1996

History of the Collection

Edward R. Udovic, DePaul University
West of the Mississippi

The gift of the oldest college library in the United States west of the Mississippi River donated by the Vincentians of the Midwest Province of the Congregation of the Mission to DePaul University

History of the Collection
by Edward R. Udovic, C.M.

Catalog of the Exhibition
by Kathryn DeGraff
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On 17 November 1815, Louis William DuBourg, the newly consecrated bishop of Louisiana met in Rome with two Italian Vincentians. The meeting’s purpose was to sign the contract establishing the first foundation of the Congregation of the Mission in the United States. One of the Italians was Carlo Domenico Sicardi, the congregation’s Roman vicar general, and the other was Felix De Andreis, the priest who would head the new mission. The contract called for the Vincentians to establish a seminary for the vast diocese as soon as possible after their arrival.

Seven months later, the pioneer group of missionaries departed from Bordeaux, France, on the American brig The Ranger. During the intervening months, DuBourg and De Andreis had begged in Italy and France to put together the personnel, finances, and material assets that the new mission would require. Since the primary purpose of the mission was to found a seminary, and a seminary required at least a rudimentary library, one important resource that was not overlooked by the mission’s founders were these books.

The missionaries also were enthusiastic about the prospect of exercising their priestly ministry among the widely-scattered Catholics and Native Americans living on the western frontier. This sacramental and evangelistic ministry would require a large number of missals, breviaries, bibles, sacramental rituals, liturgical music, catechisms, popular spiritual works and devotional tracts.

In his own account of organizing the mission for its journey to the United States, De Andreis mentions the donation of missals, Italian, French and English dictionaries, and “the Holy Bible of Vence.” These donated volumes and many others found a secure place among the eighty trunks which were stored in the ship’s hold for the voyage to North America.


\[3\] At this time the Congregation of the Mission was divided by a governmental schism between the French and the rest of the community. The confreres, Daughters of Charity, and foreign missionaries from France were governed by a French vicar general. The confreres, Daughters of Charity, and foreign missionaries outside France were governed by a vicar general in Rome. This schism lasted from the Napoleonic period until 1827 when Leo XII appointed Pierre de Wailly as superior general. Therefore, from 1816 until 1827 the American mission was under the jurisdiction of the Italian vicar general.

\[4\] For more information on De Andreis see, Joseph Rosati, C.M., *Life of the Very Rev. Felix De Andreis, C.M., first superior of the Congregation of the Mission in the United States and Vicar General of Upper Louisiana* (St. Louis: B. Herder, 1900). See also, *American Vincentians*. The Vincentian Studies Institute is planning the 1997 publication of John E. Rybolt, C.M.'s, "Felix De Andreis, C.M., Correspondence and Writings." This will be the first critical edition of De Andreis’ extant written materials.

\[5\] *American Vincentians*, 451.

\[6\] *Correspondence and Writings*, “Important Notices, 1815-1820.” “The Holy Bible of Vence,” can be identified as the *Sainte Bible en latin et français, avec des notes ... du commentaire de ... Calmet. de M. [Henri François] l’Abbé de Vence, etc.*, 1st ed., Paris, 1676-73; 2nd ed., Paris (and elsewhere) 1748-50, 17 vols.

\[7\] De Andreis recorded the fact that Bishop DuBourg had paid 7,500 francs for their passage to the United States, and another 7,500 francs for transporting their luggage. See, letter of 28 May 1816 from De Andreis to Carlo Domenico Sicardi, *Correspondence and Writings*. 
The mission’s educational work did not wait to begin until after the group’s arrival at their final destination in the United States. Among the thirteen missionaries were several seminarians. Since it was unthinkable that the months of travel time would be wasted, classes for these students were held whenever possible. These classes on land, sea, and river conducted by De Andreis and his companion Joseph Rosati were the beginnings of the widespread Vincentian higher educational apostolate in the United States.

On 26 July 1816, the ship containing the missionaries docked in Baltimore’s harbor. The city’s Sulpicians provided hospitality for the group as well as donating funds and additional books for the nascent seminary’s library. After an arduous overland trip from Baltimore to Pittsburgh, and a flatboat voyage down the Ohio River, the Vincentians, their books, and their baggage arrived at Bardstown, Kentucky, in November 1817. Enjoying the hospitality of Bishop Benedict Joseph Flaget, most of the group would stay at Saint Thomas Seminary in Bardstown for the next year as a place was readied to receive them in St. Louis, west of the Mississippi River in upper Louisiana. Felix De Andreis went ahead of the group to St. Louis to prepare for their arrival, and that of Bishop DuBourg. De Andreis remained in St. Louis until his untimely death in October 1820. Early in 1818, the bishop arrived in the frontier city for the first time. Awaiting him was a delegation of townspeople from the small settlement of Perryville, located approximately 80 miles south of the city. Descendants of old English Catholic families that had first settled in Maryland and Kentucky, the townspeople offered the bishop land for the construction of “the kind of establishment that would assure them the advantage of a resident pastor in their midst and the means of having their children instructed.” By providing the land for the seminary the townspeople not only were guaranteeing an education for their sons, but the religious ministry of the Vincentian priests who would staff the institution. After visiting the site, Bishop DuBourg accepted the land gift.

On 2 October 1818, the Bardstown group under the leadership of Joseph Rosati, finally arrived in Perryville. They found three unfinished log cabins in which they founded the

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8 American Vincentians, 19.

9 Joseph Rosati, C.M., was born at Sora, in the Kingdom of Naples, in 1789. He entered the Congregation of the Mission as a young man and was ordained to the priesthood in 1811. After spending four years in giving parish missions in the Papal States, he came with Felix De Andreis as a part of the first mission to the United States. After De Andreis’ death in 1820, he became superior of the American Vincentians. He was also superior of the seminary of Saint Mary’s of the Barrens, Perry County, Missouri, pastor of the parish there and president of the lay college. In 1824 he was made coadjutor bishop of New Orleans, and in 1827 the first bishop of St. Louis. In 1842, at the request of the Pope, he negotiated a concordat between the Holy See and Haiti. He died at Rome in 1843.

10 Joseph Rosati, C.M., “Recollection of the Establishment of the Congregation of the Mission in the United States II,” Stafford Poole, C.M., translation and annotation, Vincentian Heritage 2 (1982): 40. Rosati was the author of a Mémoire sur l’établissement de la Congrégation de la Mission aux États-Unis d’Amérique. The manuscript was composed in French, perhaps dictated and, on the basis of internal evidence, about the year 1839. The original manuscript, which was written in different hands, is in the archive of the Roman Province of the Congregation of the Mission at the Collegio Leoniano in Rome. The annotated translation of this work appeared serially in volumes 1-5 of Vincentian Heritage. The presence of a number Jesuit sources among the original collection could well be an indication of donations made by Georgetown Jesuits.

11 Benedict Joseph Flaget (b. 1763, d. 1850) a pioneer Sulpician missionary to the United States and the bishop of Bardstown, Kentucky, from 1810.


13 American Vincentians, 25.
seminary and later the college of Saint Mary's of the Barrens. A few crude shelves in one of these cabins housed the prized volumes of the library collection.

In these early years, the college and seminary were almost totally dependent upon the physical labor of the priests, brothers, students and slaves as well as support received from European donors.\(^{14}\) The mission forwarded continual requests for "books, vestments, sacred vessels, paintings, images, and money" to their Vincentian brothers and other charitable sources in Europe.\(^{15}\) Given the small number of Catholic works published in the United States and the expense of available works, continued dependence on European sources was a necessity.

In July 1819, De Andreis wrote to the vicar general in Rome noting,

We have a great need here of English books. The few that are here are very expensive. I know that over there you can find them sometimes, and quite often in the bookstalls, as they call them, and because purchasers are very few, they are available very cheaply. I myself have bought many there for less than one scudo. Consequently, inasmuch as the good of our mission moves you, please pay attention to this and provide us with some. Father Grassi, who has not been west of America beyond the Alleghenies, thinks that books are abundant here, such as they are in Maryland, Pennsylvania, and especially in Washington and Georgetown, but he is quite mistaken.\(^{16}\) If there is an area or an institution where books are necessary, it is without a doubt this area and this institution.\(^{17}\)

The responses from Europe were always generous. Joseph Rosati testified that "the zeal of these gentlemen and of the other Missionaries of Europe for the American mission was truly astonishing. They themselves were poor at the time of the rebirth of the Congregation after a long suppression and, with a generosity worthy of the sons of Saint Vincent, they forgot their own needs in order to assist their confreres in America."\(^{18}\)

The new state of Missouri granted its first collegiate charter to the college at the Barrens on 28 November 1822. In 1830, the state legislature empowered the institution "to confer all the degrees normally given by institutions of higher learning."\(^{19}\) In his memoirs, Joseph Rosati recalled the unexpected foundation of the lay college at the Barrens,

Although the principal object of the establishment was the ecclesiastical education of students destined for the sanctuary, still they were obliged to accept other boys for whom there was no other means of education in the area. . . . Some fathers of families who saw this beautiful establishment being raised in the region had always hoped that it would offer them the means of

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\(^{14}\) Ibid., 36, 38. For details of Vincentian slave-holding see, Stafford Poole, C.M., and Douglas Slawson, *Church and Slave in Perry County, Missouri 1818-1865* (Lewiston: Edwin Mellon Press, 1986).

\(^{15}\) Rosati, "Recollections...IV," Vincentian Heritage 4 no. 2 (1983): 120.

\(^{16}\) John Anthony Grassi, S.J. was the Italian superior of the Georgetown Jesuits.

\(^{17}\) Letter of July 1819, De Andreis to Francesco Antonio Baccari, C.M., in Rome, *Correspondence and Writings*.

\(^{18}\) During the revolutionary and Napoleonic eras the Congregation of the Mission experienced periods of legal suppression in various European countries. Ibid.

\(^{19}\) *American Vincentians*, 101.
educating their children in religion as well as in learning. When they saw the building ready to be lived in, they hurried to ask that their sons be taken in.20

At first Bishop DuBourg and Rosati resisted the foundation of a lay college, but the great need for such an institution, and the repeated insistence of local families convinced them to change their minds. The number of lay students was small at first, but grew as the facilities allowed, and as the institution’s reputation spread on the frontier.

As Stafford Poole, C.M., has pointed out,

In the nineteenth-century the term “college” did not have the same meaning that it has today. It was far more elastic and was closer to the modern high school than to undergraduate education. Nineteenth-century colleges had both boarding and day students, and a few included elements of primary or middle school education and junior college. In fact, most Vincentian directed colleges in the United States were originally boys academies.21

With some difficulty, the Vincentian missionaries persuaded their European superiors to allow them to operate a lay college since it involved “doing good and saving souls.”22 Strictly speaking, the Vincentians’ Constitutions limited their apostolic works to itinerant rural preaching and seminaries. However, the American missionaries successfully cited other precedents in the community’s experience for sponsoring lay colleges;23 in addition, the tuition of lay students helped to support the always financially strapped seminary. The college was also a source of Vincentian vocations. A “special rule” was drawn up to govern the lay college, and the students “were immediately and completely separated from the clerics and at length that part of the establishment took on the form of a regular college.”24

Joseph Rosati gives this description of the classical education received by the seminarians.

Classes were also given and attended with great care. They centered on the Latin, Greek, French and English languages. It was not enough to have the rules of these languages learned in class, but they were also required to practice them during their daily recreations. The rule required that English be spoken at recreation one week, French another, and finally during the third week Latin. On holidays they were free to speak whatever language they wanted. These methods produced the happiest results. The Creole and French soon acquired a facility in speaking English and the Americans and Irish the same in French. And very many, especially the younger Creoles, French and Americans, could express themselves easily and gracefully in Latin in their daily conversations. To the study of languages was added the study of geography, history, mathematics, and there were the ordinary lessons in philosophy, theology and Holy Scripture.25


21 American Vincentians, 292.

22 Rosati, “Recollections...V” Vincentian Heritage 5 no. 1 (1984): 106

23 For example, the college of St. Benoit run by the French Vincentians at Constantinople.

24 Ibid., 105.

25 Ibid., 110-11.
Because of a shortage of priest-teachers, typically the older seminarians were in turn employed in teaching these same subjects to the younger lay students in the college.

In 1824, Joseph Rosati became coadjutor to Bishop DuBourg, and in 1827 succeeded to the newly established see of St. Louis. In addition to his episcopal duties, Rosati temporarily remained as superior of the Vincentians. The bishop’s support for the seminary and college at Perryville was unfailing. When Rosati visited in May of 1827, “he found the community composed of four priests, eight brothers, sixteen seminarians and some thirty boys in the college.”26 The bishop observed that “the growth in the number of boys at the college absolutely demanded a location more spacious than the one it had at the time. The resolution was taken to construct a building that would be devoted exclusively to the use of the college. It was to be of brick, but with foundations of stone. It was to have three stories, thirty feet long and forty wide.”27

As the college and seminary grew so did its library through purchases and gifts. For example, in 1827 Bishop Rosati arrived in Perryville from New Orleans with “a number of young persons who were coming to the college.”28 He “had acquired all the furniture from the College of New Orleans, which had not been able to be carried on because of a lack of professors. He then had this furniture, consisting of wooden beds, wardrobes, linens, an indoor toilet, and a considerable provision of classical Latin and French books, transported to the college of the Barrens.”29 By 1830, the population of the lay college had grown to 130, far exceeding the number of seminarians.

In 1828, Rosati returned for the “first public exercise and solemn distribution of prizes to the college students after the customary examination.” The bishop recalled,

there was something very touching in this distribution of prizes. After those who had won them had received them from the hand of the Bishop, all the boys marched two by two from the room to the chapel, singing a very beautiful song in harmony, and they went to lay the crowns that circled their heads on the altar. They did homage to Him from Whose generosity they had their talents. It was lovely. Everyone felt it. Tears were shed at this touching sight.30

A few years later, the Vincentian superior general, Dominique Salhorgne wrote to Rosati recognizing the college’s usefulness and approving the teaching of music. He noted, “music, drawing, and gymnastic exercises are good in themselves and they enter into the system of education that is given in colleges. There can at times be abuses, but that is not sufficient reason for forbidding them to young people, for what is not abused? I suppose, however, that these arts will be taught by others than our confreres, although always in the presence of one of them, if that is considered necessary.”31

26 Ibid., 133.
27 Ibid., 133-34.
28 Ibid., 128.
29 Ibid.
30 Ibid., 134.
31 Ibid., 143.
The addition of these subjects to the college curriculum was a matter of some controversy since the new Italian superior, John Baptist Tornatore, whose opinions "were almost Jansenistic was strongly opposed to the teaching of any worldly subjects, such as music, dancing, fencing, and art at the college."32

The lay college had a six year curriculum that included "Latin, Greek, history, mathematics, chemistry, astronomy, geology, English, French, German, Italian, Spanish, Christian doctrine, music, logic, and the various branches of philosophy."33 The curriculum was supported by an ever-expanding library. One contemporary spoke in this way of the college's effectiveness:

The Saint Mary's College at the Barrens, now in Perry County, Missouri, was established in 1819 by the Lazarist Fathers, under the direction of Bishop DuBourg.34 This college acquired a great reputation in the West and was conducted by persons of intellect, virtue and learning, who afterwards acquired national reputations...At that time Louisiana and other Southern States sent large delegations to Saint Mary's.35

Although academic records and the library collection reveal what the lay college students studied, little is known about their daily life. One piece of evidence comes from the autobiography of William Clark Kennerly (1824-1912), a nephew of General William Clark, the famed explorer. Kennerly was a student at the college, probably in the mid or late 1830s. Surprisingly, he described his teachers as Jesuits-there seems to have been a general assumption at that time that any Roman Catholic priests who were also teachers must have been Jesuits.36

Our parents' choice was a college called The Barrens, situated directly across the river from the little French town of Kaskaskia, since washed away by the swift current of the mighty Mississippi. This school was kept by the Jesuits and attended by boys from many states and Cuba. Their discipline was not very rigid; we were allowed to smoke at any and all times, and the smoke from the black cigars which we bought outside the grounds was often so thick that one could hardly see across the room. Tobacco for small boys, however, was a step in the progress of education from the hard liquor served with their meals to the students at William and Mary College in the days when the Clark boys had been attending that institution. It was little of books that we learned here from the good Jesuits but much of nature and kindly companionship combined with a certain manliness which was to stand us in good stead when battling with the rough frontier life of afterdays.37

32 American Vincentians, 292-93.
33 Ibid., 292.
34 Following European custom, during their early years in the United States, the Vincentians were known as Lazarists. This name had been derived from the name of their mother house in Paris, Saint-Lazare.
35 Quoted in American Vincentians, 293.
36 Ibid.
37 Ibid.
Besides functioning as a Vincentian seminary and a lay college, Saint Mary's of the Barrens also served as the diocesan seminary for Saint Louis in the period from 1818 to 1842. The mixing of Vincentian seminarians, diocesan seminarians, and lay students proved to be problematic.\footnote{See, \textit{American Vincentians}, 97-109.} In 1835, the Vincentians' General Council in Paris decreed the establishment of the American mission as an independent province. Unfortunately, it also ordered the suppression of the lay college at Perryville.\footnote{See minutes of the meeting of the General Council of the Congregation for 2 September 1835, Archives General Curia of the Congregation of the Mission, Rome.} After appeals from America this latter order was rescinded.

Because of the problems at Perryville, Saint Vincent's College in Cape Girardeau, Missouri, was founded in stages between 1838 and 1843. Located on the banks of the Mississippi River, thirty miles south of Perryville, this new college was incorporated by the State of Missouri in 1843. Books from Perryville formed the library for this new institution. From 1844 to 1859, lay students attended Saint Vincent's College. At this point, however, Saint Vincent's College became a seminary and the lay students were sent back to Perryville. In 1866, the lay college building at Perryville was destroyed in a fire. It is unknown how many books were destroyed in this fire, though some of those still in existence show the effects of fire and water damage.\footnote{It is known that the early library at the Barrens was very carefully organized and catalogued. Since this catalog is not an extant it may have been destroyed in this fire.} The boarding students returned to Saint Vincent's College in Cape Girardeau. In Perryville, day students continued to be received in a small academy conducted by the Vincentians for six months of the year in order to fulfill the terms of the charter and the original land donation.\footnote{See, Stafford Poole, C.M., "The Educational Apostolate: Colleges, Universities, and Secondary Schools," in \textit{American Vincentians}, 292-96.}

In 1862, the Vincentian provincial, Stephen Vincent Ryan, transferred the Vincentian students from the rural isolation of Perryville to St. Louis. Six years later in 1868, the students were again transferred to Germantown, Pennsylvania. These moves, and the transfer of the lay students and diocesan seminarians left Perryville virtually abandoned until 1888.

In 1877, Mariano Maller, a Spanish Vincentian and former provincial of the American province, visited Perryville for the first time in twenty-seven years.\footnote{Ibid., 44-45.} He left this sad testimony.

\begin{quote}
It would be impossible to describe what I found there last November when I saw the Barrens after an absence of more than twenty-seven years. It was there, thirty-seven years ago (1840), that I first began active duty. At that time [it was] so happy, so populous, so lively; now so dreary, so lonely, so quiet. A profound sadness came over my whole soul.\footnote{Quoted in \textit{American Vincentians}, 109.}
\end{quote}

During this era, Saint Vincent's College in Cape Girardeau had an alternating and sometimes simultaneous existence as a lay college and diocesan seminary. In 1893, the dioce-
san seminarians were withdrawn to attend the newly-founded Kenrick Seminary in St. Louis. The college operated with only a few dozen lay students until 1910 when the decision was made to discontinue the lay college and transform the institution into an "apostolic school" or minor seminary.

The Vincentian higher educational effort begun at St. Mary's of the Barrens and St. Vincent's College, Cape Girardeau, led to the foundation of Niagara University in Niagara Falls, New York, in 1856, St. Vincent's College in Los Angeles, California, from 1865-1911, St. John's University in Brooklyn, New York, in 1868, DePaul University, Chicago, Illinois, in 1898, and the University of Dallas in Dallas, Texas, from 1907-1927.

Meanwhile in 1888, the province of the United States which was headquartered in Germantown, Pennsylvania, was divided in two. A Western Province covering the territory of the western United States was established with its headquarters in Perryville. The college was reopened at St. Mary's of the Barrens as a novitiate and major seminary for the province's students. Following the European seminary model of the time, the period of attendance at the minor seminary in Cape Girardeau was six years. At this point the students would transfer to Perryville for their two year novitiate. During the second year of novitiate the students were allowed to begin the second six year cycle of their educations. With the reestablishment of the college at Perryville a library was once again established using the books accumulated over the previous seventy years.

By the 1950s the Vincentian seminary system adopted the American model of four years of high school, followed by four years of college, followed by four years of graduate theological study. The Western Province eventually operated minor seminaries not only in Cape Girardeau but also in Lemont, Illinois, Beaumont, Texas, and Montebello, California. Until 1964, the eight years of college and theology were located at St. Mary's of the Barrens in Perryville. In that year the province opened a graduate theological school in Lemont, Illinois.

Under John Bagen, C.M., the library at Perryville had put aside the rare books which dated from the time of the foundation and early years of the seminary and college. Those which were published prior to 1818 were now known as the "Opening Day Collection." Many of the theological and philosophical works that had been collected during the course of the nineteenth-century were transferred along with the rest of the library's theological collection to the new theologate. Others remained in storage at Perryville. In 1984, De Andreis Seminary closed. The 25,000 volumes of its collection were transferred to Saint Thomas Theological Seminary, Denver, Colorado, which was also owned and operated by the Midwest province. In 1990, the province loaned "The Opening Day Collection" to Saint Thomas Seminary. The seminary college at the Barrens closed in 1985. Saint Thomas Seminary in Denver closed in 1995. At this time, the Midwest province announced that it was donating the entire pre-1818 collection and its nineteenth-century collection to DePaul University. Thus, after one hundred and seventy-seven years, the collection which formed the library of the first college west of the Mississippi River has found a new home in one of the most vibrant descendant institutions of the college of St. Mary's of the Barrens.

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44 Ibid., 137-43.
45 Saint Vincent's College continued operation as a Vincentian minor seminary until its closure in 1979.
46 Ibid., 296-338.
47 Also included in this donation were upwards of 87,000 volumes from the modern libraries of St. Mary's Seminary, Perryville, and Saint Thomas Seminary, Denver, Colorado.
People

1. Joseph Rosati, photographic reproduction of the painting, oil on canvas, ca. 1825, in the Kenrick-Glennon Catholic Seminary, Saint Louis, Missouri.

   Photo courtesy of the Kenrick-Glennon Catholic Seminary, St. Louis, Mo.; photo edited and printed by James L. Balodimas.


   Photo courtesy of De Andreis-Rosati Memorial Archives, Perryville, Mo.; photo printed by James L. Balodimas.


   Photo courtesy of Vincentian Studies Institute, Chicago, Il.

4. Louis DuBourg, photographic reproduction of the painting, oil on canvas, ca. 1815, in the De Andreis-Rosati Memorial Archives, Perryville, Missouri.

   Photo courtesy of the De Andreis-Rosati Memorial Archives, Perryville, Mo.; photo edited and printed by James L. Balodimas.


   Photo courtesy of Vincentian Studies Institute, Chicago, Il.
1. Luis, de Granada, 1504-1588.
   La vie de Dom Barthelemy des Martyrs, religieux de l'ordre de S. Dominique, archevesque de Bragve en Portugal.
   The convent of Val de Grace was the former Hotel du Petit-Bourbon. Queen Anne of Austria established the Benedictines of Bievre there. At her request, her son, Louis XIV, laid the first stone of their church on 1 April 1645. She willed them her heart and the relics from her oratory. The buildings and chapel of this former monastery, dissolved at the time of the French Revolution, still exist in Paris.

2. La Vie de Saint Jean Chrysostome : patriarque de Constantinople, & docteur de l'église; divisee en douze livres; dont les neuf premiers contiennent l'histoire de sa vie, et les trois derniers representent son esprit & sa conduite. 2e ed. Paris: Chez Charles Savreux, 1665.
   This volume came from the pre-Revolutionary royal parish of Versailles which was staffed by Vincentians from 1674 until the French Revolution.

   Opere del padre Paolo Segneri della Compagnia di Giesu, distribuite in quattro tomi; con un breve ragguaglio della sua vita.
   Tomo Primo.
   In Venezia, MDCCXVI.
   Presso Paolo Baglioni. Con licenza del Governatore, a Venezia.
   The inscription on the title page of this volume identifies this book as originally belonging to the Vincentian motherhouse in Rome.

4. Liguori, Alfonso Maria de', Saint, 1696-1787.
   Praxis confessariori ad bene excipiendas confessiones : ad instructionem tyronum Confessariorum / auctore Alphonso de Ligorio. Lugduni (i.e. Lyons, France): Rusand, 1804.
   The ownership inscription is of Bishop Benedict Joseph Flaget of Bardstown.
General Education

1. Regnault, Pere (Noël), 1683-1762.
   *Entretiens physiques d'Ariste et d'Eudoxe, ou physique nouvelle en dialogues. Qui renferme precisement ce qui s'est decouverte de plus curieux & de plus utile dans la nature, Enrichis de beaucoup de figures. Amsterdam: 'Aux depens de la Compagnie', 1732.*

2. Grosier, J.-B. (Jean Baptiste), 1743-1823.
   *A general description of China: containing the topography of the fifteen provinces ... (etc) / Illustrated by a new and correct map of China, and other copper plates. ... Tr. from the French of Abbe Grosier. London: G. G. J. and J. Robinson, 1788.*

3. Franklin, Benjamin, 1706-1790.
   *The works of the late Dr. Benjamin Franklin: consisting of his life, written by himself; together with humourous, moral and literary essays, chiefly in the manner of the Spectator: among which are several not inserted in any American edition. Philadelphia: Edward Parker, 1812.*

4. Fenelon, Francois de Salignac de La Mothe, 1651-1715.
1. Catholic Church.

Missale Romanum: ex decreto sacrosancti Concilij Tridentini restitutum / Pii V. Pont. Max. iussu editum.

Parisiis: apud Iacobum Keruer, 1578.
3. Catholic Church.


Missale romanum: ex decreto Sacrosancti Concilii Tridentini restitutum / Pii V. Pont. Max. jussu editum et Clementis VIII. primum, nunc deno Urbani Papae octavi auctoritate recognitum... us accesserunt sanctorum novorum Missae, quas ... celebrare concesserunt... Innocentius X., Alexander VII., Clemens IX., & Clemens X. Lugduni: Ex officina Joannis Gregoire, 1673.

Saint Vincent de Paul

VINCENZO DE' PAOLI,
SUPERIORE GENERALE
della Congregazione
della Missione.
A' nostri Fratelli in Cristo
diletti
I SACERDOTI,
CHIERICI, E LAICI
della medesima
CONGREGAZIONE.

Salve nel Signore:

Ecco finalmente,
Fratelli Diletti,
ea, ecco le Regole, o Costi-

2. Vincentians.

Regole o vero Constituzioni Comuni della Congregazione della Missione. (Italy?: the congregation), 1658.

The first Italian edition of the Common Rules of the Congregation of the Mission, printed by Saint Vincent.

2. Genovese, Jose Maria, 1681-1757. La soledad christiana: en que a la luz del cielo se consideran las eternas verdades: segun le idea ... de mi santo padre Ignacio ... / dispuesta por el P. Joseph Maria Ignacio Genaeesi y Tomay ... Puebla de Los Angeles (Mexico): Reimpresa en la Imprenta de D. Pedro de la Rosa, 1791.
