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The Bicentennial Celebration of the Vincentians in America: An Exhibition at DePaul University's John T. Richardson Library, 2016

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The Bicentennial Celebration of the Vincentians in America

Exhibition at DePaul University's John T. Richardson Library, 2016
Two hundred years ago this past July, a ship travelling from Bordeaux approached the inner harbor of Baltimore, Maryland. The long ocean voyage was not without its stormy challenges. Standing on deck, straining for a first glimpse of their new missionary field, was a small band of Vincentian priests and seminarians from Italy. It is not hard to imagine the thoughts that filled their heads, the feelings that filled their hearts, and the faith that filled their souls as the coast slowly came into view. Undoubtedly they wondered what God’s providence would have in store for them as they established the works of the Congregation of the Mission in a new world, very different from the old one they had left behind forever.

One of the traditional works of the Congregation of the Mission in the Old World was the education of seminarians. The missionaries assumed they would continue this work meeting the needs of the nascent Church in the United States. They were right. Yet, beyond the need of educating their future priests, the Catholic faithful were also concerned about ensuring the education of their children. Thus, in 1818, as the Congregation founded its first seminary and college in the wilds of the Missouri frontier, it also simultaneously began the education of lay students. From this humble and literal log-cabin foundation of Saint Mary of the Barrens, the American Vincentians began a dedication to higher education that continues to our own day at the three Vincentian universities in the United States: Niagara University founded in 1856 (located in Niagara Falls, New York), St. John’s University founded in 1870 (located in the New York City borough of Queens), and our own DePaul University founded here in Chicago in 1898. These institutions together educate more than 40,000 students, with hundreds of thousands of alumni.

St. Vincent de Paul believed in the power of education to transform the boundaries and enlarge the possibilities of an individual’s life, as well as change for the better the political, social and economic realities of our world. He understood, in particular, what this educational empowerment means for students who often come from marginalized, under-represented, and under-resourced communities. He knew that a complex world could not be changed and made more just unless it was first carefully studied and understood. He knew that the education that mattered educated the whole person. As Catholic institutions of higher education, DePaul and its sister Vincentian universities are fully invested in the future of our students, and indeed the future of our communities, our nation, and our planet. Yet we are keenly aware that there is a compelling and unforgettable history behind our journey to today, and our hopes for tomorrow.

The present exhibition poignantly reminds us of our Vincentian heritage, it reminds us that we began as pioneers and that we remain as pioneers, looking hopefully to the approaching horizon.

Rev. Dennis H. Holtschneider, C.M.
President, DePaul University
God Alone as Compass, Rudder, and Pilot: The Missionary as a Pioneer

In 1803 the United States came into possession of more than 800,000 square miles of land in the form of the Louisiana Purchase, doubling the size of the young country and opening up a vast new frontier for exploration and colonization. From the sciences, to history, to geography, to philosophy and politics, the West of the Mississippi was to have a profound impact on the young men who sought to attract to their seminary. Books by Samuel Johnson, Ben Franklin, and Pascal join those by Aquinas, Augustine, and various editions of the Bible.

Despite this feeling of being lost or unheeded, and despite the death of De Andreis in 1820, the journey proved a success: the group reached its goal, opened its first seminary in Perryville, Missouri, and began the American missionary enterprise. But, of course theology was not the only challenge the small band of men faced. After the founding of St. Mary’s, the Vincentians began teaching the young men they hoped to attract to their seminary. Books by Samuel Johnson, Ben Franklin, and Pascal join those by Aquinas, Augustine, and various editions of the Bible.

The more explicit value of books, and the knowledge they contain, can be seen in the writings of the missionaries themselves. De Andreis writes, "I find myself in some ways more secure than I imagined of so many books," and opines that he lives "in a state of the most complete poverty as regards providing the house with books." The access to, and diffusion of, knowledge was a key component of a fresh culture, and beyond his role as a recipient, De Andreis himself created such knowledge, writing "Important Information Concerning the Mission in various towns, and counties in which he finds himself. It is seemingly constructed to pass on his experiences to others, and displays the qualities of observation, reflection, and experimentation so important to Diderot.

After the founding of St. Mary’s, the Vincentians began teaching the young men their seminaries’ "classical curriculum. Books by Samuel Johnson, Ben Franklin, and Pascal join those by Aquinas, Augustine, and various editions of the Bible.

An Introduction to the Exhibits

Andrew Rea

American Librarian, DePaul University

The exhibit Knowledge and Salvation: The Missionary as a Man of the Enlightenment explores these influences through selected titles of the Opening Day Collection. From the sciences, to history, to geography, to philosophy and politics, the West of the Mississippi was to have a profound impact on the young men who sought to attract to their seminary. Books by Samuel Johnson, Ben Franklin, and Pascal join those by Aquinas, Augustine, and various editions of the Bible.
In 1815 Louis William Valentine Dubourg, a Swiss priest, visited Rome in hopes of recruiting men to serve in his new diocese. Pope Pius VII had recently named Dubourg apostolic administrator to Louisiana and the Two Floridas, an enormous area of the United States primarily acquired in the Louisiana Purchase of 1803. Dubourg would later become its bishop. It was in Rome, while staying at Monte Citorio, the Vincentian house there, that Dubourg met a young Italian Vincentian named Félix De Andreis. This meeting eventually led to the establishment of the Vincentian Mission in the United States.

A deeply spiritual and reflective man, De Andreis had long desired to be a missionary, though his voyage into the United States proved more difficult than he had imagined. The constant hardships and administrative gridlock that caused the mission to progress so slowly took a toll on De Andreis, and he eventually succumbed to illness in 1820. He is currently a candidate for beatification and canonization.

De Andreis, Rosati, and eleven others sailed from Bordeaux at midnight on 13 June 1816. Dubourg stayed behind, planning on following shortly. He had booked the group passage on an American brig named The Ranger which looked much like the British example in his mind and Rosati, named vicar general of the mission, set sail for America.

Prior to their voyage to the New World, Dubourg’s band of missionaries assembled in Bordeaux in January 1816. It was there they received the shocking news that Dubourg had dramatically changed his plans for the American mission. The band had been told a year before that their destination would be New Orleans, but due to serious concerns Dubourg was now shifting the site to St. Louis. This news and the expectation of having to learn English instead of French frightened several of the missionaries enough to resign from the voyage.

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Baltimore, July-September 1816


Baltimore was the center and first diocese of the Roman Catholic Church in the United States. Bishop Dubourg's suppression conference in Baltimore for the missionaries, for the two months the group was there. The visitors were welcomed at St. Mary's Seminary, founded 1791 in Baltimore under John Carroll, the first bishop in the United States. The contemporary guide to the city of Baltimore gives a snapshot of its citizens, businesses and governmental agencies, and includes an entry on St. Mary's.


Most of the missionary group was Italian, and had likely never encountered the large amount of African-Americans (whom he incorrectly presumed slaves) the "analitical" Methodist preachers, the incredible cost of goods, especially wine, and his inability to speak English well enough to be understood: "The fourteen vowel sounds and the consonants cripple the tongue." This "The fourteen vowel sounds and the consonants cripple the tongue." This volume is an anonymous diatribe against Catholicism, published in the United States. Bishop Dubourg's criticism. This volume is an anonymous diatribe against Catholicism, published in the United States. This contemporary guide to the city of Baltimore changed that. De Andreis Italian, and had likely never encountered Chicago, the first bishop in the United States. Beyond his indispensable role in both Rosati and De Andreis, Bruté was also the spiritual advisor of St. Elizabeth Ann Seton.

The Bicentennial Celebration of the Vincentians in America

Pittsburgh, September-October 1816


When the missionaries arrived in Pittsburgh, they were supported on the frontier feel of the city of 10,000. The inns in Pittsburgh, published seventeen years after the missionaries landed there, gives some indication of the first American city they encountered.


By 1816, Pittsburgh was an important metal and glass manufacturing center. The Frontier of Baltimore was less long and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics. The trip from Baltimore had been longer, and more difficult than expected. It could have proven disastrous, as a falling boulder almost crushed several members of the band. A constant rain proved to be too expensive, and soon the band found themselves lodging at various homes of sympathetic Catholics.
15. The Navigator, by Zadok Cramer
Pittsburgh: Cramer, Spear & Eichbaum, 1811
SpC. 917.7 C889n1811
This book is a manual for navigating the Ohio River, with both textual descriptions and maps of the different bends and landmarks along the river’s course. As the band travelled down the Ohio, they stopped at many small towns or homesteads along the way, oftentimes saying Mass or proselytizing those they met. This copy of The Navigator was owned at some point by Simon Bruté, who may have given it to Rosati or De Andreis as the group prepared for the later legs of their journey while in Baltimore.

Glendale, CA: Arthur H. Clark Co., 1931
386.3 A493H
The vessel on which the missionaries travelled down the Ohio was called a flatboat, a small, flat-bottomed barge-like vessel that floated with the current and could be piloted quite easily. Rosati wrote, “One sees a considerable number of them on the Ohio, the Mississippi and their tributaries, loaded with produce from the countryside that is being taken to the great market of the west, New Orleans.”

17. Portrait of Rev. Benedict Joseph Flaget, S.S. Engraving, 1839
Collection of Vincentian ephemera
Benedict Joseph Flaget was the most important contact the missionary band had in their time travelling to Missouri. Flaget was born in France and fled his home country to avoid the fallout of the French Revolution. He arrived in Baltimore in 1792 with a number of other priests and was quickly dispatched to the western American frontier. In 1808 he reluctantly assumed the office of bishop of the new diocese of Bardstown, eventually founding parishes as far away as Michigan. De Andreis wrote that Flaget travelled so often and for so long riding from parish to parish that he was “one with his horse.”

18. Sketches of the Early Catholic Missions of Kentucky from Their Commencement in 1787 to the Jubilee of 1826-7, by M. J. Spalding and Stephen T. Badin
Louisville, Ky.: J. Wiebe, [1844?]
VSI. 282.769 S734S1844
Bardstown was an important center of early Catholicism in the then-western frontier of the United States. In fact, the English Catholics of Perryville that had invited the Vincentians had relocated from western Kentucky. Along with Flaget, others based in the area—Stephen Badin (the first Catholic priest ordained in the United States), Jean-Baptiste-Marie David (eventual successor of Flaget), Catherine Spalding (founder of the Sisters of Charity of Nazareth) and Charles Nerinckx (missionary and founder of the Sisters of Loretto)—all proved to be important pillars in early Catholic America.

19. Kentucky, by Enoch Gridley
From Carey’s General Atlas, Improved and Enlarged
Philadelphia: Matthew Carey, 1814
SpC. 912.769 C275k1814
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20. Letter to Filippo Giordana, from Felix De Andreis
St. Louis, 2 January 1820
DeAndreis-Rosati Memorial Archives

After De Andreis departed Bardstown in October 1817, he travelled with Flaget and Rosati first to the French settlement of Sainte Genevieve in Missouri, where they met up with Dubourg. While Flaget and Rosati relocated to St. Louis, De Andreis remained at Dubourg. Here he assisted Dubourg in running the diocese. He found the work difficult and thankless. He was often lonely and depressed, exacerbated by his worsening health. This letter dates from such a period. In it, De Andreis writes to a former mentor about his lack of support and his frustration with his work.

21. Crucifix, wood and brass
Undated, 2 ⅝ x 5 inches
DeAndreis-Rosati Memorial Archives

De Andreis and Rosati both agreed to travel to the United States with the hopes of having a chance to minister to several groups that were, from their perspective, unique to the country: black slaves and indigenous peoples. Due to practical responsibilities, those missions never materialized. Still, both men (as well as the others in the band) were able to assist Catholics and Protestants alike in spiritual matters. This crucifix was given by De Andreis to a girl on the occasion of her First Communion, and was later gifted back to the Vincentians by her family.

22. Plan of St. Louis, Including the Late Additions, by Lewis Beck
From the Gazetteer of the States of Illinois and Missouri
Albany, NY: C.R. and G. Webster, 1823
VSIM. 912.778 B393p2000

St. Louis in the early 19th century was nothing more than a small settlement on the banks of the Mississippi. Prior to De Andreis and Dubourg’s arrival, the town had no Catholic priest, and the old log church building they inherited was in a state of disrepair. By early 1820 a new cathedral had been built, and De Andreis had been placed in charge of a new Vincentian seminary in St. Louis while St. Mary’s was being constructed in Perryville. During his time in St. Louis, De Andreis was not only an administrator, but also found himself performing the duties of a parish priest.

23. Letter to Joseph Rosati, from Louis Valentine Dubourg
St. Louis, 10 October 1820
Courtesy of the St. Louis Archdiocesan Archives

Felix De Andreis had always been of delicate health. His superior in Rome worried about his travelling as a missionary for this exact reason. It appears that he suffered from both physical and mental ailments, and it’s likely that a combination of both led to his eventual death. The stress and depression related to his post in St. Louis had exacerbated a chronic stomach ailment, which had almost killed him in early 1819. In the fall of 1820, he likely contracted typhoid for which he was prescribed calomel, a solution containing the toxin mercury. He died on 15 October 1820, a vital member of the St. Louis community. This letter was written five days prior to De Andreis’s death, and tells of his worsening condition.
Missouri became a state in the Union in 1820; at the time St Mary’s of the Barrens was established in 1818, Missouri was still a territory of the United States. The seminary stands just outside the town of Perryville, 75 miles from Saint Louis. Perryville is in southeastern Missouri, and was at the time considered a “barrens,” a grasslands or prairie. It was also the location where a group of English Catholics had settled some fourteen years prior. The Western Gazetteer (1817) notes that the land around Perryville is “broken, but yields good crops…. The bottoms are deep and capable of producing the greatest crops.”

Joseph Rosati supervised the planning and building of St. Mary’s, and was named superior of the mission after De Andreis’s death in 1820. He oversaw the Vincentians that arrived there, taught classes to the seminarians, and served as pastor of the parish, all the while ensuring construction progressed. He was also vicar-general to Dubourg, which added diocesan responsibilities to an already-packed schedule. His leadership was so trusted by his superiors that he was eventually consecrated as the first bishop of the new St. Louis diocese in 1827. This is a chalice used by Rosati during his bishopric.

The community of Catholics that approached Dubourg to donate their land as the site for a seminary and church had originated in England, immigrated to Baltimore, moved to Kentucky, and finally settled in southeastern Missouri. Dubourg was noncommittal, however, and made his decision only upon visiting the area once he arrived in the U.S. in 1817. The seminary was formally incorporated in 1821, with Rosati setting the articles of incorporation. Dubourg resigned as bishop of Louisiana in 1826 while in Europe, never again returning to the United States.

In its first twenty years of operation, St. Mary’s graduated 120 seminarians, 45 of whom were ordained as priests. This is an amazing feat, considering the difficulty of construction. According to Rosati, “It was quite difficult at that time to erect any other kind of building than a ‘log house’ in a rural area. It was very difficult to find workers and materials. The prices were exorbitant. The smallest thing stopped the construction.” Both this photograph and the sketch above give a view of the initial building at the Barrens, later called the “A Building,” though the photograph depicts several buildings added long after Rosati had left his post there.
If there is a single work that epitomizes the ideals of the Age of Enlightenment, a good argument can be made for Denis Diderot’s *Encyclopédie*, a 28-volume systematic collection of human knowledge that aimed to transform how readers saw the world around them. Diderot (1713-1784), a well-respected philosopher, commissioned a group of some of the greatest minds in France to contribute to the endeavor. The process took over 20 years (1751-1772), featured over a hundred contributors, and included roughly 75,000 entries. This volume is from a slightly later, revised, and expanded edition entitled the *Encyclopédie Methodique*. Published and conceived of by Charles-Joseph Panckoucke (1736-1798), it sought not only to correct and increase the content covered, but also to arrange entries into subject areas, whereas Diderot had simply relied on a general alphabetical order. The result was a monstrous set of over 200 volumes with over 6000 engraved illustrations, though the full planned encyclopedia was never completed. Several subjects were never published, as was the Vocabulaire Universel—the set’s key and table of contents—making the entire encyclopedia largely unusable. It is telling that a set of the *Encyclopédie Methodique* could have carried across the Atlantic Ocean, or over primitive dirt roads, down the Ohio River, and across the Mississippi to rest with the Vincentians at their first seminary in Perryville, Missouri. The implied importance and power of such knowledge is obvious, though the fact that these volumes still exist in their original state, waiting to be bound in gilded leather as was common for books like these, is also telling. It is difficult to speculate on the use of the *Encyclopédie Methodique* in the early years of St. Mary’s of the Barrens, yet in the effacement of the animal genitalia in many of the plates, there are signs of the struggle between religious conservatism and the Enlightenment-era democracy of knowledge that forms the backdrop of much of the missionaries’ journey. A later fire at St. Mary’s singed and burned many volumes in this set.

Maps play a central role in the act of traveling, and certainly this would have been the case in the early nineteenth century. Maps of America were still not often as accurate as a traveler of that time might like, as mapmakers were beholden to sporadic, and sometimes incorrect, information and surveying. Still, the maps of Rigobert Bonne—one of the preeminent cartographers of the late eighteenth century—are renowned for their accuracy and detail.

The maps on display for this exhibit mainly depict North America, from Canada to Panama, the Atlantic coast to the territories west of the Mississippi. The geography of the North American maps should be familiar to viewers, but many current place names are variants or completely missing, while the western half of the continent contains almost no detail at all. The physical representation of a lack of information is important to understanding the nature of the New World in the early nineteenth century, as well as how immigrants and settlers might see the vast, untamed wilderness of the American frontier.

The Bicentennial Celebration of the Vincentians in America

Knowledge and Salvation: The Missionary as a Man of the Enlightenment
4. **Opera**, by Virgil and Johannes Minellius
   London: s.n., 1688
   CM. 873.01 V8161688
   The classics played an important role in the collection of the first Vincentians in America, and form a large portion of the extant collection, second only to the theological and religious books. Virgil (70 BCE-19 BCE) is considered one of the most important poets in the Western literary tradition, and his epic poem the Aeneid one of the cornerstones of the canon. This 17th century copy, published in London with notes by Dutch classicist Johannes Minellius, features a wonderful decorative title page, but is otherwise a very common edition akin to a modern "mass-market paperback."

5. **Index Librorum Prohibitorum**
   Inno. XI. P.M. Iussi Editus Usque ad Annum 1681
   Prague: Josephum A. Schilhart, 1726
   SpC. 098.11 I38i1726
   The Catholic Church's infamous list of banned books, the *Index Librorum Prohibitorum*, was started in 1559, a little over a century after Gutenberg's invention of his printing press. The list sought to suppress any printed material heretical or antithetical to Church teachings, and included texts by authors and thinkers as diverse as Galileo, Descartes, and John Milton. Balancing their spiritual devotion with a post-Enlightenment mindset would have at times been difficult for some of the missionaries. For example, the predecessor of the *Encyclopédie* on display in this exhibit was that of Denis Diderot, whose works appeared in the *Index*. 

6. **Missale Romanum ex Decreto Sancrosancti Concilii Tridentini Restitutum**
   Paris: Iacobum Keruer, 1578
   CM. 264.023 C3631578
   Following the Council of Trent (1545-1563), the Church recognized the need to standardize the diverse liturgical texts being printed and used throughout the Catholic world. The resulting Roman Missal, first published in 1570, contained the texts and rubrics essential to celebrating Mass, including a calendar of holy days, the liturgies and music used throughout the year, and instructions for sacraments. As both a teaching tool and an indispensable part of one of a priest's most primary functions, celebrating the Eucharist, this Missal would have been a vital resource to both the Vincentian missionaries and their seminarians. Felix De Andreis writes often about the joy he feels when he is able to say Mass while in America, even while in the most primitive of environs.

7. **Summa Theologica**, by Thomas Aquinas
   Naples: Josephi Raymundi, 1762
   CH. 253.12 T454P1740
   As the best-known text by Thomas Aquinas (1225-1274), *Summa Theologica* is considered a foundational philosophical text and one of the most influential works in the western world. Aquinas's focus on the specifics and limitations of the human character and his deceptions of reason and natural law laid the groundwork for many key Enlightenment ideas. This edition from 1782 features an engraved frontispiece depicting Aquinas in his Dominican habit, emblazoned with the emblem of a shining sun (representing his role as teacher of doctrine) at the moment of his divine inspiration. The canonical status and pedagogical value of *Summa Theologica* made it essential for seminary use, evidenced by the numerous editions that still exist in the missionaries' library.

8. **Novum Domini Nostri Jesu Christi Testamentum Syriacè**, by Ägidius Gutbier
   Hamburg: Ägidius Gutbier, 1663
   CH. 235.43 B5821663
   Language studies, especially when applied to scripture, were a key part of a seminarian’s education. Such studies allowed theologians to look back to biblical source languages as a path to better understand sacred texts. One such German theologian, Ägidius Gutbier, published the text seen here on the ancient language of Syriac. The complex linguistic relationships that captivated so many theologians and biblical scholars are beautifully represented on the quadrilingual title page to the Syriac New Testament. On the fly leaf bound opposite of the title page, an eighteenth century reader added his own forward to the text. Works such as this one exemplify the level of philosophical, critical, and linguistic investigation expected of the missionaries and their students.
After Vincent de Paul founded his Congregation of theMission, he codified rules which the community was governed and directed. Those rules were eventually printed in 1658, two years prior to Vincent’s death, and distributed amongst his confreres. This copy is in Italian, though it was also published in French and Latin. Copies were intended to be kept on one’s person, so a pocket-sized edition like this served a purpose. Vincent wrote: “I have tried to base all the Rules, this one served a purpose. Vincent intended it to be used by seafarers, where possible, on the spirit and actions of Jesus Christ. My idea was that men who are called to continue Christ’s mission, which is mainly preaching the good news to the poor, should see things from His point of view and want what He wanted.”

One of the more singular titles in the missionary library of the first Vincentian congregation was a moral treatise or “scourge of demons” written by Girolamo Menghi. Original by Petri Landry, 1604

Flagellum Daemonum, Exorcismos Terribles, Potentissimos et Efficaces, by Girolamo Menghi

This navigational manual was devised for maritime pilots by the hydrographer of the Knights of Malta. It instructs the reader as to how to use astrometric instruments to find one’s location, including a number of woodcut examples. The practical skillset required was included in the library of a group of Vincentian missionaries, and the ship, the Hesperides, which carried them, was equipped with charts and other navigational aids. This work is an excellent example of a compendium of travel narratives detailing different areas of the globe, and was likely acquired by the missionaries not simply because it was in English, a language they were desperate to learn as quickly as possible. Interestingly, there is no narrative or description of the United States in this volume. The book is open to the section on China, a country that would become incredibly important to American Vincentian missionary activity during the 20th century.

The World, or, the Present State of the Universe, by Cavendish Pelham

Detail: 9. Bicentennial Celebration of the Vincentians in America

Knowledge and Salvation: The Missionary as a Man of the Enlightenment

Travel narratives became a popular literary genre in Early Modern Europe, often lavishly illustrated with maps and images of exoticized foreign lands. This particular volume from 1806 is an excellent example of a compendium of travel narratives detailing different areas of the globe, and was likely acquired by the missionaries not simply because it was in English, a language they were desperate to learn as quickly as possible. Interestingly, there is no narrative or description of the United States in this volume. The book is open to the section on China, a country that would become incredibly important to American Vincentian missionary activity during the 20th century.

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15. Ferdinando Halmazzarre,// Historiographi Libri Novem, Musenam Antiquitatum; Ferrandus and Konrad Hesrebach
Cologne: [Godefridi Hittorpii], 1537
CC. 889 F5951537

This edition of the ancient Greek Historiographi Libri Novem, Musenam Antiquitatum, the ancient source for the BCC contains both its Histories and his Antiquities. Written in Latin in 1537, it was already almost 500 years old by the time of its voyage to America. It contains commentary from Classical scholar and Renaissance humanist Dracon of Correggio. The book would have likely been used as an anthropological tool. Even in the years of the 19th century, rather than as a reading copy. The page on display features beautiful woodcuts, including a large historiated ‘i’ and the figures of Homer and Virgil. The historian states that his daughter Agrippina
16. Fabio Choirios, by Jean de La Fontaine
Paris: Saumur, 1675
CM. 841.4 L166f1675

This edition of the Fables of Jean de La Fontaine is a recent edition in design. Each page is separately, engraved with plates and the illustrations were dream. This was an important period for La Fontaine, and these fables were used for decorative editions. His first fable in the collection was dedicated to the Grand Dauphin of Louis XIV. He wrote from France and other classical fabulists, the Indian Ramchandra and many other novels. This volume has five volumes. These fables were considered both beautiful and instructive. The potential need to minister to children is likely the reason they were included in this library.

17. Les Invas: Ou la Destruction de Patrius, by Jean-François de la Tour
Paris: Veuve Dessine, 1735
CM. 738 P7331735

Both de Andreis and Rosati write extensively about their desire to minister to and instruct indigenous peoples of America, and it is his that the book was included in their library. Because the he wrote this book, which details the Spanish conquest of Mexico and the religious undertones. It is written by Jean-François de la Tour (1713-1788), one of the encyclopedists who worked for the Enlightenment, and it had previously written on religious tolerance, only to be denounced by the Inquisitors of the Holy See. The book suggests that the brutality and barbarity depicted by the Spanish in their conquest is directly related to their misinterpretation of the Enlightenment, which makes the title an interesting reading choice for 19th-century missionaries.

18. Le Spectacle de la Nature: Nieuw Madeira, by Jean-Baptiste Marmontel
Paris: Charles-Antoine Jombert, 1772
CM. 508 P2211772

The autobiography of Benjamin Franklin, (1706-1790), was first published in 1719. In 1797, the 7th edition is a translation from that French edition. Franklin was a Founding Father, inventor, and polymath, not just a representative of science. The main parts of this book detail Thomas Jefferson and Thomas Paine, and the French Enlightenment. The book could have been purchased or given by the seminarians at St. Mary’s, the American Enlightenment, but his positions on the denial of pleasure and original sin became favorite targets of anti- Christian eighteenth and nineteenth century thinkers.

19. The True Amazons, or the History of the Women of the United States, by Joseph Warder
Albany: Barber & Southwick, 1797
CM. 638.1 W625t1722

Perhaps one would not expect a book on bees and beekeeping to be present in the library of Catholic missionaries in the United States, but this English title first published in 1712 was a reference work for the missionaries. They might keep bees. St. Mary’s had been a place of production and crops and crops, and the orange was inexpensive. All in all, this is the case for many Enlightenment texts. It highlights the factual and scientific observations of the subject. Warder was also a minister, and his passion for bees is shared through a religious lens. The display speaks to the supposed motivations for bees roaming others' hives.

20. The Life of Dr. Benjamin Franklin, by Andrew Biggar & Southwick, 1797
CM. 973.3092 F831L1797

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21. Théorie des Êtres Sensibles, ou, Cours Complet de Physique, by François Pâris / D’Hanches
Paris: Charles-Antoine Jombert, 1772
CM. 550 F211772

French Jesuit François Pâris / D’Hanches was one of the first to publish scientific thought, covering topics like anatomy, the workings of the human body, the study of plants and animals, and the theories of Isaac Newton. Enlightenment intellectuals did not separate the theories of science and philosophy, like the workings of the human body, and the studies of plants and animals. This is seen in the ideas of the Enlightenment, like the study of plants and animals, and the theories of Isaac Newton, which were seen as part of the same system, the physical or natural phenomena were not differentiated from the sciences the way we do today, with fields like biology, chemistry, and physics. Still, even those natural physical or natural phenomena were not seen as part of the same system. The book of observation of which was called "natural philosophy." However, it is used in learning the language, or both, it seems that the study of plants and animals is just that. It is quite possible that the ideas of the Enlightenment, the field most often associated with Newton’s physics, astronomy, and anatomy.

22. The Bicentennial Celebration of the Vincennes in America
23. Knowledge and Salvation: The Missionary as a Man of the Enlightenment
24. 21
vincent in america

rev. john e. rybolt, cm.

as we mark two centuries since the first american-bound contingent of the congregation of the mission left the republic of central america, on july 26, 1816, we examine how and why the vincent de paul arrived in america, embodied within the persons of those first vincentians who set foot in the new world.

who were these priests and brothers, the first to incarnate vincent in america? they were italians, not french, and this key fact reflects a heritage that reflects a conflict between gallic and other european vincentians that reaches back to the congregation’s earliest days. vincent was french; he founded his two congregations in france (the vincentians and the charities), and both congregations’ motherhouses were in paris. the american province, opened seminaries in new york, cincinnati, and bardstown, which were too many for one small province, so the province opened seminaries in new york, cincinnati, and bardstown, which were too many for one small province, and that the vincentians, as the early american vincentians had to adapt to new lifestyles as the vincentians were concerned, many were open to discussing boundaries of european control.

the earliest american vincentians had to adapt to new lifestyles as they moved, both forcedly and voluntarily, beyond the expanding boundaries of european control.

the same need to adapt was apparent in early vincentian ministries. who were these priests and brothers, the first to incarnate vincent in america? they were italians, not french, and vincent de paul’s spirit, or charism, in these parishes.

the same perspective has grown in vincentian universities. known for their diversity in faculty and student body, they strive to encourage and welcome first generation college students to work for undergraduate and graduate education, and reach out to those unable to afford higher education. vincentians understand education as a major route out of poverty, and they endeavor to make vincent de paul’s spirit alive in all the members of the university communities.

a major vincentian institutional theme in recent years has been a focus on strengthening networks both within and beyond the university communities. this includes vincentian provincials, known for their diversity in faculty and student body, striving to incorporate vincent de paul’s spirit, or charism, in these parishes.

three seminaries dated from the mission’s earliest days in the americas, and were located in perryville, missouri, and philadelphia, pennsylvania, in 1842, and in ohio, in 1846.

these mixed institutions were unsuccessful, and the seminaries had to be closed. in addition to the seminaries and schools, vincentians staffed parishes as administrative units. vincentians in europe had few parishes, but in america, where there was a sustained focus on missions in the united states developed in the early twentieth century as many parishes began requesting them. although vincentian priests were directed to preaching missions, entailed debilitating work. difficult travel, underdeveloped infrastructure and primitive accommodations, days and nights spent preaching, teaching, and hearing confessions, and visiting the sick and elderly was a ministry best suited to the young and healthy.

success has blessed only some of the vincentian endeavors in the united states.

in recent years, as seminaries enrollments decline, american vincentians have focused on providing pastoral formation for clergy and laity, and on strengthening networks both within and beyond the university communities. this includes vincentian provincials, known for their diversity in faculty and student body, striving to incorporate vincent de paul’s spirit, or charism, in these parishes.

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his concern for the poor and marginalized is the religious and pastoral key to vincentian lives today.
The exhibit The Bicentennial Celebration of the Vincentians in America opened at DePaul University’s John T. Richardson Library in the fall of 2016, and featured two complementary installations: God Alone as Compass, Rudder, and Pilot: The Missionary as a Pioneer, which focuses on the journey of the first Vincentian missionaries to the United States, and Knowledge and Salvation: The Missionary as a Man of the Enlightenment, which explores highlights from the book collection of those missionaries.

The Bicentennial Celebration of the Vincentians in America is a collaborative effort between the DePaul University Library and DePaul’s Office and Mission and Values. It features materials from DePaul’s Vincentian Studies Collection and the DeAndreis Rosati Memorial Archives, as well as from both the St. Louis Archdiocesan Archives and the Vincentian Curia Archives in Rome, Italy. For more information about the Vincentian Studies Collection, please visit http://libguides.depaul.edu/vincentianstudies.

A digital version of God Alone as Compass, Rudder, and Pilot will be available for viewing. For more information, please visit the DePaul Special Collections website at http://library.depaul.edu/special-collections.

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Selected Bibliography
Janet, Richard J. ‘The Era of Boundlessness at St. Mary’s of the Barrens, 1815-1841: A Brief Historical Analysis.’
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Back Cover: Detail from Photograph of St. Mary’s of the Barrens, Perryville, Missouri, undated, DeAndreis-Rosati Memorial Archives.
