PART TWO

THE HOLY GHOST FATHERS THROUGHOUT THE WORLD

This part constitutes a survey of the Congregation's work in the various countries where it has established itself. During the course of that survey, there will be an opportunity to trace the development of the various Provinces and works of which only the origins were recorded in preceding pages of this history.

CHAPTER THIRTEEN

EUROPE

1. FRANCE

When one takes up the Spiritan story in France after the death of Father Libermann, three distinct periods become apparent: 1852-1896, coinciding with the generalates of Fathers Schwindenhammer and Emonet; 1896-1920, extending over most of the generalate of Archbishop Le Roy; and the period since 1920 to the present. The first division was characterized by a broad expansion in educational and sociological activities; the second witnessed progressive persecution and restriction of the Congregation's endeavors in France; the third and last is marked by a widespread resumption of social work.

a. First Period: 1852-1896

*Educational and Social Foundations.* Preceding chapters have sufficiently indicated why this type of work was undertaken and how it developed. There is no need here to review questions of policy nor to enter into a detailed study of each of the various establishments. However, for the sake of the record it may be helpful to reproduce a list of Spiritan institutions that flourished in France at the end of this period.

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Colleges and Seminaries

Seminary of the Holy Ghost, Paris
Seminary-College of Langonnet
Seminary-College of Mesnieres (together with its orphanage)
Seminary-College of Beauvais
College of Epinal
Seminary-College of Merville
Seminary of Seyssinet
Seminary-College of Cellule
College of Castelnaudary

Social Institutions

St. Michael's Institute (Brittany)
Saint-Ilan Industrial and Agricultural Schools and Orphanage
St. Joseph's Institute, Grand Quevilly¹
St. Joseph's Institute, Orgeville
St. Joseph's House, Douvaine
St. Mauront's Home, Bois d'Estiaire

Houses of Formation. Father Schwindenhammer was particularly anxious to have the novitiates and the senior seminary close to his residence in Paris. For that reason, in 1855 he installed the seminary in an annex of the Motherhouse and the novitiate at nearby Monsivry. The old Abbey of Notre Dame du Gard, which till then had housed these divisions, was abandoned. Six years later, when lack of space became acute, he bought an old castle and fifty acres of land in the Parisian suburb of Chevilly. In 1864 this house began its tour of service as the combined senior seminary and novitiate for clerics and Brothers. In addition, the property's large buildings sheltered one of the inevitable social works which in the second half of the nineteenth century were attached to nearly all houses of the Congregation in Europe. Father Schwindenhammer appears even to have thought of making Chevilly, if not de jure at least de facto, the Motherhouse of the Holy Ghost Fathers. Although this plan was not realized, Chevilly became the central senior house of studies for the Congregation as a whole, until the other Provinces were strong enough to establish their own

¹The St. Joseph Institute for homeless boys was taken over in 1882 at the insistent and repeated request of Cardinal Bonnechose. Till then it had been operated by lay personnel who were unable to direct it properly. The boys' first reception of the Spiritans was not very encouraging: their arrival was greeted with a chorus of catcalls and a few well-aimed rocks that smashed the windows of their carriage. Despite these bad omens, the Fathers and Brothers soon gained everyone's affection and ultimately managed to bring the institute to a flourishing condition.
The Spiritans

seminaries. Apart from temporary interruptions caused by wars and revolutions, the house has never ceased to function as one of the most important seminaries of the Congregation. In 1886, despite successive enlargements, Chevilly had become too small to accommodate all the aspirant priests and Brothers, and the Motherhouse decided to open a separate novitiate at Orly, another suburb of Paris. This new community of Orly was destined to function as the clerical novitiate till 1904 and then again from 1920 to 1939. Thousands of future Holy Ghost Fathers, both from France and from abroad, received their fundamental training in the religious life at this central novitiate.

Most of the junior seminaries founded and operated during this period were combined with colleges which the Congregation established in Langonnet, Cellule, Beauvais, Mesnières, Merville, and Seyssinet.

The Franco-Prussian War and its Aftermath. A few weeks after the beginning of this war, in July 1870, the Fathers went to Chevilly for their annual retreat. Although the war was turning out badly for France and the German armies had already begun...
their drive on Paris, Father Schwindenhammer was not inclined to shorten the customary eight days of spiritual exercises. However, before the retreat was over, he had to call on all hands to assist in preparing for the evacuation of the institution, for Chevilly lay in a direct line between Paris and the advancing German armies. Supplies, books, archives, and the mortal remains of Father Libermann were protected from destruction by burial, while other objects were shipped to the questionable safety of Paris.

Serious trouble arose when the French General Staff decided to make the Chevilly area a zone of defense for the Capital. Fortifications were hastily thrown up all over the seminary property and the surrounding farmland. The ensuing Battle of Chevilly, in which some 30,000 French soldiers sought to stem the German advance, took place in and around the very gardens of the seminary. The French forces fell back in retreat and the Germans occupied whatever was left standing of the buildings. They then buried their dead in the park and added new fortifications to those constructed by the French army.

The defeat of the French in the Franco-Prussian War was followed by a Revolution and a usurpation of power by the "Commune," a kind of communistic regime, which controlled Paris and certain other sections of the country. Chevilly eventually found itself under the control of the Commune and these insurrectionists calmly "requisitioned" whatever they wanted in the Seminary while the loyal forces stood off and vigorously shelled both the village and the scholasticate. When peace was finally restored, everyone was surprised that anything at all remained standing on the property.

During the siege of Paris, the Superior General and most of the Motherhouse staff left the city. Those who remained behind communicated with the outside world by means of carrier pigeons and balloons, but when the siege ended and the Commune took over, the Motherhouse had to be abandoned entirely. Only Father Besserat and a lone Brother remained behind as long as possible, staying on even after the revolutionary forces began to use the buildings. However, when the soldiers discovered that the wine cellar’s location had not been revealed to them, they were so furious over this lack of cooperation of Citizen Besserat that both he and Citizen Brother had to assume a quick disguise and
flee for their lives. Three days later the regular army, fighting its way through the barricades, recaptured the Motherhouse and the next day the first Spiritan re-entered. Among other things, he found that its courtyard had been used for the execution of a captured insurrectionist and for the burial of regular army soldiers.

The situation of the German Brothers and seminarians in France during those days of war and revolution proved to be particularly delicate because an intense popular resentment had developed against anything German. Some of them were sent to the safety of Langonnet in Brittany, but the local authorities there objected to their presence and they had to flee to Saint-Ilan, where a more lenient Provincial Commissioner permitted them to find asylum in the social institutions operated by the Congregation. At Toulon the situation became especially critical, for the Superior of the social institution had neglected to notify the authorities officially of the presence of two Brothers who had been born in Germany but whose national status was doubtful. As a result, local authorities closed the community and its social works, confiscated all its properties, and quartered fifteen hundred soldiers in the buildings. It was only after repeated protests, an appeal to the Secretary of State, and a series of lawsuits, that Father Schwindenhammer succeeded in having this arbitrary confiscation rescinded and indemnities paid for the damage done to the house.

The editor of the local leftist newspaper, who had published defamatory articles about “spies,” “international monks” and “vultures preying on the goods of the town,” was sentenced to a fine and twenty days in the Workhouse. Moreover, the court ordered publication of this sentence on the front page of the man’s own paper as well as in the other local journals.

The Congregation suffered its greatest loss in seeing Alsace cut off from France and incorporated into the Reich. Alsace had always been a region from which the Congregation received a steady stream of vocations. Under these new political conditions, however, this stream was in danger of dwindling to a mere trickle for, as has been related previously, the Spiritans were soon to be expelled from Germany under pretext of their alleged affiliation with the Jesuits.

B. G. 8, 58 ff.

B. G. 8, 366 ff.

B. G. 9, 378 ff.; 648 ff.

B. G. 9, 659 f.

cf. p. 208
Spiritan Theological Seminary at Chevilly, France. A view of the courtyard.

The medieval Abbey of Langonnet, Brittany. Acquired by the Spiritans in 1858, it now shelters a junior seminary and a rest house for retired members.
St. Joseph's Junior Seminary, Allex, France. View of the main entrance and of the organ loft in the chapel.
**b. Second Period: 1896-1920**

*Restrictions and Persecution.* In Chapter X it has already been indicated that many of the Congregation's educational and social works were beginning to make serious inroads into Spiritan finances. Because so many of them constituted a dangerous drain on the moderate resources of the Congregation, Archbishop Le Roy, who had become Superior General in 1896, decided to abandon or transfer to other hands those which operated at a deficit and did little to compensate for the loss by producing vocations. During the next four years, even before the persecution of religious orders struck the Congregation, Le Roy suppressed the College of Castelnaudery, St. Mauront's Home, St. Joseph's Institute at Orgeville and its namesake at Douvaine. In 1902, the College of Langonnet had to be closed because everyone realized that the Government would refuse permission for its continuance. The next year crippling blows began to fall with increasing frequency. By the end of 1903 persecution had forced the Society to abandon the colleges of Epinal, Beauvais, Mesnières, Cellule, and Merville as well as the Seminary of Seyssinet. The social works of St. Ilan, St. Michel, Misserghin and Grand Quevilly shared the same fate.

With cynical benevolence, the government allowed the Holy Ghost Fathers to retain in France, in addition to the Motherhouse, one senior seminary and novitiate (Chevilly), the Abbey of Langonnet as a rest house for the aged and sick, and two tiny procures in the ports of Bordeaux and Marseilles. On the strength of a verbal authorization, the Spiritans managed to retain their Algerian foundation of Misserghin, which they had taken over in 1901, but social works there had to be closed. Junior seminarians were driven into exile in Italy and Belgium. Once the first confusion was over, St. Ilan, St. Michel and the St. Joseph's Institute of Grand Quevilly continued to function under the direction of “secularized” Holy Ghost Fathers and Brothers; Orly was transformed into an agricultural school; and the colleges of Beauvais, Mesnières, and Epinal were handed over to the secular clergy.

As one would expect, this persecution seriously affected the recruitment of vocations for the Province of France. To make matters worse, the separation of Church and State in 1905 forced three years of military service on all seminarians and young Brothers. In 1906 the Congregation, which in spite of all these harassments
was in a better position than other orders, had only a hundred and fourteen aspirants left in France. Ex-seminarian Combes had done his nefarious work thoroughly and well. Nonetheless, a way was found to organize Spiritan recruitment even within the borders of France. With the approval of the Bishops of St. Brieuc, Mende, Angers, and Lourdes, the Congregation sent a number of aspirants to the private Catholic colleges of Langogne, Rostrenen, Mongazon and Saint-Pé, to study there under the direction of "secularized" Spiritans. In addition, Cellule was reopened by other "secularized" Fathers under the direction of Canon Astaix (1913). In virtue of this modified "underground," the number of aspirants began to rise again. It reached a total of three hundred just before the First World War broke out.

B. G. 29, 622 ff. The First World War and its Aftermath: 1914-1920. On the eve of this conflict in July 1914, all Fathers, Brothers and aspirants of military age were mobilized and all junior seminarians were sent home. Unfortunately, the dispersal order reached the exiles in Gentinnes (Belgium) too late. Caught in enemy-occupied territory, they had to spend the whole war under the control of German occupation forces in Belgium. In France itself, once the front was stabilized after the battles of Ypres and the Marne, several seminaries of the Congregation were able to resume their function in the more remote sections of the country.

B. G. 29, 659 ff. The buildings of Chevilly first served as a Red Cross hospital. Subsequently, in 1915 the Spiritans placed both Chevilly and Orly at the disposal of a grateful Belgian Government to serve as reception centers for hundreds of abandoned children that had been rounded up in the battle zone of Ypres. These unfortunate youngsters were kept there until their repatriation in 1919. Meanwhile, the exile-seminary at Gentinnes in Belgium continued to function throughout the war despite manifold difficulties. During those trying years it suffered the loss of thirteen students who died from privation and disease before it was possible to return the student body to France.

B. G. 30, 415; 29, 694 ff.; 703 ff.

B. G. 33, 670

When the fighting ceased in 1918, the Province had lost eighty-one members on the field of battle. It was highly gratified, however, to see Alsace once more attached to France, for this meant that its potential would be reinforced by eighty-eight members and a hundred and fifty-five aspirants who had expressed
their preference for French nationality. In addition, it received the two junior seminaries of Saverne (Sabern) and Neugrangen (Neuscheuren), which the German Spiritans had founded in Alsace. Moreover, the political situation had considerably improved. In the face of such popularity as was gained by mobilized monks and religious in the trenches, the government no longer dared to venture into new expulsion programs. Another period in the history of the Province had assuredly begun.

C. THIRD PERIOD: 1920 TO THE PRESENT

1. Growth

The first part of this period (till the beginning of the Second World War) was marked by magnificent growth and development.

B. G. 29, 721 The exile-seminary of Suza in Italy was returned to French soil and established at Allex, the seminary of Gentinnes was handed over to the Belgian Province, and a new house of formation was added at Blotzheim in Alsace (1920). Five years later, the Province had close to a thousand clerical aspirants in its seminaries. Because the scholasticate at Chevilly could not accommodate the great number of senior seminarians, philosophy students were transferred to the White Abbey of Mortain (1923). New junior seminaries were established also at Piré near Rennes, and at Ruitz, close to the Channel, and a special school for late vocations was inaugurated at Saint-Ilan. Despite the economic crisis in 1931 and the years that followed, Chevilly had to be still further enlarged to take care of the flood of theology students who passed through its gates. In 1939, on the eve of World War II, the Province had a total of 1,516 members, ten junior seminaries, and more than a thousand aspirants.

2. The Second World War: 1939-1945

B. G. 40, 17 f.; 150 ff. This marvelous growth was brutally cut short by the armed conflict initiated by Hitler. All houses in Alsace, except part

2The Abbey was founded in 1120 by St. Vitalis for cloistered nuns, who were dressed in white—whence its name “White Abbey.” Confiscated by the Revolutionary Government in 1792, the ruined buildings were purchased by a priest and restored to serve as a seminary in 1822. In 1906, when Church and State separated in France, the property was again stolen by the Government. A local society then bought it and offered it in 1923 to the Holy Ghost Fathers.
of the one in Saverne, ceased functioning for five years; many others were requisitioned, and in the offensive of 1944 Mortain, Allex, Neufgrange, Blotzheim and Saverne were rather severely damaged. Thirty-three members of the Province lost their lives in the war. Although at the end of hostilities, the senior seminaries of the Province of France still housed 318 students and the novitiate 64 candidates, only six of its junior seminaries were still functioning and they enrolled less than 300 aspirants.

3. Post War Organization

E. P. 31, I, 13 ff. The post-war years made efficient recruitment more difficult than ever. Nevertheless, the job had to be undertaken if the Province was to satisfy to some extent the demands made on it by its numerous operations in the missions and at home. For this reason, a provincial reorganization took place. Under the new program, junior seminaries were founded at Bletterans in the Jura (1948) and at Maulevrier (1954), Seine et Loire. The ancient community of Saint-Ilan, which functioned already as a school for late vocations, was now exclusive reserved for clerical aspirants. Because Orly had been requisitioned successively by the French, the German, and the American Armies, and the property had been plundered and filled with reinforced concrete structures to such an extent that it was no longer adaptable to its original purpose, the clerical novitiate was transferred to Cellule. The senior scholastics still took their philosophy at Mortain and their theology at Chevilly, but a special senior seminary for university studies was now founded near the Institut Catholique of Lille (1951). During the war years, separate Provincial Headquarters had already been established in Paris (1942). Later, two small rest homes for recuperating missionaries at Grasse, near Nice, and Wolxheim-Canal, Alsace, were added to the larger facilities which already fulfilled that function at Misserghin in North Africa. The Brothers now have their own Postulancies at Neugrange, Alsace, and Langonnet, Brittany. Their novitiate stands at Piré, and their advanced three-year period of religious and technical training is spent at Chevilly. By the end of 1955, the Province once again had 689 aspirants and its membership reached 1,575, thereby making it the largest Province of the Holy Ghost Fathers in all the world.
4. Works in the Homeland

Educational Institutions. French Spiritans still staff the venerable old Seminary of the Holy Ghost which was founded by Father Poullart des Places in 1703. In 1954 this seminary was detached from the Motherhouse and transferred to Croix-Valmer in Southern France. It is the senior seminary for the overseas dioceses of the old French colonies of Guadeloupe, Martinique, Guiana and Reunion as well as of the former French island of Mauritius. Also, the Province still operates that most important of all French seminaries for the secular clergy: the Pontifical French Seminary of Rome. It has already been discussed in Chapter VIII, and a more detailed treatment of it can be found in Section Eleven of this chapter. In addition, the junior seminary of Allex is an "open" school for clerical aspirants, i.e. it trains not only those who are desirous of entering the Congregation, but accepts any qualified candidate for the priesthood as well.

Social Works. The most important social activity of the Province and the largest social institution in all France is Auteuil Institute. It may be compared to a combined multi-centered Boys' Town and Catholic Rural Settlement Office. We have learned above how the French Holy Ghost Fathers accepted this Institute and developed it into a nationwide organization. At present, under the energetic and paternal direction of Father Marc Duval and fifty-six other Spiritans, seven branches of Auteuil take care of nearly 2,000 homeless boys in the area of Paris alone. Another 2,000 are sheltered in fourteen branches of the Institute throughout France. Although some of these branches have a most interesting history, it would lead us too far afield to enter into a detailed account of each of them. In addition, the Province has reopened

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3Here is the list of these branches:

1. Auteuil Institute for Homeless Boys, Paris—Headquarters
2. St. Theresa Branch, Paris
3. St. Bernadette Branch, Audaux, Bayonne
4. St. Remy Branch, Bazeilles, near Rheims
5. St. Joseph Branch, Blanquefort, near Bordeaux
6. St. James Branch, Fournes, near Lille
7. Don Bosco Branch, Laval Dieu, near Rheims
8. St. Louis Branch, Le Mazet, near Limoges
10. St. Roch Branch, Malepeyre, near Montauban
11. St. Anthony Branch, Marcousis, near Versailles
12. St. Philip Branch, Meudon, near Versailles
on a small scale the Misserghin orphanage in North Africa which was closed during the persecution of Combes. It takes care of seventy-five orphans.

Other Works. French Spiritans also minister to eight parishes in the territory surrounding Misserghin, a dozen chaplaincies in motherhouses and novitiates of nuns’ congregations, the spiritual needs of colonial university students at Paris, and in addition, they direct three important centers of the Pontifical Society for the Propagation of the Faith in Paris, Marseilles, and Bordeaux.

5. Missions

Most of the Spiritan missions throughout the world were originally founded by French members of the Congregation. At present, the following missions are still entrusted to the Province:

1. Archdiocese of Dakar, Senegal
2. Archdiocese of Conakry, French Guinea
3. Archdiocese of Yaunde, Cameroons
4. Archdiocese of Brazzaville, French Equatorial Africa
5. Archdiocese of Bangui, French Equatorial Africa
6. Diocese of Ziguinchor, Senegal
7. Diocese of Duala, Cameroons
8. Diocese of Pointe-Noire, Gabon
9. Diocese of Libreville, Gabon
10. Diocese of Fort-Rousset, French Equatorial Africa
11. Diocese of Cayenne, French Guiana
12. Diocese of Basse-Terre and Pointe-a-Pitre, Guadeloupe
13. Diocese of St. Pierre and Fort-de-France, Martinique
14. Diocese of Saint-Denis, Reunion
15. Diocese of Majunga, Madagascar
16. Diocese of Diego-Suarez, Madagascar
17. Prefecture of Saint-Louis, Senegal
18. Prefecture of Kankan, French Guinea
19. Prefecture of St. Pierre and Miquelon

13. Holy Ghost Branch, Orly, Paris
14. Notre Dame Branch, St. Maurice, near Chartres
15. St. Michael Branch, St. Michael, near Vannes
16. St. John Branch, Sannois, near Versailles
17. Sacred Heart Branch, Thiais, near Paris
18. St. George Branch, Verneuil-le-Chétif, near Rennes
19. St. Joan of Arc Branch, Verneuil-sur-Indre, near Tours
20. Father Brottier Center, Villaine, near Versailles
21. St. Louis Branch, Fort-de-France, Martinique
Moreover, numerous French Fathers and Brothers labor in the missions of Angola. In Haiti, the Province operates the important College of Saint Martial and a number of other works. In many of its missions it is assisted by Fathers and Brothers belonging to the sister Provinces of Switzerland and the Netherlands.

Superiors of the Province of France

From 1703-1848 the Congregation was not yet organized on a provincial basis. The Superior General directly controlled all houses in France. Between 1848 and 1896 the records occasionally mention only Father Frederic Le Vavasseur as Provincial of France. In reality, the Superior General reserved the powers of the Provincial Superior to himself.

Henry Van Haecke, 1896-1898
Bernard Gerrer, 1898-1904
John Grizard, 1904-1906
Marc Voegtli, 1906-1909
Aloysius Kuentz, 1909-1910
Adolph Dunoyer, 1910-1912
Paul Benoit, 1912-1927
Henry Nique, 1927-1939
Aloysius Aman, 1939-1944
Emile Laurent, 1944-1947
Leo Cromer, 1947-1953
Lucien Rozo, 1953-

2. IRELAND

a. Colleges

Chapter VIII noted that as early as 1859 the Congregation established itself in Ireland and undertook the foundation of the two great Colleges of Blackrock and Rockwell. Although in modern times there has been a sharp increase in competition through the rise of new colleges, Blackrock continues to hold first place among the leading colleges of the land. Among its most prominent living alumni are John Cardinal D’Alton, Primate of All Ireland; Prime Minister Eamon de Valera, the emancipator of the country; Archbishop John C. McQuaid, C.S.Sp., of Dublin; Frank Duff, the saintly founder of the Legion of Mary; and the Reverend Doctor Alfred O’Rahilly. Scholarly Father John D’Alton rose from a professorship at Maynooth College to the presidency of this famous institution. In a few years, he became Bishop of Meath and then Archbishop of Armagh. In 1953 the Holy See made him a Cardinal. De Valera had gone to Blackrock
with the intention of becoming a Holy Ghost Father, but Father Healy advised him to enter the college division instead of the seminary. Subsequently he taught mathematics at Rockwell College before becoming the liberator of Eire. John C. McQuaid, another eminent student of the College, entered the Congregation and later functioned as the President of Blackrock until the Holy See appointed him Archbishop of Dublin and Primate of Ireland in 1940. His fellow-alumnus, Frank Duff, planned and organized the world-wide apostolate that is accomplished through the Legion of Mary. The full story of his achievements will never be known until the final record is thrown open for all to see. Dr. Alfred O'Rahilly, after a particularly brilliant career as Professor and later as President of the University of Cork, resigned to realize the ambition of his early years in Blackrock. In 1955, at the age of seventy-one, he was ordained a priest in the College Chapel by Archbishop McQuaid. Since then Father O'Rahilly has been residing in Blackrock College.


In 1890, at the request of the Archbishop, a third college, St. Mary's, was opened at Rathmines, Dublin. During the First World War this institution was closed (1916) because it could not support itself and the Province could not adequately staff it. By 1926, however, the Archbishop began to grow so deeply concerned over the number of Catholic youths attending secular colleges that he begged the Spiritans to reopen St. Mary's. Accordingly, it resumed operation as a day-school and has functioned with notable success in this capacity ever since. Together with Blackrock and Rockwell, it brings the total number of Spiritan-directed students in Ireland to more than two thousand annually.

Beyond the borders of Ireland, the Province operates several other large colleges. In addition to those that are situated in the African Missions staffed by the Province, we may mention here St. Mary's College and Our Lady of Fatima College in Trinidad, Holy Ghost College in Mauritius, and St. Francis College in Pugu, Tanganyika. These four colleges take care of an additional 2,200 students.

b. Other Works

cf. p. 128

The preaching of retreats and missions, which was one of the apostolic works Father Libermann urged his priests to undertake, has always been dear to Irish Spiritans. In 1898 a special house
Two views of Blackrock College: the Castle and the inner courtyard.
Five of Blackrock College's most prominent living alumni.

His Eminence John Cardinal D’Alton, Archbishop of Armagh and Primate of All Ireland.

His Grace John C. McQuaid, C.S.Sp., Archbishop of Dublin and Primate of Ireland.

Frank Duff, Founder of the Legion of Mary.

Eamon de Valera, Liberator of Eire and Prime Minister.

Reverend Doctor Alfred O’Rahilly as President of the University of Cork, before his ordination to the priesthood.
for this purpose was founded near Blackrock College, first on
Booterstown Avenue and then at Clareville. The Provincialate
itself was attached to this house until 1912 when, through a con-
tinuous program of property acquisition, the house became an
integral part of the college campus. In that same year, the Pro-
vince undertook the organization of a Mission Band in the United
States. For many years this group functioned as a special arm of
the Irish Province in America. Its successful career was ter-
ninated only when the United States Province grew strong enough
to take over the work with its own personnel.

Over and above these activities, the Province has charge of
the national office of the Pontifical Association of the Holy Child-
hood and the chaplaincies of the Missionary Sisters of Killeshandra
who were founded by Bishop Shanahan, C.S.Sp. Special mention
must also be made of the fact that the Irish Fathers have con-
tributed mightily to English spiritual and ascetical literature. The
books of such Spiritans as Edward Leen, John Kearney and
Bernard Kelly are read everywhere throughout the English-speak-
ing world, and in translation they have begun to exercise their
wholesome influence in other parts of the globe as well.

c. Houses of Formation

Both Blackrock College and Rockwell College have attached
to them special junior seminaries which prepare candidates for
admission to the Congregation. In 1904 a novitiate for the Prov-
ince was established at Prior Park, Somerset County, England,
and this was later transferred to Castlehead in the Diocese of
Liverpool (1907). In 1911, when Castlehead became too small
to accommodate both the Irish Brothers' novitiate and the junior
seminary of the nascent English Province, a new community was
established in Kimmage Manor, an estate near Dublin. Two
decades later, the Province's rapid growth made it necessary to
transfer the novitiate to Kilshane in Tipperary (1933). Shortly
after, old Kimmage Manor was flanked by several huge buildings
that had to be erected for the flood of applicants to the senior
seminary. For these splendid new facilities, the Province owes a
great debt of gratitude to Father Daniel Murphy, then Provincial,
who courageously undertook this immense construction program
despite the economic depression which plagued the world at that
time. Finally, in 1956, Father Patrick O'Carroll, then Provincial
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Superior, decided to make a definite effort to relieve the scarcity of Irish Brothers. In former years they had been quite numerous, but recently they had begun to lag behind the rest of the Province in its rapid growth. Following the example of the Dutch Province, he opened a special house adapted to their spiritual and educational needs and established the community at Ardbraann in County Meath.
Father Jules Leman, the Founder of the Spiritan Province of Ireland.

Interior of the Chapel, Holy Ghost Senior Seminary, Kimmage Manor, Dublin, Ireland.
An aerial view of Rockwell College.  
(Courtesy The Irish Times—Copyright).

Kimmage Manor, the Headquarters of the Spiritan Province of Ireland.
Current statistics reveal that Ireland is the second largest province of the Congregation. It numbered 883 members and 248 aspirants as of 1955. Each year an average of more than one hundred of its members attend the National University in preparation for degrees and the strong home basis provided by its important educational works has made it possible for the Irish Province to contribute far more to the missions than would otherwise have been possible. The colleges themselves bring in many excellent vocations. They enable the aspirants of the Congregation to receive a first class education in the junior seminaries attached thereto, and they constitute effective public relations media through which the Missions are assisted in many ways. Moreover, they have the added advantage of impressing the future missionaries with the importance of higher education.

Unquestionably, the Church cannot be said to have achieved full development in any territory where its ministers have neglected to provide her with a Catholic elite that is ready to assume leadership. As experience shows, such leaders cannot be trained in missions that lack the necessary educational facilities. For this reason, the large number of fine secondary schools and colleges established by the Irish Fathers in their missions can be regarded as a guarantee that Catholic leadership will not be lacking in the territories entrusted to their care. Now that the peoples of Africa are moving swiftly toward national autonomy and political independence, events of the present demonstrate with ever-increasing clarity the wisdom of the Irish Province in clinging stubbornly to a strongly educational modus agendi at home. Sacrifices made to achieve academic excellence in Ireland are now proved to have been eminently worthwhile, as is easily demonstrated by the vigor of those foreign missions which have enjoyed the benefits of the Province's enlightened policies.

d. Missions

In West Africa, Irish Spiritans take care of two flourishing missionary jurisdictions in Nigeria (the Archdiocese of Onitsha and the Diocese of Owerri), as well as the Dioceses of Freetown in Sierra Leone and of Bathurst in Gambia. In East Africa, the Archdiocese of Nairobi and the Diocese of Mombasa-Zanzibar are entrusted to its care. Finally, out in the Indian Ocean, the Irish
Holy Ghost Fathers are in charge of the Diocese of Port Louis, Mauritius.

Quite recently the Province of Ireland has been engaged in laying the foundations for a new province in English-speaking Canada. This venture will be treated subsequently in the section devoted to Canadian works. By the same token, the efforts of Irish Fathers to found works in Australia will be reserved for a later discussion.

Superiors of the Province of Ireland

Founder: Jules Leman, 1859-1880
Peter Huvetys, 1880-1889
Jules Botrel, 1889-1900
Lawrence Healy, 1900-1907
Edward Crehan, 1907-1910
John T. Murphy, 1910-1916 (later Bishop of Port Louis)
Cornelius O'Shea, 1916-1922
Joseph Byrne, 1922-1925 (later Bishop of Moshi)
Richard Harnett, 1925-1934
Daniel Murphy, 1934-1947
Michael Finnegan, 1947
Patrick O'Carroll, 1947-1956
Timothy Driscoll, 1956-

3. GERMANY

a. The Second World War

The last reference to the Province of Germany left it with its houses requisitioned at the beginning of the Second World War and its members of military age pressed into service with the armed forces. Many of the older Fathers and Brothers somehow managed to stay in the requisitioned houses by acting as orderlies, cooks, and technicians who worked for the benefit of the occupants quartered there by the Government. While they were able to provide a modicum of protection for the Congregation's possessions, the final stages of the war did extensive damage to nearly every house in Germany. The Provincialate in Cologne was completely destroyed by an incendiary plane crash, the seminary at Broich and the novitiate at Heimbach suffered severe damage from air

\[4\] In all sections of this and subsequent chapters we use the term "Superiors of the Province" in a broad sense, without paying attention to the exact date on which the Province was canonically erected. The term "founder" as a rule refers to the first Superior of the first foundation in the country.
and ground artillery, and the old abbey of Knechtsteden was stripped to its very walls by the twelve hundred Polish refugees who occupied it. Previously, a Nazi official had seen to it that the ethnological collections of the Knechtsteden museum and the best works of its library were shipped to safety (!) in Berlin. Nearly a hundred members and aspirants of the Province lost their lives on the battle fields or otherwise disappeared without a trace. Some of them had been sent to the front to be killed in action for such crimes as having given a decent breakfast to a French fellow-priest among the prisoners of war. Another suffered a similar fate because a scapegoat was needed for irregularities in the Nazi administration of requisitioned houses. At the end of the hostilities in 1945, the shattered Province finally counted its losses. Only two of its junior seminaries, Menden and Donau-Eschingen, remained undamaged. The number of its aspirants had shrunk to twenty, and scores of its members were in internment camps in Russia, Jamaica and elsewhere.

b. RUINS REBUILT

There is good reason why our German confreres are respected for their energy and savoir-faire. Despite all the difficulties in-
herent in the defeat of Hitler's armies and the total wreck of the 
German economy, they resolutely set themselves to the task of 
reconstruction. Such a degree of success attended their efforts 
that only one year later all houses were functioning again. Slowly 
the empty ranks began to fill. Knechtsteden was restored—for the 
third time in fifty years. The following year Father Hoffmann, 
the Provincial, succeeded in obtaining state recognition for the 
seminaries of Knechtsteden and Menden. This entitled them to 
grant official degrees—something the Province had striven in vain 
to achieve for more than twenty years. At the same time, permis-
son was granted to start a recognized theological faculty in 
Knechtsteden. Soon after, the spiritual and technical training 
facilities for Brothers, completely wrecked by the war, were fully 
restored and a special pre-postulancy program was organized in 
Knechtsteden. Through it, one may venture to hope that the Ger-
man Province will once again produce the substantial numbers of 
highly qualified and devoted Brothers for which it was so famous 
before the last war.

In 1948, after twenty-four years in office, Father Hoffmann 
resigned and was succeeded by Father Richard Gräf, the famous 
spiritual writer. His presence at the helm in these critical post-
war years was ample proof that the Province had risen again not 
only materially but spiritually as well. In 1953 he opened another 
junior seminary at Buchen but the next year ill health forced him 
to resign and Father Henry Hack took over. Barring another war 
or similar calamities, the future looks bright for the Spiritans in 
Germany, for the aspirants to their Province are surpassed in 
number only by those of France.

C. WORKS IN THE HOMELAND

The apostolate of popular missions and retreats has always 
been one for which the German Fathers are very much in demand. 
In recent years, Father Hoffmann and Father Gräf especially have 
consecrated themselves to this exacting work. Father Gräf, more-
over, has succeeded in extending his spiritual influence over the 
whole world by means of his widely-read books. One of these, 
Ja Vater (Yes Father), has gone through forty editions and more 
than a dozen translations.

In 1947 the Province opened a general college, dedicated to 
the Holy Ghost, for resident and non-resident students within the
Father Charles Duparquet, Founder of the Spiritan Province of Portugal and famous African pioneer.

Father Joseph Antunes, the Founder of the Cunene Missions.
Theological Seminary of the Portuguese Province at Carcavelos, near Lisbon.
Father Amand Acker, the restorer of the Spiritan Province of Germany after the *Kulturkampf*.

The medieval Abbey of Knechtsteden, and its Shrine of Our Lady of Sorrows, now the Senior Seminary of the German Province.
The Spiritan Junior Seminary of Broich, near Aachen, Germany.

The Spiritan Junior Seminary of Menden, Westphalia.
ancient walls of the Abbey of Knechtsteden. In addition, the former museum buildings which had been stripped of their contents, were transformed into an asylum for homeless old people whom the war had deprived of every possession. In this way, the vast structures of the venerable abbey now accommodate a senior seminary, a college, a novitiate and technicon for Brothers, an old people's home, and a resident community of eighty-six Fathers and Brothers. In addition, the beautiful twelfth century church is a Shrine to Our Lady of Sorrows, visited each year by a hundred thousand pilgrims.

As of the last census (1955), the German Province has 350 members and 406 aspirants.

d. MISSIONS

After the war, political conditions made it impossible for the Province to resume its activities in Benue, Nigeria. Its former Vicariate of Kroonstad, South Africa, was divided into the two Dioceses of Kroonstad and Bethlehem, with German Spiritans retaining the Diocese of Bethlehem and Dutch Dominicans taking over the more highly developed mission of Kroonstad. In the interior of Brazil the Province is charged with the Prelature of Cruzeiro do Sul, and since the war it has moved toward founding a new province in South Eastern Brazil.

SUPERIORS OF THE PROVINCE OF GERMANY

Founder: Francis Locher, 1863
Joseph Strub, 1864-1865
John Burg, 1865-1871
Joseph Strub, 1871-1873 (the second of this name)
Amand Acker, 1895-1919
Leo Klerlein, 1919-1924 (later Vicar Apostolic of Kroonstad)
John Hoffmann, 1924-1948
Richard Gräf, 1948-1954
Henry Hack, 1954-

PORTUGAL

Previous chapters have described the origin of the Province of Portugal, its destruction during the 1910 revolution, and the beginning of its restoration after World War I. Since then, in addition to the seminaries of Braga, Godim and Vianna do Castello, the Spiritans established themselves in Porto (1921), Guarda (1931), and
The Spiritans

Silva (1936). After the Second World War, a special house was opened at Coimbra to provide a residence for members pursuing studies at the famous old University of Coimbra (1943). Because the existing facilities at Vianna were insufficient to take care of the swelling crowd of senior scholastics in Portugal, construction of a large new seminary was undertaken in 1953 at Carcavelos, near Lisbon.

These latter stages of the province’s vigorous revival were energetically directed by Father Augustine Moura. He succeeded in enlisting support from many former students of the old Colleges of Braga and Porto who had by now risen to eminent positions. When the Holy See appointed Father Moura resident Bishop of Portalegre in 1953, the Province had already risen to a level which surpassed most of its achievements before the Revolution. Since then it has continued to grow and develop.

The statistics for 1955 show a total of 357 members and 362 aspirants. Moreover, the Province is particularly blessed with a large number of Brothers.

Works. As has been mentioned above, the new Province of Portugal is almost exclusively devoted to the training of personnel
for the colonial possessions of that country. The activity of its priests and Brothers extends over the Archdiocese of Loanda, the Dioceses of Nova Lisboa, Sa de Bandeira and Silva Porto in Angola, and the island Diocese of Cape Verde. To stimulate support in the homeland, the Spiritans have organized LIAM, a missionary league with more than one hundred and twenty chapters throughout the country. Its work is supplemented by the Association of Our Lady of Africa, which has one hundred and fifty thousand members.

To further intensify this activity, the Fathers publish two excellent periodicals that go to more than fifty thousand subscribers, as well as occasional publications that sell over a million copies a year. On a more scholarly level, the Province edits a journal, Portugal em Africa and under the capable direction of Father Antonio Brasio, a specialist in the early history of Portuguese colonies in Africa, a splendid collection of unpublished and rare documents is being brought to light under the general title of Monumenta Missionaria Africana. Sponsored by the Government, seven volumes of this gigantic work have already appeared since 1952.

Recently the Province has taken some steps toward the establishment of the Congregation in Spain. This venture will be discussed in Section 10 of the present Chapter.

**Superiors of the Province of Portugal**

*Founder:* Charles Duparquet, 1867
Joseph Eigenmann, 1872-1896
Alexander Ruhle, 1896-1901
Joseph Eigenmann, 1901-1904 (second term)
Joseph Antunes, 1904-1919
Mozes Alves de Pinho, 1919-1932 (later Archbishop of Luanda)
 Clement Pereira da Silva, 1932-1943
Joseph de Oliveira, 1943-1949
Augustine Moura, 1949-1953 (later Bishop of Portalegre)
Olaf Teixeira, 1953-

5. **BELGIUM**

cf. pp. 251 ff.

In Chapter X we traced the beginnings of the Belgian Province and its early development up to the First World War. The war years from 1914 to 1918 were a time of great trial for this infant province. Its junior seminary of Lier was destroyed by artillery, and much of its personnel was called up for service with the
army. Then too, because Belgium was occupied by the Germans and the Netherlands were firmly resolved to remain neutral, the Brothers’ house straddling the frontier of both countries was in a particularly difficult position. The famous high tension wire that accounted for so many victims was strung right alongside the property, and armed guards constantly patrolled about the house. With wry humor, the community reported that it was protected by more than just a papal enclosure.

When peace came, the Province slowly began the long process of recuperation. Since none of its houses were exceptionally large, it now had to open a special senior seminary for its philosophy students at Bon-Secours (1927) on the frontier between France and Belgium, in a residence hitherto occupied by Spiritans of the French Province. A second junior seminary for Flemish students followed four years later at Ingelmunster, and a clerical novitiate was begun at Hotgné in 1933.

Meanwhile the Dutch section of this combined province was progressing so rapidly that it sparked a legitimate desire to have an administrative separation into distinct entities. This desire was fulfilled in 1931 when the Holy See authorized the erection of the Province of Holland. Father Sébire, the grand old man who established the Spiritans in both Belgium and Holland, stayed on as Provincial of Belgium till 1934, when he was replaced by Father George Vandenbulke.

In 1940, the Second World War struck new and devastating blows at unfortunate Belgium. Leaving only a few of the older Fathers and Brothers to guard the houses, everyone fled south, away from the Nazi invaders. Three members of this rear guard were slain at Gentinnes by Moroccan soldiers who were rushing northward to stop the Wehrmacht. The seminary of Gentinnes was severely damaged and plundered; the scholasticate at Louvain reeled under heavy shell-fire; and two other junior seminaries had to be closed. All the Fathers at the Novitiate in Hotgné were arrested by the Gestapo, and the Novice Master, Father Buyse, was sent to a slave labor camp in Germany. On his release from the camp after the armistice, Father Buyse was triumphantly welcomed back to his country, where no less than eleven decorations and citations, in addition to a pension, were waiting for him as tokens of gratitude for the services he had rendered his country during the war.
Father Albert Sébire, the Founder of the Spiritan Provinces of Belgium and the Netherlands.

Spiritan Senior Seminary, Louvain.
Four views of the Novitiate and Technical Training School constructed by Holy Ghost Brothers at Baarle-Nassau (Netherlands) and Weelde (Belgium).
B. G. 40, 545 ff. When the fighting ceased, the whole province had to be reorganized. The novitiate of Hotgné and the small seminaries of Bon-Secours and Ingelmunster were closed. Lier and Gentinnes now function as junior seminaries for Flemish and Walloon aspirants respectively. All senior seminarians were brought together at Louvain, and a special propaganda center, organized in 1946, began to function at Nijlen. According to current figures (1955), the Province has 169 members and 179 aspirants.

The Belgian Province of the Holy Ghost Fathers is exclusively missionary and does not possess any apostolic works in Belgium itself. The Vicariates of Kongolo and Kindu in the Belgian Congo are entrusted to its care.

Superiors of the Province of Belgium

Founder: Albert Sébire, 1900-1931
George Vandenbulke, 1931-1940
Joseph Declercq, 1940-1946
John Fryns, 1946-1955 (later Vicar Apostolic of Kindu)
Francis Proost, 1955—
6. THE NETHERLANDS

After the First World War, the Spiritan foundations in Holland began to develop so rapidly that in 1931 a special province was canonically erected in the Netherlands. Father Bernard Hilhorst became its first native Provincial. Three years later, when he was called to serve the Church as Vicar Apostolic of Bagamoyo in East Africa, Father Lambert Vogel succeeded him. The new Provincial, who as Superior of Weert had used the depression to give the Province a large, modern, and well-equipped junior seminary, firmly ruled the fast-growing Province until after the Second World War.

a. THE WAR YEARS

Unlike the first, this war did not spare Holland. Half the senior scholasticate went up in flames in 1940 when invading Nazi armies laid siege to the old Castle. Two hand-grenades were thrown into the cellars where many members of the community had sought refuge. Divine Providence was with them, however, for neither one of the missiles exploded. It must have been most uncomfortable though, to sit around those subterranean chambers awaiting the end of the battle, with all eyes gued on the deadly projectiles. When the fighting was over, it appeared that all had gotten off with nothing worse than fright, albeit it a big one. Father Luttenbacher, the Nestor of the community, seemed even to be somewhat proud of the fact that there were more bullet holes in his room than in anyone else's—a hundred and eighty to be exact. While the conflict was still raging, the house was rebuilt better than ever and it narrowly missed a second destruction during the liberation in 1945. Out of gratitude for God's protection of Spiritan lives and property, the community ever since makes an annual pilgrimage to a local shrine of the Blessed Mother of God.

At the end of the war, the novitiate at Gennep lay right in the path of the firing line and suffered heavy damages. The Brothers' house in Baarle-Nassau, requisitioned before by Dutch Nazis, was bombed and almost totally destroyed. Fortunately, all these material damages had no substantial effect on personnel, for when the war ended, the Province had no less than one hundred and twenty young Fathers ready and impatiently waiting for their chance to go and teach all nations. Only the recruitment of
Europe

Brothers was affected adversely. It ground to a temporary halt because the Dutch Nazis had ordered the dissolution of the provisional Brothers’ community which had been organized at Alphen after the one at Baarle-Nassau was requisitioned.

b. Post War Development

As soon as peace was restored, provincial authorities turned their attention to the restoration of the clerical novitiate at Gennep and to the rebuilding of the Brothers’ training center at Baarle-Nassau. Large workshops and living quarters were erected by the Brothers’ own hands. Later they added a simple but beautiful chapel to the complex of buildings. In the technical shops, younger Brothers and postulants attain a high degree of proficiency and at the same time the product of their efforts constitutes a highly valuable source of income. Visitors who see and admire the display of superior craftsmanship by such able artisans as Brother Trudo and his associates find it difficult to leave without placing an order. From all over Europe, Superiors of religious orders and congregations come to admire the buildings and handiwork of the Brothers and to obtain first-hand information about organizing similar programs to attract vocations to the Brotherhood. Baarle-Nassau’s great success is no secret: it consists in nearly five years of solid religious formation adapted to the condition of the Brothers, all of them spent in a special community wholly devoted to this work, a community where aspirants receive expert training in the particular craft for which they show special aptitude and inclination.

After the war (1946), Father Henry Strick assumed direction of the Province. He established a new community at Rhenen, and this became the administrative and public relations center of the Province. The propaganda service engaged in here is calculated not only to attract aspirants and funds necessary for running Spiritan seminaries in Holland, but aims also at the wider purpose of encouraging vocations generally among the Catholic youth of the country. Toward this objective, the Province has published a series of sixteen elementary school readers and these have been widely adopted throughout the country.

In 1951, a separate mission Procure was established in Halfweg, close to the centers of international air and sea transport, to serve the needs of the many Fathers and Brothers who set out for
Africa and other foreign countries. In 1955 another community was established at Berg-en-Dal, near the University of Nijmegen. It houses an ethnological museum and provides a residence for Fathers studying at the University. Of equal significance academically is the fact that the Dutch Government recently (1956) made the first move towards granting official recognition as a gymnasium\(^6\) to the junior seminary of Weert. A special seminary for late vocations was established in 1957 at Hattem.

In 1955 the Dutch Province had 621 members and 256 aspirants. Although the Netherlands are no bigger than the State of Maryland, the Province is the third largest in the Congregation.

**c. Works**

The Spiritan Fathers do not yet have any other works in Holland except incidental ministry. Outside the Netherlands, the Province is in charge of the Diocese of Morogoro, Tanganyika;
Junior Seminary of Weert, Netherlands.
(Copyright K.L.M.).

Headquarters of the Spiritan Province of the Netherlands, Rhenen, U.
(Copyright K.L.M.).
the Diocese of Doume, French Cameroons; the Prelature of Tefe in the Amazones; and the Prefecture of Bangassou in French Equatorial Africa. In addition, large numbers of Dutch Fathers and Brothers work with Spiritans of other nations in twenty-six other circumscriptions of the Congregation, and in South-East Brazil they are engaged in the foundation of a future Province.

cf. pp. 415 f.

Superiors of the Province of the Netherlands

Founder: Albert Sébire, 1905-1931
Bernard Hilhorst, 1931-1934 (later Bishop of Morogoro)
Lambert Vogel, 1934-1946
Henry Strick, 1946-1955
Albert Blommaert, 1955-

7. GREAT BRITAIN
cf. pp. 257 ff. In Chapter X the British establishments of the Holy Ghost Fathers were left as they were in 1925 toward the end of Archbishop Le Roy’s generalate. The subsequent development of these foundations must now be carried forward.

Houses of Formation. The junior seminary of the Province continues to function at Castlehead, Lancastershire, where students are prepared for official degrees at Oxford University. In 1938 the Fathers acquired another property at Upton Hall, near Birmingham, and this they planned to use as a senior seminary. The outbreak of the war, however, postponed execution of the plan until 1945, for in war-time the senior scholasticate operated in a castle at Sandy Bridge, about ten miles from Castlehead. Quite recently, a special house of studies for late vocations was opened at Uddington, Lanarkshire (1956), and it is particularly worthy of note because it is the first Spiritan foundation in Scotland.

B. G. 44, 391

As has been recorded above, the Congregation’s first experience with Scottish Catholic youth occurred in the former Scotch Seminary of Rockwell in Ireland. The Scots made such an excellent impression on the Fathers that their forced departure occasioned deep sadness in the community. This long-standing rapport between the Congregation and Scotland augurs well for the success of the new venture.

cf. pp. 205 f.
In 1946, the Spiritan establishments in Great Britain were at last canonically erected into an autonomous Province. The next year, a Provincialate was erected at Bickley (Kent), not far from London. At present (1955), the Province of Great Britain has 106 members and 56 aspirants.

Works. In England, the Holy Ghost Fathers of the Province have charge of the Parish of St. Joseph at Peasley Cross, near Liverpool, a foundation originally established by the Irish Province, and another parish at New Barnet in the Archdiocese of Westminster. Their main field of labor, however, lies in Nigeria, where the Prefecture of Oturkpo is entrusted to their care.

Superiors of the Province of Great Britain

Founder: William Carroll, 1908-1910
John Rimmer, 1910-1925
Patrick Coffey, 1925-1936
Harold Whiteside, 1936-1941
Henry Parkinson, 1941-1952
Michael Duddy, 1952-
8. POLAND

The Spiritan Vice-Province of Poland slowly began to develop in the third decade of our century. In 1932, when the last of the World War I orphans had been brought to maturity, the orphanage at Bydgoszcz was closed. The next year, with the proceeds of the sale, a new novitiate for Brothers was opened at Puszczykowko, near Poznan. Another house for Brothers was established in 1938 at Wloki.

B. G. 40, 16 f. When the fury of World War II began to rain its devastating blows on this unfortunate country, the hundred and twenty members and aspirants of the Congregation had to be dispersed. All houses were occupied by the Red Cross and by German troops. Some of the men died of starvation and disease in concentration camps. Then, when the Nazi troops left in 1945, the buildings were still in good condition, but wild pillaging soon left only the walls standing. By the time the Fathers and Brothers were able to reassemble, it appeared that only thirty-five of them had survived the disaster.
Despite these adverse conditions, they courageously set out to reopen their novitiates and restore what was left of three houses. A parish was accepted in Bydgoszcz in 1946, and exchanged two years later for another in Solice-Zdroz (Gniezno). For several years, however, all efforts to obtain permission to reopen the junior seminary failed miserably. In January 1949, a mysterious fire destroyed part of the rebuilt seminary and, although reconstruction started immediately, the next month a similar fire broke out. Undaunted, these brave Spiritans once again repaired the damage, and finally, in the Fall of 1949, the junior seminary at last opened its doors. A sort of senior scholasticate began to function also because it was now no longer possible to send students abroad for their philosophy and theology.

Our Province, This revival was of brief duration. The ill-starred junior seminary once more had to cease functioning and several Fathers ended up in prison. Most recent reports, however, reveal that the present government has released these prisoners and that there are still a few senior scholastics and aspirant Brothers.

Superiors of the Vice Province of Poland

Founder: Sigismond Rydlewski, 1921-1926
Cesar Tomaszewski, 1926-1941
Stanislas Forys, 1946-1951
John Obarski, 1951-

9. SWITZERLAND

cf. pp. 261 f. Vice Province. Chapter X followed the development of the Congregation in Switzerland to the point where it was hampered by its inability to enlarge the existing junior seminary at Bois-Noir. A provisional solution to this problem was found in 1929, when the aspirants were transferred to the interprovincial house of Fribourg. Seven years later it was at last possible to provide a permanent home for the junior seminarians in a beautiful newly-acquired property at Le Bouveret, on the shores of Lake Geneva. Thus the establishment at Fribourg could once again be returned to its status as an interprovincial house of studies. During the Second World War, Switzerland established its own temporary novitiate at Blonay.
St. Joseph's College, Upton Hall, England, the Senior Seminary of the Province of Great Britain.

Seminary for Late Vocations, Uddington, Scotland.
The Spiritan College of Gentinnes, Belgium.

The Junior Seminary of Bydgoszcz, Poland.
In 1948 a Vice-Province was erected in the country, thus giving the Swiss that autonomy which was the object of their legitimate desires. As the *Bulletin* remarked on that occasion, "Among us any nation may aspire to its own field of missionary activity, a field which it may claim as its mission and which it is committed to supply with personnel and resources. If this nation receives on its soil a missionary society that seeks its sons and its money, we find it only right that in the public eye it should enjoy the results produced, attributing them to itself and not to the aegis of a neighboring nation." At the moment, the Vice Province consists of only one house (Le Bouveret)—the other three establishments of the Congregation in Switzerland do not belong to the Vice Province—but the Swiss ultimately aim to establish all the necessary houses within their own territory.

*Works.* In Switzerland itself, the Spiritans engage only incidentally in apostolic work. Their efforts are concentrated on foreign missions. The Vice Province has sent personnel to Madagascar, Cameroons, Equatorial Africa, Reunion, the West Indies, and Cape
The Spiritans

Verde. In addition, a number of its priests work in France and Canada. In recent times most of the Swiss members of the Congregation destined for the missions have gone to the Diocese of Majunga, Madagascar.

E. P. 31, II, 102 At present (1956), the Vice-Province has 109 members and 66 aspirants, nearly all of them French-speaking. Because of Swiss language barriers, the General Chapter of 1950 stressed the desirability of establishing the Congregation in the German-speaking part of the country as well.

Superiors of the Vice Province of Switzerland

Founder: Joseph Villetaz, 1919-1929
John Bondallaz, 1929-1947
Anthony Clivaz, 1949
Maurice Giroud, 1949-1956
Richard Aeby, 1956-

10. SPAIN

As early as 1845 Father Libermann had turned his attention to the problem of recruiting Spanish subjects. He was "waiting only for the right time in accord with divine providence to make a contact with some good Spanish priests and inaugurate the work in that country." The present moment, however, was not favorable because, he wrote, "Spain is not sufficiently peaceful."

In 1870, as has been said in Chapter VIII, the anticlericalism of the Portuguese Government forced the Spiritans to close their junior seminary at Santarem and to transfer the staff to Gibraltar, where the Fathers took charge of St. Bernard's College. This foundation, which lasted only a few years, was the first establishment of the Holy Ghost Fathers within the geographical limits of Spain.

The first foundation within its political boundaries, however, did not come about until 1903. Under threat of expulsion from France, the Congregation opened a house at Cogullada, near Saragosso, and set about recruiting vocations in Spain. Even then, a new Spanish law in the following year made the Congregation's legal position so tenuous that Cogullada had to be abandoned.

Ten years after this first attempt, the Portuguese revolution expelled the Holy Ghost Fathers and caused them to open a junior seminary at Zamora, close to the Spanish-Portuguese frontier.
This seminary, however, was meant for Portuguese, not Spanish candidates and when things improved in Portugal after the First World War, the Spiritans closed the seminary of Zamora and returned to their native land (1920).

Thirty long years passed before the ever-increasing need for laborers in the vineyard caused the General Chapter of 1950 to charge the Province of Portugal with the task of making a new and permanent foundation in Spain for Spaniards. That same year, a first residence and publicity center was opened in Madrid. It was followed in 1955 by a junior seminary at Paredes de Nava in the Diocese of Palencia and two years later it reported forty students. If successful, these foundations will constitute the beginning of a new province in the Congregation.

11. ITALY

The Pontifical French Seminary. Since the sixteenth century special colleges have existed in Rome to train for the priesthood selected candidates from the various nations of the world. On several occasions, efforts had been made to establish a national
French college in the Eternal City, but each of these attempts had ended in failure. Even as late as the middle of the nineteenth century, France did not yet have a national college in the Heart of the Church.

In 1853 the proposal was put forward anew when the Provincial Council of Bishops met at La Rochelle, because just then the Pope had once again urged the establishment of a French college in Rome. The Council then asked the Spiritans, whose Superior General was present at its deliberations, to take charge of the venture. The choice was inspired by the Congregation's universally recognized merits with respect to integrity of doctrine, unshakeable adherence to the Holy See, and excellence in ecclesiastical pedagogy. In addition, the enterprise "presented itself as a particularly difficult undertaking which had often been tried in vain and thus had discouraged the initiative of others who might have seemed more qualified to undertake it."

Since no other group wanted to risk its reputation or face the consequences of such a move in Gallican France, it is not surprising that the Bishops of France with few exceptions supported the choice. Seventy-six of them requested Rome to give its official stamp of approval to their plan. As a matter of fact, Pope Pius IX had already personally suggested that the Congregation undertake this work. Moreover, Father Libermann had always desired to establish a house of his congregation in Rome in order to secure the closest possible contact with the center of the Church. Thus it came about that the year after Libermann's death, Father Louis de Lannurien went off to Rome to become the founder of the French Seminary.

The French Government, which at first had shown no special concern or interest in this new foundation, soon became alarmed over the decrease of Gallican tendencies in the clergy who were being trained in Rome by the Spiritans. It feared that no bishop it might nominate would be accepted by the Holy See unless he met the approval of these priests. In fact, this fear was one of the reasons why a new effort was made in 1861 to deprive the Congregation of its legal recognition in France.

After an appropriately humble start on the *Via dell' Umiltà*, the Seminary was transferred to the *Salito del Grillo*, and then in 1856 to its present location on the *Via Santa Chiara*. Three years later, so much progress had been made that a grateful Pope Pius
The Interprovincial University Seminary of Fribourg, Switzerland.
—Photo Rast, Copyright.

The Junior Seminary of Le Bouveret, on the border of Geneva Lake, Switzerland.
The Institute of the Holy Ghost, the interprovincial study center of the Spiritans in Rome.

The Pontifical French Seminary of Rome. A view of the cloister.
Europe

B. G. 21, 567

IX entrusted the Seminary to the Holy Ghost Fathers in perpetuity and in 1902, Leo XIII raised the institution to the status of a Pontifical Seminary. When it celebrated its first centennial in 1953, the staff was able to point with pride to its accomplishments: more than three thousand young men selected by their bishops for their special talents and promise had been trained at this important Spiritan institution. On their return to their homeland, many of them had found influential positions in the Church as professors and directors of seminaries, and subsequently as Bishops and Cardinals. In fact, the Seminary counted fifty-three living bishops among its alumni at the time of its centenary. Through the training it gave these leaders of the Church, the Seminary became one of the most influential factors in the destruction of Gallicanism, that pernicious trend which still plagued the Church in France during the nineteenth century.

Among the priests attached to its teaching staff, the Seminary has had several Spiritans of world-wide renown in their respective fields of learning. Limiting our catalogue to those who have passed on, we may mention Father Alphonse Eschbach in moral theology, Father Joseph Haegy in liturgy, and Father John Frey in Scripture.

B. G. 43, 77

The Institute of the Holy Ghost. Until 1950, the French Seminary served also as the interprovincial Roman house of studies for members of the Congregation. In this capacity, it trained one hundred and eighty of them. At the close of its first century of service, it counted no less than thirteen living Spiritan alumni who had been raised to the episcopal dignity. As early as 1938, however, the General Chapter had urged the foundation of a separate interprovincial house of studies in Rome, a seminary set aside exclusively for the members of the Congregation, where they might study and work within the proper family atmosphere of their own religious order. World War II delayed the execution of this plan till 1949, when at last the Institute of the Holy Ghost was founded on the Corso d'Italia. This institute also serves as the residence of the Congregation's Procurator at the Holy See.

B. G. 41, 125

B. G. 31, 188 f.

The Russian College. In 1923, the excellent reputation of the Pontifical French Seminary inspired the Holy See to ask if the Holy Ghost Fathers would not consider founding a Russian seminary, to be established at Lille, France. Both Cardinal van Rossum, the Prefect of the Propaganda, and Pope Pius XI strongly
The Spiritans urged the Spiritans to undertake this work. Its acceptance would have been wholly in accord with the tradition of the Congregation as conceived by both Father des Places and Father Libermann, but Archbishop Le Roy, who was then Superior General, thought that the Congregation had already over-extended itself. He did his utmost to escape from the proposed task. Meanwhile, Pope Pius XI decided that the Russian Seminary should be established in Rome itself and this gave Archbishop Le Roy an opportunity to repeat his objections. For the most part, they were based on lack of personnel and general unpreparedness for such an undertaking. Rome’s reply was almost a formal order and it was couched in rather severe terms. Even then, at the risk of serious pontifical displeasure, Archbishop Le Roy asked once more not to have this task imposed on a congregation which was already so heavily engaged in apostolic works that the new venture might thereby be exposed to failure. Before such determined resistance, Pope Pius XI finally gave in and entrusted the seminary to the Jesuits.

B. G. 22, 474  

**Junior Seminary of Suza.** During the first two decades of this century, the Spiritans had a junior seminary in the north of Italy. When Combes’ inane persecution forced the seminary of Seyssinet to close its doors, Italy welcomed the exiles with open arms. The town of Suza placed a generous gift at the disposal of the Fathers so that they might restore a former Capuchin monastery. The Junior seminary remained there till 1920, averaging each year from eighty to a hundred French youths who were unable to follow their vocation in the fatherland. When they were granted permission to return in 1920, the seminary was transferred to Allex where it still functions as a fertile source of priests for both the Congregation and the diocese of France.

B. G. 29, 721 f.

B. G. 41, 474  

Although the Congregation numbers some Italians among its members, it has never had a Province in Italy. That is why the Chapter General of 1950 expressly recognized the desirability of an Italian Province and commissioned the Dutch Spiritans to investigate ways and means of establishing one.