary they would spend almost two years studying English, teaching, and giving missions. De Andreis accompanied Rosati, Brother Martin, and Bishop Joseph Flaget of Bardstown to Missouri, where they went to scout out realistic possibilities for Bishop Dubourg. On this trip De Andreis saw his first Indian, and this encounter impressed him profoundly. Bishop Flaget succeeded in preparing hearts to receive Dubourg, and then left De Andreis and Brother Martin in Missouri to await the bishop.

Once Dubourg arrived, Felix moved to Saint Louis where he would spend the next three years of his ministry until his death. His health slowly disintegrated, but we do not know the exact cause of his death. He died at age forty-two, surrounded by Bishop Dubourg, his priests, and the novices, 15 October 1820. His confreres reverently buried him at the Barrens, a place he had never visited in life, where Rosati had begun Saint Mary's Seminary.

De Andreis's reputation for sanctity was such that, in 1918, the Church opened the process for his canonization. The official records of that process speak of cures and other marvels accompanying his last

days and his funeral procession. Since then, little has been done to further his cause.

Character and Activities

People regularly called Felix De Andreis a saint. He seems to have been noted from his school days for his attractive and pious character. His earnest letters to his brother Vincenzo, not a faithful churchgoer, prove his affection and concern for his family. Nevertheless, following the lead of Saint Vincent, he decided to be attached more to the mission than to his family. His correspondence also shows how often he reflected on spiritual matters, even in otherwise mundane letters.

As mentioned above, his general health was never strong. He seemed, principally, to have had various stomach problems. What eventually killed him, however, or at least hastened his death, was mercury. His doctor insisted on dosing him with calomel, a compound of mercury, and very toxic.

The mercury so affected my mouth, my gums, my tongue, and my palate that every kind of food became unbearable, both because of the pain and sufferings in taking any food, and because of the little relish I had in tasting any. To judge by the way I felt, I would say that an infinity of needles had been placed around my gums, which pricking them constantly, caused a constant flow of unsatisfying salivation.³

Added to his physical problems were emotional ones. At times, he admitted his "melancholy," what we might call depression. He often felt lonely and anxious. For example, several times he wrote how much he missed his friend Rosati from whom he would be separated for twenty-two months.⁴ Consequently, with no one to turn to, the daily grind of frontier life exacted a toll of him.

Although we are here like men totally dead to the world . . . yet we do enjoy from time to time receiving the news of our dear confreres in Italy. . . . It is truly a wonderful fate to be responsible for working in the most abandoned portion of the flock of Christ, in a thankless land which brings together all the inconveniences of extreme cold and great heat, and which does not produce the great relief such as everyone enjoys over there. No wine, no grapes, no figs, no oil, no vegetables, etc. All of this viewed with

³DeAndreis to Rosati, from Saint Louis, 17 March 1819. All translations are the author's; all letters are in De Andreis-Rosati Memorial Archives, hereinafter cited as DRMA, Saint Mary's of the Barrens, Perryville, Missouri, unless noted otherwise.

⁴De Andreis to Baccari, from Saint Louis, 23 September 1819.

the eyes of faith is so precious in the very best way, and calls forth our thanks.⁵

He also suffered from insects.

The ground is jealous of giving edible fruits, but on the other hand, it is completely fertile in insects of every kind, which bother us greatly. I have counted up to ten different kinds of little beasts which attack me at night, and do not let me sleep. It seems unbelievable, but is true that I have succeeded in killing hundreds of bugs. Above all there is here a species of insect unknown over there, called a tick in English. It is like a little scorpion, which gets completely under the skin and makes you see stars.⁶

The virulent anti-Catholic bigotry of some inhabitants of Missouri also caused suffering. The Masons held provocative parades: "several times they circled the church in triumph, and they finished with a dance at night right behind our rectory."⁷ He was accused of public fornication—a charge he humorously denied.

A Protestant general succeeded in having seen with his own imagination a priest in a biretta, and in a meadow, violating the sixth commandment with a certain woman. After some time the bishop told me, something that I did not know, that this priest was me. I could do nothing else but laugh, and so did the bishop. Everyone else looked on it as a calumny because at the same time that it was being spread about, I was in church giving instructions precisely on that matter with all the simplicity which my conscience inspires.⁸

He also commented on his successes. "It is also quite consoling for me to hear a former prostitute tell me: since you arrived in this area, no one has touched me. Then a blasphemer tells me: since you began the instructions I have not blasphemed or sworn."⁹

His letters reveal his care for slaves. "Those who give us the greatest consolation are the slaves, who are always full of readiness to be instructed and to make their first communion, which many people, even the elderly, have not yet done."¹⁰ While still in Italy, he had anticipated problems in this area, and he came to an agreement with

⁵De Andreis to Baccari, from Saint Louis, 7 December 1818.

⁶De Andreis to Baccari, from Saint Louis, 23 September 1819.

⁷De Andreis to Rosati (?), from Saint Louis, 26 June 1818.

⁸De Andreis to Depietri, from Saint Louis, 28 December 1819.

⁹De Andreis to Baccari, from Saint Louis, 7 July 1819.

¹⁰De Andreis to Rosati (?), from Saint Louis, 26 June 1818.

Dubourg “to tolerate slavery, provided that the slaves be treated with equity, charity, and humanity. . . . Yet [the missionaries] should always speak up for emancipation.”¹¹ He later had to change his position against slavery, acknowledging its virtual necessity in the conditions of the time. He even justified slave holding by citing the Latin epigram: *Necessitas non habet legem*, “Necessity knows no law.”¹²

His life was also rich and varied. As the bishop’s vicar general, he traveled to outlying settlements, visiting rough log chapels and caring for the sick and dying. He continued to develop his interest in the Native Americans, and planned a catechism in an Algonquian language spoken in Illinois. His version of the Lord’s Prayer in that language is the only surviving piece of that work. He began the novitiate of the Congregation of the Mission in Saint Louis, 3 December 1818. He also taught theology and philosophy to seminarians, including John Timon, and cut hair—something he had never had to do in his life. In other words, he tried with few means other than his personal integrity, strength of character, and adaptability, to work for the greater glory of God and the salvation of souls.

For the future of the mission, he hoped to bring from Bordeaux the Daughters of Charity who were already asking to join him. He discussed founding a third group of Vincentians, to be composed exclusively of black lay brothers. He projected a major outreach to native Americans, and hoped to take part in this mission himself. His early death brought an end to these plans. Nevertheless, they show his inquiring and restless mind at work.

Assessment

From one perspective, little remains of De Andreis’s work. He died too soon to see many of his plans carried out. The novitiate moved to the Barrens. The theological academy where he taught closed. The Vincentians moved away from Saint Louis. The Indians moved away from the Vincentians. The community grew into a major slave holder in Perry County and elsewhere. Discontent with the mission grew, and some Vincentians left, either for secular life or to return to Italy. On the other hand, of course, he was the first superior of the Congregation of

¹¹“Notizie importanti appartenenti alla Missione della Luigiana nell’America Settentrionale,” original in Archives of the General Curia of the Congregation of the Mission, Rome, Italy, (hereinafter cited as AGCCM,) De Andreis papers, p. 9.

¹²De Andreis to Baccari, from Saint Louis, 4 February 1820.

the Mission in the United States. He suffered enormously to help us flourish. His saintly life gave strength to many of his students, preparing them effectively for the life he would never share. There would not be a Vincentian community in this country without him.

Joseph Rosati

Biography

Joseph Rosati was born in Sora, a town nestled in the Apennines, at that time in the Kingdom of Naples, on 12 January 1789. He was ordained a priest for the Congregation of the Mission 10 February 1811 in Rome. For the next four years, he engaged in the traditional work of the Congregation, parish missions, in areas around Rome and Naples. In September 1815, he accepted an assignment as a part of the pioneer band of Vincentians led by Felix De Andreis to establish a seminary in the Louisiana Territory. After their arrival in the United States the pioneers moved to Pittsburgh, and finally to Bardstown, Kentucky. Rosati remained there, perfecting his English and engaging in missionary work, until 1818. In the fall of that year, Rosati moved to the Barrens settlement in Missouri, later called Perryville.

Five and a half years later, Joseph Rosati was named bishop and ordained by Louis William Dubourg 25 March 1824. Three years after, he became the first bishop of Saint Louis. As bishop, he built a cathedral, still standing, and oversaw burgeoning parishes and institutions throughout his immense diocese. He served the national Church by his participation in the early councils of Baltimore. He served the international Church by helping a former classmate, who became Pope Gregory XVI, as his delegate to Haiti. After completing a short-lived concordat with the government of that nation, Bishop Rosati returned to Europe. As his health worsened, he traveled to Rome where he died, 25 September 1843, at age fifty-four. More than a century after his death, archdiocesan officials removed his remains from the Vincentian provincial headquarters in Rome for reburial in his cathedral in Saint Louis.

Character and Activities

To appreciate Rosati's character and sense of purpose, I have reviewed his lengthy memoir of the founding of the Congregation in the United States.¹³ This material has further been collated with some of his letters. Given the difficulty of summarizing such a long and prolific career as Rosati's, I will concentrate on only a few points.

In his personal life, Rosati always seemed, unlike his companion De Andreis, to have enjoyed good health. He was robust. De Andreis calls him fat.¹⁴ He was used to the rigors of frontier life, and apparently enjoyed working outdoors with the students. During his missionary life, he experienced being lost in the woods at night and sleeping out under the stars. He wrote his brother Nicola of one particularly difficult night in Kentucky:

Recently I had for the first time the consolation of finding myself in need of having to sleep with the blessed sacrament on my chest. I had been called to hear the confession of a sick man, about forty miles from our seminary. After I had made twenty-three miles, there was a constant torrential rain. The river in flood kept me from continuing my trip. Night fell, and the rain was accompanied by thunder and lightning. Two creeks also flooded and did not let me go back. I had to stop in a little cabin crammed full of people, all Protestants. I was hardly able to have a little bread and butter for my dinner past midnight. In a little corner was a narrow bed which served, although it was small, for three persons. It was there that I spent three or four hours during the night with the blessed sacrament around my neck.¹⁵

He had good language skills, and quickly surpassed his superior, De Andreis, in his ability to converse and preach in English. He continued to use French and Italian throughout his life, however, as his correspondence shows. In addition, he was, I believe, conscious of his historical role. How else to explain the painstaking diary he kept, with its list of sermon topics, the amount of the collection taken up at mass, and the number of communicants in various parishes? Further, he set out to publicize his work—whether for his own enhancement or for the benefit of the diocese is unknown. He had John Timon, for instance,

¹³This was published by Stafford Poole, C.M., under the title "Recollections of the Establishment of the Congregation of the Mission in the United States of America," in succeeding issues of *Vincentian Heritage* (hereinafter cited as VH) from 1 (1980) to 5 (1984).

¹⁴De Andreis to Baccari, from Saint Louis, 3 September 1818.

¹⁵Rosati to Nicola Rosati, from Bardstown, August 1818. Copy in DRMA, Rosati papers.

compose lengthy accounts of his (Rosati's) episcopal visitations for publication in such Catholic newspapers as the *United States Catholic Miscellany* of Charleston, South Carolina.

Unlike De Andreis, whose letters overflow with the most exalted spiritual reflections, Rosati's correspondence is more prosaic. De Andreis had an excellent command of classical Latin authors, and stock phrases from them often appear in his letters. Rosati, on the other hand, is no less eloquent, but not so refined. Nevertheless, Rosati sought to guarantee exact observance of the rules governing prayer life, exactly as in Italy. This conviction of his changed only when he had to accommodate himself to the demands of frontier life.

His remarks in the "Recollections" show that he was, as a good Italian, conscious of food: "Our missionaries . . . happily continued their trip to another house where at last they found some cornbread and lard. These particulars are reported to give an idea of the condition of the country in 1818."¹⁶

During his time as the superior of the Barrens, he opened up the original seminary to take in young boys to begin their education alongside the seminarians. Following a common pattern, he intended to have the older seminary students teach the younger ones the rudiments of their education. He hoped that at least some of them would discern a call to the priesthood. To support this college in the hinterlands, he often mentioned the need for books. Rosati knew some Hebrew, and once requested an edition of the Hebrew scriptures for his own use. Later in his career, when he had to leave New Orleans to take up his residence as bishop of Saint Louis, he removed both his books and the indoor toilet from his former residence for the benefit of the Barrens. Unfortunately, the Vincentian superiors in Paris were not so supportive, and ordered the closure of the secular college—a decision later withdrawn.

When Rosati took on the duties of the bishop of Upper Louisiana, which in those days comprised Missouri, Arkansas, half of Illinois, and everything else out to the Rocky Mountains and north to Canada, he found himself in charge of what was still probably the most extensive diocese in the world. He did not visit much of it, since it was trackless, but he did make sure that missionaries were active. These were particularly the Jesuits, whom he encouraged in their foundations in

¹⁶"Recollections," VH 3 (1982):160.

Florissant, Missouri, and elsewhere. He saw to the education of girls by his support for the Sisters of Loretto. The first convent of this uniquely American congregation opened outside of Kentucky was called Bethlehem, situated a few hundred yards north of the seminary buildings at the Barrens. He brought the Sisters of Charity to Saint Louis, and encouraged the union of their community with the Daughters of Charity he had known in Europe. He was also instrumental in bringing the Sisters of Saint Joseph from Le Puy, France, to Carondelet, now a suburb of Saint Louis.

Assessment

From this very impressionistic perspective on Rosati let me draw some evaluative conclusions. First, his importance lies in effectively founding the Congregation of the Mission in the United States. Felix De Andreis led it in its first days, and gave it a spiritual cast which long survived him. Joseph Rosati, however, gave the community national prominence because of his own talents. Second, he was a winsome and lively person, with a love of music and ceremony. Scholarly, he paid careful attention to recording names, dates, and events. Without his warm and human accounts, our understanding of the earliest days of the American Vincentians would be much reduced. Third, beyond the Congregation of the Mission, Rosati's importance lies in the many initiatives begun by him or under his direction. He opened a hospital directed by Sisters of Charity. He sent Vincentians to Illinois, and appointed the first resident pastor in Chicago. He championed not only clerical but lay education. He regularly treated Protestants not as heretics but as "separated brethren," to use his phrase.

In summary, Joseph Rosati was a multi-faceted personality, who put order and purpose into the Mission.

John Timon

Biography

John Timon was born at the old Catholic settlement of Conewago Township, Pennsylvania, 12 February 1797. His merchant father moved the family several times, locating finally in Saint Louis in 1819. There, Timon came under the influence of Felix De Andreis. Timon had begun his studies for the diocesan priesthood in Saint Louis for Bishop Dubourg, but instead joined the Vincentians and transferred to Saint Mary of the Barrens in 1822. Bishop Rosati ordained him to the priest-

hood on 23 September 1825.

Like De Andreis, Rosati, and other Vincentians before him, Timon spent the early years of his priesthood in teaching at the Barrens and in missionary activity with his friend John Mary Odin. Timon became widely known for his powerful and compelling oratorical skills, and for his success in making converts. Ten years after his ordination, he received notification of his appointment as the first visitor (provincial superior) of the American province of the Congregation. During his twelve years as provincial, he oversaw the expansion (and contraction) of the major works of the community. He was briefly the prefect apostolic of Texas (1839-1841), and, with Odin, oversaw the re-establishment of the Catholic Church there after Texas joined the Union.

American bishops took note of Timon's abilities, and recommended him several times for the episcopacy. He resolutely resisted, but, it is said, he took Buffalo to avoid having to be ordained a bishop for Louisville, since he detested the slavery practiced in the South.¹⁷ He was ordained as the first bishop of Buffalo on 23 April 1847. He presided over the growing area of western New York and oversaw the establishment of many charitable and educational institutions. He died in Buffalo, 16 April 1867, at age seventy, and was interred in his cathedral. He lived the longest, therefore, of the three pioneers studied here.

Character and Activities

To examine Timon's character, I have chosen to concentrate on his narrative of the foundation of the American province. In this account, called generally the "Barrens Memoir", Timon chose to feature himself prominently. He continued in the genealogy of the founders De Andreis and Rosati. Felix De Andreis had influenced him to join the Congregation of the Mission, and Rosati worked with him, particularly after the latter became bishop of Saint Louis. At times they even clashed over policy. Timon also imbibed the spirit of the Congregation by direct contact with its houses in Europe. Besides, he wrote and spoke good French.

A prominent feature of Timon's narrative is a series of stories about dramatic events involving him: contacts with Indians, public encounters with Protestant preachers, conversions, and jail house meetings

¹⁷New Catholic Encyclopedia, s.v., "Timon, John."

with condemned and repentant criminals. The following segment will give a glimpse of his work.

Continuing their journey, which was a continual mission among a population that had never seen a priest, and inquiring at each house for Catholics, they reached on a very sultry day a stately mansion, entered, and requested a drink of water. The lady received them kindly, requested us to be seated, and sent a Negro servant to bring water. An interesting conversation began, but one of the missionaries took advantage of a pause to ask, "Madam, are there any Catholics hereabouts?" The kind courteous manner of the lady changed. "Oh, sir, I don't like Catholics, sir." "And why, madam," replied the missionary, "have they ever injured you?" "No, sir, but they are idolaters." "Oh, madam, how could you think so; there are so many Catholics in the world, far more than all the sects put together, and very many of them men and women of cultivated intellect and deep religious feeling. Can you believe that so many learned and good men would be such fools as to adore idols?" "Well indeed," replied the lady, "that thought never yet suggested itself to me."

He then pointed to a picture of Washington in her house and drew the lesson that she used the picture only to strengthen her patriotism. He then drew a crucifix from around his neck. "We have often to instruct poor slaves who cannot read. We tell them what Jesus did for them, and we show them this, and thus speak to their eyes and ears at once and in half the time." The lady, who never before had seen a crucifix, passed instantly to another order of thoughts which showed how difficult it is by words alone to have a clear conception of things, unless vision in some form be superadded. "Well now, I think that is all good and right. But is that what you call a crucifix?" "Yes, madam." "And did the savior suffer so?" "Yes madam. They put nails in his hands and feet and he hung thus, dying for us." Deeply affected, she exclaimed: "Dear me, how much he suffered."

At the conclusion of this encounter, the woman, identified elsewhere as a Presbyterian, acknowledged that she had been deceived in her opinions about Catholicism.¹⁸

On one of his journeys, Timon came to the home of a man dead from cholera. The priest ministered to the family, and started out. Let us listen to him.

*The forest was intensely dark, the rain began to fall in torrents. It was impossible for the priest to resume his journey, it was midnight. The convert kindly prepared a place for him to take his rest. The company had to sleep on the floor. The only bed in the house was occupied by the corpse. He was pushed up against the wall, a clean sheet spread near it, and the missionary was invited to share the bed of the dead man. He did so, and slept soundly.*¹⁹

¹⁸John Timon, "Barrens Memoir," original in DRMA, Timon papers, 5-7.

¹⁹"Barrens Memoir," 14.

Both his reported jail house encounters involved vigorous discussion with several Protestant ministers, who, of course, were vanquished in discussion. In the first case, in Jackson, Missouri, Timon baptized the condemned before he was led away. In the second, in New Orleans, the prisoner had been offered poison by a family member to avoid family disgrace at his execution. He refused it, saying he wanted to receive baptism and the Eucharist. Then Timon was called, only to find him dead, a bloody dagger at his side. "All surmised when and by whom the dagger was given, the whole forming but another sad chapter in the consequences of anti-Catholic bigotry."²⁰

As mentioned above, Timon was appointed the first visitor or provincial superior of the newly founded American Province. This province was the first non-European province in the Vincentian community, and its very existence inevitably called into question the nature of the community. That is, was it a European community, practicing European rules and manners, or was it something different? This issue was to dog Vincentian life for more than a century. Timon did not set out to resolve it, but did his best to adapt European ways to the American scene. In one of his final paragraphs in the memoir, he mused: "He found the Congregation scattered, discontented, almost disbanded, without property but with heavy debts. He left them numerous, and unless as to what is hinted, possessing large property quite unencumbered, and with less debt than at his commencement." He continued by noting that he had also restored religious discipline at the Barrens, and presumably elsewhere.²¹

One of the most striking features of his government was the large commitment to the seminary apostolate. In his time, the province took on, besides already established Vincentian works at the Barrens and in Louisiana, the seminaries of Philadelphia, New York, Cincinnati, and Bardstown. In addition, he had offers for several others which he turned down. For a brief period, therefore, the Vincentian community staffed the majority of American diocesan seminaries. Even Timon knew the risk, and tensions quickly surfaced in the New York, Cincinnati, and Bardstown seminaries which soon led to Vincentian withdrawal.

Timon took advantage of a growing American economy to provide secure investments for the support of the province. He was successful

²⁰"Barrens Memoir," 31.

²¹"Barrens Memoir," 53.

enough to attract the attention of the general staff in Paris. The superior general, Father Jean Baptiste Nozo, had Timon invest general Vincentian funds in the Bank of Missouri. For this, Timon relied on his friendship with Ramsay Crooks, president of the American Fur Company in New York, a man with Saint Louis connections.

When Timon became the first bishop of Buffalo, he in many ways severed his connections with the Vincentian community. He had no Vincentians working in his diocese, but he continued his interest, as the memoir itself attests.

Assessment

It is clear to me that Timon's great contribution to the growth of the Vincentian community was that he was American born, and that consequently his decisions arose from an American mindset. Although familiar with European models and with the spiritual tradition mediated through De Andreis and Rosati, Timon, even more than Rosati, acknowledged the need to adapt to American life. The province became American, and gradually grew in numbers of other American-born members.

A second contribution was, as he himself noted, that he put the congregation on a solid footing by insisting on community life and community apostolates. As he began his work, many men lived isolated in small parishes. They had been forced to do so at the beginning to support the Church in its time of a severe priest shortage. As the seminary at the Barrens produced more graduates, so the need for Vincentians living apart from the community diminished.

Third, Timon's emphasis on clerical (and also lay) education put the province securely on a path which would distinguish it from many other provinces in Europe, where they concentrated on the traditional work of parish missions—the original work of De Andreis and Rosati. Because of lack of manpower, Timon had to defer the work of the missions. His successors proved to be more successful in beginning them than he.

Conclusion

We are surely within our rights to ask what today's Vincentians owe to these three pioneers. In brief, we owe them our existence, our spirit, and our American approach to the tradition handed down from Saint Vincent de Paul. Each of these Vincentian confreres appreciated

the possibilities open to religion in a free America. They also bequeathed to us the drive and commitment which has led to the founding of works both great and small, public and hidden. Their commitment to clerical and lay education and to the service of the poor stands as a fitting legacy from those pioneer days in the Upper Mississippi valley in a new, vibrant, and challenging land.

Sources

A general source for all three men, as well as a great many others, is Finbar Kenneally, ed., *United States Documents in the Propaganda Fide Archives: A Calendar*. 10 vols. Washington, D.C., 1966—.

Felix De Andreis:

Bibliography: The first work on De Andreis was done by his confrere Joseph Rosati. Rosati's manuscript was translated into Italian and augmented through the addition of new material by J. B. Semeria, an Oratorian priest living in Turin. This Italian version was never published, probably because of Rosati's death. J. Francis Burlando, C.M., translated the text into English and had it published in 1861. To it Burlando added a valuable chapter on the history of the Catholic Church in the United States. In it he concentrated on the Vincentian contributions to the story. (*Sketches of the Life of the Very Rev. Felix De Andreis, First Superior of the Congregation of the Mission in the United States, and Vicar-General of the Diocese of New Orleans; With a Sketch of the Progress of the Catholic Religion in the United States, from the Beginning of the Present Century to the Year 1860*. Baltimore, 1861.) This work was lightly edited (probably by Thomas Finney, C.M.) and republished in Saint Louis in 1900, reprinted 1915. The editor removed the final chapter of Burlando's work. A French edition (Paris, 1895) added a new introduction and reprinted "Les Compagnons de M. Felix De Andreis," from *Annales de la Congrégation de la Mission* 60 (1895):278-95. The Italian edition (Florence, 1916) appeared without the historical chapter.

Two other Italian lives were subsequently published: Raffaele Ricciardelli, *Vita del Servo di Dio Felice De Andreis Fondatore e Primo Superiore della Congregazione della Missione negli Stati Uniti d'America*, Rome, 1923; and Alceste Bozuffi, *Il servo di Dio Felice de Andreis, prete della Missione*, Piacenza, 1929.

The accounts of his cause for beatification and canonization are available in Agostino Veneziani, *Articoli sulla vita e virtù del servo di Dio*

Felice de Andreis, Rome, 1906; and in the official record, *Beatificationis et Canonizationis servi Dei Felicis de Andreis, Sacerdotis et Primi Superioris Congregationis Missionis in America . . . Summarium*, Rome, 1918.

Valuable for both De Andreis and Rosati is Annabelle Melville, *Louis William Dubourg*, 2 vols. Chicago, 1986.

Archival Sources: approximately sixty original letters of De Andreis are still extant, gathered from various sources. They await publication, together with his two accounts of the journey to the United States, "Notizie importanti," and "Itinerario Italo-Gallo-Americano." These are projected to appear in a monograph series, prepared by the author and published by the Vincentian Studies Institute. In addition, several manuscripts written by De Andreis are in the archives of the Postulator General in AGCCM. A few others are in DRMA.

Joseph Rosati:

Bibliography: Rosati's printed works treat only ecclesiastical subjects and offer no biographical information (a catechism, ceremonial, pastoral letter, statutes of the diocesan synod.) His principal biography is Frederick J. Easterly, *The Life of Rt. Rev. Joseph Rosati*. Washington, D.C., 1942, and reprinted New York, 1974. (See the bibliography there.) Many references to him also appear in histories of the archdiocese of Saint Louis, such as J. Rothensteiner, *History of the Archdiocese of Saint Louis*, 2 vols. Saint Louis, 1928; and William B. Faherty, *Dream By the River. Two Centuries of Saint Louis Catholicism, 1766-1967*, Saint Louis, Mo., 1973; revised edition (1766-1980), Saint Louis, Mo., 1981. A few dissertations exist, such as Mary Carmel Murphy, "Bishop Joseph Rosati, C.M., and the Diocese of New Orleans, 1824-1830," Saint Louis University, Saint Louis, Mo., 1960.

Archival Sources: good sources are DRMA; the Archives of the Archdiocese of Saint Louis (hereinafter cited as AASL); three sections of the AGCCM, namely, the general archives, the archives of the procurator general, and the archives of the postulator general; and the archives of the Roman Province of the Congregation of the Mission. Some of this archival material is also available on microfilm at DRMA. Another source is the archives of the Association de la Propagation de la Foi (hereinafter APF) in Lyons, France. Newly available paper copies of the American correspondence are available in the Archives of the Archdiocese of New Orleans (hereinafter cited as AANO), and microfilm copies are found at the Archives of the University of Notre Dame (hereinafter cited as AUND.) Other archival sources include various religious

congregations, notably the Loretto Archives, Nerinx, Ky. Several letters from Rosati were published in the *Annales de la Congrégation de la Mission* and the *Annales de la Propagation de la Foi*, well as in Catholic newspapers in the United States and in France.

John Timon

Bibliography: Timon's own works, *Missions in Western New York*, and *Church History of the Diocese of Buffalo*, Buffalo, 1860, do not handle his Vincentian years. The bibliographical sources on Timon are not extensive. Charles G. Deuther, *Life and Times of the Rt. Rev. John Timon, D.D. First Roman Catholic Bishop of the Diocese of Buffalo*, Buffalo, 1870, appears to be the principal work, but it is hopelessly disorganized and outdated. References to Timon can be found in Ralph Bayard, *Lone-Star Vanguard: The Catholic Reoccupation of Texas, 1838-1848*, Saint Louis, 1945; Carlos E. Castañeda, *Our Catholic Heritage in Texas*. Vol. 7: "The Church in Texas Since Independence, 1836-1950", Austin, 1936-1958; I. F. Mogavero, *That All May Know Thee: Centennial History of Niagara University, 1856-1956*, Philadelphia, 1956; Leonard R. Riforgiato, "John Timon and the Succession to the See of Baltimore in 1851," *VH* 8 (1987):27-42; Stafford Poole and Douglas J. Slawson, *Church and Slave in Perry County, Missouri, 1818-1865*, Lewiston, N.Y., Queenston, Ontario, 1986.

Archival Sources: Timon's surviving correspondence is extensive. His letters and other papers from his years as the provincial of the American Vincentians consists of approximately 1600 items, and this collection is found at AUND. These letters date from 1826 to 1844. As with Joseph Rosati, a large number are to be found in the various collections of AGCCM, APF, DRMA, and the archives of many dioceses whose officials were in contact with Timon, especially Saint Louis. Fortunately for researchers, both the Notre Dame and the Paris (now Roman) correspondence are available on microfilm at DRMA. The archives of the Ludwigs-Verein, a European mission society, contain some material from Timon; microfilm copies are at AUND. Much printed material is also available elsewhere, such as *Annales de la Congrégation de la Mission* and *Annales de la Propagation de la Foi*.