CHAPTER NINE

THE GENERALATE OF FATHER AMBROSE EMONET, 1882-1895

1. Introduction

As we have previously indicated, the General Chapter elected Father Frederic Le Vavasseur as Father Schwindenhammer's successor. It was more a gesture of homage for the past than a mandate for the future, for the health of the seventy year old co-founder of Libermann's Congregation was so seriously impaired that no one expected him to live much longer. As a matter of fact, after only one month in office he fell gravely ill and died in January 1882.

The next Superior General, Father Ambrose Emonet (1828-1898), was born in the Duchy of Savoy, which at that time was still independent of France. In 1846 he entered Libermann's Congregation. After teaching for two years at Notre Dame du Gard, he became Religious Superior of Martinique in 1853. Three years later, there was question of appointing him Bishop of the island even though he was only twenty-eight at the time. The Ordinary of the diocese was to be transferred and he wanted no one but Father Emonet as his successor. However, the Congregation was not anxious to have more bishops than was absolutely necessary, so Father Emonet kept his post as Religious Superior. He spent almost twenty years on the island, most of them in the College of St. Pierre.

In 1872 he was sent as official visitor to Guiana and became its Prefect Apostolic. Five years later, the Government of Haiti nominated him for a bishopric on that island. The nomination had already been officially published and Rome had been asked to preconize it, when an unexpected obstacle arose. No one in Haiti had thought about inquiring first how the Holy Ghost Fathers would react to the proposal. When Rome notified the Superior General of Emonet's nomination and its intention to grant the preconization, Father Schwindenhammer replied that it was his firm policy not to accept any dioceses. As a result, Msgr. Emonet stayed on as Prefect in Guiana. Seven years later he was recalled to

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Europe and made Assistant of the Superior General. This was the man who became Father Le Vavasseur's successor.

In the main, Father Emonet continued the policies of his predecessors. He added a number of new colleges and seminaries to those already operated by the Congregation: at Epinal, Seyssinet and Castelnaudery in France; at Rathmines in Ireland; at Porto in Portugal and Ponta Delgada in the Azores; at Ballarat in Australia; at Para in Brazil and at Lima in Peru. The social works of the Congregation were increased by new institutions for abandoned or wayward youths at Grand Quevilly, St. Mauront, Douvaine, St. Joseph du Lac and Orgeville in France; at Drognens in Switzerland; and in Philadelphia, Pennsylvania. Over and above these, the Portuguese Province expanded by adding an orphanage at Cintra and an old people's home at Campo Maior. The internationalization of the society continued apace by the restoration of the German province and by the above-mentioned educational establishments in Australia, Brazil and Peru.

2. The Restoration of the German Province

B. G. 13, 888

Fathers Ignatius Stoffel and Daniel Weik were the first to take active steps toward restoring the German Province in 1885. Father Stoffel had just returned from an exploratory trip in the Cameroons, where he had made a very favorable impression on the German officials who were then arriving to lay claim to that colonial territory. Father Weik came from Haiti, where he had become acquainted with Prince Henry, the Emperor's grandson. The two priests travelled to Berlin and tried to get permission for Catholic missions in the Cameroons and Spiritan seminaries in Germany. They had the powerful support of the Empress and other members of the imperial family, and the advantage of a sustained campaign in certain important newspapers that had taken up the cause of missionary work in Africa. They were reassured that the Government would no longer endeavor to exclude Catholic missionaries from the Cameroons, but no amount of effort could enable them to have the Congregation declassified as Jesuit-affiliated and therefore unwelcome in Germany.

B. G. 15, 665

In 1890, after the German bishops had been invited by Rome to open a national missionary seminary, they asked the Spiritans to undertake it. Once more they appealed to Berlin for permission to enter, but in spite of the Center Party's vigorous assistance
and the favorable disposition of many highly-placed Government officials, these efforts again ended in failure.

B. G. 18, 196 ff. Meanwhile the Congregation's man-power problems were mounting. Catholic Alsace, the source of so many vocations to the priesthood and the religious life, had become part of Germany after the Franco-Prussian War. It was imperative that houses be opened somewhere near Germany—perhaps in Luxemburg—to secure German aspirants. Providence, however, had other plans. Father Amand Acker, a French Alsatian, had worked as a missionary in German East Africa. While there, he came to know the celebrated German explorer Eugene Wolff and found him to be a most enthusiastic admirer of the achievements brought about by Spiritan zeal and industry. Mr. Wolff pointed out to Father Acker that the German government owed so much to the Congregation in its colonies that it could hardly refuse them the necessary seminaries in Germany itself. He offered to accompany him on a trip to Berlin and lend his assistance in convincing the Reich that its policy was short-sighted and foolish. Travelling in cassock, as he always did, Father Acker was a startling sight in this predominantly Protestant city. Undaunted by the glares and stares, he visited Princes and Ministers to plead his case.

Members of the Catholic Central Party held out little hope of success. As one of them ruefully observed: "For twenty years we have fought in vain to get these laws of expulsion changed, and here comes a poor little missionary, fresh from the bush, who thinks that he can succeed where we have failed." The Prime Minister looked disdainfully at the sorry black figure before him and coldly stated: "The law is the law. If we let you in, the Redemptorists will want to return, and then the others. There will be no end to it. No, it is impossible." But little did His Excellency dream that he had just given the Redemptorists an idea! They immediately set about having a Bavarian Deputy attach a rider in their favor to any motion that might be made in behalf of the Holy Ghost Fathers. This situation did not make things easier for Father Acker, but he was not a man to be easily discouraged. Circulating

1 In the second half of the nineteenth century Alsace supplied no less than 538 members to the Congregation. Cf. Th. Hück, P. Ludwig Karl Gemenginger, Rixheim, 1900, App., pp. 1-21. 

2 On one occasion he had to remove his shoes before he could obtain lodgings in a hotel, because the owner was convinced that Catholic priests were in league with the devil and therefore had goat hooves in place of feet.
Father Ignatius Schwindenhammer, twelfth Superior General of the Congregation of the Holy Ghost (1852-1881).


freely among politicians, he succeeded in winning over even the most fanatically opposed leaders of the National Liberal Party. Wherever new opponents arose, Father Acker or one of his friends managed in the most unpredictable ways to overcome their opposition and even to change them into advocates of the cause. Before too long, a unanimous vote declared that the Spiritan Fathers were not affiliated with the Jesuits. This, in principle, enabled them to return to Germany. The victory was so complete that even the rider in favor of the Redemptorists squeezed through with a slim majority.

If the Center Party had reason to be amazed at Father Acker’s success, there was still another surprise in store for it. After his victory, the priest had quietly slipped away to preach a nuns’ retreat when he was hurriedly summoned back to Berlin. In the course of an audience, the Colonial Minister pointed out to him that neither Cardinals and Bishops nor the Motherhouse would have any success in obtaining permission for the Congregation to settle anywhere in Germany. Only a German Provincial, appointed by the Vatican, could expect any cooperation. Then he added: “You are the man we want.” Father Acker’s objections that he was a Frenchman, not a German, and that the Vatican does not appoint Provincial Superiors, failed to make any impression on the Minister’s Teutonic mind. Since the Motherhouse did not object, the Vatican took the unusual step of appointing Father Acker Superior of the new German Province, a function he held for the next quarter of a century.

B. G. 18, 203 ff. He immediately began the work of reorganization by acquiring the famous medieval Premonstratensian abbey of Knechtsteden (1895), near Cologne. It is a shrine of the Mother of Sorrows, whose church is the most beautiful Norman-style edifice along the Rhine. The Carthusians were about to take it over twenty years before, but a devastating fire broke out and partly destroyed the great complex of buildings. It had stood empty ever since and that is why Father Acker got it so cheaply. With the practical eye of a missionary, he estimated its vast potentialities and saw that the half-ruins would offer plenty of opportunity for training future brothers in the trades which are so indispensable in the missions. Accordingly, in February 1896, the first junior seminary

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3It is interesting to note that in the thirteenth century a Jew called Libermann (an ancestor of Father Libermann?) several times lent money to the abbey of Knechtsteden. Cf. Ehlen, Die Premonstratenser Abtei Knechtsteden, Köln, 1904, pp. 81 ff.
of the restored Province began to function in that great and venerable cloister.

3. Africa

a. The Push to the Interior

On the African continent, the early necessity to cling to the coast was now definitely overcome and nearly everywhere people began a drive toward the interior. In 1885 the Holy Ghost Fathers penetrated Southern Nigeria and founded the mission of Onitsha, and then that of Aguleri (1891). In Gabon they established inland missions in Lamharene (1881), Lastourville (1883), Franceville (1887), Ndjole (1887), etc. In Angola the inland thrust began in 1892 with the foundation of Murindi and Kimbenza. Between 1883 and 1894, under the energetic direction of Bishop Prosper Augouard, the "Cannibal Bishop," a whole string of central missions arose in the Congo from Linzolo (250 miles inland) to Bessu (1250 miles inland).

In East Africa, too, the Spiritans were able to penetrate more deeply. Under the able leadership of Bishop Raoul de Courmont, central residences were established at Tununguo (1884), Kondoa (1885), Ilonga (1886), Kilema (1890) and Kibosho (1893). It should be remembered, however, that all these fearless advances, often far ahead of the colonizing powers, did not come about without exacting a cruel toll in human lives. During the generalate of Father Emionet the average life-expectancy of Spiritan missionaries in Africa sank from a previous low of thirty-eight years and one month to a mere thirty-four during the years 1893 to 1895. Out of this silent martyrdom the African missions slowly took root and bore fruit a hundred-fold.

b. Conflict with Cardinal Lavigerie

B. G. 14, 180 ff. Since 1865, Spiritans had been working in the Prefecture of the Congo and by 1886 this vast jurisdiction could boast of eight flourishing central residences, a senior seminary, and scores of small stations. The exact limits to the interior had not yet been fixed for the simple reason that the interior was still unknown. Cardinal Lavigerie, whose first missionaries had left for the interior of Africa from the Bagamoyo mission in 1878, induced the

Lavig. II, 314 Propaganda to establish the two Pro-vicariates of Nyanza and Storme, 449 ff.; Tanganyika. This realignment of territorial jurisdiction left the
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The exploratory mission of Zanguebar largely cut off from the interior. The Cardinal, moreover, asked for two other Vicariates in the Upper Congo and recommended that they extend as far West as Stanley Pool. Because he did not yet have any missionaries in the Congo, the Propaganda did not grant his request. It did allow him, however, to establish two mission centers there.

Meanwhile, Father Emonet began to fear that the influential Cardinal would gradually succeed in obtaining everything he desired. Had this happened, it would have meant that the Holy Ghost Fathers would have been entirely cut off from the interior and thrown back upon the coast. In order to avoid a conflict, Bishop Le Berre, C.S.Sp. and Father Duparquet, C.S.Sp. met with His Eminence and discussed the limits of the missions confined to the two congregations. The session ended in full agreement. The Spiritans were to penetrate as far inland as they wished, as long as they remained twenty leagues away from the White Fathers' missions. Moreover, the Cardinal recognized in writing that Holy Ghost missions would be "wholly and entirely independent." No one had reason to be apprehensive about fulfilling the agreement for the White Fathers had not yet engaged in anything beyond an exploratory trip in the Congo during which one of their priests had drowned. They had no residences whatever in the territory.

After the 1885 Berlin Conference, which settled the territorial claims of Portugal, Belgium, and France, and set fixed boundaries to their respective areas of the Congo, the Spiritans had to relinquish all their stations in the Belgian Congo and assign them to others. King Leopold insisted on admitting only Belgian missionaries and at that time there were only a few Belgian nationals in the Congregation. The readjustment had its compensations, however, for now that boundary conflicts were settled, Rome could finally be petitioned to create a Vicariate in the French Congo. Father Duparquet went to Rome to negotiate the affair and showed himself an accomplished diplomat as well as a famous African pioneer. Six weeks after his arrival, the Propaganda issued a decree erecting the Vicariate. It was said that the Roman officials had never worked so fast on such an important affair. The Vicariate, whose boundaries were to coincide with those of the French Congo itself, was entrusted to the Holy Ghost Fathers.
Delighted with the success of his negotiations, Father Duparquet took the train back to Paris to report to the Superior General. As he rode, the telegraph spread the news and one of those who heard the report was Cardinal Lavigerie. Deeply shocked at this blow to his own Congo plans, he immediately wired a strong protest to the Propaganda. Letters followed in which he demanded the annulment of the decree since it was "against the prior delegation he had received from the Holy See over a land bathed in the blood of his missionaries." Similar protests went to the Papal Nuncio in Paris and to the French Government, both of whom had supported the Spiritans in their request for the Vicariate. When these protests proved ineffective, the Cardinal personally travelled to Rome.

At that point things began to look rather bad for the Spiritans. The famous Cardinal was highly influential in the Propaganda. In fact, he himself was a member of this supreme council on missionary matters. Moreover, the French Ministry of Foreign Affairs now pledged him its support. With good reason, then, Father Duparquet was dispatched to Rome to explain the situation on behalf of the Spiritans. His defense lay in facts rather than in powerful influence and he appealed with telling effect to the history of the Holy Ghost missions in the Congo and to the 1881 agreement between the Cardinal and the Congregation. In the last analysis, he argued, the Holy Ghost Fathers could really derive their jurisdiction by tracing it back to the Vicariate of the Two Guineas, which dated from 1842. Their Spiritan Prefecture of the Congo was already fifteen years old when the Cardinal appeared on the scene, and the agreement of 1881 had been made precisely to guarantee these ancient rights.

Lavigerie soon began to realize that his claim had little objective support. He now declared that, once "the question of right and honor" was settled, he would be willing to negotiate the whole matter. Accordingly, Pope Leo XIII, who had reserved the final decision to himself, told both parties concerned to make a common proposal. Because of the Cardinal's high rank, the Propaganda advised the Holy Ghost Fathers to take the first step and ask him to agree to the limits assigned by the decree.

Now that his honor had been saved, Lavigerie made no difficulties. October 6, 1886, he explicitly renounced all his jurisdictional claims on the French Congo. By way of compensation, the
Propaganda gave him two other Vicariates in Africa. On December 21, of the same year, a papal decree erected the Vicariate of the French Congo and, to prevent any further trouble, warned that its content "was and would remain ... valid ... and that all ... are to judge it as such ... be they Nuncios of the Holy See, or Cardinals of the Holy Roman Church ... whatever be their power or eminence."

4. Other Missions

Outside Africa, the Spiritans continued their work in the island dioceses of Haiti, Trinidad, Martinique, Guadeloupe, Reunion and Mauritius. Most of them were concentrated in the large colleges the Congregation maintained in these islands. In addition, they served in the Prefectures of French Guiana, Pondicherry, and St. Pierre et Miquelon. All these Prefectures were abandoned during the generalate of Father Emonet, although not all for the same reason as we shall see.

a. The Withdrawal from Pondicherry

After the French Revolution, when religious care of all the old French colonies was entrusted to the Congregation, its solicitude had to be extended to the French enclaves of Pondicherry and Chandernagor in India. Both of these enclaves constituted a Prefecture whose jurisdiction was limited to the Creoles, while the rest of the population belonged to the Apostolic Vicariate of Pondicherry. The distinction between the two jurisdictions, oddly enough, was based on dress: anyone wearing a hat and coat belonged to the Prefecture; all the others fell under the powers of the Vicariate. Obviously, conflicts were bound to arise, especially when the French Government decided to abolish the distinction between Creoles and natives, and the latter took to dressing themselves in European fashion. The only sane solution would have been to abolish either the Prefecture or the Vicariate. Both Paris and Rome agreed on this, but while Paris insisted that the Prefecture absorb the Vicariate, Rome insisted with equal vigor on the reverse. At bottom, the controversy stemmed from a question of control: the Parisian Government had been given the right to nominate the Prefect but not the Vicar Apostolic, and whenever a new Prefect had to be appointed, the quarrel broke out afresh.
Caught between the two competing authorities, both of which expected the Congregation to take its side, the Superior General could do nothing but wait for them to come to an agreement and declare himself willing to abide by whatever decision would be taken. However, it was not till 1886 that a final agreement was reached: Pondicherry was to become an Archdiocese. Through this solution Father Francis Corbet, C.S.Sp., then Prefect Apostolic, was deprived of his jurisdiction. Although he himself had favored this step, the Creoles were very much disturbed when they learned of the Spiritans' impending departure. Their appeals to Rome resulted in an offer from the Holy See to create a new Holy Ghost Prefecture in Chandernagor, extending over a large part of Bengal. However, already overburdened with its heavy commitments in Africa, the Congregation showed no interest in adding territory in India. Despite the insistence of the Apostolic Delegate, all offers in this direction were politely declined. The same fate befell numerous petitions urging the continuation of Pondicherry College and the flourishing school at Chandernagor which was staffed by Brothers of the Congregation. On January 29, 1888, the last Holy Ghost Father left this mission, where members of the Society had been working since 1861.

b. THE EXPULSION FROM FRENCH GUIANA

While the withdrawal from Pondicherry was quite voluntary, the same cannot be said of the departure from Guiana, one of the Congregation's oldest fields of labor. In 1881, after Msgr. Emonet relinquished his post as the local Prefect Apostolic, French ant Clericalism raised its ugly head in this colony. Despite the protests and determined resistance of the people, the Government progressively secularized all of its schools. Everywhere it created new and expensive schools with high-salaried teachers, even though most people stubbornly refused to use them for their children. Even pastors had to stand by while their rectories were invaded by strangers who had leased them from the civil authorities.

Through it all, the local Governor kept up his campaign to have the Holy Ghost Fathers exiled from Guiana. After shouting publicly at the commencement exercises of a secular college that "it is those Fathers who are our enemies." he finally induced the Colonial Minister to request their withdrawal. The request was illegal, but to pacify them the Superior General recalled two
priests. As might have been expected, this move failed to satisfy the radicals. By 1891, government interference had gone so far that priests needed official permission from the civil authorities—to be obtained through seven administrative steps!—before they visited the sick or went to confession to a neighboring pastor.

The next year, the Government arbitrarily dismissed Father Guyodo, C.S.Sp., acting Prefect Apostolic, and just as arbitrarily thrust a secular priest in his place. When it became known that Father Guyodo, a veteran of forty years' service and much-beloved by all, had been recalled to Europe, a violent storm of protest rumbled through the colony. Although the priest was planning to leave secretly in order to avoid further intensification of the conflict, the Governor grew so apprehensive that, as the appointed hour approached, he called out the garrison, the constabulary and the local police-force to maintain order. The next year, 1893, all the other Spiritans were forced to leave and the Governor's jubilation was keen but brief. He was deposed that same year and had to leave the colony in disgrace under a protective guard, while the people whistled and hooted their derision. For the Holy Ghost Fathers his departure came a few months too late. Though urged to return immediately, they were not to see Guiana again for thirty years.

c. The Departure from Saint Pierre et Miquelon

Since 1874 members of the Congregation had been operating a small college in these tiny islands off the coast of Newfoundland. They had gone there at the pressing invitation of the Prefect Apostolic, whose intention it was to have Spiritan Fathers assume complete charge of all religious service after his death. However, in 1892, when he reached the end of his career, the French Government nominated another secular priest, Father Tiberi, without previously consulting the Congregation. When the Propaganda accepted this nomination and appointed him Prefect Apostolic, there could no longer be question of the Holy Ghost Fathers serving the whole Prefecture with their own men. Moreover, this Prefecture, which is the smallest in the whole world, did not provide sufficient scope for both a secular and a religious clergy. Accordingly, the Congregation decided to withdraw and leave the field free for diocesan priests. Just then the new Prefect moved in to accelerate the departure.
Disappointed by the small size of his spiritual domain, Father Tiberi, a former navy chaplain, appears to have compensated for its lack of extension by an intensive use of his powers. Since his biggest power was that of suspension and interdict, he exercised it liberally. Soon Father Fréton, C.S.Sp., the Superior of the College, was struck by a personal interdict. Subsequently, the other Spiritans shared the same fate. The secular clergy followed, with such rapidity and thoroughness that, by 1899 when the Prefect left, all priests in the islands had been either suspended or interdicted. By this time, however, the Holy Ghost Fathers had already shaken the dust from their feet. Before the end of 1892, all men had been recalled and the college was closed.

To replace it, a new college was created and lay men were hired to staff it. To the dismay of the population, it offered a sharp contrast to the old Spiritan institution. Shortly after his arrival, its director had to be arrested for drunkenness and shipped back to France. Then one of the teachers became involved in an affair with a girl in a waterfront café. Before the year was over, the staff was on a partial strike protesting against the low wages. This melancholy situation dragged on for some time. In fact, fifteen years were to pass before the Congregation once again returned to these islands, which are the oldest of all missions entrusted to the Holy Ghost Fathers.

d. Work Among the Colored in the United States

As we indicated in Chapter VIII, Father Libermann showed great concern for the Negro slaves of America and Father Schwindenhammer, his successor, was deeply interested in a colored mission that was being planned for Florida. Nothing developed along these lines, however, until the Spiritans were rather well established in the United States. Then, almost simultaneously, they took on Negro Missions in Pittsburgh and in Arkansas.

The Pittsburgh effort was begun by opening a chapel with a basement school. It subsequently became the present-day parish of St. Benedict the Moor. In Arkansas, the Fathers at Marienstadt and at Conway tried desperately to get something going, but the Bishop advised them to wait for better times. The field was far from ripe for the harvest: there was only one conversion in ten years.
In 1889, Archbishop Ryan asked the Spiritans to undertake a special work for the colored in Philadelphia. The Belgian Sisters of Notre Dame had opened a school for colored girls there ten years earlier, and now Brother Celsus was placed in charge of a boys' school. Father Patrick McDermott opened a special chapel for Negroes, which he dedicated to St. Peter Claver. Thanks to the tireless work of these two men and the powerful support of Mother Katherine Drexel, the work prospered so well by 1891 that the pastor was able to take over a large Presbyterian church in the neighborhood. To this day it still serves as the church of St. Peter Claver on the corner of Twelfth and Lombard Streets.

In later years, as we shall see, the colored missions within the States assumed greater and greater importance in the apostolate of the Holy Ghost Fathers.

5. Shadows of Persecution in France

It will be remembered that shortly before Father Schwindenhammer's death the French Government had instituted an indirect persecution of the recognized congregations by means of a new tax program. The first law (1880) merely imposed a tax on the income of these societies. Four years later, however, a special inheritance law was passed. It assumed that each member of a religious society was part-owner of its total possessions and therefore the congregation "inherited" his share when he died. The new law, a most rickety statute, required that this "inheritance" be taxed in every place where the congregation was established. Moreover, religious congregations were to pay regular taxes just like other legal corporations.

Convinced that the "inheritance" law was unconstitutional, the Holy Ghost Fathers and the other recognized congregations refused to pay. They seemed to enjoy some public sympathy as is evident from contemporary comment. A newspaper, for example, reported how Father Allaire had narrowly escaped the cooking pots

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4Mother Katherine was the heiress of the fabulous Drexel fortune. She made her novitiate with the Mercy Sisters in Pittsburgh and then returned to Philadelphia to found the Sisters of the Blessed Sacrament, a congregation of women devoted to Indian and Negro Missions. Every cent of her income from the legacy (in 1890 it was estimated to be $1000 a day) went to further the apostolic work among Negroes and Indians.
of cannibalistic tribesmen in the African jungle and then sarcastically remarked that if they had made a stew of him, the Spiritans would have had to pick up the check. Nonetheless, since it refused to pay these taxes, the Congregation was soon engaged in numerous lawsuits against the Office of Internal Revenue. Determined resistance achieved some success, for in 1892 the Supreme Council of State declared the inheritance law unconstitutional, but three years later a new and iron-clad law was passed. Instead of being based on a fictitious inheritance, it was a straight annual levy calculated on the assets of the congregations and the annual mortality rate of their members. The avowed aim of the law, if applied in all rigor, was to tax the recognized congregations to death.

B. G. 15, 919 Although strongly pressed to continue their ten year old passive resistance, the Spiritans and the other authorized congregations thought it more prudent to submit. They could then work toward the abolition or diminution of such punitive measures instead of exasperating Parliament and goading it into a program of outright suppression.

D. C. 188 f. Griz. 49-61

This act of submission resulted in fierce attacks from the rightist press, which considered the act a break in the resistance front to which the non-recognized religious orders were still adhering. The Holy Ghost Fathers were blamed most of all, because they were supposed to have been the guiding spirits behind this new conciliatory attitude. No one seemed to recall that the Spiritans had ample reason for their action; no matter how unjust the law was, they could not expose their enormous missions in French territories to the danger of carrying on deprived of priests and benefit of every form of religious service. Fortunately, the rightist campaign did no lasting harm to the Congregation and in the end the tax proved less burdensome than had been anticipated. After all, the bureaucrats of Paris soon realized that it would be politically inexpedient to hamper a French organization so much that “foreign” missionaries would gain control of the French colonies. As they astutely observed: “anticlericalism is not an export article.” For this reason they did their best to keep the tax to a minimum.

In the midst of all these troubles, Father Emonet suffered a stroke that left him severely paralyzed. In 1895 he delegated all his powers to his first assistant, Father John Grizard, and three years later he died.
During his generalate, despite appalling losses in Africa, the number of Fathers in the Congregation increased by 79%, Brothers by 62%, and aspirants by 40%. Although the expansion of colleges, seminaries and social works was greater than ever, the personnel distribution for 1896 shows that 53% of the Fathers were stationed in the missions (35% in Africa, and 18% elsewhere), while Europe and North America had only 47% of the total. For the Brothers these figures are 33% in the missions (26% in Africa, 7% elsewhere), and 67% in Europe and North America.

cf. p. 200

Cardinal Lavigerie's plan for central Africa and its restriction of Spiritan missions to coastal areas. (after M.B. Storme, p. 456)