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John E. Rybolt C.M., Ph.D.

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Vincentian Seminaries in Louisiana (1)

BY

JOHN E. RYBOLT, C.M.

Introduction

Besides its better-known seminaries begun in Missouri, the Vincentian community staffed three consecutive seminaries in Louisiana. Virtually nothing physical remains to be seen from those institutions. In addition, apart from letters in various archives or reports in early publications, few documents survive from these pioneer seminaries. Further, almost no living memory exists of them, save for the third incarnation of the Louisiana seminary in New Orleans.

Nevertheless, these institutions played important if somewhat limited roles in the ecclesiastical life of their times. Their stories show the Vincentian community at work in one of its main apostolates: “to help seminarians and priests to grow in knowledge and virtues, so that they can be effective in their ministry.”¹ They succeeded after a fashion, but ultimately ceased because of conditions outside the control of the community: a disastrous fire, civil war, and poor diocesan finances.

These three seminaries were the “Ecclesiastical Seminary of Saint Vincent of Paul,” [sic] on Bayou LaFourche (now Plattenville), “Saint Vincent’s Theological Seminary” in New Orleans, and “Saint Louis Diocesan Seminary of New Orleans,” virtually the same institution as Saint Vincent’s but reopened thirty-three years after at Saint Stephen’s Church, New Orleans.

These two studies set out to tell the stories of the three seminaries. Part One, therefore, covers the seminary on the Bayou LaFourche, and Part Two covers the two seminaries in New Orleans.

¹Common Rules, ch. 1, art. 1, in Constitutions and Statutes of the Congregation of the Mission, Rome 1984 (Philadelphia, 1989), 106. All translations are the author’s unless otherwise indicated.
I. Ecclesiastical Seminary of Saint Vincent of Paul

Prehistory of the Seminary

When Pope Pius VII named Louis William Valentine Dubourg, a priest of the Society of Saint Sulpice, to be bishop of Louisiana, Dubourg sought to defer his consecration until he could assure himself of sufficient personnel to staff his enormous diocese. He had already spent more than two years as the administrator of the diocese of New Orleans, and, as a result, knew the area well. The story of his choice of Italian Vincentians, their travels to Missouri, and the foundation of Saint Mary's of the Barrens Seminary, is well known and does not need retelling here. Note, however, that Dubourg's first choice of a location for a seminary of the Vincentians was Lower Louisiana, now in the state of Louisiana, and not Upper Louisiana, which he had never visited.

Joseph Rosati, C.M., a member of the pioneer band, wrote his recollections of the bishop's change of location from Lower to Upper Louisiana, that is, to the upper Mississippi River Valley in the Louisiana Territory.

On May 22, [1816], the vigil of the Ascension, Msgr. Dubourg arrived in Bordeaux, accompanied by Mr. Tichitoli, a young ecclesiastic who had attached himself to the mission in Milan. The news of his arrival filled all the missionaries who were in Bordeaux with joy and they immediately went to his lodging and were charmed to see again their father and to receive his blessing. This prelate had already forewarned them by letter of a change that he had been obliged to make because of a report about the place where he was to have established the principal foundation of the mission.² At first he had resolved to put the seminary in the parish of the Assumption at Bayou LaFourche, in order to have it somewhat close to New Orleans, where he was going to make his residence. But the strongest motives had made him choose the city of Saint Louis, some 1200 [measurement omitted] up the

Mississippi, in the country that used to be called Upper Louisiana and which now forms the state of Missouri, for the place of his residence. As a result he did not want the seminary and the other establishments to be so far away.3

Later in his memoirs, Rosati mentions Dubourg's intentions again: "Msgr. Dubourg sent them [Priests of the Mission] there [Assumption and Ascension parishes] all the more willingly because he had always had this part of his diocese in mind for an establishment of the Congregation of the Mission. In the beginning he had chosen it as the site for his seminary, before deciding to make his residence in Saint Louis. He always hoped to found a second house there. With that intention he asked and obtained from the Superior as many personnel as could be placed in the area."4

The bishop, too, left a record of his intentions. "I repeat, the boarding school [for boys] must be transferred to the country. I intend to place it next to the Church of the Assumption at LaFourche, with the bulk of the seminary, the two establishments being intended to support one another."5 The boys school to which the bishop was referring was that in New Orleans supervised at the time by Father Michael Portier, later the bishop of Mobile. Dubourg wanted it located in the country, conducted like the academy at the Barrens, that is, with both priests and seminarians teaching there.6

At the Bayou LaFourche settlement, the parish founder, Bernard de Deva, a former Capuchin, laid the cornerstone of the new church on 21 October 1818.7 In a year's time, the church stood ready, and Deva blessed it, 21 December 1819. The priest had founded it in 1793 and had evangelized the surrounding neighborhood until his retire-

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4Vincentian Heritage 5 (1984):114. See also De Andreis to Sicardi, 5 January 1817, from Saint Louis, DeAndreis-Rosati Memorial Archives (hereinafter cited as DRMA); even at that early date De Andreis realized that a second establishment would be necessary, particularly to develop Vincentian vocations. In addition, see Rosati to Negri, 15 October 1821, from Saint Louis, Archives of the General Curia of the Congregation of the Mission, Rome, Italy (hereinafter cited as AGCCM), microfilm, reel 1, no.570; Rosati speaks of the intention to have a new house and minor seminary in Lower Louisiana.


6Rosati speaks of the problems of this school and its closing in *Annales PF* 3 (1829):100-01. It closed because of the lack of priests to teach and the high cost of maintaining it.

7Assumption church, "Livre 2ème des Mariages," Archives, Diocese of Baton Rouge, dated 21 October 1818, n.p., notice signed by Joseph Tichitoli, C.M.
ment in 1817. In 1824 he made available a sizable piece of land to Dubourg, together with certain "cultivators" (slaves) to work it. Deva died 9 June 1826.

Bishop Dubourg came to know well the area in Assumption parish, particularly since his nephew, Michael Gringier, had a plantation near Donaldsonville on the east bank of the river. The bishop preferred this region for its central location, productive land, and large Catholic population. As a result, he hoped for many vocations. Furthermore, the slaves could farm the sugar cane and support a school by their work. There were, however, some disadvantages to the Bayou LaFourche, such as the prevalence of yellow fever and mosquitoes, dampness in the winter, and distance from New Orleans.

When Dubourg ordained Joseph Rosati to the episcopacy at Donaldsonville, 25 March 1824, to help in the government of his diocese, the issue of the seminary formed a major topic for their discussions. The former's fertile mind had continued to weigh all possible alternatives. First, the two bishops went to discuss with Deva the use of the thousand acres he had given to support the seminary. Then, Dubourg considered moving students from the Barrens to Louisiana, a decision the Missouri Vincentians were not likely to approve.

Dubourg wrote of his plans as follows:

I was given in this area [Assumption] about 1200 arpents [1000 acres] of land for this purpose. The spirit of religion which rules there universally would make me give this preference. It makes me believe that even ecclesiastical vocations will not be slow in developing there. I will still keep a small kernel of the seminary in Missouri. These two houses are governed by the same congregation of

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9Rosati to Baccari, 14 June 1824, from Barrens, Archives of the Postulator General of the Congregation of the Mission, Rome, Italy (hereinafter cited as APGCM), "America, Lettere, Part II," 171. Dubourg, in turn, had suggested using the Smith slaves for the Lafourche property, in Dubourg to Rosati, 9 January 1825, [from New Orleans], DRMA, Dubourg papers.
Lazarists. In this way I will be able to hope that at length the clergy of this diocese will be gathered from the young men of this country. This is very desirable, as you know, my dear friend, since one must have steadiness in a foreign land to resolve to live and die there. We already have a certain number of children.\textsuperscript{14}

Rosati’s diary also records Dubourg’s thoughts. “His opinion was, therefore, that I should as soon as possible devote all my energies to this foundation; that I should leave at the ‘Barrens’ one, or maybe two, priests with the boys of the lower classes, and go with all the rest to Lower Louisiana and conduct the Seminary and College there to be built.”\textsuperscript{15}

Dubourg and Rosati had both considered another alternative: a minor seminary at Grand Coteau. In the summer of 1823, Mrs. Charles Smith had made an offer of her land in that location. Her close friend, Francis Cellini, C.M., had first informed Rosati and later Dubourg of her offer. Rosati considered the location but refused it.\textsuperscript{16} The proper location, after the two bishops had considered all the possibilities, would be near the church of the Assumption on Bayou LaFourche.

Rosati followed Dubourg’s wishes and jumped into the project, as several of his letters testify. He had visited the property, had a good idea of its productivity, and had even made a preliminary choice of Vincentians to staff the new institution.\textsuperscript{17} Dubourg, however, continued plans on his own. He had wanted his diocese, soon to be divided, to have the benefit of a seminary in both future dioceses. The pressure from Dubourg on Rosati to provide Vincentians for two seminaries grew so great that Rosati considered withdrawing his confreres entirely from Lower Louisiana and concentrating them instead in Missouri. This shocked Dubourg greatly.\textsuperscript{18} Nevertheless, the problems were smoothed over, and Dubourg announced to Rosati in a letter dated 24 May 1825, “The Seminary will be established at LaFourche.

\textsuperscript{14}Dubourg to Abbé Lespinasse, n.d., n.p., \textit{Annales PF} 3 (1829):95-96. The land was not “given” but was made available at a price.
\textsuperscript{17}Rosati to Baccari, n.d., n.p., APGCM, “America, Lettere, Part II,” 161; same to same, 19 May 1824, from Donaldsonville, ibid., 167; same to same, 14 June 1824, from Barrens, ibid., 171.
\textsuperscript{18}Melville, \textit{DuBourg}, 2:741.
Your congregation will direct it and two or three neighboring parishes." \(^{19}\)

Despite the activities of the two bishops on behalf of a new seminary, when Rosati consulted his confreres in the following November 1825, he received an overwhelmingly negative reaction. The reasons were that the Community's financial situation was uncertain, the number of available priests was small, and a move would destroy the already precarious work at the Barrens. \(^{20}\)

Dubourg must have been confident of the support of the Vincentians, since he went ahead with the purchase of the land offered by Deva. However, the exact role played by the land is unclear. First, the priest's land was on the right (or west) side of the Bayou LaFourche, while the parish church was on the left (or east) side. Dubourg had probably intended to use the produce of the land to support the seminary. Second, the terms of a contract filed in the local courthouse show that Dubourg purchased the land for $6800, with a stipulation for an annuity payment of $1200 to Deva for the remainder of his life. This document was signed on 12 November 1825, but after the negative decision taken by the Vincentians at the Barrens, Dubourg and Deva annulled their contract six weeks later, 29 December 1825. Thus it appears that the tract would no longer be serviceable for the seminary. The land is never mentioned in later sources once the institution began. \(^{21}\)

In view of all this, Rosati understood that beginning a new seminary would place a financial burden on the Vincentians at the Barrens, since no money was available for such a new undertaking. Many of the students at the Barrens in fact were unable to pay full tuition, and the faculty had to make do with what little they could raise. \(^{22}\) Rosati's financial concerns continued during that fall and winter and so worried him that he considered retiring to Italy to escape them. \(^{23}\) Adding to the pressure was the negative opinion of his two fellow bishops in Bardstown, Benedict Joseph Flaget and John Baptist David, offered him in personal conversation. They had urged Rosati not to accept the seminary because of the great debts which he would incur. \(^{24}\)

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\(^{19}\)Ibid., 742.

\(^{20}\)Souvay, "Rosati's Elevation," 77.

\(^{21}\)Larriviere, "Louisiana's First Seminary," 20-22.

\(^{22}\)Rosati to Baccari, 27 August 1825, from Assumption; APGCM, "America, Lettere, Part II," 185.

\(^{23}\)Rosati to Baccari, 26 November 1825, from Barrens, ibid., 189; same to same, n.d., n. p., but received 15 February 1826, ibid., 195.

\(^{24}\)Melville, DuBourg, 2:743-44.
The bishops' recommendation so discouraged Dubourg that he, too, like Rosati, expressed a wish to retire from his see. Many other reverses, such as personnel and financial problems and scandals, led Dubourg to request papal permission to return to Europe. He moved there in June 1826. His biographer Melville suggests that the negative opinion from the three bishops (Rosati, Flaget, and David) on Dubourg's new seminary was the "catalyst which produced Dubourg's firm decision to resign his American see and return to France."25

The decision of Pope Leo XII, in a brief dated 20 May 1827, to divide the diocese of Louisiana into the dioceses of Saint Louis and New Orleans began to bring some relief and focus to the issue. Rosati acknowledged in a letter of 7 June 1827 that he was beginning to work on the establishment of the new seminary, "the object of the prayers and efforts of Bishop Dubourg."26

Meanwhile, other matters were taking up Rosati's time. They were mainly the development of his own diocese of Saint Louis and the administration of the diocese of New Orleans, which he handled until the accession of Bishop Leon De Neckere, C.M., in 1830. In addition, at the church of Assumption parish, concerns of another sort had arisen. Three Sisters of Loretto had departed from the Bethlehem convent at the Barrens on 14 November 1825 to open a school for the poor in Louisiana. Bishop Dubourg had succeeded in having them open a primary school in Assumption parish for children of the French-speaking planters. The institution opened in 1826 but immediately faced financial and cultural problems: none of the sisters spoke French, for example. Further, because their association with their own community diminished on account of distance, the sisters gradually desired to join the Religious of the Sacred Heart at Grand Coteau or at Saint Michael's (now called Convent). By 1828 a superior from Sacred Heart took over at LaFourche, and the school became theirs. Debts soon forced the Sacred Heart Sisters to close it, 26 March 1832.27

Two years later, the Sisters of Mount Carmel of Louisiana opened a school in the same buildings in May 1834, but this effort lasted only four years, until 27 May 1838. The pastoral visit of Bishop Anthony Blanc, De Neckere's successor, in March of that year probably led him

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25Ibid., 744; the other problems are related on 746.
to decide to close it. Blanc rightly recognized that Louisiana’s continuing reliance on priests from Europe was dangerous. To assure priests for the future, he would have to found his own seminary, the same decision contemplated by Dubourg, Rosati, and possibly by De Neckere.

It was then determined that the school building would be used to open the proposed seminary, probably only until a new facility was completed. The location of this old school is not known, but it was probably some two blocks up the bayou from the church, and next to the seminary building.

*Founding the Seminary*

The erection of the American province of the Congregation of the Mission in 1835 offers background helpful in understanding the Congregation’s willingness to accept the Louisiana seminary after at least eleven years of fruitless discussion and refusals. The appointment of John Timon, C.M., as the first visitor (provincial superior) had the effect of regularizing the affairs of the Community. Timon was gradually able to marshal his forces, both personnel and finances, and to view the apostolates of the new province as a whole. Although proof is lacking to document an official decision, an examination of his correspondence and of his recorded decisions shows that Timon placed a high priority on training for priesthood as a Vincentian work. He was ready, in other words, to lead the province into new ventures in seminary foundation. 29

In that same year, 1835, Blanc had been ordained the bishop of New Orleans. Scarcely three months after Blanc’s ordination on 22 November, Bishop Rosati recorded in his diary for 4 March 1836 that the new bishop was intending to begin a seminary. Rosati now viewed a seminary in the diocese of New Orleans as a welcome addition to the new one he was planning in Saint Louis and to the old one at the Barrens. 30

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29This principle of his was clarified during his meeting with the general council in Paris, 14 July 1845. The council withheld permission for him to close them on his own jurisdiction but agreed with his principle. See [Félix Contassot, C.M.] “La Congrégation de la Mission en Amérique du Nord. Notes pour servir à son histoire, ou Extraits des Registres du Grand Conseil de la Congrégation” (Rome: 1966.) Typescript, 14.

30"Diarium Ad. Rev. Josephi Rosati, C.M., pro annis 1827-1841." Original typescript in Mary Immaculate Seminary Library, Northampton, Pa., Easterly Papers, 223. Rosati was responding to the superior general, Nozo, about his unwelcome decree ordering the closing of the Barrens.
Timon had written to the general curia in Paris in 1836 for advice on accepting the care of the new institution. John Baptist Étienne, then the secretary general, urged him not to assume the work. Étienne's reason was that too few men were available for the work, and that, in any case, Paris was looking for priests to staff a seminary in Africa. This mission seminary, however, never opened. The superior general, John Baptist Nozo, agreed with his secretary general a year later when the request surfaced again.

Early in the following year, 1838, Blanc formally offered the seminary to the Congregation of the Mission. This time Timon agreed. His reasons seem to be that he had been successful in gathering new recruits (seminary students, priests, and brothers) from France, Italy, and Spain. At this same period, the church of the Assumption at the Barrens had been completed, and the lay college there was beginning to flourish.

All during 1838, plans for the new seminary were under way. Bishop Blanc began to involve the trustees of Assumption parish. Minutes of their meetings show their tentative agreement, followed by the installation of a Vincentian, Bonaventure Armengol, as their new pastor. He was also to be the superior or rector of the seminary. From that point, however, the records do not show that the trustees took any action affecting the operation of the seminary.

Armengol's letters, too, offer interesting glimpses of the progress—or often the lack of progress—in completing the seminary. The following excerpt speaks of his concerns. "The seminary which is under construction at this moment is being built of brick, and it will be completed shortly. It will be sixty feet long, forty deep and fifty high. It will be more than enough for us to begin, and it will be possible to add to it the wooden building adjoining it which has already served a community of nuns."

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31Étienne to Timon, 23 May 1836, from Paris, Archives of the University of Notre Dame, South Bend, Indiana (hereinafter cited as AUND.)
32Nozo to Timon, 3 November 1837, from Paris, AUND.
33John Timon, "Barrens Memoir," DRMA, Timon papers, 35. Timon regularly wrote of himself in the third person in his memoir.
34Registre de délibération du 12 janvier 1794. Paroisse de l'Assumption.” Archives, Diocese of Baton Rouge, Assumption Church, book 24, meetings of 19 March, 30 April, 30 May, 1838.
35Armengol to Nozo, 9 July 1838, from Assumption, Annales de la Congrégation de la Mission (hereinafter cited as Annales CM) 5 (1839):19-26; original letter in AGCCM, microfilm, reel 2, no. 10. Odin to Étienne, 24 April 1838, from Barrens, Annales CM 5 (1839): 17, records yet another appreciation of the new work to begin. It is unclear from other documents whether or how the former convent school was joined to the new seminary building.
By 1 August, Armengol estimated the cost of the new building at $8500. As he described it, the building contained two staircases, a kitchen, dining room, store rooms, two parlors, two classrooms, a chapel and sacristy, a gallery (porch) all around it, fifteen rooms for students and priests, a library, and a dormitory and infirmary. More could hardly be expected anywhere else.\(^{36}\)

The *Catholic Telegraph* of Cincinnati carried, in its issue of 9 August 1838, a preliminary announcement of the opening of the new seminary. “The Diocesan Seminary is to be under charge of the Lazarists, some of whom are upon the spot waiting the completion of the edifice. A number of young candidates are already pressing their claims for admittance to the sanctuary. It is hoped that the studies will commence on the 1st of November.”\(^{37}\) A few weeks after this announcement, the first two students arrived, Mr. Menard and Mr. White, the one French, the other Irish. By the end of the year, therefore, all was ready to begin the new work. “On the 12th December 1838 the Visitor with Mr. Armengol, Boullier, Amat, Tiernan and Giustiniani and two lay brothers [Blanka and Sala] began the Seminary [LaFourche]. The Visitor wrote for a patent, but knowing the disposition of Mr. Armengol, he also requested that certain restrictions should be imposed on the new Superior. The advice was not followed.”\(^{38}\)

A few days after, Bishop Blanc and John Timon signed the following contract which was to govern their relationship.

The [Right Reverend] Bishop Blanc having donated to the Congregation of the Missions [*sic*] the land of the Seminary [*sic*] and having also built and most liberally [*sic*] furnished the same Seminary with the charge of educating the Seminarians of his Diocess [*sic*], or others that he may please to send there, has further fixed the allowance for its support with the following conditions viz. 1st That

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\(^{36}\)Armengol to Timon, 1 August 1838, from LaFourche, AUND, microfilm, roll 2, no. 186. The relation between the new building and the convent left by the sisters is unclear. Perhaps they were joined in some way, but no evidence remains (Larriviere, “Louisiana’s First Seminary,” 23-24).

\(^{37}\)Catholic Telegraph 7:35 (9 August 1838):78.

\(^{38}\)Timon, “Barrens Memoir,” 36-37. The date refers to the signature of the contract with Bishop Blanc. The “patent” is the official paper appointing the superior, issued by the superior general in Paris.

\(^{39}\)The land given by the bishop had been given to Dubourg by Narcisse Landry. It was situated on the east side of the Bayou LaFourche and consisted of about 100 acres (Larriviere, “Louisiana’s First Seminary,” 23). Armengol recorded this donation and sent a copy of the deed, no longer extant, in Armengol to Etienne, from Assumption, 18 February 1839, AGCCM, microfilm, reel 2, no. 15.
no subject be admitted without the consent or approba-
tion of the Right Reverend Bishop of New Orleans; 2d. That the Superior of the Seminary will, when possible, advise the Right Reverend Bishop of any demission from the Seminary prior to making it. But that the Superior is however invested with full right to demit and send off any subject when his conduct may be such as to require it suddenly before the Right Reverend Bishop can be consulted. 3d. The Superior is to be entirely free as to the interior regulations of the Seminary. 4th The Right Reverend Bishop assigns as pension for the Seminarians one hundred and eighty dollars per annum, with the understanding that when the number of Seminarians will not make the said pension amount to one thousand five hundred dollars par an ["each year"], then the Right Reverend Bishop will increase the sum so as to make the above amount of one thousand five hundred dollars. To this amount is comprised, boarding, lodging, instruction, clothing [sic], and furniture necessary for study. New Orleans 20th December 1838
+ Ant[oine] Bishop of New Orleans
John Timon Vis[itor] of the Congregation of the Mission

Timon's letter to the superior general containing the contract also went on to enumerate the first faculty and their individual duties. Even if more than two students were then enrolled, the provision of faculty in his list is remarkable: (1) Bonaventure Armengol, superior, moral, scripture, church history; (2) Joseph Giustiniani, assistant; also director of the external seminary and ordinary confessor; consultor; dogma; (3) Peter Chandy, consultor, confessor; French, mathematics, astronomy; (4) Francis Llebaria, consultor, confessor; chant; (5) Joachim Alabau, admonitor, philosophy; (6) Thaddeus Amat, confessor, dogma; (7) Patrick Ring, prefect; master of ceremonies; Greek, English, physics; (8) Stephen Masnou, prefect of the church and of health; Latin, geography and globes; (9) James Tiernan, [a Vincentian student] English; (10) Raymond Sala, [a Vincentian brother] infirmarian.

Copies in English and French were sent to the General Curia. Another is found in AUND, microfilm, roll 2, no. 232. They are identical.
With appropriate fanfare, the seminary announced its opening in this notice:

_Ecclesiastical Seminary of St. Vincent of Paul._ This seminary is situated near the church in the parish of Assumption, on the Bayou LaFourche, 12 miles from Donaldsonville. It was opened for the first time, in November 1838, with five students of divinity and a few other aspirants to the clerical state. The house, which is nearly finished, is 75 feet long, 50 deep and two stories high, with a basement. The institution is under the direction of Rev. Bonaventure Armengol [sic] C.M., _Superiour_, assisted by Rev. P. Chaudy [sic] C.M., and 2 others, all members of the Congregation of the Mission. 41

**Seminary Life**

The seminary building was finished by the end of 1838. Its faculty seem to have been happy there, if we can take as typical the few letters which survived. 42 One person, however, became a source of discontent: the superior, Bonaventure Armengol. Timon recalls a visit in late 1838 or early 1839. "On his way up [the river from New Orleans] the Visitor stopped at the Seminary of the Assumption, blamed [i.e., criticized] the extravagance of Mr. Armengol; arranged affairs there and at Donaldsonville, then continued to Natchez; he arrived there on the 25th of January 1839." 43

For 1840, Timon mentioned continuing problems with Armengol.

During the autumn months, the Visitor, in his visits to different houses found that in every point, much good was doing; occasionally neglects, rather in the temporal than in the spiritual order. . . . At the Assumption the evil was of greater magnitude [than at Cape Girardeau]. Mr. Armangol [sic] who was most obsequious to the Visitor, when present, but who often went directly contrary to his

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41 _The Metropolitan Catholic Almanac and Laity's Directory for the Year of Our Lord 1839_ (Baltimore: Fielding Lucas, Jr., 1838), 165. The differing numbers of faculty may be explained by Timon's including other Vincentians involved in the parishes at Assumption or at Donaldsonville, as well as the student and Brother Sala.
advice, when absent, had built a new church, [and the?] priest's house was within a short distance of the Church and Seminary of the Assumption which caused dispute between the two sections [at Donaldsonville, the neighboring Vincentian house?] that could not be healed but by a total separation. Still the work of God was going bravely on, and the Congregation increasing in numbers and in general estimation. 44

Timon's unhappiness with the founding superior continued, particularly since Armengol operated on his own when finances were at issue. The members of the house complained about him and professed to have no trust in him, because he was "too bent on correcting affairs quickly." 45 Nevertheless, Armengol remained for six years until replaced by John Masnou in 1844.

As part of their work, the Vincentians at LaFourche began regularly to establish and care for other communities from the Mississippi to the Gulf. One of the first of these was the parish of Saint Elizabeth at Paincourtville, blessed 10 November 1840. Their work elsewhere must have been extensive, based on the number of places they served. 46

The LaFourche community also had to deal with the gradual influx of émigré Vincentians to Louisiana. Confreres from Spain, forced to leave their home because of civil war, came to Louisiana to serve the many Spanish-speakers in the area. For some who had not yet completed their theological education, the Louisiana seminary offered the chance to finish their formation. For example, two Spanish students, Mariano Maller, a future provincial, and Román Pascual, in the company of Brother John Cauhé, arrived early in 1840. 47 Besides receiving these visitors from elsewhere, the province began to accept novices in Louisiana, and to train them at LaFourche. Timon explained his decisions to accept a novice, as well as a new parish, in this passage from his memoir:

44Ibid., 43-44.
45See, for example, ibid., 49. He was also noteworthy as a frequent purchaser of slaves. Timon to Étienne, from the Barrens, 23 December 1843, AGCCM, microfilm, reel 1, no. 463.
47Armengol to Timon, from LaFourche, 24 June, 1839, AUND, microfilm, roll 2, no. 298.
During this mission [on the Ouachita river] the Visitor, on
the 26 March 1840, received Mr. Andrieu48 in the Novi-
itate [at LaFourche], and, now there were many Lazarists,
who could not yet speak English, and as his council ad-
vised him to place them in Missions where they could
learn to speak English, whilst exercising the holy minis-
try; and as the Bishop [Blanc] too was in great want of
priests, on the 1st April 1840 he consented to take, ad
tempus ["temporarily"] the Church, house and parish of
Natchitoches, in Red River, it being, on the land side, the
Key of Texas: which, the Visitor had been informed by
Mr. Étienne, was to be assigned to the Congregation.49

Daily life at the LaFourche seminary is more difficult to trace
since the remaining documentation is sketchy. Rules were well ob-
served at the beginning.50 The teachers of the younger students often
were students in the upper classes, an experience not unique to Loui-
siana.51 The textbooks were contemporary, and used in seminaries of
the period, especially Bouvier and Gousset.52 The academic year was
long, often from September through mid-July, but the time set aside
for theological studies appears to have been only two and a half or
three years.53 The poor quality of studies in these early and unsettled
times can be imagined. At least one letter, from Vincentian student
John Broydrick, gives firsthand witness to this.

Sometime after I commenced the study of Philosophy,
without scarcely known [sic] the definition of rhetoric; but
there being no person here who can spare time to teach
me, but our Rev. and much respected Superior, whose

48 Andrieu had been a seminary student at LaFourche (Baudier, Catholic Church, 329); Armengol
to Nozo, from Assumption, 29 March 1840, AGCCCM, microfilm, reel 2, no. 21.
49 Timon, "Barrens Memoir," 42. Two novices were in residence in 1839 (Armengol to Timon,
6 October 1839, from LaFourche, AUND, microfilm, roll 2, no. 331). Masnou was the novice director.
American Vincentians, 41-43.
50 Armengol to Timon, 6 December 1839, from LaFourche; AUND, microfilm, roll 2, no. 356.
51 Armengol to Timon (in Paris), 8 June 1841, from LaFourche, AUND, microfilm, roll 3, no. 100.
Tiernan, still a student, taught English.
52 Jean Baptiste Bouvier, Institutiones Theologicae (1820) and Joseph Gousset, Théologie morale
(1844).
53 Larriviere, "Louisiana’s First Seminary," 34-35.
situation does not afford him much time. So I am frequently without any class, and even sometimes a whole week in succession; and when I have it, it does not exceed a half or three quarters of an hour in the day. You are also aware, very Rev. and Dear Sir, of the many inconveniences and the great disadvantage arising when one is alone in a class, but particularly in the study of Philosophy and Theology, which I find to be of no small matter; on which account I have great reason to regret, that it was not permitted [sic] me to make these studies with those who are to commence the approaching year at the Barns [Barrens], where at the same time I might improve in the Latin English and Mathematics and many other sciences equally necessary, the idea of which I must entirely renounce here. 54

Yet, Adrien Emmanuel Rouquette, the first native Louisianan ordained to the priesthood in the United States, prospered educationally, as several of his letters from 1843 show. He found the recently published Bouvier hard to study, preferring Thomas Aquinas, to be studied through the classic commentary by Billuart. 55 He eventually obtained a copy of the latter. He then decided to read Jansen on his own to get a sense of the Fathers of the Church. 56 Rouquette succeeded in obtaining some of these texts, either from others or from the seminary library, and set to work. His letters also show his familiarity with French and classic poets. 57 Although he complained about the drafts and the cold, he called the seminary “a little paradise.” 58

The seminary produced between forty and fifty of the seminarians eventually ordained to the priesthood, an average of less than three each year. One of those alumni became a bishop. Anthony Dominic

54Broydrick to Timon, 25 June 1840, from LaFourche, AUND, microfilm, roll 3, no. 3. Broydrick’s health suffered, and he died at LaFourche, 10 January 1841.
55René Billuart (1685-1757), Summa S. Thomae hodiernis academiarum moribus accommodata (1746-1751) and his Cursus theologiae universalis (1758-1760), often reprinted and abridged.
56Leonard Jansen (1681-1754), Theologia moralis universalis (1725).
Ambrose Pellicer, born in Saint Augustine, Florida, was ordained 15 August 1850 for the diocese of Mobile. He was ordained a bishop 8 December 1874, and became the first bishop of San Antonio.\footnote{Joseph Bernard Code, \textit{Dictionary of the American Hierarchy (1789-1964)} (New York: Joseph F. Wagner, 1964), 237.}

Such other information as remains concerning the graduates of the seminary shows that they were zealous and effective priests. Among these were Robert Doogan, the first priest ordained from the seminary (22 March 1840). He survived only three years, dying of fever while evangelizing Native Americans. Charles Menard, ordained in 1842, became known for his great zeal as a pastor. He lived to see his fiftieth jubilee as a priest. Adrien Rouquette, mentioned above, devoted his life to his poetry and to ministry with the Choctaws. Richard Kane, the last student ordained from LaFourche joined Rouquette in his missionary work. Known as a writer and editor, Kane mastered Greek, Hebrew, and Choctaw. He died at age forty.\footnote{This material is summarized from Larriviere, "Louisiana's First Seminary,” 39-46.}

\textit{Managing the Seminary}

Little evidence remains to give an idea of the finances of the LaFourche seminary. One report, however, dated 9 November 1839 (after the end of the first full year, and covering the period 30 May 1838 to 4 November 1839) gives some idea of the costs involved in beginning the institution.

\begin{center}
\begin{tabular}{ll}
Expenses: & $1389.68 \frac{1}{2} \\
Income: & $1500.00 \text{ (of which tuition was $180.00)} \\
Furnishing of the seminary: & $532.07 \frac{1}{4}\footnote{Armengol to Blanc, 9 November 1839, from LaFourche, AUND, Blanc papers.}
\end{tabular}
\end{center}

The historian Roger Baudier records that “the cost of the first establishment amounted to $11,000. Under the terms of the agreement with the Lazarist [Vincentian] Fathers, Bishop Blanc paid to these Fathers each year the sum of $1,500 for the maintenance of the seminary.”\footnote{Baudier, \textit{Catholic Church}, 329. Larriviere cites the New Orleans newspaper \textit{Propagateur Catholique} 3 (February 17, 1844) as Baudier’s source ("Louisiana's First Seminary," 10, note 29.).}

As mentioned above, one of the ways by which Bishop Dubourg and the Vincentians had determined to manage the property was the use of slaves. A few letters from the time speak of the use and transfer
of slaves and of their work in the kitchen and on the lands.\textsuperscript{63} Cotton raised there helped support the seminary, as did an annual tuition of $180 per student. Nevertheless, the seminary itself had to furnish clothing, books, and other supplies.\textsuperscript{64}

Beginning after the diocesan synod of 1844, a collection was taken up in the churches of the diocese on Christmas and Easter for the support of the seminary.\textsuperscript{65} Occasional funds received from the Society of the Propagation of the Faith in Europe offered additional help.\textsuperscript{66}

Figures gathered from various sources show only small variances from year to year. Note that under Armengol's stewardship, however, reported revenues exceeded expenses, at least for the years 1840, and 1843-1844:

<table>
<thead>
<tr>
<th>Year</th>
<th>Revenue</th>
<th>Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1838-1839</td>
<td>$4615.50</td>
<td>$4881.21 1/4</td>
</tr>
<tr>
<td>1840</td>
<td>$4673.00</td>
<td>$4486.00</td>
</tr>
<tr>
<td>1841</td>
<td>$5696.00</td>
<td>$5734.00</td>
</tr>
<tr>
<td>1843</td>
<td>$3934.03</td>
<td>$3892.47</td>
</tr>
<tr>
<td>1844</td>
<td>$4429.08</td>
<td>$4234.32 67</td>
</tr>
</tbody>
</table>

One of the few books saved from the destructive fire appears to have been the daily account book, begun 1 October 1852. Examination of the academic year recorded there shows that the seminary began the year with a cash balance of $1052.00. In the next twelve months, it brought in $2042.64 and spent $1561.45. The superior, Andrieu, checked the records carefully each month and signed them. The income for the seminary came in principally from services done outside

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\textsuperscript{63}For example, Boullier to Blanc, 15 May 1838, from Donaldsonville, AUND, Blanc papers. This letter speaks of the slaves Isaac and Andrew. Boullier had purchased two slaves in 1838 for 10,000 francs, expensive but necessary in his opinion. See Armengol to Nozo, 9 July 1838, from LaFourche, AGCCM, microfilm, reel 2, no. 10.

\textsuperscript{64}Armengol to Étienne, 23 July 1839, from LaFourche, ibid., no. 19.

\textsuperscript{65}Larriviere, "Louisiana's First Seminary," 28. The archbishop wrote: "But despite our efforts and those of our zealous collaborators, my very dear brethren, the good that is being done is only imperfect, in that we will not have an indigenous clergy, that is, a clergy composed for the most part of young men born in this country. Also, this was one of our first goals from the beginning of our episcopacy." He concluded by asking their financial support ("Lettre Pastorale de Monseigneur l'Évêque de la Nouvelle-Orleans à l'occasion du synode diocesain, Terminé le 29 avril 1844," New Orleans, 1844, AANO, 9).

\textsuperscript{66}Timon to Nozo, 27 March 1840, from Donaldsonville, AUND, microfilm, roll 2, no. 379bis.

\textsuperscript{67}Armengol to Étienne, 3 May 1839, from LaFourche, AGCCM, microfilm, reel 2, no. 17; Timon to Poussou, from Donaldsonville, 18 March 1842, AGCCM, microfilm, reel 1, no. 436, for 1840-1841; Timon to Étienne, from LaFourche, 1 May 1845, AGCCM, microfilm, reel 1, no. 483, for 1843-1844.
the house by the Vincentians stationed here, such as masses, baptisms, and marriages. The most expensive items were food and supplies. In addition, our interest is piqued by seeing occasional references to bills for snuff and claret, and for $1.15 to cover two days' work of Negroes hired at the time.68

Vincentian Community Life

Three superiors governed the seminary during its eighteen years: Bonaventure Armengol (1838-1844), John Masnou (1844-1852), and Anthony Andrieu (1852-1855). During that time, an astonishing number of Vincentians lived and worked in the house, as lay brothers, novices, students, faculty, parish priests, or a combination of those. Some of them, at least, deserve special notice here.

Charles Boglioli, a native of Italy, joined the Congregation in 1835. He came to Louisiana where he completed his studies at LaFourche and was ordained to the priesthood in 1841. He returned to LaFourche in 1850 and remained until 1854, renowned for his zeal. Once assigned by his provincial to New Orleans, Boglioli began to notice signs, from about 1875, of an illness, which, in the language of the times, was diagnosed as leprosy. He had already been ministering to the lepers at Charity Hospital, and he now focused his priestly zeal on fellow sufferers, whom he helped until his death in 1882.69

Shortly after Boglioli left LaFourche, Father John O'Reilly arrived to complete his Vincentian novitiate and to serve on the faculty. O'Reilly had received his education at Mount Saint Mary's Seminary in Emmitsburg, Maryland, and was ordained 15 October 1826 for the diocese of Philadelphia. As a young priest, he had worked with Demetrius Gallitzin, a Russian prince turned missionary priest. O'Reilly had tried to enter the Jesuits in Rome but they refused to admit him, and he entered the Vincentians instead on 14 September 1842. John Timon sent him while he was still a novice to LaFourche, and after the required two years, O'Reilly took vows there, 14 September 1844. Since he had already taught at Emmitsburg, he was qualified to teach at LaFourche. After his vows, he moved to various Vincentian apostolates. He died at the seminary and college in Niagara, 4 March 1862.70

68 "Journal of St. Vincent's Seminary beginning October 1st 1852," in DRMA, II-C(LA)-1, Donaldsonville papers.
70 Thomas Shaw, "Notice of Rev. Jno. O'Reilly, C.M." DRMA, O'Reilly file.
The third superior, Anthony Andrieu, came to the attention of bishops because of his work at LaFourche. Several of them proposed him in 1859 as a candidate for the episcopacy. His piety and other good qualities recommended him for this office. He had been a student at the seminary for the diocese, then became the first novice received at LaFourche, and was its last superior.

The pioneer Vincentian brother in the United States, Martin Blanka, spent his last years at LaFourche. He was much admired wherever he worked, beginning with Felix De Andreis in Saint Louis. His virtues and discretion, in particular, marked Brother Blanka out for veneration. He worked at LaFourche from its opening in 1838 to his death, 18 February 1853.

The lives of the Vincentians at Assumption parish must have been such as to attract others to join them, since records exist of four additional vocations to the Congregation, besides Andrieu, who entered from the region. Joseph F. Guedry, born in Assumption parish, entered the Congregation in 1844 and passed a long life as a Vincentian priest. Theophile Landry, born in Donaldsonville, entered in 1855. His brother Louis Philippe joined him in the community in 1862. Both spent their lives as Vincentians. One other, Camille Molere, a native of Assumption parish, entered in 1855 but did not continue.

Transfer from LaFourche

Letters from the period, from both students and faculty members, show a continuing experience of uneasiness about the location of the seminary at LaFourche. They discussed other locations, principally New Orleans itself, but also Donaldsonville, since it was an important town on the Mississippi and near the geographic center of the state.

For reasons not entirely known, in 1844 the legislature of the state of Louisiana signaled its readiness to give seven arpents (six acres) of land for a seminary of some sort in Donaldsonville. Thaddeus Amat, then stationed there, went to LaFourche to ask the faculty about it. The results of that discussion are unknown, but a draft of a letter from John Timon to Armengol shows that the latter was already planning to

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71"Notice of Fr. Andrieux, C.M.," unsigned manuscript. 4 pages. DRMA, Andrieu file. His name is often spelled Andrieux.


73"Catalogus Sacerdotum et Clericorum Congregationis Missionis in Provincia Statuum Foederatorum Americae," typescript in DRMA, II-B-5, box 1, folder B. Molere entered at the Barrens, 1 August 1855.
begin a minor seminary in Donaldsonville, all the while giving Timon the impression that he intended to transfer the LaFourche seminary there. Timon wrote:

I feel uneasy about the projected “petit seminaire” at Donaldsonville. Twice I have written to do nothing in that business but then I thought it was a question of transferring the Seminary from the Assumption to Donaldsonville. M. [Hector] Figari brought me a letter and related to me facts which prove that the intention is to make a new institution; I had not the most remote idea of this before. On such a subject I can simply say that I have no power to do such a thing. I will write to Paris requesting the Superior General to examine into the offer and decide. For my own part I think that this is not the time to attempt such a thing. 74

By 1847 the discussion had turned from Donaldsonville toward a New Orleans location. The Vincentians at LaFourche wanted to move the seminary there, and Timon agreed. He had evidently brought the subject to the attention of the superior general’s council, since they discussed it but wanted to wait to see how the local economy would develop. 75 The discussion continued during the year, with opinion divided. Some wanted New Orleans, but others hoped that the sale of the LaFourche property would allow them to build on the land presented by the state in Donaldsonville. Left undecided were the bishop’s intentions in the matter, and whether he would own the property or not. 76 Evidently the parties reached no decision, since the issue arose again in 1850. The superior, Mariano Maller, recommended moving to New Orleans, and the general council agreed, provided the seminary could be removed without many problems. For whatever reason, the move did not take place. As it happened, the discussion became moot because of the events of the night of 27-28 February 1855.

74 Timon to Armengol, 20 April 1844, from Saint Louis, DRMA, Timon papers. See also Timon to Étienne, 20 April 1844, from Saint Louis, AGCCM, microfilm, reel 1, no. 470, in which he reports on Armengol’s proposals.
75 [Contassot], Congrégation, 17, meeting of 22 March 1847.
76 Boullier to Blanc, 6 September 1847, from Donaldsonville, AUND, Blanc papers; same to same, 10 October, 1847, from Donaldsonville, ibid.
Destruction of the Seminary

The following short letter from the superior to the vicar general of New Orleans explains the tragedy.

Monsieur Vicar General,
What sad news I just received. The Seminary is in ashes. I left last evening with Brother [Ramón] Sala to teach catechism to the negroes at La Ferriere plantation. I learned early in the morning from the son of Mr. Linossier who came quickly, to tell me that fire had broken out in the kitchen around ten o'clock [p.m.], and that almost nothing could be saved. Thanks be to God, no one was injured. But I believe that I am forced to send the seminarians along with their professors to the archbishop's home as soon as possible.
Pardon me for finishing this without further details.
Your humble and obedient servant,
Andrieu, C.M.
Donaldsonville, 28 February 1855.77

The news must have spread quickly, since Bishops Purcell (Cincinnati), Portier (Mobile), and Odin (Galveston) knew of it before hearing from the vicar general. He had written them within two or three weeks of the event. The surviving correspondence, however, does not speak of the cause nor of what these bishops might propose to do about the loss.78

The cause of the fire has to be gathered from elsewhere, since Andrieu's letter is silent on that subject. Ambrose Vautier, C.M., in his manuscript history of the Congregation, points the finger at one of the brothers: "The seminary was burnt down February 28, 1855 by the accidental imprudence of a coadjutor brother who became mad afterwards. The sacristy and church were preserved."79 This is the sole

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77Andrieu to Roussel, 28 February 1855, from Donaldsonville, AANO, Roussel papers. The loss of a seminary to fire was repeated in the case of Our Lady of Angels in Niagara, New York. It burned 5 December 1864, but was rebuilt and repaired quickly in the next year. It continues as Niagara University.
78Purcell to Roussel, from Cincinnati (?), 19 March 1855; Portier to Roussel, from Mobile, 13 March 1855; Odin to Roussel, from Galveston, 25 March 1855; all in AANO.
79Ambrose Vautier, "History of the Congregation in the United States," DRMA, Vautier file. Typescript from his notebook, 22. Vautier entered the community in 1894. Note that the fire must be dated to the night of 27 February, as the Vautier letter cited above implies.
evidence of the cause of the fire, and it must have been hearsay, since Vautier was born in 1859, four years after the event. Nevertheless, one of the brothers at the Barrens did eventually lose his mind, and he may plausibly be the one whom the oral tradition of the period considered to be the cause of the accident. The house diary of the Barrens notes for June 8: "Brother Patrick Dreen becomes a maniac." June 10: "He is brought bound to St. Louis. It was awful to listen to him for the last two days."80

More than a century later, historians lament the loss of the seminary records, its past. In 1855, however, much more was at stake, its future. Blanc, an archbishop since 1850, was then in Paris, and the superior, Andrieu, wrote to the superior general about the fire and about his immediate decision to house the students in the archbishop's home in New Orleans. The general council in Paris met and recommended that the seminarians be sent to the Barrens, to New Orleans, or to Bouligny, at the time a suburb of the see city. At the same time, the archbishop proposed to the superior general in person that the Vincentians take the "spiritual direction" of the Daughter of Charity hospital in New Orleans, along with Saint Joseph's church and rectory next door. The council agreed in principle, but asked that secular clergy replace the confreres at LaFourche.81

The archbishop had other ideas on that subject as well, as he expressed in a letter to his friend and colleague, Archbishop John Baptist Purcell of Cincinnati. Blanc wanted to convince the Community to rebuild the seminary themselves, since he had deeded it to them.82 This did not happen, both since the Vincentians were too poor to undertake the work (and the destroyed building had been uninsured) and probably since relocating the LaFourche seminary had already been discussed for such a long time. The general council entered the discussion again, decreeing that the province should keep the house in Donaldsonville and also be ready to have a seminary, provided the archbishop would build it in New Orleans. In addition, the council agreed on the purchase of a minor seminary at the Pinière (perhaps a reference to pine woods at Donaldsonville.)83

80House Annals, 1859-1862, 1886-1889, 1893-1894," DRMA. He died 6 January 1863, in Saint Louis, probably at the hospital of the Daughters of Charity. The names of several other brothers at LaFourche are known; none of them is recorded as having lost his mind.
81[Contassot], Congrégation, 25, meeting of 2 April 1855.
82Blanc to Purcell, 24 May 1855, from New Orleans, AUND, Blanc papers.
83[Contassot], Congrégation, 25, meeting of 30 July 1855.
The result, as often happens, differed from the plan. The archbishop began to send his students to Cincinnati, at least to complete the education already begun at LaFourche. As the land for the proposed Donaldsonville seminary had not sold by the spring of the next year, that possibility seems to have come to a close.

The Vincentians remained at the parish in LaFourche, and completed a new parish church in 1856, the one now standing. But within the next two years the Community pulled out of its works first at Paincourtville and then at LaFourche. Stephen Vincent Ryan, the provincial, reviewed the history in a report to the secretary general of the Congregation in Paris. The Community, he said, had come to New Orleans to take Saint Joseph’s Church and to work at Charity Hospital, at the archbishop’s urging, to be of service to the Daughters of Charity. At the same time, the province had had to give up LaFourche and Paincourtville to have enough confreres to staff the new works in New Orleans. Besides, the archbishop would not assent to the province’s leaving LaFourche and Paincourtville unless it took Saint Joseph’s. The Vincentians, then, were without a seminary, the original cause for their being in Louisiana, and had withdrawn from two parishes to begin new works in New Orleans.

As one visits Plattenville today, the most notable features are the church and cemetery. Of the seminary building only some scattered bricks and the remains of a walk or porch are left to be seen. Looking back on this small seminary at LaFourche, Vincentians can, nevertheless, be proud of its accomplishments, few as they were. Life in ante-bellum Louisiana was difficult, and adaptations had to be made from standard Vincentian seminary practices for the local setting to provide a solid education and formation for future priests. Vincentian self-sacrifice and readiness to undertake such works recalls both the unsettled times of Saint Vincent de Paul and those of the present.

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84 Blanc to Purcell, 15 December 1855, from New Orleans, AUND, Purcell papers. Also, same to same, 15 February 1856, from New Orleans, ibid., which announces that the students had already gone to Cincinnati. He kept them there in the next year; same to same, 8 October 1856, from New Orleans, AUND, Purcell papers.
85 Andrieu to Blanc, 5 March 1856, from Donaldsonville, AUND, Blanc papers. Andrieu had been pushing the Donaldsonville location all along; see same to same, 21 October 1855, from Donaldsonville, ibid.
86 Ryan to Perboyre, 24 July 1860, from Perryville; Annales CM 25 (1860):566-68.
87 Larriviere, “Louisiana’s First Seminary,” 51.
Appendix

The lists in this appendix attempt to reconstruct the roster of the seminarians and Vincentian priests and brothers of the LaFourche seminary. Since the original records were lost in the fire of 1855, names have been gathered from elsewhere. Each academic year is prefaced with the number of students reported in the Catholic Directories for that year, although the number of names often does not agree with that figure. Other sources for names of seminarians are letters from Vincentian faculty members to Bishop Blanc, ordination records of the archdiocese of New Orleans, and newspaper reports. The completeness and reliability of the sources is poor, however, apart from the letters. For the listing of the priests and brothers, Vincentian personnel catalogues have been consulted, along with the Catholic Directories.88

Students
1838-1839 (five theologians, and a few other aspirants).89 Boisdoré; Chanet, Joseph; Duggan/Doogan, R.; Dieudonné, J.; Felix (perhaps Felix Dechary/Dicharry); Herisson; Jacques, Alphonse; Menard, Charles; Ring, Patrick, C.M.; Tiernan, James, C.M.; White.
1839-1840 (thirty students).90 Andrieu, Anthony, C.M.; Broydrick, John, C.M.; Duggan/Doogan, R. (priesthood, 22 March 1840); Luciano, Michele (C.M. brother candidate); Maller, Mariano, C.M. (priesthood, 22 March 1840); Menard, Charles; Pascual, Román, C.M. (priesthood, 22 March 1840); Riviere; Tiernan, James, C.M.; also some “children,” perhaps minor seminarians.
1840-1841 (fourteen students).91 Andrieu, Anthony, C.M. (priesthood, 8 December 1840); Aucoin, Joseph; Boglioli, Charles, C.M. (priesthood, 27 February 1841); Burnes, Martin; Dicharry, Felix; Landry, Joseph; Lee, John; Menard, Charles; Momus, Clair; Roatta, Louis, C.M., (priesthood, 25 February 1841); Rolando, James, C.M. (priesthood, 25 February 1841).

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88Of special help in checking the accuracy of the sources has been the work of Larriviere, ibid., 56-69.
89Patrick Ring to Pellegrini, 30 March 1839, from LaFourche, APGCM, n.p. Ring mentioned two Vincentian students and four diocesan students as of that date.
90Armengol to Timon, 6 December 1839, from LaFourche, AUND, microfilm, roll 2, no. 356.
91Armengol to Timon, 25 June 1841, from LaFourche, AUND, microfilm, roll 3, no. 105; and AGCCM, microfilm, reel 2, no. 25.
1841-1842 Dicharry, Felix; Lucas, C.; Lunel, Claude (priesthood, 11 June 1842); Menard, Charles (priesthood, 1842).
1842-1843 (ten seminarians, of which two in theology; three came from Dublin, Ireland, for New Orleans). Dicharry, Felix; Lucas, C. (priesthood, 17 [14?] December 1842); Moulard, Claude (priesthood, 5 February 1843); Rouquette, Adrien.
1843-1844 (nine students by January 1844)\textsuperscript{92} Aucoin, Joseph (left 1843-44); Dicharry, Felix; Flanagan, John; Hebert (left 1843-44); Moynihan, Cornelius; Moynihan, Jeremiah; Rouquette, Adrien; Theves, Anthony; Tumoine, Hyacinth.
1844-1845 (ten seminarians, of which five in theology) Flanagan, John; Hebert; McGinnis, Patrick (in philosophy; left by January 1845); Moynihan, Cornelius; Moynihan, Jeremiah; Rouquette, Adrien (priesthood, 2 July 1845); Russell, Hugh (left by January 1845); St. Marr, Alphonse (left by January 1845); Theves, Anthony; Torregrossa, Emile; Tumoine, Hyacinth.
1845-1846 Arminger, Simon; Budd, Joseph (entered late 1845); Flanagan, John (priesthood, 24 November 1846); Higgins, James; Mearns, W., (priesthood, 13 April 1846); Moynihan, Cornelius; Moynihan, Jeremiah (priesthood, 24 November 1846); Theves, Anthony (priesthood, 8 December 1845); Torregrossa, Emile; Truyen, C., (priesthood, 13 April 1846); Tumoine, Hyacinth.
1846-1847 (10 seminarians, of which 5 in theology). Arceneaux, Louis; Arminger [Rominger?], Simon (priesthood, 16 June 1847); Budd, Joseph; Follain; Gandziewroski, Anthony; Hennessy; Higgins, James; McCarthy; Mittelbron, Francis; Moynihan, Cornelius; Therion, Hubert; Tumoine, Hyacinth (priesthood, 24 November 1846). In addition, possibly three students from Galveston: Messrs. Chambodout, Chaurion, Chazelle, all ordained by Bishop Odin 4 January 1847.
1847-1848 Arceneaux, Louis; Budd, Joseph; Follain; Gandziewroski, Anthony; Hennessy; Jobert; McMahon, Peter; Mittelbron, Francis; Moynihan, Cornelius (priesthood, 19 March 1848); Pellicer, Anthony; Samson, Charles (priesthood, 9 April 1848); Therion, Hubert.
1848-1849 (8 students, of which four in theology). Chambost, C. (priesthood, 14 January 1849); Gandziewroski, Anthony; McMahon, Peter; Mittelbron, Francis; Pellicer, Anthony; Therion, Hubert.
1849-1850 (eight students, of which four in theology). Cuni [Cooney?], Isidore (priesthood, 3 February 1850); Gandziewroski, Anthony.

\textsuperscript{92}Armengol to Timon, 7 January 1844, from LaFourche, AUND, microfilm, roll 3, no. 331.
Hennessy (left 1849-50); Jourdain, Philibert (priesthood, 19 March 1850); McCarthy (left 1849-50); McMahon (priesthood, 6 August 1849); Mittelbron, Francis (priesthood, 15 August 1850); Pellicer, Anthony (priesthood, 15 August 1850); Snaeyder; Therion, Hubert (priesthood, 15 August 1850)

1850-1851 (eight students, of which four in theology). Gelot, Paul (priesthood, 5 April 1851); Gandzierowski, Anthony (priesthood, 15 December 1850); Jaubert, J., (priesthood, 11 September 1851); O'Reilly, Michael (priesthood, 19 July 1851).

1851-1852 (eight students, of which four in theology). Beccard, Louis A. (priesthood, 7 August 1852); Edwards, William; Garza-Flores, Leonardo (Monterrey, Mexico; priesthood, 11 November 1851); Gauthreux, Gervais V.; Lacour, Peter; Lozano, Andres (Monterrey, Mexico; priesthood, 11 November 1851); Lyons, Michael Patrick; Mangan, Charles J. (priesthood, 12 September 1852); Montemayor, José (Monterrey, Mexico, priesthood, 11 November 1851); Tasset, Claude; Zambrano, Nemerius (Monterrey, Mexico; priesthood, 11 November 1851).

1852-1853 (eight students, of which four in theology). Deroche; Edwards, William; Fox; Gauthreux, G. (priesthood, 5 May 1853); Henriot, S.; Houlahan, Daniel; Kane, Richard (priesthood, 6 January 1855); Kraemer, Peter, C.M. (priesthood, 12 March 1853); Lacour, Peter; Legendre, Edward (priesthood, 24 October 1852); Lyons, M.; Tasset, Claude (priesthood, 5 May 1853).

1853-1854 (7 students, of which 5 in theology). Aguilar Aranda, A. (Monterrey, Mexico; priesthood, 4 November 1853); Chambost, Auguste (priesthood, 22 June 1854); Edwards, William (priesthood, 11 December 1853); Henriot, S. (priesthood, 11 December 1853?; Houlahan, Daniel; Kane, Richard; Lyons, M. (priesthood, 11 December 1853); Poyet, M.J. (priesthood, 5 April 1854); Willermoz [Villahermosa?], Placide.

1854-1855 (9 students, undifferentiated). Dubernard, J. (priesthood, 8 December 1855); Kane, Richard (priesthood, 6 January 1855)

1855-1856 (9 students, undifferentiated). Bertail, John; Basyn, Francis; Houlahan, Daniel; Pichert, Henry (priesthood, 26 November 1855); Pineau, René (priesthood, 26 November 1855)

1856-1857 ("There are 12 theological students.")
Faculty

1838-1839  Armengol, Chandy, P., two others
1839-1840: Armengol (Superior), Giustiniani, Ring, Chandy, Tiernan (a student), Bro. Blanka; plus novices; also Llebaria, Masnou, Alabau, Bro. Sala.
1840-41: Armengol, Llebaria, Mignard, Alabau, Escoffier, Tiernan (deacon), Bro. Blanka.
1841-1842  Armengol, Barbier, Llebaria, Doutreluine, Serretta, Mignard, Escoffier.93
1842-1843  Armengol, Doutreluine (assistant superior), Llebaria (procurator), Chandy, Barbier, Mignard, Alabau.
1843-1844  Armengol, Llebaria, Andrieu, O'Reilly, J., and three lay brothers (Blanka, Marimon, Canepa).94
1844-1845: Masnou (J.), (Superior), Llebaria, Andrieu, O'Reilly, Collins, and three lay brothers
1845-1846: Masnou, Llebaria, Andrieu, Collins, Hennesy;95 Figuerola, one of the Spaniards,96 Demarchi.
1846-1847: Masnou, Llebaria, Andrieu, McGerry, two lay brothers.
1848-1849: Masnou, Llebaria, Andrieu, Parodi, Scafi.
1849-1850: Masnou, Parodi, Estany, Aquaroni.
1850-1851: Masnou, Brands, Boglioli, Aquaroni.
1851-1852: Masnou, Brands, Boglioli, Verrina, Raho.
1852-1853: Andrieu, Brands, Boglioli, Raho, Aquaroni, and 3 brothers.97
1853-1854: Andrieu, Brands, Boglioli, Raho, Aquaroni.
1854-1855: Andrieu, Brands, Raho, DeMarchi, Lavezzeri, Maragliano, and 4 brothers.98

Brothers

Ayné, Joseph (1841-46).99
Blanka, Martin (April 1838-February 1853, his death).

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93AGCCM, microfilm, reel 1, no. 434; reel 2, no. 23.
94AGCCM, microfilm, reel 2, no. 28.
95AGCCM, microfilm, roll 4, no. 188; also, reel 1, nos. 479, 483.
96AGCCM, microfilm, roll 4, no. 209.
97Catalogue des Maisons et du Personnel de la Congréation de la Mission au ler janvier 1853. n.d., n.p. Also, AGCCM, microfilm, reel 2, no. 32.
98Catalogue des Maisons et du Personnel de la Congréation de la Mission au ler janvier 1855, (Paris: Adrien Le Clerc [1855]).
99AGCCM, microfilm, reel 1, no. 434; reel 4, no. 184.
Borghini, Pio (1841-43; cook).\textsuperscript{100}
Canepa, Dominic (left in 1840-1841).\textsuperscript{101}
Cauhé, John (arrived from Spain, 1840; there in 1845).\textsuperscript{102}
Dreen, Patrick (to 1855, if he was responsible for the burning of the seminary).
Locatelli, Louis (left in 1840-1841).
Marimon, Damien (1843-1845).\textsuperscript{103}
Sala, Ramón (1838-1839).

\textsuperscript{100}AGCCM, microfilm, reel 1, no. 434.
\textsuperscript{101}AGCCM, microfilm, roll 4, no. 75.
\textsuperscript{102}Tbid., no. 122.
\textsuperscript{103}AGCCM, microfilm, reel 2, no. 28, and roll 4, no. 124.