CHAPTER FOURTEEN

NORTH AMERICA

1. UNITED STATES OF AMERICA

cf. pp. 209 ff. In Chapter VIII we traced the origin of the Spiritan Province of the United States and the early history of its foundations in Ohio, Pennsylvania and Arkansas. In the following pages the subsequent development of the Holy Ghost Congregation in the States will be the object of our consideration.

a. HOUSES OF FORMATION

Until 1897, the Pittsburgh College of the Holy Ghost (Duquesne University) continued to function as the central community of the Congregation. In addition to the College, the community conducted a junior and senior seminary, as well as a novitiate and postulancy for the Brothers. However, in 1897 the novitiate was transferred to a newly acquired property at Cornwells Heights, just north of Philadelphia. The next year an effort was made to inaugurate a senior scholasticate there, but because of the relatively small number of students involved, the Motherhouse decided that it would be better to send them to Europe until their group would increase sufficiently to justify a special senior seminary within the Province. The departure of the senior seminarians provided an opportunity for opening a second Junior seminary at Cornwells. This work prospered so well that in 1908 a beginning was made on construction of a large building to house the growing number of aspirants. Meanwhile, in 1904, a property called “Ferndale” had been acquired at Norwalk, Connecticut. When a building had been erected on the land, the clerical novitiate was transferred there and a senior scholasticate at last began to function in the same location (1906).

After the First World War, the steady increase in candidates made it necessary to separate the novitiate from the Scholasticate. The novices were sent fourteen miles north to Ridgefield, Connecticut, where a thirty-two acre estate had been transformed into a beautiful novitiate (1922). Between 1925 and 1930 these various
houses all had to be enlarged to take care of the numerous aspirants who sought admission. Lest there would be too great a concentration of houses in the East, however, a new junior seminary was constructed after World War II at Ann Arbor, Michigan, in the Archdiocese of Detroit (1952). To facilitate the pursuit of academic degrees, a new collegiate seminary is presently to be constructed in Bethel Boro near Pittsburgh, Pennsylvania. Its students will reside there and follow courses at Duquesne University.

Finally, to relieve the scarcity of well-trained Brothers, whose services are so indispensable both at home and in the missions, special facilities are currently under construction at Richmond, near Detroit. This new community will comprise the Brothers' postulancy and novitiate, and the young Brothers will be kept there for an additional three-year period for advanced religious and technical training.

In 1940, the administrative headquarters of the Province, which since 1874 had been successively in Pittsburgh, Cornwells, Ferndale and New York, was at last separately housed when a special residence was acquired in Washington, D. C.

The 1955 statistics of the Province reveal a total of 365 members and 142 aspirants. Also there is a relatively large number of Fathers and Brothers from other Provinces working in the United States.

b. Works in the Homeland

1. Educational Institutes

*Duquesne University*. The most important of all Spiritan educational works in the Western Hemisphere is the institution known as Duquesne University. Started in 1878 as a college on Wylie Avenue, it was transferred four years later to its present location on an eminence at the top of Pittsburgh's famous Golden Triangle. A massive edifice had been constructed there by the Fathers and Brothers who had been exiled from Germany. A chapel was added to it in 1895 and then enlarged in 1904.

Meanwhile, Bishop Phelan, who had succeeded Bishop Tuigg in the episcopal see of Pittsburgh, continued to support the college not only by his sympathetic encouragement but by subsidies from the diocesan treasury as well.
Collegiate Seminary to be built at Bethel Borough, near Pittsburgh.

St. Mary's Senior Seminary, Norwalk, Connecticut.
Holy Ghost Junior College, Cornwells Heights, near Philadelphia.

View of the Junior Seminary at Ann Arbor, near Detroit, Michigan.
In 1911, the State of Pennsylvania granted the College a university charter under which it was entitled to confer degrees in Arts and Sciences, Business Administration, Law, Medicine, Pharmacy and Dentistry. In subsequent years this charter was amended to include Music, Education and Nursing. At the same time, the name of the school was changed to Duquesne University of the Holy Ghost. This was done because the American practice of abbreviating names of university athletic teams to the distinctive word in their title made the Fathers fear that the sacred name of the Holy Ghost might be put to vulgar use in the course of future athletic events. For this reason they preferred to name the institute after the Marquis Duquesne, Governor General of New France, who had built a fort and established the first settlement at the river junction which later became the site of the city of Pittsburgh.

By obtaining its charter in 1911, Duquesne University became the first institute of higher learning under Catholic auspices in the State of Pennsylvania, but this courageous step forward was
taken only after much hesitation. The Fathers realized only too well the tremendous responsibility and the heavy financial burden that would fall on their shoulders. On the other hand, they knew that they could count on Bishop Caneven, who had succeeded Bishop Phelan. The new Bishop promised both moral support and material assistance. To show in a practical way how much he wanted to help the Spiritans in developing the University, he became its official Chancellor. Next, he recommended the University to the generosity of his priests and faithful, and then made a substantial personal contribution himself.

Over and above this encouraging state of affairs, prospects for State support for the new University looked very good indeed. In 1913, Duquesne applied for a grant of $210,000 for construction, maintenance and salaries. The construction grant was to be used for a large science building and when the bill proposing it came up for discussion before the Legislature at the State Capital, the House of Representatives voted 165 to 3 in favor of it. A similar bill in behalf of the University of Pittsburgh, then headed by a Presbyterian minister, was headed for defeat in the same session, but Duquesne University used its influence with Catholic members of the Legislature to help its sister institution. This assistance was effective, for the bill in favor of the University of Pittsburgh went through with three more votes than the required minimum of two thirds. Then, when the Senate gave its unanimous approval to the bill in favor of Duquesne University, all efforts seemed to have been crowned with success.

The Governor still had to append his signature, but on several occasions he had already manifested his intention to approve the grant. Everyone was much surprised, therefore, when at the last possible moment, on July 26, 1913, after approving a grant of $400,000 in favor of the University of Pittsburgh, the Governor suddenly vetoed the bill and alleged “lack of funds.” Most likely, the approach of local elections in Pittsburgh constituted the real motive behind the veto of a bill against which only three members in both houses of the legislature had voted, because the November election of 1913 brought on a revival of bigotry and anti-Catholic feeling such as the city had not witnessed for several decades. These conditions may have been casting their shadow before.

Father Martin Hehir, then President of the University, continued his battle for equal rights to state grants for several more
years. In 1917 he had a small measure of success: an allocation of $15,000 was made, the first one in the United States, he thought, which was ever granted to a university under Catholic auspices.

Two years later, an allocation of $100,000 for operating expenses was passed by the Legislature, although subsequently it was reduced by fifty percent. By 1923, however, an anti-Catholic society, a forerunner of the contemporary bigoted group of "Protestants and Other Americans United for the Separation of Church and State," succeeded in having the payment of such grants to church-related universities declared illegal.

The withdrawal of State subsidies meant that the University had to look elsewhere for the funds it needed. Though the Holy Ghost Fathers work without pay and their consecrated services constitute a living endowment (its present value is close to five million dollars) the operating expenses of an institution of higher learning are extremely high and always require additional income from sources other than student fees. Fortunately, Bishop Canevin continued to stand by the beleagured Spiritans. Under his patronage a drive for a million dollar building fund was launched. The proceeds were to be used to construct a gymnasium—then the largest in the area—and a class-room building. Upon its completion, this building was called Canevin Hall and dedicated to the memory of the beloved Bishop-Chancellor who had just gone to his eternal reward. A few years later, a special library building was added to the physical plant.

The years of the Second World War brought about a new period of crisis in the history of the University. The draft of all young men of military age cut its enrollment to less than fifteen hundred, including special groups of cadets sent in by the Army Air Corps. Without the devoted aid of many friends who came to its rescue and the indefatigable efforts of Father Raymond Kirk, Duquesne would certainly have had to follow the example of many of its sister institutions and close its doors for the duration of the conflict. Contrariwise, the post war years gave rise to new problems of a difficult sort. Three large temporary buildings had to be erected to cope with the flood of veterans whose numbers in 1948 swelled the student body to beyond the 5,500 mark.

When the crest of this flood subsided after 1950, a broad expansion program was drawn up to provide permanent and adequate facilities for the 6,000 students who are expected to
follow courses in the University during the next decade. These plans envision the extension of Duquesne over a thirty-seven acre campus in the heart of the city and the construction of a dozen new buildings. Under the leadership of the incumbent president of the University, the Very Reverend Father Vernon F. Gallagher, and with the support of alumni, industry, foundations and friends, a thirteen million dollar fund drive inaugurated the program in 1953. This program is intended to continue for the next twenty years. His Excellency, the Most Reverend John F. Dearden, Bishop of Pittsburgh and Chancellor of the University, showed his support of the plans by a contribution on behalf of the Diocese and a pledge of his personal interest. Since then, two new buildings, Trinity Hall and Assumption Hall, have been added, and a ten-story edifice to house the Schools of Law and Business Administration is presently under construction. It alone will cost two and one half million dollars.

Duquesne University, coeducational since 1911, serves not only Catholic students but non-Catholics as well. About twenty-five percent of its student body belongs to various Protestant denominations and a smaller quantity adheres to the Jewish faith. On the other hand, it counts about 500 priests and six bishops among its 20,000 living alumni. Although most of its students come from Pennsylvania and neighboring states, many other states and a dozen foreign countries are represented on the campus.

Recently, increased American interest in Africa, together with a consciousness of the role that Spiritans have played in the civilization and Christianization of that continent, led the University to found a special Institute of African Studies. Its program of courses will begin in the Fall Semester of 1958.

B. G. 40, 504 f. St. Emma Academy. In 1895, Colonel and Mrs. Edward Morrell, owners of large tracts of land in Virginia, dedicated their 2000 acre estate "Belmead" to the education of colored boys. They invited the Holy Ghost Fathers to assume the chaplaincy of this endowed institute and of a similar neighboring foundation for colored girls which had been established by the same family. Except for a brief interruption from 1899 to 1903, they continued to act in this capacity till 1928. In that year Benedictine monks took over the boys' institute, which is called St. Emma Academy, and the Spiritans withdrew their chaplains. However, in 1947, at the request of the Board of Directors, the Congregation assumed
Duquesne University, as it will look after the completion of its expansion program.
The first two new buildings erected under the Duquesne University Development Program: Trinity Hall (top), Assumption Hall (bottom).
complete charge of the Academy which, in addition to a full high school program, has agricultural and trade school divisions as well.

Situated in a sparsely populated county (population: four per square mile) about forty-five miles west of Richmond, St. Emma is a small town in itself. Academic buildings, a Church, a gymnasium, electrical and water plants, large workshops, a store, farm buildings, and dozens of dwellings for employees make it an almost self-contained unit.

Since it is operated as a military school—the only American military academy for colored boys—both Fathers and Brothers wear regulation Army uniforms and in the exercise of their functions are regarded as Army Officers. At present, the Academy has an enrollment of about 250 students.

**Notre Dame High School.** The most recent educational institute operated by the Spiritans is Notre Dame High School at Riverside, California, in the Diocese of San Diego. In 1957 they acceded to Bishop Buddy's request and assumed charge of this newly-constructed facility which will accommodate 500 students.

### 2. Social Works

**St. Joseph House, Philadelphia.** In 1889, Father McElhone, a priest of the Archdiocese of Philadelphia, opened a small asylum for the homeless boys who roamed about aimlessly after they had finished working in the shops and factories of the city. The idea had possibilities but, as Archbishop Ryan realized, its success would depend on full-time direction. Upon his repeated requests, the Holy Ghost Fathers agreed to take over the venture. They moved into the house on Pine Street in October 1890, and assumed responsibility for seven boys and a building that was mortgaged to the tune of $5,000. Three years later, the number of youngsters had risen to eighty. Most of these were "working boys"; they held jobs in the city and returned "home," as they loved to call it, at night for meals, play, study, and rest. By 1894 the "Home" had been greatly enlarged and provided with many facilities. The solicitude of its directors extended not only to the more than one hundred boarders, but also to hundreds of others whom they had placed with respectable families and whose progress they followed closely.
The results obtained in five years' time surpassed all expectations, both from the religious and from the sociological point of view. The Pennsylvania State Welfare Commission declared the Home one of the best organized institutes of its kind in the whole United States. However, neither the State nor the Archdiocese gave—or give—any direct financial support to the Home. Throughout its history it has been forced to rely on the protection of its heavenly Patron who, thank God, has always proved himself an excellent provider. Thousands of benefactors have not been wanting.

In 1929, St. Joseph's Home, which now shelters two hundred and fifty boys, was transferred to its present location at Sixteenth Street and Allegheny Avenue, where a large set of buildings had been constructed. The Home now had its own Grade and High Schools, in addition to all other facilities which normal healthy youngsters expect. Since its inception in 1889, it has prepared more than 5,000 boys for a decent Christian life as useful members of society and about thirty of these young lads have joined the priesthood or are in the seminary—a higher percentage than obtains among Catholic boys who receive their education and training within the circle of their own family.

3. Parishes and Missions

Despite current interest and progress in desegregation, there are still parishes and missions which are de facto "white" or "colored" because the population groups in which they are centered are "white" and "colored." For that reason we find it convenient to maintain the distinction here.

Colored Parishes and Missions. In Chapter IX we saw that the Spiritans began to undertake works for the colored in 1881, a few years after their arrival in the States. From 1910 on, the hierarchy appealed more and more frequently to the Congregation for the advancement of this aposotolate. At last, with the support of Mother Katherine Drexel, who had established the Motherhouse of her Blessed Sacrament Sisters close to Holy Ghost
Father Joseph Strub, the Founder of the Spiritan Province of the U. S. A.

St. Mary's Church, Sharpsburg, Pa. View of the interior.
St. Emma Military Academy, Rock Castle, Va. The Chapel and one of the dormitories on its two thousand acre campus.

Seminary at Cornwells Heights, Pa., the Fathers were able to found or take over scores of colored parishes throughout the United States. It would lead us too far afield to enter into a detailed history of each of these foundations, but it may at least be pointed out that as of 1955, eighty-two Fathers\(^1\) were stationed in forty-six colored parishes and missions with a total of 41,275 Catholics under their care and more than 8,000 children in their parochial schools. Thirty-seven of the Negro parishes are situated in the South; the remaining nine are in industrial cities of the North.\(^2\)

\(^1\)Adding the eight Fathers of St. Emma Academy, Rock Castle, Virginia, the total comes to ninety priests in colored works. This number constitutes 13% of the total of all priests (673) engaged in Negro Missions in the States.

\(^2\)The following is a list of these colored parishes and missions:

**Alabama**

1. St. Mary Magdalen, Tuscaloosa (1929)
2. Good Shepherd Mission, Conway
3. St. John, Fort Smith (1917)
4. St. Cyprian, Helena (1928)
5. St. Gabriel, Hot Springs N. P. (1940)

**Arkansas**

6. Our Lady of Lourdes, Abbeville (1930)
7. St. James, Alexandria, (1911)

**Louisiana**

(Continued on succeeding page)
White Parishes. In addition to the forty-six colored parishes and missions, the Spiritans have charge of twenty-seven others throughout the United States: nine in Pennsylvania, five in Rhode Island, four in California, three in Michigan, two in Wisconsin and Arkansas, and one each in Alabama and Arizona. Many of the older ones were founded by the Congregation for the benefit of German, Polish, Portuguese and other immigrants who flocked to the States during the late nineteenth and early twentieth cen-

8. St. Christopher, Bunkie (1948)
9. Our Lady of the Assumption, Carencro (1925)
10. Bl. Martin de Porres, Decambre (1948)
11. St. Augustine, Isle Brevelle (1913)
13. Sacred Heart, Lake Charles (1910)
15. Our Lady of Prompt Succor, Mansura (1944)
16. Holy Ghost, Marksville (1919)
17. Our Lady of Sorrows, Moreauville (1946)
19. St. Edward, New Iberia (1918)
20. Holy Ghost, New Orleans (1915)
21. St. Monica, New Orleans (1924)
22. Holy Ghost, Opelousas (1920)
24. St. Catherine, Opelousas (1950)
25. Our Lady of the Blessed Sacrament, Shreveport (1922)

Michigan
27. St. Benedict the Moor, Detroit (1932)
28. Holy Ghost, Detroit (1946)
29. Sacred Heart, Detroit (1938)
30. Holy Family Mission, Inkster (1951)

New York

North Carolina
32. Our Lady of Lourdes, Sanford (1942)
33. Our Lady of Victories, Salisbury (1941)

Ohio
34. St. John the Baptist, Dayton (1928)

Oklahoma
35. St. Augustine, Muskogee (1940)
36. St. Peter Claver, Oklahoma (1926)
37. St. Monica, Tulsa (1929)
38. St. Augustine, Tulsa (1950)

Pennsylvania
39. St. Benedict, Pittsburgh (1889)
40. St. Peter Claver, Philadelphia (1889)
41. Our Lady of the Blessed Sacrament, Philadelphia (1909)

South Carolina
42. St. Peter Claver, Charleston (1917)
43. Our Lady of Mercy, Charleston (1954)

Virginia
45. Queen of Peace, Arlington (1945)
46. St. Edward, Belmead-on-James (1948)
Many of them have developed into large parishes with beautiful churches and well-equipped schools, but one should not forget that all of them were founded by real pioneers. The Fathers had to start by renting a little hall, adding a few rooms for classes, and struggling manfully until, by dint of hard labor and the support of their loyal parishioners, they could construct the splendid parish plants of which their people are now so proud. Apart from the parishes retained by the Congregation, there are many others which owe their existence to the pioneering labor of the Spiritans, even though subsequently they were transferred to the diocesan clergy.

4. Other Works

B. G. 17, 885

The Pontifical Association of the Holy Childhood. In 1892 the central office of the Pontifical Association of the Holy Childhood appealed to the Holy Ghost Fathers to establish a national headquarters in the United States. Although the Association al-

3We append here a list of these parishes:

**Pennsylvania**

1. St. Mary, Sharpsburg (1874)
2. St. Ann, Millvale (1873)
3. St. Anthony, Millvale (1886)
4. St. Stanislaus, Pittsburgh (1886)
5. Sacred Heart, Emsworth (1891)
6. Immaculate Heart, Pittsburgh (1895)
7. Sacred Heart, Tarentum (1888)
8. Our Mother of Consolation, Mt. Carmel (1900)

**Rhode Island**

10. St. Catherine, Little Compton (1908)
11. Holy Ghost, North Tiverton (1913)
12. St. Anthony, Portsmouth (1908)
13. St. Christopher, Tiverton (1911)
14. St. Madeleine Sophie, Tiverton (1948)

**California**

15. Our Lady of Guadeloupe, Bakersfield (1948)
16. St. Leo, Del Mar (1945)
17. Our Lady of the Valley, Hemet (1946)
18. St. Catherine, Riverside (1945)
19. St. Mary, Detroit (1893)
20. St. Joachim, Detroit (1885)
21. St. Joseph, Bay City (1888)
22. Holy Ghost, Chippewa Falls (1901)
23. Notre Dame, Chippewa Falls (1890)
25. Sacred Heart, Morrilton (1897)
26. St. John, Tuscaloosa (1929)
27. St. John, Tucson (1948)
The Spiritans

At first, the task proved to be a formidable one. The new idea of centralized authority and direction met with lip-service, apathy, and even open opposition. There were two reasons for this: first, unlike the Protestants who, even before 1900, sent five million dollars a year to their missions, American Catholics (except those of German descent) were not mission-minded; secondly, the Society for the Propagation of the Faith agreed that the Bishops of America might retain nearly half of their mission collections for missionary work within the country. The Holy Childhood Association was laboring under a handicap on both scores.

Despite these difficulties, the work began to move ahead. At the first National Mission Congress held in Chicago in 1908, Father Wilms, then National Director, could point out that per-
Nuestra Señora del Carmen Church of Barceloneta, Puerto Rico, one of nine Spiritan parishes in this island.

A rural mission chapel in Puerto Rico. Ninety missions are attached to the Spiritan parishes in this island.
Holy Ghost Church, Opelousas, Louisiana, one of the Spiritans' forty-six colored parishes in the U. S. A.

McDonell Memorial High School, Notre Dame Parish, Chippewa Falls, Wisconsin. Fifteen Spiritan parishes in the United States have their own parochial High School.
centagewise the mission contributions of Catholic children exceeded those of their parents. As a whole, however, the Catholics of the English-speaking world still stood at the bottom of the list of contributors to the missions: their gifts accounted for only one percent of the total receipts.

B. G. 28, 10 f. The turning-point came during the First World War, when the missions lost most of their income from Europe. To relieve their distress, the Holy See sent a letter in 1915 to the Cardinals of the U. S. A. and Canada, inviting them to have the Holy Childhood established in all Catholic schools throughout America. Before this letter the annual receipts did not amount to more than about $23,000 a year; after it, the figure went beyond the $100,000 mark and has kept climbing ever since.

In subsequent years local offices were set up in all dioceses. The National Office, which till 1931 had functioned in various Spiritan communities and then in a rented office in the Pittsburgh area, now needed more space and was transferred to a separate building on Pittsburgh's North Side. The continuous development
of the work ultimately necessitated construction of a large new central office building in 1955. Much of the credit for this achievement as well as for the flourishing condition of the Holy Childhood Association in America must be given to its former National Director, Richard H. Ackerman, C.S.Sp., who became Auxiliary Bishop of San Diego, California, in 1956. At the end of his tenure, the Association had diocesan branches throughout the States, and 3,000,000 Catholic children were enrolled as members. The pennies they contributed during the past year amounted to a substantial bit of assistance for the missionary work of the Church.

In passing we may remark here that the United States is not the only country in which the Spiritans direct the Pontifical Association of the Holy Childhood. They are also in charge of the national offices of Ireland and Brazil. Elsewhere, as in Germany, they perform special services for the Association.

**Mission Band and Retreats.** On various occasions, the Fathers had seriously considered forming a special group of priests to take care of the numerous requests for parochial missions which flowed into the headquarters of the Province. While it was possible to fill some of the requests, it became increasingly obvious that a specially-deputed Mission Band was the only answer to the situation. However, it was not until 1912 that such a Mission Band could be organized. At that time, the Province of Ireland sent a group of men for this specific purpose. Later, the Irishmen were replaced by Fathers of the American Province and the Band continued to function successfully till after the Second World War, when its activities were suspended temporarily because other works laid prior claim to American personnel.

The work of closed retreats, which Father Libermann had long ago envisioned for his priests, was organized in 1935 in Ferndale. Because the buildings could be used for retreats only during the summer when the scholastics were absent on vacation, a special retreat house was opened at New Canaan, Connecticut in 1948, in a magnificent estate that had been acquired for this purpose.

**Armed Forces.** Since the beginning of World War II, the American Province has contributed a number of priests to the chaplains’ corps of the Army, Navy and Air Force. In addition, the Military Ordinariate of American Overseas Forces in Europe is headed by the Very Reverend Father Joseph Quinlan, the
American representative on the General Council of the Congregation.

c. Missions

Outside the continental area of the United States, American Spiritans labor in Puerto Rico and the Diocese of Moshi in East Africa. Despite the recent interest of other religious groups in Africa, the American Holy Ghost Fathers in the Dark Continent are still more numerous than their compatriots from other orders and congregations.

Superiors of the Province of the United States

Founder: Joseph Strub, 1873-1890
Joseph Oster, 1890-1897 (later Prefect Apostolic of the Miquelon Islands)
Joseph Eigenmann, 1897-1898
Anthony Zielenbach, 1898-1906
John T. Murphy, 1906-1910 (later Bishop of Port Louis)
Eugene Phelan, 1910-1933
Christopher J. Plunkett, 1933-1939
George J. Collins, 1939-1949
Francis H. McGlynn, 1949-
2. CANADA

a. FRENCH CANADA

In Chapter X we traced the Congregation’s establishment in Canada and its slow development there prior to the Second World War. When hostilities made it impossible for Canadian aspirants to go to France for their novitiate and senior seminary years, steps had to be taken to organize adequate facilities for this purpose within Canada itself. In quick succession a novitiate for clerics and Brothers was opened at Lac-au-Saumon (1941), a senior seminary was purchased in Montreal (1943), and a publicity center was established in the same city (1946). Immediately after the war, a separate Canadian Province was canonically erected (1946). In 1955 another residence was opened at Gamelin, near Montreal, and the construction of a new senior seminary at Quebec will soon solve the housing problems of the Province.

The College of St. Alexander continues to function as the junior seminary. Although a disastrous fire ruined most of the buildings in 1954, a generous grant of $600,000 from the Quebec Government made it possible to erect new fire-proof buildings and to generally modernize the College. Works. In addition to the College, the Province serves the parishes of St. Edmund at Lac-au-Saumon (1942) and of St. Alexander in Limbour (1946). 4 In Africa, the Nigerian Prefecture of Kabba is entrusted to the Canadian Fathers.

As of 1955, the Province had 116 members and 117 aspirants. Its present vigor gives promise of rapid advances in the future.

SUPERIORS OF THE PROVINCE OF (FRENCH) CANADA

Founder: Amet Limbour, 1905
Joseph Oster, 1905-1908 (later Prefect Apostolic of the Miquelon Islands)
Henry Van Haecke, 1908-1909
Albert David, 1909-1911
Joseph Burgsthaler, 1911-1923
René Piacentini, 1921-1923
Gustav Le Gallois, 1923-1928

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4 The town of Limbour is named after the Spiritan Father Amet Limbour, the founder of St. Alexander College.
Main building of St. Alexander College, Limbour, Canada.

Father Amet Limbour, the Founder of the Spiritan Province of Canada.
The new senior seminary of the French Canadian Province at Quebec which will be opened in the Fall of 1958.

The new Bishop McNeil High School which will open its doors in September 1958 at Toronto.
b. **English Canada**

cf. pp. 259 f.

As was mentioned in Chapter X, the Holy Ghost Fathers had been invited in 1863 and again in 1865 to establish foundations in English-speaking Canada, but the urgency of personnel needs elsewhere had prevented them from accepting these offers.

During the first quarter of the present century, it was hoped that the large number of English-speaking students at the College of St. Alexander might provide a bridge-head for expansion into the non-French part of the country. However, because of the differences in mentality and language between French and English Canadians, tensions arose, and, as we have seen, the English division of St. Alexander's had to be discontinued.

cf. p. 261
The General Chapter of 1950 emphasized the desirability of an English-speaking province in Canada and strongly recommended that one be started. Four years later, the Province of Ireland took the first steps to implement this recommendation by founding a community at Woodstock, Ontario. At present, the Fathers of this community serve a local parish and function as a Mission Band. In this fashion they will become thoroughly acquainted with the surrounding country by the time they open their new high school in Toronto in September, 1958.

3. ST. PIERRE AND MIQUELON

In Chapter II we learned that the Prefecture of St. Pierre and Miquelon, which is the smallest in the world (93 sq. miles), was entrusted to the Spiritans in 1765 after France had been forced to cede all its other Canadian possessions to England. Till 1874, except for the period between 1793 and 1816 when the whole population was deported by the British, the Congregation took care of these little islands off the coast of Newfoundland by means of secular priests trained in its Parisian seminary. In 1874, at the urgent invitation of the Prefect Apostolic, some members of the Congregation were sent to St. Pierre to operate a small college, but Chapter IX recorded how, to the dismay of the population, the Fathers were forced to abandon this college and return to France under suspension by a Prefect Apostolic whom the Government had thrust on the Church.

Till 1912 the Holy Ghost Fathers continued to look after the spiritual interests of the population by means of secular priests sent out under their auspices. In that year the Propaganda tried to remedy the disastrous effects of French political meddling by insisting that Spiritans become Ecclesiastical Superiors of all the old French colonies. Because the territory of St. Pierre and Miquelon was considered too small for both a secular and a regular clergy, the Motherhouse decided to serve the colony entirely by means of its own men. Father Joseph Oster, the former Provincial of the United States, was appointed the first Prefect Apostolic under the new dispensation (1916). Despite Archbishop Le Roy's protest that there was no need for purple, the Holy See made Father Oster a Prothonotary Apostolic.
B. G. 32, 242  After World War I, the Congregation reopened St. Christopher College. In so doing, they defied the local French officials who chose to ignore the fact that France had abandoned religious persecution as a policy. In its 1955 report, this college recorded a student-body of 230.

Although the tiny islands became notorious in the States during the days of Prohibition, there is little else to be said about them from the religious point of view. With the exception of a few foreign officials of the local British cable station, the whole population of five thousand is Catholic, not only in name but also in practice. In recent years this little Prefecture has given six priests to the Congregation.
LIST OF ECCLESIASTICAL AND RELIGIOUS SUPERIORS OF ST. PIERRE AND MIGUELON

Prefects Apostolic*

Father Manach, Sp., 1765 (died 1766 before reaching his post)
Father Julien Becquet, Sp., 1767-1775
Father Xavier Paradis, Sp., 1784-
Father Longueville, Sp., 1794
Father Ollivier, 1816-1841
Father Amateur Charlot, 1841-1853
Father John Le Helleco, 1853-1866
Father Réné Le Tournoux, 1866-1892
(Ecclesiastical Superior till 1884)

Father Ange-Louis Tiberi, 1892-1899
Msgr. Christopher Légasée, 1899-1915
Msgr. Charles Heitz, C.S.Sp., 1922-1933
Msgr. Louis Poisson, C.S.Sp., 1933-1945
Msgr. Raymond Martin, C.S.Sp., 1945-


Father Louis Payen, 1872-1877
Father Joseph Oster, 1877-1890
Father Joseph Fréchenon, 1890-1892

Father Joseph Oster, 1912-1916
(later Prefect Apostolic)

also Religious Superiors

*Sp. stands for Holy Ghost Father in the broad sense of the term; C.S.Sp. indicates members of the Congregation.