APPENDIX I

UNION WITH OTHER CONGREGATIONS

In the course of its two hundred and fifty-five years of existence, the Congregation of the Holy Ghost has on a number of occasions considered fusion or union with other religious societies. Some such unions were actually effected, while others fell short of realization. We shall indicate here in chronological order the various proposals that were made during the eighteenth and nineteenth centuries, but we find it prudent to omit the overtures toward union with the Holy Ghost Fathers which two large Congregations made since the beginning of the twentieth century.

For the sake of completeness, however, we shall mention the unions which Father Libermann and his group had contemplated prior to their entrance into the Congrégation of the Holy Ghost.

A. CONGREGATIONS OF PRIESTS

1. The Society of Mary

cf. pp. 11 f.; 19 ff.

Above, in Chapters I and II, we have sifted the sparse historical data that is available concerning the union of St. Louis de Monfort’s Society and the Holy Ghost Fathers.

2. Vincentian Fathers and the Foreign Missions of Paris

Fl. 473

In 1802, when Father Bertout presented Napoleon with a memorandum requesting the legal restoration of the Holy Ghost Fathers, Mr. Portalis, Secretary of Ecclesiastical Affairs, recommended that the Holy Ghost Fathers, the Foreign Missions and the Vincentian Fathers unite into a single Institute. On May 27, 1804, Napoleon actually issued a decree that ordered this fusion, but it is obvious that union by government decree would not have worked. It was never taken seriously by the three Congregations involved.

N. B. 250

A second effort in this direction was made around 1807 by Joseph Cardinal Fresch, the Chaplain General of France. He wanted the three Congregations to become a single establishment directed by the Vincentians and headquartered in Rome. Un-
doubtlessly, he might have succeeded if Napoleon had not chosen this particular time to invade the Papal States and imprison the Pope. After his excommunication by Pius VII, the irate Emperor simply suppressed all three Congregations.

3. Congregation of the Holy Heart of Mary

This union was successfully accomplished in 1848. Its story is told above in Chapter VI.

Before entering the Congregation of the Holy Ghost Fathers, Libermann and his group had considered the possibility of uniting with:

a. The Eudist Fathers

In March 1839, Frederic Le Vavasseur wrote to Libermann, who was then Novice Master of the Eudists, about the new society which was being planned and suggested that they start in Rennes in the novitiate of the Eudist Fathers: “We will adopt the constitutions of Father Eudes, with whatever modifications our work demands and we will depart from France as a branch of your community.”

After consulting the Superior of the Eudists, Libermann replied: “He has told me that he will receive you with great pleasure and that he would consider himself fortunate if the poor Congregation of Jesus and Mary could undertake such a great work that is so agreeable to God.” However, as we have related above, the situation of Francis Libermann in Rennes was far from satisfactory. His departure from Rennes in 1839 definitely put an end to all plans toward union with the Eudists.

b. Congregation of Holy Cross

In February 1842, Father Leboucher, C.S.C., paid a visit to Libermann and proposed the fusion of the two congregations. Just then Father Libermann was profoundly afflicted by Le Vavasseur’s constant opposition to all his ideas. In hopes that the Superior of the Holy Cross Fathers would assume responsibility for both congregations, Libermann felt much attracted by the proposal. The next day, however, he was ashamed of his weakness and promised God not to falter again. Although his willingness to consider the proposal perdured, he soon began to
fear that Father Leboucher was indeed interested in having him and his priests join the Holy Cross Congregation, but that he had no intention of taking over the work for which their little society had been founded. After a few letters and visits that pointed up the difficulties of the affair, they dropped the plan.

**B. CONGREGATIONS OF BROTHERS**

1. **The Leonist Brothers**

We have related in Chapter IX how this congregation of Brothers became united with the Congregation of the Holy Ghost.

2. **The Brothers of the Annunciation**

The Congregation of the Brothers of Our Lady of the Annunciation had been founded at Montpellier, France, in 1840 by Father Montels. Their main objective was the care of orphans. Only three months after the foundation, the priest died. Father Louis Abram took over as his successor. Nine years later, Father Abram transferred the motherhouse of the Congregation to Misserghin in Algeria. There, the work developed and grew until by 1882 the Orphans' Institute of Misserghin possessed more than 3,000 acres under cultivation and a complex of large buildings to house the orphans and old people to whom it gave shelter. By 1885, no less than four thousand boys had been educated by the Brothers.\(^1\) In 1887, the Propaganda definitely approved the constitutions of this flourishing congregation.

When Father Abram died in 1892, the Chapter elected Brother Liguori as his successor. Under his direction, the Institute continued its splendid work for several years. Suddenly, in 1897, disaster struck. An audit of the bursar's accounts showed that he had been an unfaithful steward. All funds were gone and an enormous debt had been accumulated—one so great, in fact, that even the sale of nearly all the land and the farms did not suffice to pay the creditors. The Institute faced bankruptcy. In an endeavor to save whatever could be saved from the fiasco, the Propaganda appointed an Apostolic Visitor—Father Xavier Libermann, a nephew of the Venerable Francis. While Father Libermann was able to correct several abuses that had crept into the Congregation since

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\(^1\)Five years earlier, Father Abram had founded a congregation of Sisters to function as auxiliaries.
Father Abram’s death, the indebtedness of the Institute remained an insoluble problem. All the Brothers except the Superior, Brother Liguori, realized that their only salvation lay in union with another Congregation. Hence, when Brother Liguori died unexpectedly in 1900, they requested permission to join the Holy Ghost Congregation.

B. G. 21, 362 f. Just at that time the Holy Ghost Fathers were anxious to establish a house in Algeria or Tunis, because the draft laws of France in those days exempted Brothers stationed there from military service. The Spiritans laid down certain stipulations and negotiations came to a successful end in 1901. In March of that year, the Propaganda suppressed the Congregation of the Annunciation and allowed its members to enter the Congregation of the Holy Ghost. For this purpose, a special novitiate was erected in Misserghin.² The Institute now has an agricultural and mechanical school in addition to the orphanage.

3. The Brothers of Christian Doctrine

Goyau, II, 241 ff. This congregation of teaching Brothers was founded early in the nineteenth century by the Venerable John de Lamennais. Soon after its establishment, the founder transferred its headquarters to Ploermel in Brittany—hence its popular name, “The Brothers of Ploermel.” As early as 1837, they began to establish schools in the old French colonies and by 1852 the aging founder reported that his congregation had about nine hundred Brothers spread through more than two hundred and fifty schools in France and the colonies.

Va. 195 ff. In an effort to secure solid spiritual training for his Brothers, Father de Lamennais appealed to Father Schwindenhammer and asked that the Holy Ghost Fathers take over the direction of the novitiate. It was for this reason that in 1853 Father Collin—one of Libermann’s first novices—was sent to Ploermel. De Lamennais and Collin got along so well that the question of uniting the Brothers with the Congregation of the Holy Ghost soon came up for serious discussion. Father Schwindenhammer, along with Le Vavasseur and Briot, travelled to Brittany to open negotiations with the Venerable. However, after careful consideration, the proposed union was judged to be impractical. At that time the Holy Ghost

²In a similar way, the members of the Sisters’ Congregation were allowed to join a religious society of Franciscan nuns.
Fathers were not yet numerous enough to absorb an additional nine hundred Brothers without exposing themselves to serious internal troubles. The two congregations remained on intimate terms and continued to work closely together thereafter, but the Holy Ghost Fathers gave up directing the novitiate in 1854.

C. CONGREGATIONS OF SISTERS

Obviously, there never was question of the total incorporation of nuns' congregations. In the course of the nineteenth century, however, the Spiritans seriously considered some sort of formalized association with two large groups of Sisters.

1. THE SISTERS OF THE IMMACULATE CONCEPTION

C. S. 44, 32 ff.  
In 1842, Father Libermann gave some serious thought to the advisability of founding a congregation of Sisters. Several aspirants had been gathered together by Father Tisserant, and he was strongly urging the formation of a congregation that would aid the priests in their work. Although Libermann "considered it imprudent to begin such a work before [his own Congregation] had been solidly established," he saw the usefulness of such a foundation. Just then, however, Father Bessieux arrived and told him about the Congregation of the Immaculate Conception. It had been founded six years earlier by Mother Mary de Villeneuve at Castres. Because it appeared to suit very well the purpose for which his priests wanted a congregation of Sisters, Libermann was delighted to escape becoming the founder of a congregation of women and when pious ladies offered to aid him in his work, he thereafter gratefully referred them to Mother de Villeneuve.

ibid., 23  
In 1850, Bishop Kobè, C.S.Sp., pressed Mother de Villeneuve for "the aggregation of her society" to the Holy Ghost Fathers "under a single Head and Superior, named by the Propaganda, just as is the case with the Vincentians and the Sisters of Charity." Father Libermann himself did nothing to promote this proposed union, but he was "quite willing to do what [the Sisters] wanted . . . and to grant it . . . if they asked for it." At length, Mother de Villeneuve wisely observed that as long as their Motherhouse was in Castres and Libermann was in Paris, there could be no question of any union. Moreover, she was opposed to any association as close as that of the Vincentians and the Sisters of Charity. Fearing to lose her independence, she discarded all thought of a union,
hastily requested pontifical approbation of her group and, through the intercession of Bishop Bessieux, readily obtained it. When she died shortly after, her immediate successor kept all contacts with the Holy Ghost Fathers to the strictest minimum. After the successor's death in 1862, cordial relations between the two Congregations flourished once again. Nowadays, the Sisters work side by side with the Holy Ghost Fathers in many of their foreign missions.

2. The Sisters of Saint Joseph of Cluny

This congregation was founded in 1807 by Blessed Ann Mary Javouhey. By 1844 it had grown to about six hundred members, of whom some two hundred were working in the missions. It was through their labor in the colonies that Father Libermann became acquainted with the Sisters of Saint Joseph and sought contact with Mother Javouhey. He soon realized that, despite its sizeable membership and its hundred novices, the Congregation was in a precarious position. Insufficiently organized, without constitutions or pontifical approval, it was subject to the rival claims of several bishops in whose dioceses the Sisters were established. To extricate herself from the impasse, Mother Javouhey proposed to Father Libermann in 1844 "that the two Congregations be united into one, making her Sisters dependent on [his] missionaries, and constituting him their Superior." She pointed out that in this way her Sisters would be certain of obtaining the unified spiritual training and guidance which was so necessary for them. Moreover, her plan had the support of the Papal Nuncio and of the Bishop of Beauvais.

Although he was frightened by the prospect of becoming entangled in difficulties with the bishops involved and apprehensive about having to take charge of six hundred Sisters, Libermann considered it would be going against God's will to oppose the plan. On the other hand, because he refused to take any positive steps toward its realization, he left it up to Mother Javouhey and Bishop Gignoux of Beauvais to begin negotiations with Rome. Contrary to Mother Javouhey's expectations, Rome did not favor her plan.

After her death in 1851 and Father Libermann's in 1852, her successor again made overtures toward the desired union. Apprised of her design, Father Schwendenhammer and his Council decided "to allow the Sisters to continue their efforts in Rome... reserving the right to examine later what ought to be done when
the Sisters present their request in a positive and official way." In 1864 Pope Pius IX was personally consulted about the matter by the Bishop of Autun. Although he realized the immense benefits the Sisters were deriving from their supervision and guidance by the Holy Ghost Fathers, the Pope recommended against any official association requiring pontifical approval. However, he willingly gave his blessing to the unofficial and moral union of the two Congregations as it was then in force. That close but informal association has existed ever since. Throughout the world, wherever the Cluny Sisters are near a Spiritan residence they turn to the Holy Ghost Fathers by preference for direction and guidance.
APPENDIX II

THE SPIRITAN HABIT

The 1734 version of the Rules did not exactly determine the nature of the habit to be worn by the Holy Ghost Fathers, but merely stated that for all "the garb should be uniform, poor and simple of form." Portraits of eighteenth century Spiritans show that their dress consisted of a cassock with visible buttons, surmounted by a rabat with narrow white borders, as was customary for the clergy of France at that time. Probably they also wore the usual black sash.\(^3\)

Father Libermann’s daguerrotype and the other photograph published in *Notes et Documents* show the same dress, except that a black cord appears to have replaced the former sash.

The question of an official uniform for members of the Congregation was the object of a long discussion at the general meeting of 1853, because the decision had been taken to introduce the public vows of religion. As a religious society, so it was felt, the Congregation should have a distinct garb. The final choice fell on a black soutane, without visible buttons, and a black cord. Underneath the soutane members should wear the blue scapular of the Immaculate Conception, terminating at the collar in a rabat with a narrow white border. Subsequently, the scapular and the rabat have become separate items of apparel.

Some members had proposed a blue cord round the middle and another blue cord instead of a hatband, but this colorful proposal was judged to be against the simplicity proper to members of the Congregation. The camail or shoulder cape became an officially allowed optional item in 1892.

Following the persecution of 1904 in France, Holy Ghost Fathers who had been officially "secularized" but continued to work in former establishments of the Congregation dropped the use of the cord because it was too characteristic of a religious order. From these institutions the custom spread to other houses, but the

\(^3\)In his reorganization of 1845 ff., Father Leguay abolished the rule of uniformity and poverty, but retained the requirement of simplicity. The original text was restored again in the 1885 edition of the Rules approved by the Holy See.
cord was never officially abolished. At present it is again in general use.

Regarding the Brothers, at first they continued to wear their secular clothes unless these were unsuitable. However, as early as 1845 Father Libermann adopted for them the "soutanelle" worn over a black waistcoat and black trousers, and outdoors, according to the custom of the time, a tall hat.

The General Chapter of 1875 replaced this garb by a regular soutane, reaching about eight inches above the ground, and a narrow black sash. Presumably the silk hat disappeared from the list of approved wear when it was no longer the normal dress for laymen.

As the reader undoubtedly knows, in hot climates the black soutane is usually replaced by one of white or light grey cloth.

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4The "soutanelle" is a knee-length soutane or frock coat which is still worn outdoors by priests in many parts of Germany.
APPENDIX III

RELIGIOUS CONGREGATIONS FOUNDED BY HOLY GHOST FATHERS

IN EUROPE

a. The Sisters Servants of the Holy Heart of Mary

This Congregation was founded in 1860 by Father John Delaplace in Paris. Since then it has spread from France to Canada (three Provinces), the United States, Cuba and the Cameroons. Its Motherhouse is in Montgeron, France. Membership (1954): 951 professed Sisters; 107 novices. Literature: R. Piacentini, F. J.-B. Delaplace, Beauport-Montgeron, 1952, pp. 310. Cf. also A. M. C., pp. 391 f.

b. Missionary Sisters of the Holy Ghost (C.S.Sp.)

cf. p. 281

Founded in 1921 by Archbishop Alexander Le Roy, this congregation has houses in France, Portugal, the Netherlands and Canada. The Spiritan Sisters maintain missions throughout French and Portuguese Africa, in Cape Verde, Martinique and Guadeloupe. Membership (1957): 370 professed Sisters; 50 novices and postulants. Literature: B. G. 30, 452; 690; 799; Roy, 234 ff.; Au Service de la femme noire, Editions Suredit, (1946).

c. Missionary Sisters of Our Lady of the Holy Rosary

cf. pp. 281 f.


Obviously, the Congregations of Sisters can point also to one or more pious ladies working in association with the priest as their founder or founders.

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IN AMERICA

a. Missionary Sisters of Notre Dame de la Délivrande

This Congregation was founded in Martinique in 1868 by Father Anthony Dufrien. Later, it transferred its Motherhouse to Croix-Rouge near Grenoble, France. It has spread through France, Italy, Egypt, North Africa and Lebanon. Membership: 178 professed Sisters; 22 novices and postulants.


b. Sisters of Our Lady of Guadeloupe

In 1945 Bishop John Gay founded this congregation at Trois Rivières, Guadeloupe. Its purpose is to aid the priests in social and parochial work. Membership (1955): 24 Sisters.


IN REUNION

Daughters of Mary

cf. p. 144

This Congregation was founded in 1849 by Father Frederic Le Vavasseur. Its Motherhouse is in St. Denis, Reunion. The Sisters are established in Madagascar, Mauritius, Rodriguez, Tanganyika and France. Membership (1957): 311 professed Sisters.

Literature: Roger Dussercle, Histoire d'une Fondation, Port Louis, Mauritius, 1949; cf. also C. S. 44, pp. 92 ff.; A. M. C. A. 48 f.

IN AFRICA6

a. Daughters of the Holy Heart of Mary

Founded in 1858 by Father Emmanuel Barbier with the approval of Bishop Aloysius Kobès. Its Motherhouse is now in Dakar, Senegal. Membership (1954): 61 professed Sisters; 15 novices.


6We list only congregations that have perdured to the present. Some of them are still in an experimental stage.
Appendix III

b. **Daughters of Mary (of Yaunde)**

c. **Sisters Servants of Mary (of Duala)**

d. **Little Sisters of St. Mary (of Gabon)**
   Founded in 1911 by Bishop John Adam. Its Motherhouse is in Libreville, Gabon. Membership (1957): 50 professed Sisters; 7 novices.

e. **African Sisters of the Holy Heart of Mary**

f. **Sisters of St. Joseph of Africa**
   Literature: B. G. 44, 141; E. P. 31, I, 205 and 208.

g. **Sisters of Our Lady of Kilimanjaro**
h. **Sisters of the Most Pure Heart of Mary (Nigeria)**

Founded in 1945 (?) by Bishop Charles Heerey. Their Motherhouse is in Urualla, Nigeria. Membership: 27 professed Sisters; 23 novices; 30 postulants; 71 aspirants.

Literature: *E. P.* 31, I, 112 and 119.

i. **Sisters of the Holy Heart of Mary (Belgian Congo)**


Literature: *B. G.* 43, 384; *E. P.* 31, I, 196.

j. **Sisters of the Assumption of the Blessed Virgin (Kenya)**


Literature: *B. G.* 45, 69.

k. **Brothers of the Immaculate Heart of Mary**


Literature: *B. G.* 44, 177; *E. P.* 31, I, 212.

l. **Little Brothers of St. Joseph (of Senegal)**


Literature: *B. G.* 32, 469; *E. P.* 31, I, 88 ff.; see also above. pp. 496 f.

m. **Brothers of St. Joseph7 (of French Cameroons)**

Founded in 1930 by Father Peter Richard. Motherhouse: Nlong, the Cameroons. This interdiocesan congregation absorbed the Brothers of St. Peter Claver of Middle Congo. Membership (1955): 40 professed Brothers; 18 novices; 50 postulants.

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7In a recent letter, Bishop Teerenstra of Doume indicates that this Congregation has now been disbanded. Its members have joined the Brothers of the Sacred Heart (of Canada) and the Holy Ghost Congregation.

**n. Brothers of St. Peter Claver (of Angola)**


Literature: *B. G.* 27, 149; 43, 448 f.; *E. P.* 21, I, 176; 183; 184; 187.

**o. Brothers of St. Peter Claver (of Kenya)**


**p. Brothers of ?**

APPENDIX IV

ECCLESIASTICAL CIRCUMSCRIPTIONS ENTRUSTED TO THE SPIRITANS

A. AMERICA
1. Prefecture of the St. Pierre and Miquelon Islands.
2. Diocese of Basse-Terre and Pointe-à-Pitre, Guadeloupe.
3. Diocese of Saint-Pierre and Fort-de-France, Martinique.
5. Prelature "nullius" of Tefe, Brazil.
6. Prelature "nullius" of Jurua, Brazil.

B. AFRICA
7. Archdiocese of Dakar, Senegal.
8. Diocese of Ziguinchor, Senegal.
10. Archdiocese of Conakry, French Guinea.
12. Diocese of Freetown and Bo, Sierra Leone.
15. Diocese of Owerri, Nigeria.
17. Prefecture of Kabba, Nigeria.
18. Diocese of Duala, French Cameroons.
19. Archdiocese of Yaunde, French Cameroons.
22. Diocese of Pointe-Noire, French Equatorial Africa.
27. Vicariate of Kongolo, Belgian Congo.
28. Vicariate of Kindu, Belgian Congo.
29. Diocese of Bethlehem, Orange Free State, South Africa.
30. Archdiocese of Nairobi, Kenya.
32. Diocese of Moshi, Tanganyika.
33. Diocese of Morogoro, Tanganyika.

34. Archdiocese of Loanda, Angola.
35. Diocese of Nova Lisboa, Angola.
37. Diocese of Sa da Bandeira, Angola.
38. Diocese of Cape Verde, Cape Verde Islands.

C. ISLANDS OF THE INDIAN OCEAN

40. Diocese of Majunga, Madagascar.
41. Diocese of Saint-Denis, Reunion.
42. Diocese of Port Louis, Mauritius.

As Chapter XX indicated, since 1941 the overseas territories of Portugal are no longer formally entrusted to any congregation. However, in the following areas the Holy Ghost Fathers still constitute the majority of the non-native clergy:
APPENDIX V

EDUCATIONAL INSTITUTIONS OPERATED BY THE HOLY GHOST FATHERS

A. INSTITUTES OPEN TO ALL QUALIFIED STUDENTS

AMERICA

1. Duquesne University, Pittsburgh, Pa., U. S. A., (1878).
7. St. Martial College, Port au Prince, Haiti, (1871).
10. St. Mary’s College, Port of Spain, Trinidad, (1863).
11. College of Our Lady of Fatima, Port of Spain, Trinidad, (1948).

EUROPE

15. Holy Ghost Seminary, Croix-Valmer, France, (1703).\(^8\)
17. The Pontifical French Seminary, Rome, Italy, (1853).

\(^8\)Transferred from Paris in 1954.
Appendix V

AFRICA

22. Libermann Seminary (interdiocesan), Sebikhotane, Senegal.
25. Catholic Training College, Bo, Sierra Leone.
26. Christ the King College, Bo, Sierra Leone.
27. St. Edward’s Secondary School, Brookfields, Sierra Leone.
29. St. Peter’s Training College, Achina, Nigeria.
30. St. Anthony’s Training College, Agulu, Nigeria.
31. Bigard Memorial Seminary, Enugu, Nigeria.
32. St. Theresa’s College, Nsukka, Nigeria.
33. Christ the King College, Onitsha, Nigeria.
34. Mount St. Mary’s Training College, Azaraegbulu, Nigeria.
35. St. Peter Claver Seminary, Okpala, Nigeria.
36. Holy Ghost College, Owerri, Nigeria.
37. Stella Maris College, Port-Harcourt, Nigeria.
38. Holy Ghost Training College, Umuahia, Nigeria.
40. Our Lady of Fatima Training College, Nsu, Nigeria.
41. Sacred Heart College, Ezutkwu-Aba, Nigeria.
42. Catholic Training College, Umaturu-Etehe, Nigeria.
43. Our Lady of Fatima Training College, Bori, Nigeria.
44. St. Joseph’s Seminary, Akono, French Cameroons.
45. Bessieux Seminary-College, Libreville, Gabon.
46. Libermann Seminary (interdiocesan), Brazzaville, French Equatorial Africa.
47. Junior Seminary, Mbamou, French Equatorial Africa.
49. Junior Seminary, Fort Sibut, French Equatorial Africa.
50. St. Joseph Seminary, Malange, Angola.
51. Junior Seminary, Caala, Angola.
52. Teofilo Duarte College, Cuima, Angola.
54. Christ the King Seminary, Nova Lisboa, Angola.
55. Sacred Heart Seminary, Vila Junqueira, Angola.
56. Junior Seminary, Jau, Angola.
57. St. John Berchmans Seminary, Kongolo, Belgian Congo.
58. Holy Ghost College, Kindu, Belgian Congo.
60. Holy Ghost College, Mangu, Kenya.
61. St. Mary’s College, Nairobi, Kenya.
63. Our Lady of the Angels Seminary, Kibosho, Tanganyika.
64. St. James’ Seminary, Kilema-Chini, Tanganyika.
65. St. Patrick’s Training College, Singa-Chini, Tanganyika.
66. Junior Seminary, Bagamoyo, Tanganyika.
67. Catholic Teacher Training School, Morogoro, Tanganyika.
68. St. Thomas’ Seminary, Morogoro, Tanganyika.
69. Bishop Shanahan Training College, Orlu, Nigeria.
70. St. Pius X College, Bodo, Nigeria.

**ISLANDS OF THE INDIAN OCEAN**

71. St. John’s Seminary, Diego-Suarez, Madagascar.
72. St. Paul’s Seminary, Majunga, Madagascar.
73. St. John Vianney Seminary-College, Cilaos, Reunion.
74. Holy Ghost College, Quatre Bornes, Mauritius.

**B. INSTITUTES RESERVED EXCLUSIVELY FOR MEMBERS AND ASPIRANTS OF THE CONGREGATION**

**AMERICA**

1. St. Mary’s Seminary, Ferndale, Norwalk, Conn., U. S. A., (1906).
4. Immaculate Heart of Mary Collegiate Seminary, Bethel Borough, Pa., U. S. A.⁹
5. Junior Seminary (attached to St. Alexander College), Limo-

⁹Construction of this new seminary is scheduled to start in 1958.
Europe

17. Philosophical Seminary, Mortain, France, (1923).
23. Junior Seminary attached to Rockwell College, Ireland, (1864).
27. Senior Seminary Knechtsteden, Germany, (1895).
29. Junior Seminary, Speyer, Germany, (1922).
33. Junior Seminary, Godim, Portugal, (1921).
34. Philosophical Seminary, Viana do Castelo, Portugal, (1922).
36. Spiritan College, Gentinnes, Belgium, (1908).
37. Junior Seminary, Lier, Belgium, (1900).
38. Senior Seminary, Louvain, Belgium, (1911).
40. Senior Seminary, Gemert, Netherlands, (1914).
41. Seminary for Late Vocations, Hattem, Netherlands, (1957).
42. St. Mary's College, Castlehead, England, (1907).
44. Seminary for Late Vocations, Uddington, Scotland, (1956).
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45. Junior Seminary, Bouveret, Switzerland, (1920).
46. Junior Seminary, Bydgoszcz, Poland, (1924).

AFRICA

APPENDIX VI

PROVINCES AND DISTRICTS OF THE CONGREGATION

**PROVINCES**

1. France
2. Ireland
3. Germany
4. Portugal
5. United States of America
6. Belgium
7. Netherlands
8. Great Britain
9. (French) Canada
10. Poland (Vice Province)
11. Switzerland (Vice Province)

In preparation:

1. Spain (dependent on Portugal)
2. English Canada (dependent on Ireland)
3. Nigeria (dependent on Nigeria District)
4. South East Brazil
   a. Rio de Janeiro division (dependent on Tefe district)
   b. Sao Paulo division (dependent on Jurua district)

**DISTRICTS**

**AMERICA**

1. St. Pierre and Miquelon
2. Haiti
3. Guadeloupe and Martinique
4. Trinidad
5. Puerto Rico
6. French Guiana
7. Tefe, Brazil
8. Jurua, Brazil

**AFRICA**

9. Senegal
10. Cape Verde Islands
11. French Guinea
12. Sierra Leone and Gambia
13. Nigeria (Onitsha and Owerri)
14. Benue, Nigeria (Oturkpo and Kabba)

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10Concerning the difference between Province and District, see p. 237.
The Spiritans

15. Yaunde-Duala, Cameroons
16. Doume, Cameroons
17. Gabon
18. Brazzaville
19. Ubangui
20. Loanda, Angola

21. Nova Lisboa, Angola
22. Kongolo-Kindu, Belgian Congo
23. Bethlehem, South Africa
24. Kenya
25. Kilimanjaro
26. Bagamoyo

INDIAN OCEAN

27. Madagascar
28. Reunion

EUROPE

29. Mauritius
30. Auteuil, France
GENEALOGY OF SPIRITAN PROVINCES

FRANCE

Ireland (1859)  Germany (1863)  Portugal (1867)  Belgium-Holland (1900)  England (1904)  Canada (1905)  Switzerland (1920)

U. S. A. (1872)  Spain* (1950)  Belgium (1900)  Netherlands (1904)

English Canada* Nigeria* (1955)  S. E. Brazil (Sao Paulo) * (1952)  S. E. Brazil (Rio de Janeiro) * (1948)

Poland (1921)

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*The number indicates the year of the first foundation. An asterisk denotes provinces in formation.
APPENDIX VII

LIST OF SUPERIOR GENERALS C.S.Sp.

1. Fr. Claude Francis Poullart des Places, 1703-1709
   born Feb. 26, 1679; died Oct. 2, 1709
2. Fr. James Hyacinth Garnier, 1709-1710
   born about 1687; died March, 1710
3. Fr. Louis Bouic, 1710-1763
   born Aug. 5, 1864; died Jan. 2, 1763
4. Fr. Francis Becquet, 1763-1788
   born March 14, 1705; died Oct. 28, 1788
5. Fr. John Duflos, 1788-1805
   born July 10, 1726; died Feb. 28, 1805
6. Fr. James Bertout, 1805-1832
   born May 4, 1753; died Dec. 10, 1832
7. Fr. Amable Fournier, 1832-1845
   born Aug. 31, 1788; died Jan. 5, 1845
8. Fr. Nicholas Warnet, 1845
   born May 30, 1795; died Aug. 30, 1863
9. Fr. Alexander Leguay, 1845-1848
   born April 7, 1794; died Feb. 27, 1865
10. Fr. Alexander Monnet, 1848
    born Jan. 4, 1812; died Dec. 1, 1849
11. Fr. Francis Libermann, 1848-1852
    born April 12, 1802; died Feb. 2, 1852
12. Fr. Ignatius Schwindenhammer, 1852-1881
    born Feb. 15, 1818; died March 6, 1881
13. Fr. Frederic Le Vavasseur, 1881-1882
    born Feb. 25, 1811; died Jan. 16, 1882
14. Fr. Ambrose Emonet, 1883-1895
    born March 26, 1828; died June 28, 1898
    born Jan. 19, 1854; died April 21, 1938
16. H. E. Archbishop Louis Le Hunsec, 1926-1950
    born Jan. 6, 1878; died Dec. 25, 1954
17. Fr. Francis Griffin, 1950-
    born Sept. 16, 1893;
APPENDIX VIII

THE EVOLUTION OF THE VICARIATE OF THE TWO GUINEAS AND OF THE MISSIONS WHICH GRADUALLY RESTRICTED ITS TERRITORY

Prefatory Remarks

Heavy print indicates circumscriptions served by the Holy Ghost Fathers.

Names in italics refer to actually existing dioceses and other ecclesiastical divisions.

Dotted rectangles mark areas which originated outside the limits of the territories comprised in these schemata.

The heavy black line indicates which present diocese or archdiocese is the direct successor of the original mission.

Symbols used for the different religious orders having missions in the territories listed in the schemata:

A. A. Assumptionists
C. I. C. M. Scheutists
C. M. Vincentians
C. P. Passionists
C. S. C. M. Priests of the Holy Heart of Mary (later united with the Congregation of the Holy Ghost)
C. S. Sp. Spiritans
C. SS. CC. Picpus Priests
C. SS. R. Redemptorists
I. C. Rosminians
I. M. C. Consolata Missionaries
M. S. C. Missionaries of the Sacred Heart
O. E. S. A. Augustinians
O. F. M. Franciscans
O. F. M. Cap. Capuchins
O. M. I. Oblates of Mary Immaculate
O. P. Dominicans
O. S. B. Benedictines
O. S. C. Order of the Holy Cross
S. A. C. Pallotines
S. C. J. Priests of the Sacred Heart
S. J. Jesuits
S. M. A. Society of African Missions
S. M. M. Monfortists
S. M. S. J. M. Mill Hill Fathers
S. S. Patr. Priests of St. Patrick
S. V. D. Society of the Divine Word
S. X. Xaverians
W. F. White Fathers
Symbols used for the different kinds of ecclesiastical circumscriptions:

A. Archdiocese
Ab. Abbacy
D. Diocese
M. Mission
P. Prefecture
PV. Pro-Vicariate
V. Vicariate

Main Sources

Acta apostolicae Sedis
Le Missioni Cattoliche, Rome, 1950
Bulletin général (de la Congrégation du St.-Esprit)
A Catholic Directory of East Africa, Mombasa, 1950
Annuaire des Missions Catholiques en Afrique Française, Dakar, 1955
Releases of the Agenzia Fides

For information regarding the evolution of the Vicariate of the Independent Congo State a debt of gratitude is owed to the Very Reverend Father Proost, Superior of the Spiritan Province of Belgium.
VICARIATE OF THE TWO GUINEAS, 1842
C.S.C.M.-C.S.Sp. (1845)*

(Name changed to V. of Gabon, 1863.)

1879

Gold Coast, 1901
S.M.A.

V. of Kumasi, 1932
D. of Kumasi, 1950
S.M.A.

P. of Togo, 1892
V. of Togo, 1914
S.V.D.

P. of Dahomey, 1883
S.M.A.

V. of Dahomey, 1860
V. of Benin Coast, 1870
S.M.A.

P. of W
V. of V

V. of Ondo-Ilorin, 1943
D. of Ondo, 1950
S.M.A.

V. of Lagos, 1943
S.M.A.

V. of Asa
D. of Ben

P. of Oyo, 1946
W.F.

P. of Niamey, 1942
S.M.A.

P. of Parakou, 1948
S.M.A.

P. of Ibadan, 1952
S.M.A.

A. of Lagos, 1950
S.M.A.

A. of Porto Novo, 1954
D. of Porto Novo, 1955
S.M.A.

A. of Sokode, 1937
D. of Sokode, 1955
S.M.A.

V. of Lome, 1938
A. of Lome, 1955
S.M.A.

V. of Porto Novo, 1954
D. of Porto Novo, 1955
S.M.A.

A. of Cotonou, 1955
S.M.A.

Dahomey-Niger
THE VICARIATE OF THE TWO GUINEAS
(Continued)

P. of Fernando Po, 1855
Bata (Spanish Guinea) added
in 1903
Vicariate of Fernando Po, 1908
C.M.F.

V. of the French Congo, 1886
C.S.Sp.

V. of the French Lower Congo, 1890
V. of Loango, 1907
V. of Pointe-Noire, 1949
D. of Pointe-Noire, 1955
C.S.Sp.

V. of the French Upper Congo, 1890
V. of Ubangi, 1894
C.S.Sp.

M. of Kwango, 1892
P. of Kwango, 1903
V. of Kwango, 1928
S.J.

P. of E. Uele, 19
V. of Niangara, 1
O.P.

V. of Ubangi-Shari, 1909
V. of Ubangi-Shari, 1937
V. of Kisantu, 1931
S.J.

P. of Ubangi-Shari, 1909
V. of Ubangi-Shari, 1937
V. of Kisantu, 1931
S.J.

P. of Berberati, 1940
O.F.M.Cap.

A. of Brazzaville, 1955
C.S.Sp.

V. of Berberati, 1952
D. of Berberati, 1955
O.F.M.Cap.

A. of Bangui, 1955
C.S.Sp.

P. of Bangassou, 1954
C.S.Sp.

P. of Fort-Lamy, 1947
D. of Fort-Lamy, 1955
S.J.

P. of Moundou, 1951
O.F.M.Cap.

P. of Ipamu, 1948
O.M.I.

P. of Ipamu, 1937
V. of Ipamu, 1948
O.M.I.

P. of Fort-Lamy, 1947
Added: P. of (Central) Cape of Good Hope, 1879

Griqualand and Bechuanaland transferred to V. of Orange Free State (now D. of Kimberley, O.M.I.).

Keetmanshoop (1888). Sul divided off:
- P. of Great Namaqua
- V. of Great Namaqua
- D. of Keetmanshoop

N. Bechuanaland transferred to V. of Zambezi (now A. of Salisbury, S. J.).

Detached from V. of Kimberley:
- P. of Kroonstad, 1923
- V. of Kroonstad, 1935

1941: all extant circumscriptions suppressed and replaced by the following:

- V. of Bethlehem, 1948
- D. of Bethlehem, 1951

No longer formally entrusted to the Spiritans, but they still constitute the large majority of the non-African clergy.

P. of Cimbebasia, 1879

C.S.Sp.

D. of Angola, 1596

1886

C.S.Sp.

P. of Lower Cimbebasia, 1892

P. of Windhoek, 1921

V. of Windhoek, 1926

D. of Windhoek, 1951

O.M.I.

P. of Upper Cimbebasia, 1892

C.S.Sp.

Lunda, 1897

M. of Cunene, 1882

P. of Cubango, 1921

C.S.Sp.

C.S.Sp.

M. of Cunene, 1882

P. of Cubango, 1921

C.S.Sp.

A. of Loanda, 1941

boa, 1941

D. of Silva Porto, 1941

deira, 1955
APPENDIX IX

THE EVOLUTION OF THE PREFECTURE OF ZANGUEBAR AND OF THE MISSIONS WHICH GRADUALLY RESTRICTED ITS TERRITORY
V. of Zanguebar, 1883
C.S.Sp.

P. of S. Zanguebar, 1887
V. of S. Zanguebar, 1902
V. of Dar-es-Salaam, 1906
O.S.B.; after World War I, O.F.M.Cap.

V. of Central Zanguebar, 1906
V. of Bagamoyo, 1906
C.S.Sp.

D. of Morogoro, 1953
C.S.Sp.

V. of Kilimanjaro, 1910
C.S.Sp.

V. of N. Zanguebar, 1887
C.S.Sp.

V. of Zanzibar, 1906
M. V.

A. of Nairobi, 1953
C.S.Sp.

D. of Mombasa-Zanzibar, 1956
C.S.Sp.

V. of ?
D. of ?

P. of Kilimanjaro, 1910
C.S.Sp.

D. of Moshi, 1953
C.S.Sp.

P. of Tanga, I.C. 1950

P. of Mbula, 1943
V. of Mbula, 1952
D. of Mbula, 1953
S.A.C.

Ab. of Nanda, 1931
O.S.B.

Ab. of Ndanda, 1931
O.S.B.

Ab. of Peramibo, 1931
O.S.B.

P. of Dodoma, 1935
C.P.

V. of Dodoma, 1951
D. of Dodoma, 1953
C.P.