

A SPIRITAN
WHO WAS WHO
IN
NORTH AMERICA
AND TRINIDAD
1732 – 1981

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Preface

Two hundred and fifty years have passed since the first known Spiritan missionary sailed from Europe to the New World in 1732. Scarcely a dozen years went by before four boys were born in North America who were destined to study at Holy Ghost Seminary in Paris. Two of them returned to their native land to become priests and missionaries to their own people and to the Indians, while the other two went to work far away from the land of their birth. These events began a tradition which has perdured ever since. It would seem fitting to commemorate these 250 years by compiling brief biographies of all Spiritans who are known either to have come to work in North America or who set out from there to labor in other parts of the world.

This work includes the Virgin Island of St. Croix and St. Thomas, as well as Puerto Rico because of their connection with the United States. Moreover, Trinidad has been added to it. The volume commemorates the Spiritans who have worked in North America and Trinidad or who went forth from there to labor in other parts of the world, as well as those who died prematurely after making their first commitment to the Congregation. However, as a Spiritan Who Was Who, it omits all living members of the Congregation although some of them began to work here even before the 1920s. Also omitted are those who, after joining the Congregation, left during their formative years without actively contributing to its apostolate; likewise those who merely came to study or departed with less than one year of service to their credit. However, individuals who definitively left the Congregation after at least one year of work are included and, when known, their death is recorded.

The work is divided into several sections and the individual entries follow the chronological sequence of death or withdrawal from the Congregation, except for the period before 1863, in which too many uncertainties about dates remain.

Brothers are listed under the name by which they were known during their life time. That is to say, for most Brothers before the 1960s their religious name. If their given name is known it is indicated between brackets.

* = born
Abp = Archbishop
Fr = Father

SYMBOLS

+ = died
Bp = Bishop
Br = Brother

Msgr. = Monsignor
d = diocese

ABBREVIATIONS USED FOR MAJOR COMMUNITIES
FREQUENTLY MENTIONED IN THIS BOOK

Blackrock	Blackrock College, Dublin
Chevilly	major community in France, near Paris, housing successively novitiates, senior seminary, orphanage, training school for Brothers, other works and a retirement home.
CIC	St. Mary's College (College of the Immaculate Conception) Port of Spain
Cornwells	Cornwells Heights, PA housing successively novitiate, senior seminary, junior seminary and Holy Ghost Preparatory School
Duquesne	Duquesne University, Pittsburgh PA until 1911 known as Holy Ghost College
Fatima	Fatima College, Port of Spain
Ferndale	Senior seminary and, at times, novitiate, located in Norwalk CT; in the late 1970s retirement home
HG College	Holy Ghost College, Pittsburgh PA, which in 1911 became Duquesne University
Kilshane	novitiate in Kilshane, tipperary
Kimmage	Senior seminary and retirement home near Dublin
Knechtsteden	central house of formation near Cologne, German, comprising junior and senior seminaries, Brothers training center, retirement home, gymnasium, etc.
Orly	main novitiate of the French Province at Orly, near Paris; also at times orphanage and part of the Auteuil complex of social works
Rathmines	St. Mary's College at Rathmines, Dublin
Ridgefield	main novitiate in Connecticut
Rockwell	Rockwell College and junior seminary near Cashel, Tipperary
St. Alexander	agricultural school, college and junior seminary near Ottawa
St. Martial's	St. Martial's College, Port-au-Prince, Haiti

SECTION ONE 1732 – 1839

Fr. Claude-François Poullart des Places 30

France

*** Feb 26 1679 Rennes**

+ Oct 2 1709 Paris

“with the reputation of a saint”

The only son of a wealthy family, he did his classical studies with great success at the Jesuit academies of Rennes and Caen and then, in 1695, returned to Rennes for his philosophy at the local Jesuit college. Two years later he graduated with the highest honors. In 1700 he earned a license to practice law at the University of Nantes. Spurning the prospect of a bright career in law, he opted for the priesthood and went to study theology at the Jesuit College of Louis le Grand, Paris, in 1701. Soon after, he began quietly to provide food and lodging to starving fellow students. Although he had once thought of becoming a missionary himself, this initiative led him almost unintentionally to the founding of the Seminary of the Holy Ghost and of its governing body, the Congregation of the Holy Ghost. Pentecost Sunday, May 27 1703, is regarded as the founding date of both.

He was ordained December 17 1707 in Paris, but died less than two years later. In his brief career as founder and superior he laid down the charter law of the Congregation as evangelical availability in obedience to the Holy Spirit for difficult and neglected forms of ministry, and he strongly impressed upon his followers the importance of combining zeal and piety with sound learning. His body was buried in a pauper’s grave at the cemetery of Saint-Etienne.

1. Fr. René Allenou de la Ville-Angevin 66

Canada France

*** May 8 1687 d of St-Brieuc**

+ Nov 16 1753 Quebec

“with the reputation of a saint”

He appears to have entered Holy Ghost Seminary in 1703, the year of its founding, and assisted Fr. Poullart des Places as tutor of philosophy and later of theology at the seminary. He was ordained Feb 16 1712 by his bishop and, two years later, replaced his uncle as pastor of Plérin, Brittany. There he founded the congregation of the “Daughters of the Holy Spirit under the Invocation of the Immaculate Virgin Conceived without Sin,” giving them a rule modeled on that of Holy Ghost Seminary. Also known as the “White Sisters,” this congregation spread from France to the U.S.A., Canada and Africa.

In June 1741 he sailed on the Rubis for Quebec as a canon of the local cathedral, but placed his entire benefice at the bishop’s disposal for the poor. He became the bishop’s right hand as theologian, officialis and vicar general, and lived in the bishop’s residence. In 1750 he became involved in a lawsuit of the canons against the local seminary and the bishop about the nomination of the pastor for the cathedral parish. When the bishop expelled him from his residence and forbade others to receive him, the Jesuits courageously took him in. He died three years later before the conflict ended by the conquest of Canada, and was buried in the choir of Quebec’s cathedral.

2. Fr François Frison de la Mothe
Canada France
* c. 1707? D of Langres

+ ?

He is the first recorded Spiritan missionary to arrive in the New World and was sent in 1732 through the intermediary of the Foreign Missions Society. Like many others, he received his appointment before being a priest, and was ordained Oct 18 1734 in Quebec. Assigned to the seminary, he taught philosophy and was also dean of discipline at Quebec's junior seminary. He returned to Paris in 1737 and, two years later, taught philosophy at the Spiritan seminary of Verdun. According to Noiseux, he subsequently returned to Canada as a missionary to the Indians living west of Quebec and along the Mississippi, where he worked until after the conquest of Quebec in 1759. The same undocumented source names him as a chaplain (to the Indians) near Fort Duquesne, Pittsburgh during the French and Indian War of 1754-60 and says that he returned to France via New Orleans after the French defeat.

3. Fr. Pierre Maillard c.52
Canada
* c. 1710

+ Aug 12 1762 Halifax, N.S.
“with the reputation of a saint”

He finished his studies at Holy Ghost Seminary in 1734 and was sent to Acadia in June of the following year by the Foreign Missions Society, then the sole channel of access to Canada for secular priests. He became the great apostle to the Micmac Indians, developed their hieroglyphic script and wrote the main works in and about their language. The Micmacs venerated him so deeply that his writings became their “bible” and helped them preserve the faith during the many decades that they were left without a priest. Maillard became vicar general of Cape Breton in 1740. During the French and Indian wars he accompanied the Micmacs on many of their raids against the British. Treacherously arrested after the fall of Louisbourg in 1745, he was imprisoned in Boston and from there deported to France. He returned in September 1746 to resume his work among the Indians.

After the fall of Quebec in 1759, the British, who did not wish to deport the only man capable of controlling the Indians, offered Maillard and the Acadians remaining on Cape Breton freedom of religion and peaceful possessions of their belongings if they would swear allegiance to the king of England. Maillard accepted and thus saved 235 Acadian families. In 1760 he went to live in Halifax and, reportedly, became the first Catholic priest to receive a salary from the British government since the Reformation. From there he continue to care for his Indians, pacifying them, and looking after the remnants of Acadians. He received a splendid Protestant funeral after his death – no other priest was tolerated in the Anglican Church. He was buried in the local Protestant cemetery.

Although there was no one to call him a saint at his funeral, a Baptist minister testified that among the Indians a touching legend told that “bushes bearing beautiful flowers sprang up over his grave”.

4. Fr. Jean-Louis Le Loutre 63
* Sept 27 1709 Morlaix, Brittany

+ Sept 30 1772 Nantes
“with the reputation of a saint”

Soon after finishing his studies at Holy Ghost Seminary de departed, via the Foreign Missions Society, for Acadia. Learning the Micmac language under Maillard's guidance, he was assigned to the mission of Shebenekady, which had been without a priest for twelve years. When the British deported Maillard in 1745, Le Loutre became the link between the Indians and the French forces in the struggle over control of Acadia. Captured twice on the high seas in 1747 and 1748, he spent four months in a British jail, but returned to Acadia after the peace treaty of Aix-la-Chapelle. He then began the resettlement of Acadians on French-held lands, while the Indians continued their war with the British. A price was placed on his head, but to no avail. In 1752 he went to Paris and obtained the construction of the Beausejour fortress, money and supplies for resettlement of Acadians under the protection of its guns. In 1755, however, this bastion fell after only token resistance. Le Loutre escaped by a secret exit to Quebec, but was captured again on the high seas and held in solitary confinement in Jersey Island. Released eight years later by the treaty of Paris in 1763, he resumed his work among the Acadians in France and was able to resettle many of them. Still engaged in this work, he died and was buried in the St. Leonard Church of Nantes.

Known as "the Father of the Acadians," he continued to be held in high regard by them. In the eyes of English language writers, however, he was – and sometimes still is – a monster of cruelty, pride and deceit, to whom a long list of crimes was ascribed and who finally forced the British to deport the Acadians. But even his enemies admitted that, unfortunately, no convincing proofs of his alleged crimes could be given. His position is somewhat similar to that of the Jesuit Sebastien Rasle, who was also involved in the struggle between French and British empire builders and who is also described either as a martyr and saint or a murderer and rascal.

5. Fr Simon Le Bansais 71
 Canada France
 *April 26 1719 Moret-St. Mammes, SeM + April 26 1790 Nice

After his studies at the Spiritan seminary of Meaux he was ordained in 1743 and joined its faculty. In mid 1747 he departed for Canada, where he taught theology and, at the same time, became director of the junior seminary of Quebec. The atmosphere at the seminary was not very congenial just then because its rector was constantly at odds with the bishop. This situation may have contributed to Le Bansais' decision to enter the Jesuit society in August 1749. From 1750 till 1760 he taught theology at their school. He then returned to France, in time to be struck by the Jesuits' suppression in 1763. He was exiled during the French Revolution. Picked up the following year near Villafranca, he died in the Ospizio de Pazzi in Nice.

6. Fr. Colomban Pressart 54
 Canada
 * Sept 30 1723 Favuet, Brittany + Oct 27 1777 Quebec

After studying at Holy Ghost Seminary, he was ordained in Paris Dec 23 1747. The following year he sailed with Fr de la Lane of the Foreign Missions Society for Quebec and was attached to the local seminary. He was its rector from 1756 to 1762. Intellectually gifted and well educated, became the arbiter for all kinds of questions from all over the extended diocese. After the British conquest of Canada, Governor Murray had recourse to him for the compilation

of the French laws that were applicable to the country. The highly respected priest received the “last sacraments” in a public ceremony in the local church before his death.

7. Fr. François Le Guerne 64
Canada
* 1725 Kergrist, Brittany

+ Dec 6 1789 Isle d'Oréans

At the end of his studies in Holy Ghost Seminary, he was sent to Canada and arrived in Acadia in 1750. Ordained in Quebec in 1751, he became pastor of the Acadians living along the rivers emptying in Chignecto Bay. During the roundup of Acadians for deportation, he became the “Chaplain of Hunted Men,” living “always on the alert, nearly always in the woods.” He organized rescue parties and escorted escapees over frozen waters toward Prince Edward Island. When most of the refugees had been caught and deported, died of disease and starvation, or fled to the safety of Quebec, Le Guerne marched through the forests to the same place seeking help for the survivors. Bishop de Pontbriand then retained him and appointed him pastor on the Isle d'Orléans, where Acadian exiles had found a refuge. From 1767 to 1769 he taught at the junior seminary of Quebec, earning a reputation as “a poet and a philosopher.” He then returned to the Island for another twenty years of devoted service, although toward the end of his life he became very difficult and grumpy. He plays the role of an ogre among the Acadians in the historical fiction novel of G.D. Roberts, *The Forge in the Forest*.

8. Fr François Le Maire (Lemaire)
* c. 1725? D of Amiens

+ after 1755

After graduating from Holy Ghost Seminary, he sailed in July 1752 for Acadia, without having to pass through the Foreign Mission Society for free transportation and expenses. He is recorded as pastor of St. Pierre on Prince Edward Island and at Piziquid and Canard River in British occupied territory. Unable to stand the nerve-wracking strain of the warlike situation, he suffered a physical and mental breakdown in 1753. When he was nursed back to health, he resumed his function. After the fall of Beauséjour in 1755, the British arrested him, together with the rest of the clergy, and deported him to England. From there he made his way to France and joined the clergy of Paris.

9. Fr Jean Perronnel
Canada
* c. 1727? D of Lyon

+ 1758 La Rochelle F

Together with Fr Le maire, he sailed for Acadia in 1752, independently of the Foreign Missions Society, as did all other Spiritans from then on. He became pastor of St.-Louis du Nord-Est on Prince Edward Island. Like Le Maire, he became a physical and mental wreck in the desperate situation caused by the war, and had to be sent back to France in 1755. After his arrival he had to be immediately confined to a hospital in la Rochelle. He died there a few years later.

10. Fr Henri Daudin

Canada

* c.1710? d of Blois, Le C

+ mid-1756 France

According to Tanguay, he first arrived in Canada in 1747 and mastered the Algonquin language, but contemporary sources say that he sailed with Fr le Loutre for Acadia May 3, 1753 and became pastor of Port Royal (Annapolis). Through the traitor Thomas Pichon, copies of his correspondence with le Loutre fell into the hands of the British. In the fall of 1754 he was arrested and ordered deported because his parishioners were slow in supplying the garrison with firewood, but the order was rescinded when they promised "to behave." After the fall of Beauséjour on June 16 1755, the British imprisoned him first in Fort Edward, Pisisquid (Windsor), and then in Halifax. Several weeks later, he and the other arrested priests were deported to England. From there he made his way to France. He died in mid 1756 while preparing himself to return to Canada.

11. Fr Phililppe Vizien

Canada France

* c. 1730? Morlaix, Brittany

+ after 1760 F

He arrived in Acadia in 1754 and was military chaplain of Fort Beauséjour until its fall in June 1755 when, together with the French Troops, he was deported to Louisbourg. From there he went to Quebec and, reportedly, was pastor of St. Anne de Beaupré in 1757. During the siege of Quebec he became a military chaplain again in the local hospital. Expelled after the conquest, he returned to Paris in January 1760 and went to work among the Acadian refugees in his hometown.

12. Fr Jean Biscarat

Canada

* c. 1730?

+ late 1758 or early 1759 England

Together with Fathers Eudo and Cocquart, he sailed for Louisbourg July 8 1755 and arrived safely after running the British blockade on August 18. He became pastor of St. Pierre on Prince Edward Island during the French and Indian War. After the fall of Louisbourg on July 28 1758, he was deported together with the Acadians and died of exhaustion when his ship reached England.

13. Fr Giles Eudo 54

Canada

* August 27 1724, Brittany?

+ April 22 1779 Isle d'Orléans

After being an assistant pastor at St. Martin, Lamballe, Brittany, he sailed for Acadia with Fathers Biscarat and Cocquart and arrived in Louisbourg in August 1755. From there he went to Quebec. "A very good priest, of great piety and zeal," he was appointed pastor of Sainte-Famille on the Isle d'Orléans and remained there until his death. He left the island only twice in twenty-four years: in 1756 to assist the sick and the dying during an epidemic in Quebec and again in 1759 when the siege of nearby Quebec forced him and his parishioners to flee to Charlesbourg.

On his return he had to rebuild the church destroyed by the war. He was buried in the parish church.

14. Fr Guillaume Cocquart
Canada France Guyana
* c.1730? d of Treguier, Brittany + c. 1765 Guiana

Together with two confreres, he arrived in Louisbourg, Cape Breton, on August 18 1755, after eluding the British blockade of the French super-fortress. Together with Fr Charles Germain, S.J., he worked among the Acadian refugees along the St. John's River in New Brunswick and among the Abenaki Indians. When, two years later, the Acadian settlements were destroyed by Colonel Monckton, the two priests made their way to Quebec. Having sworn allegiance to England, they received Monckton's permission to return to the St John's River with a group of Acadians. On arrival, however, all were arrested, and the two priests underwent deportation, together with 300 Acadians, as prisoners of war. In 1761 Cocquart was back in France and resumed his work among Acadian refugees in Morlaix. In August 1764, he sailed on Le Postillon with a number of Acadians to take part in a grandiose colonization plan of Guiana. In the utter disaster of this plan all Acadians, except one family, perished and Cocquart disappeared with them.

15. Fr Guillaumot
Canada

Little is known about him, except that he had studied at Holy Ghost Seminary after Fr. Biscarat and that he arrived at Louisbourg in 1756, together with Father Le Goff, aboard a ship which was damaged or sunk during the British blockade of the Island. His water-soaked luggage reached Fr. Maillard on Cape Breton, but his own landing place was elsewhere. He returned to France in the summer of 1757 and was to try a second time. Nothing indicates that he did succeed.

16. Fr. Julien Becquet
St. Pierre et Miquelon
* C. 1738? + after 1775

He was a nephew of Superior General François Becquet, but should not be confused with another nephew Jean-François Becquet, who joined the Montfortist 'Missionaries of the Holy Ghost in 1757. He studied at Holy Ghost Seminary and in October 1764 was admitted to the probationary period of two year required for becoming a "registered associate" or member of the Congregation. In April 1767 he sailed for the Miquelon Islands as prefect apostolic. A "learned, strict and firm man, but at the same time prudent and wise," said the Abbot of l'Isle Dieu, who foresaw that it would be very difficult to deal there with the local governor. Tired of this man's control over Church's affairs, Becquet returned to Europe in 1775 to submit his troubles to the Holy See. When this intention could not be carried out, he resisted all efforts to persuade him to return to the islands and resigned.

17. Fr. Xavier Paradis
 St. Pierre et Miquelon
 * c. 1742? + after 1786

This Spiritan sailed for the Miquelon Islands as vice-prefect apostolic in April 1767. “A man of great virtue and piety,” but delicate health, who would need looking after, for otherwise he would simply live “in the greatest privation,” said the Chaplain General of the Colonies, the Abbot of Isle Dieu. In 1778, when France and England were at war again in connection with the American War of Independence, British troops occupied the islands, destroyed everything and deported the inhabitants and their priests to France. When peace was restored in 1783, Paradis returned with the survivors and became Prefect Apostolic. He resigned toward the end of 1786.

18. Fr. Jacques-Jean Bouguet
 St. Pierre et Miquelon France
 * July 16 1743 Pléneuf, Brittany + after 1790

He studied for five years at Holy Ghost Seminary and in 1775 was sent to the Miquelon Islands. The following year he became pastor of St. Pierre and vice-prefect apostolic. He was deported to France in 1778 when England and France went to war again and the British burned the island to the ground. Either he or Fr. Paradis told the sad story of their mission to their fellow-Spiritans missionary Dominique de Glicourt when they met in the harbor of Lorient. (Fr. Glicourt was awaiting transportation there for his second attempt to reach Guiana in South America, an attempt that, once again, ended in Senegal.) Returning to Brittany, Bouguet became pastor of Pléneuf. Later he was elected “administrator” of the Lamballe district, C. d. N., and in 1791 he tried to obtain the position of “episcopal vicar.”

19. Fr. Jean Brault (Bro) 80
 Canada
 * April 20 1743 near Grand-Pre, Acadia + Jan 12 1824 Achigan Qu.

Together with his family, he was deported from their farm in the St. Joseph parish during the “Grand Derangement” of Acadia in 1755. From Virginia they were sent to a detention camp in England. His widowed mother married the widower Michel Bourg father of Joseph Bourg. Released from internment in 1763, the family settled in St. Servan, Brittany. After doing his classical studies at the local college, he entered Holy Ghost Seminary in September 1767. Toward the end of his studies he was sent to Canada in 1771 and ordained in Quebec November 15 1772. After serving for about one year as an assistant in St. Pierre du Portage, he became in 1774 pastor of St. Jacques, Achigan, where many Acadians had settled. He increased their number by quietly gathering many exiles in New England for resettlement in his parish.

A gifted preacher, he was also endowed with a great love for the poor and “wept as easily with the afflicted as he rejoiced with the happy.” The last few years of his forty-year pastorate were troubled by an interminable conflict with some church wardens, which forced the bishop to place an interdict on his parish. He resigned in 1814 and retired to live with his cousin. Ten years later he died and was buried in the parish church.

20. Fr. Joseph-Mathurin Bourg 53

Canada

* June 9 1744 Canard River, Acadia

+ August 20 1797 St. Laurent

During the expulsion of the Acadians from their homeland, his family was disembarked in Virginia in 1755 and from there shipped to a detention camp in England. His father married the widowed mother of Jean Brault, making the two boys inseparable companions. Released by the peace treaty of Paris in 1763, the family settled in St. Servan. Together with three other Acadian youths, he did his classical studies at the local college and then entered Holy Ghost Seminary in 176. Sent to Quebec in 1771, he was ordained in Montreal September 19 1772. He is often called the first Acadian priest, although some records indicate two earlier ordinations in 1729 and 1731. When the bishop appointed him missionary to the Acadians and Indians in Nova Scotia, New Brunswick, Chaleurs' Bay and Gaspé, he made his headquarters at Tracadieche. (Carleton).

For more than two decades he traveled throughout the area to visit settlements and camps as a priest. In addition, he organized the Acadians socially and economically by procuring teachers and tradesmen. During the revolt of the American colonies he induced the Micmacs and other tribes to remain at peace with the British, thus earning the gratitude of the government. He used it to obtain the emancipation of Catholics in Nova Scotia, and the bishop made him vicar general in 1785.

His health broken, he retired to St. Laurent, near Montreal, in 1796, but died the following year and was buried in the local church. His memory remained venerated among his people, who erected a statue in his honor at Carleton in 1922 on the 150th anniversary of his ordination.

21. Fr. Jean-Pierre Bourg

Canada France

* c. 1744? Acadia

Exiled from their homeland after its conquest by Great Britain, his family settled in Brittany. The Abbot of Isle Dieu sent him and three others to the college of Saint Servan as a possible candidate for the priesthood. From there he went to Holy Ghost Seminary, but the Abbot's hope that he would return to Acadia was not fulfilled. After his ordination he stayed in France and presumably worked among the thousands of refugees of his homeland who were scattered along the coast of France.

22 Fr. Isaac Hébert

Canada France

* c.1744? Acadia

A victim of the "Grand Derangement" of the Acadians, he arrived in France in 1763 when England and France signed a peace treaty. Together with the two Bourgs and Jean Brault, he studied at the college of Saint Servan, near Saint Malo, in Brittany. The Abbot of Isle Dieu sent him to Holy Ghost Seminary for his philosophy and theology. After his ordination Fr. Hébert remained in France and, we may assume, exercised his ministry among the many Acadians who could not return to their homeland.

23. Fr. Jean-Baptiste Le Jamtel de la Blouterie 77
St. Pierre et Miquelon Canada
*November 10 1757 Granville, Normandy + May 22 1835 Beancourt, Q

Ordained in Paris, June 14 1783, he served in the diocese of Coutances before, in 1787, he became a missionary in the Miquelon Islands. When the French Revolution reached his domain, he refused to take the constitutional oath and fled with many of his parishioners to Nova Scotia. Bishop Hubert of Quebec appointed him missionary to the Acadians and Indians in Cape Breton, with residence in Arichat. Highly regarded by his superiors and parishioners, he worked there for more than 25 years until 1819. Then he resigned because his age made it impossible for him to continue the arduous journeys demanded by his task. From 1819 to 1835 he was pastor of Beancourt, Quebec. He died there two years after celebrating the golden jubilee of his priesthood.

24. Fr. Jean-François Moranvillé 63
USA Guyana
* July 19 1760 Cagny, near Amiens + May 16 1824 Amiens
“with the reputation of a saint”

He entered Holy Ghost Seminary in 1778 and was ordained in 1784 before his departure to Guiana mission as one of the Congregation’s mission members. He worked there in Cayenne and also among the slaves on plantations and the Indians in the forests. Struck by an illness which left him without any sign of life, he was saved from burial by his housekeeper: despite the doctor’s certificate of death, she refused to let him be buried for more than twenty-four hours. The “dead” man suddenly sat up when people came to carry him to the cemetery.

When the French Revolution reached Guiana, the people elected Moranville president of the local Assembly. He took the constitutional oath of the clergy in 1791 and again in 1793. He committed various excesses, such as blessing the marriage of another priest “in the name of God and the Church.” Coming to his senses in 1794, he repented and deplored the scandal he had given in an open letter to the governor; then he escaped on a Dutch schooner with a French vessel in hot pursuit.

Via Guyana he sailed on an American ship and landed around the end of 1794 in Norfolk VA. From there he went to Baltimore and taught at a local academy till in 18104 or 05, he became pastor of St. Patrick’s Church. On March 9 1804, he received his naturalization papers and became the first American Spiritan as John Francis Moranvillé. He build a splendid new church for his parish, opened the first parochial school in Baltimore in 1815, greatly fostered the liturgy and is regarded as one of the creators of Catholic religious chant in the States.

To expiate his sins and aberrations in Guiana, he did severe penance for the rest of his life, spending three hours in prayer each day before Mass, giving everything away to the poor and living a very Spartan life in his unheated rectory.

Caring for yellow fever victims in 1819 and again in 1821, he caught the disease and never fully recovered. Sent to France to recover in 1823, he was shipwrecked in the Channel but was saved. Too weak to travel to Paris to spend his last days on earth there and die among his confreres, he expired in Amiens and was buried in the local cemetery.

The people of his hometown regarded him as a saint and touched his remains with medals and rosaries. His bereaved parishioners in Baltimore, who also revered him as a saint, likewise asked for relics of their shepherd. How highly he was regarded by his superiors appears from Archbishop Maréchal's letter to Bishop Cheverus of Boston just before his departure from the States: "I would consider his loss a greater calamity than that of twenty ordinary priests." The Archbishop asked Fr. Simon Brute, the future Bishop of Vincennes, Indiana, to write the deceased's biography, but he could not finish this work.

Moranvillé is listed in the Congregation's general Nécrologe (1966 ed., p. 139) as having died at an unknown age.

25. Fr. Charles Duhamel c.58
USA Guyana Virgin Islands
* c. 1759? + Feb 16 1818 Emmitsburg MD

This Spiritan mission member is recorded as a missionary among the Indians of Guiana, but was rector of the college at Cayenne when, at the time of the French Revolution, the government closed the school. Having refused to take the schismatic oath, he sailed for exile in the States in 1793. British freebooters captured the ship and sailed their prize to St. Kitts. From there, Duhamel joined his confrere Fr. Hérard in Saint Croix, VI in 1795. After working there for about six years, he sailed for the USA on May 11 1801. Bishop Carroll of Baltimore appointed him pastor of Hagerstown. His frail health caused him to be transferred to Emmitsburg in 1810; there he took care of the Catholics who had settled near St. Elizabeth Seton's convent and college. He died there about eight years later.

26. Fr. Mathieu Hérard 75
USA Guyana Virgin Islands Martinique
* Nov 27 1763 Ampuis, near Lyon + Oct 17 1839 Ampuis

After his studies at Holy Ghost Seminary he was ordained on March 16 1788 and became a mission member of the Congregation. Sent to Guiana, March 16 of the same year, he was appointed pastor of Iracoubo. During the French Revolution he took the constitutional oath in 1791, but left out the objectional part and was considered in good standing by both Church and State. However, when in 1793 he refused a truly schismatic oath, May 3 he was exiled to the USA. A freebooter, who captured the ship on which he was traveling together with Frs. Le Grand and Duhamel, delivered the priests to Saint Kitts. Invited by Fr. Peter O'Brien, Prefect Apostolic of the British West Indies, Hérard went to work in 1793 in St. Croix, VI. In 1804 Bishop Carroll of Baltimore appointed him vice-prefect apostolic of these islands (from which he was absent from 1810 to 1815). He struggled for many years with schisms caused by the former Dominican missionary in Haiti, Desblanchamps, and by the fugitive Trappist Jeremiah O'Flynn. To strengthen his authority, Archbishop Leonard O'Neale of Baltimore made him vicar general in 1816.

Soon after, Propaganda Fide solved O'Flynn's schism by making him Prefect Apostolic of Australia. (He lasted about six months there, during which time he became a hero among the many Irish deportees. Expelled, he went to Haiti, where he caused another schism.) In 1819 Hérard went to Paris to aid in restoring the Congregation and enabled Fr. Bertout to purchase the

rue Lhomond no. 28 building as a junior seminary. He then received an appointment to Martinique.

In 1830 he returned to the USA and worked successively in Pittsburgh as chaplain to the Poor Clares (Feb 1831–May 1832), in New York to assist victims of the cholera epidemic (July–Nov 1832), Bottle Hills, soon renamed Madison, NJ as pastor of St. Vincent's (Nov. 1833–Sept 1835), and finally as chaplain and provider for the Carmelite nuns in Baltimore.

In 1837 he sailed for France to celebrate his golden jubilee with his fellow-Spiritans in Paris, but died during a visit to his family. He was the last of the 18th century Spiritans in North America.

SECTION TWO 1840 – 1863

This section contains the few names that can be mentioned in the transition period between the death of the last eighteenth century Spiritan and the opening of St. Mary's College in Trinidad, the first foundation of the Congregation in the territories under consideration here; also the names of Libermann's first followers who either came from there or worked there during those years. The section does not contain the names of American-born Spiritans who joined the Congregation in this period but died as members of the Congregation after 1863.

27. Fr. Charles-Augustin Lairez (Lairet) ?
St. Pierre et Miquelon

He studied at Holy Ghost Seminary after its restoration by Fr. Bertout and was ordained in the ember days of lent 1822. Appointed at once vice-prefect apostolic of St. Pierre et Miquelon, he arrived there in June of the Same year and became pastor of Miquelon. Ten years later, he asked to exchange positions with the Prefect Apostolic's – Fr. Pierre Ollivier – younger brother, a priest who worked in Martinique.

28. Abp Richard Smith
Trinidad
* + May 6 1852 Port of Spain

He studied at Holy Ghost Seminary till 1829 at a time when two of its faculty members were Irish, but was ordained at Maynooth June 8 1827. Going to Trinidad, he served at Carenage, Diego martin, Naparima and Port of Spain. In 1833 he became the bishop's vicar genral and four years later his coadjutor. He succeeded him in 1844 and became the first Archbishop of Port of Spain in 1850. An excellent administrator, he personally visited the many islands under his jurisdiction and was responsible for the opening of St. George's College in 1838 by Fr. René Bertin, his fellow-student in the Spiritan institution. He aided Fr. Libermann's attempts to solve the schism in Haiti by releasing to him Pierre Northum-Percin, a native of St. Lucia, so that he could be ordained for Haiti in 1846.

29. Fr. René-Louis Bertin 62
Trinidad USA Martinique
* June 3 1806 Rennes, Brittany + July 7 1862 Roche du Theil F

A farmer's son, he entered Holy Ghost Seminary in 1827 because he wished to become a missionary in America. Together with more than a score of other students, he formed in 1828 the "Association of the Holy Heart of Mary," which was to serve as a two-year novitiate preparing them to enter the Congregation before their departure for the missions. But in 1830, when they were ready to do so, the government forced the Seminary to close its doors. Pressed to join the Eudists, Bertin went to the Spiritan mission of Martinique. When he caused dissatisfaction there, he came to the States in 1834 for a brief stay. In 1835 we find him in Trinidad, where he founded St. George College (1838), a forerunner of the Spiritans' St. Mary's

College. He was back in the States in 1847 at Vincennes, Indiana, in connection with the closing of St. Gabriel's College. He died in France fifteen years later.

30. Fr. Jean-Marie-Alphonse Rouquier ?
USA Guyana
* June 21 1823 Sept-Fonts, d of Rodez

He studied at Holy Ghost Seminary under Frs. Leguay and Libermann and sailed in 1850 for Guiana to become director of the college of Cayenne. When the Congregation made a foundation in Kentucky in 1872, the founding fathers encountered him there. They recorded but rejected his claim to be a Spiritan, even though under Leguay he had become an aspirant and in Guiana all graduates of the Seminary had continued to be called Spiritans for many years while the members of the Congregation referred to themselves there as Priests of the Holy Heart of Mary. Libermann had a high regard for this priest.

Father Francis (Jacob) Libermann 49
France

* April 12 1802 Saverne, Alsace

+ February 2 1852 Paris
“with the reputation of a saint”

The son of an ultraconservative rabbi, Jacob was preparing to become one himself, but lost his faith after reading Rousseau and other classics. Converted to the Catholic Church, he was baptized in Paris on Christmas Eve 1826 and soon after began to study for the priesthood. When he was still in minor orders, he was struck by epilepsy, which barred him from the priesthood. The Sulpicians, however, retained him in their seminary of Issy because of the extraordinary influence this saintly young man exercised on his fellow-seminarians. In 1837 he became an assistant novice master for the Eudist priests in Rennes. He left them two years later to help in the founding of a new society for the evangelization of slaves and former slaves in the old French colonies.

With his talents for leadership, he soon became the man who kept the project alive and who organized the new congregation dedicated to the Holy Heart of Mary. He was ordained a priest in Amiens September 18, 1841, a few days before the opening of its novitiate. He broadened the original project to include all abandoned people, both at home and abroad. In 1843 he sent seven of his followers to join the Irish-American Bishop Edward Barron in the first major Catholic missionary enterprise of the 19th century in Africa. After the disaster of this expedition and the bishop's resignation in 1845, Libermann's society took over the mission, which extended along 5,000 miles of Africa's west coast and which was to become the mother of nearly all local Churches in the Western Half of Negro Africa.

In 1848 he and all his followers entered the Congregation of the Holy Ghost, of which he then was elected Superior General. When he died less than four years later, he had rejuvenated the Society and given it a driving force which has continued to animate it ever since. His missionary principles were, in many respects, strikingly ahead of his times; his spiritual message possesses a timelessness that makes it retain its value even today because it stresses joyful and total surrender to God in the concrete situation of each one's life. He was declared Venerable in 1910. His body was interred in Notre Dame du Gard and then, ten years later, transferred to Chevilly. Its remains now repose in the chapel of the Congregation's ancient mother house in Paris.

In his seminary days Libermann had entertained the notion of going to work in the USA (to which two of his brothers and several nephews also migrated), but he was dissuaded from doing so because of his delicate health. In 1844 and again in 1847 he envisioned missions among the slaves there. In 181 he accepted to staff the interdiocesan seminary of Cincinnati and appointed Fr. Ignatius Schwindenhammer its rector. Although these projects came to nought, they showed his interest in America.

31. Fr. Jous-Jean Marie Maurice 83
 Canada USA West Africa
 * August 28 1812 Corsept (Nantes)

+ Dec. 25 1895 Greece, NY
 “with the reputation of a saint”

After his ordination December 21, 1836, he was briefly attached to Jean de la Mennais’ Brothers of Christian Instruction and then became assistant pastor at Nantes, 1837-42. In 1843 he entered Libermann’s novitiate at La Neuville and five months later took part in the expedition to West Africa. Surviving the disaster which struck this undertaking, he returned to Marseille on Dec. 14 1844 and entered the Jesuit novitiate in Feb. 1845. Still a novice, he was sent to America in Sept. 1846 and assigned to the mission of Sandwich – now part of Windsor – Ontario. He left the Jesuits before taking vows in Feb. 1847 but stayed at his assigned post in Amherstburg as a diocesan priest till June 1850.

From there he went to Buffalo, NY filling a variety of functions until in Sept 1856 he became pastor of St. Ambrose – later renamed Our Mother of Sorrows – in Greece. In 1866 he offered his mission in the Buffalo diocese with the bishop’s approval to the Congregation, but the offer was not accepted. Despite his French ways among Irish farmers in the area, Maurice was quite successful and appreciated by his people. He remained their pastor till his death and was buried in the parish cemetery. His parishioners venerated him as a saint and his picture continued to hang in many household for decades.

32. Fr. Henri Warlop 74
 St. Pierre et Miqueon Trinidad Senegal Gambia
 * Dec. 20 1812 Watou, Belgium

+ June 1887 Trinidad

A former army sergeant with construction skills, he entered Libermann’s novitiate in Dec. 1843 and made his consecration to the apostolate Oct 28 1845 at La Neuville. Still in minor orders, he went to Africa in December of the same year and was to finish his theology in private. Having already built the novitiate’s chapel, he constructed the priests’ residence and the convent of Dakar. From there he went to the Bathurst (Banjul) mission. Although he had spent little time in completing his studies, he was ordained by Bishop Kobés in Dakar, April 7 1849. Illness forced him to return to France in April 1851. His ignorance of Theology and of French politesse made Fr. Schwindenhammer issue an ultimatum: either stay in the Congregation without any assignment or leave it to become pastor of the fisherman at ille-aux Chiens in the Miquelon Islands. Warlop arrived at this desolate and isolated post in Sept. 1852 and saw himself transferred from tropical heat to a harsh climate. He left it very soon to go, by way of Newfoundland, to Trinidad. He worked there to the archbishop’s satisfaction for twenty-five years till his sudden death. When the Spiritans founded St. Mary’s College there in 1863, he resumed friendly relations with them.

33. William James MacHarron
Canada
* Jan 14 1805 Sydney, C.B.

Forty-one years old, he entered the La Neuville novitiate March 23 1846, but left seven months later to enter “the community of Fr. Lardeur.”

34. Bp. Louis Aloysius Lootens 70
Canada USA
* March 17 1827 Bruges, B. + Jan 12 1898 Vancouver I., B.C.

He entered Libermann’s congregation at La Neuville Oct 17 1846 and, after the merger of 1848, studied as a scholastic at Holy Ghost Seminary in Paris. When he expressed the wish to transfer to the colonial clergy candidates in the seminary, Libermann asked him to wait a while. On Schwindenhammer’s advice, he volunteered for Vancouver Island. Ordained in Paris, June 14 1851, he sailed with Bp Modeste Demers to his mission. A giant of a man, he labored mightily among the miners and the Indians for nine years. Then a chronic stomach ailment forced him to transfer to California. The excellent work he did there as pastor of St. Patrick’s, Sonoma, in the San Francisco diocese drew attention and in 1868 he became the first vicar apostolic of Idaho. He was ordained a bishop at San Francisco Aug 9 1868. Just then Idaho was struck by the closing of its mines and the resulting massive exodus of people. By 1875 only about 800 Catholics were left in the State outside the Indian reservations. When his illness flared up again, the bishop resigned and went to live as a semi-invalid in Vancouver Island. He died about 22 years later. His remains now lie buried in Morris Hill Cemetery, Boise, Idaho.

- 34A Fr. Samuel Power 50
Grenada Martinique St. Lucia Trinidad
* Sept. 4 1901 Tullieasky, Eire + March 1851 Grenada

Like two of his brothers and two other close relatives, he became a priest, after studying for five years at Holy Ghost Seminary. He taught philosophy there and was ordained Dec. 17 1824. In 1825 he sailed for Martinique. In 1828 he switched to St. Lucia and the next year we find him in Trinidad. Its bishop sent him to Grenada to take care of St. George’s parish. The following year, being ill, he asked Fr. O’Hannon to perform his ministry. This act led to a conflict with the civil authorities and the bishop and caused him to be suspended. (Fr. O’Hannon had been involved in a schism and, though absolved, was not supposed to be any longer in Grenada.) Going to Trinidad, Power became involved in another schism-that of Fr. De Ridder, a priest from Guyana, who had settled in Trinidad. Taking up the cudgels in favor of the despised blacks, Power defied his bishop, was expelled by the governor, but ordered reinstated by the Colonial Office as an independent priest. The schism lasted till 1841 when he was reconciled with the bishop and pledged to leave the diocese. He did, but returned soon after and the bishop appointed him pastor of St. Patrick in Grenada. He worked there with great zeal and much success till his death as a much beloved pastor.

END OF SECTION 1 AND 2

