CHAPTER X
1890—1931

School work—House of Studies at Mangalore—Aspirants' School—Mgr. Bernard, O. C. D., Prior General—Indigenous Bishops and indigenous Priors General—The Constitutions are approved "in perpetuum"—Monasteries of Kurianad, Champa-
kulam and Alwaye—Branch Houses—Re-union Movement and the Congregation.

1. We are now entering into a new field of activity opened by the Congregation, when its Seminaries were abolished in favour of the Central Seminary at Puthenpally. In this Chapter, we shall speak of the changes and growth of the Congregation up to the present day.

2. In 1888, Mgr. Medlicott, in order to keep direct vigilance over his seminarians, suppressed the Seminary at Elthuruth and removed the seminarians to his residence at Thrissur. Mgr. Tevigne, S.J., for the same reason and to introduce uniformity in the training of candidates for the Priesthood, suppressed, first the Seminary of Vashikulam in 1888, and in 1891, that of Mutholy, whither had been sent the seminarians from Vashikulam and the convert clergy from the Melthian School. About the year 1888, Mgr. Marcelle, O.C.D., gathered all the seminarians of Puthenpally at Mannanam. Thus all the Seminaries, except that of Mannanam, were suppressed before 1892. Mannanam too was closed in 1894; from that time almost all the Syrian candidates for the Priesthood have been trained in the Central Apostolic Seminary at Puthenpally, conducted by the Discalced Carmelites of the First Order.

3. The relief from the direction of Seminaries opened the way to vigorous educational work on the part of the Congregation. The Fathers attached much importance to English education which they understood to be absolutely necessary for the spirit of Malabar. English education had not been much valued among the Catholics of Malabar before the visit of Mgr. Mauvin, S.J. It was Fr. Cyriac

Manager, Staff and Students of St. Ephraim's High School, Mannanam, 1930.

Manager and Staff, English Middle School, Elthuruth, 1930.
nary building to the status of a High School under the patronage of St. Ephrem. His Grace the Most Rev. Mar Augustine Kandathil, the first Archbishop of Ernakulam, and His Lordship the Rt. Rev. Mar Thomas Kurialacherry, the first Bishop of Changanacherry, are alumni of the St. Ephrem's. Close by, there is also a vernacular school for boys.

4. The other Monasteries followed the lead of the Mother House. The Congregation now possesses four English High Schools, four English Middle Schools, and four Vernacular Schools. In order to conduct the school work more efficiently, the Congregation decided to send up its own members for higher secular studies, and so, among the teaching staff there are also many Fathers of the Congregation who have taken University degrees. The Fathers spare no pains in instilling the Catholic spirit in the hearts of their students. Besides regular Catechism classes conducted by the Fathers, the Sodality of the Bl. Virgin Mary is duly established in all English Schools. These Schools, moreover, have boarding houses attached to them for the up-bringing of Catholic boys under the special care of the Fathers. It may be remarked here that the High Schools and Boarding Houses have been a real nursery of Priests, both Religious and Secular, and of eminent
Catholic leaders. His Ex. Mgr. L. M. Zaleski, who visited these Institutions more than once, in his capacity of Delegate Apostolic.

3. Mgr. Lavigne, O. M. I., Vicar Apostolic of Kottayam, took very keen interest in the progress of the Congregation. Seeing that it would be beneficial to Malabar, he recommended the opening of a "House of Studies" at Mangalore, where the students of the Congregation could attend lectures in the Seminary, conducted by the Fathers of the Society of Jesus. This was in 1890. This happy connection with the illustrious sons of St. Ignatius has been the...
THE CARMELITE CONGREGATION OF MALABAR

source of untold benefits to the Congregation. Owing to the increase of clerical members in the Congregation, two Juniorate Houses and a Scholasticate for ecclesiastical studies were formally opened in the Monasteries of Mutholy, Coenacnu and Chethipusha, which now represent the Seminary activities of the Congregation.

6. In order to secure and foster vocations to the Congregation, there are now three Institutions, one at Mannannam, another at Pavaratty and the third at Alwaye, where children aspiring to religious life are trained and educated. The "Aspirants' Schools," as they are called, were started after the model of "Scholae Apostolicae," very common in Europe, and conducted by Religious Orders and Congregations. The Aspirants' School was first opened at the new Monastery building at Coenacnu, in 1892. It was Mgr. Leavige, S.J., who suggested the scheme and drew up the rules for the Aspirants, at the instance of His Eminence, Thenmozhi. Priests of the Sacred Congregation for the Propagation of Faith. These Rules were approved by the Holy See in 1906.

7. It was in 1893 that the order, congregation of the Monastery church of Mannannam was conducted by the Vicar Apostolic of Kottayam and the Bishop of Quilon in the presence of innumerable Priests and a vast concourse of the faithful.

8. We have seen that in 1893 the Constitutions were for the second time approved by the Holy See for six years. In the new Constitutions there was provision for a "Prior General" to be elected from among the members of the Congregation, and for a "Definitorium" consisting of four Consultors, to assist him. The Constitutions also insisted on the adoption of the formal Carmelite habit of brown wool instead of the white cotton one then in use; the blue mantle was retained in honour of the Immaculate Conception, and in memory of the old title, "Servants of the Immaculate Mother of Mount Carmel." In compliance with a petition sent up to the Holy See in 1891, by a special decree of the Sacred Congregation...
for the Propagation of Faith, Fr. Bernard, O.C.D., a European Missionary, was nominated Prior General of the Congregation "ad tempus," the Constitutions remaining intact in all points.

9. In 1896, Fr. Bernard, O.C.D., was consecrated Coadjutor to Mgr. Leonard, Archbishop of Verapoly. Finding the charge too heavy for him, he appointed the first Definitor General to be his Delegate for matters pertaining to the Congregation. Thus, Fr. George of St. John the Baptist (Parappuran) and Fr. Frederick of the S. Heart (Punchakkunnu) became Delegates in 1896 and 1897, respectively.

10. In October 1896, the Syriacs, in compliance with their repeated petitions, were given three Vicars Apostolic of their own Rite, and Nationality; they were set over the three Vicariates of Trichur, Ernakulam and Changanacherry.

11. Mgr. Leonard, O.C.D., Archbishop of Verapoly, died in August 1897, and was succeeded by Mgr. Bernard. Thus from 1897, the Archdiocese of Verapoly had been also Prior General of the Congregation which was spread throughout the three Syrian Vicariates Apostolic of Trichur, Ernakulam and Changanacherry and the Diocese of Mangalore.

12. Fr. Frederick of the S. Heart, Delegate of Mgr. Bernard, after visiting all the Monasteries, convened at Mannanam an extraordinary General Chapter of the Congregation, in 1897. The Constitutions were revised and forwarded to the Holy See for approbation. In the following year, the Holy See approved, not THE CARMELEIT CONGREGATION OF MALABAR

CHAPTER X. 1899–1911

the modified Constitutions but the former ones with two or three modifications of minor importance suggested by Mgr. Bernard. The approbation was for another six years.

13. Jacob Kottipara,

The extraordinary General Chapter of 1897, moved to revise the Constitutions, when the Very Rev. Fr. Frederick was the Delegate. From the beginning associated with the two FOUNDERS, Fr. Thomas Prolather and Fr. Thomas Purnakara, having attained his 82 years of age in peace in 1898, at Mannanam. He had the satisfaction to see all the important events connected with the beginning and the progress of the Congregation. His Holiness, Pope Leo XIII, had sent upon a special blessing before his death.

14. Fr. Frederick's term of office having expired, Mgr. Bernard nominated Fr. Joseph of St. John of the Cross (Thayil), as his Delegate, which office he held till his death in February 1902. His successor, Fr. George of St. Mary (Varunay), died before taking charge of his office. Fr. George's place was filled by Fr. George of St. John the Baptist (Parappuran).

15. In 1902, Mgr. Bernard, who did much for the spiritual welfare of the Congregation by his tactful government, with the sanction of the Holy See, resigned his office. In his petition to Rome, he bore witness that the Congregation was eminently qualified to choose its Prior General from among its own worthy members. Rome did not hesitate to put into execution the provision
THE CARMELITE CONGREGATION OF MALABAR

for self-government which had been already granted by the Constitutions. Accordingly Fr. Alexander of St. Joseph (Senior), one of the First Eleven Fathers who made their profession in 1856, was elected Prior General at the General Chapter held at Mannamam at the close of the year 1902. Fr. Alexander of St. Joseph, as we have seen above, was no less a preacher as to be called the "Second Xavier" of Malabar. The Holy See honoured him with the title "Missionary Apostolic" and the "Cruce di Benemerentia."

16. In 1905, the Congregation celebrated at Mannamam the Fiftieth Anniversary of the Profession of the First Eleven Fathers, which had taken place in 1855. Special favours were granted by the Holy See on that occasion. His Holiness, Pope Pius X, sent the following autograph letter to the Congregation:

"Dilectis filiis fausta quaeque et salutaris a Domino adprecatibus, Apostolicum benedictionem permanserat imperitumus."

17. To commemorate this Golden Jubilee, an artistic Chapel in Gothic style, dedicated to the Immaculate Virgin Mary, was built in front of the Monastery church at Mannamam.

18. The same year Fr. Alexander of St. Joseph (Junior), who was then Prior of the Mannamam Monastery, went to Rome and submitted the modified Constitutions for final approbation. On March 12, 1906, they were approved "in perpetuum."

19. The epithet "Immaculate" together with the first title of the Congregation, "Servants of the Immaculate Mother of Mount Carmel" had fallen into disuse by the affiliation of the Congregation to the First Order of Discalced Carmelites. Mgr. Ajuti favoured the wish of the Fathers to revive it. Thus the title of the Congregation "Sodalitas Fratrum Excelsiorum Tertii Ordinis B. V. M. Immaculatae de Monte Carmelo in Malabar existens" was
20. The term of office of Local and General Superiors being three years, Fr. Alexander of St. Joseph (Senior) was re-elected Prior General in 1903. In 1908, Fr. Balthazar of St. Teresa succeeded Fr. Alexander and was re-elected in 1911. Fr. Alexander of St. Joseph (Junior) in 1914, Fr. Gabriel of St. Joseph in 1917, Fr. Alexander of St. Joseph (Junior) once again in 1920, Fr. Abayudaya of St. Mary in 1923, and Fr. John Berchmans of Jesus Mary in 1926, were elected Prior General. In 1929, there was no General Chapter, as the Sacred Congregation for the Oriental Church confirmed Fr. John Berchmans and his Definitor for another three years, leaving to them the election of Local Superiors.

21. In 1916, the Holy See sanctioned the modifications introduced into the Constitutions, at the suggestion of His Ex. Mgr. Zaleski, by the General Chapter of 1914: chief among the modifications were the introduction of the White Manto and the permission to wear a brown cotton habit, with some changes in the common diet to suit the climate.
THE CARMELITE CONGREGATION OF MALABAR

Changanacherry and Kottayam, which last Diocese was established in 1911 for the section of Malabar Syriacs called Suddists. In the address presented to Mar Augustine Kandathil, the first Archbishop of Ernakulam, a former pupil of the Mannanam School, on the occasion of the execution of the Bull of H. H. Pope Pius XI establishing the Hierarchy, the Congregation was able to declare exultingly: “It is manifest and known to all in Malabar that our Congregation of Carmelites Friars suffered bitter persecution for the cause of ‘Bishops of Our Nation.” Seven of us were glorious Martyrs; one of them became the first Bishop (Vice Apostolic) of Ernakulam, the famous champion who fought strenuously and blew the triumph blast of our Nation.”


26. The Congregation was favoured to receive special Apostolic Blessings from H. H. Pope Pius X on the occasion of the celebration of the Golden Jubilee of the Religious Profession of the First Eleven

CHAPTER X. 1930–1937

Fathers, as also, from Pope Benedict XV, three days before his death, through His Em. Cardinal Mariol. Our Holy Father Pope Pius XI, now gloriously reigning, also, on the occasion of his Sacerdotal Golden Jubilee celebration, sent his blessings to the whole Congregation. On that occasion the Congregation presented the Holy Father with an address and a very fine Munnasuculum worked in ivory and gold. The Holy Father, besides imparting his Apostolic blessing, also commended and encouraged the Missionary activities of the Congregation.

36. Besides the fourteen formed Houses and the House of Studies at Mangalore, the Congregation has Branch Houses at Karukutty.
THE CARMELITE CONGREGATION OF MALABAR

in the Archdiocese of Ernakulam, at Ayoor, Puthupally, and

Poonjar in the Diocese of Changanacherry, and at Thalor in the

Diocese of Trichur. In these places the Fathers devote themselves chiefly to the conversion of infidels and non-catholics. At Puthupally, Poonjar, and

Thalor they conduct elementary vernacular schools in addition.

CHAPTER X. 1920–1931

27. The Catholic Syrians always have had at heart the conversion of their separated brethren. The Congregation from its very start had always been on the alert to work for this noble cause, whenever any occasion presented itself. Since there was no House of the Congregation in any non-catholic centre, the Fathers were not able to do much in this line. In 1921, however, there was given them by Mgr. Aloysius Bezugly, C. D., Bishop of Quilon, an occasion to work among the Jacobites. The work of the Fathers in the Diocese of Quilon removed many prejudices, from among the Catholics and paved the way for the conversion of many. This was followed by the opening of the Houses at Ayoor and Puthupally, two Jacobite centres.

28. Mission work among the Jacobites is facilitated now by the Bethany Movement, set on foot by the conversion of two illustrious Jacobite Prelates, Mar. Ignatius, Archbishop of Bethany, and Mar. Theophilos, Bishop of Tiroualla. The two Prelates were received into the Catholic Church on the 20th of September, 1930. The Holy See has granted them jurisdiction over those whom they convert and permitted them the use of their former Rites and Liturgy with necessary corrections. At the request of the Archbishop of Bethany and the Bishop of Tiroualla, Fathers of the Congregation are exercising, in various ways, mission work for the conversion, especially of the Jacobites. They often go to the mission stations to preach Missions and Retreats to the new converts and also to take active part in public conferences wherein controverted doctrines
of the Catholic Church are exposed and vindicated. Some, at the
request of the above mentioned Prelates, occasionally go and help
them in every way their Religious vocation permits them. One of
the Fathers even lived one whole year with the Bethany Brothers,
who as a body had been converted to the Catholic Church along
with the two Prelates. As a rule all the convert Priests spend a few
days in the bungalow close to the Monastery of Chethipuzha,
where, under the direct supervision of the Fathers, they make their
Retreat, prepare themselves for Confession and receive training in
matters of Faith and the practical life of a Catholic Priest. This
kind of retreats and religious instruction is extended also to lay
converts in the same Monastery. Many of the convert Priests even
go through a short course in Theology at Chethipuzha. The Con-
gregation is happy to meet the expenses of all these convert Priests

during their stay at the Monastery bungalow. The Fathers living
in the Branch House at Ayroor, devote themselves entirely to the
conversion of non-Catholics. Individual converts are given all
needed help and support in the other Monasteries, especially in
the Mother House at Management.

The Fathers of the Congregation promote the Reunion Movement also through learned
and up-to-date publications.

39. Preaching Retreats and Missions, hearing Confessions, ad-
ministering the last Sacraments to the dying, teaching in Schools
and managing them, conducting Catechumenates and Industrial
Schools and carrying on the Apostolate of the Press, are the chief
outlets of the active life of the Congregation. At present the
Congregation numbers 135 Priests, 120 Scholastics, 25 Novices, 53
Lay brothers, and 77 Aspirants.
CHAPTER XI

1931

THE CENTENARY

The Principal Centenary Celebrations in St. Joseph's Monastery, Mannannam, the Mother-House.

1. "Great is the Lord, and greatly to be praised" (Ps. CXLIV, 3).

2. "Great is his power and all his wisdom there is no number" (Ps. CXLVI, 5), is naturally the hearty cry that ascends to the throne of God, not only from the breast of every one, who is acquainted with the history of the Carmelite Congregation of Malabar which has been given to live through its first hundred years of existence. Devoted children of their revered Mother, the members of the Congregation, from the Prior General down to the freshly-arrived postulant, hailed the happy dawn of the year of our Lord, 1931, with eager joy and jubilation. The long-looking-for year, the happy Centenary, the rare Jubilee, has at last come! How shall it be celebrated? Where shall this unique event in the history of the Church in Malabar be commemorated?—were the questions that most occupied the minds of the children of Carmel in Malabar. To their supreme satisfaction and joy, the Very Rev. Fr. John Berchmans, O.S.A., Prior General of the Congregation, issued the following circular letter to all the eagerly expectant members of the Congregation.

2. Father General's message.

"Father John of Jesus Mary, Prior General of the Third Order of Discalced Carmelites, to the Rev. Fathers, Scholastics, Novices, Lay brothers, and Aspirants, of the said Third Order, peace and salutation in the Lord.
and co-operation of many of the Clergy and laity, in the name of St. Joseph, laid the foundation stone of the Mother-House and of the First church of our Congregation on the now famous mount of Mannanam.

How just and reasonable it is, then, that we should adore the incomprehensible providence of God, who has deigned to make choice of this land of Malabar, known as the cradle of Christianity in India, to be the seat of an indigenous Religious Congregation! Indescribable, indeed, must have been the exultation which these two holy men and their followers experienced, on that day when, whole-heartedly adopting as their motto the acquisition of Religious Perfection and the extension of God's kingdom, they abandoned the world and consecrated themselves to God.

The history of the Church in Malabar in the past century proclaims to the world at large the internal development and external growth of the Congregation, its spiritual and social activities, and the immense good it has rendered to Catholic society through the instrumentality of its Seminaries, Catechumenates, Schools, Printing Presses, and other Institutions. Innumerable are the souls whom the members of our Congregation have won over to Christ by their holy lives, Missions, and Retreats. It need not be described here how effective and fruitful were the very first efforts made by our Congregation for the conversion of the pagans in our country. Our Fathers have, even at the risk of their lives, successfully withstood the Schisms, which, with torrential fury, tried to sweep away the Syrian Church from the unity of the One Holy Church. Our enterprises in the line of education are in no less degree appreciated. From all these it is manifest that according to the dictum of our Divine Redeemer, “A city seated on a mountain cannot be hid” (Matth. V. 14), our Monasteries and other Institutions have been brilliant lights, shedding on the country round about, the lustre of their wisdom and truth, and fostering a Catholic spirit therein.

On this occasion, therefore, we must deeply ponder over the innumerable benefits and graces bestowed by God, through our beloved Mother, the Congregation, on each one of us, on the faithful, and on the various other communities; with hearts full of gratitude and love, we must render adequate thanks to the infinite mercy of God.

II. Wherefore, in the first place, we should all, faithfully imitate our holy Founders and predecessors, who have handed down to us the noble heritage of the practice of Religious Perfection, in order to attain to the summit of the mount of spiritual life.

And here it may not be out of place to point out one fact in particular. If the foundation of Religious life is Obedience, we may with gratification assert that our holy Founders grounded our Congregation on the holy sacrifice of Obedience. For, when they, sacrificing all they had, tried might and main to found their cherished Congregation, the mandate of their Ordinary assigned to them far different engagements, which widely separated them from each other and from the work in which they were most deeply interested. And we must ever bear in mind that it is owing to that heroic sacrifice of our holy Founders that our Congregation struck deep roots and flourished uninterruptedly. Hence let us also foster in ourselves, more than ever, the same holy Obedience which is the basis and root of Religious life, so that our Congregation may grow more and more and spread even to lands beyond Malabar. We cannot but admit that the tendency of the present age is to tempt us to prefer the promptings of self-love to the spirit of Obedience, to external activities rather than to the practice of interior life and to worldly attachment rather than to union with God. Wherefore we should all the more strenuously labour to attain Religious Perfection grounded on holy Obedience, and thus faithfully carry out our various activities for the salvation of souls and the propagation of the Faith.

Since it has been decided to solemnize the general festivities of the Centenary on the 26th of April, 1931,—the feast of the Patronage of St. Joseph—at our Mother-House, St. Joseph’s Monastery, Mannanam, our Very Rev. Fathers Delegates-General, Very Rev. Fathers Priests, and Rev. Fathers Vicars, are requested to
assemble there on that occasion. It is my desire that the other
Fathers and members of our Congregation should as far as possible
congregate and take part in the celebrations.

On the above mentioned day, in thanksgiving for all the extra-
ocdinary graces and benefits which the Almighty has been pleased
to lavish upon our Congregation and upon each one of us during
this past century, there will be celebrated at Mannanam a solemn
High Mass with Benediction of the Blessed Sacrament, during
which the “Te Deum” shall be sung. And it is hereby ordained
that in union with this solemn act of thanksgiving, a solemn High
Mass and a “Te Deum” shall be sung on the same day in all our
Monasteries.

Moreover, I am happy to announce to you that our Holy
Father, Pope Pius XI, has
designed to send us on this
occasion his blessing in autograph.

In addition to the Apostolic blessing, the Sacred Congregation for the Oriental
Church, in order to make this celebration solemn and
fruitful, by a letter No. 312
dated the 3rd January 1931,
has granted us the following privileges:

(a) To all the members of our Congregation the Holy
Father grants a Plenary Indulgence with his Apostolic blessing,
in honour of the

The Carmelite Congregation of Malabar

CHAPTER XI

(8) In the Monasteries of Mannanam, Thevara, Ampalacat, and
Cheppiupurah, the Centenary shall be celebrated. This celebration
should be preceded with a Triduum of Retreat. The faithful of
both sexes who after having taken part in the retreat, will visit
any of the above mentioned Monastery churches, can gain the
“Toties quoties” indulgence on the day of the celebration or on
any day within its octave.

And I hereby enjoin on the Superiors of the said Monasteries
to keep up this festivity in due time to the greatest advantage of
all the faithful.

(c) In this Jubilee year, at the end of every retreat preached
by our Fathers within the limits of the territories of the Syro-
Malabar Dioceses, the Prior General is given the faculty of imparting,
with the crucifix, the Apostolic blessing with a plenary
indulgence to all the faithful who will have attended the greater
part of the exercises of any such retreat; and he is also given the
further privilege of communicating the said faculty to our Fathers
who preach such retreats.

In accordance with this privilege, I delegate the same faculty
of imparting the said Apostolic blessing to our Fathers when they
have preached the above mentioned retreats.

N.B.—(1) To gain the Indulgences mentioned in the three
paragraphs given above (a, b, c). It is necessary for every one con-
cerned, to confess and to receive Holy Communion and to pray for
the propagation of the Faith and for the intentions of the Pope.

(2) For the Indulgences mentioned in paragraphs b and c, a visit

to a church is also a necessary condition.

(3) All the Indulgences are applicable to the souls in Purgatory.

Finally, praying our Lord God with all my heart that He may
desire to accept our prayers and thanksgivings through the inter-
cession of His most Blessed Mother and that of St. Joseph, to bless
our Congregation in her future activities and to render each one of
us rich in virtues and merits, I concluded this letter.

S. Heart’s Monastery, Thevara,
5th April, 1931.
(Sd.) Fr. John of Jesus Mary,
T. O. C. D.,
Easter Sunday.

Prior General.
CHAPTER XI. 1931

3. In compliance with Father General's letter, the 26th of April 1931, the feast of the Patronage of St. Joseph (Syro-Chaldean Calendar), witnessed the principal Centenary Celebrations of the Congregation, in St. Joseph's Monastery, Mannanam.

4. Preparations for the Centenary were started at Mannanam long before. In July 1929 the tombs of the Founders and other saintly deceased members of the Congregation were covered with marble slabs bearing short inscriptions. In the same year the portraits of the Very Rev. Fr. Thomas Perukara, one of the two Founders, of the Very Rev. Fr. Cyrias Elias (Chavara), of the Very Rev. Fr. Cyrias Eliseus (Perukara), of the Very Rev. Fr. Alexander of St. Joseph (Senior), with that of Mgr. M. Stabilini in the centre, decorated the walls of the Recreation Hall of the Fathers. All those were effected in view of the coming Centenary by the Very Rev. Fr. Alexander of St. Joseph (junior), the then Prior of St. Joseph's Monastery, Mannanam. To these was added in 1931 the portrait of the Very Rev. Fr. Thomas Thakal, Co-Founder of the Institute, with Father Thomas Porukara.

5. A Centenary Souvenir Medal* was also struck in 1930. The Centenary Souvenir Medal

* These Medals, in aluminium, can be had from the St. Joseph's Press, Mannanam, Trivandrum.
THE CARMELITE CONGREGATION OF MALABAR

artistic Gothic Arch between two sister-arches, also Gothic supporting the beautiful statues of St. Michael and of the Angel Guardian. On the main arch is inscribed in bold characters "1831—Centenary Memoriam—1931." The plan was designed by the Rev. Fr. Francis Sales of the Im. Conception, and executed by the Very Rev. Fr. Prior. The three statues of exquisite charm and finish were made for the purpose by Mr. Francis D'Gama of Mangalore.

8. Two large pictures, one representing the laying of the foundation stone of the St. Joseph's Monastery and Church, performed by the Founders in the presence of their Ordinary and a vast multitude of Clergy and laity, and the other, representing the Religious Profession of the First Eleven Fathers, with Fr. Marcelino, O.C.D.; painted by Mr. Francis D'Gama of Mangalore, embellish the walls of the sanctuary of Mannanam. On the opposite wall hangs the portrait of the Holy Father Pius XI, with his autograph blessing.

CHAPTER XI

9. The Monastery church-yard was also raised to a desired level and an extensive, gaily decorated pandal erected thereon.

10. The autograph blessing of H.H. Pope Pius XI, gloriously reigning, sent to the Prior General and to all the members of the Congregation, and the Apostolic blessing with a Plenary Indulgence extended to all the members of the Institute, enhanced and ennobled the solemnity of the august Centenary celebrations. The Portioncula Indulgences granted to all those who would visit the Monastery church of Mannanam on the day of the Centenary celebrations, and the other Indulgences granted through the Retreats preached by the Fathers of the Congregation, were the higher attractions that drew the Clergy and the Army of Malabar in flocks to Mannanam, to participate in these solemn functions.

11. As the day of the celebrations drew near, the hilltop of Mannanam grew alive with the gathering crowds. The Very Rev. Fr. General had come to Mannanam a week earlier to attend personally to every detail connected with the ceremonies. One by one, the Major Superiors of the Institute, the Local Superiors of all the Monasteries, and a good many Fathers and Brothers reached Mannanam. The Triduum of Retreat for the faithful, in preparation for the Centenary, was preached by Rev. Fr. Alexander of St. Joseph and Rev. Fr. Placid of St. Joseph. The retreat was followed by the well-appreciated devotion at Mannanam, the Forty Hours' Adoration. This year, in honour of the Centenary, the Adoration was conducted with extraordinary splendour and solemnity; an unprecedented crowd of both Clergy and laity attended the sacred devotions.
12. As may be expected, the Jubilee eve was ushered in by an extraordinary stir. The solemn stillness of the three days of the Forty Hours’ Adoration was suddenly broken by the simultaneous booming of a powerful Indian cannonade, proclaiming the Jubilee to all the four quarters. Military bands welcomed the thousands who eagerly flocked to Mannanam from all parts of Malabar.

13. Now and again, melodious peals from the Mannanam belfry announced the arrival of some Prelate. His Excellency, Mar Ivanios, Archbishop of Bethany, was the first to arrive with one of his Bethany friars, together with the Sessions Judge, Mr. A. Philipose, M.A., B.L., who had been newly received into the Church. Having been led to the church, the Archbishop gave his blessing to the whole Congregation. As His Ex., on account of indisposition, could not stay on till the morrow, he took leave of Mannanam, shortly after.

34. In the evening, at about 4 p.m., commenced Solemn Vespers sung in Syro-Chaldaic, in honour of St. Joseph, the glorious Patron of Carmel, by the entire Syro-Malabar Carmel, intoning in unison, the praises of their glorious Patron, who has been blessing his ecclesiastical care on them, all through these hundred years. It was indeed a devotion-inspiring sight to behold the Carmel of Malabar—the Prior General, the Delatarios General, Priors, Vicars and a good many Fathers—clad in the white mantles and hood proper to their, honours their heavenly Patron, forming an extraordinary Choir in the beautiful church of Mannanam.
THE CARMELITE CONGREGATION OF MALABAR

15. Vespers were just over, when lo! the arrival of the Bishop of Kottayam was announced. He paid a flying visit and returned immediately, to come again the following morning. While the Bishop of Kottayam was being escorted to his car, His Ex., the Archbishop Metropolitan of Syro-Malabar, alighted at the Centenary Memorial gate, after having travelled all the way from Ernakulam. His Ex. was received by a multitude of Priests and a vast concourse of people. With the sweet recollections of his early school days at Mannanam, His Ex. was glad to raise the n Flood of happiness by his presence in the Monastery, for a whole day.

16. At length, the bright rays of the sun of the 16th of April, 1931, burst on the hill. It was so arranged that every priest had said Holy Mass before the Solemn Pontifical celebration. At 7 a.m., the car of His Ex., Mar James Kalcherry, Bishop of Changanacherry, and a blood-relative of the saintly Father Cyril Elias Chavara, the central figure in the history of the Congregation, was up at the Centenary Memorial. He was received in due form and led direct to the Sanctuary where the Pontifical Throne stood ready for him. His Ex., after the usual prayers and ceremonies, began the Pontifical High Mass, according to the Syro-Malabar Rite, amidst the large gathering of Clergy and thousands of laity, pouring forth their hearts in thanksgiving to God Almighty.

17. The Pontifical High Mass was followed by the blessing and inauguration of the Centenary Memorial. Mar Augustine Kandathil, Archbishop of Ernakulam, performed the solemn function in the presence of the Bishop of Changanacherry. Immediately the immense gathering of the faithful remaining on

The blessing of the Centenary Memorial Gate.
bended knees in devotion—the prayer consecrating the Monastery and the surrounding regions to the Sacred Heart of Jesus, was recited aloud by the Prior. Group photos were also taken to commemorate the inauguration. The Prelates were then conducted in procession to their respective apartments.

18. At 9:30 a.m., the Very Rev. Fr. Hyacinth of the Mother of Dolors, Prior of the Monastery, sang the solemn High Mass, in honour of St. Joseph, "Coram Pontifice." Mr. Alexander Choolapparambil, Bishop of Kotiyam, and Mgr. Bonaventure, O.C.D., Bishop of Vidyavasalram, arrived, one after the other, just in time for the festive High Mass, at no little sacrifice of their precious time.

The next item was the sermon, the Very Rev. Fr. John Berchmans of Jesus Mary, Prior General of the Congregation, being the preacher. He had despatched a cablegram to the Holy Father, informing His Holiness of the Centenary festivities in the Mother House of the Institute, and was in hopes of a special blessing in return. When the bell from the sacristy announced the time for the sermon the expected return-message from the Eternal City had not arrived. Not a little disappointed, Father General went to the sacristy to get himself ready for the pulpit. And lo! just in time flashed in the longed-for message from Rome. Overflowing with joy and gratitude, His Reverence ascended the pulpit and read out the contents of the cablegram:

"Cita del Vaticano
Prior Generali Carmelitarum
Syro-Malabarensium
Augustus Pacelli
ex ultima, ut ista religiosa
congregatio nova sanctitatis insignem et paternam
benedicta.

Cardinal Pacelli"

Then followed his discourse. He dwelt on the humble origin and steady growth of the Syro-Malabar Carmel, as well as on the work the Congregation has been able to achieve under God's guidance in the field of Clerical education, in defending the rights of the Church against the fiery attacks of Heresies and Schisms, in propagating the kingdom of Christ among infidels, in conducting the Apostolate of the Press, and in the no less important work of secular education of the young in well-conducted schools, during its centennial existence. Then, with a most apt transition, he passed on to a panegyric on St. Joseph the glorious Patron of Carmel and of the Mannanam Monastery. The sermon was one of thanksgiving to God Almighty for all the favours bestowed upon the Congregation and upon the whole of Malabar through its instrumentality. The Prior General, in the name of the Congregation, finally thanked the numerous benefactors, friends, and well-wishers of the whole Congregation, who had amply contributed to bring it through the long period of its existence, to the most important position it now holds in the Church in India, and concluded with a hearty prayer that the next Centenary celebration might, by the special intervention of Divine benevolence, witness the raising to the honours of the Altar, of some members of the Congregation.
20. Towards the close of the sermon, His Ex. Mar Francis Vashapilly, the Bishop of Trichur, in fulfilment of a kind promise, came over to Mannam and pontificated at the solemn Benediction of the Blessed Sacrament. His Ex. had to perform the ceremony of blessing a church in his Diocese on the very same morning. In spite of this engagement, the great-hearted Prelate, travelling at a tremendous speed from distant Trichur reached in time to bless the Syro-Malabar Church so dear to his heart.

21. During the Benediction of the Blessed Sacrament, the "Te Deum" was very solemnly sung in Syro-Chaldaic, by all the Prelates, Priests and faithful assembled in the Mother-Church of the Congregation, in thanksgiving for all the great and manifold blessings God had lavishly bestowed upon the Congregation and, through it, upon the whole Church and people of Malabar, during these many centuries. After Benediction, the Prelates retired.

22. The last function of the day was the solemn festive procession at which was borne the miraculous statue of St. Joseph. The Very Rev. Fr. Jacob Kattakayam, Vicar Forane of Kuravilangad Parish Church, officiated. The lengthy procession, attended by so many Priests, Secular and Regular, in their ecclesiastical insignia, by the laity who mustered strong,—skirting the hill of Mannam—enlivened by musical bands and amidst an incessant shower of fire balls and loud crackers, presented a most imposing scene.

23. One of the happiest features in these Centenary festivities has been the presence of the most distinguished personages both in the Ecclesiastical and Civil departments. The whole of the Syro-Malabar Hierarchy: the Archbishop Metropolitan with his three
the Congregation had been receiving at their hands. Their unvarying sympathy, paternal kindness and hearty encouragement

had placed the Congregation under a heavy debt of gratitude towards the Syro-Malabar Hierarchy in the erection of which the Congregation had played, in its turn, a very significant part. In His Ex. Mgr. Bonaventure, O. O. D., he said, the Congregation had the representative of the entire Latin Hierarchy and of the Carmelite Missionaries of the First Order, and thanked him, in that capacity, for the eminent services rendered to the Institute in its infancy by the Discalced Carmelite Missionaries and especially by the Venerable Archbishops of Verapoly. Moreover, he promised the Prelates on behalf of the Congregation not only to help them by a life of prayer and good works, spent in the Monasteries, but also to render them every active service in its power for promoting the glory of God and the salvation of souls. As a token of his gratitude, the Prior General presented each of the Prelates with a silver Centenary Souvenir Medal. Before concluding, he thanked also the honoured guests who had evinced their sympathy with and esteem

for the Congregation by their personal presence and assistance at ceremonies which though splendid in themselves, yet extended over a length of time.

25. His Ex., the Archbishop of Ernakulam, responded in clear, simple terms, on behalf especially of the Syro-Malabar Hierarchy. He thanked the Prior General and the Congregation which had done much, chiefly by preaching Retreats and Missions conducting the Apostolate of the Press, educating the young and converting pagans and heretics. When His Ex. concluded his address, all the Prelates standing up imparted their blessing to the Congregation, its members and works.

27. Rev. Father Joseph Muttalupadam, formerly an alumnus of the Seminary of Mannanam, spoke on behalf of the Syrian Secular Clergy of Malabar. The speech, expressed in vivid and witty terms the great love and esteem the speaker bore for the Congregation, and his singular veneration towards its saintly Founders and especially towards the glorious Father Cyprian Elias (Chavara).

28. Among the messages of congratulation received on the occasion by the Very Rev. Fr. Prior General, those of His Eminence, Cardinal Lepicier, O. S. B., His Ex. Mgr. Peter Pisani, former Apostolic Delegate, and the Apostolic Delegation, are worthy of special mention.

Rome, 11th March 1931.

MY DEAR PRIOR GENERAL,

I have received your letter and from my heart I congratulate you and all your Congregation on the approaching celebrations of the Centenary of the Foundation of your Congregation; and I pray that every grace and blessing may descend on you and on all your members from the Throne of grace and mercy on this most happy, and for India, unique Centenary. I pray that a hundredfold and ten times a hundredfold of graces and blessings may come to you and to all your members and also to all your
THE CARMELITE CONGREGATION OF MALABAR

friends and benefactors and helpers and devoted Catholic people, on
this thrice happy occasion.

I need not assure you of the great interest I feel for and the
great affection I have for India and for all her people, and especial-
ly for her dear Catholic people, so devoted and so loyal to the
Church and to its visible head on earth, Our Holy Father the Pope
whose paternal heart loves and cherishes the Catholic people of India.

From my heart I pray every blessing may be with you
and all your people.

Believe me,
Yours Sincerely in X.
(Sd) ALEXIS HENRY M. CARDINAL LEPIER,
O. S. M.

CHAPTER XI.

APOSTOLIC DELEGATION
OF THE EAST INDIES

1931

May 6, 1931.

VERY REV. AND DEAR FATHER,

I beg to acknowledge receipt of your kind letter No. 119/31
under date of April 22nd announcing the Centenary celebrations
of the foundation of your Congregation.

I congratulate your Rev. on this eventful occasion on the
meritorious work which your Congregation has done in Malabar
during the century just closed. I pray that the good work done
in the present century will even surpass that of the past, and that
your Congregation will continue its noble labour for the benefit
of the Catholic Church in Malabar.

With sentiments of high regard, I remain,

Sincerely yours in Christ,
(Sd) V. BELGERI,
Secretary in Charge.

29. A group photo of all the Bishops and guests and the mem-
bers of the Congregation, who were present at Mannanam to cele-
bvate the Centenary, crowned the programme of the day. The Pre-
lates, accompanied by the Fathers went round the Monastery build-
ings, and other departments attached to it, to see the various monu-
ments, epitaphs, paintings and pictures that spoke of the glorious
antiquities of Mannanam and of Malabar in general. Later in the
afternoon, at about 5 p.m., the Prelates were escorted to their
motor cars where they bade farewell to Mannanam.

30. Monday, the 27th of April, was the day of Remembrance.
A solemn Requiem Mass was sung for the repose of the deceased
members and benefactors of the Congregation. The entire com-

community, singing in their hearts "Laudemus viros gloriosos et parentes
31. At the close of the "Remembrance day", a day also of a happy family meeting and rejoicing at their Mother-House, the members of the Congregation who had hailed from far and near had at last to bid one another farewell.

32. May the Lord who has hitherto guided the Congregation with His Omnipotent Hand grant it to see more glorious Centenaries in the future!
CHAPTER XII. 1931—1932

"Religious Communities," he said, "have always been the joy and pride of the Church. There is no doubt that what they were they now are and will continue to be. They are her joy in the days of her prosperity, and her mainstay and consolation in her darkest hours of adversity. They have in every age and clime supplied the vanguard of the Church with intellectual giants, valiant confessors and innumerable martyrs. What man is there who is not moved with admiration at the sight of that galaxy of men, rich in science and sanctity, which Religious Communities have at various times presented to the Church, that fertile mother of Saints? What man is there who is not moved at such names as St. Francis of Assisi and St. Dominic? What man is there who is not captivated by the mystic Theressa of Avila, and that great luminary of Holy Church, St. Thomas, the Prince of Philosophers?"
THE CARMELITE CONGREGATION OF MALABAR

And who can ignore the services of that soldier-saint, Ignatius, and of the valiant St. Theresa in quelling the evil effects of that catastrophe of the 16th century,—the so-called Reformation? For it was they, as Chesterton says,—St. Ignatius and St. Theresa,—who heralded the Counter-Reformation.

"No arguments are required to convince us of the immense benefit, Church and State have derived from Religious Communities. One acquainted with European History, knows well what they have done for Europe. Oxford and Cambridge, the boast of every Englishman,—to whom do they owe their prestige and prosperity? It is the Dominicans and Franciscans that made them what they are; no one can out these Religious from the glorious place they hold in the history of England's greatest seats of learning.

"It is however sad to record that the enemies of the Church have realized better than we do, the strength and force of Religious Communities in upholding the cause of the Church. Therefore, in modern times, the enemies of the Church apply a system of bombardment, which, to say the least, is quite as potent as the more ancient methods. They are too civilized to have recourse to the policy of massacre and bloodshed of the Roman Emperors of old, nevertheless they are as implacable as those cruel despots in bringing about the destruction of the Church by seemingly harmless, but indeed most disastrous means: to dry up the very fountains of their most up-to-date weapon. Leaving the laity unmolested, they turn in full force against Priests and Religious Communities are expelled wholesale, Priests are thrown into prison without ado, and cruelly murdered. Instances of this abound even in our own day.

"Now coming to the Carmelite Congregation of Malabar,—none of us is a stranger to this Institution, for it has had its birth in our land, in our time, and received its first impetus from our own men. We are all in one way or another recipients of those good fruits which Carmel so assiduously offers. Of all moments, the present is undoubtedly the fittest to recall to memory the history

CHAPTER XII. 1911—1912

of Carmel in Malabar and to renew our affectionate relations with her.

"As in the vineyard of old, so too in this vineyard of the Lord, a branch was plucked from the glorious stock of Mt. Carmel and transplanted into the soil of Malabar, a century ago. Today, after a hundred years, we find it so exuberant in health and vigour that we are lost in wonder and admiration. For, from insignificant beginnings, fortuitous chances and unpromising circumstancnesses, it has, at the present day, spread its branches to various parts of Malabar. The Congregation has at present twenty Houses, hundred and thirty-five Priests, hundred and forty-five Ecclesiastical Students, seventy-seven Aspirants and fifty-three Lay Brothers,—all a goodly lot. Besides they have their share in the field of the propagation of the Faith, of education and of literature. To prophesy about the future is unwise,—but with these facts and figures before us, we may venture to predict that the Carmelite Congregation of Malabar, will be able to record, more glorious achievements a hundred years hence.

"Now a few words about its services to Malabar. I believe all of you have heard of that melancholy schism of Roco which once threatened the destruction of our glorious traditions, of our best inheritance—the Catholic Faith. It was an occasion for the members of this Congregation to display their fidelity and zeal in backing up the cause of the Church. But for this Congregation, that Schism would have overwhelmed the whole of Catholic Malabar. The services rendered by the Congregation, even at the peril of personal safety, will always be remembered to its honour and credit. It is with no small pleasure and pride that we behold it maintaining the same spirit whereby it safeguards and propagates the Faith.

"Again, the members of the Congregation are quite alive to the importance of the education of youth. For this purpose they run schools wherein the student receives, besides instruction in literature and history, a good foundation in, and a sufficient knowledge of, his Holy Religion. They conduct at present four English High
THE Carmelite Congregation of Malabar

Schools and several Middle and Vernacular Schools. In the field of literature, too, they have their activities. They edit a highly useful paper, the "Naamai Desipla," and two monthlies, "The Flower of Carmel" and the "Kalamandaleepam". Their publications in the field of apologetics is well deserving our admiration. The well-equipped Press at Mannanam, which is among the best of our printing works, has ever been active in upholding the cause of our Holy Faith with its series of controversial articles. Further, they go out preaching Missions, and relieve the Parish Priests who, through their juggling activities, meet many a prodigal returning. Thus both by preaching and writing and above all by their edifying example they foster the spirit of Faith and keep alive the fire of devotion.

"Let us then," the speaker concluded, "thank the Lord along with the members of this Congregation for His many favours, and let us pray that He may guard under the shadow of His wing this Carmel in Malabar. Let us also commend to the Divine protection, the Very Rev. Father John Berchmans of Jesus Mary, who at present directs the destiny of the Congregation."

The soft evening sun had glided into twilight when the sermon ended. After the chanting of the Litany, the grand procession started bearing with it the beautifully adorned statue of the Little Flower. The pageant of a hundred Monks in white mantles and of numerous Secular Priests, carrying lighted candles, moved majestically down the slope, to the accompaniment of the band and slowly re-entered the church. Benediction was given by the Very Rev. Father Matthew Edakalator, Vicar General of Trichur. The "Te Deum" was sung during the exposition of the Blessed Sacrament. The Benediction service, particularly well chanted in three voices by the novices, was no small credit to them.

His Excellency, the Bishop of Trichur, could not take an active part in the festivity for reasons of health; still he was pleased to grace the evening functions with his presence. The ceremonies over, all the people proceeded to the church-yard which was brilliantly lit with paper lanterns. The façade of the church up to a height of eighty feet as well as the surrounding trees were studded with coloured lights, making the whole scene one of enchanting beauty. The festivities of the day were brought to a happy close by the indispensable fireworks which entertained all for a whole hour.

On the following day, the Very Rev. Prior, Father Gerard of St. Mary, sang a Solemn Requiem Mass, and the Very Rev. Prior General conducted the Office of the Dead in memory of the dear departed members of the Congregation.

II. Centenary Celebrations in the Scholasticate, Chethipusha.

January 17th, 1892.

The Monastery of the Sacred Heart, Chethipusha—the Scholasticate of the Congregation—conducted enthusiastically the Centenary celebrations. On Sunday, January 17th, 1892, the feast day of St. Francis of Assisi. A retreat of eight days was preached by the Rev. Fr. Hilarion of the Sacred Heart, to the people and to the Franciscan Tertians whose spiritual direction is entrusted to the Monastery. The last three days of the retreat which immediately preceded the celebrations, were set apart to prepare the faithful to gain the Jubilee Indulgences granted by the Holy See. For this intention, High Mass was sung each morning at 9-30; every evening, the solemn recitation of the Litany of Loreto was followed by Benediction of the Most Blessed Sacrament. The triduum also included prayers in honour of St. Francis of Assisi.

Sunday, the day of the celebrations, was one of unprecedented solemnity in the annals of the Chethipusha Monastery. The Very Rev. Fr. Prior General, the Definitor General, several Local Superiors and members from all our Monasteries shared personally in the festivities. Crowds of people from far and near poured in. At 7 a.m. His Excellency, the Rt. Rev. Mar James Kalluheriya, Bishop of Changanacherry, who by many a tie is connected with the Congregation, began solemn Pontifical High Mass according to the Syro-Malabar Rite, assisted by the Fathers of the Congregation. After the morning functions the Bishop returned to his
THE CARMELITE CONGREGATION OF MALABAR

palace, quite close to the Monastery, with the kind intention of returning for dinner with His Excellency, the Rt. Rev. Mar Alexander Choolaparampil, Bishop of Kottayam. At 9 a.m. the Very Rev. Fr. Alphonse of St. Mary, Prior of Pavaratty Monastery, sang Solemn High Mass in honour of the Patron of the day, and the Very Rev. Fr. Athanasius of the Blessed Sacrament, Prior of Elthuruth Monastery, preached a sermon, as touching as praiseful, on the Saint of Assisi. At the close, some forty candidates were received into the Third Order of the Patriarch of Assisi.

Meanwhile, Their Excellencies, the Bishops of Changanacherry and Kottayam, arrived, along with the Secular Priests of the neighbouring parishes and Catholic Institutions, and some of the re-united Jacobite Priests who had received training at Chethipusha. A Dinner followed. The Centenary Celebration, Chethipusha. Re-united Priests and Priests with Some of the Fathers of the Congregation, who work for them. Fr. Bartholomew of Jesus, Local Prior, proposed the toast. He spoke summarily of the century-long existence of the Congregation and of the numerous benefices the Monastery had received at the hands of their honoured, episcopal guests. Among other kindnesses, he mentioned the prominent place held by the Bishop of Changanacherry among the contributors to the Jubilee Celebration fund. He concluded by appreciating the hearty sympathy of the Clergy and laity of Malabar towards the Congregation and expressed, on behalf of his brethren, cordial gratitude for favours past and present. The Bishop of Kottayam then responded, expounding on the services rendered by the Congregation, from the day of its existence, for the all-round progress of Malabar. He emphasized in particular the work done by the Fathers of the Chethipusha Monastery to further the Reunion movement among the non-Catholics of Malabar. His Excellency recalled with pleasure the fact that the Congregation had received its first impetus through the labours of two Secular Priests; that it has ever since enjoyed the support of the Secular Clergy, and that the Bishops—who, in course of time, have been raised to that dignity, from the ranks of the Secular Clergy—consider it a privilege to patronise the Congregation.

Next, the Bishop of Changanacherry rose to speak. He pointed out that it was not by chance that the Congregation was started in 1831. In the inexcusable designs of God Almighty, the fourteenth century of the founding of the Blessed Virgin Mary, or Lady, at Ephesus was to be commemorated by the institution of a Marian Congregation among the St. Thomas Maronites, who were the second to note it, and devotion to the Al-Tur Sahib of the East. His Excellency alluded to the fact that the application of the Congregation to the Church in general, from Helvetia, provided a stimulus to the consequent interest evinced by the Very Rev. Fr. in this matter. He admitted with gratification that what other Religious Congregations do throughout the world over, the Carmelite Congregation does in the Church of Malabar. The trials and difficulties the Congregation has had to face through, were briefly touched upon, with a paternal recommendation to fight against the foes from within and without, who try to undermine the Religious spirit of the members of the Congregation. He then gave free vent to his generous heart, exclaiming, in the abundance of his benevolence, that he loves the Congregation as he loves himself, and that the Malabar Church in general, and the Syro-Malabar Hierarchy in particular, have, at heart the interests of the Congregation which has done so much good for the uplift of Malabar, especially along the line of training candidates for the Priesthood in its once famous Seminary at
THE CARMELITE CONGREGATION OF MALABAR

Mannanam. He observed that many Priests, young and old, who are a source of consolation to him, have undergone training under the care of the Fathers at Mannanam, and that there was a time, when, going to Mannanam meant a decision to study for the Priesthood. On his own part His Excellency attested, he had done his best to strengthen the Congregation with good vocations. In conclusion, His Excellency gave the Congregation an assurance of his paternal solicitude and devotedness.

Dinner over, the two Bishops retired to the Bishop's palace, Changanacherry, to return again for the evening functions. At 4.30 p.m. His Excellency, the Rt. Rev. Mar Ivanios, Archbishop of Bethany, His Excellency, the Rt. Rev. Mar Theophilos, Bishop of Tiruvalla, the Very Rev. Ramhan Philip Cheppat, formerly Bishop Designate of the Jacobite Church of Malabar, with some of the Bethany monks, arrived, and were soon joined by the Bishops of Changanacherry and Kottayam. The memory of such a gathering has been perpetuated by a group photo, with the Monastery as background.

Meanwhile, a large concourse of the faithful, nearly seven thousand strong, had assembled in the courtyard of the church for the open-air sermon preached by the Bishop of Kottayam who recounted the history of the Congregation and the manifold services it has rendered the Church of Malabar. After an appreciative exhortation on the happiness and excellence of the Religious life, the Bishop appealed to his audience to send up a hearty act of thanksgiving to the Almighty for so signal a favour, and pointed out that this could best be done during the solemn procession of the Blessed Sacrament, which was just forming.

The route of the procession was marked by an inner railing and an outer archwork, tastefully decorated and profusely illuminated with artistic designs. Along this path, following the procession, a Cross, marched in two files the members of the K.C.C.A., wearing their badges, the Franciscan Tertiaries in their brown habits, the Carmelite Fathers, Scholastics and Lay Brothers numbered not more than six score, in their white mantles, the Secular Carmelites in phansies, and lastly, the Prelates, forming a cortège around the Bishop of Changanacherry, who bore, beneath a canopy, the Holy of Holies. The procession moved majestically and in silence, the devout adherers who knelt in profound reverence prostrating their hearts, before their Enthroned Lord. A group of choir boys, picturesque in dress, scattered flowers before their Lord, singing their white appropriate hymns.

The procession wound its way some distance, then halted before a Repository prepared for the occasion. Here the "P determinant Kredo was sung in Syro-Chaldaic and Benediction of the Most Blessed Sacrament given. Once more the procession moved on to pause again before another Repository, skilfully designed and erected close to the new church under construction, representing in miniature the Basilica of St. Peter's, Rome. It was indeed a work
III. Centenary Celebrations in the Monastery of the Sacred Heart, Thervara, residence of the Prior General.

May 8th to 11th, 1932.

The Monastery of the Sacred Heart, Thervara, Ernakulam, residence of the Very Rev. Prior General has been the last in the order of time, but not the least in the devotional splendour of its Centenary Celebrations.

The Festive Programme directed that the outstanding feature of the Celebration should be the Forty Hours' Adoration; the 8th, 9th, and 10th of May were devoted to it; the 11th was to be the day of Remembrance. The week preceding the festivities was zealously spent in a Spiritual Retreat to the people of the neighbourhood.

Both the Latins and Syrians of the surrounding locality gathered enthusiastically to hear the preacher, the Rev. Fr. Clement of the Infant Jesus and the Rev. Father Andrew of the Mother of Dolours. It is estimated that more than 5000 people profited by the Spiritual Exercises.

The festival of the Ascension of our Lord and the First Friday of the month occurring during the Retraite, only enhanced the solemnity of the Celebration by swelling the processes of the exercitants, most of whom confessed and communed on both those days. It was expected that there would be an unusual demand for Fathers in the Confessional; anticipating this need, Fathers from other Monasteries had already warned their way to Thervara, to devote themselves, four days and nights at the Confessional. The Forty Hours' Adoration that followed the spiritual retreat was an inaugural one at Thervara, and its evening leaves all concerned took a keen interest in making a suitable preparation for this thrice holy Solenality. The church and the temporary pandal erected for the occasion, thanks to the generous co-operation of the Catholic Community, were splendidly decorated.

The Very Rev. Father John of Jesus and Mary, Prior General, celebrated the Conventional Mass on the first day and addressed the congregation at its conclusion, making special reference to the choice blessings God Almighty had conferred on them through the ministry of the Carmelite Institute, on Malabar in general and on Thervara in particular, where the Fathers of the Congregation have had the privilege of dedicating the first church to the Sacred Heart of Jesus. At the close, in accordance with the faculty specially granted by the Holy Father, His Reverence imparted the Papal Blessing to all who had taken part in the Retreat.
THE CARMELITE CONGREGATION OF MALABAR

In another address to the assembled multitude, just before the Solemn High Mass of Exposition, the Rev. Father Placid of St. Josephrended one of the altars in the Church, and dedicated it to the Most Holy Sacrament. The Solemn High Mass on each of the three days of the Forty-Hour Adoration were sung in turn by the Very Rev. Father Hyacinth, Prior of the Mother of Dolours, Prior of Mannanam, the Rev. Father Ambrose of the Mother of Dolours, Vicar of Champakulam, and the Rev. Father Urban of the Blessed Sacrament, while the procession of the Blessed Sacrament was conducted by the Very Rev. Father Athanasius of the Blessed Sacrament, Prior of Elthuruth, on the first day, and by the Very Rev. Fr. Prior General, assisted by the Priests of the Monasteries of Vazhakulam and Chethipusa, on the third day. During the solemn Benediction of the Most Blessed Sacrament, given by His Excellency, the Most Rev. Mar Augustine Kandathil, Archbishop of Ernakulam, the “Te Deum” was sung. The Little Flower Aspirants’ choir rendered the music most creditably on all these days under the able direction of Rev. Fr. Ludovic, Vicar of St. Antony’s Monastery, Alwaye.

CHAPTER XII. 1911-1913

The Very Rev. Father Jacob Naduvathuchery, Consultant to the Archbishop, and Editor of the “Suthideepam”, then mounted the pulpit and gave quite a soul-stirring address on the “Bread of Life”, devoting the latter portion of it to eulogising the Syriac-Carmelite Congregation.

As an act of grateful recognition, a summary of it follows:

“Now-a-days, even our pagan brethren have taken to celebrating jubilee events of importance in the eyes of God and men. Such an event is the Hundred Years of existence of an indigenous local Religious Institution that has during this long stretch of years dedicated itself with wonderful fruitfulness to procure the glory of God by drawing their countrymen to know, love, and serve Him. It is meet, then, that all heartily join together to sing the Te Deum laudamus, thanking God Almighty for having given to Malabar, such a signal blessing in the holy, vigorous labors of this Congregation. This mighty tree was a hundred years ago, but a seedling, planted at Mannanam by the Fathers of holy memory,—Thomas Palakel, Thomas Porukara, and their worthy disciple, Cyril Chavara. The seedling grew to a stately tree,
THE CARMELITE CONGREGATION OF MALABAR

spreading its branches so far and wide as to overshadow the whole of Malabar. It has produced and is still producing delicious fruits of wonderful variety. Catholics and Non-Catholics of Malabar having been fed on these fruits for the last one hundred years. At present, the Congregation numbers some 400 members, distributed among fourteen Monasteries, five Branch Houses, and one House of Studies. There is no Christian activity in which the Carmelite Fathers have not taken a prominent part: Educational Institutions, Industrial Schools, Catechumeneates, Newspapers and Magazines are being conducted by them, no church in Malabar, but has resounded with the voice of their preaching; no household, but possesses some literary production of theirs. Surely, Malabar has been abundantly blessed by God, through the instrumentality of His chief servants.

"There was a time when the Fathers of this Congregation conducted the ecclesiastical government of the Church in Malabar, under the title of the Sona Monastic. Their zeal and enthusiasm in fighting the Schism of Rocoas and Melawe deserve a high degree of commendation; it was owing to their indefatigable labours that Malabar was rescued from the schismatical peril during those troubled times. This and similar activities of the Congregation have since multiplied and developed. Almighty God has dispensed His benediction on our country by His protection of this Congregation right through the last sixty years. We should, therefore, from the depth of our hearts thank Him today, the day on which the glorious Centenary Celebrations close.

"Tannamuk struck the keynote of these celebrations with the Forty Hours' Adoration," while. Thevara singing the "Amen Alleluia," with the same magnificent Eucharistic Service, leaves it as an heirloom to the Syro-Malabar Church. Our hearts cry out: how splendidly devout has been this crowning function—the Forty Hours' Adoration of Our Lord in His Eucharistic dwelling among us!

"Let us all wholeheartedly pour ourselves out in thanksgiving to the Giver of all gifts and pray that He would shower down His choicest benedictions upon the Very Rev. Prior General.

CHAPTER XII. 1911-1922

the Definitor General, the Priors and Vicares of their various Monasteries, and finally on all the members of this Congregation. May they with the help of God's grace extend their eminently useful labours over the whole of our land, and may they be ever protected under the mantle of Our Lady of Carmel!"
THE CARMELITE CONGREGATION OF MALABAR

during this year of Centenary Jubilations, His Reverence gratefully alluded to the Fatherly interest of the Holy See towards the Institute. His Excellency, the Archbishop, he said, had to undergo many difficulties in coming over to Thevara from a distant Mission-tour, just in time to preside over the closing functions of the Centenary Celebrations—a fact which they would ever remember with sentiments of sincere gratitude. He also pointed out that the Carmelite Congregation in Malabar owes its origin to two Syrian Priests from the ranks of the Secular Clergy who founded it by embracing this form of Religious life and fostering its infancy through many trials; that both the Syrian and Latin priests from all parts of the country have always evinced great interest in the growth of the Congregation to which they contributed their laudable share and hence the Secular Clergy of Malabar could boast of this Congregation as theirs at its birth, which consideration is a serious motive to knit them together in the bonds of close friendship. He alluded also to the Carmelite Religious Institute of the Latins which received its inspiration from the Congregation, and was represented in its Definitor General and two other Fathers. Lastly, communicating to them a congratulatory message from the Delegate Apostolic, and once more thanking the Superiors and other members of the Religious Family, as well as, all those who had contributed towards making these unique Centenary celebrations as splendid as possible, in spite of the prevailing financial depression, he brought his address to a close.

The Rev. Father Paul Elamkunnappilla and the Rev. Father Cyril Payapilly responded. The Secretary of the Archbishop on account of His Excellency's indisposition, spoke for him, expressing the high esteem of the Syrian Hierarchy for the Congregation, and his desire that both sections would live in close friendship and work for the glory of God.

It is also worthy of note that His Highness the Maha Raja of Cochin, and His Excellency the Viceroy of India have sent, not to mention others, appreciative messages to the Prior General on this auspicious occasion, commemorative of the great event.
THE CARMELITE CONGREGATION OF MALABAR

The distinguished guests dispersed after leaving a memorial of the happy event in a group photograph.

The following day, the 11th of May, came the concluding item in the programme,—a solemn Commemoration of the deceased members and benefactors of the Congregation,—consisting of a Requiem High Mass sung by the Very Rev. Father Sylvester of the Blessed Sacrament, Definitor General, and the Absolution, according to the Syro-Malabar Rite, conducted by the Very Rev. Father Prior General.