

**THE EVOLUTION OF THE CONGREGATION OF
MOTHER OF CARMEL AND ITS IMPACT ON
SOCIETY AND CULTURE (WITH SPECIAL
REFERENCE TO WOMEN) 1866 - 1991**

By
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THESIS
Submitted for the Degree of
Doctor of Philosophy
of the **UNIVERSITY OF CALICUT**

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CERTIFICATE

This is to certify that this thesis entitled “**THE EVOLUTION OF THE CONGREGATION OF MOTHER OF CARMEL AND ITS IMPACT ON SOCIETY AND CULTURE (WITH SPECIAL REFERENCE TO WOMEN) 1866-1991**” submitted for the award of the degree of **Doctor of Philosophy** of the University of Calicut is a record of bona fide research carried out by **Mary C.J.** under my supervision. No part of the thesis has been submitted for any degree before.

University of Calicut,
January 3, 2002



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Guide and Supervising Teacher
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DECLARATION

I declare that, this written account entitled "**THE EVOLUTION OF THE CONGREGATION OF MOTHER OF CARMEL AND ITS IMPACT ON SOCIETY AND CULTURE (WITH SPECIAL REFERENCE TO WOMEN) 1866-1991**" is the record of research work done by me under the supervision of **Dr. M.G.S. Narayanan** and it has not been previously submitted for the award of any degree, diploma or other similar titles of recognition.

Calicut
January 3, 2002

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LIST OF ABBREVIATIONS

AICUF	:	All Indian Catholic University Federation
AR	:	Annual Report
ARAN	:	Arakuzha Nalagamam
C.M.C.	:	The Congregation of the Mother of Carmel
C.M.I.	:	Carmelites of Mary Immaculate
CHY	:	Changanacherry
CHYN	:	Changnacherry Nalagamam
CLFH	:	Circular Letter of Fr. Hippolytus
CMCC	:	CMC Constitutions
CSK	:	Chavara Sampurnna Krtikal
EKM	:	Ernakulam
IP	:	Inpatient
ISMH	:	In the Shadow of Most High
KKN	:	Koonammavu Koventa Nalagamam
KLM	:	Kothamangalam
KN	:	Koonammavu Nalagamam
KPKN	:	Koonammavu Palaya Koventayude Nalagamam
KS	:	Kerala Carmela Sanyasini Sabha
LEU	:	Letter of Euphresia
MA	:	Mannanam Alocana

MED	:	Medlycott
MEL	:	Mellano
MMN	:	Mutholy Monastery Nalagamam
MN	:	Mannanam Nalagamam
Msgr	:	Monsignor
MUN	:	Mutholy Nalagamam
O.C.D	:	Order of Carmelites Discalced
ONA	:	Oru Nurrandinre Ormmakal
OP	:	Outpatient
SK	:	Superior Koonammavu
SNAI	:	Student Nurse Association of India
T.O.C.D	:	Third Order of Carmelites Discalced
T.T.I.	:	Teacher Training Institute
TCR	:	Trichur
TLY	:	Thalassery
TNAI	:	Trained Nurse Association of India
VK	:	Varapuzha Kanyakamadham
VMN	:	Vazhakulam Monastery Nalagamam
VS	:	Vajrajubilee Smarakam

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INTRODUCTOIN

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
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CHAPTER I

INTRODUCTION

1.1 THE CONGREGATION OF THE MOTHER OF CARMEL AND THE WOMEN'S DEVELOPMENT IN KERALA

The Congregation of the Mother of Carmel (C.M.C)¹ is the first indigenous congregation of the Catholic Church in Kerala. Fr. Leopold Beccaro and Fr. Kuriakose Elias Chavara in *Koonammavu* near *Alwaye* founded this on February 13, 1866. This congregation is said to have been the initiator of a new religious life style leading to action arising from contemplation, which may be described as "*Bhakti-Karma Yoga*"², where *Bhakti* and *Karma* blend in harmonious proportion, the one leading to the other in mutual enrichment. This new congregation in Kerala was doing commendable service to Kerala society by imparting knowledge and conducting social welfare activities to all irrespective of caste and creed.

Women constitute an integral part of social structure because of their importance in the perpetuation of human race and also by virtue of their significant contribution to socio - economic progress. The growth of a nation could be fully realized only when women are involved adequately and

meaningfully in the development process. The contributions women can make to national development are enormous, but their possibilities are very little studied and appreciated.

Even though the Constitution of India grants equality to women, lack of education and information, absence of training and low levels of literacy among women make gender equality a dream. It is true that women in Kerala occupy a better status than in other parts of India³. According to the 1991 census, Kerala attained the high literacy rate of 90.6 per cent as against 52.1 per cent at the all India level. The male literacy rate is 94.5 per cent. The female literacy rate is as high as 87 per cent in Kerala compared to 39 per cent at the national level⁴.

However, the position of Kerala women in the 19th century was very different from this. Women were given only secondary position in society. They were not given equal status with men. Their sphere of activity was limited to the four walls of house. They had no social involvement and were not given any more in public life. Women had no economic independence in those days except in the Nayar community where they followed the *Marumakkattayam* system of inheritance⁵. Women had no

right to earn income and were not allowed to work outside. Though the women of the lower sections of the society worked for their masters throughout the year, their wages were not equal with that of men and were extremely lower. Moreover, in the beginning of the 19th century, the social status of women had deteriorated considerably as the result of the lack of education. A general system of girls' education was absent during those days⁶. It was against this background that C.M.C entered into a new venture for providing education and social work programmes irrespective of caste and creed to women and children of Kerala.

Kerala, the beautiful land lying in between the Western Ghats and the Arabian Sea is an abode of various religions and religious activities. The mingling of varied cultures and religions contributed to the shaping of the composite culture of the land. Ancient Kerala culture was such that it easily assimilated the Jain - Buddhist religions on the one hand and the Judaeo - Christian - Islamic religions on the other, into the fold of Hinduism⁷. The enlightened policy of religious tolerance of the rulers of Kerala enabled the Syrian Christians to enjoy equal status with the aristocratic Hindus⁸. The long tradition of Christian activity in this area was mainly due to the patronage

and support given by the rulers and people of Kerala. Moreover, the mid-nineteenth century was extremely favourable for Christian missionary activity in Kerala. There was general acceptance of missionary work and the missionaries received co-operation from all sections of society⁹. This is the background for the establishment of C.M.C under the Carmelite missionaries of *Verapoly*.

The work of the Catholic Church is scarcely conceivable without the co-operation of religious women in works of charity, in the schools, in assistance to the priestly ministry and in the mission¹⁰. A comparative study of various types of religious congregations will bring out the points of resemblance in common with others. The type consists in certain elements theological, spiritual and apostolic - which recur in a group of more or less similar congregations and result from the charism of the founders with similar ideals and aims. These types of religious congregations can be classified into contemplative, apostolic, monastic, lay and clerical congregations¹¹. However, the great division is between contemplative institutes and those dedicated to the apostolic work. It is significant to note that the history of religious congregations for women in Kerala is related to the history of

C.M.C.¹². Grouped under institutes dedicated to apostolic work, C.M.C. is the pioneer of religious congregations for women in the 19th century Kerala.

The role of C.M.C. cannot be isolated from development. This group of religious women in Kerala have realized the need for equal participation of women in every sphere of national life for the achievement of better standards of living for the people. For a full integration of women in national development, women must actively participate in different spheres of activities on equal footing with men. The basic purpose of the active religious congregation under discussion is enhancement of women power in various fields. Active participation of women in employment, social work, health activities and spiritual formation has often greater impact on reducing poverty, misery and improving mental, psychological and spiritual health. Religious women tend to spend their earnings more on basic needs of the society and particularly on improving the wellbeing of women and children.

1.2 STATEMENT OF THE PROBLEM

In this work an attempt is made to trace the history of C.M.C., its origin, growth and problems and also to analyse its contribution and impact on society and culture in the rural as well as urban areas of Kerala. The effects of C.M.C. education and social welfare activities have been analysed in the background of socio – cultural, political and religious benefits received by the alumnae, having different levels of education from the C.M.C institutions.

There are a few studies conducted on C.M.C. on theological and canonical level and which are related to the different aspects of spirituality and religious formation in Kerala and India. Only four attempts have been so far made at the academic level on various aspects of the problem under consideration¹³. However, there has been no exhaustive work done to document and evaluate the role of religious women in socio-cultural development of Kerala society. The present study has taken into consideration the various activities performed by C.M.C to empower women and the hopes that this would convincingly bring out the true picture of the contribution of

C.M.C and its impact on society and culture in Kerala. The following are the specific objectives.

1.3 OBJECTIVES OF THE STUDY

- 1) To trace the history of the Congregation of the Mother of Carmel following the stages of its evolution with a view of examining its organisational growth and functional differentiation.
- 2) To examine the geographical extension of the activities of the groups in terms of schools, colleges, orphanages, health centres, hospitals and other social activities.
- 3) To estimate the impact made by the services of this group to the larger society in Kerala, particularly in the areas of improving women's empowerment and family relations with the consequent fallout on social transformation.

1.4 SIGNIFICANCE OF THE STUDY

The present historical - sociological study attempts to understand the history and contribution of C.M.C and its

impact on Kerala society. The picture that we get of the 19th century Kerala society is one of orthodox, caste-ridden groups based on feudal relations and it is basically stagnant. It is against this background that we locate the introduction of a new dimension in religious history achieved through the foundation of the Congregation of the Mother of Carmel¹⁴.

A value system based on faith is the foundation of social progress. Regeneration of society can be achieved only by a group of people committed to the highest spiritual values and trained to maintain them and apply them for the solution of problems in every life. Similarly the development of a country cannot be measured exclusively through the technological and materialistic advances, but we need to understand the quality of life among the people. C.M.C. education ensured spiritual values and promoted quality of life. It prepared a woman to become an integrated person, a woman of faith and character¹⁵. It helped them to face life and help students to adapt themselves to domestic and social situations in a better manner. It also examined the influence exerted by the congregation on the evolution of new Christian religious congregations drawing inspiration from C.M.C.

C.M.C played a vital role in the socio-cultural milieu of Kerala society. These religious women spent their energies in twenty-two Indian states and in three other continents to contribute towards moulding integrated women. Though the participation of C.M.C in the political sphere is minimal, C.M.C had a high degree of participation in the socio-cultural and religious spheres of social life.

The significance of the study consists in bringing out the interaction between religion and culture in the process of which both get enriched. The study also brings out the evolution of a new spirituality called Carmelite spirituality and way of life, which was adopted from the West. With the introduction of a new religious life style into the Kerala culture, the attitude and life style of the Kerala people also underwent a change¹⁶. This was carried on by other religious congregations through a series of inculturation efforts by the religious sisters themselves: Changing their habits into Indian sarees, settling down to Indian food habits by giving up the Western style and thus making life much simpler, going and living in the villages without the protection of their communities and undertaking the relief and developmental works for the welfare of the poor. Considerable change has come about in the prayer practices of

the Indian Christians through their adopting of Indian music, bhajans etc. Thus the Christian mode of religious life, which also includes new Christian *asrams* and centres of prayer came to be much appreciated by our Hindu brethren.

The study also seeks to bring out the important contribution of C.M.C in raising the status of women in Kerala at a period of history when women had only a low status. Generally, women played a very subdued role in the socio-economic and political decision making process. Even though the role of women in education and in social welfare activities is emblematic of the status of women in society as a whole, the involvement of women in society has been found to be very crucial. C.M.C. helped to improve the status of women by creating employment opportunities for women¹⁷. It has contributed much in the occupational distribution of female participation in different spheres of socio-cultural activities.

A study of the history of the congregation shows that most of its activities are in the educational sector. This indicates that working in educational institutions, both aided and unaided, contributed towards high literacy in the state¹⁸. The history of women's education in Kerala will remain

incomplete without a study of the educational contribution made by the congregation. With its emphasis on formal and non-formal education, vocational training, health services, marriage and family guidance, this congregation has been able to provide a new impetus in working for social transformation through education, health and social services. Herein lies the significance of the vital role played by a group of Kerala women who organised themselves into a religious community in order to render significant service for the all-round development of women in Kerala and thereby to bring about the much needed social change in the society at large.

The weaker sections, particularly women and children in society, should be a matter of great concern. The congregation spent a portion of their earnings on the upbringing and the betterment of the weaker sections of society. Women and children were the weakest among the weaker sections of society and are the most unfortunate ones.

The main focus of this study is the empowerment of women trained in the C.M.C institutions and their becoming agents of social change for the empowerment of other women²⁰. By empowerment we mean the ability of a person to take

decisions on her own or to participate in the decision making process of the family and other organisation in which she works, the number of initiatives she can take in a group for the benefit of its members. It is manifested through the leadership qualities a person acquires to get others involved in a process to effectively implement it. It is these three factors, which are conspicuously absent in the women of India because of the cultural constraints in which they are brought up. Only education, enlightenment and self-confidence can bring out these changes.

It is expected that the present study will be a contribution to the history of the Christian Church in Kerala as well as the history of social changes in Kerala, especially with reference to women²¹.

1.5 LIMITATIONS OF THE STUDY

Since the congregation's convents and works are distributed all over Kerala and 22 states in India and the four continents of the world the researcher was unable to contact the sisters in every region. Therefore it was limited to the three regions of Kerala. The researcher visited the convents and the

institutions of the congregation started before 1963. Only a few started after 1963 were visited, either to get records or to check the functioning of these institutions.

The early documents are partially in a dilapidated condition. The difficulty is that they were written in old Malayalam language and in most cases it is not easy to read them because of the way of writing and the brittle nature of the paper. Though they are kept intact they were jumbled up. The archivists were not intimated of the existence by their predecessors. Very few archivists are interested in going through the old bundles of books kept in the archives. They are interested only in maintaining the current documents since they have to present those documents at the time of the visitation of the convent by the major superiors.

Moreover, these books are not catalogued in a systematic manner in some institutions, the scholar had difficulty to identify these books from among the old materials in the archives and more time was needed to identify *Nalagamams* from other manuscripts. Similar difficulty was experienced in the case of identifying Admission Registers for different years in different educational institutions.

After the initial enthusiasm of presenting the events leading to the establishment of a convent, a general lull prevailed and it was limited to the recording of the events general in nature. It is seen that in certain cases where the original *Nalagamam* is lost, a true copy is kept and sometimes an original and a true copy are maintained by the convent.

The researcher faced some difficulty in collecting data from certain convents and institutions. Some institutions were reluctant to reveal the data. This may be due to a fear of exposing matters pertaining to the congregation to the 'secular' university, or perhaps the authorities had not time to spare, they were busy with other preoccupations. Generally there was full co-operation from the superiors and sisters of the C.M.C congregation.

Further, data was also collected with the help of a carefully interview schedule²², which related to age, religion, education, marital status, economic factors, and conditions, financial, social, occupational status of the respondents. The questionnaire was pretested on 20 alumnae of C.M.C educational institutions. The interview schedule attempted to elicit information on all points regarding the impact of C.M.C.

education and the benefits received by the alumnae of the C.M.C. institutions. It was specially oriented to find out the empowerment of women. The schedule was modified in the light of the pretesting before it was finalised and used in interviewing 210 beneficiaries of C.M.C.

There are several problems faced during the fieldwork. The most important one was the identification of the old students associated with C.M.C. In order to find out the alumnae the researcher approached the teachers, the local people and the offices where they are working. There was difficulty in meeting with C.M.C. alumnae as they are scattered in different parts of the country in connection with education, employment and marriage.

It required the researcher to go round many places, which involved quite a lot of time. Criterion for selecting the candidates for direct interview was knowledgability and acquaintance with the C.M.C congregation and its works. Since the benefits of the congregation services were distributed among a wide range of population it was not possible to meet all the beneficiaries personally. Therefore we had recourse to the sampling method, which is a very valuable procedure in research

methodology. In spite of these operational constraints it was very encouraging to find the very enthusiastic co-operation from the superiors and respondents.

1.6 SOURCES - PRIMARY AND SECONDARY

Data for the present study is collected by using primary and secondary sources.

1.6.1 Primary Sources

The primary sources for the study consist of a large number of *Nalagamams* (Chronicles), Letters, Constitutions and Directives, the Book of Accounts, The Book of Traditions, Reports, Diaries, Admission Registers, Mark List Registers, Log Books, Acquittance Registers, Visitors' Books, Directories, Periodicals and Magazines preserved in the Carmelite monasteries, convents and related institutions in three regions of Kerala namely *Changnacherry*, *Ernakulam* and *Trichur*.

a) Nalagamams

Nalagamams in general deal with day-to-day events that happen in the convent²³. The *Koonammavu Nalagamams*

are of unique importance as they are the first *Nalagamams* ever written on the history and spirituality of the religious congregations for Catholic women in Kerala. The origin of the convent, the construction and blessing of the convent²⁴, important events like visitation of Bishops, major superiors, civil authorities, the spiritual advice given by the Bishops, the reception of the candidates and the confidential vote regarding the reception of candidates, election details of sister superiors, transfer of the sisters, matters regarding happy incidents and occurrence of misfortunes faced by the congregation, material transactions, details of donation to the convent, chapel and other institutions from the public, an account of the help given to the development of poor, the activities and achievements of the institutions related to the congregation and list of important personalities like Bishops, Chaplains, Mother Generals, Provincial Superiors and managers are described in the *Nalagamam*²⁵.

The first sixteen pages of *Koonammavu Nalagamam* were written by Fr. Chavara and the succeeding pages by Sr. Anna and other sisters. All C.M.C. convents have the tradition of writing *Nalagamam*. Though the names of the first two chroniclers are known to all, the authors of the *Nalagamams* are

unknown to the members of the congregation. Nowadays it is the second councillor who writes the *Nalagamam*. At the same time, her name is not recorded anywhere. The only method to recognise the author is to find out the person who held such a post during the period. The second Councillor who acted as secretary to the sister superior is in charge of the archives. Except the first two *Nalagamams* of *Koonammavu* all these documents remain unpublished. During 1937-1968, the *Trichur* Carmelites kept two separate *Nalagamams* namely open and confidential *Nalagamams* in order to differentiate general matters from those events that were considered as confidential in nature.

b) Letters

There is a collection of letters written by Fr. Leopold, Fr. Chavara, Bishops, Superior Generals, Provincial Superiors, and heads of different institutions over a period of 125 years between 1866 and 1991. There are signed as well as unattested dated letters of Fr. Leopold, including those letters sent from Rome and from Bombay, which he wrote on his way to Rome where he was to meet the Superior General of Carmelites in connection with the idea of separating the Syrian Catholics

from the Latin Rule of *Verapoly*. Similarly there are signed as well as unattested letters of Fr. Chavara on prayer and religious life. All of them are written in Malayalam language. The letters of Bishop Medlycott are in English language, written mostly in connection with the Latin – Syrian conflict. The letters of Bishop Pazheparambil of *Ernakulam* diocese, Bishop Menachery, Bishop Vazhappilly and Bishop Alappat of *Trichur* and also that of Mother Generals of different Carmelite regions deal with the spiritual as well as temporal management of the Carmelite convents in Kerala. There are letters relating to correspondence between the managers of the congregation and the Directors of educational, health and social welfare departments²⁶.

c) *Constitutions and Directives*

The “Constitutions of the Third Order of Carmelites – A Proclamation” given by Fr. Leopold in 1875 is considered as the first written constitution of the C.M.C. No autograph is known, and only copies could be discovered. There are also many references to the Leopold constitution in the *Koonammavu Nalagamam* as well as in the constitutions given by the native Bishops. The constitution given by Bishop Menachery of *Trichur* in 1904 with minor changes in the Leopold constitution, 1917

constitution of Bishop Pazheparambil of *Ernakulam*, 1918 constitution of Bishop Kurialassery of *Chenganacherry*, 1939 constitution of Bishop Vazhappilly of *Trichur*, 1945 constitution of Bishop Kalasserry of *Chenganacherry*, and 1947 constitution of Bishop Alappat of *Trichur* are the constitutions given by the native Bishops in conformity with the Carmelite constitutions of Europe. While the constitutions are theoretical framework of the C.M.C congregation the directives are the constant reminders of the practise of contemplation in a world of action²⁷.

The book titled "The Customs formulated for the Third Order of Discalced Carmelites of St. Teresa" of Fr. Leopold given in 1875 was partially written by him. Though written in Malayalam language, Syriac words are occasionally used everywhere in the book. This first directive of the congregation has a lasting influence in creating a certain depth of disciplined experience necessary for a fruitful active life.

d) Book of Accounts

The Book of Accounts preserved in the convents and other institutions give a true picture of the standard of living and the life style of the sisters, their food habits, dress,

domestication of animals and the type of vessels used. Main sources of income in the early period were the rosaries, scapulars, coconuts, beans, jackfruit and income by way of *pattom*. The Book of Accounts helps greatly in finding out the life style and economic condition of the sisters through the ages.

e) Book of Traditions

The book called "Traditions of the Third Order of the Discalced Carmelites" is traditions to be followed by C.M.C sisters. From simple etiquettes and good manners to elaborate ceremonials to be followed during advent in preparation for the birth of Jesus Christ are discussed in the Traditions. This again is the replica of C.M.C. community life, prayer, spiritual exercises and celebration of feasts that have been associated with deepening of religious life²⁸.

f) Reports

There are large collections of reports sent from Generalate to the Provincialates and vice versa in connection with the General or Provincial Chapters conducted every three

years. Similarly the Triennial reports of the congregation submitted by the major superiors give detailed description of the spiritual as well as social activities and an assessment of the achievements and failures of the congregation. These reports are preserved in all the Archives of the C.M.C. convents. Besides the Triennial reports, the Annual Reports of educational institutions and that of the orphanages sent to the Director of Social Welfare Board are of great value to the historian²⁹.

g) Other Sources

Though *Nalagamams* and Reports are a veritable source in understanding the educational and social welfare activities of the congregation, a great deal of documents other than *Nalagamam* is made use of to analyse the contribution of the C.M.C to Kerala society. They include Admission Registers, Mark List Registers, Log Books, Acquittance Registers, Visitor's Books, Directories, Periodicals and Magazines kept by the C.M.C congregation.

1.6.2 Secondary Sources

Primary data, supplemented wherever necessary by secondary data, which are collected from various church

documents, a few published books on the history and spirituality of the congregation like *Vajrajubilee Smarakam*, *Kerala Carmela Sanyasini Sabha* and *Atyunnatanre Tanalil* and also periodicals and magazines devoted to the C.M.C. institutions. Apart from these C.M.C publications News Papers, Books and various directories published by the Catholic Church of India and the Carmelite Family, Encyclopaedias are made use of in constructing the history of the congregation.

1.7 RESEARCH METHODOLOGY

This study is conceived on a historical – sociological framework analysing on one hand, the organisational growth and ideological evolution of the congregation and corresponding changes brought about in the priorities of its services and involvement with the people. On the other hand the impact of these services are analysed in the context of the socio-political and cultural situation prevalent in Kerala society at each stage of its historical development during the period. The impact of the services of the congregation towards the empowerment of women and in serving the weaker and poor section of the Kerala society is examined quantitatively and qualitatively. The survey and interview method is used to find out the quantitative and

qualitative impact of the achievements. The quantity of impact is analysed through the survey conducted on the three types of services rendered by the C.M.C., in education, health and social service activities. The quality of impact is measured through interview method.

1.7.1 The Sampling Framework

The social surveys involve large number of people and areas, which have to be carried out on the basis of a sampling procedure. The present study is based on proportionate random sampling method. A sample of 210 is drawn out of a source list of 630 beneficiaries. As a supplementary study a source list of 630 eligible respondents was prepared by contacting the knowledgeable persons from the following categories.

- 1) C.M.C. sisters of various age groups of various services.
- 2) Teachers, lecturers, doctors and social workers of the C.M.C. institutions.
- 3) Knowledgeable people of general public, panchayat presidents, municipal councillors, doctors and lawyers.

Recognising the fact that the beneficiaries are distributed all over India and abroad, only those regions that constituted the first three diocesan Carmelite congregations of *Changanacherry*, *Ernakulam* and *Trichur* were taken into consideration as samples. This includes all the provinces in Kerala, as they are an outgrowth of these three divisions. From each region a sample of 70 is taken.

Fifty per cent of C.M.C. services are in the field of education and the remaining portion is distributed among health, social services and administration within the congregation. Setting aside the administrative aspect, the sample of 210 are divided into three categories according to the services rendered by the C.M.C. like Education (71.43 per cent), health (21.43 per cent) and social service (7.14 per cent) including orphanages, old age homes, skilled training programme and welfare service.

The selected are divided according to two generations of beneficiaries from 1900 onwards.

Older generation 1900 – 1965 (42.86 per cent)

Younger generation 1966 – 1991 (57.14 per cent)

It is an established fact that the congregation could attract beneficiaries from different socio – economic background. C.M.C. services were open to all, irrespective of caste or creed, rural or urban backgrounds. The sample under study has given equal weightage to both the economically better off and socially forward, and economically poor and socially backward respondents who benefited from the services of the C.M.C. congregation.

1.7.2 Data Analysis Procedure

The collected data have been analysed in a number of closely related operations according to the nature of the response. Different kinds of responses have been grouped into a number of categories and counts are made of the number of cases falling in the groups. These results are then summarised in the form of statistical tables. Tabulation had been done entirely by manual methods. Wherever relationships between two variables are found desirable cross tables have been prepared. In order to analyse the relationship between the variables, the simple percentage method is used.

Endnote references do not contain diacritical signs for non-English words. The pronunciation is indicated with diacritical signs in bibliography and a separate list of non-English terms with diacritical sign is provided.

1.8 PLAN OF THE STUDY

The present study consists of eight chapters. First is an introductory chapter. The second chapter focuses on the historical background for the study of C.M.C. It deals with the contribution of the Carmelite missionaries of *Verapoly* towards the development of the Catholic Church in Kerala in the mid-nineteenth century with special reference to the patronage given by them for the establishment of indigenous religious congregation for men and women in Kerala. The third chapter traces the origin and growth of this religious congregation in Kerala. This section is based on the historical records maintained by the congregation, giving details on the various stages of its growth. In tracing the origin and development of a religious congregation, which is the earliest to start in Kerala, we focused on the vision and spirituality of C.M.C as it has to confront ever-new challenges in the various stages of its growth. The Christian inspiration, which the congregation received, was

transformed into the service of the people among whom they lived and worked.

The controversy regarding the founders of the congregation is seriously examined. We have also highlighted the peculiarities of the nature and life style of the members of this congregation, which has brought a new dimension into the concept of religious life. The beginning of the rite conflict among its members is also briefly touched upon in this section. Special attention is made to the conflicts the congregation had to face within itself as the result of ideological difference from within among its own members and its struggle with the ecclesiastical structures. The relationship of the congregation with the native Bishops of that time under whom the congregation grew up and the ideological trends are also treated in the fourth chapter. The Contributions of some of the major superiors who had an effective impact on the orientation of the congregation and its administrative structure are also treated in this section. Special care has been taken to avoid taking sides in the arguments between the two sides in the conflict and to maintain objectivity in the course of the entire narrative.

The subsequent two chapters consist of various activities taken up by the congregation at different stages of growth such as education of women and children, health care programmes including hospitals, clinics and community centres, and also social work comprising all kinds of help for the women from the weaker section such as building houses and securing employment for them, establishing orphanages for abandoned children, home for the aged, hostels for students and working women, slum improvement work and work among alcoholics and addicts and prison ministry.

The seventh chapter is divided into two sections. While the first part analyses the quantitative impact of C.M.C on women literacy, the second section consists of an empirical study regarding the services rendered by the congregation to the empowerment of women particularly through education, health care and social work. It was to evaluate the impact of its services on the alumnae of its institutions and to assess the contribution they made in their turn, to women in the wider society. This was done with the help of a pre-prepared questionnaire, which the researcher used to interview a small sample of 210 beneficiaries of C.M.C services. They were selected from the three main regions of the congregation namely

Changanacherry, Ernakulam and Trichur involving in the different areas of service as mentioned above. The sociological study was required to measure the intensity of the C.M.C services on the beneficiaries. Finally, the review and conclusions of the present study are summarised in the eighth chapter.

THE CATHOLIC CHURCH AND THE
CARMELITES OF THE VICARIATE OF
VERAPOLY DURING THE
MID NINETEENTH CENTURY KERALA

Mary C.J. "The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991"
Thesis. Department of History, University of Calicut, 2002

CHAPTER II

**THE CATHOLIC CHURCH AND THE CARMELITES
OF THE VICARIATE OF VERAPOLY DURING THE
MID NINETEENTH CENTURY KERALA**

2.1 The Origin of the Carmelite Order

The Carmelite Order that was founded on Mount Carmel in Palestine about the year 1206, derived its name from the hermits who were addressed 'the Sons of Prophets of Mount Carmel'. The hermits, who took the Prophet Elijah of the Old Testament as their model, lived in the secluded caves near the Spring of Elijah¹. These hermits obtained a rule from St. Albert, the Patriarch of Jerusalem about the years 1206 to 1214 and were named the Brothers of the Blessed Virgin Mary². Owing to the ferocity of the Mohammedan attacks, they moved to Europe in 1244. Pope Innocent IV modified the Rule of St. Albert in 1248 so as to suit the different circumstances in which the Carmelites had to live in Europe. With the passage of time, finding it too severe, the superior of the order petitioned Pope Eugene IV and the Pope gave them the mitigated Rule in 1431³.

Meanwhile, Fr. John Soreth had started a branch of the Order for women in 1415. During the Counter Reformation, St. Teresa of Avila wanted the Order to return to the simplicity of the Rule of St. Albert and to live like the original hermits on Mount Carmel. Her dream became a reality with the opening of St. Joseph's convent in Avila, Spain, in 1562⁴.

2.2 The Italian Carmelite Missionaries in Kerala

The Carmelites arrived in Kerala in 1642. The Carmelites who showed great fidelity to the Holy See and submitted to the directions of Rome, could impress the Christians of Kerala. This was the reason why the Syrian Catholics as well as the Archbishop Francis Gracia called them upon to settle important differences, which had arisen, in the Church as a result of the Oath of Koonan Cross of 1653⁵. Fr. Joseph Sebastiani and Fr. Vincent who had been sent from Rome as Apostolic Commisaries to Kerala, arrived here in 1656 and 1657 respectively. After eight months of unceasing endeavour they could win back forty-three Churches, which had broken ties with the Roman Pontiff⁶.

2.2.1 The Carmelite Rule In Malabar

The Carmelite rule over Kerala Catholic Church began with Bishop Angelo Francis of St. Theresa in the year 1700 when he was appointed by the Holy See, as the Vicar Apostolic of the Malabar Vicariate. St. Thomas Christians of Malabar were loyal to the Carmelite missionaries. When the Archbishop Ribeiro⁷ demanded Bishop Angelo Francis to relinquish his jurisdiction upon the St. Thomas Christians, they assembled at *Kadathuruthy* on June 2, 1704 and manifested their desire to have back the Carmelites and the Carmelite Vicar Apostolic⁸.

They had similar sentiments even in 1709 when they sent a petition to Rome signed by 47 priests and 42 laymen. The letter addressed to the Carmelites, written on November 10, 1709 at the Church at *Edappally* clearly communicated their need for Carmelites and highly praised their work in restoring the "honour and freedom of our nation"⁹. However, in 1819, when Fr. Miles Prendergast of the Carmelite Order was appointed to the post, he had to face a number of problems. His insistence on strict discipline drew the indigenous clergy into

open hostility towards him. He resigned his post in February 1828, and left for Bombay¹⁰.

2.2.2 The Vicariate of Verapoly

Bishop Maurilinus Stabilini was appointed as the interim Apostolic of Malabar as well as of the Diocese of Cochin in 1828. His regime witnessed the inception of the first Indian indigenous religious congregation for men called first as the "Servants of the Immaculate Mother of Mount of Carmel", and then "Tertiary Discalced Carmelite Order" (T.O.C.D), which is now called "Carmelites of Mary Immaculate" (C.M.I)¹¹. Meanwhile Rome had decided upon a special ecclesiastical policy concerning India. Accordingly Pope Gregory XVI established several Vicar Apostolics all over India. In the case of Kerala, according to the constitution '*Multa Praeclare*' of 1838, the Diocese of Cranganore and Cochin were suppressed and the Vicariate of *Verapoly* was created. It consisted of the whole of the Malabar Coast from Cape Comorin to North Kerala¹². For better organisation, Monsignor Ludovico Martini divided the territory into three provinces that included *Quilon* in the South, *Mangalore* in the North, and *Verapoly* in the Centre, in 1845¹³.

2.2.3 Bishop Bernadine Baccinelli

Mgr. Bernadine was appointed by the Apostolic brief of March 12, 1853, as Administrator to the Vicar Apostolic of *Verapoly*. He became the Vicar Apostolic of *Verapoly* in 1859. The Bishop also acted as the Vicar Provincial of the Discalced Carmelites of the three Carmelite Vicariates of *Verapoly*, *Quilon* and *Mangalore*¹⁴. When he assumed complete jurisdiction of the Vicariate, he seriously began to organize the work of the Church with great zeal. New life came to the parishes, with the introduction of catechetical instruction. He worked in defence of God and against evil. He frequently warned against the evil practices like theft, false witnesses and alcoholic tendencies that prevailed in the Catholic community¹⁵. The Bishop introduced various reforms in the Church. Suppression of the *Malpanates* and the reorganization of the seminary training, censorship of books, appointment of Deputies Delegates, the canonical institution of the Syrian Carmelite congregation and the introduction of devotional practices were the reforms introduced by him. He also started retreats and visitation in the parishes and founded a convent for women¹⁶.

2.2.3.1 *Puthenpally convent*

Bishop Bernadine desired to start a convent at Alengad. It was away from the monasteries at *Koonammavu* and *Verapoly*. *Puthenpally* was chosen to start a convent because of its nearness to the monastery at *Verapoly*¹⁷. He laid the foundation stone of the convent in the property of the Syrian Church at *Puthenpally*¹⁸, which was leased out to the Bishop with the purpose of starting a convent in the name of the Immaculate Mother Carmel¹⁹. While the building was under construction, he sought the financial help of the Carmelite sisters in Italy for the completion of this building²⁰. A fine two storeyed building was ready to receive the pioneers of religious life in Malabar.

Fr. Vadakkunchery writes that it was a two storeyed building with six rooms and a verandah on the southern part of the building. The rooms were fashioned after the model of the monasteries, each room with a door and a window. The door had only one side. The windows were fixed above usual height, so as not to be seen by outsiders. This convent was constructed with the money collected from the Latins and the Syrians. It was built mainly with the contributions made by the Syrian

Churches of Kerala²¹. This convent, however, was converted to a seminary in 1866. “But before the nuns could arrive from Europe, Rockian schism had broken asunder the glorious Catholic unity of Malabar”²². To prevent future schismatic invasions, the Bishop sacrificed his idea of opening the convent at *Puthenpally* and decided to convert that building into a seminary to form a body of well educated indigenous priests²³.

It is said that the founder of this convent was Fr. Kuriakose Chavara, the Prior General of the Syrian Carmelites. It was assigned to him on the basis of his own words recorded in the Koonammavu Nalagamam that they “lost all hope” when it was converted to a seminary²⁴. Moreover, it was also based on the word ‘immaculate’ added along with the name Mother of Carmel in the sale deed to denote the name of the convent at *Puthenpally*²⁵. As regard to the first argument, Fr. Kuriakose was contextualising the foundation of the convent at *Koonammavu*. He stated that at a time when they were in a state of anguish and were incapable to visualise a convent, Bishop Beradine decided to start a convent at *Puthenpally*. Due to Rochos schism, the Bishop converted it into a seminary. Hence, they lost all hope and lived in a state of distress. This shows the utter helplessness of Fr. Kuriakose and others and the

decisive role of Bishop Bernadine in concretising the vision of a convent.

The intention of the Bishop was to bring sisters from Europe and through them give religious formation to the girls of Kerala²⁶. Fr. Kuriakose has also specified that Bishop Bernadine started building convents for the formation of religious life and female education in Kerala²⁷. The word immaculate was not a word used exclusively by the Syrian Carmelites to denote their congregation. The medieval Carmelites of Europe found in Mary's virginity a model for their own lives. They also used such titles as Virgin Most Pure, in defense of Immaculate Conception²⁸. It was Bishop Bernadine who gave the title the 'Immaculate Mother of Carmel' to this congregation when it was canonically instituted by him in 1855. Similarly, the Bishop was determined to give the title the Immaculate Mother of Carmel to the convent at *Puthenpally* in 1859. In spite of being in a Syrian Catholic Centre, the admission to the Carmel was not limited to the Syrian girls. Though he wanted to start an indigenous religious congregation for women, nowhere was it mentioned that it was intended to cater to the needs of the Syrian Christians alone²⁹.

2.2.3.2 *Rochos Schism*

The Syrian Catholics, who were under the Vicar Apostolic of *Verapoly*, were not provided with a Bishop of their own rite and nationality. Their repeated requests to the Holy See for a Bishop of Syrian rite was met with little success³⁰. However, the Syrians wrote letters to Audo, the Patriarch of Mesopotamia, to send a Syrian Bishop to Kerala. While Bishop Bernadine was making preparations to start the convent, Mar Rochos from Mesopotamia arrived at Cochin in 1861. Before the arrival of Rochos, Henrica Maria, the Delegate Apostolic of Mesopotamia informed Bishop Bernadine that Mar Audo had consecrated Mar Rochos without the knowledge and permission of the Pope, with the intention to send him to Kerala³¹.

Knowing Fr. Kuriakose Chavara's influence over the Syrian Catholics of Kerala, Bishop Bernadine directed the Prior General of the Syrian Carmelites to publish a circular to this effect and to make them aware that Mar Rochos had come without the approval of Pope and "warning them of the risk of falling into Rochosian schism and endangering their salvation"³². Further Alexander Barnaba, Cardinal of Propaganda Fide, sent an order prohibiting the Patriarch of

Mesopotamia from sending Bishops to those places, which do not come under his jurisdiction³³.

Fr. Antony Thondanatt, the supporter of Mar Rochos, wrote to Fr. Chavara that since Mar Rochos had been consecrated with the permission of Pope Pius IX and the Patriarch of Mesopotamia he should be given due respect³⁴. Mar Rochos also intimated his desire to meet Fr. Chavara. Bishop Bernadine of *Veraploy* permitted Fr. Chavara to meet Rochos at *Thaikkattusseri* and allowed him to submit to the authority of Mar Rochos if he could produce necessary documents required from the Propaganda Fide and from the Holy See, Fr. Chavara wanted to scrutinize the documents that were with Rochos because he had doubts about the authenticity of these documents. Moreover, those who were at *Atirampuzha* and *Kudamaloor* provoked him saying that before the arrival of Rochos, Fr. Chavara published orders against Rochos and when he arrived at Kerala, he became silent about this matter. They wanted to know from Fr. Chavara, whether the documents with Rochos were true or false³⁵.

Fr. Chavara proceeded to *Thaikkattussery* to meet Rochos. Suspecting that the followers of Rochos would prevent

him from entering the Church, he stepped into the house of Parai Avura. Avura who had great faith in Rochos showed Fr. Chavara the letters from Mosul and the copies of the letters of the Metropolitan of Mesopotamia, who gave Holy Orders to Rochos, the letter from the Holy See to the Patriarch of Mesopotamia and the letter of Cardinal Barnaba of Propaganda Fide. Fr. Chavara was a little perplexed by seeing these letters with Avura. Avura explained this matter to Rochos. However, Rochos refused to see Fr. Chavara, thinking that the latter had come to insult him³⁶.

Rochos could attract a large following from the Syrian Churches. Eighty six Churches completely accepted Mar Rochos as their spiritual leader. Thirty Churches partially accepted him. Only thirty eight Syrian Churches did not accept Mar Rochos and remained faithful under the Latin missionaries of *Verapoly*³⁷. To counteract the Rochosian Schism, Bishop Bernadine appointed Fr. Chavara as the Vicar General to the Syrians in 1861³⁸. Fr. Chandy Kattakkayam and Fr. Kappil did tremendous work to achieve this end. Meanwhile, a group of Latins and a few Syrians raised questions regarding the spiritual authority of Rochos over Malabarians.

Propaganda Fide assured Fr. Chavara, Fr. Yohannan Yakob and other Syrian priests that the Pope had not approved the authority of Rochos over the Malabar Church³⁹. Moreover, the Pope affirmed the spiritual authority of Bishop Berandine over the Syrians and sent orders and letters to the Bishop to excommunicate Rochos if he was not willing to leave Kerala for Bagdad⁴⁰. The letter of the Patriarch of Mesopotamia could move him little. Rochos continued to extend his power over the Malabar Church by visiting the Churches, ordaining priests and administering sacraments. Knowing of this, as a last resort, Bishop Bernadine excommunicated Rochos on November 30, 1861⁴¹. Rochos became sick when he received the letter from the Patriarch to return to Bagdad. Accordingly he returned to Bagdad⁴².

2.2.3.3 Puthenpally Seminary

When Rochos sailed to Bagdad, Antony Thondanatt arrived from Babel in the robe of Archbishop. The Syrian Christians who desired to be under Syrian jurisdiction, welcomed him. Be it Mar Danaha, Rochos or Abdiso, the Syrian Christians were ready to acknowledge their authority over them⁴³. These developments were viewed as clear signs of

disobedience towards the authority of *Verapoly*. Fr. Chavara stood firm in his attempt to array these wilful people under the banner of the Roman Pontiff. The *Malpans*⁴⁴ and the *Kathanars* (priests), on the other hand controlled the helm of affairs⁴⁵. They were never discouraged and gained more strength in the face of their formidable enemy *Verapoly* and used every means to keep their Syrian identity.

Abdiso wrote to *Resadeira* (the Syrian word for Prior) that if Chavara were willing, great good would come to the Syrians⁴⁶. Abdiso greatly desired the presence of Fr. Chavara at *Thaikkattussery* and added that it was well-known that the opinion of Fr. Chavara was accepted by all. However, Fr. Chavara, who always wanted to be with the Holy See, worked patiently for the conversion of Abdiso⁴⁷. Under these circumstances Bishop Bernadine could not proceed with the idea of starting a convent at *Puthenpally* and instead he started a seminary to train the Syrian priests at Puthenpally in 1866⁴⁸. Fr. Ambrosius explains the circumstances of the transfer as follows:

As the same he started building convents for the formation of girls. In 1854 he laid the foundation of

the convent in *Puthenpally* in North Travancore a little away from *Verapoly*. When confronted with great obstacles especially due to the schism of Christians brought by Bishop Rochos, our superior intended to transfer the seminary of *Verapoly* to this new house on April 15, 1866, thus a new seminary was opened in *Puthenpally*. Few were the students brought to this seminary in the beginning – three Latins from the seminary of *Verapoly* and five Syrians from the seminary of Mannanam⁴⁹.

Actually, it was the missionaries who decided to convert the convent at *Puthenpally* to a seminary to train the Syrian priests. Though Bishop Bernadine was unwilling to convert the convent, finally he had to agree to the decision of the missionaries⁵⁰. The people called it 'Seminary Madham' (Seminary convent). However, in 1932 this seminary was transferred to Alwaye. When it was shifted to Alwaye, the *Puthenpally* Church bought it from the Latins. They demolished all the buildings except the first building, which the parishioners wanted to preserve as a monument. They donated it with two acres of property to the Carmelite sisters of Ernakulam in 1944⁵¹.

2.2.4 Bishop Leonard Mellano

Bishop Leonard Mellano was the spiritual and intellectual architect of Catholic life in Malabar⁵². The Bishop propagated the spiritual exercises such as forty hours of adoration, benediction of the Blessed Sacrament, Eucharistic procession and devotion to Blessed Mother on Saturdays. He erected new Churches, organized education and started many high schools. He also founded the congregation of the Carmelite tertiaries of the Latin rite for the men of *Manjummel*⁵³. However, he put an end to the practice of the observance of three day fast and fifteen day fast and the *desakkuri* that had existed among the Syrian Christians of Kerala⁵⁴. Bishop Leonard was the only Asian Church representative who attended the First Vatican Council that was held at Rome in 1869. The Syrian Catholics of Malabar contributed Rs. 50000 to be presented to the Pope⁵⁵. The Bishop was confronted with the difficult task of administering the Malabar Church during the precarious time of transition. It was during the time of Bishop Leonard that creation of Archdioces of *Verapoly* and the separation of the Syrians from the Latin jurisdiction took place.

2.2.4.1 *Melus Schism*

Mar Ouseph Audo, the Patriarch of Bagdad, argued in the Vatican Council I, for the control of the Kerala Church⁵⁶. Rome was not ready to concede to his demands. When Cardinal Yovakim Pechi asked Bishop Leonard about the possibility of making a native Bishop for the Kerala Church, he became furious and said that the Cardinal need not interfere in this matter⁵⁷. In 1874, Patriarch Audo sent Mar Elias Melus to Kerala. He came without the consent of the Pope. When he reached *Trichur* on October 2, 1874, forty one Churches accepted the authority of Melus. However, when they knew that he had come without the permission of the Pope, all the Churches except a few Churches including Dolours' Church at *Trichur*, rejected him.

Mar Melus issued a proclamation, wherein he professed himself to have been sent by the Patriarch with the permission of Pope Pius IX. Meanwhile the Vicar of Ollur and the Carmelite priests of *Elthurtuth* monastery wrote letters to Propaganda and they could show the letter of Pope Pius IX excommunicating him and explaining the falsehood of Melus. Bishop Leonard excommunicated him on October 25, 1874⁵⁸.

Pope ordered Patriarch Audo to call Melus back. Accordingly, Mar Audo requested Mar Melus to return to Bagdad. However, Mar Melus tried to expand his authority over Malabar Church. Many of the Syrian Christians accepted the authority of Melus⁵⁹.

2.2.4.2 The Seven Dolours

The Malabar Church very often witnessed frequent appearance of schismatic Bishops from Bagdad. These unhappy incidents would not have happened, if they had been given Bishops from their own rite and nationality. Some of the Syrian Carmelite priests who shared similar sentiments tried to solve this problem by sending anonymous or signed letters to Rome⁶⁰. Fr. Louis Pazheparambil, the leader of the Syrian priests gave three reasons for sending memorandum to Rome. His arguments were focused on the misdeeds of the Latin Bishop towards the Syrians. They made alteration in the Syrian customs and traditions, expressed-contempt towards them and showed discrimination even in giving seats to the Syrian priests. While the Bishop gave seats to the young European missionaries when they visited him, the Syrian priests were denied the same. He inferred that the arrival of Bishop Melus and the related problems were due to the absence of native Syrian Bishops.

They also wrote letters to the Latin Vicar Apostolic in India. Bishop Maurin, the Vicar Apostolic of Bombay, gave them a favourable answer⁶¹.

The missionaries on the other hand interpreted it as satanic intervention and considered those priests as rebellious and perverse. Bishop Mellano was under the impression that *Pulincunnu* monastery was the centre of such activity. He sent Fr. Candidus and Fr. Thattasseril to *Pulincunnu* monastery to find out those priests who favoured the appointment of native Bishops⁶². Annoyed at these developments Bishop Leonard dismissed seven of the Syrian Carmelite priests, who had written letters to Pope without his knowledge and consent, from the Syrian Carmelite congregation. They were Joseph Chavara, Varghese Irimpan, Mani Meenattoor, Mathew Matheikkal, Louis Pazheparambil, Paulose Sankoorikkal and Hilariose Tharavattathu. They were known as seven dolours in the history of Kerala Catholic Church⁶³. It was Bishop Maurin who gave them the title 'seven dolours'. In one of his letters to Fr, E.A. Nidhiry, he greeted them in this name. "Give my deepest respects to all the Seven Dolours, whom I hope to see one day readmitted in their former places"⁶⁴.

2.2.4.3 *The Archdiocese of Verapoly and the Syrian Vicariates*

The idea of granting a Vicar General or Bishop to the Syrians was not a new thing to the Holy See. In 1852, Fr. Puccinelli had written to the Holy See of appointing a Syrian priest as Vicar General to the Syrian Catholics of Kerala⁶⁵. However, Fr. Kuriakose Chavara was made Vicar General in 1861 only when the Vicariate was overtaken by Mar Rochos⁶⁶. Four years later, the General Assembly of the Cardinals that met at Rome in 1865, raised questions about appointing a Bishop to the Syrians. The Cardinals discussed the type of prerogative to be granted to the Syrians a Bishop of their own rite and nationality or a Vicar General under the Bishop of *Verapoly* with Episcopal powers or under the virtual control of the Patriarch of Babylon⁶⁷. All these privileges were denied to the Syrians in the prospect of impending schism. Even Bishop Bernadine who praised the charisma of the Vicar General, resisted the idea of consecrating a Bishop to the Syrians in 1865. On the other hand, the Patriarch of Babylon wanted to bring the Syrian Christians of Kerala under his supremacy. However, Bishop Leonard Mellano was not ready to part with his authority over the Syrians⁶⁸.

Fr. Leopold argued for a separate Bishop for the Syrians, under a Carmelite missionary and under the jurisdiction of the Vicar Apostolic of *Verapoly*⁶⁹. Though he was victimised by the Latins and sent in exile, the Syrians were granted a separate Bishop in 1877. With the appointment of Bishop Marcelline, the Co-adjutor of *Verapoly*, the Syrians thought that a new era was born. Bishop Marcelline, the next Vicar Apostolic of *Verapoly*, was least interested in the Syrians. Petitions regularly flowed to Rome. Finally, in 1887 two Syrian Vicariates were formed out of the Vicariate of *Verapoly*⁷⁰.

2.2.5 Fr. Leopold Maria de san Juse

Beloved of the People

Among the Carmelite missionaries who came to Kerala, Fr. Leopold was the most intelligent and efficient. His priestly ministry was started with great zeal for the spiritual uplift of the parishioners of *Koonammavu*. Bishop Bernadine had praised his spirit of service and the fervour of the parishioners entrusted to Fr. Leopold⁷¹. The priests as well as the people had appreciation and love towards him because of his good nature and his endeavour to bring unity, growth in virtues and religious life among the Christians of Kerala⁷². When Mrs.

Clark heard about his attributes, she had sent ornaments worth Rs. 1000 from Bombay to Fr. Leopold ⁷³. Fr. Leopold could influence the king of Cochin and Mr. Sankoonny Menon, the *Diwan*, to get the documents of *Ampazhakkad* monastery⁷⁴. Moreover, as Fr. Chavara stated, Fr. Leopold had the prudence to consider the Syrian Christians and the different Latin sects as an integral body in Jesus Christ⁷⁵.

2.2.5.1 *Spiritual Renewal*

Fr. Leopold could bring back those who renounced the Catholic faith through the sacrament of confession and counsel. He also tried to uplift such persons by making arrangements with the Prior of Mannanam, to get jobs for them⁷⁶. In 1866, Fr. Leopold introduced forty hours adoration in Koonammavu to reap the fruits of spiritual knowledge as in Europe⁷⁷. Madam Clark had heard about the spiritual advancement gained by the parishioners of *Koonammavu* through Fr. Leopold. She came to know about this through the merchants who came from Cochin to Bombay. Hearing this she also desired to come and settle at *Koonammavu*. The virtuous life of Fr. Leopold prompted many persons from *Edappally*, *Malayattoor* and *Trippunithura* to go and stay at

*Koonammavu*⁷⁸. Even in sickness, he obliged the priests of *Mannanam* and delivered a speech and gave the Eucharistic blessing on the feast day of St. Joseph in 1871⁷⁹. After his return to Rome in 1876, Fr. Leopold constructed the Holy Child Church at Arensona, the aim of which was to propagate the devotion towards Holy Child. Now Arensona has become a pilgrim centre for children⁸⁰.

2.2.5.2 *Language, Spirituality and Education*

Fr. Leopold learnt English language and became the first among the Carmelite missionaries who knew English well. This facilitated him to make contacts with the Diwan and other officials of Cochin⁸¹. They had great appreciation of him. He encouraged those who were at *Koonammavu* by sending them good teachers and proper books so that they might come upto the standard in the use of Syrian and Malayalam languages⁸². He wrote a book in the Latin language and taught Latin in order to help the seminarians to learn theology easily⁸³. Fr. Leopold was a scholar in Malayalam language.

One cannot but wonder how this European became a scholar in the Indian languages like Malayalam. His

great works-The Spiritual Retreat for Religious and priests, The Preparation for a Happy Death that stand out as sparkling genius in the spiritual world of today, bear witness to his knowledge in Malayalam⁸⁴.

The mastery of Malayalam language helped him in his missionary activity. It was not only a medium of communication but also a spiritual tool that enabled him to channelise his spiritual energy to the natives. They used his book on retreat to conduct ten days retreat in the monasteries at *Mannanam* and *Koonammavu*. New techniques were used in the method of conducting retreats. The old method of reading from a spiritual book was replaced by preached retreat without the use of a book. Fr. Chavara and other priests who participated in the retreat found it very useful⁸⁵. He also wrote a book called Retreat for Priests for the use of diocesan priests. A copy of this book was circulated to all the monasteries. The retreats for the diocesan priests were conducted at the monasteries in the South (*Mannanam*) in the Middle (*Koonammavu*), in the East (*Vazhakulam*) and in the North (*Elthurth*). Both the Latin and Syrian priests attended this spiritual renewal programme. The method followed in this retreat was different from that given to

the religious priests – one among the retreatants would read aloud from the book, which was followed by the preaching on relevant topics by Fr. Leopold or Fr. Chavara⁸⁶.

It was based on the Biblical truths. Though they followed a fixed timetable for retreat, it was arranged in such a way that they had ample time to spend in prayer and solitude³⁷. Sermon was based on the topics such as salvation, preparation for death, sacraments and obligation of the priests. Fr. Leopold's books on Retreat had wider acceptance among the priests of Kerala than the Ignation method and the Yogasaramsa written by Bishop Marcellinus⁸⁸. Even after his return to Rome, he preached retreat to the sisters of the college where Louis G Teresa, the niece of Fr. Leopold, received her education⁸⁹.

The Carmelites of *Koonammavu* conducted an *Escola* (school) for the children. However, The Syrian Carmelites showed no interest in the conduct of school. Fr. Leopold reminded them to go to school whenever they got leisure. Fr. Leopold also directed them to write down the details regarding the running of the school in the Book of Consultation. Fr. Philippose, Fr. Leopold and Fr. Gerard regularly inspected

the activities of the children and gave away prizes to the winners in 1872. It was written in the *Nalagamam* that Bishop Leonard and the missionaries wanted to establish a school that would become the pride of the Vicariate. However, the four lines after this statement was struck off. This added to the problem of finding out the type of school, which they intended to start at Koonammavu⁹⁰.

2.2.5.3 Bishop Bernadine and Fr. Leopold

Bishop Bernadine of *Verapoly* and Fr. Leopold maintained good relations with each other until Fr. Leopold made a casual remark when Bishop Bernadine visited him. The remark was made on the strength of the friendship that existed between them, but it was taken by the Bishop as a remark of the greatest indignity towards him. He did not want to even allow Fr. Leopold to meet him at his deathbed. However, through the mediation of Fr. Chavara, Fr. Leopold could enter the room of the Bishop. The Bishop talked to him with affection. Instantly all the differences that existed between them melted away⁹¹.

2.2.5.4 Bishop Leonard and Fr. Leopold

Fr. Leonard and Fr. Leopold had different views regarding the reading of a book written by Sr. Maria Akrita in Spanish language. Fr. Leopold used to read this book and explain it to the seminarians. Fr. Leonard was against reading this book. When Fr. Leonard became the Bishop of *Verapoly*, Fr. Leopold returned the book saying that as the Bishop did not like his reading the book he was returning it. Fr. Chavara and the priests were amazed at the humility of Fr, Leopold. Fr. Chavara told about this incident to other religious priests in his congregation⁹².

Fr. Leopold was interested in the development of the seminary at *Koonammavu*. He wanted to bring planks from *Verapoly* to make rooms for the seminarians. Knowing that Fr. Leonard would not give the planks freely, Fr. Leopold took it away from *Verapoly* while Fr. Leonard was saying Mass and brought it to *Konammavu*. He became unhappy about this incident⁹³. Fr. Leopold tried to remove the misunderstanding by inviting Fr. Leonard to teach Latin to the seminarians at *Koonammavu*. However this strained relation between Fr. Leonard and Fr. Leopold continued as before⁹⁴.

2.2.5.5 Fr. Leopold and Vatican Council I

Fr. Leopold accompanied Bishop Leonard on his journey to Rome. On the day previous to his departure, the Carmelite priests followed Fr. Leopold to the ferry⁹⁵ at *Puthenpally*. They kissed his hand and gave him a tearful farewell. Apart from home visit, Fr. Leopold had a secret mission of visiting the Father General of the Discalced Carmelites. He presented the idea of affiliating T.O.C.D with O.C.D and the division of Vicariate of *Verapoly* into two, before his Superior General. When Bishop Leonard learnt from O.C.D General about the issue of separating the Syrians from the Vicariate of *Verapoly*, he felt displeasure towards Fr. Leopold. Fr. Leopold understood from his facial expression that he was going to face trials when he reached India. He took the crucifix in his hand and said, "My Lord, I came to Malayalam (Kerala) by forsaking Italia for the sake of you." By saying these words he kissed the crucifix and courageously sailed to India along with Bishop Leonard⁹⁷. The news that Fr. Leopold would reach soon from Rome was taken with great rejoicing by the Syrian Carmelites. When Bishop Leonard visited *Koonammavu* monastery, Fr. Leopold arranged a grand reception to him and

delivered a beautiful speech in Italian in honour of Bishop Leonard⁹⁶.

2.2.5.6 *The Development of Syrian Carmelite Priests*

Fr. Leopold instructed the Syrian Carmelites to live in the true spirit of *Sanyasa* (religious life) rather than living without unity and virtuous life. The true spirit is the spirit of love for Jesus and *Regula*, the observance of the greatest virtue – obedience, showing charity towards all, happy in being poor, keeping silence and solitude, doing spiritual exercises with great zeal and keeping a joyful spirit in all circumstances. He exhorted them to advance in virtues, to forgive offences and to pray for the Catholic Church and entreated them to observe the rules and regulations diligently⁹⁹.

In order to prove that it was a great misconduct to purchase things without the permission of the superior, he asked the young priests to do penance and to sell those things bought without the prior sanction of the superior. Fr. Kuriakose Chavara and other priests agreed with Fr. Leopold's idea of sharing the money that belonged to *Mannanam* monastery with the other monasteries in need¹⁰⁰. Fr. Kuriakose and other

priests unanimously agreed with Fr. Leopold's idea of selling the silver cross that was kept in *Mannanam*. As the use of silver was against religious poverty, they decided to spend that amount to buy the necessary articles for other monasteries¹⁰¹.

Fr. Leopold introduced a new rule regarding the annual consultation of the superiors and the election of the superiors every three years¹⁰². Credit goes to Fr. Leopold in raising the third storey of the building and making rooms for the use of the seminarians¹⁰³. Fr. Leopold had made arrangements to bring a washer man from Cochin to alleviate the problem of sickness caused by cleaning clothes standing in water. Even though, he had agreed to the appointment of a person from outside, he had objected this idea for the reason that this would thwart the religious spirit and it would lead to appointing servants for doing other works in the monastery¹⁰⁴. No proper accounts were kept in the *Mannanam* monastery. Owing to this, they could get only three-fourth of the benefits from the property. In order to avoid such loss he asked them to keep proper accounts before the stipulated time. The inspiration behind writing daily accounts goes to Fr. Leopold¹⁰⁵.

2.2.5.7 *The Last Years of Fr. Leopold in Kerala*

Fr. Leopold as Delegate Apostolic administered the convents and monasteries with valour. However, Bishop Leonard reduced the powers of the Delegate. It was due to the different opinion he had with Fr. Leopold regarding the separation of the Syrians from the control of *Verapoly*. Fr. Leopold was for separating the Syrians from the jurisdiction of *Verapoly* and bringing them under a separate Bishop. On this account, Bishop Leonard imposed certain restrictions on Fr. Leopold. Neither was he allowed to make communication with the religious priests and sisters, nor was he permitted to interfere in the affairs of the Syrian Carmelites. He was removed from the charge of the novices. Further, the seminarians were prohibited to enter the room of Fr. Leopold. He spent the last days in *Verapoly*, virtually as a prisoner¹⁰⁶.

He showed great courage and happiness during his trials. He was intent on submitting to the Will of God. When he was persecuted, he found time to console and embolden those who were discouraged by hearing the punishments given to him. He encouraged them saying, "It is a sign of God's goodness and Will of God that is intended to accomplish in the Church. If you

accept this period of purification with courage and serenity as the Will of God, you will be able to see the day of joy and peace with out delay”¹⁰⁷.

After three years of white martyrdom, he was called back to Rome by Cardinal of Propaganda Fide and the Superior General of the Carmeltes in 1876. They misunderstood him as the one who led a general rebellion in Kerala Church. Fr. Leopold went to Rome with the hope of returning to India soon. Though the Cardinal of Propaganda and the Carmelite General examined him thoroughly, they could not find any fault with him¹⁰⁸. However, he was not allowed to write letters to Kerala in order that he may help the *Malabarians* in their struggle for a Bishop of their own rite and nation. Similarly, the Carmelite General from Rome had written to the Administrator of Mangalore not to communicate with Fr. Loepold¹⁰⁹.

The Leopold event was viewed as part of conspiracy hatched out by Fr. Candidus O.C.D to suppress the agitation of the Syrians. Certain superiors and priests of the Syrian Carmelites had also joined hands with Fr. Candidus against Fr. Leopold. Fr. Candidus, who wanted to trap Fr. Leopold, communicated to Bishop Leonard and the Holy See that it was

Fr. Leopold who informed Pope about the appointment of a separate Bishop for the Syrians in order to counter act Melus Schism¹¹⁰. Moreover, Fr. Gerard O.C.D., the brother of Fr. Leopold was found guilty of supporting the cause of the Syrians and co-operating with Fr. Leopold in this venture, by Fr. Marcellinus. Fr. Marcellinus wanted him to support the Latin authorities in their attempt to suppress the Syrian conspiracy¹¹¹.

2.3 The Syrian Carmelite Congregation

The Syrian Carmelite congregation originated on Mount *Mannanam*, near *Kottayam*, in *Travancore* state. Fr. Thoams Porukkara, the secretary to the Vicar Apostolic of *Verapoly* laid the foundation stone of the building on May 11, 1831. It was dedicated to St. Joseph, in the presence of Bishop Maurelius Stabilini, Fr. Thomas Palakkal, the *Malpan* of Pallippuram seminary, Fr. Kuriakose Elias Chavara who was ordained on November 29, 1829, Brother Jacob Kanianthara and many other priests¹¹². It has the privilege of being the first religious congregation for men in the Catholic Church of India. Though the names of Fr. Porukkara, Fr. Palakkal, Fr. Chavara and Brother Kanianthara were associated with the foundation of

the Syrian Carmelites, there existed different opinions regarding the question of the founder of the congregation.

Fr. Valerian, the biographer of Fr. Chavara, stated that Fr. Chavara was the founder and Fr. Palakkal and Fr. Porukkara, the co-founders of the congregation. The members of the Curia criticized Fr. Velerian's attempt to act against the established tradition and of the predominant position given to Fr. Palakkal and Fr. Porukkara by the congregation¹¹³. Fr. Chavara was only a deacon when Fr. Palakkal and Fr. Porukkara approached Bishop Stabilini for the realization of their idea of leading a solitary life¹¹⁴. The Bishop directed them to recant the idea of leading a secluded life and instituting a house of penance, and advised them to start a monastery of prayer and action, which would enable them to work for the greater good of the people of Kerala. The Bishop issued an order appealing to all who seek to please God, to support the cause by giving financial assistance¹¹⁵. Though Palakkal and Porukkara desired to establish a religious house for priests there were no one to give them support. Bishop Stabilini could accomplish this unfulfilled dream of the early fathers. Fr. Chavara with all sincerity agreed that Fr. Palakkal and Fr. Porukkara were the pioneers who laboured for its

inception¹¹⁶. He wanted to follow Fr. Palakkal closely. Consequently, he offered his first mass, as told by the fathers, for the realization of the religious house and for finding a suitable place for its inception. All the members of the congregation agreed to the words of Chavara and Porukkara that it was Palakkal who founded the congregation for the simple reason that Palakkal was their *Malpan*¹¹⁷.

The evidences show the primacy of Fr. Porukkara in the foundation of the congregation. Fr. Porukkara cherished the idea of leading the life of a hermit from the time when he was a deacon and shared this idea with Jacob Kaniyathara, his companion¹¹⁸. Even after Porukkara was made secretary to the Bishop, he used to tell Fr. Palakkal about his desire to lead a secluded life. Though it was impossible for Palakkal to follow a secluded life at that time since he was engaged in the training of the seminarians, Fr. Palakkal agreed to give all help to Porukkara to materialise his dream¹¹⁹. While the search for a suitable place was being made, Fr. Chavara worked in different parishes for one and half years after his ordination¹²⁰. It was not an easy task to find out a proper place for the monastery. Finally, Fr. Porukkara discovered a suitable place for the religious institute¹²¹. After the discovery of Mannanam, they

brought Fr. Chavara to Mannanam¹²². Being young and a newly ordained priest he had no habit of going out and he was a sick person. For these reasons, Fr. Chavara stayed at *Besrouma* (elevated place) and supervised the construction of the building¹²³. When there arose a difference of opinion as to who should be the patron saint of the first monastery, the suggestion of Fr. Porukkara was taken into consideration. “The Bishop suggested St. John the Baptist. Our Malpan wanted the name of St. Dominic, the founder of the order of Dominicans. Fr. Porukkara proposed St. Joseph. Finally every one agreed upon the last”¹²⁴. Fr. Eliswa Porukkara, second Prior of the congregation and the contemporary of Fr. Chavara stated that Fr. Porukkara was the founder of the congregation. Fr. Alex Ukken, the present Superior General of the C.M.I congregation also wrote in favour of Fr. Porukkara as the founder of the congregation¹²⁵.

2.3.1 The Spirit and Identity

C.M.I. is not a purely contemplative order. The spirit of C.M.I. is twofold, contemplative and active¹²⁶ as Bishop Stabilini had allowed them to choose a life of contemplation and action¹²⁷. The religious house thus instituted was not subject to

the rules of any of the existing orders. It was a synthesis of different rules of different orders and the spiritual exercise that was practiced by the Catholics of Kerala. As they had no real knowledge about the monastic life they borrowed freely from different religious books that were known to them¹²⁸.

It is said that they had no written constitution and that they followed the rules given to them orally by Bishop Stabilini¹²⁹. The fact is that Bishop Stabilini had given them certain rules in writing. Fr. Kochu Chandy Kattakkayam recorded the rule. It is kept in a cover with a note "The rule given by Bishop Maurelius to the early fathers and discovered on July 17, 1911 and attested by Fr. Kochu Chandy Kattakkayam". It emphasized the importance of sanctification of self through prayer, meditation, spiritual reading, performance of liturgy and examination of conscience at night. It also stressed the significance of priestly ministry and undertaking works of charity for the salvation of souls¹³⁰. They were also directed not to become too familiar with lay people¹³¹. Later Fr. Porukkara also gave them a rule of life¹³². Fr. Chavara in his Mannanam Nalagamam writes about the rules introduced by the zealous Fr. Porukkara. The whole day they spent in prayer and study. They recited three mysteries of rosary, prayer to St. Joseph, the

rosary of the Sacred Dolours and the prayers to the Lady of the Scapular¹³³.

Rising at 5am they recited morning prayers in common, after which the Fathers recited the canonical office. Then the novices and the seminarists together proceeded to the chapel and recited joyful mysteries of the rosary, followed by a set of prayers, comprising prayers in honour of the five sacred wounds, the Rosary of the sacred Dolours, as well as prayers to St. Joseph for holy purity and a holy death. Then the Fathers said holy mass, at the end of which all joined for the litany of all saints. Then came studies till noon, when they recited in common the sorrowful mysteries of the rosary, prayers to St. Joseph and special prayers to obtain the love of God, a desire to endure persecutions, and grace to do meritorious acts. Then the Father and Seminarists betook themselves to their respective refectories for dinner. At sunset at the sound of the Angelus bell, they again assembled, after the name of the following day was announced one recited the prayer. Create a clean

heart in me, O God, and renew a right spirit within my bowels to which others responded, cast me not away from the face and take not thy holy spirit from me. After spiritual reading and meditation, they recited the glorious mysteries of the Rosary, the Litany of the Blessed Virgin, Prayers to our lady of the Scapular, and the Glories of St. Joseph; after which the Fathers and Seminarists returned for meditation and studies till 10 p.m.. During the season of Lent, however, after supper they were zealous in the performance of spiritual exercise till mid-night¹³⁴.

Father Porukkara realized the Ignatian method of contemplation more suitable for making eight days retreat. The retreat was conducted at *Mannanam* using *Jnanamuttumala*, by giving due importance to silence and solitude. They followed the practice of using *Jnanamuttumala* for daily meditation. The life at *Mannanam* was suited to the Carmelite spirit of contemplative action¹³⁵. However, Fr. Palakkal and others followed the Dominican ideal of teaching the Word of God, conducting retreats, engaging themselves in the ministry of preaching and training the priests and directing the souls¹³⁶. The

seminarians of *Pallippuram*. when they came for the feast of St. Joseph at *Mannanam*, carried along with them the statue of St. Dominic and when they returned to *Pallippuram* they kept it back in the niche¹³⁷.

The community at *Mannanam* gave no importance to community life. In 1940, Fr. Thomas Porukkara, Fr. Chavara and Fr. Varghese Thoppil decided to lead community life like the Christians of the early Church. They decided to keep away completely from their relations with the family and to keep their accounts in common¹³⁸. They were nourished by different ideologies, but had only one religious identity. While Fr. Palakkal followed Dominican ideal, Fr. Porukkara drew freely from the Carmelite stream and made it attractive by adding the spiritual exercises that were followed by the people of that time. This pious association in its infant stage thus oscillated from Dominican to Carmelite and assimilated the Jesuit spirituality and found glory in St. Joseph the Patron saint of the Carmelites.

2.3.2 A Religious Congregation

The rules and constitutions are the foundations of religious life. The congregation was not made religious in the

strict sense of the word, for they had not made the religious vows essential to religious life until 1855¹³⁹. They led a life of piety rather than the following of a regular religious life¹⁴⁰. It took twenty-four year for the congregation to become a religious congregation¹⁴¹. Bishop Ludovic who had great appreciation for the work of these priests expressed his desire of having the institute approved by the Holy See. On November 1, 1859, he ordered them to submit an application requesting the ecclesiastical approval for the congregation¹⁴². However, they did not get approval from the Holy See¹⁴³.

Fr. Chavara requested Bishop Bernadine to grant them a constitution and approval for the congregation and also to affiliate them to the Carmelite order¹⁴⁴. The Bishop tested them for three years and finally consented to canonically declare, this lay institute into a religious congregation¹⁴⁵. As per order from Bishop Bernadine, Fr. Chavara elevated the community into a canonically approved religious congregation in 1855 and it was given the name the Servants of the Immaculate Mother of Mount Carmel¹⁴⁶. They were given the rule of Discalced Carmelites with certain modifications required by the local conditions¹⁴⁷. Fr. Placid states, "the Carmelites of Mary Immaculate has been largely fertilized by the luxuriance of

Carmel”¹⁴⁸. At the same time they were engaged in preaching the retreat, running the press, training the seminarians, teaching children and fighting against schism¹⁴⁹. Fr. Chavara, who had a wonderful experience of prayer was a devotee of St. Teresa of Avila. He took pride in being a Carmelite and considered the Carmelite dressing as a blessing¹⁵⁰.

2.3.3 The Servants of the Immaculate Mother of Mount Carmel

Bishop Bernadine gave the name ‘the Servants of the Immaculate Mother of Mount Carmel’ when the Congregation was canonically instituted on December 8, 1855¹⁵¹. The word ‘Immaculate’ was added before the Mother of Mount Carmel for the reason that it was instituted on the first anniversary of the proclamation of the dogma of faith of the Immaculate Conception of Mother Mary¹⁵². At times the word Mount Carmel was left out and was called the Servants of Immaculate Mother or *Amalotbhava Dasa Sangham*¹⁵³ (the Servants of Immaculate Conception). When Fr. Chavara took the vows in 1855 and also when he gave appointment order to Fr. Thattasseril, the Vicar of *Koonammavu* in 1859, Fr. Chavara addressed himself as the Prior of the Servants of the Immaculate Mother of Carmel¹⁵⁴.

It was Bishop Bernadine who gave them the constitution of the Discalced Carmelites and ordered them to take vows, if only they were willing to live according to this rule¹⁵⁵. In 1861, the name of the congregation was changed into Third order of the Discalced Carmelites (T.O.C.D). In 1889, Cardinal Ayuti ordered them to prefix the word Immaculate Conception along with T.O.C.D due to the fact that this congregation was started during the years of the proclamation of the Immaculate Conception of Mother Mary¹⁵⁶. They began to wear a blue mantle in 1894 to denote Immaculate Conception and a white mantle like that of Carmelites in 1916. In 1958, they changed the name of their congregation into Carmelites of Mary Immaculate¹⁵⁷.

2.3.4 Darsana Sabha

Darsanam means philosophy. The word *Darsanam* was first used in the letter of Bishop Stabilini, in connection with the collection of money for the construction of a 'darsanaveedu' (house of philosophy or a monastery) and a Church at *Mannanam*. There he introduced himself as Maurelius de Santa Thresia Discalced of *Carmelitta darsanam*. Similarly, Fr. Nicholas, the Vicar General of *Verapoly*, also

introduced himself as the member of Carmelite *darsanam*¹⁵⁸. From these two references we can infer that *darsanam* is Carmelite *darsanam* or Carmelite order. *Darsanam* in this context may be considered as a religious order. *Darsanam* or *darsana sabha* was known to the people of Kerala. It was a lay association that existed among the Catholics. It was Bishop Bernadine who introduced Carmelite *darsanam* in all the Syrian Churches of Kerala¹⁵⁹. In the Chronicle of *Mannanam*, there are references to *darsanam* and the celebration of the feast of *darsanam*. Fr. Palakkal introduced *darsanam* in *Pallippuram* seminary. This was an association or confraternity dedicated to the Mother of Carmel, instituted with the purpose of developing virtuous life and for doing works of charity¹⁶⁰.

The words *koventa* (convent) and *darsanam* were used profusely after the establishment of the religious congregation in 1855. They were also called '*darsanakkar*' and '*darsanavasikal*'¹⁶¹. From the sentence, "the convents and its *darsanavasikal* were affiliated with the Carmelite order in 1861" we can infer that for reasons of simplification the members of the Servants of Immaculate Mother of Mount Carmel were called *darsanakkar*, *Carmelitta darsanakkar*, *darsanavasikal* or *darasanappattakkar*¹⁶².

2.3.5 The Death and Burial of Fr. Chavara

Fr. Chavara had the premonition that his last hour had come. Filled with sorrow for not doing good for others and knowing that he had not spent his time more profitably in as much as the measure that God had given him, he requested the inmates of *Vazhakkulam* monastery to pray for him for a peaceful death¹⁶³. On January 2, 1871, Fr. Chavara made confession to Fr. Leopold who had been his friend and confessor and received his last communion from him in the morning¹⁶⁴. Though Fr. Chavara wished to receive the last sacrament from Fr. Leopold, he could not give him the last Sacrament. Fr. Leopold was lying down with grief of the thought that Fr. Chavara would be separated from him soon. By 5 p.m., Fr. Chavara received the last sacrament from Fr. Joseph of St. John of the Cross, of the *Koonammavu* monastery. He died on January 3, 1871 at 7.30 p.m., at *Koonammavu*, in the presence of the sorrowing inmates¹⁶⁵.

There were two views regarding the manner by which he should be honoured. Being the Vicar General to the Syrians, they wanted to expose the dead body adorned with vestments. Later, as directed by Fr. Philipose O.C.D.,

Fr. Leopold and others removed the vestments that had been put on him and vested him with surplice and a stole in order to show his religious identity and to set a model to the posterity¹⁶⁶. He was buried in the centre of the St. Philomina's Church at Koonammavu, down the sanctuary¹⁶⁷. Along with the dead body, they kept a lead plate epitomizing the important events in the life of Fr. Chavara. Fr. Leopold distributed those things used by Fr. Chavara, to the Syrian Carmelite monasteries. He also sent them a copy of the Testament written by Fr. Chavara¹⁶⁸. Fr. Leopold published the biography of Fr. Chavara and initiated to enlist the name of Fr. Chavara in the list of the saints. Before this could be accomplished, Fr. Leopold was called back to Rome¹⁶⁹.

When the *Koonammavu* monastery was given to the Latin's in 1889, the Syrian Carmelites tried to transfer the remains of Fr. Chavara to *Ampazhakad*. The Latin's prevented them when they tried to open the sepulchre. Trusting the words of Fr. Philippose O.C.D., they went to *Ampazhakkad* without taking the remains of Fr. Chavara¹⁷⁰. Later it was handed over to them. On May 24, 1889, the mortal remains of Fr. Chavara was brought from St. Philomina's Church at *Koonammavu* to St. Joseph's monastery at Mannanam¹⁷¹. The box containing the

remains of Fr. Chavara was kept in his room at *Mannanam* for a while to make it possible for others to pay homage to him. There was a great gathering of priests, religious and the people to witness this event. It was interned in a copper casket with the necessary documents, under the altar, near the door of the sanctuary of St. Joseph's monastery at *Mannanam*¹⁷².

2.4 Reflections on the Carmelites of *Verapoly*

It is said that the tendency among the historians of the Syrian rite was to give undue importance to the faults of the missionaries and to direct younger generation against the Latin Church and the Latin Carmelite missionaries¹⁷³. They were accused by the Syrians of not giving higher education to the Syrian priests. Neither did they train them as responsible priests nor help them to grow fully as a priestly community. They were the spokesmen of Western Colonialism rather than teachers of oriental traditions. Their contribution was restricted to rigid devotional practices¹⁷⁴.

Bishop Medlycott, however, praised the Carmelite missionaries for their contribution to the preservation of faith in Malabar. He writes, "When we take into consideration the

agitating character of this people, it is to the great credit of the Carmelite order that their Bishops and they have been able to maintain the unity of the Holy Church”¹⁷⁵. The Carmelite missionaries did tremendous work by visiting Churches and correcting abuses, and by giving formation to the first Syrian Carmelite priests¹⁷⁶.

Aliyardi, the Delegate Apostolic of India had a different opinion about the rule of the Carmelite missionaries in Kerala. The Syrian Catholics were bifurcated from the Vicariate of *Verapoly* on account of the inefficiency of the Carmelite missionaries who did not work for the development of the Syrians¹⁷⁷. However, it is to be noted that the Carmelites of *Mannanam* and *Manjummel* for men and the Carmelites of *Koonammavu* for women flourished under the patronage and inspiration of the Carmelite missionaries. Bishop Marceline abhorred the indigenous people who tried to distort the meaning of those two beautiful words Latin and Syrian. He noticed that they mixed those words in such a way that it caused destruction to innumerable souls¹⁷⁸.

THE ORIGIN AND GROWTH OF THE CONGREGATION OF THE MOTHER OF CARMEL

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
Thesis. Department of History, University of Calicut, 2002

CHAPTER III

THE ORIGIN AND GROWTH OF THE CONGREGATION OF THE MOTHER OF CARMEL

The concept of *Sanyasa* is not new to the people of Kerala. There are some references to Christian monks and nuns living in great austerity observing the vows of poverty, chastity and obedience. There were monks and nuns of the same order wearing black habits. Writing about the Portuguese period it has been pointed out that the Church at Angamaly was “the hermitage of S.S. Gervasis and Protasis”¹. Yet the introduction of a Christian religious congregation in an established manner is new to them.

3.1 Foundation

3.1.1 *Early Attempts*

Bishop Melesio Pendergast of *Verapoly* desired to start religious congregations for women and men in *Verapoly* Vicariate and “asked Rome for permission but got the reply *Dilata – wait*”². Following him, with the purpose of instituting a congregation for women, Bishop Bernadine Baccinelli, the Vicar Apostolic of *Verapoly*, had searched for a site at *Alengad* in 1859.

However, as suggested by the Bishop of *Trichy*, instead of starting a convent at *Alengad*, it was decided to start it in the vicinity of a monastery. With this purpose Bishop Bernadine purchased a plot of land from The Syrian Church at *Puthenpally* in 1859 and started construction of the convent in 1860. However, the idea was thwarted by the visit of a Syrian Bishop called Rochos from Babylon.

Fr. Kuriakose Elias Chavara, in the Chronicles of Koonammavu, mentions these developments in the following passage:

The Catholic faith had enlightened Kerala from very early times. But there were neither monasteries nor convents in which men and women could practise the Evangelical virtues. Men had the privilege of becoming priests or getting married as they wished but the only way of life open to women was to marry and no other. Those who did not wish to marry had to drag on a painful existence at home in order to remain virgins. Matters continuing as such, in the year 1831, the very Rev. Fr. Palakkal, by the grace of God and through the gracious help of Rt. Rev. Bernadine, the Archbishop, the Vicar Apostolic of

Malabar, the house at *Mannanam* was raised to the status of a monastery in 1855 and was given a constitution to be observed. Later he founded two more monasteries, one in *Koonammavu*, The other in *Elthuruth*. The above mentioned person himself [Bishop Bernadine], having decided to open a convent for women, acquired a plot of land on the Eastern side of the Church in *Varapuzha* in 1860 and spending an enormous amount of money built a foundation and while constructing a high wall to protect all around, a Syrian Bishop came to the place in defiance to the orders of the Holy See and took over the charge of many of the Syrian Churches. As a result of the general confusion that ensued the above mentioned attempt to open a convent was sadly disrupted and it remained unaccomplished for a long time³.

3.1.2 The Foundation of Koonammavu Convent

The congregation of the Mother of Carmel is the first Syro-Malabar congregation for women in India. This was founded by Fr. Kuriakose Elias Chavara C.M.I., and the Italian

Missionary Fr. Leopold Beccaro. O.C.D, the Apostolic Delegate at the time, on February 13, 1866 at *Koonammavu*, Kerala. The first members of this congregation were Eliswa Vaippissery, her daughter Anna Vakayil, Eliswa's sister Thresia Vaippissery (all of them were Latins) and a Syrian lady named Clara Puthanangady. This congregation is said to have been the initiator of a new religious life style leading to action arising from contemplation, where *Bhakti* and *Karma* blend in a harmonious proportion, the one leading to the other in mutual enrichment.

Regarding the new attempt of founding a convent for women a reference is made in the Mannanam Nalagamam.

I [Fr.Kuriakose] feel that God is accomplishing now a thing for which I had long been praying and which had not yet been granted. ...My desire to start a convent being still unaccomplished, one evening in 1865, Very Rev. Fr. Leopold Maria called me for a walk outside the monastery. We passed the gate and turned along the Northern road and walked past the ruins of Pekkoy and while walking Fr. Leopold spoke to me of a widow and her 14 year old daughter who owned half the property of her father. She was

unwilling to get married, so he asked what I thought of severing the mother and daughter from their taravad and establishing them in a separate place constructed in one of their compounds where they could occupy themselves in teaching young girls about spiritual matters and training them in handicraft thus giving them a chance to live like sisters of a convent. I replied that I too thought on the same lines. Fr. Leopold reminded him that it was probable that their relatives would raise objections to this move and create several impediments⁴.

Parallel to this may be mentioned a reference seen in the Koonammavu Nalagamam⁵

It was during his contacts with the parishioners of *Koonammavu* that he [Fr. Leopold] came across a widow named Eliswa and her only daughter Anna, both of them members of Koonammavu parish. They belonged to a respectable family of Vadakkan, better known as Vakayil. They became Fr. Leopold's spiritual daughters and committed themselves

wholly to his protection and direction, the mother offering her widowed chastity and the daughter her virginity to Almighty God for life. ...with this purpose in the year 1865, in the month of November Fr. Leopold approached the first Prior, Rev. Fr. Cyriac Elias and spoke to him of his intention. The Prior was overjoyed on hearing of the project and he [Fr. Leopold] immediately intimated the Rt. Rev. Archbishop of the same.

3.1.2.1 *Panambumadham*

The first religious house started in *Koonammavu* is called *Panambumadham* because it was constructed with coconut wood and bamboo mat on the model of ordinary houses. It was built at *Kasandyan Parambu* in the property of Anna. Fr. Leopold, in consultation with Fr. Kuriakose and with the permission of the Bishop of *Verapoly* decided to house the two women in an improvised shed with bamboo matting for walls with an enclosure around, five feet high. It was a small shed with three rooms, a refectory and an oratory. A small hut within the compound occupied at the time by a poor man named

Avara was purchased for six rupees and used as a modest kitchen⁶.

It was not an easy task to construct this small shed. Thomman, Anna's uncle, was quite willing to render service but with no funds of his own. Certain others refused him all help and tried to obstruct its progress. As a result of these adverse circumstances the works of the new convent remained at a stand still for some time. But as willed by God certain generous souls began to voice the matter and the cause was seriously taken up by Fr. Leopold and the Prior of the monastery, as a result of which they got a few donations from generous souls⁷. Consequently the work on the new establishment was commenced in January 1866 on the feast of Holy Nuptials of our Blessed Mother Carmel and St. Joseph. Every day Fr. Leopold and the Prior came to the new convent premises enquiring about the progress of the work⁸.

On February 13, 1866, the first religious house for women was inaugurated at *Koonammavu*. Fr. Leopold, the Delegate of the Vicar Apostolic wearing a surplice and a stole, Fr. Kuriakose and the candidates whom he presented before Fr. Leopold with the request that they might be received into

the life of the religious, participated in the ceremony⁹. The first members of the new religious house were the widow Eliswa aged 35, her daughter Anna aged 14 and Thresia, Sister of Eliswa aged 18¹⁰. On the next day, Clara [Eliswa] Puthenangady was received into the community¹¹.

3.1.2.2 The Founders

The question as to who the real founder may now be considered. There are some arguments in favour of Fr. Kuriakose Chavara as the founder of C.M.C. Some others argue in favour of Fr. Leopold Beccaro and Fr. Kuriakose Chavara as their founders. While others argue in favour of Bishop Bernadine, some others argue for Fr. Leopold and quite a few in favour of Sr. Eliswa, Anna and Thresia as the foundresses of the congregation.

It was in the context of the death of Fr. Kuriakose Chavara in 1871 that references have been made of Fr. Kuriakose as the founder of the congregation¹². In the Diary of Fr. Leopold it is clearly stated that “he [Fr. Kuriakose] founded also the convent of nuns after undergoing many hardships”¹³. After the funeral services were over and when the

parish priests met Fr. Leopold, he spoke about the immense services done by Fr. Kuriakose, including the foundation of the first convent at Koonammavu¹⁴. Fr. Kuriakose Eliswa Porukkara, the successor of Fr. Kuriakose Chavara writes, “at *Koonammavu* to provide the Malayalee girls with the holy dwelling, to study matters of faith and to grow up as Christian children, he [Fr. Kuriakose] trusting in God’s mercy admitted a few of the girls who had prepared themselves for convent life and made them occupy a temporary shed built for the purpose”¹⁵. In the Decree raising the CMC congregation to the pontifical status Fr. Kuriakose is pointed out to be founder of the congregation¹⁶. Very often the desire of Fr. Kuriakose to start a convent mentioned in the Koonammavu and Mannanam Nalagamam is also taken into consideration to support this view¹⁷.

The C.M.C. Constitutions and Atvunnatanre Tanalil give emphasis on the joint effort made by Fr. Kuriakose and Fr. Leopold. “By God’s providence and with the co-operation of Fr. Leopold, the unaccomplished attempt at *Puthenpally* became a reality in *Koonammavu* in the year 1866”¹⁸. Fr. Bernard’s The History of the T.O.C.D and that of the History of St. Thomas Christians is based on the Chronicles of *Mannanam* and other

monasteries. He writes, "In order that womenfolk also may enjoy the privileges of the ascetic life and train young girls in virtue Fr. Prior [Fr. Kuriakose] along with Fr. Leopold, who was the Apostolic Delegate to the monasteries established a convent in 1866 near the monastery in Koonammavu"¹⁹. Mar Louis Pazheparambil, the first native Bishop of *Ernakulam* diocese and also the contemporary of Fr. Leopold and Fr. Kuriakose, in his introduction to the Constitution²⁰ of the Discalced Carmelities of the Third Order²¹, has clearly stated that C.M.C. was founded by Fr. Leopold and Fr. Kuriakose in *Koonammavu* in the year 1866²².

The Congregation of the Mother of Carmel took pride in the selfless service rendered by Fr. Kuriakose and Fr. Leopold from its inception²³. The Constitution of C.M.C gives us the following detail in the first chapter titled CMC, "this first indigenous congregation for women in Kerala was founded as a Third order of Carmelites Discalced in the year 1866 at *Koonammavu* by the servant of God Fr. Kuriakose Elias Chavara, and the Carmelite Delegate in Kerala of the time Fr. Leopold Beccaro.O.C.D²⁴.

Contrary to the Syrian argument for Fr. Kuriakose and Fr. Leopold, the Latins hold on the view that the first congregation was founded by Sister Eliswa and others. In the statement given in writing in the year 1889 by the Rt. Rev. Leonard Mellano, the Archbishop of *Verapoly*, argues that the Latin Sisters Eliswa, Anna, and Thresia were the founders of the convent²⁵ at *Koonammavu*.

There are references to Bishop Bernadine as the founder of C.M.C. "Assisted by the servant of God Fr. Kuriakose Elias Chavara and Fr. Leopold O.C.D, he [Bishop Bernadine] founded the first indigenous religious congregation for women dedicated, especially, to the education of Malabar girls"²⁶.

3.1.2.3 *Founder*

To consider a person as the founder of an institute, there is a minimum that must have been given by a person who is to be called a founder. It is not enough to live according to the spirit of one person to consider him as founder. One institute may owe more to its founder than to any other. Nevertheless, there is a minimum that must have been given by a person who is to be called a founder. "And this minimum must

concern the aim and purpose of the institute, its spirit, its characteristics and organisation, and the very fact of its existence and development as a religious family”²⁷.

The leadership of Fr. Leopold is an established fact. He was instrumental in taking the initiative in establishing a religious house for women in Kerala.²⁸ He loved the sons of the soil²⁹. Fr. Chavara has admitted that Fr. Leopold was given authority to establish convents and monasteries³⁰. It is to Fr. Leopold's credit that he had acquaintance with the religious communities for women in Europe, who had an extraordinary missionary spirit, had recognition as a foreign missionary and Delegate Provincial and as one who gave religious formation to the sisters and instructed them to grow in virtues and made them aware of the realities of life³¹.

Fr. Chavara has written elaborately about the initiative taken by Fr. Leopold. When all hopes were given up Fr. Leopold reached here in Kerala as a ray of hope for reviving the project of establishing a convent. It was generally taken for granted that the almighty had destined him to be the founder of the Carmelite family in Kerala³².

Fr. Leopold knew Malayalam language well. Through confession and spiritual direction he met the spiritual needs of the faithful of *Koonammavu*. It was then he came into contact with a widow and her daughter who were aspiring to commit themselves to God. He pondered over it and tested them thoroughly and elaborated the duties and responsibilities to them. He consulted with the other missionaries of his Order and all the more he ardently prayed for guidance from God. And it was then in 1865 that Fr. Leopold disclosed the idea of establishing a convent for women with Fr. Chavara. He himself made the selection of sisters and the site where they had to be settled down³³.

Fr. Chavara replied that it was a good idea and extended wholehearted co-operation. Fr. Leopold knew that their relatives would not like it and might create obstructions. However, Fr. Leopold had confidence in proceeding with the project. When he communicated this idea to the Bishop, he gave him permission to start the project. The Bishop also gave him a copy of the Constitution of the Third order Carmelites which was written in Italian language. Fr. Leopold on his accord translated it into Malayalam³⁴ and introduced them in the art of religious life.

Regarding the aim of the congregation, Fr. Leopold had clear idea what it should be. It is both contemplative and active. The essential traits and the theological and social perspectives that Fr. Leopold had in the foundation is well explained by Fr. Chavara. In Koonammavu Nalagamam he writes. "...that they will be able to perform their spiritual exercises without disturbance and to live like the sisters of a convent and also to teach the young girls prayers, needle work and train them in arts"³⁵. Fr. Leopold repeatedly mentioned of the twin aims of the congregation³⁶.

The documents of Vatican Council II and the post conciliar documents speak of the "spirit of the institute"³⁷. The spirit or charism has been defined as "the special gift received by a founder in a time and place to fulfill a special need of the Church, and shared by the first members and transmitted through generations to all the members of the congregation is what we call the particular charism"³⁸. The spirit or charism is essentially related to the spirit of the founder. The writings, instructions and constitutions written by the founder have significant place in deciding the charism of the congregation³⁹.

The spirit of C.M.C. is the spirit of Carmel. The same spirit and rule of St. Teresa of Avila is imparted to C.M.C by Fr. Leopold⁴⁰. The specific charism of C.M.C is sanctification of all through prayer and Christian formation⁴¹ and the education of women and children⁴². By Christian formation we mean giving Christian and moral values to all. Education of women consists of all means that is used for the uplift and integral development of women and children.

The primacy of Fr. Leopold above all others is well brought out by various documents. And it reveals that C.M.C is historically instituted by Fr. Leopold. The initiative to institute the convent was taken by Fr. Leopold. His primacy is established in the selection of the candidates, in making the decision in establishing the convent, getting the permission of the Bishop, in translating the constitution from Italian to Malayalam, in instructing them in these rules, in deciding the place of the convent, in the collection of donation and giving them spiritual direction at all levels. Making arrangements to teach them handicrafts, properly organizing them through elections, in putting them in a new convent, in putting the Blessed Sacrament in the chapel, selection and rejection of the *edukkundath* children, selection of candidates, the

establishment of *edukkumdash* and the first school, relating to them of the future prospects of the congregation – in all these the place of Fr. Leopold is unique.

The context in which they wrote or spoke, the qualities of humility and generosity which both of them exhibited in large measure, leave the responsibility to assess the primacy of the role in the hands of the historian. It is very difficult to make a choice purely under the basis of objective circumstances. However, judged by the sequence of events and the consequences, it may be observed that the activation to found the women's congregation was achieved by Fr. Leopold. He also intervened at every crucial stage, throwing his authority over others and instructing people to avoid postponement.

At the same time the idea of the congregation was nursed by Fr. Chavara for a long time and it only needed the encouragement and promptings of the kindred soul to push him into action. But for the complete dedication and continuous labour of Fr. Chavara, the idea of a congregation would not have materialized. However, the prominence of Fr. Leopold as the representative of the Vicar Apostolic of *Verapoly* was an indispensable factor. Perhaps it may not be very wrong on our

part to convince the primacy of Fr. Leopold in the light of the available information. This may be attributed to the fact to his closer contact with Roman West and training in Europe. At the same time it is worth recording that both these great men attributed the establishment of the convent to Divine inspiration. And in a truly Christian spirit of humility described themselves as the instruments of God.

3.2 Aims and Nature of the Congregation

It is an established fact that, the contribution that is made by an institution to the society depends upon its objectives and persistent effort that is taken to realize its target. The aim, however, great that may be, is futile without taking effective means to achieve its goals. The sagacity of the founders of C.M.C. in demarcating the aims and explaining the very nature of it, is revealed through the pages of Koonammavu and Mannanam Nalagamam. Very often C.M.C. made a return to its sources and in their search for identity⁴³ they have tried to strike a balance between the old traditions and the new dimensions of religious life and the demands of the society.

The aim of the congregation is twofold according to the first constitution. First, the sanctification of the members by means of contemplation and penance and second, to work for the salvation of all through prayer and education of girls⁴⁴. Fr. Leopold clearly stated the difference between this particular congregation and that of the contemplative order. It is a blend of contemplation and action in which there is no place for allocating the whole time to reading and recollection alone⁴⁵. The 1976 Constitution has defined the attitude and goal of a C.M.C sister as follows: "To be completely possessed by God and total availability to our fellowmen is our sublime goal, the greatest bliss and the real scope of our life"⁴⁶.

3.2.1 A Carmelite Congregation

From its style and content, C.M.C is Carmelite in nature. Dedicated to the Mother of Carmel, C.M.C followed the Carmelite tradition and the spirit of St. Teresa of Avila. The congregation has been envisaged by the Carmelite ideal of contemplative prayer, silence and solitude, mortification of exterior and interior senses, penance⁴⁷ and meditation of the Holy Bible.

The cell is important in the life of the Carmelites. Each member is allotted a cell (a small room) or at least a room separated with curtain. It denotes physical segregation from all other activities, which helps to take a look inward. It is an ideal place for prayer and the reading of spiritual books⁴⁸. As in the European convents, C.M.C followed the rule of the cloister. When Fr. Leopold founded the convent in Malabar, he ordered them to follow the rule of the cloister⁴⁹. The rule of the cloister prevents people other than the members of the congregation from entering the convent. Cloister is a place wherein a sister can lock herself alone with God. Similarly, as in the Second Order Carmelite convents, they used 'turn'⁵⁰ to exchange goods, and 'grills'⁵¹ in the parlour to communicate with outside people.

One of the symbols of Carmelite spirituality is the scapular⁵². It is described as a sign of Mary's protection in life and death. The tradition is that by wearing the scapular, which is in the form of a habit, they will be saved from damnation.

3.2.2 Vowed life

Religious life is a fuller Christian life in which one gives up one's desire to marry, one's right to own property and

one's inherent desire to make decisions. In short it is a genuine following of Christ. Vatican Council II describe religious life as a sign to the world at large within the Church, a sign and point of attraction to the Christians in fulfilling the duties of their Christian vocation⁵³. The religious identify the Gospel values with its vows of chastity, poverty and obedience, which in fact is just a frame work, a holder for the light which each individual should carry within himself⁵⁴. They are "a triple expression of the single yes to the one relationship of total consecration"⁵⁵.

3.2.2.1 Chastity

The vow of chastity is the dedication of oneself to God with an individual heart⁵⁶. This total consecration is manifested through their preferential love for the Lord⁵⁷. Fr. Chavara was all praise about this stage of life and called the sisters "O bride and queen of God and Christ"⁵⁸ and the most precious flower that is planted on the earth⁵⁹ and Fr. Leopold called them the angels of heaven and the bride of the Word of God⁶⁰.

Fr. Leopold writes on virginal chastity that it is a complete involvement and preoccupation with God and His

affairs and an exclusive love for the Divine Being⁶¹. Fr. Chavara used to give conferences on the vows. In one of these conferences he says, “the Lord is indeed a jealous lover. He does not allow you to entertain even a thought of another. So be careful to offer Him your whole hearted love”⁶². Fr. Leopold insisted on from time to time the love of one’s neighbour as a sure sign of one’s love of God. “Love your sisters not in the natural plane but the supernatural. God loves those who make an earnest attempt to overcome their antipathy for their brethren and bear with their short-comings for his sake”⁶³. Fr. Leopold laid greater stress on charity than on chastity. There are not as many references to this vow as to others in the Koonammavu Nalagamam.

The requirement for vowing the counsel of chastity is “sufficient solitude of heart”⁶⁴. By taking this vow, “we renounce consciously and freely marriage and all its blessings and pleasures and take upon us the obligation to keep perfect integrity of mind and heart”⁶⁵. They must learn to live positively for love of God and his people in body and soul, mind and heart.

They also must develop custody of senses. This refers to reasonable control of senses, but also through our internal powers related to perceptions, particularly memory and imagination. Fr. Leopold writes on modesty. "Walk with modesty, not touching each other, even not to touch others' clothes because you have the rule of touch and therefore try not to violate the virtue of chastity in anyway"⁶⁶. Because it is a state of modesty. In all your actions remember that God sees you. Modesty in walk, moderate in laughter and talk, and in keeping the position of head, while going to the Church and even when others look at you, let it be the look of Divine love that helps them make an act of Divine love⁶⁷.

Finally, mature fraternal charity in community satisfies enough human need for interpersonal understanding and enjoyment and working for common goals that it is a great help both in avoiding dangers to consecrated chastity and in living it to the full⁶⁸. "Through genuine affection as well as true and sincere relationship with our sisters, we learn slowly and painfully to love all without exception so that together we may make our gift of self more complete"⁶⁹.

3.2.2.2 Poverty

Poverty means total detachment from all things created and “proclaim that God is man’s only real treasure”⁷⁰. It is the renunciation of possessions⁷¹ and the vowed renunciation implies removal of all abundance of worldly goods in individual and group life⁷². To be poor in all things was the norm set by Fr. Leopold to the sisters.

Remember that you sought your life in this convent not to live comfortably. Be careful not to accumulate things in the convent. Your lack of poverty will cause astrangement from God. Hence use only things that befit your state of poverty. Remember, your heavenly spouse had no space on earth to lay his head. How deplorable it would be then for His spouses to live a life replete with luxury and comfort. Place all your anxieties in God. He will take care of you⁷³.

It means withdrawing trust from created things and placing trust and hope in God⁷⁴. The vow of poverty forbade them from possessing the smallest thing as their own. Explicit

permission was needed for using the most trivial object⁷⁵. The use of valuable things were forbidden and lending and gifting away of valuable things allowed only with the permission of the superior⁷⁶. It is interesting to note that the sisters were admonished for having trimmed a holy picture with some green tissue paper⁷⁷. Fr. Leopold felt that this would lead them to other extravagances. He repeatedly insisted that the sisters should be careful in little things so that they may later avoid major lapses in their poverty⁷⁸. It was an experience of the true joy of possessing God more fully even in the midst of deprivation⁷⁹ and a time to identify with Jesus when they are denied the simplest of things by the superior⁸⁰.

3.2.2.2 Obedience

In professing obedience the religious offer the full surrender of their will as a sacrifice of themselves to God and thereby to the will of the superiors who hold the place of God⁸¹. They should obey their superiors according to their rules and constitutions⁸². Greater stress was given in obeying the superior, as it is commanded by Jesus, without considering her position and to obey with gladness of heart⁸³.

The special feature of C.M.C is obedience⁸⁴. As Fr. Leopold has written it is the most desirable virtue to be practised. He advised the sisters to desire for this virtue, however, undesirable or contradictory to the mind it may be⁸⁵. This is the necessary step to become saints⁸⁶. If they have obedience, as Fr. Leopold stated, "this convent will be named as the convent of saints"⁸⁷.

Greater stress was given to obedience than reciting prayers or reading spiritual books or doing all that was appealing to one's own will and pleasure. "Pursue acts of obedience with utmost diligence and help others as much as you can if you care to be obedient, religious"⁸⁸. Blind and unquestioning obedience was the norm of this vow for the early Carmelites. Until recently this practice was strictly followed by the sisters. Now the shift of emphasis is from blind obedience to responsible obedience and obedience based on the community dialogue, which is "a source of real, positive and impelling help to the superior and the sisters, enabling them to obey gladly. However, the superior makes the final decision and requires the doing of it"⁸⁹.

3.2.3 A Day in C.M.C.

Each and every activity of the day⁹⁰, small or great is a spiritual exercise and the C.M.C. sisters acknowledge God's presence in it. As they go about with their daily activities with this attitude of heart, they are said to be praying the whole day long. In contrast, the period exclusively reserved for prayer is the moment of communion with an intimate friend who is deeply involved in their life. The daily life is ordered in such a way as to grow in a spirit of sisterhood to share, to accept, to appreciate, to feel secure so as to build a loving community.

The bell at five in the morning gives a vibration of thanksgiving and praise to the Lord for His watchful presence during the night and for the new day. They then get ready to go to the chapel. Their silent steps in the dim light lead them to the presence of the Lord who waits for them day in and day out. The chanting of *Sapra* (morning prayer) starts at 5.30 a.m. which purifies the air around the convent. They spend an hour in meditation at the feet of the Lord and offer themselves to His service. This time of intimacy will radiate in the community, calling them to greater intimacy among themselves. They come to the Eucharistic table for Holy Mass, with all their weaknesses

and strength, to share in the sacrificial meal in order to draw strength to participate meaningfully in their daily life and to reach out to the least, the lost and the last.

The breakfast by 7.30 a.m. and not much attention is given to taste. Half an hour is spent for cleaning and other personal activities. They are at work up to 11.30 a.m. This is followed by spiritual reading to find out their hidden self, to know their inner strength and to know the art of community building. Examination of conscience for 15 minutes, is a time to thank God for His wonderful gifts, to seek help of the Holy Spirit, to find out sins of omission and commission and to pray for inner strength to be more vigilant in His service. This is followed by lunch and recreation up to 1.15 p.m. In silence and solitude, they pursue the study of Scriptures or spend their time in prayer.

Prayer, penance and selfless service are the watchwords of C.M.C. They come together for *Ramsa* (evening prayer) at 2.30 p.m. followed by rosary and spiritual reading up to 4.30 p.m. After gardening, cleaning and bath, at 5.45 p.m. begins the quarter of an hour preparation for meditation. Then comes an hour's solitude to examine how the meditation has

been conducted. They spend up to 8.00 p.m. in silence and solitude. At 8 p.m. *Leliya* (night prayer) followed by supper and recreation. Then examination of conscience, night prayer (15 minutes) and '*sentencia*'- a thought for the end of the day to meditate and rest in the Lord. The great silence after the night recreation continues till the end of the Holy Mass.

3.3 Structural Growth

3.3.1 *Puttan Madham (The New Convent)*

A convent is a place of spiritual as well as temporal reality. It is not only a condition of exterior quiet and interior silence but also a place of meditation combining with work and social activities. The structure of a convent is designed in such a way that there are chapels, school buildings, boarding houses, orphanages, industrial institutes⁹¹ attached to it.

The first convent which was constructed with green bamboo mat was slowly deteriorating and the founders decided to build a new convent before the start of the monsoon⁹². In those days only the Church, the king's palace and the houses of Brahmins had tiled roofs⁹³. In the Book of Consultation it is written as follows: "Our Father delegate [Fr. Leopold] and

Father Prior [Fr. Chavara] had a specific desire to construct a convent in the western style⁹⁴. The *Puttan Madham* (the new convent) that was constructed in 1867 was built with tiled roof. It was a two storeyed building 42 'Kol' long and 7 'Kol' width, spacious enough for 13 members with an extension on either side 24 'Kol' and 7 'Kol' width on the Southern and Eastern ends⁹⁵.

The dimensions of a cell in the original convent at *Koonammavu* is as follows: 114" X 118" X 113" that of the windows 62" X 35" and the door 74" X 36.5". The floor of the rooms at *Koonammavu* were mopped with cowdung. It was subsequently paved with tiles or with concrete⁹⁶. Their rooms were poorly furnished with minimum pieces of furniture – a cot on which a cross was placed, a mat and a pillow, a narrow bench, a table of unpolished wood on which was placed ordinary unframed holy pictures. It had an oratory, a common room to do crafts and a refectory⁹⁷.

Both Fr. Leopold and Fr. Chavara went to Southern and Eastern parts of Kerala to raise funds for the construction of the new convent. The parishioners of *Pulincunnu*,

Champakulam, Muttom, Arthunkal, Malayttoor and *Cheranalloor* donated Rs. 8000/- for this purpose⁹⁸.

3.3.1.1 *Number Thirteen*

The number thirteen denotes twelve sisters and the superior in a convent. Fr. Leopold insisted on the practice of restricting the number of sisters in a convent up to 13, a custom which was introduced by St. Teresa of Avila in the reformed Carmel during the fifteenth century⁹⁹. It was advocated for the easy conduct of rules in a convent¹⁰⁰. This custom continued until his departure to Rome in 1876. Now this number is not insisted upon. There are convents with less or more number of sisters.

3.3.1.2 *The Rule of Life*

On the day of the blessing of the *Puttanmadham* Fr. Leopold gave a rule of life to the sisters of *Koonammavu*, which will enable them to become saints. It was given as a token of his love and as the last testament to them and to the coming generations. The sisters were instructed to read them every month on their monthly recollection day¹⁰¹. He directed

them to lead a life according to the spirit of the constitution. He also emphasized the importance of the renunciation of self will, virtue of obedience, sisterly love, a life of simplicity, love for silence, solitude and prayer, sincerity in thought and word and leading a joyful life which is the mark of the saints¹⁰². This last testament was given for the spiritual renewal of the sisters.

3.3.1.3 Dress

The dress introduced first was invariably made up of coarse white material. It consisted of a long robe bound at the waist with a cord, a scapular made up of the same material and over it a head gear worn on the head descending down to the waist with slit like opening for the face commonly known as the *toke* and over the *toke* was worn a black veil¹⁰³. Later slight changes were made and the sisters were given the option to continue with the first dress or to wear the new dress approved by the General Chapter. Regarding the new dress the C.M.C. Directives states as follows¹⁰⁴:

Our approved habit includes a tunic, scapular (brown or white) with collar, veil, belt, rosary, cross with emblem on a steel chain.

At the time of vestition white veil is given. Black veil and belt are given at perpetual profession. The old habit with 'Cappus'¹⁰⁵ may be continued.

Saffron colour saree and blouse with collar, cross with emblem on a steel chain and rosary also is approved as our alternative religious habit.

3.3.1.4 Food

The members of the convent had their meals together. Strangely enough they seem to have adopted the western style of sitting at table and using plates and eating with spoon and fork, with napkins on their laps. Their food was simple and meager. Plain gruel and one curry in the morning, rice and two curries at noon and gruel and curry at night again. They also used buttermilk and fruits like plantain and jackfruit on special occasions¹⁰⁶. Food habits have changed with times.

3.3.1.5 Penance

Refectory was also a place of penance¹⁰⁷. Penance was done in the form of carrying the big cross, begging

forgiveness, taking meals on knee and kissing the feet of the sisters. The sister with a big cross held on the left shoulder knelt in the centre of the refectory till the members were seated and the spiritual book was read or the sister with a stone in the right hand knelt at the door of the refectory and while each member passed by her, she beat breast gently with the stone and begged forgiveness or the sister kissed the feet of the sisters who were seated in the refectory. Penance was done as a punishment for an offense or as a mortification of self¹⁰⁸. However, this form of penance has been abolished as the result of the decision taken in the General Chapter of 1968.

3.4 Latin-Syrian Unity 1866-1887

The new convent, started with three women from the Latin Rite and to which women from the Syrian rite were also admitted, was treated as a single unit on an inter-ritual scale, until it was overpowered by bi-ritualism in 1887. New members from both the rites were admitted to the convent after proper tests and fulfilling the necessary conditions for joining the convent. They were united as one until they were separated in 1890.

Unity and gladness was the hallmark of the founding members, which had been handed down to them by their founder fathers¹⁰⁹. Though of different families and of different rites, they lived in peace with one another. In a letter to the Sacred Congregation, Rome, in the year 1867, Bishop Bernadine while indicating the nature and qualities of this congregation stated that there were Latins as well as Syrians in the *Koonammavu* convent and had no problems among them¹¹⁰. Similarly, Sr. Clara and other Syrian Sisters highly appreciated the love and dedicated service of the Latin Sisters while they were at *Koonammavu*¹¹¹.

It is a visible sign that a harmonious life is possible with two different rites within the Catholic community. The success of these four women (three Latin and one Syrian woman) who were the first members lies in articulating the mysteries in the depths of their innermost being in a secular context. They lived as a united body. Consequently, they could attract girls from different parts of the region to this new way of life¹¹². Dedicated to God and to the society, their distinct way of life, which was concentrated in love, occupied with in serving others than gratifying self inclination filled them with gladness¹¹³. Closely bound together by union of minds and

hearts and having no factions and disputes they helped in the growth of the organization¹¹⁴.

3.5 Bishop Medlycott and the Carmelites of *Trichur*

The appointment of Bishop Medlycott as the Vicar Apostolic of *Trichur* in 1887 was a great landmark in the history of the Church in Kerala. Bishop Medlycott did tremendous work and endured hardships¹¹⁵, for the development of the Vicariate of *Trichur*. When the controversy about the ownership of *Konnamavu* monastery and the convent began, Bishop Medlycott gave support to the Syrian Carmelites. He provided English education and appointed an Anglo-Indian Carmelite nun from Mangalore for the spiritual formation and development of the Syrian Sisters of *Koonammavu*. However, these developmental activities were considered by the Syrian Sisters themselves as anti-Carmelite and pro-Latin.

The emergence of new Vicariates on the basis of rites, the demarcation of the boundaries¹¹⁶ and the arguments regarding the ownership of the monastery and the convent created fresh problems between the Latins and the Syrians of Kerala¹¹⁷. In 1888 Bishop Leonard Mellano of *Verapoly* had sent

an application to Cardinal Ayuti, claiming the ownership of the monastery at *Koonammavu*¹¹⁸. Since 1888 the Bishops of *Verapoly*, *Kottayam* and *Trichur* had been making claims over the convent at *Koonammavu*, as it included sisters from each of their dioceses¹¹⁹. Meanwhile the Bishop of *Kottayam*, Dr. Lavigne, wanted to start a Syrian Carmelite convent at *Mutholy* in 1888¹²⁰. Even though this event is recorded in the *Koonammavu Nalagamam*, the chronicler is silent about what had happened in the convent between December 1888 and April 1890¹²¹. During these years, the names of Bishop Lavigne of *Kottayam* and Bishop Medlycott of *Trichur* are mentioned only once. The arguments regarding the ownership of the convent created a tense situation within the community. Probably the situation that arose as a result of the conflict between the two groups created a deadlock, which prevented the Latin Sisters who were administering the convent at that time from recording the facts.

3.5.1 Interdict

Bishop Medlycott, the Vicar Apostolic of *Trichur* came to *Verapoly* in June 1888 for official purpose. Being the feast of the Blessed Sacrament, the Syrian Carmelite priests of

Koonammavu invited Bishop Medlycott and Bishop Marceline, the Co-adjutor of *Verapoly* and they came to *Koonammavu* monastery. The Latin Catholics prevented them from entering the Church. This was a crime committed against the ecclesiastical authorities. Bishop Leonard Mellano of *Verapoly* punished the Latins by imposing interdict on the Church at *Koonammavu*. By this they were denied the right to perform liturgy in the Church. Instead the religious functions were conducted in that chapel that belonged to the Syrian Carmelite priests¹²².

This incident led to skirmish between the Latins and the Syrians. The Syrian Carmelites informed the Delegate Apostolic and the Holy See about the developments in *Koonammavu*. Cardinal Ayuti, the Delegate Apostolic visited them in January 1889, and made them know the decisions of the Holy See regarding the *Koonammavu* monastery and the Church. It was ordered that both the monastery and the Church would come under the jurisdiction of the Bishop of *Verapoly*¹²³. The Syrian Carmelite priests handed over the monastery to the Latins. The Syrian Carmelite priests went to the monastery at *Ampazakkad*¹²⁴.

3.5.2 *The year of Confusion*

This delinking of the Syrian Congregation from the *Koonammavu* monastery created great problems for the Syrian Sisters as all the help they needed for administering their convent came from the Syrian fathers¹²⁵. They sent several letters to Bishop Medlycott and Cardinal Ayuti, complaining about matters pertaining to the convent. Fr. Philippose O.C.D., the Director of the convent, reproved them severely and showed resentment towards the Syrian Sisters for writing letters to the Church authorities. Fr. Philippose had lost interest in the affairs of the Syrian Christians after the formation of separate Vicariates for the Syrians. The Syrian Sisters found it difficult to confess to Fr. Philippose¹²⁶. This predicament was solved by Bishop Medlycott by appointing the Syrian Carmelite priests as spiritual directors and allowing them to stay at the bungalow of the convent¹²⁷. The Syrian Sisters had difficulty in living with the Latin sisters. The anxiety about the statement made by the Latins that "the convent will be given to the Latins"¹²⁸, the threat of eviction from the convent by the Latins and the feeling of destitution made them miserable¹²⁹. They had also fears about the future of twenty Syrian girls who aspired to join the convent of *Koonammavu*¹³⁰.

3.5.3 *The Latin-Syrian Argument*

The Latin-Syrian conflict was an extension of the creation of new Vicariates with which the C.M.C. was integrally associated. Bishop Mellano of *Verapoly* claimed that *Koonammavu* convent was founded by four women of the Latin Rite and the convent was built on the land which belonged to Anna¹³¹. Later it was rebuilt in “a more convenient place near it”¹³². The sisters lived there as “one family and one in mind” under the Vicar Apostolic of *Verapoly*. However, they considered it a Latin institution that belonged to *Verapoly*¹³³. Moreover, Bishop Mellano claimed that Bishop Bernadine, his predecessor, had contributed Rs. 8100 towards the construction of ‘*Puttan Madham*’ (new convent). However, Bishop Mellano with all sincerity agreed that it was Fr. Leopold, who in charge of the convent, collected money from people belonging to both rites. The Bishop also argued that the land where the new convent was constructed, was bought with the money of the first three Latin sisters¹³⁴.

The Syrians, however, were not ready to concede to the claims of the Latins. Bishop Medlycott emphasized the role of Fr. Chavara and the Syrians in the construction of the new

convent. He argued that the convent was rebuilt by Fr. Chavara "with the money collected from the Syrians and from their Churches on a piece of land which belonged to the Syrian sisters"¹³⁵. Moreover, the majority of the inmates were Syrians. Only seven out of twenty seven were from the Latin community. The Bishop of *Verapoly* had a convent at *Ernakulam* and a big building was under construction at *Verapoly*. The Syrians had no other convents. This being the situation, the Syrians argued that the *Koonammavu* convent should justly belong to the Syrians and should be transferred to them¹³⁶.

The circular sent by Fr. Leopold to the Syrian Churches to raise funds for the construction of the convent and the report presented to Rome by Bishop Lavigne proved that the arguments of Bishop Mellano were only "superficial and not based on facts"¹³⁷. Cardinal Ayuti, who was convinced of the Syrian argument, believed that it was strong enough to solve the problem. He also noted the increase in number of the Syrian sisters. However, the contradictory views held by both the groups complicated the problem. The only measure he could take was to present the problem before the Propaganda Congregation¹³⁸.

3.5.4 *The Decree of 1890*

At the general body meeting of the Sacred Congregation that was held at Rome, on March 24, 1890, it was decided that the *Koonammavu* convent will come under the authority of Bishop Medlycott, the Vicar Apostolic of *Trichur*. On April 14, 1890, Pope Leo XIII approved the decisions of the Sacred Congregation and sent the decree concerning the ownership of the convent to Bishop Medlycott of *Trichur* and Bishop Leonard Mellano of *Verapoly*¹³⁹. Bishop Medlycott informed the sisters of *Koonammavu* about the decree which deals with the rules regarding the conduct and administration of *Koonammavu* convent. The salient features of the decree were as follows:

- That Bishop Medlycott will have authority over the convent, school and the orphange
- That no change should be made either in receiving aspirants from both the rites or in the language in which the office, prayers and readings are carried out.
- That no discrimination or preference of rites should be shown in their dealings with the sisters, aspirants and children of the school.

- That it is only a change of spiritual authority from the Archbishop of Verpoly to the Vicar Apostolic of Trichur.
- That the sisters will be given freedom to retain the confessors-ordinary, extra-ordinary or special confessors-belonging to both the rites.
- That special measures of action to be adopted, if any of the sisters go to other Vicariates or Dioceses to open new houses and that prior permission of the Vicar Apostolic of Trichur is necessary in such instances¹⁴⁰.

Bishop Medlycott, as spiritual head and the sole authority over the convent at *Koonammavu*, promised freedom to the sisters in spiritual matters and in the management of the convent. The Bishop gave equal opportunities to both the rites and respected the Rule of the Carmelites and the traditions of the *Koonammavu* convent.

3.5.5 *The Aftermath of 1890*

The decision of 1890 had its repercussions on the *Koonammavu* community. Both the Latin and the Syrian Sisters were staying together in the community. However, the Latin Christians of the locality agitated against the convent by

climbing up the convent walls and making noises by destroying the gates and blockading communication with the Syrian Sisters and other people. At last the Syrian Priests informed Bishop Leonard about these matters. He sent an order stating that severe punishment will be given to the miscreants who create rebellion in the convent¹⁴¹.

As directed by Bishop Mellano, Fr. Philipose ordered the Latins to stop making terrible sounds near the convent¹⁴². It was the letter that was sent by the Syrian Sisters of *Koonammavu* to Bishop Medlycott that created problems¹⁴³. The sisters had sent a letter to Bishop Medlycott. The letter contained details about the problems related to the landed property of Sr. Anna. The relatives of Sr. Anna had harvested a portion of the cultivation that belonged to the convent. The Syrian Sisters reported this incident to the Bishop. However, this letter went into the hands of the Latins. This was the reason for the agitation¹⁴⁴. The rebellion subsided with the publication of the order of punishment by the Bishop of *Verapoly*¹⁴⁵.

These events disturbed the peace and harmony that the Syrian Sisters had enjoyed and most of them were greatly

agitated. Bishop Medlycott who was a compassionate person consoled the sisters at *Koonammavu* and helped them to maintain the spirit of tolerance and magnanimity towards the Latin sisters¹⁴⁶. He appointed Fr. Varghese Mampilli, the Vicar General of *Trichur*, to act on his behalf to carry out the transfer in accordance with the order of the Holy See of “the nun’s convent at *Coonemmao* with schools, orphanages and all buildings attached”¹⁴⁷ to it to the Vicariate of *Trichur*. The Bishop also directed the Vicar General to send a list of things that belonged to the Latin Sisters to the Vicar Apostolic¹⁴⁸.

It was becoming increasingly clear that the Latin Sisters would separate themselves from the Syrian sisters. Finding it unbearable to live together with the Syrian sisters, they requested Bishop Mellano to call them to *Verapoly*¹⁴⁹. On September 15, 1890, Bishop Mellano of *Verapoly* and Bishop Medlycott of *Trichur* held a meeting at *Manjummel* and drew up conditions regarding the division of sisters¹⁵⁰. On the next day, Bishop Medlycott visited the *Koonammavu* convent and removed the Latin Sisters from their respective posts¹⁵¹. On September 17, 1890, the Latin Sisters left the *Koonammavu* convent and went to Ernakulam, where they were welcomed by the congregation of the Carmelite Sisters of St. Teresa¹⁵². The

official letter from the Cardinal Ayuti concerning the separation of Latins came only on September 20, 1890¹⁵³.

3.5.6 Verification and Settlement of Accounts

The departure of the Latin Sisters was the beginning of the further disputes that were to happen in the succeeding months. The Latin Sisters complained to the Bishop of Trichur that they were deprived of carrying anything from *Koonammavu* convent, when they left for *Verapoly* in 1890. Though they had asked for patrimony, the Superior of the *Koonammavu* convent raised objection to this. They thought that the only means to regain the property was to approach Bishop Medlycott and get permission to verify the accounts that were kept in the *Koonammavu* convent¹⁵⁴.

Bishop Medlycott justified the legitimate needs of the Latin Sisters of examining the account books that were kept in *Koonammavu* convent¹⁵⁵ because he found that their request was just¹⁵⁶. He ordered the Syrian Sisters to give “every reasonable help that the accounts may be examined and settled”¹⁵⁷. However, he allowed the Latin Sisters to verify the accounts in the presence of Fr. Delegate or the Prior of

Ampazhakad at the bungalow of Madam Clark¹⁵⁸. At the same time, the Bishop was against their verification of those accounts, which did not belong to them. The Bishop put certain restrictions on the Latin Sisters in this regard.

You [the Syrian sisters] must refuse to show them [Latin sisters] any books that don't contain accounts of their patrimony. Any former donations given by the *Verapoly* mission to the convent has nothing to do with them. You are requested now, as they have been several days in the convent, to tell them to close the search in a day or two and retire, a second time, as such permission is not necessary and conducive to good order¹⁵⁹.

3.5.7 On the Question of Patrimony

The demand for patrimony is related with the idea of bifurcation. The Latin Sisters approached the Vicar Apostolic of *Trichur* to regain their patrimony from the Syrians. Bishop Medlycott ordered the Syrian Sisters to examine the counter statement given by the *Verapoly* Sisters through the Archbishop of *Verapoly*¹⁶⁰ and to give reply on the matters relating to the dowry brought to the convent by the Latin sisters, the amount of

its encumbrance, the properties brought by them to the new convent and the jewellery brought by their younger nuns¹⁶¹.

As administrators of *Koonammavu* convent the Latin Sisters had good knowledge about the patrimony that they had brought at the time of foundation. The Syrian Sisters had no knowledge of the property at their disposal. They admitted that only Fr. Leopold and Fr. Chavara had the correct knowledge of the entire property that they owned¹⁶². Fr. Chavara was no more. Fr. Leopold who was in Rome at the time sent a detailed account of the property brought to the convent by the first sisters. Fr. Leopold writes:

I am greatly grieved at the not-slight unpleasantness between the convent of the *Coonemmao* and that of *Verapoly*. I do not understand how they in conscience can deny that the properties belonged to the good soul sister Anna, daughter of sister Eliswa, who was the foundation stone of the convent¹⁶².

Fr. Leopold's letter of 20th March states the following:

These are the few particulars, which I still remember regarding the patrimony of Sr. Anna and sister Elizabeth. These properties I caused to be made over in writing to the superior and to the sisters of the convent of *Coonemmao*, but they were always considered by me as patrimony of Sr. Anna and her mother, so that if the community of *Coonemmao* had been dissolved, I certainly would have returned to the same¹⁶³.

The testimony of Fr. Leopold had a lasting influence on settling the problem regarding patrimony. Bishop Medlycott therefore decided that "the whole of the founded properties in possession of your convent [*Koonammavu*] which belonged to the late sister Anna shall be made over to sister Elizabeth, her mother"¹⁶⁴. The Bishop also ordered the Syrian Sisters to return the personal effects daily used by the Latin sisters, the domestic effects brought by them and the properties of sisters Anasthasia, Beatrice and Angela¹⁶⁵ to the Latin sisters. The letter of November 18, 1891, signed by Bishop Medlycott and his secretary gave the list of things that were to be handed over to the Latin sisters. It was also stated that there was nothing else to be transferred to the Latin sisters. The Bishop considered

that the dispute regarding the patrimony would be over with the transfer of those things to the sisters of *Verapoly*¹⁶⁶. Those things were transferred to the Latin Sisters in the presence of Fr. John Menachery, the secretary of the Vicar Apostolic of *Trichur* and Joseph Jemmini, Mani Xavier and Paily Paul of the Vicariate of *Verapoly* on November 20, 1891¹⁶⁷. However, it remained an unresolved problem.

The Latin Sisters had made further claims on the land that was under the possession of Pathrose¹⁶⁸ and that of '*Putuval nilam*'¹⁶⁹ (paddy field) owned by the Syrian sisters, as their own. Finally the dispute regarding the patrimony was over in 1894¹⁷⁰. The practice of producing the documents and that of analysing the documents encouraged an atmosphere of communication between the Latins and the Syrians.

Bishop Medlycott was a seeker after truth. His decisions were based on facts. Where sentiments dominated and morality was on the wane, Medlycott tried to keep the balance. He urged the Syrian Sisters to give reply to the counter statement given by the Latin sisters, but did not permit them "to follow their bad taste and indulge in personal remarks of an uncharitable nature"¹⁷¹. Bishop Medlycott who aimed at the

religious formation of the Syrian Sisters emphasised the need for attending the daily community exercises and observance of religious life as their first duty above “accounts and money disputes”¹⁷². Bishop Medlycott writes, “You and your sisters know the great love I bear you all and how anxious I am that your community should be thoroughly remodelled on the true lines of religious life”¹⁷³. The Bishop’s intention was to train them in the spirit of St. Teresa of Avila¹⁷⁴.

3.5.8 Bishop Medlycott’s Role in the Development of the Convent

It has been the long standing desire of Bishop Medlycott to see the *Koonammavu* convent community to be improved in learning in order to enable the sisters to discharge the duties of educating the girls in Malabar. The Bishop realised that education was better suited to the requirements of the time. The request of the sisters to retain the services of a lady to teach the community was allowed with great pleasure but it was disappointing to the Bishop that they did not go further. The Bishop suggested to them to send three of the ablest novices to the *Trivandrum* convent to learn English, for three years and to engage a woman to teach English “for the remainder of the sisters, not omitting at the same time the study

of higher Malayalam”¹⁷⁵. Moreover the Bishop ordered the novices to speak only in English¹⁷⁶. The Bishop assessed their knowledge of English language by conducting examinations in the model of translating passages from Malayalam to English. The Bishop also found time to give his opinion regarding the results of the examination¹⁷⁷. The Bishop used to evaluate the answer paper with the help of his secretary¹⁷⁸.

Spiritual formation was one of the main instruments used by Bishop Medlycott to develop the Syrian sisters. However, they did not welcome the reforms introduced by Bishop for their development. Sr. Treasa, A.C., of Mangalore had been invited by Bishop Medlycott for the formation of the Syrian novices to religious life¹⁷⁹. This was against the rules of the Syrian Carmelite Sisters. Bishop Medlycott also wanted to make her the superior of the *Koonammavu* convent¹⁸⁰. Bishop Medlycott requested the Syrian Sisters to prepare a room in the cloistered section in the upstairs “with chair, table and accessories” for Sr. Treasa¹⁸¹. However, when Treasa took charge of the novices of *Koonammavu*, the sisters complained to Bishop Meldycott that they are discontent with Sr. Treasa because she created troubles in the community¹⁸².

The sisters of *Koonammavu* sent a letter to Propaganda Fide, Rome, in 1894. The letter contained three points: 1) The Bishop appointed a sister from the Latin Rite as novice mistress on the pretext of improving the education of sisters of *Koonammavu*. 2) The Bishop wanted to appoint a sister superior of his own choice. 3) The Bishop insisted on making the document regarding the land donated to the convent in his name¹⁸³.

Bishop Medlycott thought that the appointment of a superior from English background was advantageous for the spiritual growth and for the development of the congregation¹⁸⁴. However, the Syrian Sisters found it difficult to live in peace with Sr. Treasa, A.C., because she belonged to a different rite and different region. They discovered that the constitution of Apostolic Carmel was different from their own. It was more liberal and relaxed in nature. The Syrian Sisters were not ready to obey these rules. They asked the Delegate to remove Sr. Treasa from her office¹⁸⁵. The sisters had the support of the Syrian Priests in taking such a stand. "When Bishop Medlycott realised that the sisters had sent letters to the higher authorities with the help and encouragement of the Syrian priests, he ordered that there should not be any connections or

correspondence between the sisters and fathers in the monastery”¹⁸⁶. However, the Syrian Sisters wrote letters to the Syrian priests. Bishop Medlycott considered this act as an unforgivable sin¹⁸⁷.

Further, the Syrian Sisters sent petitions to the Cardinal of Sacred Congregation of Propaganda and Pope Leo XIII. The Holy See informed them that it was an act of insubordination towards ecclesiastical authorities.

You have persisted in your reclamation against His Lordship’s disposition and have sent complaints to His Eminence the Cardinal Prefect of the Sacred Congregation of Propaganda and to the Holy Father... they are offensive to the authority of an ecclesiastical superior and contain a real act of insubordination¹⁸⁸.

The petition they submitted to the Pope was only the repetition of the complaints that they had already sent to the Sacred Congregation of Propaganda¹⁸⁹. Under these circumstances the sisters could not start new convents. Ladislay Michel, the Delegate Apostolic, clearly states this in his letter.

It is of the greatest importance that, before establishing new convents, your present community should have truly religious spirit and a thorough good training. As long as the true spirit of religious life-whose basis and safeguard is the perfect submission to those, into whose care God himself has placed you, you will not be solidly implanted, your superiors cannot allow you to establish new convents¹⁹⁰.

The impact of the reforms introduced by Bishop Medlycott in administration and formation of the sisters were minimal. This was because the sisters had the fear that reforms of the Bishop may endanger their Carmelite spirit and identity. Further the appointment of Sr. Treasa as mistress to the novices only helped in the formation of a hostile and disloyal group, who evidently made strong attack against Bishop Medlycott. For the same reason, Bishop Medlycott would not do anything in favour of the Syrian sisters, either in the form of admitting new candidates or in establishing new convents¹⁹¹.

It was the Delegate Apostolic's attempt to implant the true spirit of religious life that brought the blessings of

obedience to the Syrian sisters. The Sacred Congregation exhorted them to observe with scrupulous exactitude “the Rules established by the Vicar Apostolic of Trichur and prove an entire obedience to the superiors appointed by the same Ordinary”¹⁹². Eventually Bishop Medlycott could accomplish what he had set out to achieve. It was a clear triumph of authority.

3.6 Bishop Lavigne and the Carmelites of *Kottayam*

Bishop Lavigne, the Vicar Apostolic of *Kottayam*, perceived the significance of establishing Carmelite convents and fostering them for the progress of society. Similarly he decided to establish schools in each parish.

3.6.1 Bishop Lavigne and the Convent at *Mutholy* (1888)

It was a long-cherished desire of many¹⁹³ to establish a convent at *Mutholy*. To this effect a building had been constructed by the Syrian Carmelite priests of *Mutholy* in 1886. Due to various reasons¹⁹⁴ Bishop Marceline, the Adjutor of *Verapoly*, did not give his consent to establish this institution. The dream of starting a convent came true only when Bishop Lavigne became the Vicar Apostolic of *Kottayam* in 1888.

During this time, seven girls from *Mutholy*, who were ready to join the convent, entrusted themselves to the Bishop and requested him to bring three or four sisters from *Koonammavu* convent to found a religious house at *Mutholy*. When the Bishop visited *Mutholy* on May 28, 1888, he promised them to fulfil their desire without delay and advised them to observe certain rules and regulations until the arrival of the sisters from *Koonammavu*¹⁹⁵.

At that time there were ten sisters who belonged to *Kottayam* Vicariate in the *Koonammavu* convent. As it was necessary for starting a school in the succeeding year Bishop Lavigne had persuaded them to come to his Vicariate immediately and reminded them to bring a copy of their constitution with them¹⁹⁶. Although Bishop Leonard of *Verapoly* and Philipose missionary felt lassitude for their departure, they could not resist the order of Bishop Lavigne and advised them to obey the Bishop of *Kottayam*¹⁹⁷. However, they were reluctant to go to *Mutholy*, because of the fears about the possibility adjusting with the new circumstances and new superiors. They sought the advice of Fr. Ouseph Yohannan and Fr. Chandappilla of *Koonammavu* about this matter. They also told them to submit to the will of God and to go to the new Vicariate¹⁹⁸.

Accordingly three sisters started from *Koonammavu* along with the two Carmelite priests and reached *Mutholy* on July 27, 1888¹⁹⁹.

The spiritual gratification attained by the strict observance of the constitution was considered as the end of religious life. They were careful not to go against the rules and regulations outlined in the constitution. Since there was no chapel, the sisters reported to the Bishop about their fear of the priests entering the cloister and saying Holy Mass in the prayer hall. When the sisters asked whether it will be against the constitution, the Bishop understood the difficulty and permitted them to say Holy Mass in the convent until a chapel is constructed. Above all, the Bishop had said Holy Mass at *Mutholy* before the coming of the sisters and prayed for the existence of that convent and for all those who would become the inmates of that house²⁰⁰.

3.6.1.1 The Struggle for Carmelite Identity

The religious congregations were under the Latin authority till 1888. These congregations were brought under different ecclesiastic authorities after the Latin - Syrian

bifurcation and the formation of the new Vicariates. However, the Syrian Carmelite monasteries were under the jurisdiction of the Holy See. This enabled them to continue as a united body under one Superior General. Though the Syrian Carmelite Sisters expressed their desire to live as one congregation, it was denied to them and they had to live as two different religious congregations. This created an atmosphere of misunderstanding between the Vicar Apostolics and the Syrian Carmelite Sisters.

From the very beginning Bishop Lavigne was conscious about the powers of a Vicar Apostolic. When the sisters visited Bishop Lavigne at *Mannanam* on their way to *Mutholy*, he ordered them to write to the Delegate Apostolic at Oottacamund about their coming to *Mutholy*. His intention was to make them understand the powers of the Vicar Apostolic over them²⁰¹. The Delegate Apostolic clearly stated the nature of the authority of the Vicar Apostolic as follows:

Since your Order is one instituted by the Bishop and since its rules have never been submitted for scrutiny to the Holy See, you have to be under the Rt. Rev. Vicar Apostolic of Kottayam. As per the rules and regulations laid down by the Canon Law, it is submissive to him²⁰².

On the eve of Cardinal Ayuti's visit to Mutholy, Bishop Lavigne explained to the sisters the hierarchical order that existed in Catholic Church. After explaining to the pyramidal structure of the Church beginning with Pope at the apex followed by the Bishops and priests, Bishop Lavigne emphasized the importance of complete obedience to the Bishop in matters pertaining to the appointment of directors to the convent²⁰³.

The interests of the sisters were disregarded and Bishop Lavigne appointed Fr. Varkey Kattarath (1889-92), a diocesan priest, in the place of the Syrian Carmelite priests. To them, this appointment was against their constitution and Carmelite identity. The Bishop praised the sisters for their gratitude towards the Syrian Carmelite priests. He consoled them and sympathetically told them that the removal of the confessor was not because of displeasure towards them. He confirmed that the change of confessor is not an essential part of the constitution and that one Bishop had the authority to make amendments to the constitution made by another Bishop. He reminded them of the letter of the Delegate Apostolic, separating them from the control of the Syrian Carmelites and asking them to submit to the authority of the Vicar Apostolic of

Kottayam. At the same time Bishop Lavigne permitted them to make confession with the Syrian Carmelite priests²⁰⁴.

It was Bishop Medlycott of *Trichur* who requested the Bishop of *Kottayam* to take back all the sisters of *Kottayam* from his Vicariate²⁰⁵. In 1891 Bishop Lavigne decided to bring back the remaining sisters from *Koonammavu*. When Fr. Louis Pazheparambil, the secretary to Bishop Lavigne, informed them about their departure they wanted to remain in the *Trichur* Vicariate itself because they thought of it as a common institution, beyond the authority of Vicar Apostolics. However, Bishop Medlycott clearly stated his position that they should go to *Mutholy* immediately²⁰⁶.

Though no documents are available to prove the reasons for such a decision, there was a rumour that these sisters were held responsible for the letters sent to the higher authorities against appointing an Anglo-Indian as Mother Superior at *Koonammavu* convent²⁰⁷. The fact is that such developments took place only after 1891. There is anachronism in such a statement. The fact was that both the Bishops had decided upon "separating the sisters". Even Bishop Medlycott had sent an order to elect superiors only from the members of

“Northern Vicariate”²⁰⁸ and not from anywhere else. However, Bishop Medlycott remembered how they had struggled hard during those days of Latin-Syrian disunity and especially requested the sisters at *Koonammavu* to see that they were made to feel contented before they were sent back to Mutholy²⁰⁹.

3.6.1.2 *Suppression of the Mutholy Convent*

As per the order of Bishop Lavigne, the Syrian Carmelite convent at *Mutholy* was closed down in 1895 and the members were sent to St. Treasa's convent at *Arakuzha*. They were altogether fifteen in number, which consisted of nine junior sisters, three lay sisters, two servants and one finally professed sister. Prior to this he had transferred four sisters to the convent at Changanacherry in 1894 and two sisters for the foundation of *Arakuzha* convent in 1895. It is recorded that Bishop Lavigne told the Prior of *Mutholy* monastery that “the reason for closing down the house was due to the disease prevailing in the place and because of the shortage of space there”²¹⁰. Though there was shortage of place when eleven sisters came from *Koonammavu* in 1891 (at that time three or four sisters were put in one room) it was not sufficient reason to close down the convent at a time when all the other sisters

except twelve were either transferred or sent to other convents to make new establishments. On April 10, 1894, they had received three juniors. Thereafter no one was received in the convent²¹¹. As Mutholy Monastery Nalagamam reports there was an order from the Bishop not to receive new candidates to the convent²¹².

Bishop Lavigne showed respect towards the Carmelite rule concerning the election of the superiors. The only change he adopted was the appointment of diocesan priests instead of the Syrian Carmelites as directors to the sisters. It is not correct to say that they were denied the service of the Carmelite fathers for extra-ordinary confession because they were permitted to do so²¹⁸. Yet they complained to the Delegate Apostolic and asked to regularise the appointment of Fr. Laurantiose, the Syrian Carmelite, as their director. However, the Delegate Apostolic advised both the priests and the sisters to submit to the Will of God. And also assured them that the Bishop of *Kottayam* will give them a good priest²¹⁴. Meanwhile the sisters at *Koonammavu* had also written to the Delegate Apostolic complaining that "in the convent at *Mutholy* a parish priest was appointed as their confessor instead of

Carmelite priests”²¹⁵. They also had sent an application requesting that they should be brought under his authority.

Your Eminence

We sisters, humbly request you and we long very much to live in obedience under your authority just like our fathers, because it is ideal for growth in holiness and in religious spirit, to live in love under a common authority and to live in unison obeying the rules and regulations²¹⁶.

The Bishops thought that the applications were sent to the Delegate Apostolic with the support of fathers in the monastery. This paved the way for restricting their freedom in their dealings with the fathers in the monastery and with the sisters at *Koonammavu*. They were “not allowed to send letters to the sisters at *Koonammavu* or visit them except in the company of the chaplain”²¹⁷. They also received an order forbidding them to accept any new members to the convent²¹⁸.

To the Carmelite Sisters it appeared as a protest against the Jesuit leadership and a commitment to the Carmelite ideal. This fear is actually exaggerated since the introduction of such reforms were for the betterment of the

congregation. More than making a new congregation, this could be explained as an attempt of Bishop Lavigne to separate the sisters from the Carmelite leadership and give them European training. On the other hand the Syrian Carmelite priests gave them spiritual direction and encouraged the sisters to send petitions to the higher authorities against Bishop Lavigne. All these culminated in the suppression of *Mutholy* convent.

There were rumours that the convent would be closed down soon²¹⁹. Later it was reported that “What has been told about the departure of the sisters will not happen at once”²²⁰. Meanwhile the Bishop made an attempt to shift them to a new place like *Bharananganam* or *Palai*. Finding no suitable place he ordered them to quit *Mutholy* within ten days and to go to the convent at *Arakuzha*²²¹. In 1895, “the convent was locked at the key was taken to the monastery”²²².

Fr. Louis Pazheparambil disliked the intervention of the Syrian Carmelites in the affairs of the convent. His plan was to send ‘*Ara*’ (the corn loft) to Vaikom convent. The Prior of *Mutholy* told him about the difficulty involved in transporting it without getting the permission of the government. Fr. Louis insisted on taking both the corn loft and tabernacle to Vaikom

and said to them that “now onwards the Syrian Carmelite priests have no business in this matter”²²³.

The attempt of the Syrian Carmelites to demolish the convent and to take the wood used for the construction of the monastery without the permission of the Bishop was followed by a notification from Fr. Ricard, Administrator, that they should not dismantle the convent without the permission of the Bishop or execute anything there until a new order comes from the Bishop²²⁴. Even the priests of the Kottayam Vicariate were against the Syrian Carmelites. They wanted to keep the convent as a public institution. “What right these Carmelite priests have on this”, they asked. They added that it might have caused the Vicar General to inform the Syrian Carmelites to make arrangements in that building to conduct retreat for the parish priests²²⁵. Moreover, it has been told that the shifting of the convent happened when the Syrian Carmelite priests asked for the amount spent for the construction of the convent at Mutholy²²⁶. Though the closing down of the convent may be attributed to the struggle for Carmelite identity by the sisters, it could be qualified as a reaction from the Catholic Bishops against the intervention of the Carmelite priests in the affairs of the *Mutholy* convent.

3.6.2 Vaikom Convent (1892)

Mount Carmel convent, *Vaikom* was inaugurated in 1892. In 1891, when the number of sisters of *Mutholy* increased, three or four sisters were accommodated in one room due to the dearth of place. The sisters had reported their hard plight to Bishop Lavigne²²⁷. The scarcity of water in this area is also added to the pressure for moving out from *Mutholy*²²⁸. Above all, the parishioners of *Vaikom* welcomed the idea of establishing a convent in their vicinity²²⁹. They did not wait for the construction of a proper building. Contrary to the cloister rules, the sisters were taken to the house of *Padinjarekoottu* in 1892. Sr. Clara Puthenangadi, Sr. Rosa Valavi, Sr. Agnes Thoppil and Sr. Geltrude Puthenangadi were the first sisters of this convent²³⁰. A two storeyed building was erected in 1892. The foundation stone of this convent was laid down by Bishop Lavigne. The stone for the foundation was taken by the Bishop from the '*sarppakavu*' (serpant grove)²³¹. Later sisters were sent from this convent to *Changnacherry* and *Arakuzha* to establish convents there²³². The sisters of *Vaikom* maintained cordial relations with the Bishop²³³.

3.6.3 Mount Carmel Convent, Changanacherry (1893)

Bishop Lavigne who had “great interest in Carmelite convents” desired to start a convent at Changanacherry. The Bishop himself had no house of his own. He preferred to stay in a small rented bungalow²³⁴ and made arrangements to construct a three storeyed building worth Rs. 6000 for the Carmelite Sisters²³⁵. Sr. Thresia Kathreena and two other sisters who came from *Mutholy* convent were the first members of this convent. They made special prayers to Sacred Heart of Jesus, the Lady of Mount Carmel and St. Teresa of Avila for the success of this foundation²³⁶. They came by canoe from Mutholy and took four days to reach this convent and arrived there on May 12. 1893²³⁷.

Though the missionaries Fr. Ricard and Fr. Bonel learnt Malayalam Language adeptly, Bishop Lavigne could not succeed in mastering the language of the people. This stood in the way of administering the faithful of Kottayam Vicariate²³⁸. However, this French Jesuit found time to learn the Malayalam language²³⁹. The sisters have recorded the first advice given in Malayalam language by Bishop Lavigne to the Carmelite Sisters

at *Changanacherry*. It was about obedience, incessant prayers and contemplation on the passion of Christ²⁴⁰.

3.6.3.1 *White Dress*

Bishop Lavigne wished the sisters to wear white dress because he considered it as a sign of angelic purity and cleanliness. However, the four candidates who were sent to Calicut for studies wanted the brown dress because they desired to receive the same type of dress given by the Lady of Mount Carmel to St. Simon Stock of England in 1251. If this request was not granted, they were determined to enter a convent where they can use Carmelite habit. The Bishop made every effort to make them understand the beauty of the white dress. However, he could not impress them with his advice and yielded to the desire of these four aspirants²⁴¹. By this Bishop Lavigne was able to maintain the strength of the Syrian Carmelite congregation as he stopped the possibility of sisters going to other Carmelite congregations. This indicates the prudence and sacrificing mentality of Bishop Lavigne in times of need.

Though the Syrian Carmelite congregation was established in 1866, they were not given Carmelite dress. Those who were in *Koonammavu*, *Mutholy*, *Vaikom* and

Changanacherry convents were using white dress²⁴². It was Fr. Leopold who gave them white dress. These four little sisters could break this tradition and could influence the Bishop to think in their own lines. This did not last long. After some time the Bishop ordered those four sisters to put on white dress as other sisters in the community. Though they all grieved about this, they submitted to the Will of God and began to use white dress²⁴³. By this the Bishop was directing them to live in the principles of common life.

Through Fr. Ricard, Secretary to Bishop Lavigne, the sisters attempted to get Carmelite dress and wear it on important occasions. Fr. Ricard told them that the Bishop will not make any changes in this matter because the Bishop had already made a decision regarding the dress of the Carmelite Sisters in the Manjummel council²⁴⁴. Yet with the desire to clothe themselves with the holy dress of the lady of Mount Carmel the sisters continued with their plans of getting brown dress²⁴⁵.

3.6.3.2 Relationship with the Sisters

Bishop Lavigne cared for the sisters. Bishop Lavigne met the material needs of sisters, gave gifts and money

generously in their needs, visited them very often and comforted them with zealous words and even gave them bread, jackfruit, chocolate and sugar candy. He revealed to them his plan to build other buildings in that place and showed them the location where the building has to be constructed and thus to make it the 'Mother House' of other convents. He was a loving father to them ²⁴⁶.

A few days before his departure he invited them to the Bishop's house and gave them good lunch and led them to the well and asked them to drink from "my water". He also invited them to attend the ordination at *Changanacherry* Church. Seats were arranged for them near the sanctuary so as to see the function from near. On the previous day of his departure he visited them and promised them to bring missionaries from Europe to look after them. At last he gave them some pictures and bade farewell with sorrow and gave them his last blessing²⁴⁷.

The sisters at *Changanassery* wrote many letters to Bishop Lavigne. He sent his regards to the sisters through the missionaries and wrote letters to them. However, those letters did not reach them. They received a letter that Bishop Lavigne

had sent from France explaining his intention to bring Jesuit Chaplains and European sisters for their spiritual growth. However, he knew this would be futile with the appointment of native Bishops. He asked them to be obedient, loving and faithful to the native Bishops and to be diligent in serving God and in sanctifying themselves and in the education of the girls of Malabar²⁴⁸.

3.6.3.3 *The Clarists and the Carmelites*

Bishop Lavigne allowed a group of women to establish the Clarist convent at *Changanacherry* in 1888. This new congregation was based on the spirit of St. Francis. Its activities included the education and the running of orphanages in his Vicariate²⁴⁹. When the Carmelite Sisters came to *Changanacherry*, the Clarists were staying in the second storey of the building and the orphan boys in the ground floor of the convent. The Carmelite Sisters were worried about these things. The Clarists on the other hand were eagerly awaiting for the arrival of the Carmelite Sisters. They received them at the gate and gave them necessary things²⁵⁰. Bishop Lavigne was very happy seeing these two Congregations together²⁵¹. However, the life under one roof was not that easy and the

Carmelite Sisters felt restricted by limited place, poverty and being under the control of three masters – the Bishop, Father Ricard and Fr. Louis Pazheparambil. Having no kitchen of their own, they managed with cooking food outside the convent. Often the dogs spoilt the food prepared for them. So very often they had to go without food²⁵².

The Carmelites and the Clarists lived together for four years. Because of the lack of space they found it difficult to observe the Carmelite rule of cloister. They were troubled at heart being with the Clarists. “The difficulty in living with them could have lessened if the clarists had joined the Congregation and did novitiate when they were young”²⁵³. Therefore, the Carmelites presented the problem to Bishop Makil (the successor of Bishop Lavigne) in 1897 and requested him to construct a convent for them. The Carmelite Sisters gave Rs. 300 from their patrimony for this cause²⁵⁴.

3.6.4 St. Treasa’s Convent, Arakuzha (1895)

The foundation stone of *Arakuzha* convent was laid by Bishop Lavigne on February 11, 1891. It was a four storeyed building. When the construction of the convent was completed,

sisters were brought from *Mutholy* in 1895²⁵⁵. It took six days to reach *Muvattupuhza* by water. They stayed therefore nine days in one of the rooms adjacent to the Church. When Bishop Lavigne arrived, three chairs were brought to carry the sisters to *Arakuzha*. They were given grand reception. The procession, which started from *Muvattupuzha* Church took one hour to reach *Arakuzha* convent. About thousand people participated in the procession. They were taken with flags, cross, umbrella, drummers, singers, men and women and priests to *Arakuzha* convent. Bishop Lavigne blessed the convent. After the blessing the Bishop exhorted them about the importance of cloister and ordered them to send their children to the convent for study²⁵⁶.

Bishop Lavigne had good relations with the sisters. The day after the blessing, the Bishop came to the convent and gave them advice and informed that the election of the superior would be conducted in the month of July. Then he showed them the boundaries of the convent and told them to clear the unused well²⁵⁷. Even after his departure to Europe he showered special love on them. The vestments sent from Europe through Bishop Louis Pazheparambil to the sisters at *Arakuzha* reveal his special love for them. When the *Mutholy* convent was re-opened,

plans were made to share those things like chalice. platter, scissors, pictures, crosses, statues and rosaries with the sisters of *Mutholy*. When this plan was known to Bishop Lavigne, he wrote, "What is sent by me is not meant for others. but for *Arakuzha* convent alone"²⁵⁸.

ORGANISATIONAL GROWTH AND IDEOLOGICAL TRENDS

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
Thesis. Department of History, University of Calicut, 2002

CHAPTER IV

ORGANISATIONAL GROWTH AND IDEOLOGICAL TRENDS

4.1 Diocesan Jurisdiction 1896 - 1963

4.1.1 *The Syrian Identity*

By the Decree of Pope Leo XIII, *Quac Rei Sacrae* issued on July 28, 1896, the Syrian Christian struggle for identity came to an end. The restructuring of the two Vicariates of *Trichur, Ernakulam* and *Changanacherry* under the native Bishops, Bishop John Menachery, Bishop Louis Pazheparambil and Bishop Mathew Makil respectively effected this¹. With this the Syrianisation of C.M.C became complete. From the Latin - Syrian jurisdiction they were brought under the immediate control of the native Syrian Bishop. It led to organisational growth and ideological development in many ways.

4.2.2 *The Bishop as Head*

The trifurcation of the Vicariates necessitated independent growth under the authority of the Bishops. Carmelite identity and tradition continued undeterred during this

period. The Bishop was the overall head of the congregation and controlled the administration, religious formation and social activities of the convents in their respective Vicariates². Mother superiors ruled the convent in obedience to the respective Bishops and according to the constitution. They were bound to submit to the Bishop yearly or three yearly reports of the convents. Each convent managed independently everything regarding the convent like money matters, the patrimony, property transactions and the reception and formation of the aspirants. The Bishop appointed visitors or chaplains to help him in the efficient functioning of the convents³.

4.1.3 Mother General as Head

Bishop Kandathil introduced the idea of central governing system in the Vicariate of *Ernakulam*. For the better management and efficiency and for the observance of the rule of the congregation, he brought the independent units under the leadership of a Mother General and under the control of the Bishop⁴. The representatives who were selected from the convents elected the Mother General⁵. The Mother General functioned as an intermediary between the Bishop and the sisters. Certain powers were delegated to the Mother General. The Mother

General communicated to the sisters about the commencement of the General chapter⁶, forwarded the copies of the constitution to the convents⁷, reminded them to observe the rules in the constitution⁸ and requested the sisters to send their suggestions regarding the amendment to be made in the constitution⁹. The Mother General and her council decided to start convents and institutes in distant regions¹⁰. She also permitted the sisters to spend summer holidays in other convents for rest and relaxation¹¹. The Mother General and the council decided upon the amount of patrimony that was to be collected from the candidates¹². The Mother General informed the sisters the details regarding the name, qualification and the amount of patrimony collected from the candidates who joined the congregation¹³. However, the Mother General had no power to erect convents or to close the convents, to dismiss the sisters or to borrow money without the consent of the Bishop¹⁴. She had no power to interpret the rules or to make amendments in the constitution¹⁵. The permission of the Sacred Congregation was necessary to sell or to mortgage the landed property or to establish new provinces¹⁶.

The Bishop being the superior of the congregation, the consent of the Bishop was necessary for the following:

- a) Convocation of the General Chapter
- b) Liturgy
- c) Erection of Churches
- d) Transfer of the sisters
- e) Amendment of the constitution¹⁷.

The Bishop's approval was necessary to take exemption from attending the General chapter, to shift the headquarters of the Mother General, and to receive the candidates. Permission was also needed to buy landed property, to construct the school and to take loan for the construction of the school building, to repair the bullock cart and to buy bullocks¹⁸.

The *Trichur* division gave importance to the Director or Chaplain who was a priest appointed by the Bishop. The Bishop was the first superior of the congregation¹⁹. The Chaplain was second in authority²⁰. The Chaplain exercised great control over the inmates of a convent in the form of ensuring daily mass, hearing confession of the nuns, providing them sacramental assistance, spiritual exhortation and instruction²¹.

Ultimately all the essentials of religious life were approved by the ecclesiastical authorities in Rome who had at that

time complete control over the women religious. The structure of the Church is highly hierarchical and least democratic. This can be seen as a reflection of the patriarchal system prevalent in the society. This is also an expression of the theological concept that authority is linked with priesthood. Since only males could become priests they had to exercise all authority and major decision-making in the Church through the Bishops and priests, thus reducing the women to a very low status of autonomy in managing their own affairs.

4.1.4 Organisational Growth

An important objective of native Bishops was to establish convents in new regions. It was realised that the starting of new convents was the effective way to achieve spiritual growth and to eradicate illiteracy, to promote health status and to uplift the weaker sections of the society. Under the jurisdiction of Bishop Francis Vazhappilly of *Trichur*, Bishop Augustine Kandathil of *Ernakulam* and Bishop James Kalassery of *Changnacherry*, there was tremendous increase in the number of convents established²².

Table 4.1 The Growth of Convents Under the Native Bishops
1896-1963

<i>Trichur</i>		<i>Ernakulam, Kothamangalam</i>		<i>Changanacherry, Pala, Thalassery</i>	
Bishop	No. of conv-ents	Bishop	No. of conv-ents	Bishop	No. of conv-ents
Mar John Menachery 1896-1919	6	Mar Louis Pazheparambil 1896-1917	5	Mar Mathew Makil 1896-1911	1
Mar Francis Vazhappilly 1919-1942	13	Mar Augustine Kandathil 1919-1956	19	Mar Thomas Kurialassery 1911-1925	6
Mar George Alappat 1944-1970	13	Mar Joseph Parecattil 1956-1985	9	Mar James Kalassery 1927-1949	12
-	-	Mar Mathew Pothanamuzhi Kothamangalam 1956	8	Mar Mathew Kavukkat 1950-1969	13
-	-	-	-	Mar Sebastian Vayalil, Pala 1950-1981	5
-	-	-	-	Mar. Sebastian Valloppily Thalassery 1952-1989	6
Total	32	Total	40	Total	43

Source: Compiled from C.M.C. Directory 1973; C.M.C. Nalagamas, 1866-1963

An important dimension of organisational growth is the increase in the number of convents. The number of convents showed an increase in *Trichur*, *Ernakulam* and *Changanacherry* divisions from 1896 to 1963.

Table 4.2 The Decennial Growth of the C.M.C. Convents Under the Bishops

Period	<i>Trichur</i>	<i>Ernakulam Kothamangalam</i>	<i>Changanacherry Pala Thalassery</i>	Total
1896-1905	3	2	1	6
1906-1915	5	3	1	9
1916-1925	9	8	7	24
1926-1935	15	10	11	36
1936-1945	21	19	15	55
1946-1955	26	24	26	76
1956-1963	32	40	43	115

Source: Compiled from C.M.C. Directory 1973

Out of 115 convents in 1963, *Trichur* region contributed 32, *Ernakulam* region contributed 40 and the *Changanacherry* region contributed 43. Table 4.2 shows that the decennial growth in the number of convents was six during 1896-1905, of which *Trichur* region shows an increase in the number compared to other regions. During 1906-1915 no convents ere

established in the *Changanacherry* region. It is significant to note that there was great increase in the number of convents during 1956-1963, due to creation of new provinces and regions in *Changanacherry* and *Ernakulam* divisions.

4.1.5 Contact Between the Different Dioceses

When the Vicariates were restructured, *Mutholy* and *Changanacherry* convents came under the Vicariate of *Changanacherry*. The convents of *Vaikom*, *Arakuzha* (from *Kottayam* Vicariate) and *Koonammavu* (from former *Trichur* Vicariate) were brought under the newly created Vicariate of *Ernakulam*²³. There were no convents in the *Trichur* Vicariate. Bishop Menachery was in dilemma when Bishop Pazheparambil denied vestition and final profession to those candidates and sisters who belonged to the *Trichur* Vicariate. Bishop Menachery wanted to bring those sisters to his Vicariate. Since there were no convents in his Vicariate, he was distressed, finding no way to accommodate them in his Vicariate. This problem was solved with the foundation of the *Vynthala* convent in 1897²⁴.

The sisters of *Ernakulam* Vicariate maintained good relationship with Bishop Menachery who was the former

Secretary of Bishop Medlycott of *Trichur*. With the permission of Bishop Pazheparambil, the sisters of *Koonammavu* invited Bishop Menachery to the *Koonammavu* convent. He accepted their invitation and visited the *Koonammavu* sisters on his way to Puthenpally seminary in 1900. This was his first visit after he was made Bishop of *Trichur* in 1896²⁵. The sisters of Chengal convent also invited him and he visited their convent in 1906²⁶.

The relationship between the sisters of the three Vicariates was cordial. Though the convents acted as independent units under the Bishops, there were occasions to come together. They visited other convents, when a new convent was founded²⁷, for the election of the superior²⁸, for the jubilee celebration of the convents²⁹, for the vestition of the sisters³⁰, and to see the newly bought land for the foundation of a convent³¹. Friendly relations existed between the Latin and the Syrian Sisters during this period. The *Verapoly* sisters invited the Syrian Sisters for the Silver Jubilee celebration of their convent. Bishop Pazheparambil permitted them to attend the function at *Verapoly*³².

The Christians of the locality accorded cordial welcome to the sisters who came for the foundation of the convent and also to the Bishop who came for the blessing of the convent.

A huge crowd welcomed the sisters with cross, umbrella and candlesticks³³. When Bishop Kandathil came for the blessing of the *Trippunithura* convent, he was received by confraternities, school children, members of Marian sodality, sisters and priests. He came in a chariot drawn by two horses given by His Highness, the Maharaja of Cochin, Sir Sree Rama Varma. G.C.I.E³⁴.

4.1.6 Contributions by the Public

Many people contributed towards making the convent a visible and tangible reality. The donors were generous enough to bestow land, money and wood. The sisters drew freely from various sources at various stages of the construction of the convent. The parents of the sisters donated their entire property³⁵. An instance is recorded of a lady who, after having lost her children while very young, offered all her property to the convent in the hope that her next progeny would live long³⁶. The chronicler of Vynthala convent writes that they have received landed property and items worth Rs. 17,611 within forty years of its growth³⁷. Cochin Government granted 50 Kandi (20-28 thulam in weight-Gundhert's Dictionary) wood to the *Trippunithura* convent³⁸. The Maharaja of Cochin made a grant of Rs. 25 per annum to the *Trippunithura* convent in 1926. By 1948 it was

raised to Rs.50³⁹. Eight families made endowments for perpetual Mass and for spiritual matters like prayer for the dead and to light the sanctuary lamp⁴⁰.

4.1.7 The Seven Years' Agony

The sisters of *Koonammavu* convent and the *Edukkumdat* (boarding house) experienced the attacks and torments of the evil spirit for seven years from 1910 to 1917⁴¹. The inmates of the convent were disturbed in various ways from 4 p.m. to 4 a.m. The sisters were greatly distressed by hearing sounds and knocks at the door at night. It knocked at the door of Sr. Agnes at 11 p.m. in the appearance of a sister and led her to the room of the Mother superior. When they approached near the room of the superior, suddenly it vanished after putting off the light with a great sound. On certain occasions, it appeared in the form of a child and suddenly it grew in enormous size and disappeared in to the sky. During day time, as they watched, the cots of the boarders would suddenly be lifted in the air by an invisible power and kept in slanting position on the wall. The glass-covered oil lamp that was kept in the sanctuary was found broken. The Mother Superior rebuked the evil spirit and commanded it in the name of Jesus Christ, to reshape the lamp

and to their surprise they found it in its original form the next morning⁴².

Fr. Clement T.O.C.D, the *kaplon* (chaplain) of the convent was less credulous with what was happening in the convent. He underestimated those disturbances as mere imagination and attributed it to the credulous nature of women. However, he was soon convinced of the abnormal nature of the incidents, when he went through an abnormal experience between 3.30 a.m. and 4 a.m. Wearing surplice, the chaplain was praying in the boarding from 6 p.m. onwards where the disturbances were taking place. While he was praying, something fell on the table at 3.30 a.m. and a white smoke came from under the table at 4.00 a.m. and it became black in colour and stood in the atmosphere for fifteen minutes and disappeared. After that he heard terrible noises. It was obvious to him that the devil had a hand in it and felt himself obliged to send in a written report to the Bishop⁴³. Bishop Pazheparambil ordered Fr. Raphael T.O.C.D to exorcise the evil spirit from the convent. After the ceremony of exorcism the life in *Koonammavu* became normal⁴⁴.

4.2 Ideological Trends

4.2.1 *Monastic or Active*

Monastic life could be explained as being alone with God in prayer and solitude, the celebration of the liturgy and the hours of the Divine office, *Lectio Divina*, monastic obedience, silence and the value of moderation with the elements of community life⁴⁵. C.M.C. placed a special emphasis on solitude, prayer and penance. "Strict silence, solitude, definite and strict enclosure, private cells for each sister, and public penance were the common traditions of the sisters of all the dioceses"⁴⁶. Prayer and penance being the spirit of the congregation, Mother Agnes urged the sisters to use those effective weapons in times of crisis⁴⁷. They adhered to the principle of monastic stability in the early days⁴⁸. Whether they were in the convent or away from it for the purpose of establishing new convents or for secular studies, the sisters were advised to keep up the spirit of the congregation⁴⁹. Bishop Kandathil exhorted the sisters:

To keep silence and avoid unnecessary talk with other people while travelling;

Not to break silence when the sisters of other congregations visited the convent;

Not to allow doctors or priests into the cloister except in times of emergency;

To have an outer wall to observe the rule of cloister and to make an inner wall so as to prevent even other women from entering the cloister.

They were also not allowed to enter shops and bargain⁵⁰.

The concept of monastic stability was broken when transfer was introduced. Finding that it was good for health, Bishop Pazheparambil initiated the custom of transferring the sisters from one convent to another in 1896⁵¹. However, this system was regularised only in 1944. The sisters who took religious habits before 1941 spent their lives in the same convent. Those sisters were given the option to join common life under the condition that they should be prepared to stay in different convents and to accept any kind of work assigned to them. The sisters who professed in 1941 were subject to transfer⁵².

Bishop Pazheparambil emphasised the importance of the value of corporate poverty. He considered that ayurvedic treatment was more suitable to religious poverty. Expensive

medical treatment either in the form of consulting specialised doctors in distant places or using costly medicines would adversely affect the spirit and fervour of the congregation⁵³.

4.2.2 Social Activities

With the growth of the organisation, the social activities that were undertaken by the sisters were more clearly defined. Educating women, specially the poor and the orphaned was the new dimension that was added to its services. At the same time they gave equal weightage to the higher education of the poor and the rich. Bishop Pazheparambil directed them to start schools for higher education, both aided and unaided by the government, with or without fees. It also envisioned the need to start industrial schools for unemployed girls. Through spiritual retreats and preparing the children for the first communion, they could deepen the faith of the Christian children. By imparting moral and civil education, they aimed at the formation of virtuous, learned, excellent and efficient women. C.M.C. stood for the benefit of women and for the betterment of the society⁵⁴. The *Changanacherry* division had the same idea about social activities⁵⁵. The *Trichur* division adhered to the *Koonammavu*

constitution, ventured to new fields of activity like medical care and health services⁵⁶.

4.2.3 The Spirit of Carmel

All their endeavours were focused on strengthening the spirit of Carmel. The observance of Regula was pleasing to St. Teresa of Avila. To improve the spirit of Carmel and to strengthen the bond between the saint and the sisters they used to read passages from the constitution and from the history of St. Teresa, on the previous day of the feast of the saint⁵⁷. The copy of the constitution kept at the feet of the statue of St. Teresa was taken in procession to the chapel. At the start of the procession, the Mother Superior (representing the congregation) took the copy of the constitution to symbolize that the constitution was received from the saint⁵⁸. The constitution reminded them to restrict the number of sisters in a convent to fourteen as in the case of convents founded by St. Teresa of Avila⁵⁹. They were directed by the Bishop to select the candidates on the basis of their goodness⁶⁰. Ten days annual retreat was considered an essential factor for the spiritual renewal of the sisters⁶¹. Silence and solitude was kept throughout the day, except during afternoon and night recreation⁶². They observed 'great silence'

after night recreation up to morning meal and 'small silence' after noon recreation and evening prayer. They were not allowed to take bath or to walk here and there during this time⁶³. The rules and customs of Carmel did not permit them to visit other convents⁶⁴. As it was against the modesty and solitude of the sisters, the sisters themselves decided to stop visiting the Churches for the collection of funds⁶⁵. The spirit of Carmel did not allow the sisters to make holy things like scapulars and relics for the purpose of gifting it. The sisters were allowed to give spiritual bouquet as gifts on the occasion of their jubilee celebration⁶⁶. Thus by strictly adhering to the rules and regulations given by the Bishops, the C.M.C. sisters lived in peace and harmony under the able leadership of the Mother Generals.

4.3 Unification and Autonomy 1963 – 1991

4.3.1 The Idea of Unification

During the diamond jubilee celebrations of the congregation in 1942, *Trichur*, *Ernakulam* and *Changanacherry* divisions were brought together at *Koonammavu* for the first time. In that jubilant atmosphere, they expressed their wish to remain as a united congregation. In 1952, when Cardinal Tisserant visited the Carmelite Generalates, he was surprised to

see “the C.M.C. working in different dioceses without any connections with one another as if they were different communities and he instilled into them the incentive for unification”⁶⁷. In 1962, Mother Agnes, the Mother General of *Ernakulam*, took the initiative in this matter⁶⁸. In 1963, Fr. Hippolytus Kunnunkal, O.F.M. cap. was delegated by the Congregation of the Oriental Churches, in response to the repeated requests of the Carmelite sisters to unify the independent Carmelite units which were spread out in the six Syro-Malabar dioceses in Kerala⁶⁹.

4.3.1.1 The Aim of Unification

The second Vatican Council stressed the need for uniting the independent religious communities, which had similar rules, traditions and spirit. The Church wanted to speed up the unification process as it would help the Indians to reap from the benefits of the educational services and social works of the congregation. Simultaneously, it would help the growth of the charism of the congregation. The main objectives of the unification were:

To provide opportunities to select efficient persons as formators;

To formulate a government by uniting efficiency, learning and virtues of the personnel for the general good of the congregation so as to bring a new 'spring time' in the Carmelite congregation;

To spread the missionary activity in India;

To bring international solidarity;

To make a constitution and directives in accordance with the needs of the times, at the same time to preserve the spirit of the old one and to have a true apostolic outlook⁷⁰.

4.3.1.2 Unification

The Mother Generals and the majority of the sisters whole heartedly co-operated with Fr. Hippolytus in the unification process. As preliminary to the election of the Superior General, Fr. Hippolytus made arrangements to elect the superior generals from each region through secret ballot⁷¹. Forty-five sisters from six dioceses participated in the meeting that was held at *Koonammavu* convent from November 15 to 19, 1963. Under the

presidentship of Fr. Hippolytus, six major superiors participated in the election meeting. Mother Mary Celine, the Mother General of *Ernakulam* and *Kothamangalam* provinces was unanimously elected as the Superior General on November 16, 1963. Sr. Stella Maria, *Trichur* was elected as Secretary General. Sr. Alseena was elected as the General Procurator and Sr. Selestina as Private Secretary to the Superior General. This was only an interim arrangement that was made with regard to the manner of administration, till the new constitution was made and the general chapter was held⁷². A commission was formed to formulate a unified constitution for the congregation and to make necessary arrangements for the formation of provinces⁷³. The provinces were created on the basis of existing dioceses⁷⁴. Upholding the spirit of the congregation, the unified constitution aimed at the sanctity of the sisters achieved through the observance of three vows and the fulfilment of apostolic works. The spirit of the congregation was solitude, prayer, penance and fraternal charity. Fraternal charity was explained as mutual respect, compassionate love, the love that serves and the love that forgives.

Table 4.3 C.M.C. at the time of Unification 1866 - 1963

Particulars	EKM	TCR	CHY	PALA	KLM	TLY	Total
1. No. of convents	27	30	22	17	16	6	118
2. No. of sisters	747	858	481	520	312	72	2990
3. Educational institutions							
College	-	1	-	-	-	-	1
Training college	1	-	-	-	-	-	1
High school	6	6	7	4	4	-	27
UP	6	10	10	8	2	-	36
LP	8	8	13	7	8	-	44
Training school	1	2	-	1	-	-	4
English Medium school	-	3	-	-	-	-	3
Nursery school	6	4	3	1	1	-	15
Creche	-	1	-	-	-	-	1
Technical school	1	2	-	1	-	-	4
4. Other Institutions							
Hostel	1	4	1	2	1	-	9
Boarding	15	6	9	8	7	2	47
Press	1	1	-	-	-	-	2
Home for the aged	1	4	-	-	-	-	5
Abala Snketam	1	-	-	-	-	-	1
Orphanage	5	7	2	1	1	-	16
Dispensary	-	4	-	-	-	-	4
Hospital	-	-	-	1	-	-	1
Mission centres	1	2	2	2	2	-	9

Source : Carmelaramam, April 1964

Table 4.4 The Decennial Growth of Sisters 1866 – 1966

Years	Final profession	First profession
1866-1875	14	
1876-1885	15	
1886-1895	39	
1896-1905	133	
1910	210	
1910-1915		345
1916-1925		610
1926-1935		968
1936-1945		1368
1946-1955		2199
1956-1966		3672

Source : Complied from the C.M.C. Directory 1973

It showed increase in the number of sisters who joined the congregation. The sisters had only final profession in the beginning. The *Ernakulam* division introduced first profession in 1910, *Changanacherry* in 1916 and *Trichur* in 1939. The period of taking final profession differed from person to person between 1910 and 1939. Therefore it was difficult to get the exact number

under each category for a particular period. The system was regularised from 1939 onwards.

The idea of a common juniorate was a new step in the history of the congregation. Cardinal James Robert Knox, the Apostolic Delegate of Vatican for India, laid the foundation stone of the common juniorate at *Alwaye*, on May 8, 1966⁷⁶. Mother Mary Celine, the Superior General, explained the aims of the juniorate as follows:

To be filled with the Carmelite spirit;

To be a contemplative in action;

and to witness Christ every where⁷⁷.

The Carmel Joythi Vidya Bhavan which started on June 29, 1969, gave training to the C.M.C. sisters and to those sisters from other congregation⁷⁸.

4.3.2 From Uncertainty to Certainty

There were no short cuts to unification. Some of the sisters and the superiors suspected “whether the sisters would be efficient enough for self government, and whether there would be more problems than benefits when the sisters, who lived for sixty

years without any relationship are unified”⁷⁹. Fr. Hippolytus encouraged the sisters to take courage and to be strong like Joshua of Old Testament. He added that as they were efficiently administering schools and colleges they would be able to administer their internal affairs efficiently⁸⁰. The Bishop assured them their wholehearted co-operation in this regard. Bishop Parecattil informed Fr. Hippolytus that “the sisters should become self-sufficient. They should be efficient in managing their own affairs without depending on the Bishops for everything. It is they who are going to live together. Let them decide for themselves their own affairs”⁸¹.

Uncertainty continued even after unification. Many were anxious to know about the progress of unification. Unification that aimed at the renewal of sisters did not take place within one day. It was a continuous process which involved the problems related to the sisters, their psychology, the limited facilities in the convent, the attitude of certain sisters to protect their interests in the convent, the different types of works and the psychology of women not to part with traditions that they had been following⁸². The renewal in Carmel implied more transfers, exempting no one from its purview, which aimed at leading better common life and living in the true spirit of poverty and charity.

The idea of unification also implied regulating the material condition of the convents and promoting common life⁸³. Fr. Hippolytus worked relentlessly to protect the rights of the individuals and the communities. However, misunderstanding persisted, some of them doubted about the advantages of unification. Fr. Hippolytus stressed the idea of renewal and change. A change in the attitude of the sisters. It would broaden their outlook if they went beyond the four walls of the convent and lead a life of complete detachment and this would help them to face a happy death at any place. Unification was to strengthen the desire for holiness and evangelical perfection, to be women of God for whom *nishkama karma* (selfless service) is itself a prayer⁸⁴.

4.4 Pontifical Status and Autonomy

A congregation is of pontifical right, if it is erected by the Holy See or recognised as such by a decree of the same⁸⁵. The idea to maintain the unity of the congregation and the desire to remain a congregation of pontifical right was not a new development that happened during the post-Vatican period. When Bishop Lavigne wanted to call back the remaining sisters who belonged to *Kottayam* Vicariate from *Koonammavu* convent, they

voiced their wish to be free from the diocesan jurisdiction and to remain as an undivided body under the authority of the Holy See⁸⁶. After the unification, the plea to raise the congregation to Pontifical status was agreed to and the decree raising the congregation to the status of Pontifical right was issued on March 2, 1967⁸⁷. Fr. Hippolytus reminded the sisters that they should always be grateful to the Bishops who showed great interest in raising the congregation to the Pontifical status with a view to attain greater development in all spheres of activity. At the same time, "if they compromise in principles, with the progress of time, gradually but certainly it would bring out greater problems"⁸⁸.

The Superior General had more autonomy than under the diocesan jurisdiction. Subject to the Holy See, the Superior General had autonomy in administering the internal affairs and maintaining religious discipline in the congregation⁸⁹. While administering the internal affairs, it was not contrary to the religious spirit to speak out to the Bishops, with reasonable prudence about their legitimate rights and to ask for necessary sanctions concerning the congregation. Though the sisters had autonomy in internal matters, very often with regard to the formation of the sisters which was primarily the concern of the congregation, the ecclesiastics involved themselves, which created

certain problems like the following: When the religious congregations having different charisms were brought together and given theological training at a centre, though it helped inter-congregational relationship it hindered the identity, character and purpose of each congregation. The tendency to make compromise with the Church authorities in regard to the day of monthly recollection affected the religious discipline of the institute. It is true that they have to oblige the Bishops in various works of apostolic nature. However, those activities should be in conformity with the religious discipline and nature of the congregation⁹⁰. Both the Bishops and the major superiors should see whether the sisters are overburdened by the apostolic works given by the ecclesiastical authorities and by the works of the congregation.

4.5 Indianisation

Bhakti-Karma Yoga is the special characteristic of the congregation⁹¹. This is an Indianised version of the spirit of Carmel which consists in constant prayer leading to ardent zeal for God and his people. The same life ideal has been summarized in their motto, *Dhyanena Madbhakta Karmana Madarpita*⁹². The term *Bhakti Karma Yoga* was first introduced in the constitution

of 1969⁹³. As a by-product of this process of Indianisation the custom of giving Indian names became widely accepted. This term was well defined and explained in the 1976 constitution.

The incessant flow of our mind towards the Lord in an undivided gaze of love is Bhakti. This supreme love for God (Parama Prema) is realised and fostered through listening (Sravanam) and responding (Atmanivedanam) to his word in absolute faith (Sradha) by which we adhere totally in mind and heart to Him who is the only source and centre of all that we are and all that we have. 'Niskama Karma' would flow from true Bhakti and has to be sustained, nurtured, and enriched by it. It will prompt us to offer all our actions whether material or spiritual (Loka-veda-vyapara-nyasa), as a gift of worshipful service (Bhajan) and sacrifice (Yajna) to the Lord, leaving the fruits there of entirely to him to be rightfully enjoyed by all his children alike. Every work done in a spirit of devoted service and selfless sacrifice achieves in us true liberation from self and transforms us into men fully available to God and his children. Work thus becomes sacrificial and sacred, a pure expression of our love of God and men, a

collaboration with the Eternal Designer who with his sacrificial self-gift to us has worked out the redemption of fallen humanity⁹⁴.

The 1976 constitution took 'listening and responding' as its theme. It is deeply related with the special characteristic of the congregation, which is prayer. Listening has an important place in Indian spirituality⁹⁵. "Of the nine steps of Bhakthi, sravanam is the beginning and Atmanivedanam the end, the intermediary one being Kirtanam, Smaranam, Padasevanam, Archanam, Vandanam, Dasyam and Sakhyam. Sravanam means listening to God's word attentively in prayer and meditation; to that word we respond by opening the innermost depths of our hearts in absolute love, faith and hope. This is Atmamivedanam"⁹⁶.

There are, however, no Sanskrit terms in the 1998 constitution. In accordance with the decisions of the General Synaxis, the revised text of the constitution and statutes of the congregation was prepared and submitted to the Congregation for the Oriental Churches on January 8, 1996. The Sacred Congregation gave them direction to make further changes. Though the sisters had submitted the revised text to Rome on

May, 12, 1997 with necessary correction and improvement, at the same time with a request to retain Sanskrit terms used in the constitution, they did not get a positive answer from the Sacred Congregation. “As it was delayed, the members of the General Synaxis, held in December 1997, expressed their desire to get the approved text before the second session of the General Synaxis. Hence, abandoning our request for retaining the Sanskrit terms and incorporating all the observations, we sent the Amended Text to Rome on 5th February 1998 and it was approved on 18th March 1998”⁹⁷. Thereby, the thirty years effort to introduce the spirit of Carmel in the Indian context was lost. The idea of inculturation promulgated by Vatican II and the *Vita Consecrata*, the Papal exhortation on religious life, was undermined by the decision of the Congregation for the Oriental Churches to delete Sanskrit words from the constitution. Probably if the Congregation for the Oriental Churches had really understood the significance of Indian religious life style and the heritage of the congregation, they would not have taken such a hasty decision.

4.6 Poverty and Option for the Poor

The Second Vatican Council exhorted the religious communities to make necessary changes in the life style of the

religious according to the needs of the time and place. Accordingly, the C.M.C. took necessary steps in this direction. The 1968 General Chapter decided to conform with the life style of the common people in food, dress, shelter, personal effects, medical treatment and travel. The 1974 General Chapter decided to start small houses and encouraged sisters to lead a life of simplicity⁹⁸. Mother Silvia, the Superior General, made the sisters aware of their duties and responsibilities towards the poor of the Indian society. She urged the sisters to share with them of that which they had more than enough⁹⁹. The 1976 constitution gave opportunities to the sisters who wanted to identify with the poor. "If certain sisters manifest a charism to witness evangelic poverty in a special way the major superiors with the consent of her councillors and with the approval of the Superior General may permit them to make experiments within the limits specified by the General Plenary Council"¹⁰⁰.

4.6.1 Poverty and Social Justice

The relationship between poverty and social justice was well brought out in the 1977 General Chapter. They upheld the idea of being with the poor and sharing with them what they have, so that they may live as the children of God¹⁰¹.

Fr. Hippolytus explained to them the meaning of being with the poor in the following words:

The congregation should have anxiety about the poor;

The congregation must be poor like Christ who lived and died like the poor;

The poor should experience that the congregation is of the poor and for the poor;

The sisters should contend with the basic necessities of life;

The standard of living in the convents of a province should be equal;

They should lead simple life and identify with the poor¹⁰².

4.6.2 Budget System

The budget system was introduced to reduce expenditure so as to make life more simple and to promote social justice¹⁰³. The Provincial Chapter determined “the per head allowance needed for a simple and moderate life”¹⁰⁴. Personal allowance, which was an off shoot of budget system was introduced to cultivate financial responsibility in the sisters. The

reports show that out of 288 convents only 101 convents stated that the budget system was a great success in their community. On the whole the sisters showed dissatisfaction to the idea of budget system. It was a clear proof that the sisters have not identified with the poor yet¹⁰⁵.

4.6.3 Option for the Poor

The idea of the identification with the poor was pronounced more concretely in 1983 General Chapter. Mother Stella Maria, the Superior General, recognised the need to deal with material poverty. The option for the poor was the theme for the 1983 General Chapter. Mother Stella Maria, the Superior General, reminded them that the preferential love for the poor must be reflected in their life style, attitude and activities and that they should be ready to channelise their resources and personnel to the service of the poor¹⁰⁶. An evaluation of C.M.C. brought to light that they served the rich and never attempted to spend money and personnel in a more effective and organised way to uplift the poor¹⁰⁷.

In 1985, one thousand sisters in four batches attended the course on Religious life in the Indian context, conducted by Fr. Amalore of Mysore University. In that spirited atmosphere, 116 sisters volunteered to lead simple life and to identify with the poor¹⁰⁸. The consensus of opinion was to live in slums and colonies, to live in small house with limited facilities, to take simple food on all days, to give up costly clothing, to avoid expensive private nursing homes for medical care, to travel by bus or on foot and to do manual labour. However, C.M.C. could not effectively put into action the idea of the option for the poor. As Mother Stella Maria wrote, C.M.C. has learnt to a certain extent to be simple and to share their resources with other people. However, C.M.C. is far from the goal of living with the poor. C.M.C. method is to act according to plans and on assurances that they could carry out their plan¹⁰⁹. What Mother Harold (Pala) said thirty years ago about C.M.C. is true even now. The members of C.M.C. have to learn to trust in the Divine Providence unafraid about economic insecurity¹¹⁰.

4.7 Education of C.M.C. Sisters

A minimum of Pre-degree course is the educational qualification required to join the C.M.C. congregation. The period

of formation is for four years¹¹¹. Apart from that they are given professional and spiritual preparation to meet the demands of society. C.M.C. recognizes its moral responsibility to perfect its members by providing educational opportunities – both secular and theological.

There are 5459 C.M.C. sisters in 1991, of which largest number is from Pala province (8555) and the smallest from Mananthavady (134). Fifty seven per cent of the sisters (3138) are in the apostolate of education of who 221 are Post-graduates, 815 graduates, 1491 T.T.I., 353 special teachers, 287 nursery teachers, 158 non-teaching staff and 28 specially qualified for handicapped and MSW or DSW. Eight per cent of the sisters (442) are in the apostolate of health service, in which 23 are allopathic doctors, five homeo/ ayurvedic doctors, 251 nurses, 44 lab technicians, 43 pharmacists, 23 qualified in the field of X-ray and 53 others who are in the service of the related areas. The rest of them whose educational qualifications are not given in the C.M.C. Congregation Report are engaged in studies, administration and social welfare activities¹¹².

Table 4.5 Distribution of sisters having Religious Studies, 1991

Province	Philosophy			Theology					Psychology/ counselling					
	1 year course	2 year course	B. Ph	1 year course	2 year course	3 year course	B. Th	M.A/ M. Th/ Licentiate	1 year course	2 year course	3 year course	B. Th	M.A/ M. Th/ Licentiate	Ph. D
<i>Ernakulam</i>	-	-	-	4	2	1	1	-	-	-	1	-	-	-
<i>Changanassery</i>	-	-	-	17	2	2	1	1	-	-	-	-	1	-
<i>Thrissur</i>	1	-	1	22	7	-	-	4	-	-	1	-	2	1
<i>Palai</i>	-	-	-	9	8	3	2	-	-	-	-	-	-	-
<i>Kothamangalam</i>	-	-	-	9	8	3	2	-	-	-	-	-	-	-
<i>Tellicerry</i>	-	-	-	1	3	-	1	2	-	-	-	-	-	-
<i>Irinjalakuda</i>	-	-	-	11	2	-	-	-	5	1	-	-	-	-
<i>Palakkad</i>	1	-	-	8	4	1	-	-	-	-	-	1	-	-
<i>Kanjirapally</i>	-	-	-	9	-	-	2	-	1	-	-	-	1	-
<i>Pushparam</i>	-	-	-	1	6	-	-	2	-	-	-	1	-	-
<i>Angamaly</i>	-	-	-	8	4	-	1	-	-	-	1	-	-	-
<i>Mananthavady</i>	-	-	-	2	-	-	1	-	-	-	-	-	-	-
Total	2	-	2	116	45	8	10	13	8	3	5	4	8	1

Source: C.M.C. Congregation Report, 1991

4.8 The Growth of Convents

In 1991, C.M.C. celebrated 125th year of its foundation in Kerala. Realising the importance of religious formation and

education of women, C.M.C. has given every possible scope for establishing convents in different areas¹¹³. The table 4.6 gives a clear picture of the establishment of convents in India and abroad.

Table 4.6 Distribution of C.M.C Convents and Residences in India and Abroad, 1991

General province level	No. of Houses in Kerala	Residence	Houses in India (Out side Kerala)	Abroad	Total
General level	2	-	3	4	9
<i>Ernakulam</i>	26	-	1	3	30
<i>Changanassery</i>	26	11	10	-	47
<i>Thrissur</i>	34	6	13	1	54
<i>Pala</i>	34	-	27	1	62
<i>Kothamangalam</i>	34	3	13	1	51
<i>Thalassery</i>	22	2	3	1	28
<i>Irinjalakuda</i>	22	7	11	-	40
<i>Palakkad</i>	19	1	11	-	31
<i>Kanjirappally</i>	21	1	2	1	25
<i>Pushparam</i>	1	-	21	-	22
<i>Angamaly</i>	25	2	2	2	31
<i>Mananthavady</i>	11	-	6	-	17
Total	277	33	123	14	447

Source: C.M.C congregation report, 1991.

During the period from 1866 to 1991 distribution of C.M.C. convents in India and abroad increased from 1 to 447. In 1991, C.M.C. has 13 provinces, in which 227 convents and 33 residence were in Kerala, 123 convents outside Kerala and 14 were in abroad.

CONTRIBUTION OF C.M.C. TO WOMEN'S DEVELOPMENT

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
Thesis. Department of History, University of Calicut, 2002

CHAPTER V

CONTRIBUTION OF C.M.C. TO WOMEN'S DEVELOPMENT

C.M.C. realised that 'the hand that rocks the cradle rules the world'. With this in mind the C.M.C. set up institutions to provide education and health care for women. It also set up welfare centres under which came orphanages, home for the aged and rehabilitation centres following the Constitution of C.M.C. which states:

It aims at the Christian formation of the people of God, especially of women and children, through the apostolates of education, caring for the sick and destitute, social and familial services and such other apostolic activities undertaken according to the needs of the church and the people of the locality¹.

5.1 Education For Women

C.M.C. realised the need for educating women for the development of society. The uplift of women was a major concern of C.M.C. education. The main apostolate of C.M.C. as it was stated in the C.M.C. Constitution, was education that aimed at the intellectual, social, moral and spiritual development of the people, particularly of women and children². The total formation

of the human person had always been given the top priority in the educational endeavours of C.M.C. It was for the enrichment of the educated “as for the service of the society and the nation in Spirit of Christ”³. The establishment of each unit of the congregation was followed by the setting up of schools for girls to help them to grow up into women with the knowledge, skill and self-confidence necessary to participate fully in the development process.

The present study is an attempt to evaluate the factors that influenced the early educational institutions and to make a comparative study of the development and growth of educational centres of three different regions in rural and urban Kerala. Selected samples from these regions, namely *Changanacherry*, *Ernakulam* and *Trichur* were analysed on the basis of the three divisions that existed among the Carmelite congregations under diocesan jurisdiction.

5.1.1 Early Educational Institutions

5.1.1.1 Edukkumadath

Christian formation of women and children being one of the aims of starting the congregation, *Edukkumadath* (residential school) was started on January 2, 1868, at

*Koonammavu*⁴. This was the first residential school for Catholic women in Kerala. Fr. Leopold, one of the founders, gave them the rules⁵. It aimed at training the Catholic girls in the art of living and imparting religious training as well as training in language, arithmetic, music and handicrafts⁶. The learners who came from different places were from the category of those who wanted to join the convent⁷. The only exception to this was Mariam Thresia, who was trained in this institution. She was baptized later and left the institution to join her godmother with the permission of Fr. Leopold⁸. *Edukkumdaths* were started in *Mutholy, Vaikom, Changanacherry* and *Arakuzha*. Gradually *Edukkumdath* was merged with boarding houses that accommodated girls who did their secular studies in the convent school.

5.1.1.2 Private School

C.M.C. promoted women's education through the establishment of private schools in Kerala. The first indigenous *Escola* (school) was started by Fr. Leopold on November 16, 1872 at *Koonammavu*⁹. It was open to all. The primary objective of starting the school was to give Christian formation to women and children. Fr. Leopold encouraged the sisters to take up the responsibility of the institution, a task which was pleasing to God

as well as that which provided an opportunity to present Christ to the world. At the same time he warned them of the risk involved in making contact with the people. He told, however, that all the difficulties could be surpassed through prayer and constant awareness of the indwelling presence. Further, he emphasized the significance of character formation through a closer contact with the children and by showing compassionate love and pleasing manners towards them¹⁰.

There are no other references available with regard to the growth of the institution upto 1905. In 1905, three teachers were appointed to teach arithmetic and language. They were given rupees eight as salary from the convent. Owing to financial difficulties, in 1911 the administration of the school was handed over to the Cochin Government¹¹. However, in 1920 the school was transferred to the C.M.C. manager due to the requests made by the management¹². Meanwhile, C.M.C. started indigenous schools in other parts of Kerala. Later all these schools were converted into aided schools.

5.1.2 Aided Schools

In 1991, there were 101 aided and 59 unaided schools under C.M.C. management.

Table 5.1 C.M.C. Educational Institutions in 1991

Province	Colleges	Training College	Parallel college	Training Schools	Aided			Unaided			Nursery/ Balawadi	Technical school	Mentally Retarded	Physically Handipped
					HS	UP	LP	HS	UP	LP				
EKM		1	1		1	3	2	2		3	16	5	1	
CHY					7	7	7	1	1	3	29	8	1	
TCR	2		5	1	7	6	9	3		1	19	6		
Pala				1	7	4	3	3	3	6	41	2	2	2
KLM			2		3		3		1	1	23			
THY					-						16			
IJK	1		2	1	3	4	7	4	2	4	25		2	1
PGT	1		3		3	1	5	4			13	3		
KNG			1		-	1				3	14	1	1	
PUS					-			5		4		1	1	
ANG			1	1	3	2	3			3	14	4		
MDY										2	13			
Total	4	1	15	4	34	28	39	22	7	30	223	30	8	3

Source. C.M.C. Congregation Report 1991

5.2 Development of Women in Rural and Urban Areas

Education is a powerful instrument of progress and can be an effective tool of empowerment of women. In order to analyse the factors that helped for the development of women in rural and urban areas a sample from each region was selected. The selected schools were *Mutholy*, *Arakuzha* and *Ollur* from rural areas and *Changanacherry*, *Ernakulam* and *Trichur* from urban areas.

5.2.1 In Rural Areas

5.2.1.1 St. Joseph's Convent Girls High School, Mutholy

St. Joseph's school at *Mutholy* was started to spread education among the female children of *Meenachil* Taluqu in 1889 as there was no other higher Grade Elementary school for girls. *Mutholy* is nine miles away from *Ettumanoor*. The hilly nature of the place, with very few good roads and the presence of *Meenachil* river in between without any bridge in the neighbourhood, made all communications between the two places very difficult. Moreover, the people of the locality were very poor¹³.

In the beginning the parents as well as the children were averse to Education. Gradually they began to appreciate the advantages there of¹⁴. It had all the facilities required by the Department of education¹⁵. C.M.I. fathers acted as the managers of the school. In 1942, when all the Catholic schools were brought under the corporate management of the Bishop of *Changanacherry*, C.M.C. school also came under the diocesan management¹⁶. The management had to face many problems in maintaining the institution. Problems were caused by famines, lack of sufficient government grant and lack of proper communication facilities. Student strength did not remain steady as the nature of the inhabitants was such that they would not send their grown up girls to school. However, the sisters hoped that these difficulties will vanish gradually through the spread of education among the people of this area¹⁷.

Mile Stones

- 1889 St. Joseph's was started as a Lower Primary
- 1889 First Manager, Fr. Bernard C.M.I.
- 1903 Became a grant school
- 1906 Grant - in - aid Rs.22 per month
- 1907 Became first Malayalam Middle School in Meenachil Taluqu

- 1911 Head master, A.C. Kuriakose
- 1912 New school building constructed
- 1924 English Middle school for girls started
- 1927 A New building for English middle School was constructed
- 1940 Malayalam High school was started (only upto 9th class)
- 1941 Under Corporate Management
- 1952 Become a full fledged High School
- 1952 First Headmistress, H.S., Sr. Mary Zacharias
- 1963 Management was vested with Mother Superior
- 1989 Celebrated the Centenary of the school
- 1994 National Aquatic Championship to Sumi Cyriac
- 1994 National Sports Festival, gold medal to Sumi Cyriac
- 1998 National Junior Meet, gold medal to Sony Cyriac
- 1999 National Meet, gold medal and individual championship to Sony Cyriac
- 1999 National Merit Scholarship awarded to 5 girls for talented children from rural areas¹⁸.

5.2.1.2 St. Joseph's Convent Girls High School, Arakuzha

The very day of the foundation of the Arakuzha convent in 1895, Bishop Lavigne of *Kottayam* ordered the people

to send their children to the convent for education and ordered the sisters to educate the girls of the locality in one of the corridors of the convent¹⁹. Since there was no other school anywhere within a radius of about fifty kilometres, girls from distant places flocked here²⁰. Hence a boarding house was started in this convent. From the very beginning the sisters focused on the uplift of the women through literacy programme, needle work, music, moral and religious instruction²¹. The unrecognised school continued till 1915 when a primary school with standard one and two was started officially with the sanction of the government. It became a grant school in 1916. Until then they were taking girls to the government school at *Muvattupuzha* for the conduct of examinations in the fourth standard²². A survey of Catholics conducted by Bishop Kandathil of *Ernakulam* in 1922 shows that while the monthly grant was Rs.14, they expended Rs. 167 for the education of girls²³. Before 1938 the girls of the locality had to go to *Tiruvalla* or *Changanacherry* for high school education. The poor students found it difficult to go to these places for education. At this juncture C.M.C. started a high school for girls in 1938²⁴.

Mile Stones

- 1895 Private school was started
- 1915 St. Joseph's was started as a Lower Primary

- 1915 First Headmaster, Mr. Pailey Thottathil
- 1915 First Manager, Sr. Thresiamma Kochikunnel
- 1916 Grant-in-aid Rupees 4 per month
- 1918 Became a middle school
- 1929 A new school building was constructed
- 1938 Became a full-fledged High School
- 1938 First Headmistress, H.S, M.G. Aleyamma (Later Sr.Thomasina C.M.C.)
- 1949 Another building was constructed
- 1959 Another building was constructed
- 1962 New building for Primary school was constructed
- 1965 New building was attached to the Primary school
- 1978 Auditorium was constructed
- 1995 Centenary was celebrated

5.2.1.3 *St. Mary's Convent Girls High School, Ollur*

At the invitation of the parishioners of *Ollur*, the sisters started a convent and school at *Ollur*. Apart from giving education and Christian formation, the parishioners wanted the sisters to give training in music and needle work²⁵. The Bishop of *Trichur* also supported the idea, understanding the benefit of women education that will be accrued not only to the parishioners

of Ollur but also to all those who were in the diocese of *Trichur*²⁶. St. Mary's school was started in 1900 with nine girls, two in the fourth class, four in the third, two in second and one in the first standard. All of them were from agricultural families²⁷. It became a grant school in 1906²⁸. Though the grant received from the government was insignificant, the school continued the good work in providing education to women who were previously denied the same opportunities which men were enjoying for personal growth and social development. In 1906, they expended Rs. 3207 against receipts of Rs. 521²⁹. While a teacher received Rupees 8 as salary, the admission fee was Rupee 1 in 1907³⁰. Interestingly, the girls who passed examination in the fourth class had reached the age of sixteen or eighteen when they left the school. Moreover, the sisters who joined the institution completed seventh standard at the age of twenty one or twenty seven³¹.

Mile Stones

- 1900 St. Mary's, the first convent school in the *Trichur* diocese started
- 1900 First manager – Fr. Paul Alappat
- 1903 A school building was constructed
- 1906 First Headmaster – Shri Poonkuzhi Rama Warriar
- 1906 Grant-in-aid Rs.25 per month

- 1906 Became a middle school
- 1922 Became a High School
- 1925 H.S. Shifted to S.H. *Trichur*
- 1945 High school started again
- 1945 Headmistress - Sr. Mary Bernard
- 1990 National Award to Sr. Deepthi
- 2000 A new building was constructed
- 2000 Centenary celebrated
- 2000 Centenary memorial building was constructed

5.2.2 In Urban Area

5.2.2.1 St. Joseph's Convent Girls High School Changanacherry

St. Joseph's school was started in 1894 by Bishop Charles Lavigne S.J., the Vicar Apostolic of *Kottayam*³². The Bishop who wanted to entrust the education of the girls to sisters of the Syrian Carmelites, brought sisters from *Mutholy* and *Vaikom* convents and appointed them as teachers of the Elementary school³³. The strength of the school was barely a hundred at its start and it was 2000 in the centenary year³⁴. It became a grant school in 1898³⁵. In the early years, they had to face different kinds of problems but they were optimistic about their ability to provide for the educational needs of the society.

The experience of insecurity and inconvenience in shifting the tables, chairs and blackboards everyday from the school to the convent³⁶, financial strain to complete the construction of the first school building and the changed policy of the Education Department with regard to grant-in-aid to the aided schools in the *Travancore* state were the three major problems faced by the Carmelite sisters, when they started the school in 1894.

With the construction of the new building and the financial support that they received from different agencies, the sisters could solve the first two problems. The third problem was more crucial that demanded immediate decision, to be or not to be, when the government grant to the school was withheld in 1911³⁷. The sisters were in a dilemma. Payments have to be made to the male teachers on the staff. The only alternative seemed to be to close the English section of the school. However, they took the bold decision to keep the school going at all costs³⁸. This was the only English school for the girls of the Syrian Catholic community in Kerala³⁹. A good proportion of the boarding pupils in the school were from the remotest part of *Travancore* and even from outside. This was the only school for the English education of girls over a large part of Central *Travancore* between *Kottayam*

in the North, *Quilon* in the South, *Alleppey* in the West and the ghats in the East⁴⁰.

Mile Stones

- 1894 St. Joseph's was started as an English Vernacular school
- 1894 Founded by Bishop Charles Lavigne S.J., *Kottayam*.
- 1894 First Manager, Fr. Kandankary
- 1894 First Headmistress, Sr. Mary Bridget
- 1896 Became a Lower Grade Elementary School
- 1898 Grant-in-aid Rs.20 per month
- 1899 Became a Lower Grade English School
- 1901 A new school building was constructed
- 1903 Became a Lower Grade Secondary School
- 1917 Became a Higher Grade Secondary School
- 1919 Became a full-fledged High School
- 1957 A three-storeyed building was constructed
- 1965 An English Medium batch was started in standard V
- 1975 The Platinum Jubilee Memorial Auditorium constructed.
- 1977 Second Rank in the state for S.S.L.C Examination
- 1982 Fourth Rank in the state for S.S.L.C Examination
- 1983 State Award to Sr. Vincent-H.M

- 1991 State Award to M.T.Thresiamma – Teacher
- 1994 Centenary was celebrated
- 1994 A three storey building was constructed
- 1995 National Award to Sr. Lisieux

5.2.2.2 *St. Mary's Convent Girls High School, Ernakulam*

Accepting the task of advancing by education, the moral and material progress of Kerala women and to give equal opportunity to all women, C.M.C. started schools in urban areas. When the convent was founded in *Ernakulam* in 1915, it was only a centre of few traders, frequented by the navigators due to the presence of St. Mary's Church. It was more than a village, very often washed by the backwaters of Cochin. Bishop Pazheparambil and the sisters of C.M.C. wanted to start a school at *Ernakulam*. St. Mary's school started in 1920 is located in the *Broadway* of *Ernakulam*⁴¹. Though it is situated at the centre of the Cochin Corporation, St. Mary's catered to the educational needs of the poor and middle class section of the society. The teachers of St. Mary's contributed Rs. 32 towards the war fund⁴². The school flourished with the encouragement of important persons like the Rajas of Cochin, British residents and the government officials.

The people of the locality wholeheartedly supported the educational programmes undertaken by C.M.C.⁴³.

Mile Stones

- 1920 St. Mary's was started as Lower Primary
- 1920 First Manager, Fr. Joseph Panikkaran
- 1920 First Headmistress, Mrs. Issacs
- 1920 Peter Pissani, the Delegate Apostolic visited the school
- 1925 Became a Lower Secondary School
- 1925 First Headmistress, U.P., Sr. Little Treasa
- 1934 Became a full fledged High School
- 1952 First Headmistress, H.S, Sr. Teresitta
- 1952 Cardinal Tisserant visited the school
- 1956 First Rank in the state for S.S.L.C Examination
- 1965 An auditorium and chapel was constructed
- 1976 Second Rank in the state for S.S.L.C. examination
- 1987 National Award to Sr. Maria Tessy
- 1991 Rashtrapati Award for girl guiding for four girls
- 1991 Rajyapuraskar Award for girl guiding for three girls
- 1994 Rashtrapati Award for girl guiding
- 1995 Platinum Jubilee was celebrated

5.2.2.3 Sacred Heart Convent Girls High School, Trichur

Women education is closely linked with status in the family and society. The Bishop of *Trichur* visualised the importance of appointing nuns in administrative posts in the schools. Hence the Sacred Heart Convent was started in 1907 as scholasticate to educate the sisters by sending them to the nearby Government school. Sacred Heart School was started in 1920. Being a Catholic school situated in the heart of *Trichur* town, the school was instituted with the purpose of imparting education and providing character formation to women. It aimed at building up virtuous Christian families having knowledge of religion, consistency in faith with Christian charity. It also aimed to bring back schismatic Christian girls to Roman Catholic fold⁴⁴. Of the 104 students admitted in 1920, three were Hindus and the rest of them were from Christian community⁴⁵. Slowly but surely the number of teachers increased from 17 in 1925 to 29 in 1931⁴⁶. Sacred Heart became a high school in 1925⁴⁷. However, the government denied grants-in-aid to the newly opened high school class. This predicament was solved and the grant was sanctioned through the efforts of the Bishop and Fr. John Ukken on the condition that the high school at Ollur will be transferred to the Sacred Heart School in the next year. Accordingly, the high

school classes with teachers, students, library books, equipments and furniture were transferred from *Ollur* to Sacred Heart in 1926. It was accompanied by the mutual transfer of the headmistresses of *Ollur* and *Trichur*⁴⁸. The school maintained “a very good standard in academic and co-curricular matters and has been declared the best school in the state”⁴⁹.

Mile Stones

- 1920 Sacred Heart was started as a Lower Primary
- 1920 First Headmistress – Sr. Anna Mary
- 1921 Upgraded to U.P
- 1925 Commenced the functioning of H.S
- 1926 Became a full fledged H.S
- 1927 Management was vested with Mother Superior
- 1931 Three storeyed building was constructed
- 1946 One of the three storeyed building was selected for St. Mary’s College
- 1953 The main school building was constructed
- 1959 English Medium H.S classes were started
- 1968 English Medium L.P classes were started
- 1980 Chakkery Trophy award for the best school in the state
- 1981 National award to Sr. Seela, H.M
- 1992 National award to Sr. Bertina

- 1994 First Rank in the state for the S.S.L.C. Examination
- 1995 The Platinum Jubilee Memorial Block was constructed
- 1995 Platinum Jubilee was celebrated
- 1995 First Rank in the state for S.S.L.C. Examination
- 1995 National award to Sr. Feliciain, H.M.
- 1997 First Rank in the state for the S.S.L.C. Examination

5.3 Towards Universal Literacy

One of the sure standards of the cultural advancement of the people is the literacy prevalent among them. The test of literacy has always been the ability to read and write an ordinary letter⁵⁰. It is also a better measure of educational achievement. "The only alternative to educational attainment data is enrolment data furnished by schools or other educational institutions to national authorities⁵¹". The educational policy of every government is to reduce the inequities in literacy and to give priority to improve access to education for girls and women. From the latter part of the nineteenth century, C.M.C. has been contributing towards universal literacy, through the education of women and children. The Table 5.2 shows the growth of enrolment of girls who were admitted in selected schools in three regions from 1901 to 1991.

Table 5.2 Decennial Growth of Admission of Selected Schools 1901-1991

Rural/ Urban	Region	Type of school	Year									
			1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
RURAL	CHY (Mutholy)	LP	3	410	1187	1806	2654	3439	4023	4679	5438	5984
		HS	-	-	-	-	-	335	1523	2844	4406	5658
	EKM (Arakuzha)	LP	-	-	308	605	3076	4618	6050	7339	8619	9387
		HS	-	-	-	-	-	426	2060	3484	4897	5976
	TCR (Ollur)	LP	-	-	-	-	-	-	566	2103	3913	5625
		HS	14	343	987	1606	2271	3676	6249	8384	10398	12406
	Total		17	753	2482	4017	8001	12494	20471	28833	37671	45036
URBAN	CHY (CHY)	LP	-	-	-	437	1598	3159	4452	5976	7594	9416
		HS	-	793	1380	2314	3350	4814	6417	8275	11256	14357
	EKM (EKM)	LP	-	-	-	-	-	-	725	2594	4800	6718
		HS	-	-	113	183	3338	5736	9295	11368	14137	16811
	TCR (S.H.TCR)	LP	-	-	-	-	-	-	519	2589	4606	6694
		HS	-	-	255	1570	3930	3667	9470	12217	15315	18576
	Total		-	793	1748	4504	12216	17376	30878	43019	57708	72572
Grand total		17	1546 (8994.18)	4230 (173.9)	8521 (101.44)	20217 (137.26)	29870 (47.74)	51349 (71.90)	71852 (39.92)	95379 (32.74)	117608 (23.30)	

Note: Figurers in brackets show the percentage

The Table 5.2 shows an overall increase in the rate of enrolment in the selected schools. It showed a great (8994.18 per cent) increase during the first decade followed by a steady growth during 1911-21 and 1931-41. However, it showed an increase in enrolment with a diminishing rate during the last decades.

5.4 Quality of Education

One of the criteria to measure the quality of education is the results it obtained in the examinations.

Table 5.3 Results of S.S.L.C. Examination in selected schools 1982-1991

Year	Rural			Urban		
	Percentage of pass			Percentage of pass		
	CHY	EKM	TCR	CHY	EKM	TCR
1982	91	71	89.0	73	93.4	100
1983	78	77	89.4	77	96	100
1984	99	70	83.2	88	92.6	100
1985	99	63	97.4	83	88	99.6
1986	94	70	99.2	92	93	99.6
1987	98	99	99.0	95	93.2	99.6
1988	98	97	99.2	93	96.7	99.6
1989	94	96	97.0	92	95.8	100.0
1990	96.6	91	99.3	90	98.6	99.6
1991	90.3	97	99.0	89	97.4	100.0

Source: Duplicate Mark List in different years (7 volumes) Annual Report 1982-1991.

Note: Rural Urban
 CHY-Mutholy CHY-Changanacherry
 EKM-Arakuzha EKM-Ernakulam
 TCR-Ollur TCR-S.H. Trichur

The C.M.C. schools located in the three regions, in rural as well as urban areas, have produced good results in the final examination except in certain years. It can be seen that the average percentage of pass stood as high as 95.17 and 99.8 per cent in the rural and urban areas of *Trichur* division, in the lowest (83.10 per cent) in *Ernakulam* division in the rural area and 87.2 per cent in *Changanacherry* division in the urban area.

In course of time not only girls from Christian families but also girls from other religious communities and different sections of society received their education from these schools. There was no discrimination on the basis of religion and caste. C.M.C. interest lay mainly in her Catholic students. However, C.M.C. institutions catered to the vast numbers of non-Christian students as well⁵². From the very beginning students came not only from agricultural families but also from other categories like doctors, teachers, lawyers, overseers, coolies, bakers, weavers, salt inspectors, traders and merchants⁵³.

5.5 Education for Integral Formation

Education does not limit itself to imparting the content of the various subjects to be studied but aims at forming

the intelligence in such a way that it is able to search for truth. Integral formation is always concerned with forming a moral conscience that is capable of discerning what is right and good. Further, it pays attention to the development of moral life and it generates the capacity to relate with others. In order to inculcate religious and moral values in the young minds and to help the students to develop a right value system in life, C.M.C. conducted weekly religious and moral instruction classes. Annual retreats, weekly prayer meetings, occasional seminars on different topics like value of leadership and national integration, served to build a value system in the students. Every year experts were invited to give orientation classes to the staff, students and parents⁵⁴.

Through education, women were helped to discover their talents and to work towards their fullest development, in order to place them at the service of the community. To encourage the students to develop their talents, they were allowed to participate in various activities such as youth festivals, K.C.S.L, girl guides, Mathematics and science exhibition, work experience and they came out with flying colours at district and state level⁵⁵. Literary association functioned regularly and systematically. It provided them with opportunity to speak on topics like the role of

women in rural development, freedom of thought, the role of women in education and literature and the importance of disciplined life. Debates were conducted on issues like: “Is India truly democratic”, “Is science a curse or boon to the world” and “Is dowry system necessary or not⁵⁶”.

They were also given training in music and drama acting. The school magazine and manuscript magazine brought out the hidden talents of the students. The creativity of the students expressed themselves in essays, poems and story writings in the magazine. To raise the standard of education and to give training in leadership, each class was divided into four groups under the leadership of competent students and radio, projector and tape recorder were used to improve the educational standard of the students⁵⁷. The Science Club was organised with a view of developing and exploring the scientific talents of students. Science, maths and work experience exhibitions were conducted at the school level and participation in the district level and in state level competitions was encouraged⁵⁸.

5.5.1 Social Service Activities

The students' fest organized by the students and the social service collection proved that the students excelled themselves not only in sports, academic and cultural activities but also in their ability to raise funds to help their less privileged fellow students in need. Every day noon meal was arranged for poor students in need from this fund. It was also used for putting up houses, for the treatment of the students and in helping deserving old students to pursue the higher studies.

5.5.2 Sports

Sports and games not only provided recreation for students but made their bodies strong and kept them healthy. C.M.C. attached great importance to the physical training of their students. Mass drill and coaching in games and athletics were part of their daily extra curricular activities. Training in karate was also given to the girls to make them understand the art of self-defence⁶⁰.

Table 5.4 State Level Achievements in Sports 1979-1994

Year	School	State Level Meet	I	II	III
1979	Mutholy	State Aquatic Meet	-	1	6
1985	"	Athletics	Gold medal		
1994	"	State Aquatic Meet	11	13	9
1994	"	State Sports Festival for Women	1	1	1
1995	"	Kerala State Aquatic Meet	8	18	10
1995	"	Kerala Aquatic Association	4	-	8
1990	Ernakulam	State Sports Meet	Gold 1	Silver 2	Bronze 1
1991	"	"	1	1	1
1992	"	"	1	1	1
1993	"	"	1	1	1
1994	"	"	1	1	1

Source: Annual Reports 1979-1994

5.6 Education For Employment

5.6.1 *St. Joseph's Industrial School, Koonammavu*

Women in the workforce would make a significant contribution to the development of the nation. Employment is the

key to development. In an age of high competition, C.M.C. had the responsibility to educate the youth to acquire educational skills that would help them along in life. In the early part of the twentieth century, C.M.C. opened industrial schools, in a place where unemployment and consequent famine were very common. St. Joseph's Industrial school started at *Koonammavu* in 1922 with the purpose of rendering substantial help to the employment of poor women of the locality⁶¹. It was open to all classes of the society. The school was started with three teachers and twenty-six girls under Sr. Anna, the first headmistress of the school⁶². The school was on the Western end of St. Joseph's U.P. School. As it seemed inconvenient, it was shifted to the southern side of U.P. School⁶³. In 1924, it received an annual grant of Rs. 240 from the government⁶⁴. Since it was started to provide employment to the poor women, the students were paid for any useful work they did during this period⁶⁵. The subjects taught were pillow lace, crochet lace, net work and embroidery⁶⁶.

5.6.2 St. Mary's Industrial School, Ollur

St. Mary's school was started at Ollur in 1926. Embroidery, needlework, drawing, grass matting, screw pine mats, knitting, pillow lace, crochet lace, cookery, weaving, socks

and stockings were the different industries taught in the school. The strength in 1926 was 149. There were 14 teachers in 1927⁶⁷. It received a grant of Rs. 50 in the same year. Students were admitted from different castes coming from different economic backgrounds. All the girls those who came from Pandaran and Pulaya caste joined the school after completing the first standard. The materials for weaving were supplied from the convent and the products there from were handed over to the convent⁶⁸.

5.6.2.1 Sericulture Industry

The industrial school had a sericulture wing started in 1928. It was the only institution of its kind in the whole of Malabar region⁶⁹. They were carrying on this industry on educational lines, teaching the pupils this art of creating silk clothes. In trade centres it was worked on the basis of division of labour. St. Mary's school was a training institution and was collectively handling all the stages together for education purpose which was never the case when handled on commercial lines. They gave more importance to the five stages of silk industry. They grew mulberry, reared worms, reeled cocoons, bleached and twisted yarns and wove into cloth and sold it. Their line of action was directed more on quality production than quantity production

as seeds were to be produced there. Even in Mysore, there were no institutions carrying all the five stages together as they did at Ollur⁷⁰. The government authorities admired its importance and usefulness; uniqueness and efficiency of its functioning:

Of the private Industrial schools, the convent Industrial school at Ollur was the largest one, which had as many as 14 teachers on its staff in 1927. It had made a good beginning in sericulture and was able to weave a piece of silk cloth of the yarn produced in the institution itself. The manager himself visited the silk centres in Mysore to study up-to-date methods of reeling, bleaching and new sections were opened gradually in some of the schools⁷¹.

The institution started new sericulture centres at *Ampazhakkad* and a plantation of mulberry at *Pariyaram*. These institutes were opened with a view to provide work for poor people, especially for starving women⁷².

5.6.2.2 Problems

Though the Cochin government introduced literary classes along with industrial classes only very few girls joined in

literary classes. The upkeep of separate class for those few girls was found a great loss to this institution as they were running primary classes of their own in the same compound. Further, the girls who have not passed fourth class had a great dislike to join the industrial school on the ground that they were not sent up for the final examination. The literary classes ceased to function as there was not even a single pupil for it, for all of them joined the industry after finishing their fourth class studies in Malayalam schools.

The cookery class also ceased by itself as the students owing to economic depression were unable to pay for the materials used in cooking. In 1940, a cut of Rs.25 had been made in the grant of Rs. 100 sanctioned to the school in 1927. As they could not meet the expenses from the funds given from the government, the balance amount was made up from the convent⁷³. The management stopped the sericulture industry in 1949, since they were deprived of the financial help that they were getting till the end of 1948⁷⁴. Though the industrial school marked desired progress in the early decades, it showed a steady decline in student strength over the year while the strength in 1926 was 149 it came down to 31 in 1991. This was due to greater demand for learning specialised embroidery, which enabled them to compete

in the employment market rather than continuing with traditional industries. They also preferred those institutions, which provided them with stipend for learning the industry. The total admission in 1991 was 3678⁷⁵.

5.6.2.3 Certificates of Merit

Both in efficiency, strength and public recognition this school stood the test. It had earned public recognition and merit as could be seen from the medals awarded to them for needlework, embroidery and silk industry⁷⁶.

- 1928 A certificate of merit for sericulture by Rural Agricultural and Industrial Exhibition
- 1929 A certificate of merit for grass mat
- 1929 Gold medal for embroidery and silk work
- 1929 Gold medal for the best industrial exhibits by His Holiness the Thachudaya Kaimal
- 1930 A special gold medal for silk works and embroidery by His Holiness Thachudaya Kaiaml
- 1931 A certificate of merit for silk rearing and weaving by The All Cochin Co-operative Congress Exhibition

- 1932 A certificate of merit awarded for artificial flower and embroidery by All India Swadeshi Exhibition
- 1932 Gold medal for sericulture by All India Swadeshi Exhibition
- 1936 Gold medal for silk industry by All India Swadeshi Exhibition
- 1946 Silver medal for needlework by the Centenary Celebration Exhibition

5.7 Teacher Training Institutes

The development of a nation rests on the education given to its women. It was said that “by giving good education to women, a far greater proportional impetus can be imparted to the educational and moral tone of the people than is possible by education of men”⁷⁷. With a view to mould dedicated teachers for the future, C.M.C. started Teacher Training Institutes in several places⁷⁸. Teacher Training Institutes prepared personnels for educational institutions. It was also a sure means to employment and development of women.

C.M.C. had started four institutions for teacher training⁷⁹, of which two are in *Trichur* division and one each in

Changanacherry and *Ernakulam* divisions. The first T.T.I of C.M.C. was started at Mutholy in 1934. Mrs. Eliza Emmanuel was the first headmistress of St. Joseph's⁸⁰. Christ king T.T.I. started in 1940 at *Pavaratty (Trichur)* was second in this category⁸¹. Sr. Mary Patience, who conceived the idea of starting a training school, was the first headmistress of the T.T.I⁸². A third in this direction was inaugurated at *Karukutty* in 1952⁸³. The first headmistress of this school was Sr. Mary Euphrasia⁸⁴.

Women in rural areas were particularly at a disadvantage in attaining qualification in teacher training. C.M.C. started teacher training institutes in rural areas to ameliorate this problem. When the T.T.I. at *Pavaratty* was started, there was only one T.T.I. in *Ponnani* Taluk at *Tirur* and it was a great necessity that there should be another T.T.I. for the poor students of the Southern area⁸⁵. The T.T.I. at *Karukkutty* is 14 km away from *Alwaye* and 30 km from *Ernakulam*. While the primary section was added with *Mutholy* T.T.I. in 1960⁸⁶, the other institutes kept its singular position as teacher training institutes and were free from administering L.P. schools. However, a primary section along with T.T.I. has greater advantage and facility in organizing teaching practice for teacher students than the T.T.I. without a primary section.

5.7.1 Problems

The main difficulty was that the Mutholy T.T.I. had to face a decrease in the number of students as many students joined the newly started (1947) St. Thomas T.T.I., *Palai*, which was three miles away from *Mutholy*⁸⁷. With the passage of time, more students were admitted in the institute⁸⁸. All the institutes had problems regarding admission⁸⁹. The government issued orders that only 20 per cent students could be admitted by the management in 1989. The C.M.C. management filed a petition against this. The single bench ordered that all selection can be made by the management but the selection should be on the basis of merit.

Since this was against the minority right, hitherto, an appeal petition was filed to the Division bench. The Division bench gave an interim order that the selection shall be made by the management, clubbing together the application received by the management as well as those received in the D.D. office, in the following ratio. 20 per cent open merit, 20 per cent management and 60 per cent community merit. The management again appealed to the Supreme Court against the judgment made on September 6, 1989. However, the Supreme Court did not

receive the petition and the interim order prevailed. Meanwhile a few of the students filed petitions of their own in the Supreme Court, which was directed to the High Court. It was ordered that admissions were to be made on November 13, 1989 according to the court order of September 6, 1989. Accordingly selection cards were sent to the candidates⁹⁰.

5.7.2 Enrolment in T.T.I.

Table 5.5 Decennial Growth of Enrolment in selected T.T.I. 1941-1991

Region	1941	1951	1961	1971	1981	1991
CHY	211	456	885	1226	1406	1811
EKM	-	-	446	1007	1188	1595
TCR	34	361	759	1421	1603	2007

Source: Admission Registers in different years

The table given above is indicative of the educational progress of women under C.M.C. management. During 1941-61 there was an increase in the enrolment of girls in T.T.I. in *Trichur* and *Changanacherry* regions. However, *Changanacherry* division showed a steady decline during 1961-1971. At the same, there was a sharp increase in *Trichur* region during 1961-1971.

Admission in *Ernakulam* division started only after 1950. All the three divisions experienced a sharp reduction in the growth of T.T.I. enrolments during 1971-81 due to sanction was denied to admit girls during this period. It is significant to note that there was a marked increase in the growth of enrolments in all three regions from 1981 onwards.

5.7.3 Quality of Education

Table 5.6 Percentage of Results in T.T.I. 1982-1991

Year	CHY	EKM	TCR
1982	100	95	100
1983	90	97.5	95
1984	100	100	95
1985	100	100	100
1986	100	95	98
1987	100	100	100
1988	100	97.5	98
1989	100	100	100
1990	93	100	100
1991	100	100	100
Total	98.3	98.5	98.6

Source: Annual Reports of *Mutholy, Karukutty, Pavaratty* and Counterfoils of Mark List.

Though located in rural areas, the three divisions have produced good results in the final examinations conducted during 1982-1991. While *Trichur* and *Ernakulam* divisions produced above 95 per cent pass during 1982-1991, *Changanacherry* division scored less than 95per cent only twice during this period. All the three divisions have achieved an average of 98 per cent results. *Trichur* division gets the top 98.6per cent and the other divisions with a marginal difference of 0.1 per cent and 0.3 per cent from *Trichur* division with 98.5 per cent for *Ernakulam* and 98.3 per cent for *Changanacherry*. However, *Changanacherry*, *Ernakulam* and *Trichur* secured cent per cent pass in the examination of 1991.

5.7.4 For Integral Development

Academic excellence was only a part of the goal of C.M.C. ideal, which aimed at human excellence. The students benefited from competitions and cultural fete where they imbibed greater values and social excellence. The C.M.C. educational policy emphasized the significance of right values as an investment in personal attitudes and convictions, and insisted educational process as a tool for cultivation of social, ethical and spiritual values which enabled a student to become an agent of

social transformation. The institute followed a time table which the integral for was intended development of the students.

Time Table

5.15	Rising
5.45	Personal Prayer Bible study (not compulsory)
6.00	Morning prayer, Holy Mass
7.05	Cleaning or vegetable cutting in groups
7.15 - 8.30	Study
8.30	Breakfast
9.15 - 9.30	Newspaper reading (English and Malayalam)
9.30 - 10.00	Bible study
10.00 - 4.00	Assembly followed by class
12.30	Lunch
4.00	Coffee
4.15 - 5.00	Gardening (on Sundays- indoor or outdoor games, work experience or cultural programme)
5.00 - 5.30	Singing Practice
5.30 - 6.00	Rosary
6.00 - 7.45	Study
7.45	Supper
8.00 - 8.30	Recreation
8.30	Prayer
8.35 - 10.30	Study

5.7.4.1 Courses Conducted During the Year

Every year, they conducted courses on personality development, teaching profession, manners (behavioural ethics), value education, health and hygiene and sex education. Weekly sessions on prayer, faith and moral were aimed at improving the personality of the students and introducing them to current issues and problems in society. The feast days of St. Joseph, St. Therese, Christ the King, Christmas and Onam was celebrated⁹¹. Basic week celebration organized lecturers, discussion groups, demonstration lectures, discussions, held contest in general knowledge, conducted sports, exhibited craft work of the trainees and gave practice in hoisting and saluting the national flag⁹².

5.7.4.2 Art, Culture and Sports

Occasions were given to students to bring out their literary and cultural taste. Various cultural programmes and literary competitions were conducted and debating sessions were held once a fortnight. The students were trained in drama and puppet show. They published manuscript magazines. Essay and drawing competitions were held⁹³. Anniversaries were an occasion to enhance their knowledge in art and literature⁹⁴. Eminent

speakers were invited to give talk on literature, art and science. The students actively participated in the youth festival and won the first prize in teaching practice. Due importance was given to games like volleyball, basketball and tennis in their daily time table⁹⁵.

5.7.4.3 Social and Other Activities

The students worked in four groups for the welfare of the poor of the locality⁹⁶. The students were given access to the library and reading room. They regularly went through the books that treated on teaching methods, literature, and went through reference works, magazine, periodicals and daily news papers⁹⁷. Daily news reading in the assembly increased their knowledge of social, political, economic, scientific, literary and religious events reported in the news paper and developed the ability to face the audience⁹⁸.

5.8 Higher Education for Women

Higher education has an important role to play not only for academic pursuit and augmenting knowledge but also towards national development. Ever since 1950, higher education

has been the fastest growing part of the education system in India, whether measured in terms of enrolment or in terms of financial outlay⁹⁹. Even before independence, C.M.C. made investments in higher education with an objective to uplift the Catholic women and to extend the service to members of other communities as well. The C.M.C. educational policy in higher education was based on five important elements.

To achieve academic excellence

To develop the skills to help them along life

To mould the human person based on the love of God

To help them to serve the fellowmen as modelled in Jesus Christ

And to train citizens remarkable for all round development and sincere commitment to God and country¹⁰⁰.

C.M.C. has contributed four first grade colleges (TCR Division) and one B.Ed. (EKM Division) college during the period 1946-1991. Of these St. Mary's college, *Trichur* was selected for detailed study. C.M.C. sisters entered the field of University education with the inception of St. Mary's college in 1946¹⁰¹. It was the first Syro - Malabar College for women started in India. The college was affiliated to the University of Madras. The motto of the college, *Scientia et Disciplina* (knowledge and discipline)

which was given by Bishop Aiappat, stands for what is best in education – not merely a physical, intellectual and cultural training but a development of the noblest faculties of man¹⁰². The subjects offered were Mathematics, Physics and Chemistry for at the intermediate level and Mathematics, Economics and History at the graduate level.

Closely associated with this enterprise were the names of Mgr. Thomas Palocaren, Fr. George Vazhappilly and Fr. J. Kallingal, all three of whom from time to time have rendered invaluable service devoting themselves whole heartedly to the cause. Though it was started in 1946, the inaugural meeting was held in February 9.1947, which was presided over by Sir. George Boag, the Diwan of Cochin. He congratulated the management for the daring step that it had taken within a short period to start a first grade college for women and the public for what they have had gained in the form of greater facilities for the education of their children¹⁰³. In 1964, the C.M.C. sisters started Mercy College in *Palghat*.

5.8.1 Towards Women's Development

They had the problem of accommodating the girls who sought admission in the college. The management, which strived

for the development of women, constructed a hostel at *Cheroor*, since there was not enough space to accommodate the increased number of students in the college¹⁰⁴. It was against this background that the University of Calicut granted their sanction to shift the under graduate and post graduate section to *Cheroor* and to retain the Pre-degree section at the St. Mary's itself during the period 1965-1966. These two sections worked as two units of the same college. However, on February 25, 1967, the University syndicate based on the commission report sanctioned the bifurcation of the college into St. Mary's college at *Trichur* with Pre-degree classes and Vimala College at *Cheroor* with Degree and Postgraduate classes¹⁰⁵.

Mile Stones

- 1946 St. Mary's college for women started
- 1946 Intermediate course with Mathematics, Physics and Chemistry and BA course in Mathematics, Economics and History was introduced
- 1946 First Manager, Mother Scholastica
- 1946 First Principal, Sr. Mary Patience
- 1946 A new building was constructed
- 1948 First Rank in the Madras University for Mathematics
- 1949 Gold medal for English from the University of Madras

- 1950 A four storeyed building for hostel was constructed
- 1952 Bishop Alappat Jubilee Hall was constructed
- 1953 First Rank in Madras University for BA English
- 1954 Cardinal Tisserant visited the college
- 1955 B.Sc. course in Botany started
- 1955 Smt Indira Gandhi visited the college
- 1956 Pre-University was introduced
- 1957 Affiliated to the University of Kerala
- 1959 Degree class in Physics and Chemistry were started
- 1959 Mrs. Sucheta Kripalani inaugurated the Social Service League
- 1961 P.G courses in English literature, Economics, Degree course in Zoology and the Diploma course in social science were introduced
- 1964 Mercy college as a first grade women's college in *Palghat* was started
- 1967 St. Mary's college was bifurcated and were transferred to Vimala college
- 1967 Vimala College was started
- 1968 Affiliated to the Calicut University
- 1979 Became a first grade college with B A course in History
- 1979 An Open Air state was constructed

- 1980 B.Sc. Mathematics was started
- 1981 B.A Economics was started
- 1981 Carmel College as a first grade women's college in Mala was started.
- 1982 BA History was started
- 1985 New Library Building was constructed
- 1993 B.Sc. Botany was started
- 1995 M.Sc. Mathematics was started
- 1996 Golden Jubilee Celebrated
- 1998 M.A. History was started
- 1999 B.Sc. Polymer Chemistry was started
- 2000 Bio-technology was started

5.8.2 Enrolment in Higher Education

The dominant characteristic of Indian education since independence had been the tendency of higher education to expand faster than of primary and secondary education¹⁰⁶. Kerala pattern was not different from it. Between 1946 and 1991 the enrolment rate in St. Mary's College increased considerably as shown below.

Table 5.7 Percentage Change in Enrolment 1946-1991

Year	1946	1951	1961	1971	1981	1991
No. of enrolment	196	1433	2130	3667	11089	19654
Percentage change	-	631.12	48.64	72.16	202.34	77.24

Source: Admission Registers in different years

It showed a threefold increase during 1946-1951. It was tending to decline after 1951. The increase during 1961-1971 was marginal. It is significant to note that there was a desirable increase during 1971-1981. However, it showed a decline after 1981.

5.8.3 Quality of Education

The percentage of students passed in the final year examination at different years is given below.

Table 5.8 Percentage of Results in St. Mary's College, Trichur

Year	Appeared	Passed	Percentage of pass
1947	95	93	97.9
1948	148	145	98.0
1949	118	116	98.3
1950	130	128	98.5
1951	147	132	89.8
1952	160	150	93.8
1953	146	133	91.0
1954	153	139	90.8
1955	148	142	96.0
1956	175	167	95.4
1982	777	660	84.9
1983	732	612	83.6
1984	757	679	89.7
1985	774	680	87.9
1986	808	689	85.2
1987	803	717	89.2
1988	830	737	88.8
1989	838	758	90.2
1990	830	746	90.0
1991	825	718	87.1
Total	9394	8341	88.79

Source: Mark Register in different years

A comparative study was made between the percentage of pass among the students in St. Mary's College under various courses. The number of students who passed in the final year University examination in various courses from 1947-1956 and 1982-1991 stood at 8341 out of 9394 appeared during first and last decades from its commencement in 1946. It can be seen that the percentage of pass stood as high as 98.5 per cent in 1950 and the lowest 89.8 per cent in 1951 in the first decade. The percentage of pass stood as high as 90.2 per cent in 1989 and the lowest 83.6 per cent in 1983 in the last decade. There is a marked increase in the percentage of pass during 1947-1956 when compared to the last decade. However, compared to the first decade (1420) the number appeared for the final year examinations (7974) were five and a half fold during the last decade.

5.8.4 For Integral Development

To widen the vision and outlook of the students and to cultivate in them a spirit of initiative and leadership, various activities – religious, humanitarian, aesthetic, intellectual, social and cultural were organized under the different associations. Under the auspices of Language, Economics and Science

Associations, meetings were held and competitions in essay writing, short story writing, elocution and extempore were conducted¹⁰⁷. Through these associations, the need of a genuine endeavour to develop the oratorical power was emphasized by encouraging the students to freely and often address their own classmates on any subject as often as possible. In addition to several other meetings, 'Hour with Shakespeare Programme' was organized with elocutions and reading of papers on Shakespeare. The Dramatic Association staged scenes from Shakespeare¹⁰⁸. They won the first prize in the Drama competition that was held under the auspices of the All India Radio¹⁰⁹.

Social Service League was started in 1951, with a view to create among the students of the college a sense of social awareness and to provide opportunities for the students for realizing important social problems and to provide occasions for serving society through remedying these problems. The students visited the slums in the suburbs of the town once a week. The girls carried with them clothes and eatables for the poor and gave them instruction in hygiene and house keeping. They cleansed the houses, washed their babies and comforted the sick¹¹⁰. The visit to the hospitals and slums enabled them to save several lives

from death by their prompt help in the shape of medicine, injections, tonics and nourishments¹¹¹.

In 1971, the college donated 25 houses to the poor. Cardinal Furstenberg of the Sacred Congregation expressed his satisfaction at the choice of the celebration of the silver jubilee year of the college. "The project which aims at providing housing for 25 poor families is a fine and edifying example of Christian charity and solidarity with poorer brethren"¹¹². At Sevanilayam, *Nadathara*, they have a day care centre for babies of the working women which consisted of a crèche of two units, 30 babies each. Every year students collected funds for social service through a raffle. They spent a fairly good amount for providing fees and books, uniforms, noon-meals and medical expenditure of the poor and needy students¹¹³. Bishop Joseph Kundukulam of *Trichur* appreciated the activities of the Social Service League and said that the college had done great service for the cause of higher education. However, what made it unique among the many Arts and Science colleges in India was the attention it paid to train the students in the service of the poor through its Social Service League¹¹⁴.

5.8.4.1 Picnic

In the course of the year the students were taken on excursions to various places namely *Kodaikanal, Ooty, Mysore, Madras, Malampuzha, Agra* and Delhi. They enjoyed those trips which were also of good educational value¹¹⁵. A rare privilege was accorded to them on their visit to Delhi. They had an interview with Pundit Jawaharlal Nehru and high tea at the Prime Minister's residence on October 25, 1955¹¹⁶.

5.8.4.2 Other Activities

Old Students Association was started in 1952. There were life members and temporary members in this organisation¹¹⁷. The Parent Teacher Association had contributed its share to the growth and development of the college. The P.T.A raised a fund from the parents for the college welfare activities. Blood Donor's Forum conducted orientation programme for the students on the importance of donating blood. Women's Cell was formed with the aim of empowering women. Career guidance cell was formed in order to equip the students with skills and to facilitate the search for employment. Computer course was started to provide facilities for computer literacy. Apart from the various term

courses like PGDCA, DCA and DOA a few short term courses were conducted¹¹⁸.

AICUF an Association of Catholic University Students Federation where Catholic students were taught and trained for a definite mission for University Catholic action, for furthering spread of Christian ideals among University students and for giving leadership in Catholic action after they left the University. The members of the AICUF showed interest in the weekly study classes, terminal recollections, annual retreat, mission Sunday activities and processions. It gave the Catholic students the scope for prayer and active service¹¹⁹.

5.8.4.3 Value Education

One of the aims of education was to provide young people with the correct values of life. Every effort was made to provide religious and moral values to the students. Apart from annual retreat for the Catholics, instruction was given to Catholics and ethics classes were given to non-Catholics. Moral instruction was provided for the whole college once a week, dividing the students into four groups suitable to their particular grades¹²⁰.

5.8.4.4 Sports

The St. Marians were in the forefront in the field of sports. The college team won the finals of the Badminton Tournament after hard contests at *Palghat, Coimbatore, Trichy* and with W.C.C. teams at *Madras* in February 1953¹²¹. They represented the Kerala state in the National Ball Badminton Tournament held at Cochin in 1966¹²².

CONTRIBUTION OF C.M.C. TO SOCIAL WELFARE

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
Thesis. Department of History, University of Calicut, 2002

CHAPTER VI

CONTRIBUTION OF C.M.C. TO SOCIAL WELFARE

6.1 Social Welfare Activities

At a time when Kerala women lived a sheltered and isolated life unaware of anything that went on outside the four walls of their home, the C.M.C sisters have been actively involved in the work for the uplift of the poor and downtrodden women and children in Kerala. The C.M.C. Directives emphasized the need to begin houses and training centres for social outcastes and exhorted the sisters to take proper measures for making poor families "self-sufficient and self-supporting"¹.

6.1.1 Classification of Services

The services of C.M.C. for the uplift of the poor and the weak are classified into:

- a) Care for the destitute girls.
- b) Refuge homes
- c) Homes for the aged, catering exclusively to the elderly.
- d) Day care centres.

- e) Institutions which extend residential and non-residential care to the disadvantaged groups like mentally retarded and disabled
- f) Other services

a) Care for the Destitute Girls

Thrown out to their destiny, the orphans craved for dignified life. C.M.C. could offer them decent living, education, employment and status in society. The C.M.C. sisters entered the field of the care of the destitute by opening an orphanage at *Koonammavu* in 1880, with a view to serve the needy and the neglected². The *Trichur* and *Changanacherry* divisions entered this field by opening Christ King Orphanage at *Pavaratty*³ and St. James Jubilee Memorial Orphanage at *Alappuzha*⁴ in 1938 and 1946 respectively. C.M.C. could maintain those institutions with the money and support that they received from the government⁵, parishioners and well-wishers.

The financial help received through the efforts of Fr. Gerard Beccaro O.C.D from an Italian lady Marchioness Fanny Anguissola Visconti was used for the construction and maintenance of the orphanage at *Koonammavu*⁶. With this

amount, which was worth one lakh rupees, at that time, they could cater to the needs of 106 orphan girls, of which only 52 girls were baptised from different castes by Fr. Philippose O.C.D. and Fr. Albertose T.O.C.D. The rest were not Christians⁷. As time went on, there was a marked decrease in the number of orphan girls entering the institutes, but the reasons for this change are not explained. So C.M.C. started admitting girls who came from poor economic background. The inmates were provided not only with shelter but they were given free food, clothing, stationery items and medical treatment in times of ill-health. Not only were they taken care of in sickness but on their death they were accorded with decent burial⁸.

C.M.C. set up *Balbhavans* in which both orphans and those who were economically weak were protected without the label of orphanage⁹. From the very beginning, in addition to what was being provided for them in the form of sheltered life, they were guaranteed education in many ways. They were initiated to the rudiments of reading, writing, arithmetic and music. Later they were put into the aided schools, conducted according to the norms of the Education Department. At the *Balbhavan* the C.M.C. sisters encouraged them to develop their abilities and prepared them for future life by providing tuition under specially

appointed tutors under the supervision of the sisters themselves¹⁰. The weaker girls were given special tuition also. They were assigned work in groups for the general upkeep of the house; they were appointed as leaders of particular groups; they were also trained as music leaders and directors of cultural programmes. These were intended to develop them as responsible individuals. Whether in the school or in the *Balbhavan*, they were exposed to the cultural heritage of India. The retreats, moral instruction and group prayers helped to foster their spiritual ethos. While at *Balbhavan*, they were initiated to different types of work like book binding, weaving, tailoring and handicrafts, which opened new vistas in their life¹¹.

Once the life at *Balbhavan* was over, they were directed to different possibilities of future career either in the form of helping hands, helpers in the hospitals and health centres, peons and attenders in educational institutions or as tutors in the *Balbhavan*. Those who fared well in the examination were helped to pursue higher studies. In case of orphan girls, the sisters arranged marriage for them and catered to the economic security and the spiritual wellbeing of the girls¹².

b) Refuge Home

Bishop Kandathil of *Ernakulam* was interested in the conversion of those Hindus who desired to join the community of Christians. The Carmelite sisters of *Chengal* convent co-operated with the efforts of Bishop Kandathil by way of teaching catechism¹³. They converted 3521 Hindus to Christian community during 1921-1938. They were from the community of Pulayar, Parayar, Nayar, Nambootiri, etc¹⁴. A few were converted from the Christian domination of Puthenkoottukkar also¹⁵.

St. Mary's Refuge Home, *Chengal*, was started in 1925 to give shelter to those women abandoned by their husbands, pregnant women and those Christian converts who were homeless. Till 1954, 280 members were admitted as inmates in the Refuge Home. Most of them were women and children forsaken by their husbands and fathers. Some of them were fallen women with their young ones and others were mere destitutes. From these, 26 women were got married at the expense of a good sum from the institute and they are well up in their families. About 20 died, 99 returned to their house. Twenty five were employed in convents and 30 children were sent to

different orphanages. The inmates in 1954 came up to 45 women and 15 children¹⁶.

On March 19, 1962, the institution was divided into two departments. The new department for the aged and the infirm was called *Deya Bhavan* and Refuge Home remained as an institute for fallen women and children. The house being on the bank of *Periyar*, the weak and the sick could find comfort in the healthy and calm atmosphere of the place¹⁷. On December 28, 1963, *Balasanketam* was started as a separate department for orphan and destitute children. It was part of St. Mary's Refuge Home that was started in 1921. The Refuge Home was closed down in 1975¹⁸.

c) Home for the Aged

Ageing is becoming a challenge in the modern world and is an indispensable fact in the life of a human being. "By the turn of the century, China and India, countrywise will account for the largest number of older persons in the world. This changing demographic composition will have serious social, political and economic implications and will pose newer challenges in responding to the needs of the elderly"¹⁹. C.M.C. has been

rendering a great service in this field in the form of security, care and support to those senior citizens, who had spent their time and money in nurturing and developing their children.

There were ten institutions for the care of the elderly under C.M.C. in 1991. The first old age home started by the *Trichur* division, now situated in *Puliyilakkunnu* is being run by the Carmelite sisters of *Irinjalakuda* province²⁰.

Mercy Home

Mercy Home started in 1980 at *Palghat*, with three aged women, has evolved into a centre holding out hope for both destitute and aged women in the *Palghat* region²¹. They admit no woman below 60 years of age. Chronic unclaimed cases from the District Hospital are admitted into the orphanage. There is no distinction between Hindus, Muslims and Christians in the Mercy Home²².

Out of the present 25 inmates, those who can get up and walk go to the mess together for their meals. They also help the cook in the preparation of food as far as possible. The inmates are requested to clean their rooms in the morning before

breakfast. Daily spiritual activities enhance the community spirit and the reading of spiritual books enlightens them. They celebrate Onam and Mercy Home Day²³.

Generous people of the locality and the students of the Mercy College help them. The institution was recognised by the Board of Central Orphanages and other Charitable Homes on August 12, 1981. The Government Pays Rs. 100/- a month towards the expenditure of one inmate²⁴. V.C. Kabeer, Orphanage Control Board Member, visited this institute in 1999 and he has a high opinion about the working of this institution²⁵. The Regional Assistant Director of Social Welfare remarked that the residents appear to be happy and contented. They are well looked after. The general administration of the institution is satisfactory²⁶. Smt. Sugatha Kumari made a surprise visit to this centre in 1996 and spoke encouraging words to the inmates of Mercy Home. "Mothers, here you have a place to sleep and persons to love. Always be grateful for this to God"²⁷.

d) Anupam Day Centre

Anupam Day Centre was started in 1993 at *Palghat* with the aid of Help Age India. The aim of the Day Centre is to

provide a place to older people for spending day time as per their wish while not segregating them from their families²⁸. At present 70 persons are on the rolls of the Day Centre. These elderly people engage themselves in interacting with each other, and enjoying themselves in singing and viewing television. Besides, regular prayer meetings and counselling sessions are organised at the Day Centre.

They are supplied with lunch, morning and evening tea. The Day centre also looks after the health needs of its members. Those who were previously leading a solitary life and were very depressed due to their inability to support the family at the declining age, find peace at the centre. They have also associated themselves with the income-generating programme wherein they are trained to make mats, brooms, covers, candles and a few traditional sweets (*Accappam* and *Veliccennappam*). The finished products are being sold at the local market. They earn rupees two per day and it is a means for purposeful existence in their old age²⁹.

e) Centre for the Mentally Retarded

The Carmelite sisters decided to venture into the new area of training and rehabilitation of the mentally retarded by

founding the Madonna at *Potta*, for the less fortunate children in 1986³⁰. It is mainly a vocational training centre. It is a developmental centre for the mentally deficient irrespective of caste, creed or pecuniary status³¹. The final target of Madonna is to make the children useful citizens of India, enabling them to earn their own livelihood in the proposed sheltered workshop³². They received a van, envelope making machine, camera and record player from Calcutta and Rs. 99960 from Kinder Missio Agency, Germany in 1987. Municipal Councillor, *Chalakudy*, presented four cycles to four boys. The Rotary Club presented a wheel chair to a child affected with polio³³.

There are 127 special children on rolls receiving free special education at the Centre. A good number of them know the concepts of size, colour, shape and number. They receive strangers with gesture of love and freely mingle with them³⁴. Besides developing the basic functions and social skills by using up to date scientific techniques, they are given vocational training in simple jobs suited to their varying degrees of function level. Thirty five adolescent pupils have started to earn a little for their family. They do make ploythene bags, paper bags and fix the handle to saree bags. They are good at making mufflers. During Christmas season, the Madonna greeting cards have a lot

of demand. They have a vegetable garden where they work with great enthusiasm³⁵. They celebrate national festivals. The students of this school participated in District level Arts and Sports Meet for special children and also in Special Olympics.

Table 6.1 Achievements in Special Olympics

Year	State/ National	Gold	Silver	Bronze
1989	State	10	14	23
1989	National	2	2	2
1990	State	5	11	20
1991	National	1	2	1
1995	National	5	3	3
1998	National	2	1	-
1999	Participated in International Special Olympics for mentally retarded held at North Carolina, America			

Sources: Mathrubhumi, January 20, 1995;
 Express, January 24, 1995;
 Malayalam Manorama, October 8, 1998;
 Deepika, October 6, 1998;
 Annual Report 1989, 1990, 1991.

The Junior Chamber of *Chalakydy* honoured Sr. Rubina, the Director of Madonna by the presentation of

Millennium Award in recognition of her humanitarian service³⁶. This centre by providing shelter for the mentally handicapped children have given them the opportunity to live with dignity and self-respect³⁷.

f) Other Social Activities

In the slums and in the Harijan colonies, the C.M.C. sisters lived with the poor, organized the vagrants in the slums and worked for the uplift of the Harijans³⁸.

Lakshyodaya Gramam was registered in 1988 with a view to uplift the poor and Harijans who lived in the slums of *Morkulangara* railway colony at *Changanacherry*. Under the leadership of Sr. Jaisy Carmel, Lakshyodaya Association provided basic facilities to 60 families in the form of three cents of landed property with a house, pipe water, latrines, electricity, road, park, play ground and an open stage³⁹.

Another field of social activity of the C.M.C sisters is Jail Ministry. They give the prisoners the psychological and spiritual attention they need. By conducting prayer meetings, cultural programmes and through preparing them to receive

sacraments, the sisters help them to think positively. They advise them not to brood over the painful events of the past and guide them to lead a new life. The *Abalabhavan* (Home of the Fallen Women), *Kottayam*, the Central Jails at *Trivandrum* and *Trichur*, Sub-Jails in *Palghat* and *Alappuzha*, the Remand Home and Rescue Home at *Alappuzha* are some of the centres of their activity⁴⁰.

The C.M.C. sisters also worked among the drug addicts and the alcoholics. Sr. Jose Mary of *Trichur* province, started a Counselling Centre at *Chiyaram, Trichur* in 1985, with a view to solve social evils like alcoholism, drug abuse, gambling, smoking and also to provide mental health to the people of that area. In 1995, it was developed into a Counselling and Psychotherapy Centre. The method used are family visits, counselling and seminars⁴¹. It is reported that 60 per cent of them are cured after six sessions. Moreover, the members of the family of the patient are also given counselling.

More than 5000 families from Kerala and outside are given counselling and treatment during 1985-2000. The success of the programme lies in follow-up programmes and contact through telephone and letters. The problems identified are:

Twenty per cent of the patients remain uncured because of the lack of follow up programmes, psychological and moral support from the family and also because of the dearth of social workers to motivate them. The poor are the worst affected in this category⁴².

Self-supportive programmes like type writing, tailoring, sponge-pillow making, flower-making, handicrafts and vegetable cultivation have been instrumental in bringing many poor families to the level of self-sufficiency. Different projects like housing scheme, education and marriage fund to help the poor were also part of the activities of the sisters⁴³.

6.2 Health Care

Medical service is an urgent necessity in India where millions of Indians are suffering from ill health and malnutrition and live in unhygienic conditions, especially in the rural areas. Just as female literacy is crucial for social development, the health and physical well-being of a country is dependent on the health of its women. C.M.C. congregation, which was primarily dedicated to educational works entered into the medical field in 1925. C.M.C. understood healing as more than curing. It was not

only an alleviation of bodily suffering but also a response to man's search for internal liberation. Besides physical care, C.M.C. provided "psychological and spiritual help to the patients so as to enable them to realize their full human dignity and attain true happiness"⁴⁴. The aim of C.M.C. healing ministry is as follows:

To provide medical aid and care to the sick and needy, irrespective of caste and creed

To begin community health centres for the benefit of the poor and the marginalized and to organize programmes for prevention of diseases and promote community health

To provide facilities for education and training for nursing the sick

To adopt a holistic approach that aim at the physical, mental, spiritual and social wellbeing of the human person⁴⁵.

6.2.1 *The Pioneers*

Trichur C.M.C. pioneered the nursing apostolate in 1925. It was a new venture and the result of a new vision. The sisters who were confined to the cloister, dared to enter the

medical field in a period when the Christian women were reluctant to enter the nursing field.

Dr. Rao Sahib, the civil surgeon and Dr. C.L. Joseph of the Government Hospital, *Trichur*, took the initiative to make available the services of the Carmelite Sisters of Trichur in the District Hospital. They requested Bishop Francis Vazhappilly of the *Trichur* Diocese to send the Carmelite Sisters to work in the Government Hospital. Being a new apostolate and an apostolate outside the cloister, he consulted the Carmelite superiors about this new venture and reluctantly but courageously, took a decisive step in favour of the sick and suffering humanity. The *Trichur* C.M.C. entered into the health service on December 19, 1925. The healing ministry of C.M.C. was built upon the foundation stone of four sisters, who worked for the betterment of the hospital through the caring of the sick, attending to the cleanliness and diet of the patients and to the spiritual needs of the sick persons⁴⁶. This was to become the first of its kind among religious congregations and the Catholic women of Kerala.

They were in charge of four wards. Later one more sister was appointed as matron. From 1939 onwards they did night duty and in 1944 they were given the management of

washing dress⁴⁷. Sr. Brigit who was appointed as the matron of the T.B Sanitorium started in *Mulankunnathukavu* in 1955 adjacent to the *Trichur* Civil Hospital, "succeeded in making a considerable rise in the standard of service in that institution"⁴⁸.

a) In the Parish and the Diocese

C.M.C. extended their service to the rural population of *Pavaratty* and *Ollur* in 1951. These were inaugurated as part of the Vincent De Paul Society of the Parishes, which aimed at reaching out to the poor and marginalized of the locality, irrespective of caste and creed. The Carmelite sisters were invited to work in dispensaries as they had initial experience in the medical field⁴⁹.

The people of *Ollur* valued much the innumerable services rendered by C.M.C. for "they took the sufferings of others as their own and served them with motherly affection"⁵⁰. Similar service was rendered to the people of *Veluppadam* which was situated in the forest area of *Trichur* district. In 1975, Bishop Kundukulam of *Trichur* inaugurated St. Joseph's hospital, *Veluppadam*, by opening a free medical camp for 1000

poor patients. In all these three hospitals, they provided for all the needs of their patients and administered the affairs as matrons, nurses, compounders and accountants⁵¹.

For over quarter of a century, the sisters were working as nurses in the *Trichur* District Hospital. When the Jubilee Mission Hospital started functioning in 1952, the Carmelite Sisters extended their service to the Mission Hospital at *Trichur*. Since then they have been rendering services in different departments of the hospital, as matron, staff nurse, theatre nurses and pharmacists. Though there are at present many sisters from different congregations of the diocese in this hospital, the Carmelite congregation was the first to come forward to this new field of service and to give incentive to others to come and support such a noble work. Msgr. Mathew Muringathery, Director of Mission Hospital stated that, "If the Mission Hospital is held in high esteem and respect by the public, much of its credit goes to the sisters next to the doctors' professional services"⁵². They have also extended their service to the destitute women and orphaned children in St. Christina Home, *Pullazhi*.

b) *C.M.C. Heath Centres*

C.M.C. was mindful of its responsibilities for the care of the sick. They established health centres in backward and remote areas, where there were no dispensaries and where the doctors were reluctant to serve. Medical treatments as well as solution for mental and family problems were given in these dispensaries. Dispensaries were also opened in the *Attappady* ranges, in places where there were child death, where there were no transport facilities, no dispensaries and where the only means was to carry the patients down the hills for three hours to the Government Primary Health Centre at *Agaly*.

When they completed 50 years' service in the medical field, they could count ten dispensaries as their own of which the dispensary at *Choondal* established in 1960 became a full fledged hospital in 1969. The list of dispensaries established by *Trichur* division during this period is given below⁵³.

1960 St. Joseph's Dispensary, *Choondal*

1962 Lourdes Hospital, *Parappur*

1968 St. Martin Dispensary, *Kolazhy*

1971 Incarnation Hospital, *Parakkadavu*

1971 Matha Dispensary, *Chiyyaram*

- 1972 Centenary Hospital, *Vynthala*
1972 Mount Mary Dispensary, *Jellippara*
1973 St. Peter's Dispensary, *Kookkampalayam*
1973 Vimala Health Centre, *Cheroor*^{*}
1975 Mercy Health Centre, *Palghat*^{*}

6.2.2 Healing Ministry in Three Regions

a) Rani Giri Hospital, Thudanganad

The diocese of *Ernakulam, Pala, Changanacherry* and *Kothamangalam* entered this field in 1938, 1955, 1960 and 1963 respectively. Rani Giri Hospital was the first C.M.C. hospital started in 1964, which was inaugurated by Bishop Vayalil of *Pala* diocese. The aim of starting this hospital in the backward and remote area was to give medical service to the people, among whom 95 per cent of the patients came from below the poverty line⁵⁴. When it was started, there were only one doctor, two nurses, one lab technician, one pharmacist and one X-ray unit. On an average, sixty major operations – abdominal, bone, gall bladder and thyroid – were done in this hospital every month. However, no major operations are conducted these days for want of an anaesthetist. Now the medical care is limited to the

treatment for fever, normal delivery and minor surgery for cuts and fractures⁵⁵.

The Table 6.2 shows that both outpatients (OP) and inpatients (IP) are declining over the years. This is due to increase in transport facilities and also due to the establishment of well-established hospitals in the adjacent areas. However, there was slight increase in IP during 1991 and 1998.

Table 6.2 Growth of Number of Outpatients and Inpatients in Different Years

Year	OP	IP
1974	7778	-
1975	9490	-
1978	-	2111
1979	-	2008
1980	-	1740
1981	8643	-
1985	-	1616
1990	-	756
1991	6475	852
1998	4165	972

Source: OP Book and IP Book in different years

Note: The empty spaces in the columns are because of the unavailability of statistical data

They followed a holistic approach in dealing with the patients and was a contrast from the other mission hospitals as proved by John Michael's remark:

Some other mission hospitals, which run efficiently, lacked Christian spirit, as they did unnecessary tests and charged exorbitant rates making it difficult for the poor. At the same time the staff of Ranigiri hospital showed personal attention towards the sick and conducted special prayers for the patients in this hospital. Apart from this there was no unnecessary tests and charges imposed on the patients⁵⁶.

They could heal 100 drug addicts and drunkards, 200 mental patients and 50 women who were pregnant illegally, and who had suicidal tendency⁵⁷.

Naxalite Sukumaran from *Muttam*, who was admitted with a broken leg was healed with medical care, love and counselling. He is no more a Naxalite now. Two hundred and fifty people attended the prayer session that was conducted once in every week. The persons who were suffering for several years and the people who believed that they were subject to witchcraft were healed through counselling, prayer and medicine⁵⁸. The devotion to their profession and readiness to meet the needs of

the patients had led to the physical, mental, spiritual and social well being of the people of the area.

b) St. Joseph's Hospital, Choondal

St. Joseph's Hospital, *Choondal*, in *Trichur* was established in the year 1969. It is a charitable institute giving medical aid to the poor and needy people irrespective of caste, creed and race⁵⁹. The organization had a humble beginning in the year 1960 as a dispensary. Later 25 beds were added to form a hospital in the year 1969. The number of beds was raised to 70, in the next year⁶⁰. Fr. George Choondal who owned the hospital donated it to the C.M.C. sisters in 1969. It has grown up into a full-fledged hospital with modern facilities for treatment and a nursing school is attached to it. It has a capacity of 375 beds. The total outpatient number during the year 1991 was 46195 and inpatient admission was 14972⁶¹.

It has been a source of great relief both for the rural and urban population. In view of the prohibitive cost involved in medical treatment, it has proved itself to be one of the best hospitals in Kerala⁶². The hospital has a wonderful surgical record of operating and removing a massive ovarian cyst which

occupied the whole of the pelvic and abdominal region of a patient and which contained 15 litres of fluid⁶³.

Departments and Staff

Though the hospital had a very humble origin, by degrees it developed into a multi - department hospital. At present they have the following departments⁶⁴.

General Medicine	ENT
General Surgery	Psychiatry
Obstetrics and Gynaecology	Dentistry
Paediatrics	Physiotherapy
Orthopaedics	Pharmacy
Dermatology	Medical Laboratory
Anaesthesia	X-Ray
Intensive Care Unit	Pastoral Care
School of Nursing	

There are 28 doctors and 66 nurses on the staff.

Dedicated Service to the Nation

It is a fact that the villages where majority of the people live are not sufficiently provided with facilities for medical

care and health education to prevent diseases and promote health. With a view to meet the needs in neighbouring villages a Mobile Medical Service was started in 1971, extending its services to the rural areas⁶⁵. It was conducted in four centres. The mobile clinic had a doctor, a nurse, a pharmacist and a technician. Those patients who needed hospital care were taken to the hospital in the same tempo van.

From the very beginning, the orthopaedic unit attended to the cases of major surgeries, though some of them were the first of the kind done in *Trichur* District. Some of the operations done here, such as the following, are rare ones.

1. Transfer of Sternomastoid to Biceps for weakness in Polio cases.
2. Radialisation of ulna at wrist in a child of seven where the shaft of radius was lost due to infection.
3. Ulnarisation of radius at elbow where the shaft of ulna was lost due to infection causing dislocation of radial head.
4. Total replacement of hip with co-operation of Dr. Bernie Peterson, a German-trained surgeon⁶⁶.

One-day free medical camp was conducted as part of the Golden Jubilee celebrations of the medical service in 1983. 20 doctors who had specialised in various subjects volunteered to examine the patients. The number of patients treated was 1122. Of these 608 were females and 170 were children and the rest were males. The organising authorities were convinced that the poor needed more of health education and other public health measures prior to specialised medical care⁶⁷.

School of Nursing

The School of Nursing started in 1978 with 15 students could train 227 students by 1991. The strength in 1991 was 40⁶⁸. The Trained Nurses Association of India awarded the Best School Trophy in Kerala to this School of Nursing in 1991. It was given for the highest academic performance in General Nursing and Midwifery⁶⁹. They secured good results in the Public examinations. The school secured the third and the first rank in 1984 and 1991. They got six ranks in the year 1998⁷⁰.

Service with Love

The guiding principle of this institution as is evident from its motto, is service with love. A brief record of the free

services rendered to the poor and needy during the years from 1987 to 1991⁷¹ is given below.

Table 6.3 Free Medical Service

Year	Rupees
1987	152663.71
1988	239911.05
1989	219352.55
1990	281051.12
1991	312922.20
Total	1205900.63

Source: Social Service Report for different years

c) Carmel Hospital, Asokapuram

The *Ernakulam* division actively entered the medical field in 1965. In 1968, the dispensary started at *Alwaye* was shifted to *Asokapuram* for better functioning. Preparations were done for the conversion of the dispensary into a hospital in 1969. The hospital which is situated in the immediate outskirts of *Alwaye* cater to the needs of the people of *Alwaye*, *Kalamassery* and *Eloor* Municipalities and *Keezhmad*, *Edathala* and

*Vazhakulam Panchayats*⁷². The Carmel hospital has a capacity of 200 beds and on an average of 350 patients on Outpatient Department, avail the services of the hospital daily.

Departments and Facilities

Departments

General medicine	Ophthalmology
Cardiology	Dental
Paediatrics	Psychiatry
Orthopaedic	Anaesthesia
Gynaecology and obstetrics	Pastoral care
ENT	Counselling centre
School of Nursing	

Facilities

Ultra sound Scan	Echo Cardiogram
Endoscopy	Tread Mill Test
Laproscopy	Pharmacy
Medical Legal Cases	Laboratory
Causality – 24 hours	X-Ray
Intensive Coronary Care Unit	Blood Bank
Mortuary – 8 beds	

It conducted on Aids Awareness Counselling Programme free of cost to all, irrespective of caste, creed and political background, specially in three slum areas adjacent to the Carmel Hospital⁷³. Seventy five classes were given to 1500 people on topics like personal hygiene, sex education, health education, heart disease and Mother and Child. Besides this, they conducted Eye camps, Blood group identification camps and free medical consultation camps⁷⁴. Apart from this they emphasised the importance of natural family planning and conducted seminars to the students and women in order to propagate its advantages⁷⁵.

Carmel School of Nursing

The Carmel School of Nursing was started with an annual intake of 20 students in 1996. The strength at present is 30⁷⁶. All the students passed and two of them got the second and eighth ranks in 1999. The school obtained hundred per cent pass and the first rank in 2000. The school won the second prize for the essay competition in the National Meeting of SNAI the and second and third prize for Health Play and Anatomy Exhibition in the State Meeting of SNAI in 1998 and 2000 respectively⁷⁷.

Concern for the Poor

They cared for the poor patients who approached them. A brief record of the free medical service rendered to the less privileged fellow beings is given below⁷⁸.

Table 6.4 Free Medical Service

Year	Rupees
1982	9244
1983	12152
1989	23611
1991	42125
Total	87132

Source: Annual statement of Expenditure; Annual Medical Report

Note : The empty spaces in the columns are because of the unavailability of statistical data

6.3 Indian Mission

The relevance of nun to the Indian society has been closely associated with the life of the Catholic Church in India.

The missionary efforts of the C.M.C. sisters in North India and its further expansion to the middle and south regions and its penetration to the North – Eastern regions were related to the establishment of the Apostolic Prefecture in *Jalandhar*, in *Punjab*, in 1953 and the later entry of the Syro – Malabar Church to work beyond the boundaries of Kerala for evangelisation⁷⁹.

6.3.1 *Jalandhar Mission*

Msgr. Alban Swasbrick, the Prefect Apostolic of *Jalandhar*, informed his desire to Fr. Francis Sales C.M.I of Kerala to have some nuns to work in his prefecture, which was in Delhi Archdiocese. The Primary aim in inviting the sisters at that time was to cater to the educational needs of the children of the army personnel. Fr. Francis Sales contacted Mother Agnes, the Mother General of *Ernakulam* diocese to start a convent in the cantonment area in *Jalandhar*⁸⁰. Knowing that such an attempt would enable them to bring the peace of Christ in a place where there was threat of war and unrest, Mother Agnes agreed to send four sisters to work in the *Jalandhar* prefecture. The St. Joseph's convent *Jalandhar*, which was established in 1958 was the first house of C.M.C. that was established outside Kerala.

The Primary school that started in 1958 became a full-fledged English medium school in 1964. The Primary school that started in the neighbouring Dheena Village for the poor became a Hindi Medium High School in 1983. Besides they conducted a dispensary for the villagers and a bookbinding section for employing the poor women of the village⁸¹.

When the Silver Jubilee of C.M.C. in the North was celebrated in 1983, Sr. Alicia of Pusparam region wrote:

The initial difficulties and hardships, fears and anxieties such as far away from home, adjustment with climate, with people of different language, culture and customs are gradually triumphed over and more and more missionaries willingly come forward to go to various parts of India where the message of Christ and His love have not reached⁸².

Since the first foundation in 1958, the missionary apostolate has gained in momentum and the congregation has spread to 17 states of the Indian Union so that 699 sisters were engaged in works of direct evangelisation and are organised, in

different provinces, with their own infra structure and unique features.

The missionary expansion of C.M.C. to challenging places like *Jammu and Kashmir, Punjab*, the Northeastern states and the other states of India helped in the development of the nation. They worked in totally underdeveloped villages, where they could provide a better quality of life to the people. They established Punjabi, Hindi and English medium schools and the schools for blind and mentally retarded near the Pakistan border, surrounded by the hideouts of the militants, in the *Himalayas* near the river *Bhageerathi*, engaged themselves in the apostolate of education, established childcare centres, in the midst of thick forests and worked amidst people who scrupulously observed caste distinctions and also among the tribes. They worked among cholera, tuberculosis and leprosy patients, rendering medical service through dispensaries, mobile clinic and hospitals. Above all, through the gospel sharing, through contacts and conversations, they engaged themselves in the evangelisation of the evangelised and in new evangelisation⁸³.

Table 6.5 C.M.C. Mission Houses in India 1991

Sl No	Provinces and regions	State	Diocese	No. of Convents	Location		
					Urban	Semi urban	Rural
A.	Generalate	M.P	Bhopal	2	1	1	-
		Karnataka	Bangalore	1	1	-	-
B.	Provinces						
1.	Ernakulam	Maharashtra	Kalyan	1	1	-	-
		M.P.	Bhopal	2	1	-	1
2.	Changanassery, Mt. Carmel region	M.P.	Ujjain	2	1	-	1
		U.P.	Agra	2	-	2	-
		Orissa	Balasore	2	-	1	1
		M.P.	Sagar	4	-	3	1
3.	Thrissur Nirmal Jyothi Region	M.P.	Jabalpur	4	-	2	2
		U.P.	Gorakhpur	2	-	-	2
		Maharashtra	Kalyan	3	-	3	-
4.	Outside the region Pala Sanjoe region (N.E.)	Manipur	Imphal	6	1	-	5
		Nagaland	Kohima	3	1	-	2
		Assam	Diphu	2	-	-	2
		Assam	Tezpur	1	-	1	-
		A.P.	Chanda	6	4	-	2
		A.P.	Eluru	4	2	1	1
5.	Kothamangalam, Carmel Matha Region	M.P.	Jagadapur	5	-	3	2
		Bihar	Dalton ganj	4	-	2	2
		Bihar	Bhagalpur	2	-	1	1
		M.P.	Ambikapur	1	-	-	1
		M.P.	Satna	2	1	-	1
		Gujarat	Rajkot	3	1	1	1
		W. Bengal	Calcutta	1	1	-	-
6.	Thalassery	J & K	J. Srinagar	1	1	-	-
		Maharashtra	Chanda	3	1	1	1
7.	Irinjalakuda, Carmalodaya region	Maharashtra	Kalyan	3	1	-	2
		Maharashtra	Amarvati	1	-	-	1
		A.P.	Chanda	3	-	1	2
		Karnataka	Bangalore	1	-	-	1
		M.P.	Indore	4	-	1	3
8.	Palakkad	M.P.	Khandwa	3	2	-	1
		Rajasthan	Ajmir	2	1	1	-
9.	Kanjirappally	U.P.	Meerut	2	-	2	-
		U.P.	Bijnor	6	-	3	3
		Punjab	Jalandhar	8	1	3	4
		J & K	J. Srinagar	2	-	1	1
		Gujarat	Rajkot	2	-	1	1
		Hariyana	Simla-Chandigarh	1	-	-	1
		A.P.	Kurnool	2	-	1	1
10.	Ghaziabad						
11.	Angamaly	A.P.	Kurnool	2	-	1	1

Source: C.M.C. Congregation Report 1991

Note: CHY division - Changanassery, Pala, Thalassery, Kanjirappally
 EKM division - Ernakulam, Kothamangalam, Ghaziabad, Angamaly
 TCR division - Thrissur, Irinjalakuda, Palakkad

Though the EKM division was the pioneer in starting convents in North India, the CHY division contributed the largest number of convents in the mission region. However, the difference in number of convents in EKM and CHY divisions in mission areas is only marginal – CHY 38 and EKM 37. At the same time TCR division could establish only 31 convents in Mission areas. In 1991, C.M.C. had only one mission province, six mission regions and fourteen other mission stations. In 1995 it rose to four provinces, two vice – provinces, three regions and twenty other mission stations outside Kerala, in India.

Bishop Symporian Keeprath of *Jalandhar* diocese said that the C.M.C. was engaged in various fields of missionary activity in a very organised and systematic manner. They have given good example of religiosity, service with smile and commitment in prayer. On the occasion of the silver jubilee of their service in North India, Cardinal Caprio wished them that when the congregation will celebrate its Golden Jubilee of missionary work, “it may have four times more sisters, so that as a principle one-fourth of the total personnel will be at the service of the evangelisation in India as well as over the world”⁸⁴.

6.4 Foreign Missions

The foreign missions were an outgrowth of the Indian mission. It was but the fulfilment of C.M.C. religious movement as it began among the Kerala Catholics and went on to become a hope for the world. Its chief purpose was to witness Christ in foreign countries through various social activities⁸⁵. Though C.M.C. is not a missionary congregation, its presence was felt in Europe, America and African countries from 1970 onwards. The authorities of Bamberg Hospital, Germany sought the help of C.M.C. sisters, when the hospital was about to close due to the dearth of sisters in the hospital. Accordingly, Mother Celine, the first superior General of United C.M.C., sent fourteen sisters from different provinces in Kerala to Germany to work in that hospital in 1970⁸⁶.

Dr. Kar Haursvair S.J, the Director of Caritas invited the C.M.C. sisters to open an old age home in *Nurnburg*, Germany. Though, an affluent nation, the people of Germany are reluctant in looking after their parents in their old age⁸⁷. There were eight convents in Germany in 1991. C.M.C. sisters' activities expanded further to Boys Town, USA in 1974 where

they worked for the Italians in America and in 1977 they extended their services to the Negro children of Indiana⁸⁸.

The C.M.C. showed interest in African countries for religious reasons. To revive Christianity in Africa and to regain its old spirit was the motivation of the Bishops of Africa in inviting C.M.C. to the African continent. C.M.C. responded to the invitation of Marko Mihayo, the Archbishop of *Tabora* from Tanzania to teach in the seminary and also to serve in the dispensary in that locality where majority of the people were poor. To promote vocations, the Bishops started Junior seminaries, where secular education and orientation to priesthood were given⁸⁹. Political stability and a peaceful atmosphere are necessary conditions for any kind of growth. The convents started in Somalia (1979), Sudan (1982), and Sierra Leone (1989) remains closed because of political disturbances and civil war. In certain cases the sisters had to flee from the country. However, in places like Kigoma (1983), Kisimayo (1985) and Itaga (1987) they have a foothold and have even started training the Africans with a view to develop a C.M.C. province in Africa, recruited from Africans themselves⁹⁰.

The C.M.C. activities are mainly divided into three stages, its beginning in *Koonammavu* and its expansion to other parts of Kerala, its further extension into other Indian states and extension into foreign countries like Germany, USA, Italy and Africa. Though C.M.C. was not a missionary congregation, it inherited the missionary spirit through Fr. Leopold, the founder. His prophecy came true even before the completion of hundred years from its inception. As Fr. Leopold said, they are not only the beginners of a convent, but also they are the pioneers of a country⁹¹. In fact they have even ventured into different parts of the continents of Asia, Europe, America and Africa.

6.5 Spiritual Formation of Other Congregations

Apart from the major role played within the confines of its institutions, the C.M.C has also extended its services to the formation of other religious congregations. To mention a few-the CHY division took the initiative in forming the Visitation Congregation in 1895. Sr. Kathreena Punchakkunnel and Sr. Margaritta Naganoolil rendered their selfless services to the sisters of the Visitation convent at *Kaippuzha*⁹². Sr. Kathreena has also been appointed as the superior of this convent. In a

religious institute the role of a superior is significant, for, her prime duty is the spiritual governance of the sisters.

In 1914, Sr. Kathreena Thoppil, adorned the post of superior and Sr. Ursula, became boarding mistress of the Adoration convent at Champakulam⁹³. Similarly in 1913, Sr. Mariam Magdalena Neriamparambil acted as the superior of FCC (Franciscan Clarist Congregation) for six months. She helped in the religious formation of the novices and candidates of their congregation. Sister Mariam instilled in them the importance of the rules and regulations appropriate to the conduct of religious life⁹⁴.

The Sisters of Destitute at *Chunangumvely* remain indebted for their formation from 1927 to 1930 to the *Ernakulam* Division of C.M.C. Sr. Anna of *Chengal* convent and Sr. Maria of *Koonammavu* convent taught them the rules of religious life and initiated them to the rudiments of religious life⁹⁵. The first members of the congregation of Sisters of Nazareth owe their allegiance to the C.M.C convents of *Edakkunnu* and *Ernakulam* for their formation⁹⁶. Further, Sr. Mary Augusta, Sr. Sebastina, Sr. Genevive and Sr. Seetha guided the Sisters of Preshitaram at *Kalady* from 1964 to 1970⁹⁷. Sr. Devotia gave formation to the

Congregation of Angles of Divine Providence in Rome in 1969 and the Sadhusevana Sabha at *Mullasserri* in 1981. Sr. Boromia, was responsible for the formation of the Sisters of St. Joseph of Trudepet at *Indore* in 1978 and Deenabandhu Samaj at *Jagadapur* in 1979⁹⁸.

The sisters of the TCR division made their contribution in the field of the formation of the congregations from 1910 onwards. Sr. Clara, the founder of *Trichur* F.C.C, who had joined the C.M.C., later left the congregation because of poor health. Having acquired training under CHY Clarists, she founded the Clarist congregation at *Trichur*. Till the completion of the convent at *Karuvannur, Trichur*, the members of the Clarist congregation spent some days with C.M.C. sisters at *Ollur* and received religious training from them⁹⁹. Sr. Mariam Thresia, the foundress of the Holy Family congregation, spent nearly three months with the C.M.C. sisters at *Ollur* and got training under Sr. Euphresia. As she desired to lead a life directly involved in the family apostolate, she left C.M.C. which gives prime importance to contemplative life¹⁰⁰. In 1944, Sr. Benedicta and Sr. Baptista of *Trichur* province trained the Sisters of Charity at *Chovannur*¹⁰¹. The sisters of *Trichur* division also gave religious formation to the following congregations¹⁰².

Year	Name	Post held	Congregations
1961	Sr. Eucharista	Novice Mistress for 2 months	Samaritan sisters, <i>Trichur</i>
1961	Sr. Mary Angel	Postulant Mistress - 6 months Novice Mistr. ss - 3 years	Samaritan sisters, <i>Trichur</i>
1971-75	Sr. Julitta	Novice Mistress - 5 years	Society of Nirmala Dasikal, <i>Trichur</i>
1976-80	Sr. Mary Scholastica	Novice Mistress - 4 years	Society of Nirmala Dasikal, <i>Trichur</i>
1980	Sr. Alice	Postulant Mistress - 1 year	Sisters of Jesus, <i>Sagar</i>
1984-87	Sr. Ambika, Sr. Probus	Novice Mistress - 4 years	Sisters of Jesus, <i>Sagar</i>

6.6 Other Spiritual Services

Since the mid-nineteenth century, the life of the Catholic Church in Kerala has been energized by the work and spiritual services of the C.M.C. sisters. The sisters give leadership in prayer, prepare children for first Holy Communion, conduct family visits, counselling, Bible study, retreats, courses and seminars in the institutions attached to the convents and also

in the parish. They also work in Catholic associations like Mission League, Kerala Catholic Students League, Holy Childhood, Christeen and Jesus Youth. They teach catechism to people in places where there are no convents¹⁰³.

6.7 Two Distinguished Personalities

6.7.1 *Mother Euphrasia – The Servant of God 1877-1952*

Sr. Euphrasia is a spiritual rock in the history of religious life. In spite of her illness, she was welcomed to the C.M.C. community precisely because of her personal sanctity and her desire to attain a high degree of perfection¹⁰⁴. During her formation period and all throughout her religious life, she led a life of humility and strove hard to lead a virtuous life¹⁰⁵. As mistress to the novices, she worked earnestly for their spiritual growth, directed them to live in solitude with God and advised them to lead the community life in its fullness¹⁰⁶. She was a “praying mother” and living inspiration to the public.

She was exemplary in practising prayer, charity, in the obedience of rules, in hard work, and in silent sufferings. As she was very strict to herself in the observance of the rules and constitutions, she

insisted also the strict observance of the rules by all members in the community. She prayed for the needs of the church, for the sinners, for the holy souls¹⁰⁷.

Mother Euphrasia, the Servant of God, is one of the candidates to be declared Saint by the Pope on account of her sanctity¹⁰⁸. Many spiritual favours as well as physical cures have been received by the ailing through her intercession. Among the blessings received, the most noted are the cure of a bone cancer and the disappearance of a cancerous tumour of six cm in size¹⁰⁹. Mar Jacob Thoomkuzhi, the Archbishop of *Trichur* writes, “A contemplative, reaching the mystical heights of union with God, she never wanted to be known. It is God who revealed that life to the world by granting favours and graces to those who sought her intercession”¹¹⁰.

6.7.2 Sr. Mary Benigna – A Mystic Poetess

In Christian society, at her time women never had the courage to step into the field of writing. It was beyond their imagination and dreams because even Christian men in the society did not attempt to write poems. During this time Sr. Benigna took a very bold step to come out of the strong wall of

tradition and proved her charisma in writing 'Mahakavyam'¹¹¹. She deserves high honour for her courageous step. In such a situation, she was able to influence contemporary common people. Almost all people at that time memorised atleast two or three verses from *Parbhavathy* and *Lokame Yatra*. Mahakavi Ulloor expressed truly his admiration saying even among Hindu women very rarely we come across such a woman of calibre and instinctive ability to write"¹¹².

Altogether she has written 246 poems. For her services to literature she got three awards. Bone Merenti-Papal Award 1971, Copper Plate by Kerala Catholic Laymen Association, 1981 and All Kerala Catholic Congress Award, 1983. Her reading habit, punctuality, observance of rules and regulations, disciplined and ordered life style and also her interior life are exemplary¹¹³. St. Joseph's Convent High School and the *Edukkumdash, Mutholy, Pala*, where she studied, become the cradle of her literary talent. Sr. Benigna acknowledged that the surroundings, nature and above all her gurus (teachers) were really powerful sources of inspiration for her to bring out her literary talents¹¹⁴.

She was a mystic poet who had a direct contact with the Divinity. 'Thottam literature' is specially remembered because of her spiritual vision revealed in writings¹¹⁵. Sukumar Azhikode writes:

If anybody has written any literary work in Malayalam literature in the field of mysticism it is Sr. Mary Benigna - the punarjanma (rebirth) of Mary John Thottam in this life. All poets are not mystics in the same way all mystics are not poets. Benignamma (Mother Benigna) is both a mystic and a poet¹¹⁶.

C.M.C. AND ITS IMPACT ON SOCIETY AND CULTURE

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
Thesis. Department of History, University of Calicut, 2002

CHAPTER VII

C.M.C. AND ITS IMPACT ON SOCIETY AND CULTURE

In our search for finding the degree of impact the C.M.C. services have on their alumnae and through them the wider society, we pursued two lines of approach, namely quantitative and qualitative.

7.1 Quantitative Approach

The quantitative analysis gives the extent of coverage the services of the congregation succeeded in bringing about. The methodology used for this search was the following: Data were collected from the schools, health field and social work regarding the number of beneficiaries from 1900 to 1991. We collected the decennial admission numbers from the educational institutions established upto 1963. From these institutions we were able to collect the decennial statistics of admission upto 1991. The researcher visited all those institutions and their admission registers were scrutinized in order to get the relevant information regarding growth in enrolment. The following table gives the summary record of the data we collected.

Table 7.1 Region Wise Decennial Growth of Enrolment for the Period 1901 to 1991

7.1.a. Changanacherry LP Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Joseph's LP Mutholy 1901	3	410	1187	1806	2654	3439	4023	4679	5438	5984
Amalolbhava LP Pulicunnoo 1903		125	557	1325	2309	3562	4844	6408	8094	9329
St. Mary's LP Kuravilangad 1919			273	1361	2608	4081	5442	6975	8696	9990
St. Teresa's LP Nedumkunnam 1920			88	893	2017	3340	4743	6032	7730	9412
St. Agnes LP Muttuchira 1922				947	1933	2892	3939	5219	6841	8145
Sacred Heart LP Ramapuram 1922				1242	2754	4583	5774	7419	9104	10217
Little Flower LP Kainakary 1924				203	696	1272	1816	2790	3995	5064
St. Joseph's LP Changanacherry 1927				437	1598	3159	4452	5976	7594	9416
St. Philomina's LP Arpookara 1949						358	1574	2754	4048	5280
Total	3	535	2105	8214	16569	26686	36607	48252	61540	72837

7.1.b. Changanacherry UP Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Little Flower UP Mundankal 1926				394	1101	1952	2764	3584	4652	5561
St. Thressia's UP Vilakkumadam 1929				340	1475	1545	2859	2900	4874	6161
St. Joseph's UP Karoor 1957							357	1045	1819	2243
Total				734	2576	3497	5980	7529	11345	13965

7.1.c. Changanacherry High Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Joseph's HS Changanacherry 1894	65	793	1380	2314	3350	4814	6417	8275	11256	14357
Holy Family HS Kainakary 1925				185	445	787	1847	2935	4501	5723
Little Flower HS Pulicunnoo 1927				150	469	1214	2336	3729	5837	8096
St. Mary's HS Kuravilangad 1927				123	443	1235	2784	4861	7876	10598
St. Mary's HS Kanjrappally 1930				66	361	1163	2259	4271	6893	10426
St. Joseph's HS Paipad 1938					227	1115	2757	4993	6356	9026
St Antony's HS Alappuzha 1939					8	231	1210	2534	4107	5712
Sacred Heart HS Ramapuram 1940					15	734	2560	4988	8112	11036
St. Joseph's HS Mutholy 1947						335	1523	2844	4406	5658
St. Teresa's HS Nedumkunnam 1948						601	2002	3407	5310	7157
St. Angnes' HS Muttchira 1949						452	1473	2761	4837	6543
St. Philomena's HS Arpookara 1949						104	899	2130	3522	5586
Total	65	793	1380	2838	5318	12785	28067	47728	73013	99918

7.1.d. Ernakulam LP Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Joseph's LP Vaikom 1892	91	150	*	1879	3227	4505	5893	7317	8794	9920
St. Joseph's LP Arakuzha 1921			308	605	3076	4618	6050	7339	8619	9387
St. Mary's LP Manjapara 1923				226	1063	2289	4001	5856	7907	9697
St. Joseph's LP Karukutty 1932					1655	2548	4223	6112	9246	11157
Sacred Heart LP Ramallor 1924					880	1708	2946	4041	5096	5911
St. Joseph's LP Karumalloor 1937					876	1321	2251	3483	5009	5553
Total	91	150	308	2710	10777	16989	25364	34148	44671	51625

* Admission register is missing

** 1st Admission register is missing

7.1.e. Ernakulam UP Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Joseph's UP Koonammavu 1872*				891	1914	3300	4034	5757	8184	10494
St. Josephs' UP Poonithura 1940					79	1098	2725	4815	6898	9001
St. Joseph's UP Thrippunithura 1948						206	749	2753	4979	7774
St. Joseph's UP Karumalloor 1951						36	617	2016	3842	6139
Our Lady of Perpetual Help UP Edakkunnu 1955							570	1565	3798	5286
Total				891	1993	4640	8695	16906	27701	38694

* Early documents are not seen. Data available only from 1923 onwards.

7.1.f. Ernakulam High Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Joseph's HS Chengal 1910		*	*	1313	2405	3628	**	6638	9942	13178
St. Josephs' HS Kanjoor 1915			301	580	803	1428	2422	3629	5939	8179
St. Mary's HS Ernakulam 1920			183	1281	3338	5736	9295	11368	14137	16811
St. Joseph's HS Karukutty 1921			25	209	549	1375	2994	5047	7720	10407
St. Augustine's HS Kothamangalam 1931				23	482	1099	2161	3917	6775	10062
St. Augustine's Muvattupuzha 1937					178	805	1840	3122	5284	7744
St. Joseph's HS Arakuzha 1947						426	2060	3484	4897	5976
Fatima Matha H.S Koompanpara 1963								1630	4450	7377
Total	-	-	509	3406	7755	14497	20772	38835	59144	79734

* First admission register is missing

** Not produced because of brittle nature

7.1.g. Trichur LP Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Joseph's LP Vynthala 1911		89	309	1531	2284	3115	3881	4842	6180	7069
St. John the Baptist LP Pariyaram 1919			203	713	1531	2632	3662	5075	6556	7759
Holy Redeemers LP Nadathara 1928				505	749	2468	3857	5548	7721	9685
St. Joseph's LP Elinjipara 1928				292	1471	3060	5356	7634	10649	13619
Bethany LP Kottappady 1940					731	1332	1929	2718	3990	5261
Sacred Heart of Mary's LP Kandassankadavu 1940						2437	3895	4897	5947	7481
St. Teresa's LP Kanimangalam 1946							2156	3537	5469	7718
Soccoroso LP Mala 1949							207	1172	2355	4809
St. Mary's LP Kottekad 1952								857	2352	4078
Little Flower LP Irinjalakuda 1953								670	2343	4436
St. Mary's LP Ollur 1961								566	2103	3913
Sacred Heart LP Trichur 1961								519	2489	4606
Christ King Pavaratty 1963									1115	2661
St. Raphael's LP Ollur 1963									1317	3799
Total		89	512	3041	9203	18865	30903	51307	78597	102578

7.1.h. Trichur UP Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Teresa's UP Manalur 1904		298	594	1395	2267	3280	4759	6249	8247	9584
St. Anne's UP Edathurthy 1922				808	1722	1677	4304	5518	7181	8904
Holy Child UP Cheralayam 1926				386	953	2035	3362	5185	7582	10327
St. Xavier's UP Pudukad 1929				380	1104	2352	4210	5839	7918	10223
St. Antony's UP Paluvai 1933					103	777	1359	2283	4048	5744
St. Mary's UP Chiyaram 1941					52	1034	2254	3766	5698	7408
St. Antony's UP Elinjipara 1946						141	265	1943	4048	6470
St. George's UP Kallur 1949						189	796	1468	2375	3551
St. Pius UP Varandharappilly 1956							467	1892	3448	5048
Total		298	594	2969	6201	11485	21776	34143	50545	67259

7.1.i. Trichur High Schools

Schools	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
St. Mary's HS Ollur 1900	14	343	987	1606	2271	3676	6249	8384	10398	12406
Sacred Heart HS Trichur 1920			255	1570	3930	6367	9470	12217	15315	18576
St. Anne's HS West Fort, Trichur 1923				772	1865	5379	5601	8155	11195	14376
Little Flower HS Irinjalakuda 1923				999	2047	3062	6110	8217	11356	14923
Sacred Heart of Mary HS Kandassankadavu 1924				288	590	1212	2290	3983	5858	7968
Christ King Pavaratty 1936					610	1733	3491	6103	10387	13762
St. Raphael's HS Ollur 1942*						2277	3957	6281	7865	9590
Lady Immaculate HS Choondal 1952							575	1837	4036	6248
St. Anne's HS Edathuruthy 1955							33	1421	3073	5271
Total	14	343	1242	5235	11313	23706	37776	56598	79483	103120

* From 1901 to 1942 it was a government school. The total admission number upto 1942 was 3351

Table 7.2 Integrated Decennial Growth of the Number of Students Educated in C.M.C. schools

Region	Type of institutions	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Changanacherry	LP (9)	3	535	2105	8214	16569	26686	36607	48252	61540	72837
	UP (3)	-	-	-	734	2576	3497	5980	7529	11345	13965
	HS (12)	65	793	1380	2838	5318	12785	28067	47728	73013	99918
	Total (24)	68	1328	3485	11786	24463	42968	70654	103509	145898	186720
Ernakulam	LP (6)	91	150	308	2710	10777	16989	25364	34148	44671	51625
	UP (5)	-	-	-	891	1993	4640	8695	16906	27701	38694
	HS (8)	-	-	509	3406	7755	14497	20772	38835	59144	79734
	Total (19)	91	150	817	7007	20525	36126	54831	89889	131516	170053
Thrissur	LP (14)	-	89	512	3041	9203	18865	30903	51307	78597	102578
	UP (9)	-	298	594	2969	6201	11485	21776	34143	50545	67259
	HS (9)	14	343	1242	5235	11313	23706	37776	56598	79483	103120
	Total (32)	14	730	2348	11245	26717	54056	90455	142048	208625	272957
Grand Total (75)		173	2208 (1176.30)	6650 (201.17)	30038 (351.69)	71705 (138.71)	133150 (85.69)	215940 (62.17)	335446 (55.34)	486039 (44.89)	629730 (29.56)

Note: Figures in brackets show the percentage

Diagram 7.1 Region wise Decennial Growth of Enrolment for the Period 1901 to 1991 - LP Schools

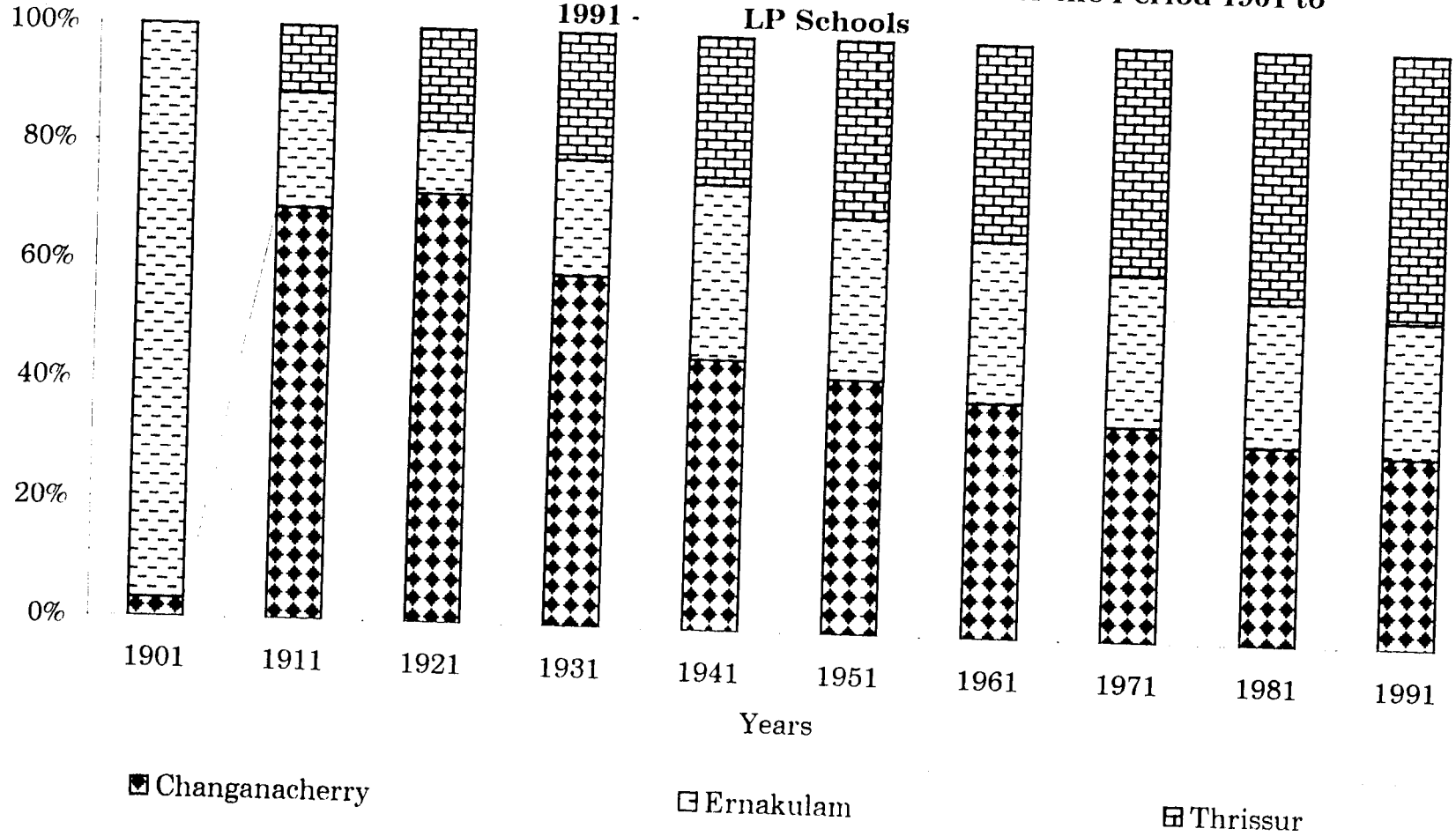
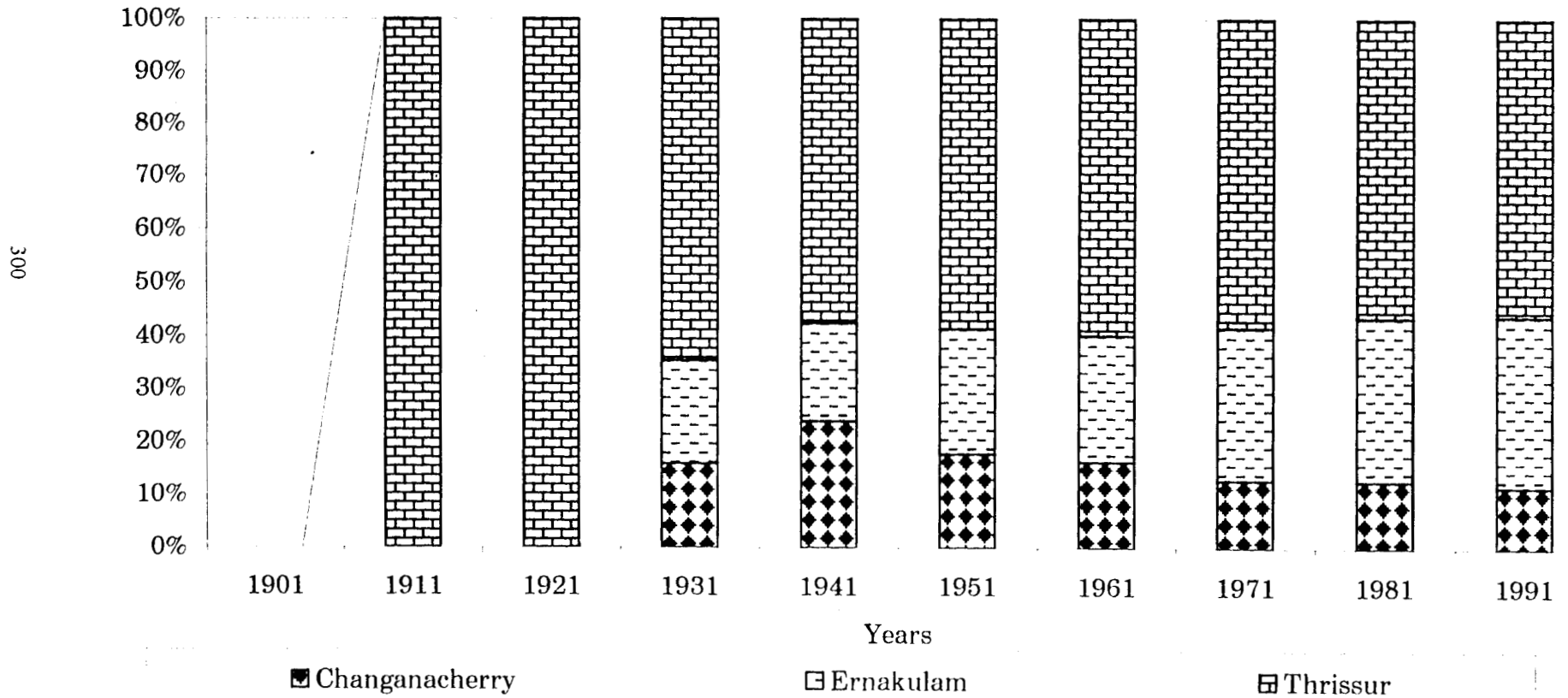


Diagram 7.2 Region wise Decennial Growth of Enrolment for the Period 1901 to 1991 - UP Schools



**Diagram 7.3 Region wise Decennial Growth of Enrolment for the Period 1901 to 1991
HS Schools**

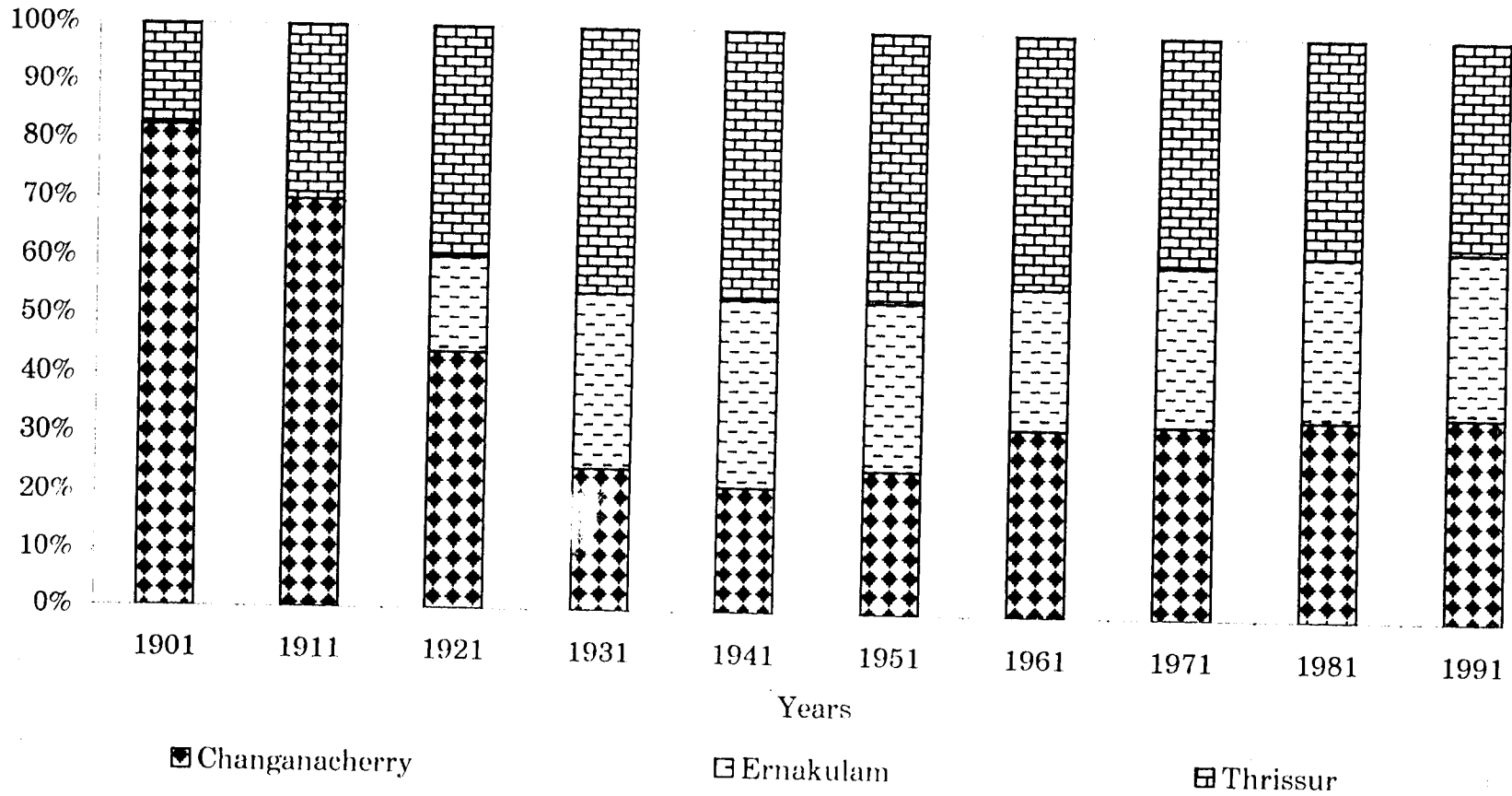


Diagram 7.4 Region wise Decennial Growth of Enrolment for the Period 1901 to 1991

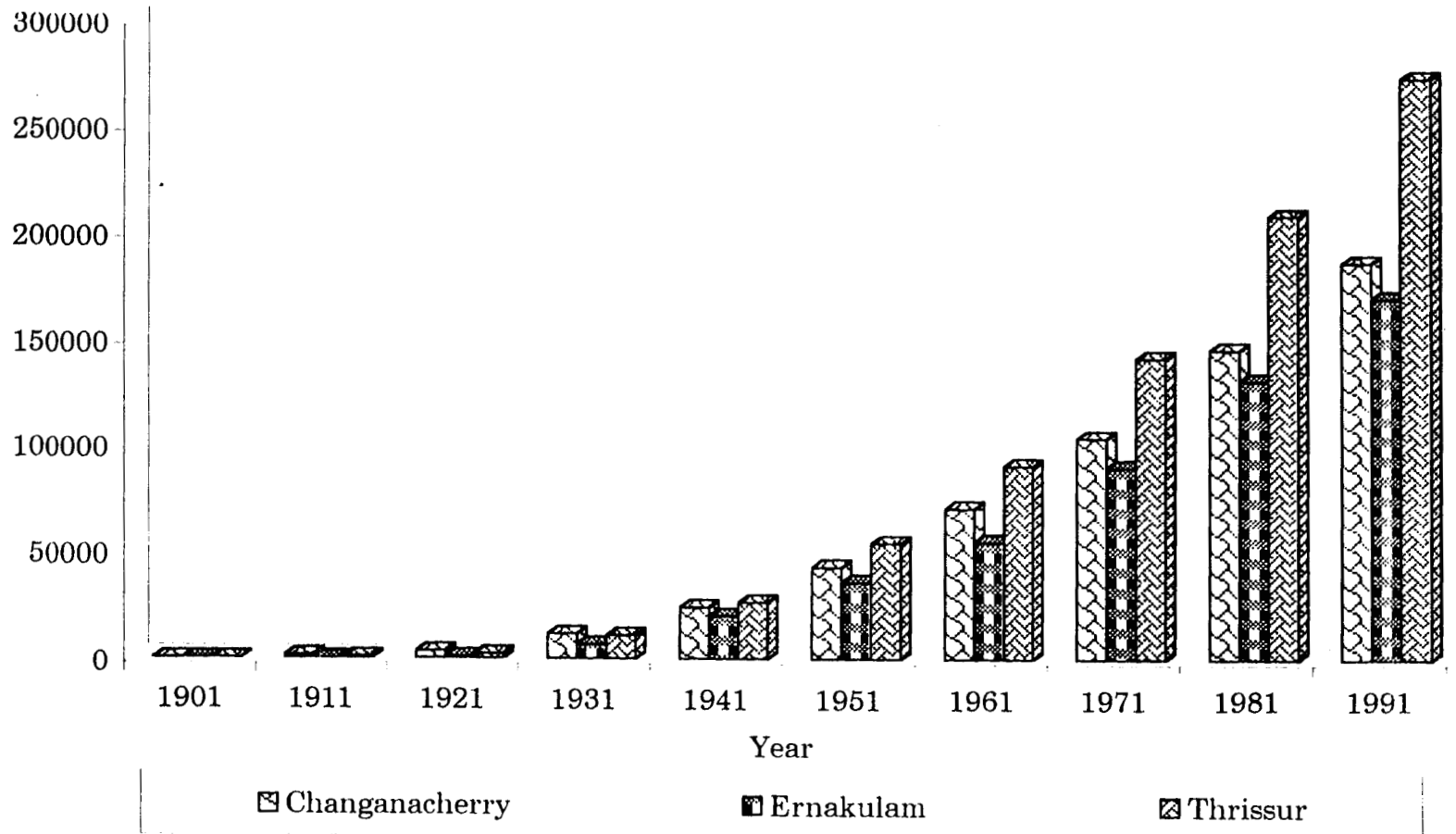


Diagram 7.5 Integrated Decennial Growth of the Number of Students in C.M.C. Schools from the period 1901 to 1991

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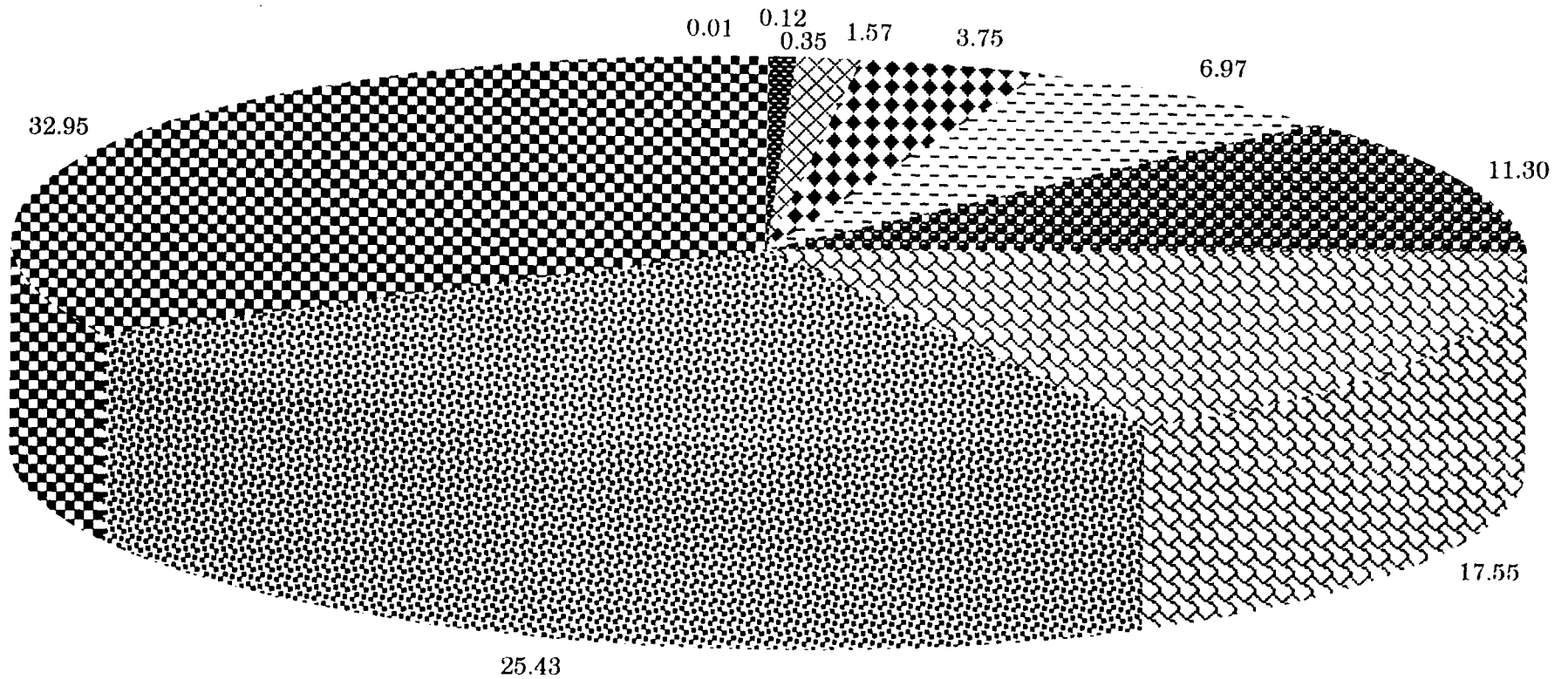


Table 7.2 shows C.M.C. had started educational work in Kerala. Though we have data only from 1900 onwards, records show that C.M.C started the educational service as early as 1872. The table shows a steady growth of the number of admissions made each year. Though the total numbers have been increasing, the rate of increase has not been moving up from decade to decade. It may be noticed that the rate of increase was higher in the earlier decades because at that time there were not too many educational institutions in Kerala and the decreasing rate in the latter part is to be attributed to the numerous educational institutions started by similar private agencies all over Kerala. Thus the quantitative expansion of the educational service offered by the C.M.C. to Kerala society is seen to be quite significant.

7.2 Qualitative Approach

In part I and II, we dealt with the origin and growth of the C.M.C congregation, its spirituality and its various service activities organised in the different stages of its development. In this section we shall examine the impact of all these services on the wider society by involving the beneficiaries of these services and their assessment. For this purpose we selected at random a

sample of 210 women who were associated one way or the other with the work of the congregation. The sample was selected on the basis of three regions, *Changanacherry, Ernakulam and Trichur* because of the administrative structure evolved after the trifurcation of the Syrian Vicariates. Among the major services offered by the congregation to the general society we identified three main areas namely, education, health services and social work. The sample was selected from persons who were involved with these major activities of the congregation. The respondents were divided into two categories generation-wise: the older generation consisting of people above thirty six years of age and the younger generation below that age.

The focus of our investigation was the type of association the respondents had with any of the activities of the congregation, the benefit they drew from this process and the impact they made on the wider society. Seventy persons were selected from each of the three regions, which brought the size of the sample to 210. For almost all of the questions multiple answers were offered to make it easier for the respondents to choose from them with the freedom to have their own categories. The respondents were generally co-operative and provided a fund of information regarding the activities of the C.M.C drawn from

their own experience. There were very few negative observations from the respondents and those who expressed them formulated it in a very positive manner. The focus of the study was empowerment of women as seen from the various aspects of their association with the congregation's activities.

7.2.1 Profile of Respondents

Knowing that among the activities of C.M.C. a large proportion of human and material resources are invested in the field of education, from each region we purposely selected nearly 25 per cent of the respondents from this area while the rest were involved in health services and social services.

According to the marital status in younger generation we find that among the single people 43.80 per cent are from the younger generation. We find even in the older generation 8.10 per cent who remain single. In the older generation 34.29 per cent are married while in the younger generation 13.33 alone were married. Among the younger generation a larger proportion remain single because either they are continuing with their studies or they are not interested in marriage.

Table 7.3 Distribution of the respondents according to region, field of work, marital status and by generation (age)

Particulars			Religion and area of work									Total
			CHY			EKM			TCR			
			Edn	S.S	H	Edn	S.S	H	Edn	S.S	H	
Marital Status and Generation	Single	Older Generation	1 (5.88)	2 (11.76)	-	4 (23.53)	-	-	6 (35.29)	4 (23.53)	-	17 (8.10)
		Younger Generation	21 (22.83)	6 (6.52)	5 (5.43)	22 (23.91)	10 (10.87)	5 (5.43)	13 (14.13)	6 (6.52)	4 (4.35)	92 (43.80)
	Married	Older Generation	24 (33.33)	3 (4.17)	-	21 (29.17)	5 (6.94)	-	18 (25.00)	1 (1.39)	-	72 (34.29)
		Younger Generation	4 (14.29)	4 (14.29)	-	3 (10.71)	-	-	12 (42.86)	4 (14.29)	1 (1.39)	28 (13.33)
Total			50 (23.80)	15 (7.140)	5 (2.38)	50 (23.80)	15 (7.14)	5 (2.38)	49 (23.33)	15 (7.14)	5 (2.38)	209 (99.52)

Note: Figures in brackets show the percentage

Note: TCR 1 divorced (0.48 per cent)

$$209 + 1 = 210 \quad (99.52 + 0.48 = 100)$$

Edn - Education
S.S - Social service
H - Health

7.2.2 Religion-wise Education and Economic Profile

Education has contributed significantly to the status of women in the family and educated women have more status in society. The socio-economic position is measured through the level of education, occupation and income. It is realised that women's education is a necessary pre-condition for women's improved position and status in the society. The beneficiaries of C.M.C services are classified mainly into three religious communities - Hindus, Muslims and Christians. Education category of the respondents is divided into three groups - matriculation and below, graduation and post graduation and professional. The professional group includes those who had teacher training (T.T.I and B.Ed.), gaanabhushan, nursing, MBBS, physical education, computer and agricultural diplomas or degrees. Though this study covers different types of occupation pursued by the respondents, for the sake of convenience similar categories are clubbed together and reduced into the categories of Unemployed, Non-professional and Professional. All those who are not having any remunerative occupation come under the category of Unemployed: Non-professional group includes peons, clerks, sweepers, those who work in press and canteen and those who conduct beauty parlour. The teachers, nurses and doctors are included in the professional group.

Table 7.4 Distribution of the respondents according to religion, education, occupation and income

Particulars			Religion and Education									Total
			Hindu			Muslim			Christian			
			M	G	P	M	G	P	M	G	P	
Occupation and income	Unem- ployed	No income	24	2	2	8	-	-	28	10	14	88
		Middle	-	-	-	-	-	-	-	-	-	-
		High	-	-	-	-	-	-	-	-	-	-
	Non-prof- essional	Low	2	-	-	-	-	-	22	4	1	29
		Middle	1	-	2	-	-	-	3	1	-	7
		High	-	-	-	-	-	-	-	-	-	-
	Profes- sional	Low	-	1	10	-	-	-	1	-	23	35
		Middle	-	-	6	-	-	1	-	1	40	48
		High	-	-	1	-	-	-	-	-	2	3
Total			27	3	21	8	-	1	54	16	80	210

Note: M - Matriculation and below
 G - Graduation and post graduation
 P - Professional

Table 7.4 shows that 150 (71.42 per cent) out of 210 are Christians while 51 (24.29 per cent) are Hindus and only 9 (4.29 per cent) Muslims. A large number of Christians seems to have gone for professional education while only one Muslim reached that stage and eight were below matriculation. Among the Hindus the education standard seems to be more varied. Eighty eight (41.90 per cent) of the 210 remain still unemployed. Either they could not get a suitable employment according to their education or they did not go for regular work. Among those who were employed we find a large number in the professional field than in the non-professional field. We divided the respondents into three income groups - High (Rs. 10001 and above), Middle (Rs. 5001 - 10000) and low (Rs. 5000 and below). From the total number of respondents who are professionally employed the vast majority of 83 (39.52 per cent) are either in middle or low income group.

7.2.3 Association with C.M.C

The respondents selected for the present study are from those who studied or worked in the institutions run by C.M.C. They are associated with 26 schools, four training

schools, one training college, four colleges, 12 orphanages, two nursing schools, one hospital and one press.

Table 7.5 Distribution of the respondents according to region and the type of institution

Type of institution	CHY	EKM	TCR	Total
HS	49	44	32	124 (59.04)
TTC	21	5	4	10 (4.76)
College	-	1	14	15 (7.14)
Orphanage	15	15	11	41 (19.52)
Hospital and nursing school	5	5	5	15 (7.14)
Press	-	-	4	4 (1.90)
Total	70	70	70	210 (100.00)

Note: Figures in brackets show the percentage

As Table 7.5 shows 59 per cent of the respondents either studied in the C.M.C schools or taught there. Nearly 20 per cent associated with orphanages either grew up as orphans in the institutions or rendered service to them. They were mostly from *Changanacherry* and *Ernakulam* regions. Seven per cent were associated with colleges or hospitals or nursing schools.

7.2.4 Period of Association

With regard to the period of association with C.M.C it is divided into five groups.

Table 7.6 Distribution of respondents according to field of association and the period

Period (years)	Education	Social work	Health	Total
1-5	30 (20.0)	11 (24.44)	13 (86.67)	54 (25.71)
6-10	82 (54.67)	12 (26.67)	2 (13.33)	96 (45.71)
11-15	22 (14.67)	4 (8.90)	-	26 (12.38)
16-20	3 (2.00)	6 (13.33)	-	9 (4.29)
21 and above	13 (8.66)	12 (26.67)	-	25 (11.91)
Total	150 (71.43)	45 (21.43)	15 (7.14)	210 (100.00)

Note: Figures in brackets show the percentage

No less than 45.71 per cent of respondents have an acquaintance with this institution for six to ten years. One-fourth of them had only the experience of one to five years. Nearly 12 persons had an association of 20 years and above.

Seven persons had a period of association of 45 to 65 years. They came as orphans, but through education they were able to get some job in the same institution and continued there for several years. It is evident from the table that the period of association of the respondents with C.M.C is more concentrated in education and social work than in the area of health.

7.2.5 Level of Performance

The level of performance of the respondents is divided into five scales – very high, high, mediocre, poor and very poor.

Table 7.7 Distribution of respondents according to field of work and level of performance

Level of performance	Education	Social work	Health	Total
Very high	67 (44.67)	14 (31.11)	5 (33.33)	86 (40.96)
High	39 (26.00)	10 (22.22)	5 (33.33)	54 (25.71)
Mediocre	39 (26.00)	18 (40.0)	3 (20.00)	60 (28.57)
Poor	5 (3.33)	3 (6.67)	2 (13.34)	10 (4.76)
Very poor	-	-	-	-
Total	150	45	15	210 (100.00)

Note: Figures in brackets show the percentage

Nearly 66 per cent of the respondents felt that their performance level in the institution where they studied or worked was high or very high. About 29 per cent recorded a rating of medium. However, they explained the reason that it was due to their disinterest in studies or their involvement in cultural programmes. Only 4.76 per cent did poorly. So the overall picture that emerges is that those who were associated with the congregation work did profit very much from their training.

7.2.6 Factors that Influence Performance

With regard to the factors responsible for the type of performance of the respondents we have distributed them according to three variables: field of work, region and generation. The notation A to M refers to the factors identified by the respondents. A stands for good teaching, B - personal encouragement, C-opportunities for participating in co-curricular activities, D - Encouragement and promotion of personal qualities, E - Influence of companions, F - Advice and inspiration from teachers, G - An atmosphere of freedom and promotion of responsibility in the campus, H-Healthy discipline, I - Regularity and punctuality insisted upon, J - consistent supervision by authorities in charge, K - Good dealings of the non-teaching staff, J - Any other and M - None.

Table 7.8 Distribution of responses according to field of work, region and generation

Area of work	Region	Generation	A	B	C	D	E	F	G	H	I	J	K	L	
Education	CHY	Older	25	24	20	20	23	24	25	24	24	24	21	1	
		Younger	24	23	17	19	22	22	22	22	22	22	22	21	1
	EKM	Older	25	25	25	25	25	25	25	25	25	25	25	22	-
		Younger	25	25	25	25	25	25	25	25	25	25	25	25	-
	TCR	Older	25	21	19	19	18	22	19	22	22	22	21	21	-
		Younger	25	25	20	24	25	25	23	25	25	25	25	25	-
Total			149 (99.33)	143 (95.33)	126 (84.00)	132 (88.00)	138 (92.00)	143 (95.33)	139 (92.67)	143 (95.33)	143 (95.33)	142 (94.67)	135 (90.00)	2 (1.33)	
Social service	CHY	Older	5	5	5	5	4	4	4	4	4	4	3	-	
		Younger	10	10	8	10	10	10	10	10	10	10	10	6	1
	EKM	Older	5	5	5	5	5	5	5	5	5	5	5	4	-
		Younger	6	5	6	6	6	6	6	6	6	6	6	5	4
	TCR	Older	5	5	4	5	4	4	3	3	3	3	4	2	-
		Younger	10	10	9	10	9	10	10	10	10	10	10	7	-
Total			41 (91.11)	41 (91.11)	36 (80.00)	41 (91.11)	38 (84.44)	39 (86.67)	38 (84.44)	38 (84.44)	38 (84.44)	39 (86.67)	27 (60.00)	5 (11.11)	
Health	CHY	Older	-	-	-	-	-	-	-	-	-	-	-	-	
		Younger	4	5	2	3	5	5	5	5	5	5	5	-	
	EKM	Older	-	-	-	-	-	-	-	-	-	-	-	-	
		Younger	5	5	5	5	5	5	5	5	5	5	5	-	
	TCR	Older	-	-	-	-	-	-	-	-	-	-	-	-	
		Younger	5	5	5	5	5	5	5	5	5	5	5	4	
Total			14 (93.33)	15 (100)	12 (80.00)	13 (86.67)	15 (100)	15 (100)	15 (100)	15 (100)	15 (100)	15 (100)	14 (93.33)	-	
Grand Total			204 (97.14)	199 (94.76)	173 (82.38)	185 (88.09)	191 (90.95)	197 (93.81)	192 (91.43)	196 (93.33)	196 (93.33)	196 (93.33)	176 (83.81)	7 (3.33)	

Note: Figures in brackets show the percentage

Out of the multiple choices we suggested, the reasons for their level of performance good teaching (A) was given the highest rating by 97.14 per cent of the respondents. About 93 per cent attributed it to other help given by institution in the form of personal encouragement (B), advice and inspiration from teachers (F), healthy discipline (H), regularity and punctuality insisted upon (I), and consistent supervision by authorities in charge (J). Opportunities for participating in co-curricular activities (C) have the lowest number of responses. There does not seem to have any significant difference between regions regarding these aspects.

7.2.7 Personal Benefits

Any project aimed at promoting the internal and external development of a person has specific benefits. The training and services rendered by C.M.C institutions provide specific benefits such as intellectual (A), Social (B), Cultural (C), Personality-wise (D), Value orientation (E), Political (F) and Economic (G). The specific benefits received by the respondents from the C.M.C. institutions are distributed according to three variables: Region, field of work and generation.

Among the respondents 96.67 per cent developed their intellectual qualities of clear and objective thinking, facility in expression, taste for reading and thirst for knowledge. 90.95 per cent of the respondents claimed that the association with C.M.C. developed sociability in dealing with companions and outsiders. It is significant to note that only 69.05 per cent received the fruit of training given in various field of cultural activity.

Majority of the respondents (97.14 per cent) revealed that the training in C.M.C. enabled them to develop their personality. It helped in stabilising emotionality and developing good judgement and proper decision-making process at various levels. Though there is a declining trend in political participation, the *Ernakulam* region shows significant difference (25.71 per cent) compared to *Changanacherry* region (5.71 per cent) and *Trichur* region (2.86 per cent). This may perhaps be due to the fact that the *Ernakulam* region had more of activities as a political centre.

It is also significant to note that 95.71 per cent of the respondents have benefited economically from the service and the training that they received from the C.M.C. institutions. Directly

or indirectly C.M.C. contributed by way of creating opportunities for employment, appreciating the value of money and saving, and training in hard and consistent work, inculcating the importance of economic independence for women and caring for family welfare.

7.2.8 Spiritual Benefits

C.M.C. aims at Christian formation of all. Except one respondent (0.48 per cent) all of them (99.52 per cent) agreed that they received Christian formation as a result of their association with C.M.C. It generated in them the Christian values of faith, trust in God, prayer, kindness to others, self-sacrifice, knowledge of Jesus Christ and respect for other religions. The respondents agree that there is an atmosphere of freedom as regards the exercise of religion. Some of them are happy about knowing the religious practices that prevail in Christianity. At the same time a Muslim respondent professed her faith in Allah than the knowledge of Jesus Christ.

7.2.9 Empowerment of Women

Next section deals with decision-making that will bring out the degree of impact of the services of C.M.C on her

alumnae and what society has gained through their services. These two aspects will bring out the degree of empowerment of the C.M.C alumnae in different aspects. Empowerment means decision-making or equality with the partner, full participation in decision-making, in relation to husband and sometimes taking one's own stand with regard to certain decisions. It is measured in terms of participation in decision-making, respect shown for one's opinion by the parents and partners and the ability to manage family situations even when the partner is not available. The degree of participation in family decision is an indicator of women's empowerment. Similarly the degree of freedom that they experienced and the ability that the respondents developed in cultivating social relationship outside the family are other indicators. Joint decision is the most ideal. Neither leaving all the decisions to the husbands alone nor taking the decision by herself will facilitate smooth functioning of the family.

Eight questions are based on decision-making. They are the following:

- a) On the decision at what age they should get married;
- b) On the selection of partner;
- c) On the decision regarding the number of children;

- d) Decision regarding the method used in limiting the number of children;
- e) Decision-making in family matters like upbringing of children and material transactions;
- f) On their decision to pursue a career;
- g) Regarding the disposal of salary and
- h) Regarding the freedom in social relationship outside the family like visiting relations and friends, joining clubs and associations, going for cinema and cultural programme and also undertaking social service programmes.

7.2.9.1 Age of Marriage

With regard to the decision of the age at which one should get married, 36.19 per cent of the respondents opined that the association with C.M.C. helped them to take a stand on the basis of their own decision. 4.76 per cent of the respondents also agreed that C.M.C. helped to express their preference to the parents. Apart from this, 27.62 per cent of the respondents also admitted that they got training in this regard. However, 11.91 per cent of them revealed that the C.M.C. has not created such an impact in this regard.

7.2.9.2 On the Selection of Partner

Nearly 33 per cent of the respondents said that training in the C.M.C. institutions helped them to make their own choice regarding the selection of partner. Similarly 17.14 per cent of the respondents reported that C.M.C. helped them to express their preference to the parents. 40.95 per cent of the respondents agreed that though C.M.C. has trained them to take their own decision regarding the selection of partner, they follow the tradition of arranged marriages, which is the common pattern in Kerala society. Except for a few of them (7.14 per cent) who made their decision regardless of the opinion of their parents all the others consider that C.M.C. has significant impact on the decision to select the partner of ones own preference.

7.2.9.3 Joint Decision

It is significant to note that 63.81 per cent of the respondents said that they have taken joint decision regarding the number of children while none of them took the decision alone without consulting her husband. It is evident that most of the respondents agreed that they took joint decision regarding the number of children. 86.67 per cent of the respondents said that

C.M.C. helped them to evolve joint decision in family matters regarding the upbringing of children and material transactions. Only 1.43 per cent asserted their preference over their husbands.

7.2.9.4 The Methods Used in Family Planning

Forty per cent of the respondents conformed to the orientation given by the institution regarding the methods used in limiting the number of children. However, 0.95 per cent of them could not take recourse to the Natural Family Planning method advocated by C.M.C. due to practical reasons. Similarly 0.95 per cent of them could not accept the orientation given by the institution in this regard. 26.19 per cent of the respondents opined that no such training was given in earlier times and those who remained single said that they have not given thought to these problems in marriage.

7.2.9.5 Decision to Pursue a Career

More than half of the respondents (68.57 per cent) revealed the fact that C.M.C. gave motivation to seek employment according to their aptitudes. 2.86 per cent of them reported that

though they tried their best to get employment according to their taste and preference, they had to be satisfied with what came in their way. 6.67 per cent of the respondents did not seek employment due to family and other constraints.

Most of the respondents (80.95 per cent) revealed the fact that C.M.C motivated them always to take joint decision regarding the disposal of their salary. Only 0.48 per cent asserted their right before the partners. In order to avoid conflict 0.48 per cent of them submitted to the decision of the husbands. This shows the discretion they used in adapting to persons and situations.

7.2.9.6 Social Relationship

Regarding the freedom in social relationship outside the family like visiting relations and friends, joining clubs and associations, going to cinema and cultural programmes and undertaking social service programmes, 98.10 per cent said that C.M.C gave them self-confidence to venture outside home with the approval of the partner. 1.90 per cent of them said that the C.M.C training did not give them adequate courage to take such initiative. This could be due to the cultural upbringing of girls in

many families where their external contacts were severely restricted by seniors or male members of the family.

7.2.9.7 Social Involvement

It is essential to note that after they left the institution, 93.33 per cent of the respondents contributed money and materials to those who were in need according to their resources and 86.19 per cent of them spent time in consoling women who were afflicted physically or mentally. Only 2.86 per cent of the respondents took initiative in organising service programmes with the co-operation of interested people.

Even though they are service-minded and wanted to contribute in solving issues related to economic deprivation, no organised attempt is made in this regard. About 32 per cent of the respondents have not shown any preference towards social involvement for the uplift of the poor and weaker sections of society in an organised manner. Only 2.38 per cent of the respondents said that C.M.C motivated them to take up women's issues where women's rights are violated. Nearly 28 per cent of them said that family life stood in the way of their doing any thing on these lines.

7.2.9.8 Cultural Impact

Nearly 98 per cent of the respondents stated that they received training in music, dance and sports while they were in C.M.C. About 45 per cent from the *Changanacherry* division and 40 per cent from that of *Trichur* division very actively participated in the cultural training given by C.M.C. However, the participation is less (25.71 per cent) in the *Ernakulam* division. As a whole 36.67 per cent of the respondents actively participated in the cultural programmes organised by C.M.C. While 13.81 per cent of them actively participated, 9.05 per cent of them never participated in the cultural programme because they were not interested in this field, though the institution offered opportunities for this.

Nearly 79 per cent of the respondents stated that they made no contribution in the cultural field after they left the institution. Only 10.95 per cent of them contributed in public speaking, 10.48 per cent in music and dance, 4.76 per cent of them in writing articles and 0.48 per cent in sports. On the whole the cultural impact of the respondents on society is almost insignificant. At the same time most of the respondents (54

per cent) reported that there are several students who made significant contribution in the field of culture and sports.

7.2.9.9 Role in Political Life

The active participation of the respondents in political life is very limited. None of them said that C.M.C inspired them to take up political issues in defence of the rights of women and weaker sections. However, 0.48 per cent of the respondents said that they are motivated to stand for election or to join political party and to become office bearers. Only a very few of C.M.C alumnae (1.43 per cent) actively participated in the committees set up by the Panchayat and Municipal Council. They took an active part in public meetings and participated in the discussion and felt that they are helping women's advancement. One of the respondents who were actively involved in the political field said that the political parties do not give enough freedom to female members to work for the betterment of society. 93.81 per cent of the respondents are reluctant to be active due to over-politicisation and also because participation in activities outside home tended to affect family life adversely. At the same time, most of the respondents (93.81 per cent) stated that C.M.C has

instilled political consciousness and developed leadership qualities in them.

In some of the case studies on special categories of respondents it came out that one tribal girl became a Panchayat member and used her position to secure for the weaker sections all the privileges granted by the government. She never took a bribe in spite of many offers because the training she received in C.M.C had a deep impact on her social morality. She also got involved in the issues affecting the tribes and fought for their rights in spite of opposition.

7.2.9.10 The Overall Impact

As a result of the intervention of the respondents people reaped material benefits. In the construction of houses for the poor people, the construction of roads and improvement of the facilities for the rural areas, the respondents helped the society. Their efforts encouraged the enrolment of more students and non-formal education spread in the educational institutes. Scholarships were obtained for deserving candidates and jobs obtained for the weaker sections. Unmarried girls got married. They rehabilitated many alcoholic cases and prevented suicidal

tendencies. They could create faith and hope in God and could guide others to lead a prayerful life. The poor are helped with money and dress. The majority of them (72 per cent) opined that among the areas mentioned above they feel that most gratifying among their contribution to society is the service of the poor and prayerful life. All of them unanimously stated that they related their achievement to their association with C.M.C.

Finally we asked the respondents to assess their experience during the years they were with C.M.C. 89.05 per cent of them said that their relation with C.M.C. as most happy. Moreover, except for one, the rest of them (10.48 per cent) said that they had happy experience with C.M.C. All of them said that this was due to the friendly treatment of the sisters. Good teaching and guidance of the teachers (98.10 per cent), sufficient freedom given (97.14 per cent) good discipline maintained (98.10 per cent) were the underlying reasons for being happy with C.M.C.

All these indicate that C.M.C congregation exerted very decisive influence in the formation of their alumnae and made them agents of service to the wider society through the various programmes that they organised for others.

C.M.C. congregation can be happy about their contribution to the empowerment of women through various programmes that they have undertaken. Among them the most significant are the guidance of sisters and teachers, moral science classes and the special programmes organised by the congregation.

REVIEW AND CONCLUSION

Mary C.J. “The evolution of the congregation of mother of carmel and its impact on society and culture (with special reference to women) 1866 - 1991”
Thesis. Department of History, University of Calicut, 2002

CHAPTER VIII

REVIEW AND CONCLUSION

The sequence of events gathered from a careful examination of the scattered evidence from chronicles, letters etc., may be presented briefly in this chapter. Wherever necessary, we have tried to indicate the sources and complex nature of evidence discussed in earlier chapters through footnotes.

8.1 The Role of the Missionaries

The Carmelite missionary establishment is very prominent in Kerala. It is often criticised on account of its dominating nature, obstinacy and religious discipline. In this context canonical erection of the Institute of the Syrian priests of *Mannanam* in 1855 into a religious congregation by Bishop Bernadine of *Verapoly* is significant. His endeavour to implement the idea of a convent at *Puthenpally* in 1860 is noteworthy¹. He constructed a two storeyed building and wanted to bring European sisters to train the women in Kerala. However, the

Rochosian schism and the consequent intervention of the Carmelite missionaries of Verapoly persuaded Bishop Bernadine to cancel the idea of starting a convent for women. Instead he established a seminary at *Puthenpally* in 1866 to train the Syrian priests with a view to counteract the intervention of the schismatic Bishops from Bagdad.

It is significant to note that both the Carmelite missionaries and the Patriarch of Bagdad wanted to bring the Syrian Catholics of Kerala under their supremacy. Though there had been widespread protest against the Carmelite domination over the Syrian Catholics, the Syrian Christian trend in Kerala was not in favour of the Syrian Bishops from Bagdad. The struggle for Syrian identity aimed at liberation of the Syrian Catholics from the Latin domination. They wanted a separate Bishop for the Syrian Catholics².

The daring and determined steps taken by Fr. Leopold and the seven Syrian Carmelite priests were seen as preparing the ground for establishing a separate Bishop for the Syrian Catholics. The Carmelite missionaries as well as the Syrian Carmelite priests were equally responsible for dismissing

the seven religious priests who were later described as the 'seven dolour's by the congregation.

Fr. Leopold was one of the most intelligent and efficient among the Italian Carmelite missionaries who came to Kerala. He was a scholar in Malayalam language, a unifying factor and a source of inspiration to the Latins as well as the Syrian Catholics; an ambassador of Syrianisation whose sympathy lay with the Syrian Catholics of Kerala. He was deeply interested in the spiritual formation of priests as well as laity and worked relentlessly for the education of children in Kerala.

8.2 The Carmelities of Mary Immaculate

The congregation of the Carmelites of Mary Immaculate (C.M.I) started in 1831 owes much to Bishop Stabilini of *Verapoly* in terms of the nature – contemplative action – of the congregation. At the same time the congregation has drawn freely from the spirituality of St. Dominic and St. Ignatius of Loyola. The names of four personalities – Fr. Palakkal, Fr. Porukkara, Fr. Chavara and Brother Kanianthara³ – were involved in the establishment of the Syrian Carmelite congregation for men in 1831. However, evidences show the

primacy of Fr. Porukkara in the foundation of the congregation. It was Fr. Chavara who requested Bishop Bernadine to grant them a constitution, approval for the congregation and affiliation to the Carmelite order. In the strict sense of the term it became a religious congregation only when it was canonically erected as a congregation by Bishop Bernadine of *Verapoly* in 1855.

The title *Amalotbhava* which is closely associated with the Carmelites of Mary Immaculate is given by Bishop Bernadine in commemoration of the proclamation of the dogma of faith of Immaculate Conception of Virgin Mother of God. *Darsanam* means philosophy and *Carmelitta Darsanam* signifies a group or congregation that followed such a philosophy. Even before the establishment of Syrian Carmelite congregation in 1831 this term was in use among the Carmelite missionaries of *Verapoly*⁴.

8.3 The congregation of the Mother of Carmel

As per records available to us, the Congregation of the Mother of Carmel, founded at *Koonammavu* on February 13, 1866, was the first indigenous religious congregation for women in Kerala. Old documents go to prove that Latin as well as Syrian

women were admitted without distinction to this group. This was a new venture. It would be an over simplification of the historical process to attribute the establishment of this group to one person or two persons because contemporary records reveal that it was a joint effort in which the inspiration, the vision and varied experiences of Fr. Leopold Beccaro O.C.D, the Delegate Apostolic of the Vicariate of *Verapoly*, Fr. Kuriakose Elias Chavara C.M.I., the first Prior General, Sr. Eliswa, Sr. Anna, Sr. Thresia and Sr. Clara, the first members of the Carmelite congregation were involved. However, the primacy of Fr. Leopold in setting a goal, concretising the vision, deciding the spirit, and function and also organising the congregation was remarkable. The evidences lead to the conclusion that the C.M.C. was historically instituted by Fr. Leopold Beccaro O.C.D⁵. with the active co-operation of like minded persons whom we have already mentioned.

Instituted with the specific objective of education and integrated development of women and children, the C.M.C. aimed at the spiritual formation of all. From its style and content the nature of C.M.C was basically Carmelite. Dedicated to the Mother of Carmel, the C.M.C. followed the Carmelite ideals of contemplation, prayer, silence and solitude, mortification of exterior and interior senses and meditation of the Word of God⁶.

Though the C.M.C came under the group of active orders, it may be stated that contrary to the general impression created by the use of this term, the rule of cloister, the cell and the use of turn and grills revealed the semi-cloistered nature of the congregation. They adhered closely to the Carmelite way of life and used the Carmelite symbol of scapular and dress. Hereby the C.M.C. was incorporating a new culture and a way of life in the Kerala culture. Contradictory to the Kerala style of building simple houses in those days, the C.M.C. built two-storeyed or three-storeyed buildings to accommodate sisters from the very beginning. *Panambumadham* (bamboo mat convent), the first convent of the C.M.C. constructed in *Koonammavu* in 1866, was the only exception in this regard.

Bi-ritualism was an important factor that united and separated people. There was no distinction between the members of the first congregation on the basis of rite while they were under the authority of the Carmelite missionaries of *Verapoly*. However, a change in authority and transfer of property rights from the Latin hierarchy to Syrian hierarchy destroyed the unity among members of the congregation and led to the bifurcation of the congregation on the basis of rites.

8.4 The Syrian Vicariates

Bishop Medlycott of the Syrian Vicariate of *Trichur* took bold steps to settle the Latin – Syrian conflict, to spread English education among the Syrian Carmelite sisters of *Koonammavu* and appointed an Anglo- Indian sister who belonged to the congregation of Apostolic Carmel from Mangalore for the religious formation of the Syrian Carmelite sisters (C.M.C.). However, the sisters opposed the authority of the Bishop in appointing a sister from another rite to rule over them. They had the moral power to resist those things, which they felt were unjust. This may be due to the moral support they received from the Syrian Carmelite priests⁷.

It was Fr. Leopold who decided to admit a Syrian lady to the congregation in 1866. Similarly he acted as a mediator in settling the problem that existed between the Latin and Syrian Sisters with regard to the question of Sr. Anna of the Latin rite.

The intensity of the feelings on both sides of the conflict is forcefully brought out in the correspondence⁸. This may even create an impression that property was their first

priority and spirituality was of secondary importance. However, it may also be suggested that both interests could have co-existed vigorously in the same group of people.

Bishop Lavigne of the Syrian Vicariate of Kottayam established four convents – *Mutholy*, *Vaikom*, *Changanacherry* and *Arakuzha* – for the Syrian Carmelite sisters and maintained good relationship with them except with that of the sisters of *Mutholy* convent⁹. He learnt Malayalam language. The main reasons for breaking good relationship between the Bishop and the *Mutholy* sisters were their struggle for autonomy from diocesan jurisdiction and their demand for getting Syrian Carmelite priests as confessors. At the same time there were no conflict between the Bishop and other Carmelite convents. He maintained good relationship with the sisters of *Arakuzha*, *Vaikom* and *Changanacherry* even after his departure from Kerala to France.

The C.M.C. sisters showed no signs of resistance when they were brought under the diocesan jurisdiction of three native Bishops – Mar Menachery of *Trichur*, Mar Pazheparambil of *Ernakulam* and Mar Makil of *Changanacherry* – in 1896. During 1896-1963, the C.M.C. showed signs of impressive growth in the number of members (3095) and convents (115).

The election of Mother General in each region was only to lessen the burden of the Bishops. The materials preserved in the convents indicate that virtually the Bishops controlled every sphere of activity. The Bishops gave a new turn to its activities. Until then their social activities were confined to the compound wall of the cloister. While Bishop Vazhappilly of *Trichur* initiated them to the field of health care, Bishop Parecattil of *Ernakulam* introduced them to social work programmes. Both of them played a vital role in bringing out the C.M.C. sisters from the convent walls to the midst of society. It may be observed on the basis of the documents that there were good relations between the Carmelite sisters of different regions.

The idea of unification was to bring together the three independent Carmelite units of Kerala, which had similar spirit and nature and also to help the Indians to reap the benefits of C.M.C. educational services. It also focused on the renewal of sisters, which implied more transfers, leading better common life and living in the true spirit of poverty and charity.

8.5 Autonomy of Sisters

The Pontifical right (from the diocesan jurisdiction to the authority of the Holy See) and autonomy are interrelated.

Subject to the direct authority of Pope, the Superior General exercised autonomy in administering internal affairs in the congregation. However, very often the ecclesiastics involved themselves in the religious formation and spiritual renewal programmes of the congregation.

Though the Second Vatican Council (1962) and the *Vita Consecrata*, the Papal exhortation on religious life, allowed the idea of inculturation, the decision of the Congregation for the Oriental Churches stood in the way of inculturation.

Though the Superior Generals and the members of the C.M.C. congregation welcomed the concept of the identification with poor¹⁰, and shared their resources with economically poor, the C.M.C. had to learn to live with the poor. Moreover, an evaluation of C.M.C. brought to light the need for spending their money and personnel in a more effective and organised way to uplift the poor.

8.6 Contribution of C.M.C. - Education

The uplift of women and children was the major concern of C.M.C. The C.M.C. started educational centres with a

view to develop the intellectual, social, moral and spiritual development of the people, particularly of women and children¹¹. The *Edukkumdath* (residential school) though aimed at Christian formation imparted religious training and the rudiments of learning. It was Fr. Leopold who started an *Escola* (school) in 1872. This school started at *Koonammavu* was the first school established for Catholic girls in Kerala. In 1991, there were 101 aided schools and 59 unaided schools, four Teacher Training Institutes and five colleges under C.M.C. management.

The C.M.C. started schools in rural and urban areas of Kerala. A selected study conducted (in the three regions of C.M.C.) in the schools of *Mutholy*, *Arakuzha*, *Ollur*, *Changanacherry*, *Ernakulam*, *Trichur*, *Pavaratty* and *Karukutty* and the college in *Trichur*. They started educational institutions in a period when parents as well as children were averse to education and there were no proper communication facilities. Even though they received government grant as early as 1906, they faced financial difficulties in the conduct of schools. However, they took the courageous step to run the schools at any cost with the hope that this would help the spread of education, education of women and also personal growth and social development.

The "Mile Stones"¹² reveal the story of progress and the history of academic excellence, achievements in sports and growth in infrastructural facilities. Among the six sample schools selected all the three schools in rural areas celebrated its centenary and one school in urban area celebrated centenary and two of them celebrated its Platinum Jubilee. All the Teacher Training Institutes are situated in rural areas. The college under sample study also celebrated its Golden Jubilee. The C.M.C. preference lay in rural and interior places of Kerala.

The enrolment data furnished by the sample school showed that the C.M.C. education helped to reduce the inequity in literacy as well as improved access to education for girls. The increase in the rate of admission and steady growth in enrolment till 1941 showed the significance of the C.M.C. in the overall increase in the rate of enrolment of children in Kerala. However, the trend was towards an increase with a diminishing rate. This may probably be due to an increase in the number of schools started by other private agencies, government and due to decrease in growth of population.

The results obtained in the S.S.L.C. examinations during 1982-1991 in three regions of *Changanerry, Ernakulam*

and *Trichur* were remarkable. The C.M.C. produced good results in the final examination in the rural as well as urban areas. While the average percentage of pass in rural and urban areas ranged between as high as 99.80 per cent and 95.17 per cent, the lowest range was between 87.20 per cent and 83.10 per cent.

The C.M.C. started industrial schools in *Koonammavu* (1922), *Ollur* (1926) and the Sericulture Industry, *Ollur* (1928) with the purpose of rendering employment for poor women in Kerala. The Sericulture Industry was the only institution of its kind in the whole of *Malabar* region where they collectively handled all the stages of silk industry from mulberry leaf to cloth. The *Cochin* government admired the functioning and efficiency of this institution¹³. The C.M.C. industrial schools are on the verge of decline and they are not functioning well due to lack of funds and decline in the number of enrolment. This may be attributed to the growth of other institutions with greater sophistication and specialisation and the tendency on the part of these C.M.C. institutions to stick to conventional methods of industrial training.

Teacher Training Institutes started in *Mutholy* (1934), *Pavartty* (1940) and *Karukutty* (1952), aimed at training

the poor students to become dedicated teachers of the future. The enrolment rates in these institutes fluctuated from increase to decrease and the growth depended on the admission policy of the Kerala government. Though located in rural areas¹⁴ all the three schools produced good results in the final examinations conducted during 1982-1991. The average percentage of result in these schools was 98 per cent. This emphasis on education at rural centres appear to be a special feature of the C.M.C. in the period under discussion.

8.7 Higher Education

The C.M.C. has contributed four first grade colleges and one B. Ed. College during the period 1946-1991. Being the first Syro - Malabar College for women started in India, St. Mary's College, *Trichur* (1946) aimed at academic excellence and allround development of women¹⁵. The rate of growth in enrolment urged them to expand their sphere of activity from *Trichur* to the rural area of *Cheroor*.

The "Mile Stones" shows an increase in the number of courses offered in this institution and a growth in the

infrastructural facilities. They have had the credit of being one of the best colleges in the University of Madras and Calicut.

Though there was a desirable increase in the percentage of enrolment during 1971-1981 (202.34 per cent) a declining trend was noticed after 1981 (77.24 per cent)¹⁶. A comparative study of the percentage of pass in the St. Mary's College during the first decade and the last showed that the percentage of pass was as high as 98.5 per cent in the first decade compared to 90.2 per cent in the last decade. The difference was due to the difference in the number of students who appeared during this period. While the number of students appeared for the public examination in 1950 was only 130, the number appeared in 1989 were 838. The number of students appeared for the final examinations was five and half fold (7974) during the last decade than the first decade (1420).

The C.M.C. education developed a right value system in the students through classes on faith and moral, courses on personality development, value education and value of leadership and national integration. They imparted social, ethical and spiritual values and enabled the students to become integrated persons and agents of social transformation.

The study of monastic chronicles would provide a comprehensive picture. To widen the vision and outlook of the students various activities – religious, humanitarian, aesthetic, intellectual, social and cultural – were organized under the different associations. Various cultural programmes and literary competitions were conducted. The C.M.C. was in the forefront in the field of sports. The students worked in groups for the welfare of the poor of the locality. This provided an occasion for realising important social problems and an opportunity for serving society through remedying these problems. Women's Cell was a medium of empowering women. Career Guidance Cell facilitated their search for employment. The C.M.C. also reached out the alumnae through Old Students Association.

8.8 Social Welfare

It is significant to note that when women in general lived a sheltered life within the four walls of their home, the C.M.C. sisters came out of the convent walls and served the sick, poor and downtrodden section of society¹⁷. They extended their service to the care of the destitute and offered them decent living, education, employment and status in the society. The inmates of *Balbhavans* were given more opportunities to develop their

leadership qualities. There are references to orphan girls and abandoned women converted from Hinduism to Christianity who were received as the inmates of orphanages and refuge homes.

The C.M.C. was interested in the care of destitute and aged women. The senior citizens from the community of Hindus and Christians were admitted in the Home for the aged. The government and generous people of the locality and the students of the C.M.C. institutions helped these institutions. Visitors both the Members of the Social Welfare Board and otherwise were impressed by the working of the C.M.C. institutions.

The Day Centres started for older people met the physical, mental, psychological and spiritual needs of these people. These institutions helped them to earn a living and to live in peace in their declining years.

The centres for mentally deficient children helped them to develop the basic functions and social skills and also gave vocational training in simple jobs and helped them to earn a

living. They were trained to gain equal proficiency in arts and sports.

8.9 Health Services

The C.M.C. health centres contributed towards the physical well being of the country through the care of the sick and adopted a holistic approach that aimed at the physical, mental, spiritual and social well being of the sick, especially the poor and the marginalized. They were pioneers in the medical field in the Kerala Catholic Church and society¹⁸. A special feature of the C.M.C. health care was that they first started their service in the District hospital, proceeded from there to the hospitals and dispensaries conducted by the Catholic Church and finally the dispensaries and hospitals attached to the convents. They acted in order to supplement the government efforts and played the role of intermediaries between the experts and the people. The public valued the services rendered by the C.M.C. in this field. The health centres started by the C.M.C. were in backward and remote areas and the hilly regions of Kerala, which were always neglected. They cared for the poor patients and a good amount of money was spent on free medical services¹⁹. The

C.M.C. Schools of Nursing were the best schools in Kerala and secured good results in the Public examinations.

The C.M.C. also extended their spiritual as well as social activities to twenty-two states in India. However, the C.M.C. missionary activity was only an extension of the educational, spiritual and social welfare activities in Kerala. Similarly the foreign missions were only an outgrowth of the Indian mission.

The C.M.C. played a vital role in the spiritual formation of other congregations²⁰. The early Syrian religious congregations like the Visitation Congregation, the Adoration Congregation, the Clarist Congregation and many other congregations in Kerala received religious training from the C.M.C. sisters.

Looking back with the hind sight of the 21st century it is possible to see that the forward steps in the field of health care taken by the Carmelite mission, especially the activity in the field of nursing, was the starting point of a big revolution in Kerala. The nursing profession gained respectability among Christians and others and became very attractive. Today we find hundreds

of thousands of nurses from Kerala in all the Western countries, in the Middle East, the Far East and in Africa also. It is interesting to note that this peculiar trend among the female population of Kerala had a humble beginning in early 20th century in the establishment of Carmelite Health Care Centres.

8.10 Impact on Society

The C.M.C. made significant contribution towards women literacy²¹. A survey conducted in 75 C.M.C. schools established up to 1963, revealed that 629730 were educated from these schools during 1900-1991. The analysis of decennial admissions in these institutions showed a steady increase in enrolment from 173 to 629730. However, the rate of increase showed a diminishing pattern. There might have been several factors influencing this phenomenon. The growth of other agencies in this field, the diversification of activity among women and the competition between communal groups might have influenced this pattern. The entry of the state in a big way into this field might also have a significant role.

The qualitative impact of the C.M.C. services was assessed interviewing 210 alumnae of C.M.C. institutions. The

details of the responses from the C.M.C. alumnae are not reproduced here. They are available in the appropriate tables²². On the basis of such information we list below certain general observations regarding the qualitative impact of the C.M.C. training they received.

It may be stated that the students received specific benefits from its educational as well as other social work programmes. It developed in them right thinking, the desire for truth, concern for the poor, the ability to distinguish right from wrong, working in groups and cultivating social relationship outside the family. They said that they were enriched by the Christian formation that they received from the institution²³. These factors influenced the decision making process of the C.M.C. alumnae. The C.M.C. helped them to take decisions regarding oneself, ones own family and society²⁴. They all agreed that the C.M.C. helped them to take decisions regarding some pertinent questions like a) age of marriage, b) the selection of partner c) the methods used in family planning, d) employment and e) social relationship and social involvement. However, some of them revealed that with regard to certain questions the C.M.C. impact was minimal. It is to be stated that those students exercised their power to take their own stand with regard to

certain decisions. It may be observed that Kerala society as a whole has gained through the services of the C.M.C. alumnae. The people of Kerala benefited through rehabilitation activities, social welfare programmes and sharing of faith organised by the alumnae. The impact of the C.M.C. is ever felt through their alumnae and this would support the faith in the theory of infiltration, which a section of scholars had propagated in relation to the chain reaction in the field of education. The present study convincingly brings out the C.M.C. contribution to the empowerment of women and the impact of the C.M.C. services on society and culture in Kerala.

It is found from the reports, that in certain areas like Ernakulam, the alumnae of the C.M.C. institutions are found to be more involved in the political sphere, whereas in other regions like *Trichur* and *Changanacherry* they are found to be confined to cultural arena²⁵. These disparities may be explained in terms of the socio- economic and cultural background of the society of those regions themselves.

Christian missionaries came to preach their religion in Kerala and convert people from the majority community of Hindus to the community of Christians. This was often viewed

by the local people as a hostile activity. At best it was tolerated as sectarian activity, which did not contribute much to public life or interfered with it in a big way. The pioneering work of the Carmelite Sisters in educating Christians and others, especially women of the lower income groups, and giving them training in selected industries or service areas gradually changed the atmosphere. In the long run it played a part in raising the status of women and liberating them from economic and social bondage. It contributed much to the improvement of the domestic sphere also. This process contributed not only to social reform but also towards the integration of the Christian community with the majority of the population. The Church in general and the Carmelite group especially came to be accepted as a normal part of the indigenous public life in Kerala.

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14. For the foundation of the congregation see Chapter Three, Section 3.1.
15. The efforts of the C.M.C. to mould integrated women and children through various educational activities are described in Chapter Five.
16. For the introduction of a new religious life style into the Kerala culture see Chapter Three, Section 3.2.
17. Education for employment is described in Chapter Five, Section 5.6.
18. For the history of C.M.C. education in Kerala see Chapter Five, Sections 5.5, 5.7.4 and 5.8.4.
19. The social concern of the C.M.C., the health service it rendered to the society in Kerala, in India and abroad are outlined in Chapter Six.

20. The impact of the C.M.C. on Kerala culture and society is described in Chapter Seven.
21. For the history of the Catholic Church in Kerala see Chapters, Two, Three and Four.
22. See Appendix X. For other appendices see section on Appendices.
23. The original documents collected from C.M.C. convents with statistical information about the Nalagamam (Chronicle) have been deposited in Calicut University.
24. A detailed description of the construction of the convent from its inception upto the blessing of the convent is given in the Kallanikal Nalagamam.
25. The contents of any Nalagamam is given in detail in the first part of Vynthala Nalagamam.
26. The present study is based on 157 letters.
27. The first constitution after the Unification of the Carmelite Congregations of different dioceses emerged in 1969. The constitution of 1976 has the singular position of having the features of the post conciliar ideas, theological reflections and the essentials of religious life.
28. This is the first Book of Traditions of the Third Order of the Discalced Carmelites of Koonammavu.
29. A total of 45 Reports have been presented.

CHAPTER II

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25. "From the written records it is proved that the first established monasteries and convent had the same name and purpose. In the record showing that the land at Puthenpally was taken on lease in 1859 for the construction of the convent, it is clearly mentioned that it is for the convent of the 'Immaculate Lady of Mount Carmel'. The community of priests started at Mannanam was known as the society of the Servants of Mary Immaculate at that time. That great enterprise which could not be fulfilled at Puthenpally was accomplished at Koonammavu in 1866 with the co-operation of Fr. Leopold according to the plan of God. Fr. Chavara was the connecting link of all these endeavours". ISMH, op.cit., p.33.
26. Puthenpally Nalagamam, p.2; History Album, op.cit., p.35.
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28. December 8th was celebrated as the Order's patronal feast before 16th July; Slattery, op.cit., pp.41-42.

29. Though Verapoly seminary was owned by the Latins, it was open to the training of Syrian youth.
30. Kanjirathinkal, op.cit., p.20; Chavarayaccanre Sampurnna Krtikal (CSK), Vol.1, C.M.I. Prior General, Cochin, 1985, p.172. p.172; Fr. Bernad, Ka.Ni. Mu. Sabhayude Caritrasamksepam, St. Joseph's Press, Mannanam, 1908, p.93.
31. Koonammavu Koventa Nalagamam, (KKN), 1857-1870, p.200; CSK, Vol.1, pp.92-94; Joseph Pudukkattukaran, Keralakraistavar, Major Press, Trichur, 1973, p.180, 254.
32. CSK, Vol.1, p.191; Sanmiguel, op.cit., p.7.
33. Letter from Cardinal Barnaba to Bishop Berbadine on December 16, 1860, cited in CSK, Vol.1, pp. 93-94.
34. Ibid., pp.94-95.
35. Ibid., P.201.
36. Ibid., pp.95-96; Parappuram op.cit., pp.711-715.
37. Fr. Bernard, Marthoma Kristyanikal, Vol.2, St. Joseph's Press, Mannanam, 1921, PP. 276-278; Pudukkattukaran, op.cit., p.180; Gregory Neerakkal, C.M.I. Sabhayude Caritra Samksepam, 1829-1969, St. Joseph's I.S Press, Trichur, 1970, p. 39; Vazhakulam Nalagamam, (VN) p.36.
38. K.C.Chacko, Blessed Father Kuriakose Elias Chavara, The Vice Postulator, Mannanam, 1986, pp.81-82.

39. Letter of Cardinal Barnaba to Bishop Bernadine on August 21. 1861, cited in CSK, Vol.1, op.cit., p.99.
40. Xavier Kudappuzha, Bharatasabha Caritram, St. Thomas Apostolic Seminary, Kottayam, 1984, PP. 409-410.
41. CSK, Vol.1, op.cit., pp. 103-104; KKN, 1857-1870, op.cit., p.202; VN, op.cit., p.38.
42. Ibid., p.109, 113; KKN, Ibid., 1857-1870, p.203.
43. Ibid., p.115.
44. Mr. Machenzi writes, "There was a system under which certain priests, called Malapans, educated in their houses a few youths whom they prepared for the priesthood. Like everything in India this office had become hereditary and when one of these Malpans died, his nephew inherited his library and his privilege of training candidates for Holy Orders". G.T. Machenzi, Christianity in Travancore, Government Press, Trivandrum, 1901, p.32; Nagam Aiyya, The Travancore State Mannuel, op.cit., p.158; Kanjirathinkal, op.cit., p.103.
45. CSK, Vol.1, op.cit., p.114.
46. Ibid., p.116.
47. Ibid., p.116-123.
48. Ibid., p.124; MN, Vol.2, op.cit., p.72; KN, Vol.1, op.cit., p.1.
49. History Album, op.cit., pp.35-36; Manjummel, op.cit., p.43; Kanjirathinkal, op.cit., p.104.

50. Parappuram, op.cit., pp.1139-1140. Bishop Bernadine had great interest in the Syrian Christians. The Latin priests often accused the Bishop on account of his interest shown to the Syrians. Ibid., p.1217.
51. Kanjirathinkal, op.cit., p.133; Central Council Minutes, Ernakulam, 1926, op.cit., p.103; Puthenpally Nalagamam, op.cit., pp. 4-5; Fr. Vadakkumchery, op.cit., p.38.
52. L.M Pylee, op.cit., p.35; Pallath, op.cit., p.70.
53. G. Chedyath, Keralatile Chraistavasabhakal, Oriental Institute of Religious Studies, Kottayam, 1993, p.24; Sanmiguel, op.cit., p.91; Manjummel op.cit., pp. 62-63; Pallath, Caritrasmaranakal, op.cit., p.27.
54. Kudapuzha, op.cit., pp. 401-402.
55. Sanmiguel, op.cit., p.37; KN, Vol.1, op.cit., pp.142-151.
56. Pudukkattukkarar, op.cit., p.183, 263; Chedyath, op.cit., p.25.
57. J. Panathanam, "The Canonical Reforms of Leonard Mellano", Rome, 1976, Doctoral Thesis, p.7 cited in Chedyath, op.cit., p.25.
58. Elthuruth Nalagamam, pp.100-115; Fr. Bernard, Marthomakristyanikal, Vol.2, op.cit., p.267, 302; Aloysius Pareparambil, An Account of a Very Important Period of the History of the Catholic Syrian Church of Malabar, Chacko Mathew Pareparambil, Puthenpally, 1920, p.15; L.M. Pylee, op.cit., p.30.

59. Fr. Bernad, Marthomakristyanikal, Vol.2, op.cit., p.302.
60. Chedyath. op.cit., p.26; Kudapuzha, op.cit., p.425.
61. Ibid.
62. Prior Remigius, Vi. Sebastyanosinre Sanyasasramam, St. Joseph's Press, Pulincunoo, 1936, p.10.
63. Bishop Leonard was exasperated with the obstinacy of Fr. Louis Pazheparambil and Fr. Hillarion and he ordered them to quit the congregation. The Bishop ordered them to remove their religious habit and to stay in their own parishes. The Bishop blamed Fr. Joseph Chavara, who could not perform the religious duties due to his large physique and at the same time loitering around in the pretext of labouring hard for the welfare of the congregation. Letter from Bishop Mellano (MEL) to Fr. Hillarion and Fr. Louis Pazheparambil on January 16, 1876; Letter from MEL to Fr. Joseph Chavara on February 7, 1876; Pudukkattukaran, op.cit., p.185.
64. Letter from Archbishop Meurine (Port Louis) to Fathers E.A. Nidhiry and Aloysius Pazheparambil on January 22, 1890.
65. Fr. Puccinelli was a Jesuit Missionary who worked in the Madurai Mission. Alphonse Kanjirathinkal, The Canonical Reforms in the Malabar Church Introduced by Msgr. Bernadine Baccinelli the Vicar Apostolic of Verapoly, Oriental Institute, Rome, 1971, p.50.
66. Ibid., p.55.

67. Ibid., p.56.
68. When Cardinal Yovakim Pechi (later Pope Leo XIII) asked Bishop Leonard about the possibility of appointing a native Bishop for the Kerala Church, the Bishop became furious and told the Cardinal not to interfere in this matter. The Cardinal did not speak anything after that. When the Cardinal became Pope Leo XIII. the Syrians were provided with a separate Bishop.
69. Vazhakulam Monastery Nalagamam,(VMN), pp.77-90.
70. The Syrians argued that the only reason for the faithful falling into schism was due to the fact that they do not have a separate Bishop, preferably “from England or from the rite of Ireland”. Letter sent by the Syrians on August 18, 1875. Pareparambil, An account, op.cit., p.15.
71. Parappuram, Vol.3, p.1002.
72. Fr. Leopold had friendly relations with the Protestants and the Jacobites. Koonammavu Palaya Koventayude Nalagamam, (KPKN) 1871-1875, Vol.3, p. 84, 127; VMN, op.cit., pp.77-90.
73. KKN, 1857-1870, op.cit., p.245.
74. Prior Michael, Golden Jubilee Souvenir, Ampazhakkad Monastery 1868-1918, Elthuruthu, 1918, p.12.
75. Fr. Lazar, Elthuruth Suddhikara Matavinre Asrama Caritra Samgraham, 1858-1962, St. Joseph’s IS Press, Elthuruth, 1962, P.53; CSK, Vol.4, op.cit., p.102.

76. KPKN, Vol.3, op.cit., p.85; Letter from Fr. Leopold to the Prior, no date, no place. He also encouraged Devassy Alappat from Trichur (Later Fr. Albertose) to join the monastery when he had doubts about his vocation. Fr. Leopold instructed him in the arts of religious life and inspired him to lead a holy life. Ka. Ni. Mu. Sa. Ba. Albertosachan 1853-1922, St. Joseph's I.S. Press, Elthuruth. 1957, p.5.
77. Parappuram, Vol.3, op.cit., pp.1092-96.
78. Ibid., p.1117.
79. KPKN, Vol.3, op.cit., pp.10-35.
80. Carmelaramam, September 1987.
81. From the collection of Fr. Anslem, preserved in the manuscript form in the archives of Mannanam. No date, No author. This part is from the history of Fr. Thayyil (Fr. Ouseph Yohannan) P.146
82. KPKN, Vol.3, op.cit., pp.124-125.
83. Parappuram, Vol.2, op.cit., pp.659-660; Fr. Neerakkal, op.cit., p.26; J. Chirayil, Carmelayile Karmma Yogi, Fr. Raymond C.M.I., Cochin, 1989, p.14.
84. Centenary Souvenir 1866-1966, Archdiocese of Verpoly, Verapoly, 1966.

85. Parappuram, Vol.3, op.cit., p.1045; Punya Sanyasi or Sanyasikalku 10 Divasatte Muluvan Dhyanam was written By Fr. Leopold in 1865. Bishop Kandathil of Ernakulam published this book in 1936 and 1949.
86. Parappuram, Vol.3, ibid., pp. 1060-1061; The introduction given to 10 Days Retreat for Priests by Bishop Pazheparambil. The book was published by Bishop Pazheparambil of Ernakulam in 1912 at St. Joseph's Press, Elthuruth.
87. Punyappeduttappetta Sanyasi Athava Pattu Divasatte Muluvan Dhyanattin Kramam, written by Fr. Leopold, pp.8-12. This manuscript is kept in Mannanam archives.
88. The Ten Days Retreat for Priests written by Fr. Leopold in Malayalam is a translation from St. Liguori's Selva in Italian. Till 1878 Fr. Leopold's Book was in use. When Fr. Marceline became the Bishop, he insisted on using the book Yogasaramsa written by him. In 1896, Bishop Louis Pazheparambil of Ernakulam gave the book of Fr. Leopold and Bishop Marceline to the priests for scrutiny. They preferred Fr. Leopold's Book because its contents were useful for the life of a priest. Introduction to 10 Days Retreat by Bishop Pazheparambil, pp.1-5. Bishop Lavigne of Kottayam tried to introduce the Ignation Method to the Priests. Fr. Skaria Ephrem, the Prior of Mannanam also argued for Ignation method. However, the priests liked Fr. Leopold's method of giving retreat. Parappuram, Vol.3, op.cit., pp.1064-1068.
89. Carmelaramam, September, 1987, Op. Cit.

90. MA, 1864, op.cit., p.122; Koonammavu Koventakkadutta Nalagamam, 1863, p.45; KPKN, op.cit., pp.76-77.
91. Parappuram, op.cit., pp.1195-1199; pp. 1205-1208.
92. Ibid., p.1143, 1220.
93. Ibid., pp.1145-1147.
94. KKN, 1870, op.cit., p.166.
95. Letter from Chavara to the Vicar of Mannanam on August 30, 1869; Letter from Chavara to Eliswa Porukkara, Mannanam on December 8, 1869.
96. Koventakkadutta Alocana, 1863. p.105. Bishop Leonard and Fr. Leopold stayed at Elthuruth on their way to Rome in 1869. Golden Jubilee Souvenir, Elthuruth Monastery, 1858-1908, Pius T.O.C.D., Elthuruth, 1908; Fr. Bernard, CMI Sabha Adya Satakangalil, op.cit., p. 124.
97. Parappuram, op.cit., pp.1284-1327; pp.1380-1382.
98. MA, 1864, op.cit., pp.240-263; Elthurth Nalagamam, op.cit., p.87. Fr. Leopold brought books from Rome to the Koonammavu Library. He asked them to follow the library rules while entering the books. He knew that it would be a great help to take books from the library. Parappuram, op.cit., p.1404; KKN, 1870, op.cit., p.166.
99. VMN, op.cit., p.43; Vazhakulam Carmela Asramattinre Swarna Jubilee Smarakam, 1859-1909, Elthuruth, 1909, P.19; Collectio, Prior General, Fr. Ouseph Alexander, Mannanam, 1916, pp.24-26.

100. Elthuruth Nalagamam, op.cit., pp.72-74.
101. Parappuram, op.cit., pp.1051-1055.
102. MA, 1864, op.cit., p.222.
103. KKN, 1857-1870, op.cit., p.194.
104. KKN, 1863, op.cit., p.3.
105. Ibid., p.140.
106. VMN, op.cit., pp.77-90; KPKN, 1871-75, Vol.3, op.cit., pp.126.
107. KPKN, 1871-75, Vol.3, pp.127-131.
108. VMN, op.cit., pp.80-90; I.C Chacko, Mar Louis Pazheparambil Jivitavum Kalavum, M.M. Varkey, Trivandrum, 1937, p.90.
109. Letter from Fr. Augustine of Managalore to Fr. Pazheparambil on September 2, 1877, cited in I.C. Chacko, p.399.
110. Ampazhakkad Nalagamam, 1868-1888 p.133; VMN, op.cit., p.94; Charles Payngot, Kerala Sabha Pattonpatam Nurrandil, Oriental Institute of Religious Studies, Kottayam, 1977, PP.120-121.
111. I.C. Chacko, op.cit., p.187.

112. MN, Vol.2, op.cit., p.65: Kaniantara Diary, pp.1-9; Kanjirathinkal, op.cit., p.68: Parappuram, op.cit., pp.15-16.
113. Fr. Camil, CMI Sabhayude Laksvayum Caitanyavum Oru Vilayiruttal, P.C. Press, Kottayam. 1968, p.1; Porukkara Thoma Malpan Satabdi Smarakam. 1846-1946, St. Thomas Sales Press, Kottayam, 1946, p.25: Fr. Simon writes that the concept of starting a religious house first originated in the mind of Fr. Palakkal and Fr. Porukkara. Fr. Simon, C.D., Vannya Divyasri Chavara Priyoraccan Vrtanustana Jubiliyude Oru Smarakam, K.M. Jacob Mappila. Kainakkari, 1955, p.3.
114. Kaniantara, op.cit., p.6; MN, op.cit., p.15.
115. Ibid., Copy of the Circular Letter of Bishop Maurelius on November 7, 1829, kept in Mannanam Archives.
116. MN, Vol.2, op.cit., p.65; Carmelite Congregation of Malabar, 1831-1931, St. Joseph's Industrial School Press, Trichinopoly, 1932, pp.11-12.
117. Palakkal Thoma Malpanaccanre Jiva Caritram, Manuscript dated 19-1-1936, p.34 kept in Mannanam Archives; Eliswa Porukkara, Thoma Porukkarayude Caritra Samkshepam, p.27.
118. MN, Vol.1, op.cit., pp.1-2; Kaniantara Diary, op.cit., pp.1-2; Kanjirathinkal, op.cit., p.84.
119. Fr. Hillarion C.D, (Manuscript) Porukkara Malpnacanre Charitram, 19-3-1936, P.21. The inspiration and the initiative to start a house of solitude and prayer are

attributed to Fr. Porukkara. Fr. Maurilius. Kuriakose Elias Chavara, the Vice Postulator for the cause of Chavara, Mannanam, 1962, p.11.

120. Eliswa Porukkara, Nammude Pitakkanmarude Caritram, Chavara, p.23; Bishop Stabilini directed them to choose an elevated place which has access to the river MN, Vol.1, op.cit., pp.33-34.
121. Eliswa Porukkara, Thoma Porukkaravude Caritrasamksepam, op.cit., p.29.
122. Eliswa Porukkara, Chavara, op.cit., p.34.
123. Eliswa Porukkara, Thoma Porukkaravude Caritrasamksepam, op.cit., p.29.
124. The committee for the cause of BI.Chavara, Complete Works of BI. Chavara, Vol.1, Mannanam, 1990, P.21; Z.M.Moozhoor, Blessed Chavara: The Star of the East, Kottayam (No publisher) 1993, p.31.
125. Eliswa Porukkara, Pitakkanmarude Caritram, Op. Cit., p.33; Fr. Alex Ukken, the present Superior General of the C.M.I. congregation in Sathyadeepam, on September 20, 2000.
126. A Text Book of the History and Spirit: The Carmelites of Mary Immaculate, compiled by Fr. Mathias Mundadan and Fr. Romulus Mampuzhackal, Fr. Theobald C.M.I., Prior General, Cochin, 1977, p.56; C.J Varkey, The Syrian Carmelite Congregation in Malabar, St. Joseph's Press, Mannanam, 1944, P.6; Fr. Bernad, 1908, op.cit., pp.41-45.

127. MN, Vol.1, op.cit., pp.6-7; Kanianthara, op.cit., pp.1-2; Fr. Valerian, Malankara Sabha Matavinre Virasantanam, St. Josephs Press, Mannanam, 1939, p.43; Carmelite Congregation, op.cit., p.32.
128. CSK, Vol.1, op.cit., p. 184; Parappuram, op.cit., p.99.
129. Parappuram, ibid., p.17.
130. This note is kept in Mannanam Archives. It is cited in Fr. Anslem's Bharatamaharatnam, Mannanam, 1969, p.60.
131. Iranimos Gothi and Iranimos Rolleri, Amalotbhavayaya Karmela Kanyakamariyathinte Malayalttire Nispaduka Munnam Sabhakaraya Sahodaranmarude Sabhayude Cattangalum Niyamangalum, (Rome 1906), Little Flower Press, Thevara, 1944, p.10.
132. Fr. Hillarion, Porukkara Malpanaccanre Caritram, dated. 19.3.1936. op.cit.
133. MN, Vol. 1., op.cit., pp.72-73.
134. C. J. Varkey, The Syrian Carmelite Congregation in Malabar, op.cit., p.6; Ka. Ni. Mu. Sabhayude Arambammutalulla Padhinagrehangalude Sampksipta Vivaranam, Mutholy, 1912, p.67.
135. Valerian, Malankara Sabhamatavinre Caritram op.cit., p.100.
136. Fr. Palakkal showed great reverence to the Mother of Carmel and he established Darsanam of the Mother of

- Carmel in the parishes. MN, Vol.1.,op.cit.. p.15, 111, pp.115-116.
137. Parappuram, op.cit., p.19.
138. Mannanam Account Book, Vol.1, cited in Fr. Anselm, Bharatamaharatnam, 1969, op.cit., p.54.
139. C. J. Varkey, op.cit., p.6; The Syrian Carmelite Congregation of Malabar is a brief historical sketch published on the occasion of the first centenary of the religious profession of the first eleven fathers of the congregation on 8-12-1955. No author, No publisher, p.1.
140. Ibid., Fr. Bernard, 1908, op.cit., p.87.
141. Collectio, op.cit., p.1.
142. The Bishop gave them all support to conduct retreat in the parishes. Letter of Bishop Ludovic to the Catholics of Verapoly and Cochin on January 9, 1849. MN, Vol. 1., op.cit., pp.160-161; Fr. Anselm, Bharatamaharatnam, op.cit., p.62; Neerakkal, op.cit., p.17.
143. It is stated in the Confidential Report of Fr. Leopold that they did not get approval from the Holy See because they were not satisfied with the condition of the community. Cited in Fr. Camil, op.cit., p.32.
144. VMN, op.cit., p.11; Fr. J. Hillarion, Keralattile Carmelaramam, St. Joseph's Press, Mannanam, 1955, P.10; The Syrian Carmelite Congregation of Malabar, Published on 8-12-1955, p.11; Fr. Maurilius, Vice Postulator, 1962, op.cit., p.17.

145. Bishop Bernadine in his report sent to the Propaganda Fide on September 28, 1855 has stated that they had a constitution and a rule of life. Fr. Anselm, Bharatamaharatnam, op.cit., p.1.
146. Parappuram, op.cit., pp.21-22. 650; Carmelite Congregation, 1931, op.cit., p.29. MN, Vol.2, op.cit., p.1.
147. Fr. Maurilius, Vice Postulator, 1962, op.cit., p.20; Bernad, 1908, op.cit., p.45; Neerakkal, 1970, op.cit., p.16; Fr. Anselm, Bharatamaharatnam, 1969, op.cit., p.64; MN, Vol.2., op.cit., p.1.
148. Carmelite Congregation of Malabar, op.cit., p.2.
149. Council Report, From a note kept in Mannanam Archives, pp.39-40; Letter of Bishop Stabilini on November 1, 1829; Letter of Fr. Nicholas on September 12, 1831.
150. Fr. Z.M., Muzhoor, Ed., Chavaraccanre Sampurnna Krtikal, Vol. 3., CMI Publishing Committee, Ernakulam, 1986, p.13; CSK Vol.4., 1982, Op. cit., p.99.
151. Parappuram, op.cit., p.26, 650 Fr. Bernad, 1908, op.cit., p.51; Fr. Valerian, Malankara Sabha, op.cit., p.109; Carmelite Congregation, 1931, op.cit., p.34, 103.
152. Fr. Valerian, CMI Lakshyavum Caitanyavum, Mannanam, p.45 (A booklet published for private circulation)
153. Fr. Anselm, Bharatamaharatnam, 1969, op.cit., p.65.
154. VMN, op.cit., p.15.

155. Ampazhakkad Nalagamam, 1868-1888, op.cit., p.95.
156. Andreae Ayuti, DECRETUM, Visitatione Canonica, 1889, from Mannanam on February 24, 1889, p.28.
157. Fr. Anselm, Baharatamaharatnam, 1969, op.cit., pp.70-74.
158. Letter of Bishop Stabilini on November, 1, 1829, op.cit.; Letter of Fr. Nicholoas, the Vicar General of Verapoly and Cochin on September 12, 1831, op.cit.; Letter of Fr. Marceline, Missionary Apostolic, to Fr. Chavara on October 11, 1856; Letter of Fr. Marceline to Fr. Chavara on August 14, 1857. In all these letters they introduced themselves as the member of 'Carmelita darsanam'; Parappuram writes that the Syrian Carmelites used to preach in the parishes before and after the establishment of darsanasabha. Parappuram, op.cit., p.587. From this statement it is very clear that it is Carmelite darsanam.
159. ONO, op.cit., pp.38-39.
160. MN, Vol.1, op.cit., p.15, 111, 115-116.
161. Parappuram, op.cit., p.560,650; KKN, 1857, op.cit., pp.197-198.
162. Ibid. It was also known as darsanamadham and darsanaveedu. Porukkara Thomamalpan Satabdhi Smarakam, 1846-1946, St. Francis Sales Press, Kottayam, 1946, p.25; Fr. Bernard, Adyasatakangalil, op.cit., p.213, 218; The Circular Letter sent from Bishop Hermas Pereira to priests and laity on June 25, 1890, praised the services of the darsanappattakkar of Mannanam and Carmel

- Monastery. Cited in J. Chirayil, op.cit., p.23; Mangalath Diary, p.1; Palakkunnel Diary, p.52.
163. Letter from Fr. Chavara to Fr. Joseph Chavara, Vazhakulam on July 21, 1868.
164. Fr. Simon C.D, op.cit., 1955, p.15.
165. MA, 1864, op.cit., p.266; MN, Vol.3, 1872-1905, pp.1-14; Palakkunnel Diary, op.cit., p.69; Koonmmavu Koventa Alocana Nalagamavum, 1863, pp.133-136; Fr. Leopold, The Life of the Servant of God, Fr. Kuriakose Elias Chavara, the Postulator, Mannanam, 1970, p.10.
166. Fr. Gregory Neerakkal, op.cit., p.31; Parappuram, op.cit., p.1420.
167. VMN, op.cit., p.46; Palakkunnel Diary, op.cit., p.69; Neerakkal, op.cit., p.32.
168. MA, 1864, op.cit., p.266.
169. In Mannanam Alocana 1864, only what was written on the plates is given. Various reasons are given for not writing the history of Chavara in Mannanam Alochana 1864. Fr. Eliswa Porukkara, the second Prior of the Syrian Carmelites had written a short biography of Chavara in the Account Book of Mannanam. Moreover, Fr. Leopold had decided to publish Chavara's Atmanutapam with a short biography of Chavara. MA, 1864, op.cit., p.266; Palakkunnel Diary, op.cit., p.69.
170. Neerakkal, op.cit., p.49; Letters of Fr. Chrisostom preserved in Mannanam Archives, P.8.

171. MN, Vol.2, op.cit., p.380; VMN, op.cit., p.201; Eliswa Porukkara, Chavara, p.10; KN, Vol.2, op.cit., pp.15-16, 134-137; Fr. Berard, 1908, op.cit., pp.337-342; MN, Vol.3, op.cit., p.378; Palakkunnel Diary, op.cit., p.278.
172. VMN, op.cit., p.201; MN, Vol.2, op.cit., p.380.
173. Pallath, op.cit., p.135.
174. J. Panathanam P.26.n.89. cited in Chedyath, op.cit., pp.28-30.
175. Cited in Sanmiguel, op.cit., p.47.
176. Fr. Placid. The Thomas Christians, op.cit., p.195.
177. Chedyath, op.cit., p.28.
178. Letter from Bishop Marceline, Co-adjutor, Verapoly, to the Prior of Mannanam on July 25, 1884.

CHAPTER III

1. Paesi 158 f, Goes I 137 215 cited in A.M. Mundadan, Traditions of the St. Thomas Christians, Dharmaram College, Bangalore, 1970, p.149.
2. Fr. Silas, C.M.I., *Carmelites of Mary Immaculate*, in The Souvenir, Fourth Death Centenary of Mother St. Teresa of Avila, Carmelite Family of India, Cochin, 1982 (No page number).

3. KN, Vol.1, op.cit., p.1.
4. MN, Vol.2, op.cit., pp.72-73.
5. KN, Vol.1, op.cit., pp.3-5; Sr.Benecasia, Ed., CMC Nalagamam, Vol.1, Mother Prima, Palakkad, 1988, pp.2-4.
6. Ibid., pp.6-7; Kerala Carmela Sanyasini Sabha (KS), Mount Carmel Generalate, Alwaye, 1974, pp.6-8.
7. Ibid, p.6; MN, Vol.2, op.cit., p.75.
8. Ibid., p.7.
9. Ibid., p.12; KS, op.cit, p.8, Account Book, Vol.1, Koonammavu, p.22; Account Book, Vol.2, Koonammavu, p.126.
10. Sr. Pulcheria, Theresian Carmelitha Sabha Innuvare, Mother Merina, Superior General, Cochin, 1991, p.10; Sr. Mary Prescilla, Leopold Missionary, Teresian Carmelite Publications, Cochin, 1994, p.40; Fr. James Thalachelloor, op.cit., p.45.
11. Ibid., p.14; KS, op.cit., p.9; Sr. Pulcheria, 1991, op.cit., p.12; Thalachelloor, op.cit.,p.46. In order to avoid the confusion of having two persons under the same name, original name of Eliswa Puthanagady was changed into Clara.
12. Leopold Beccaro, Life of the Servant of God, Translated by the Postulator, St. Joseph's Monastery, Mannanam, 1970, p.8.

13. Diary of Fr. Leopold, dated 03-01-1871; Fr. Hormice, Kristu Matavum Bharatavum, Prakasam Publications, Alleppey, 1972, p.529.
14. Parappuram Diary, op.cit., p.1425; Vajrajubilee Samarakam, The Mar Thoma Sreeba Press, Alwaye, 1943, p.35. Hereafter VS.
15. Fr. Kuriakose Eliswa Porukkara, Chavara Pe. Ba. Kuriakose Malpanachan, St. Joseph's Press, Mannanam, 1963, p.12.
16. Decree raising the congregation to the Pontifical status issued on March 2, 1967, Rome.
17. KN, Vol.1, op.cit., p.1; MN, Vol.2, op.cit., p.72.
18. Sr. Jossy, Ed., Atyunnatanre Tanalil, Superior General, Mount Carmel Generalate, Aluva, 1991, p.39. Hereafter Tanalil.
19. Fr. Bernard, Marthoma Kristhianikal, Vol.2, 1921, op.cit., p.265; Fr. Bernard, Ka.Ni.Mu. Sabhayude Caritrasamkshepam, St. Joseph's Press, Mannanam, 1908, p.241; I.C.Chako, Mar Louis Pazheparambil, op.cit., p.506; VS, op.cit., p.14.
20. This constitution is based on the Carmelite constitution of Florence.
21. The order is called the Third Order because there are three Orders. The first is that of the Friars, the second for the Nuns, both of which practice the Primitive Rule of Carmel. Third Order is a religious state in which they

strictly observe a set of rules and live according to a rule modelled on the Primitive rule observed by the First and Second Orders.

22. Mar Louis Pazheparambil, Thresia Punyavalattiyude Carmelitta Munnam Sabhayile Sahodarikalkkayittulla Nivamangal, Elthuruth, 1917, p.1. Hereafter 1917 constitutions.
23. KS, op.cit., p.7.
24. CMCC, 1982, op.cit., p.1.
25. Varapuzha Kanyaka Madham (VK), Varapuzha, 1940, p.53; Sr. Mary Prescilla, Mother Eliswa, Mother Merina, Superior General, Cochin, 1990, p.39.
26. Scritt. R.F. AOC. 1862-1877.f.159 V, cited in Fr. Bernard, Marthoma Kristianikal, Vol.2 op.cit., p.265; MA, op.cit., p.95.
27. Elio Gambari, The Global Mystery of Religious Life, St. Paul Publications, New Delhi, 1974, p.82.
28. Sr. Jossy, Tanalil, op.cit., p.42; T.M. Chummar, Rev. Leopold Missionary, Souvenir 100 Year (1866-1966): The Third Order of Our Lady of Mount Carmel, Archdiocese of Verapoly, Verapoly, 1966, pp.1-4; Thalachelloor, op.cit., p.71.
29. Sr. Mary Prescilla, Leopold Missionary, op.cit., p.16.
30. Ibid., p.19; KN, Vol.1., op.cit., P.1; KS, op.cit., p.3.

31. Sr. Jossy, Tanalil, op.cit., p.42; Sr. Mary Prescilla, 1990, op.cit., pp.29-35.
32. KN, Vol.2, op.cit., p.1.
33. KN, Vol.1, op.cit., pp. 3-5; MN, Vol.2, op.cit., p.73.
34. Thalachelloor, op.cit., pp.44-45.
35. KN. Vol.1, op.cit., p.4.
36. KN, Vol.2, op.cit., p.87; Fr. Leopold, The Constitutions of the Third Order of Carmelites – A Proclamation, 1875, (Hereafter 1875 Constitution), p.1; 1917 Constitution, op.cit., pp.1-2.
37. Thalachelloor, op.cit., p. 194.
38. Charism, Identity and Objectives, Mount Carmel Generalate, Aluva, 1989, p.iii.
39. Thalachelloor, op.cit., pp.194-196.
40. We do not have the original constitution. The earliest one is that of 1875. It consists of an introduction and 17 chapters. In the introduction we read: “Our congregation which is the Third Order of the congregation of St. Teresa, is a form of life founded by the same glorious saint... Although certain changes in the rules have been made, necessitated by the nature of the place and needs of the inmates, the same spirit of St. Teresa is preserved, and in important topics, the pristine norms are retained”. The introduction deals with the nature and purpose of the congregation.

41. KN. Vol.1, op.cit., p. 5.
42. Ibid.
43. In the light of the guidelines of the second Vatican Council, C.M.C. “organised renewal programmes suited for the changed needs and circumstances of the present age, returning to the initial inspirations and the spirit of the religious foundation and planning in advance for the future needs”. ISMH, op.cit., p.189.
44. The first constitution was given by Fr. Leopold. KN, Vol.1, op.cit., p.5; CMC Nalagamam, Vol.1, op.cit., p.4; MN, Vol.2, op.cit., p.72.
45. KN , Vol.2 op.cit., p.87; Sr. Benicasia, Ed. CMC Nalagamam, Vol.2, Mother Prima, Mount Carmel Generalate, Alwaye, 1998, p.87. The contemplative aspect of the congregation is explained in the biography written by Fr. Leopold at the demise of Fr. Chavara in 1871. In his introduction to Atmanutapam he writes, that the convent was founded “with the main intention of making it a holy dwelling for the girls of Malabar and to study matters of faith and to grow up as good Christian children”. The same idea is reflected in the short biography of Fr. Chavara written by Fr. Eliswa Porukkara, the successor of Fr. Chavara. “To provide the Malayalee girls with a holy dwelling, to study matters of faith and to grow up as good children”. Porukkara, Chavara Kuriakose Eliasacan, p.12. The resemblance of two passages written in connection with the death of Fr. Chavara is to be noted. The words written by Fr. Leopold in his biography of Fr. Chavara is based on the life history given by Fr. Eliswa Porukkara. Therefore similar idea is

expressed through these two documents. These documents convey only the contemplative aspect of the congregation.

46. CMCC, 1982, op.cit., p.4.
47. CMC Constitutions, Mount Carmel Generalate, Alwaye, 1998, pp.23-28; Sr. Benecasia, Ed., Leopold Moopaccanre Kattukal. Mother Prima, Palghat, 1987. p.8; See also introduction to 1917 Constitution, op.cit.; Sr. Jossy, Tanalil. op.cit., pp.55-56.
48. CMC Directives, Mount Carmel Generalate, Alwaye, 1998, p.24; See also photo of the cell.
49. The sisters were allowed to see the parents thrice a year, at the convent. During sickness doctors were brought to the convent, no one was sent out for medical treatment. Bishop Medlycott and Bishop Lavigne followed the directions of Fr. Leopold. Gradually, the sisters broke away from this rule and went to distant lands for medical treatment. Bishop Pazheparambil ordered them to follow the rule of the cloister. Letter from Bishop Pazheparambil to the superior, Koonammavu on August 9, 1916. After the second Vatican Council, though this rule is not completely ruled out, most of the rules concerning enteranc to the cloister are removed from the Directives.
50. 'Turn' is a revolving container. See photo of the 'Turn'. Koonammavu, Mutholy and other early convents had 'Turn'.
51. Grill is a barred opening with curtain.

52. Scapular is a rectangular piece of cloth tied to a string and worn round the neck. The legend is that Our Lady appeared to St. Simon stock at Aylestor in England in 1251 and gave the Scapular to the Carmelite Order, as a sign of special relationship with Mary. Peter Salattery, op.cit., p.45; "As a sign of our (C.M.C.) devotion to Mary all shall wear the small scapular". CMC Directives, 1998, op.cit., p.8.
53. Walter M.Abbot, Ed., The Documents of Vatican II, Guild Press, New York, 1966, p.75.
54. Finbarr B. Connolly, Religious Life a Profile of the Future, Asian Trading Corporation, Bangalore, 1983, p.16.
55. On Religious Life, Asian Trading Corporation, Bangalore, 1984, p.20.
56. Pope John Paul II, Vita Consecrata, Post-Synodal Apostolic Exhortation, Vatican City, Liberia Editrice Vaticana, 1996, p.33.
57. CMCC, 1976, op.cit., p.9.
58. Lucas Vithuvattickal, Ed., Chavara Sampurnna Krtikal (CSK), Vol.4, Prior General C.M.I., Mannanam, 1982. p.107.
59. MN, Vol.3, op.cit., p.130.
60. Sr. Benecasia, Leopold Moopacanre Kattukal, op.cit., p.47.
61. KS, op.cit., p.33.

62. KN, Vol.2, op.cit., p.166.
63. KS, op.cit., p.34.
64. CMCC, 1982, op.cit., p.10.
65. CMCC, 1976, op.cit., p.10.
66. KN, Vol.1, op.cit., pp.17-18.
67. Ibid., p.70, 126; KN, Vol.2, op.cit., p.94.
68. CMCC, 1998, op.cit., (third edition), p.18.
69. CMCC, 1976, op.cit., p.10.
70. Vita Consecrata, op.cit., p.33.
71. KN, Vol.1, op.cit., p.90.
72. Snehavacassukal, C.M.C. Mary Matha Province, Angamaly, 1997, p.35.
73. KS, op.cit., p.25.
74. Ibid., p.19.
75. KN, Vol.1, op.cit., p.94.
76. Ibid., p.91.
77. KN, Vol.2, op.cit., p.86.
78. Ibid., pp.67-76.

79. CMCC, 1976, op.cit., p.12.
80. KN, Vol.1, op.cit., p.56.
81. Decree on the Adaptation and Renewal of Religious Life, St. Paul Publications, New Delhi, no year, pp.17-18.
82. Snehavrchassukal, op.cit., p.81.
83. KN, Vol.2, op.cit., pp.49-50.
84. Ibid., p.74.
85. Ibid., p.92; KN, Vol.1, op.cit., p.79.
86. Sr. Benicasia, Ed., Leopold Moopacchanre Katukal, op.cit., p.50.
87. KN, Vol.2, op.cit., p.78.
88. Ibid., p.89.
89. CMCC, 1976, op.cit., p.14.
90. This part is constructed on the basis of the time table given in the first Constitution given by Fr. Leopold.
91. For further details see the chapter five on The Development of Women.
92. KN, Vol.1, op.cit., p.22; MN, Vol.2, op.cit., p.81.
93. P. Bhaskaranunni, Pattonmpatam Nurrandile Keralam, Kerala Sahitya Academy, Trichur, 1988, p.45.

94. Every day so many labourers were employed in the construction of the convent. MA, 1864, op.cit., p.131; KS, op.cit., appendix, p.20.
95. KN, Vol.1, op.cit., pp.46-47; VS, op.cit., p.21.
96. Mary. C.J, The Carmelite Congregation, op.cit., p.88.
97. 1875 Constitution, op.cit., p.38.
98. KS, op.cit., p.21; MN, Vol.2, op.cit., pp.81-83; KN, Vol.1, op.cit., p.48. The amount recorded in the Koonammavu Nalagamam and Mannanam Nalagamam is less than Rs. 7000 and Rs. 8000 respectively. We find another version of a sum of Rs. 8100 that was donated by Bishop Beradine. VK, op.cit., p.7. However, Mannanam Alocana records that nothing came from Bishop Bernadine. MA 1864, op.cit., p.130.
99. KN, Vol.1, op.cit., p.55.
100. Ibid., p.48.
101. Ibid., p.46, 84; ISMH, op.cit., p.29.
102. Testament of Fr. Leopold A booklet published by Jai Christo Province, Palakkad on October 23, 1986, pp.1-8; And also Sneavachassukal, op.cit., pp.1-8; KS, op.cit., pp.22-26, 46.
103. KN, Vol.1, op.cit., p.57; For Vestition ceremony see appendix VII of Mary, C.J, The Carmelite Congregation, op.cit.

104. CMC Directives, op.cit., 1998, p.21.
105. See photo of CMC dress.
106. 1875 Constitution, op.cit., p.54.
107. Mary, C.J, The Carmelite Congregation, op.cit., p.99; Book of Traditions, Koonamman, p.15.
108. Ibid., pp. 120-121.
109. KN, Vol.1, op.cit., p.31.
110. Letter of Bishop Bernadine to the Sacred Congregation, Rome. 1867 cited in ISMH, op.cit., p.31.
111. Sr. Clara of Syrian rite writes that Sr. Thresia of Latin rite cared for them and met all their needs when they were at Koonammavu. Sr. Mary Prescilla, 1991, op.cit., pp.68-69, 71.
112. KN, Vol.1, op.cit., p.32.
113. Sr. Margaritha (Arakuzha) and Sr. Thresia (Changanacherry) appreciated the love and dedicated service of the Latin sisters while they were at Koonammavu. Sr. Mary Prescilla, 1991, op.cit., pp.66-67.
114. CMC Nalagamam, Vol.1, op.cit., pp. 77-75.
115. Pudukkaattukkararan, op.cit., p.344. Bishop Medlycott took charge of the Vicariate of Trichur on December 18, 1887. The boundary of Vicariate of Trichur was between Bharatapuzha and river Aluva. Ibid., p.342.

116. Sr. Mary Prescilla, 1990, op.cit., p.94.
117. KS, op.cit., p.143.
118. ISMH, op.cit., p.83; VK, op.cit., p.12.
119. KS, op.cit., p.143; Cherian Varicatt, The Suriani Church and Her Quest for Autonomous Bishops, Oriental Institute of Religious Studies, India Publications, Vadavathoor, Kottayam, 1992, p.221.
120. KN, Vol.2, op.cit., pp.128-129. Mutholy foundation was on November 24, 1888.
121. Ibid., p.142.
122. Ibid.
123. KS, op.cit., p.70.
124. Since 1857 the Syrian fathers were staying in the Koonammavu monastery. It was Bishop Bernadine who gave this monastery to Fr. Kuriakose Elias Chavara. MN, Vol.2, op.cit., p.12; Letter from Fr. Marceline O.C.D to Fr. Chavara on August 14, 1857, op.cit. However, no document was issued to this effect. From Fr. Joseph Augustine CMI's testimony before the Council of superiors on August 17, 1888.
125. ISMH, op.cit., p.83.
126. Letter from Superior Kunammavu (SK) to Medlycott (MED) on June 16, 1889.

127. KN, Vol.2, op.cit., p.43.
128. SK, to MED, on March 22, 1889.
129. Letter from the sisters of Koonammavu to Bishop Medlycott in 1889, no date and month is given.
130. SK to MED on September 2, 1889.
131. ISMH, op.cit., p.85.
132. MEL to Propaganda on November 24, 1888; ISMH, op.cit., p.84; VK, op.cit., p.8.
133. Ibid.; ISMH, op.cit., p.85; VK, op.cit., p.53.
134. VK, op.cit., p.54; ISMH, op.cit., p.98.
135. MED, to MEL on January 27, 1889.
136. Ibid.
137. ISMH, op.cit., pp.85-86. The second report was prepared by Fr. Emmanuel Nithirikal, the Vicar General of Bishop Lavigne of Kottayam.
138. Ibid., p.86.
139. VK, op.cit., pp. 55-56; VS, op.cit., pp 81-82.
140. Ibid, p.55; MED to SK on May 21, 1890; ISMH, op.cit., pp.101-102; VS, pp.83-84.
141. KN. Vol.2, op.cit., pp.133-136.

142. Letter from Fr. Philippose O.C.D to Sr. Catherine of Koonammavu. on June 4, 1890; MEL to SK on June 6, 1890.
143. Letter from Fr. Albertos C.M.I to SK on June, 11, 1890.
144. SK to MED on November 24. 1890; Bishop Medlycott showed resentment towards those “wicked people (Latins) who disturbed the living and the dead.” MED to SK on August 19, 1890.
145. KN, Vol.2, op.cit., pp.143-145.
146. MED to SK on June, 1, 1890.
147. MED to Fr. Varghese Mampilli on September 7, 1890.
148. MED to Fr. Varghese Mampilli on September 8, 1890.
149. VK, op.cit., p.15; ISMH, op.cit., p.87; Sr. Mary Prescilla, 1990, op.cit., pp. 97-98.
150. VK, op.cit., p.57-58; ISMH, op.cit., p.87.
151. KS, op.cit., p.71; Sr. Thresia (Latin) was removed from the post of the superior and Sr. Anasthasia (Latin) from the charge of the orphanage.
152. KN, Vol.2 op.cit., p. 135; Sr. Mary Prescilla, 1990, op.cit., p.99; Sr. Mary Prescilla, 1991, op.cit., p.31; KS, op.cit., p.71.
153. ISMH, op.cit., p.87; KS, op.cit., p.71; Sr. Mary Prescilla, 1990, op.cit., p.98.

154. Letter from Sr. Thresia, Verapoly to MED on December 7, 1890.
155. MED to SK on December 28, 1890.
156. MED to SK on January 15, 1891.
157. MED to SK on December 31, 1890.
158. MED to SK on January 3, 1891.
159. SK to MED on January 8, 1891;
MED to SK on January 29, 1891.
160. Sr. Thresia, the superior of Verapoly and Sr. Eliswa had submitted a statement to the Bishop of Verapoly. Their main complaints were that the Syrian sisters did not show them the books at Koonammavu, that the Syrian sisters used bad words about them and they did not return the furniture and books that they brought when they joined the congregation. They also claimed the property of Sr. Anna, the gifts given by Fr. Leopold and Fr. Gerard O.C.D and the shelf of Madam Clark from the Syrian sisters. Even now, the shelf is in the custody of the Syrian sisters. The copy of the statement is kept in the Koonammavu archives in manuscript form. They also claimed the property of Thoma who managed the property of the Syrian sisters, as their own. Letter from Sr. Thresia, Verapoly to SK on January 8, 1891; Letter from Sr. Thresia, Verapoly to SK on January 8, 1891.
161. MED to SK on March 21, 1891.
162. SK to MED on March 23, 1891.

163. The extracts from Fr. Leopold's letters are given in Bishop Medlycott's letter to the superior of Koonammavu on August 20, 1891. The intention of Fr. Leopold was to help the sisters from both the rites. It was not intended either for the Latins or for the Syrians. This is how Fr. Menachery understood the letter of Fr. Leopold. Letter from Fr. John Menachery, Secretary of Bishop Medlycott to Sr. Anna of Koonammavu on September 3, 1891.
164. Ibid.
165. MED to SK on October 3, 1891; MED to SK on April 7, 1891. Bishop Marceline testifies that the details regarding the patrimony are recorded in Fr. Leopold's hand writing in the account book that is kept in the Koonammavu convent.
166. The true copy of the original list of the properties and things signed by Bishop Medlycott and his Secretary on November 18, 1891 is kept in the Koonammavu archives.
167. The original is kept in the Koonammavu archives. Sr. Thresia, the superior of Verapoly wanted to get a copy of the list of properties and things sanctioned to them by Bishop Medlycott of Trichur.
168. MEL to SK on June 24, 1892. Fr. Leopold writes that the land of Pathrose was bought with the money of Madam Clark for the development of the monastery. However, Fr. Leopold was not sure about what Pathrose was told to about the property in his possession. Fr. Leopold also admits that they had received material help from him.

169. Ibid., Letter from Fr. John Menachery to the superior of Koonammavu on January 12, 1891. Sr. Thresia, the superior of Verapoly had claimed the Putuval Nilam (Paddy field) as their own. However, the Syrian sisters had no idea of Putuval nilam.
170. MED to SK in 1894. Date and month was not clear.
171. MED to SK on Mach 21, 1891 op.cit.; If the Latin sisters are allowed to stay in the Koonammavu convent, they would make it a cowshed. Not only the Latin sisters should be sent out from the convent but the soil that they walked on also should be removed. (From the statement given by the Latin sisters against the Syrian sisters. A copy of this statement submitted to the Bishop of Verapoly is kept in the Koonammavu archives, No date, month and year is given).
172. MED to SK on November 3, 1891.
173. MED to SK on September 19, 1894.
174. MED to SK on November 27, 1891; The Carmelites are supposed to abstain from eating meat. However, Bishop Medlycott allowed them to eat meat twice a week. MED to SK on November 19, 1896.
175. MED to SK on March 10, 1891.
176. MED to SK on December 12, 1892.
177. MED to SK on November 8, 1893.

178. MED to SK on November 4, 1891. The questions were based on topics like prayers to attain salvation. on meditation and eternal truth. The method was to translate it from Malayalam language to English language.
179. Letter from Sr. Marie Agnes, St. Anne's convent, Mangalore to SK on January 10, 1893. It was this sister who accompanied Sr. Treasa A.C. on her voyage to Cochin.
180. Amphazhakad Nalagamam, op.cit., p.123.
181. MED to SK on November 18, 1892.
182. Amphazhakad Nalagamam, op.cit., p. 126; Sr. Treasa came to Koonammavu convent on January 18, 1893. KN, Vol.2, op.cit., p.165.
183. Letter from the Koonammavu sisters to Cardinal Coste, Propaganda Fide, Rome, on January 9, 1895.
184. MED to SK on November 18, 1892, op.cit.
185. Letter from the sisters of Koonammavu to Bishop Ladislay, the Delegate Apostolic, on March 1, 1895.
186. ISMH, op.cit., p.96.
187. MED to SK on October 29, 1894.
188. Letter from Ladislay Michael, the Delegate Apostlic, Agra to the finally professed sisters on February 18, 1896.
189. Letter from the finally professed sisters of Koonammavu to Pope Leo XIII on December 17, 1895.

190. Letter form Ladislay Michael to the superiors and the professed nuns of Koonammavu on January 9, 1895. The letter that was sent from the Syrian sisters to the Delegate Apostolic in January 1889 has to be seen against the background of the claim that the Syrian sisters had made for the ownership of the Koonammavu convent. It was not directed against Bishop Medlycott. The Syrian sisters had the wholehearted support of Bishop Medlycott in raising such arguments against the Latins. It was only in 1890 that the Koonammaru convent was brought under the ownership of Bishop Medlycott. In 1889, this convent was under the control of the Bishop of Verapoly. The anxiety about the young girls who aspired to join the convent in 1889 and the misunderstandings and problems related to the appointment of an Anglo - Indian sister in 1894 have to be treated as two different problems that had happened during the jurisdiction of two different Bishops.
191. ISMH, op.cit., p.94.
192. Letter from Ladislay to the sisters of Koonammavu on August 28, 1896.
193. Bishop Leonard of Verapoly had sent a circular emphasising the need for establishing a convent at Mutholy. Mutholy Monastery Nalagamam (MMN), p.42. Fr. Kuriakose Elisas Chavara and Fr. Eliswa Porukkara had similar plans to start a convent at Mutholy. Satabdi Smaranika 1888-1988 Mutholy, pp.25-26; MUN, op.cit., p.1. It was Fr. Valiya Chandy Kattakayam who directed Bishop Leonard to establish the convent at Mutholy instead of Palai, Mutholy Nalagamam., p.2. There were five girls desirous of joining the Mutholy Convent, were staying at this building. Sr. Jossy, Tanalil, op.cit., p.89.

194. The construction of the convent building which was started with the blessings of Bishop Marceline in 1880 was completed in 1886. But the Bishop did not give approval to start the convent. MUN, op.cit., pp. 2-5. By this Bishop Marceline was reacting to the petition sent by the Carmelite priests to Rome for getting Bishops of their own rite and nation. After much persuasion permission was given to four Koonammavu educated girls to start a school and boarding at this building. Satabdi Smaranika, Mutholy, op.cit., pp. 42-43.
195. MUN, op.cit., pp. 6-8.
196. Letter from Bishop Lavigne to Sr. Clara Puthenangdi of Koonammavu in July 1888 cited in MUN, op.cit., pp. 12-13.
197. Letter from Bishop Leonard of Verapoly, to the sisters at Koonammavu on July 13, 1888, cited in MUN, op.cit., p.14.
198. Ibid,
199. MMN, op.cit., p.102.
200. MUN, op.cit., pp. 21-22.
201. Ibid., p.16.
202. Ibid., pp. 32-33.
203. Ibid., p.27.
204. Ibid., pp. 37.38.

205. MMN, op.cit., pp 102-103.
206. Ibid.
207. I.C Chacko, op.cit., p.508.
208. Diary of Fr. Chrisotom, p.25.
209. MED to SK on July 27, 1891.
210. ISMH, op.cit., p.93.
211. MUN, op.cit., pp.52-53.
212. MMN, op.cit., p.103.
213. They were given Fr. Philippose C.M.I. as extra ordinary confessor.
214. MUN, op.cit., p. 26.
215. ISMH, op.cit., p.93.
216. Ibid., p.92.
217. Ibid., p. 93.
218. MMN, op.cit., p.103.
219. Ibid., p.103.
220. Ibid., p.111.
221. MUN, op.cit., pp. 56-57.

222. Ibid., p.131.
223. MMN, op.cit., p.133.
224. Ibid., p. 149.
225. In 1895, the retreat was conducted for 80 priests in two batches. Satabdi Smaranika, Mutholy, 1888-1988, op.cit., p.139.
226. MMN, op.cit., p.100.
227. MUN, op.cit., p.42.
228. Ibid., p. 46.
229. Saabdi Smaranika, Mutholy, op.cit., pp.106-107.
230. Vaikom Nalagamam, p.9.
231. Ibid., pp.15-17. The blessing of this building was also done by Bishop Lavigne.
232. Ibid., p.22; Satabdi Smaranika, Mount Carmel Convent, Vaikom, 1992, p.37.
233. Ibid., pp. 34-35.
234. Centenary Souvenir, Changanerry, 1893-1993, pp.21-22.
235. MUN, op.cit., pp. 50-51, Changanerry Nalagamam (CHYN), p.81.
236. CHYN, pp.1-6.

237. Ibid., pp. 7-9.
238. Ibid., p.13.
239. Satabdi Smaranika, Mutholy o.pcit., p.139.
240. Centenary Souvenir, Changanacherry, op.cit., p.23.
241. CHYN, op.cit., pp.32-40.
242. Ibid., pp.16-18.
243. Ibid., pp.123-125.
244. Ibid., p.126.
245. Ibid., pp. 79-81
246. Ibid., pp. 82-84.
247. Ibid., pp. 87-88. From Spain, Bishop Lavigne sent the Malayalam translation of the advice of St. Teresa written in the Spanish language. CHYN, op.cit., pp. 132-146; Even after ten years the sisters made communication with Bishop Lavigne. They also received letters from the Bishop in 1906, 1909, 1912 Ibid, p.33, 404, 474. He prayed for the convents established by him and was happy to see the increase in the number of convents and the sisters therein Ibid, p.431. After writing about the death of Bishop Lavigne in 1915 they have re-written the first advice of the Bishop that was given in Malayalam language. Ibid., p.573.

248. Changanassery Atirupata Innale, Innu, Archdiocese of Changanassery, Changanassery. 1998. p.15.
249. CHYN, op.cit., pp.10-13.
250. Ibid., p.20.
251. MUN, op.cit., pp. 109-110: CHYN, op.cit., p.24; Manuscript in the form of Letter sent by Sr. Mary Stanislaus, Mother General. CHY in 1941 for the publication of Vajrajubilee Smarakam preserved in the Koonammavu archives.
252. CHYN, op.cit., p.116.
253. Ibid., p.117.
254. As the Kottayam Vicariate had no decent house of its own in Kottayam, Bishop Lavigne had to reside at St. Joseph's Monastery at Mannanam for six months. Kottayam was not a Catholic centre. Hence Bishop Lavigne shifted his residence in 1891 from Kottayam to Changanacherry and stayed at Mount Carmel convent that was built for the Syrian Carmelite sisters. The round table that was used for the Bishop's conference is still kept in the first floor of the convent. A beautiful, painting of 'an angel protecting a native lad' by Fr. Riccard is still kept in tact on the wall of the third storey of this convent.
255. Arakuzha Nalagamam, (ARAN), pp.3-4.
256. Ibid., pp. 27-34.
257. Ibid., p.35.

258. ONO, op.cit., p.63. and also Letter from Bishop Louis Pazheparambil dated 14 September 1899 to the sisters of Arakuzha cited in ONO, p.81.

CHAPTER IV

1. Madhangalude Caritra Samgraham, Vicariate of Trichur, (Kolazhy) 1947, p.23.
2. ISMH, op.cit., p.105.
3. Ibid., pp.143 -144.
4. ONO, op.cit., p.102; General Chapter Minutes, Vol. 1, Ernakulam, 1926, p.1; Sr. Agnes was elected as the first Mother General of Ernakulam Carmelites in 1926, Sr. Margretta of Changanacherry in 1930 and Sr. Magdalena of Trichur in 1939.
5. Minutes Book, Kolazhy, 1937-1961, p.1; T.O.C.D General Chapter Rules, No.1, Vynthala, p.1.
6. Circular Letter of Mother Ignatia, Trichur, on October 3, 1952.
7. Circular Letter of Mother Magelena, Trichur on December 8, 1939.
8. Report Book No.12, Vynthala (on September 5, 1939), p.10.
9. Circular Letter of Mother Ignatia, Trichur on March 10, 1952 and May 20, 1952.

10. As the boundary of Trichur diocese was extended beyond Bharatapuzha in 1955, they decided to start convents in Palakkad region. The Book of the Mother General's Council, Vol.3, Trichur, on November 16, 1955, no page number.
11. Letter of Mother Magdalena to the superior of Sacred Heart convent, Trichur, on April 15, 1943.
12. The tenth General Chapter of Ernakulam that held on July 28, 1936 decided to collect Rs. 500 from those who passed school final, Rs. 600 from those who passed higher, Rs.800 from those who passed school leaving and Rs. 1000 from those who passed third form. General Chapter Minutes, Ernakulam, 1926, p.61.
13. Circular Letter of Mother Ignatia, Trichur, on June 7, 1952.
14. 1917 Constitution, op.cit., p.78.
15. Ibid, p.76.
16. Ibid, p.78; General Chapter Minutes, Vol. 4, Ernakulam, p.35.
17. Ibid, pp.60-87; The convents and their enclosure, schools and boarding houses were under the special vigilance of the Bishop. Sanction Order of Bishop Alappat (Hereafter SOBA) to convoke the General Chapter on January 23, 1945; SOBA to make amendments on the constitution on August 3, 1946 and to start a convent at Choondal on March 15, 1945. Bishop Alappat gave the sisters of the Diocese of Trchur, the Constitution of the Third Order of

Discalced Carmelites in 1947. Bishop Parecattil allowed the sisters of Ernakulam to say the canonical prayers in Malayalam from 1955 onwards. Till that time they were saying the prayers in Syriac language. General Chapter Minutes, Vol. 2, Ernakulam, p.55; Central Council Nalagamam, Vol.3, Trichur, p.161.

18. Sanction Order of Bishop Vazhappilly to the Mother General, Trichur, on March 7, 1940; September 16, 1937; October 12, 1937; January 6, 1938; March 30, 1939; July 12, 1945; Bishop Vazhappilly gave the sisters of the Dioceses of Trichur, The Constitution of the Third Order Carmelite Sisters in 1939.
19. T.O.C.D Constitution, Ollur, 1904, p.2 (Hereafter 1904 Constitution); 1917 Constitution, op.cit., p.60; The Book on the Government of the Congregation, Trichur, 1937, p.1; The Book on the Government of the Congregation, Trichur, 1947, p.1.
20. 1904 Constitution, op.cit., pp.2-6.
21. Ibid.
22. Ernakulam region includes both Ernakulam and Kothamangalam provinces and Changanacherry region includes Pala province and Thalassery region. Though Kothamangalam was separated from Ernakulam province in 1961 and Pala province and Thalassery region from Changanacherry in 1952, as they are an extension of these provinces, they are put together to analyse the growth pattern of the convents in these three regions.
23. ISMH, op.cit., p.139.

24. Vynthala Nalagamam, Vol.1. 1897-1970, p.5. Hereafter VYN: Bishop Pazheparambil gave vestition to fifteen candidates who belonged to Ernakulam Vicariate on April 18, 1897. After the foundation of Vynthala convent, Bishop Menachery gave vestition to eight candidates who belonged to Trichur Vicariate KN, Vol.2, op.cit, p.182; VYN testifies that the Bishop gave vestition to nine candidates VYN, op.cit, p.5.
25. KN, Vol.2, op.cit, pp.211-212: The Bishop presented eight rupees to the superior of the convent for the recreation and enjoyment of the edukkumdash children.
26. From Bishop Menachery to the superior of Chengal convent on May 2, 1906.
27. Karukutty Nalagamam (KARUN), p.17.
28. The sisters of Vynthala went to Ollur convent. VYN, op.cit., p.47; The Karukutty sisters went to Koonammavu for chapter by boat and while returning they came by boat upto Edappally and from there to Chovvara by train in 1911. KARUN, op.cit, p.22.
29. For the Silver Jubilee celebration of St. Anne's convent, Trichur in 1948. Trichur Nalagamam (St. Anne's convent), Vol.2, Trichur, p.7: In 1943, four sisters from Trichur went to Koonammavu for the Platinum Jubilee celebration of the convent and presented them Rs. 50. Central Council Nalagamam, Vol. 2, Trichur, p.42.
30. Koonammavu sisters, with the permission of Bishop Pazheparambil went to Karukutty convent for the

vestition of sisters and returned to Koonammavu only after eight days. KN, Vol.2, op.cit, p.206.

31. The Mother superior and eleven sisters of the Koonammavu convent went to Parur. KN, Vol.2, op.cit, p.221; In 1902, the Karukutty sisters went to Ollur convent for the vestition of the junior sisters and presented them a goat. KARUN, op.cit, p.70; The cost of one goat was one rupee and fourteen Annas. The Daily Account Book, Vol.1, Karukutty, 1899-1904, p.12; Vynthala and Mutholy sisters visited Karukutty sisters in 1917 and 1922 respectively. KARUN, op.cit, p.32. 39.
32. Letter from Sr. Agnes, the superior of Koonammavu to Fr. Joseph Kalacheril, Secretary of Bishop Pazheparambil on November 7, 1915.
33. KARUN, op.cit, pp.3-4; Golden Jubilee Souvenir, 1899-1949, Karukutty, p.6.
34. Trippunithura Nalagamam, p.52; The sisters of Trippunithura convent gave tuition to Thankam, the niece of Ekkavamma Nethyaramma. Ibid, p.101.
35. KARUN, op.cit., pp.2 - 3.
36. VYN, op.cit., p.137.
37. Ibid, p.157; Similarly from its inception to the Golden Jubilee year, the Karukutty convent has received Rs. 15914 from different people, churches and priests. KARUN, op.cit, p.476; Bishop Menachery of Trichur, Mr. Chakku Lonappan Kannampally and the people of the locality have contributed land and money towards the

foundation of the Pariyaram convent. Pariyaram Nalagamam, p.2,9.

38. Trippunithura Nalagamam, op.cit., p.24, 120.
39. Ibid, pp.27-194.
40. VYN, op.cit., p.141; 96 people have contributed rupees five each for the celebration of the feast of St. Joseph. Ibid, p.149; Now a days the tendency of the parishioners is to regain the property that was donated to the sisters.
41. From the eye witness account given by Sr. Agnes who was 94 years old in 1985 is recorded in the Torments of Evil Spirit and kept in the Koonammavu archives. These events were also recorded in the Koonammavu Nalagamam. However, these were destroyed by the sisters as they feared that the reading of such incidents would have a frightening effect on the future generation. The Torments of Evil Spirit, p.1.
42. They thought that the owner of the Kuruppattu land, from whom they had bought the land. It is on the southern side of the property that is owned by the sisters. Though the documents concerning the land were transferred to sisters, he showed resentment towards the sisters. Ibid, pp.1-16. The lamp is kept in the Koonammavu museum.
43. Ibid., pp.17-18.
44. Ibid., p.19; Letter from Bishop Pazheparambil to Fr. Raphael T.O.C.D., Koonammavu on December 8, 1917. From that day onwards, they never experienced such disturbances from the evil spirit. Bishop Pazheparambil

ordered them to keep a picture of the Lady of Immaculate Conception in the boarding house and to recite a prayer to the Holy Mother every night to protect them from the disturbance of the evil spirit. This practice is continued even now. It was told that there was a mango tree in front of the edukkumdash and the evil power broke its branches, when it went through the mango tree. They erected a statue of our Lady in its place as a sign of victory over evil power.

45. Michael Downey, Ed., The New Dictionary of Catholic Spirituality. Minnessota, 1993, pp.666-667.
46. ISMH, op.cit. p.140; C.M.C. adopted from the Carmelite tradition of penance the elements of discipline, wearing chain of iron thorns, fasting, abstinence, praying with the hands stretched out in the form of cross. the common penance in the dining room and as punishment for the wrongs done. Ibid. While other aspects of penance may be generally known the wearing of iron chains with thorns will be strange idea for modern people. Infliction of pain on oneself with such chains and whips was a common practice among the C.M.C. sisters.
47. Letter from Sr. Agnes, Mother General EKM to the sisters of EKM on January 21, 1958.
48. With the foundation of Mutholy convent in 1888, they relaxed from this principle.
49. Letter from Bishop Kandathil sent through Sr. Agnes, Mother General to the sisters of EKM on January 25, 1933.

50. Letter from Bishop Kandathil to the sisters of EKM on December 30, 1938; March 9, 1946.
51. Letter from Bishop Pazheparambil to SK on November 30, 1896. Two sisters were transferred to Vaikom and one sister to Arakuzha.
52. Letter from Fr. Geevarghese Pudussery, Secretary to Bishop Kandathil to the superior of Trippunithura convent on December 1, 1944.
53. Letter from Bishop Pazheparambil to SK on June 9, 1906; Bishop Kandathil reminded the sisters to be strict in observing the vow of poverty and not to use costly things and not to collect things from friends and relatives. Order sent by Bishop Kandathil through Sr. Agnes, Mother General, EKMm, on January 25, 1933.
54. 1917 Constitution, op.cit., p.2; pp.102 - 103; Thresia Punyavalattiyude Carmelitta Munnam Sabhayile Sahodarikalude Niyamangal, St. Joseph's Press, Mannanam, 1945, p.155. Here after 1945 Constitution.
55. In 1918, as an experiment Bishop Kurialassery gave the 1917 Constitution of Ernakulam to the sisters of Changanacherry. Bishop Kalassery gave the same constitution with some changes to the sisters of Changanacherry in 1945. 1945 Constitution, op.cit., pp.2-3.
56. 1904 Constitution, op.cit., p.1
57. The feast of St. Teresa is on the 15th of October.

58. Customs of T.O.C.D., Ollur, pp.3-4.
59. 1904 Constitution, op.cit., p.12.
60. Letter from Bishop Pazheparambil to Sr. Mariam Thresia, Koonammavu convent on January 6, 1897; The admission to the convent was based on the spiritual and natural qualities of a candidate. Good taravadu, physical health, character, religious spirit, learning, intelligence, honesty and piety were the qualities that were required from a candidate. 1904 Constitution, pp.11-12.
61. VYN, op.cit.,p.19; General Chapter Minutes, Vol.1, EKM, p.11.
62. Circular Letter of Mother Margret Mary, TCR, on September 14, 1960.
63. General Chapter Minutes, EKM. Vol.1, op.cit., p.11.
64. CHYN, op.cit., pp. 172-178; However, the sisters of Changanaherry convent longed to visit the Koonammavu convent. Eight sisters from Changanacherry convent went to Koonammavu Convent by canoe with their chaplain. The Chaplain was in another canoe. It was a joyful moment both for the sisters of Koonammavu and Changanacherry. They spent three days in the Koonammavu convent.
65. Ibid, p.269. It was in 1904; The Mother Generals of Trichur, advised the sisters to restrict unnessary travel and excursions. Letters of Mother Ignatia on April 19, 1955 and December 20, 1956 and that of Mother Margret Mary on January 3, 1960 and September 14, 1960.

66. Letter of Mother Margret Mary, TCR on April 4, 1959; April 9, 1959.
67. ISMH, op.cit., p.164.
68. Ibid.
69. Circular Letter of Fr. Hippolytus, No.1. 1963. Hereafter CLFH; The Report of the United Carmelite Congregation Vol. I (1963-1980), p.7.
70. CLFH, No.2, 1963.
71. Letter of Mother Margret Mary, Mother General, Trichur, on June 29, 1963; November 4, 1963; General Council Nalagamam, Trichur, Vol. 4, pp.153-159; Kolazhy Nalagamam (Confidential), Vol.3, p.133. Quite a few number of sisters who wanted to retain their religious identity, cultural differences and material prosperity resisted this movement; Irinjalakuda Nalagamam 1955-1964, p.58.
72. CLFH on November 16, 1963. Fr. Hippolytus writes that only 43 sisters attended the meeting that held at Koonammavu. The Mother Generals of five dioceses acted as Assistant Generals and Councillors to the Superior General. The General Curia was consisted of the Superior General and her five Councillors and the Secretary General. The Report of the United Carmelite Congregation, Vol.1, op.cit., pp. 7-8; Generalate Nalagamam Vol.1, p.4; Kolazhy Nalagamam Vol.4, p.16; CLFH, op.cit., November 16, 1963; CLFH in Carmelaramam, on July 1964, pp. 11-13.

73. Sr. Stella Maria, Trichur was the Convenor of the constitution and Directives committee. Other members were Sr. Agnes, Ernakulam, Sr. Sylvester, Trichur, Sr. Alfreda, Pala, Sr. Ursula, Pala, Sr. Francis Therese, Changanacherry and Sr. Edwina, Kothamangalam. Sr. Ursula, Pala was the Convenor of the Formation of Provinces and the committee members were Sr. Thomaseena, Kothamangalam, Sr. Agnes, Thalassery and Sr. Patience, Trichur. Generalate Nalagamam Vol.1, op.cit., p.4: Kolazhy Nalagamam, (Confidential), Vol.3, op.cit., p.135.
74. ISMH, op.cit., p.120; Both the Bishops and the sisters preferred the boundary of the dioceses as the boundary of the provinces. The precedence of the provinces was based on the precedence of the convents that existed when the Syrian Vicariate was established. The 1974 General Chapter decided to maintain the precedence of Ernakulam, Changanacherry, Trichur, Pala and Kothamangalam in the congregation. The Report of the United Carmelite Congregation, Vol.1, op.cit., p.82.
75. CLFH, in Carmelaramam, 1964, p.10; 1965, p.2; CLFH, No.3, 1964; CLFH, no.1, 1963.
76. CLFH, in Carmelaramam, July 1963; Mother Mary Celine, Carmelaramam, October 1966.
77. Mother Mary Celine, Carmelaramam, May 1969.
78. General Chapter Report, 1970, p.57. Within five years 864 sisters received training from this institute of which 577 were from CMC, 137 from CTC, 96 from FCC, 42 from DM and 15 from Visitation congregation.

79. ISMH, op.cit., p.167; CLFH on November 16, 1963, op.cit.
80. CLFH, No.2, on October 4, 1963.
81. Ibid; ISMH, op.cit., p.166. Sr. Selestina, the Private Secretary to the first Superior General said that when they were brought under the authority of the Oriental Congregation, the Bishops and the priests withdrew from co-operating with the Carmelite sisters. Generalate Nalagamam, Vol.3, p.248, (13-01-1990).
82. CLFH, No.4, 1964; CLFH, in Carmelaramam, July, 1964, op.cit.
83. The Report of the United Carmelite Congregation, Vol.1, op.cit., p.11; CLFH, in Carmelaramam, June, 1966; Generalate Nalagamam, Vol.1, op.cit., p.5. As it would hinder common life, the General Curia discouraged the practice of holding property for the exclusive use of each community that which was prevalent in Ernakulam, Changanacherry, Pala and Kothamangalam regions.
84. CLFH on March 13, 1967. Ernakulam region took constructive action in this regard. Trichur region was far ahead in this field. Changacherry region made a history in transfers. CLFH, in Carmelaramam, June, 1966 op.cit.; The Letter of Cardinal Fustenburg, the President of the Congregation for the Oriental Churches written on February 1, 1968 cited in ISMH, p.167; Generalate Nalagamam, Vol.3, op.cit., p.84.
85. Victor J. Pospishil, op.cit., p.257.
86. See Chapter two on Bishop Lavigne.

87. Generalate Nalagamam, Vol.1, op.cit., p.100; Council Report (Confidential), Trichur, p.35;
88. CLFH, on July 3, 1967; CLFH, in Carmelaramam, June, 1966. op.cit.
89. Kerala Suriyaani Carmelitta Nishpaduka Sanyasinikalude Niyamasamhita, Trichur, July 1964, pp.53-56.
90. Victor J. Pospishil, op.cit., pp.213-215.
91. CLFH, in Carmelaramam, September 1969.
92. CMCC, 1976, op.cit., p.v.
93. The first United Carmelite Constitution in English was submitted to Rome on November 4, 1965. It was approved on March 2, 1967. Under directions from Rome, a new Constitution was prepared in 1969.
94. CMCC, 1976, op.cit., pp.4-5.
95. The Report of the United Carmelite Congregation, Vol.1, op.cit., p.88.
96. CMCC, 1976, op.cit., See back cover page.
97. CMCC, 1998, op.cit., p.vi.
98. General Chapter Report, Kolazhy, 1968-1986, p.15, 81; General Plenary Council Report on September 14, 1974.
99. Circular Letter of Mother Silvia on May 18, 1975.

100. CMCC, 1976, op.cit., p.14.
101. General Chapter Special, 1977. p.2.
102. Ibid., pp. 38-42.
103. General Chapter Report, 1977 cited in the Report of the United Carmelite Congregation. Vol.1, p.145.
104. CMCC, 1998, op.cit., p.5.
105. Circular Letter of Mother Stella Maria on April 19, 1983; Introduction to Questionnaire Report by Mother Stella Maria on December 1982; Circular Letter of Mother Stella Maria on April 5, 1985.
106. Circular Letter of Mother Stella Maria on July 16, 1982; Preparation for 1983 General Chapter started in 1982. Various committees made discussions on the theme for the General Chapter. Finally the Plenary Council decided on Charism and Option for the Poor as the theme for the General Chapter. To prepare the sisters for the ensuing General Chapter, the Superior General sent eight circulars explaining the importance of the theme. Eminent scholars were invited to give orientation to the General Chapter and published Chapter Series so as to have greater participation in the preparation and procedure of the General Chapter. CMC Congregation Report, 1980-1983, pp.7-8; Chapter Series no.1 published on July 16, 1982; Chapter Series no.2 on August 15, 1982; Circular Letter of Mother Stella Maria on July 16, 1982.

107. Circular Letter of Mother Stella Maria on April 19, 1983. op.cit.
108. CMC Congregation Report, 1983-1986, p.8; Circular Letter of Mother Stella Maria on April 5, 1985. The number of sisters who opted to live with the poor and to identify themselves with them were 31 from Ernakulam, 20 from Chaganacherry, 3 from Trichur, 13 from Pala, 13 from Kothamangalam, 9 from Irinjalakuda, 11 from Tellichery, 12 from Palghat and 4 from Kanjirappilly. Seventy of them were given a course on Social Awareness at Social Welfare Institute at Kalamassery.
109. Ibid., pp.12-14, 35.
110. Carmelaramam, May 1970, p.32.
111. C.M.C. Directives. 1998, op.cit., p.105; CMCC, 1998, op.cit., pp. 83-85.
112. C.M.C. Congregation Report, 1991, op.cit., pp. 17-37.
113. The C.M.C. has established convents in the High Ranges, Mananthavadi region and Attappady Ranges in Kerala.

CHAPTER V

1. CMCC, 1988, op.cit., p.4.
2. CMCC, 1976, op.cit., p.1; C.M.C. Education Policy, Mount Carmel Generalate. Alwaye, 1996, p.1.
3. CMCC, 1998, op.cit., p.4.

4. KN, Vol.1, op.cit., p.85.
5. Ibid., p.98.
6. VS, op.cit., p.89.
7. KN, op.cit., p.82.
8. Ibid., p.130.
9. KN, Vol.2, op.cit., p.60.
10. Ibid., pp.57-59.
11. VS, op.cit., p.40.
12. Ibid, pp.40-41; Log Book, No.13, St. Joseph's L.G.P. School, Koonammavu, dated June 19, 1920.
13. Letter from the superior, Mutholy to the Dewan of Travancore on August 29, 1912; Letter from the Superior Mutholy to DPI on April 5, 1938.
14. Letter from the Manager, Mutholy to the Inspector, TVM, on January 23, 1912.
15. Letter Book, Mutholy, 1948, p.75.
16. Letter from the Manager, Mutholy to the Inspector of girls schools, North Division, Kottayam on December 26, 1945; Letter Book, Mutholy, 1948, op.cit., p.81; Letter from the Manager, Mutholy to the Inspector of girls schools, Kottayam on December 18, 1946.

17. Letter from the Superior to the Dewan of Travancore on August 29, 1912; Letter from the superior to the Inspectoress, Muvattupuzha, on November 22, 1913. In those days there was no demand for education as a means of livelihood among the girls and women. To remove these difficulties which stood in the way of promoting education of women, the Indian Education Commission recommended that grant-in-aid rule should be more liberal for girls' schools than those for boys' schools. Recommendation of the Indian Education Commission relating to Female Education, No.1, Calcutta 1883 cited in Y.B. Mathur, Women's Education in India (1813-1966), Asia Publishing House, Bombay, 1973, p.40.
18. Mile stones collected from Log Book, Mutholy, p.12 dated 1-7-1952; Letter Book, Mutholy, 1948, P.69, 109; Mutholy Alocanapustakam, 1943, dated 25-6-1947; MUN, Vol.4 (1940-48); MUN, Vol.10, (1963-68); In 1904, John Manchayil was teaching in the fourth standard, Misseli in the third, Sr. Euphrasia in the second and Sr. Geltrude in the first standard. Name of the headmistress is not specified during this period. MUN, op.cit., p. 84.
19. ARAN, op.cit., p.4.
20. ONO, op.cit., p.151; From the leaflet written by Sr. Thomasina, the first headmistress of High school, Kothamagalam.
21. Ibid., p.153; ARAN, op.cit., p.11.
22. Ibid., p.140; Ibid., p.146; ARAN, Vol.2, op.cit., p.218; A note with date (31-8-1996) pasted on the front page of the

- ARAN, vol. 2; Permission Letter from DPI, TVM, to the superior, Arakuzha on February 18, 1916.
23. Letter from the superior to Bishop Kandathil on June 26, 1922.
 24. ONO, op.cit., p.144.
 25. Ollur Nalagamam, p.5.
 26. Ibid., pp.8-9; Ollur Nalagamam (Confidential), p.5.
 27. Admission Register, Ollur, 1900; Account Book Ollur, 1906-12, p.1.
 28. Centenary Souvenir, Ollur, 1900-2000; Account Book, Ollur, 1906-12, op.cit.
 29. The Book of Receipts and Expenditure, Ollur, 1906.
 30. Account Book, Ollur, 1906-12, op.cit., p.11.
 31. Transfer Certificates, Ollur, 1911 - 1917.
 32. Golden Jubilee Report, St. Joseph's Girls High School, CHY, p.1. Here after GJR.
 33. CHYN, vol.1, op.cit., p.55; Centenary Souvenir, 1894-1994, St. Joseph's Girls High School, CHY, P.39.
 34. GJR, op.cit., p.9.
 35. Ibid., pp.3-12.

36. CHYN, op.cit., p.114. The temporary shed put up was too insecure for the school furniture and appliances to be left there at night. Further, the shed was soon found too small for the rapidly increasing strength.
37. Ibid., p.459.
38. Ibid., pp.459-466.
39. Sr. Jaine, Ed., Swaragaranitan Sannidhiyil, Provincial Superior, Changanassery, 1994, p.15.
40. GJR. op.cit., p.6.
41. Ernakulam Nalagamam, p.7. Hereafter EKMN.
42. Ibid., p.256.
43. Platinum Jubilee Souvenir, EKM, 1920-1995.
44. Trichur Nalagamam. Sacred Heart Convent, p.2.
45. Admission Register. Sacred Heart School, TCR, 1920; Golden Jubilee Souvenir, Sacred Heart School, TCR, 1920-1970.
46. The number of teachers were 17 in 1925, 16 in 1926, 21 in 1927 and 29 in 1931. Acquittance Roll, TCR 1925-1931; Teachers Attendance Register, TCR, 1927.
47. Golden Jubilee Souvenir, TCR, 1920-70 op.cit.; Platinum Jubilee Souvenir, TCR, 1920-1995.
48. Trichur Nalagamam, Sacred Heart Convent, op.cit., p.53.

49. Inspection Book, TCR, p.52. Dated 18-8-1981.
50. Census of India, Vol.19, Cochin, 1941, p.50.
51. The World's Women 1995: Trends and Statistics, United Nations, New York, 1995, p.90.
52. They admitted 2 from the Kshatriya community, 1 from the Chetty community and 121 from the Syrian community in 1911. In 1930, there were 3 from Chetty community, 11 from Ezhava community, 1 from Black smith community, 1 from Thampan community, 10 from Nair community, 2 from Potter community and 133 from Syrian Christian community in the St. Joseph's school Mutholy. Correspondence Book, Mutholy, 1911, no page number; Letter from the Manager, Mutholy to the Inspectress on December 21, 1930. A survey of Catholics conducted by Bishop Augustine Kandathil of Ernakulam, revealed that out of 172 girls admitted in 1922, 156 were Christians and 16 were non Christians. From the details furnished by the superior of Arakuzha for the Survey of Catholics in 1922. Between 1910 and 1915, 555 students were admitted at Ollur of whom 3 were from Brahmin community, 27 from Nair community and 525 from Catholic community. Admission Registers, Ollur 1910-1915.
53. Admission Registers, Ollur, 1900-1906.
54. Annual Reports, Mutholy, 1950, 1953, 1957, 1991. Hereafter AR; EKMN, op.cit., p.95; AR, EKM, 1986-1991.
55. Hridaya Gadha, S.H.C.G.H.S, Trichur, 1997-98.

56. AR, op.cit., Mutholy, 1950, 1953, 1957, 1977, 1987, 1988.
57. Ibid., 1987, 1988; Hridava Geetha, S.H.C.G.H.S. Trichur, 1995.
58. Two of their students were selected to participate in the National Level Science Congress in Bhopal. Roopa Rajan's project was noted as excellent and was awarded prizes in the Nationals. AR, S.H.C.G.H.S. TCR, 1955, 1997.
59. Three houses that cost Rs. 1,50,000 were constructed and donated to the poor families. Rs.15000 were given to two families to repair their houses. Ibid.
60. AR, Mutholy, 1985-1999.
61. Log Book, Industrial School, Koonammavu, 1922. p.1; Letter Book, Vol.1, Koonammavu, p.1; Letter Book, Vol.4, Koonammavu, p.10; VS, op.cit., p.43.
62. Log Book, Koonammavu. 1922, p.2; Admission Register, Koonammavu, 1922.
63. Letter Book, Vol.2, Koonammavu, p. 99.
64. Log Book, 1922, op.cit., p.5.
65. Letter Book, Vol 5, Koonammavu, p.12.
66. Letter Book. Vol.1, Koonammavu, p.2.
67. Admission Register, Ollur, 1926; Account Book, Ollur, 1926-38; The Sanction Order from the Director to the Manager, Ollur, on March 9, 1926; Annual Statement,

Ollur, 1102-1109; Letter from the Manager, Ollur, to the DPI, Trichur, on June 17, 1926.

68. Account Book, Ollur, 1926-38 op.cit.; Annual Statement, Ollur, 1102-1109, op.cit.
69. Letter from the Manager, Ollur to the Director of Industries and Commerce, Trichur, on July 1, 1948; Acquittance Roll, Ollur, 1113-1124. (1938-1949).
70. Letter from the Manager, Ollur to the Director on September 2, 1946; Visitor's Book, Inspection report by industrial Inspector on November 14, 1942.
71. ISMH, op.cit., p.153; The Record of Administration, Cochin state, Part I-11(1103) 1927-28, p.27.
72. Letter from the Manager, Ollur to the Director on July 25, 1940 and on April 8, 1941.
73. Letter from the Manager, Ollur to the Director of Industries and Commerce, Trichur on April 11, 1938; Letter from the Manager, Ollur, to the Director of Industries on August 28, 1940.
74. Letter from the Manager, Ollur to the Director on December 7, 1950.
75. Admission Registers, Ollur, 1926- 1991.
76. AR, from the Manager, Ollur to the Director on August 29, 1941.

77. The views about education of women as reflected in the Woods Despatch of 1854 in Mujibul Hasan Siddiqu's Women Education, Adhish Publishing House, New Delhi, 1993, p.3.
78. AR op.cit., Mutholy. 1986; AR, Karukutty, 1999.
79. Here after T.T.I.
80. Letter from the Manager, Mutholy to DPI on February 18, 1934; Letter from the Manager, Mutholy to the Assistant Inspectress on October 8, 1934; Letter from the manager Mutholy to the Chief Inspectress of girls schools, Trivandrum, on June 18, 1934.
81. Pavaratty Nalagamam (Contidential), p.24: Admission Register, Vol.1. Pavaratty, p.1; AR, Pavaratty, 1999.
82. Pavaratty Nalagamam, Mary Rani Covent, p.33: There is another T.T.I. at Irinjalakuda.
83. Centerary Souvenir. Karukutty, 1899-1999.
84. Letter from the Headmistress, Pavaratty to the D.E.O On March 22, 1952.
85. The other training schools in British Malabar were at Ottappalam, Calicut and Cannanore. Letter Book, Pavaratty, 1949, pp.19-21.
86. AR, Mutholy, 1960.
87. Letter from the Manager, Mutholy to DPI, Trivandrum, on March 26, 1847.

88. Admission Register, Mutholy, 1941-1951.
89. Discussions with the HM, Pavaratty.
90. Log Book, Karukutty, 1986, p.39.
91. Discussions with the HM, of Mutholy, Karukutty and Pavaratty.
92. Log Book, Mutholy, 1959; p.34 dated 26-1-1959; AR, Mutholy, 1999; AR, Karukutty, 1964.
93. AR, Mutholy, 1940, 1953; AR, Karukutty, 1963 - 69.
94. Log Book, Mutholy, 1943 dated 26-6-1944.
95. AR, Mutholy, 1963; AR, Karukutty, 1964.
96. AR, Karukutty, 1963.
97. AR, op.cit., Mutholy, 1940.
98. AR, Mutholy, 1999; AR, Karukutty, 1988; Log Book, Mutholy, 1986, p.15.
99. Mark Blaug, The Economics of Education and the Education of an Economist, Edward Edgar Publishing Limited, England, 1987, pp.265-268.
100. Calendar, St. Mary's College, Trichur, 1999.
101. Chronicle, St. Mary's College, Trichur, 1946-47, p.45; Navajeevika, July 1946, P.104; April 1953 PP.61-63; Thrissur Rupata Jubilee Smarakam, 1887-1962, Souvenir

Committee, The Diocese of Trichur, 1963, p.95; Central Council Confidential Nalagamam, Trichur, p.9.

102. Chronicle, St. Mary's College, Trichur, 1946-47, p.45; The Marian Voice, St. Mary's College, Trichur, 1950, p.5. Hereafter MV.
103. MV, 1950, p.3; Navajeevika, 1953, op.cit., p.63.
104. Ibid., 1967, P.i-ii.
105. Trichur Province Nalagamam, Vol.1., p.29, 37; Trichur Nalagamam (Confidential), Vol.4, p.13; Sanction Order from Bishop Alappat to Mother Patience on February 25, 1967.
106. Mark Blaug, op.cit., p. 265.
107. MV, 1952, p.52.
108. MV, 1956, pp.63-66. Distinguished literary men of Malayalm literature like Shri Puthezhath Raman Menon, Attoor Krishna Pisharaadi and G. Sankara Kurup, enlightened the students with their talks on literature. MV, 1953, pp.64-66.
109. AR, St. Mary's College, TCR, 1950-1960.
110. MV, op.cit., 1952, p.53; A batch of students visited the Damien Institute for lepers at Trichur and donated a sum of two thousand rupees to them.
111. MV, 1953, op.cit., p.59; MV, 1956, op.cit., p.63.

112. Letter dated January 26, Rome, 1971, cited in MV, 1971, P.3; Trichur Nalagamam, St. Mary's Convent. Trichur, pp.31-34. The students contributed Rs.2000 towards the scholarship for poor students in 1969. They donated 5 cents of land to three persons, conducted retreats and one day seminar for 500 poor people. Free food and one pair of dress was given to them in 1979. They gave lunch to 300 people who lost their huts due to the floods of 1980. Trichur Nalagamam, St. Mary's Convent, pp.17-19, 119-21, 131.
113. MV, 2000.
114. MV, 1971, p.5.
115. MV, op.cit., 1952, p.50.
116. MV, op.cit., 1956, p.62.
117. MV, op.cit., 1952, p.50.
118. AR, St. Mary's College, TCR, 1986-1995.
119. MV, op.cit., 1956, p.7; AR, 1957-1958.
120. AR, 1954, 1960; MV, op.cit., 1971, p.27.
121. MV, 1954, p.70.
122. MV, 1966, p.71.

CHAPTER VI

1. CMC Directives, 1998, op.cit., p.35.
2. CMCC, 1998, op.cit., p.48.
3. Pavaratty Nalagamam, Christ King Orphanage, pp.1-2, Admission Register, Vol.1, Christ King Orphanage, Pavaratty, 1938; Pavaratty Nalagamam, (Confidential), Vol.1 p.18; Pavaratty Nalagamam, Vol.1, p.20; Golden Jubilee Report, Christ King Orphanage, Pavaratty, 1938-1988, pp.1-3; Total number of admission was 2199 in 1991. Admission Register, Vol.4, Christ King Orphanage, Pavaratty.
4. Admission Register, Vol.1, Orphanage, Alappuzha, p.24; Letter Book, No.43, orphanage, Alappuzha, p.71; Golden Jubilee Report, Orphanage, Alappuzha, 1946-1996, pp.3-7.
5. In the old Malabar area under the Madras Presidency, Christ King Orphanage was the only orphanage for girls. In 1940, the government sanctioned a grant of rupees eight per month for 25 girls. In 1990, the government granted sanction for the full contingent of 350 inmates through the chequered history of the institution. Letter from the Correspondent, Pavaratty to the Chairman, Social Welfare Board, Trivandrum on December 17, 1990; In 1960, St. James Jubilee Memorial Orphanage, Alappuzha received a grant of rupees eight per month for 20 girls. 45 girls get government grant at present. Golden Jubilee Report, Alappuzha, 1946-1996, p.7.
6. ISMH, op.cit., p.72; VS, op.cit., p.49; Cherian Varicatt, The Suriani Church And Her Quest For Autonomous

Bishops. Oriental Institute of Religious Studies India Publications, Kottayam, 1992, p.229.

7. The orphans were between the age of four to sixteen, coming from different parts of the country. The Orphanage, Koonammavu, 1880, pp.1-18. Between 1883 and 1885. five girls were given in marriage to the Christian boys who were converted from the same caste.
8. Nineteen were died and buried in the Patiala symmetry during 1884-90. They were died of small pox and chest pain. Ibid., p.35.
9. Koonammavu Orphanage is now known as St.Joseph's Balbhavan and that of Seenkara (Attappady) as St.George's Balabhavan.
10. Orphanage Report from the Director, Pavaratty to the Mother Provincial, Kolazhy in August 1994.
11. Ibid.; Pavaratty Nalagamam, Vol.1, op.cit., p.11. Priya T.K. of Pavartty secured third place in the selection of highest scores of S.S.L.C examination conducted in 1994 from among the students from the orphanages in the state. Similarly Biji. K.A and Sawmya C.V. secured second place in 1996 and 1997 respectively. Letter from Fr. Francis Kolenchery, Kochi, to the Director, Pavaratty on October 6, 1994.
12. Golden Jubilee Report, Alappuzha, op.cit., p.7; The Orphanage, Koonammavu, op.cit., pp. 29-30.
13. Chengal Nalagamam, Vol.2, p.39; Kunjulakshmy from Alappey, who belonged to Thandan community came to

Chengal to teach drawing in the school in 1921. She received baptism in 1923 and took the name Agnes. Later she joined the Verapoly sisters. This was according to her free will and desire. Chengal Nalagamam, Vol.3, pp.77-78.

14. Chengal Nalagamam, Vol. 2, op.cit., No page number; Baptism Account Book, Chengal, Vol. 1-4.
15. Ibid.
16. From a note kept in the Chengal Nalagamam. Vol.2. They engaged themselves in making bamboo mats and did the work in the convent. During 1925-1940, 156 women were admitted in the Refuge Home. Some of the members were engaged in weaving, laundry work, poultry, piggery and cattle feeding. Letter from Sr. Patience, Pavaratty to the Director of Public Health, United Nations International Children Emergency Fund, Trivandrum on June, 23, 1955; AR, Orphanage, Chengal, 1954, 1955; Letter Book, Orphanage, Chengal, 1965-1977, pp.137-138.
17. Letter Book, Orphanage, Chengal. 1963-1977, op.cit., pp. 4-8
18. The children were sent to the school under the same management. Letter Book, Chengal, 1966-1974, p.27; Admission Register (Refuge Home). Chengal, 1925-1975; During 1971 - 1991, 278 were admitted in Balasanketam. Admission Register, Balasanketam, Chengal, 1971.
19. Care of the Elderly, Institute on Ageing, Centre for the welfare of the Aged, Madras, 1989, p.1.

20. Puliylakunnu orphanage started in 1933. Ampazhakkad Nalagamam, p.7: Golden Jubilee Report, Puliylakunnu, 1933-1983.
21. Care of the Elderly, *op.cit.*, p.56; Directory of Old Age Homes In India, Research and Development Division, Help Age India, New Delhi, 1998, p.31; Admission Register, Mercy Home, Palakkad, 1980.
22. Indian Express on October 2, 1991; At present there are 28 aged women. Daily Attendance Register, Mercy Home, Palakkad, 1997 - 2001, pp.188-190.
23. Minutes Book, Vol.1, Mercy Home, Palakkad, dated on October 10, 1983. The inmates of Mercy Home participated in the Orphanage Fest which was conducted at Kannur in 2000 and secured first place in Fancy Dress and Nadan Pattu and second place in 100 mts. Walk. From the Certificates preserved in the Mercy Home.
24. Certificate of Recognition by the Board of Control for Orphanages and other Charitable Homes. Act X of 1960 on August 12, 1981; Paul K. Mathew, Regional Assistant Director of Social Welfare, Calicut, inspected the Mercy Home on January 2, 1985. He writes. "The accommodation facilities are adequate. The sanitary conditions are good. The working of this institution is generally satisfactory". Visitors Book, Mercy Home, Palakkad, 1985.
25. Visitors Book, Mercy Home, Palakkad. On December 26, 1999.

26. The Regional Assistant Director of Social Welfare, Calicut visited the institution on October 27, 1990.
27. The Malayala Manorama on February 15, 1996.
28. Palakkad Nalagamam, Mercy Home, 1984, p.13; Malayalam Manorama on March 20, 1992; Deepika on March 20, 1992; Mathrubhumi on March 23, 1992.
29. Sthreedhanam, April 1999; "At the Social Service League Day, the Anupam Day Centre conducted a walking race for the elderly women." Adopt A Granny News, London, January 1998.
30. Chronicle of Madonna, Potta, pp.11 - 15; The Erankulam division in 1971 and later Irinjalakuda sisters had served at the Institute for the Mentally Retarded children in Bombay run by a Parsee lady called Mrs. Vakeel. The Changnacherry sisters worked in the Ashabhavan owned by the Archdiocese of Changacherry from 1981 onwards. ISMH, op.cit., p.243, 252; Memorandum of Association and Rules and Regulations, Madonna, Potta, pp.1 - 2; Deepika, January 17, 1986; February 2, 1986; Malayala Manorama, January 17, 1986, February 2, 1986; Express 22, 1986.
31. In 1991, there were 57 special children from Christian community, five from Muslim community and 38 from Hindu community. Of the Hindus, 11 were from the Nair community, one from Kudumbi community, five from pulaya community, one from Thattan community, 12 from Ezhava community and the rest is recorded as from Hindu community. Admission Register, Madonna, Potta, 1991.

32. Prospectus, Madonna. Potta; Madonna Vocational Training Centre cum Sheltered Workshop started in 2000. Malayala Manorama, March 15, 2000; March 21. 2000.
33. Chronicle of Madonna, Potta, op.cit., pp. 6-25: Malayala Manorama, August 18, 2000, August 27, 2000; Deepika, August 18, 2000.
34. The special children know the names of days and months and every year they have two or three children who do join the local primary school as a result of their overcoming the initial learning difficulty. They have a wonderful band set of 16 players whose performance equals to that of quite normal children. It has a big demand for all the public functions in and around them. AR, Madonna, Potta, 1987, 1989, 1998.
35. They saved Rs. 200 per month. However, now it is stopped due to lack of demand from Appolo Tyres, Chalakudy, where they were regularly supplying paper bags and polythene bags. AR., 1992, 1999.
36. Malayala Manorama, August 18, 1998; January 28, 1999; May 8, 2000.
37. Mathrubhumi, May 8, 2000; Deepika, May 29, 2000.
38. ISMH, op.cit., p.291, 252, 265, 297.
39. Discussion with Sr. Jaisy Carmel, C.M.C. Changanacherry. Interview with Jagadamma, Mini Monichan, Eliyamma Scaria, Shailamma Mathew, Jessymole Jose and Sarojini Indra of Lakshyodaya Gramam, Changanacherry on April 21, 2001; Joseph Koottummel, Changanasserium

- Changanassery Palliyum, Changanassery, St. Joseph's Orphanage Book stall, 1998, pp.145-146; Deepika, May 29, 1995; Sunday Deepika, February 16, 1997; Mathrubhumi Weekly, September 7, 1997; Sar News (South Asia Religion News), Vol.17., No.35, Bangalore, October 11, 1997; Janata Times, (Kottayam) July 1998.
40. ISMH, op.cit., p.25; C.M.C. Congregation Report, 1991, p.30.
41. Interview with Sr. Jose Mary C.M.C. of Trichur province on December 23, 2000; Sevanalayam Nalagamam, Chiyaram, Vol.2, p.3.
42. Leaflet, Chaitanya counselling and PsychoTherapy Centre, Sevanalayam, Chiyaram, Trichur; Admission Register, Chaitanya centre, Chiyaram, 1995.
43. ISMH, op.cit., p.243, 251, 273, 279, 300. Report given by Sr. Digna C.M.C, Changanacherry, April 25, 2001.
44. CMCC, 1998, op.cit., p.48.
45. Ibid., p.31; A Guide to C.M.C. Healing Ministry of the Congregation of Mother of Carmel, 1995, p.7.
46. Golden Jubilee Souvenir Medical Service C.M.C. Trichur, 1926 - 76, Holy Trinity Convent, Kolazhy; Fr. Kakkassery, Thrissur Kendra Samiti Vaka Madhangalude Caritrasamksepam, Vol.3, pp. 99-102; Trichur Nalagamam, Aspathri Madham, pp. 5-7. Trichur Nalagamam, Sacred Heart Convent, Vol.1, p.56; Trichur Nalagamam, (confidential), 1937- 1946 .

47. Golden Jubilee Souvenir, 1926 – 1976 op.cit.
48. Ibid.; ISMH, op.cit., p.54.
49. Ollur Nalagamam, Vincent de Paul convent. pp.5-6; Letter of P.R. Francis, MLA, Ollur on November 11, 1972, cited in Golden Jubilee Souvenir, ibid.; Pavaratty Nalagamam, op.cit., p.70.
50. Letter from Fr. George Chittilappilly, Director, Vincent de Paul Dispensary, Ollur to Provincial Superior, Trichur on November 7, 1976.
51. Golden Jubilee Souvenir, 1926 – 1976 op.cit.
52. Ibid.
53. Vimala Health Centre started as one of the two colleges selected by the University of Calicut, as a Health Centre for each College project of University Grants Commission. Mercy Health Centre is a Social Service Project of Mercy Convent, Palakkad for the free medical care for the poor women and children of the locality. Within one year of its starting, 3000 persons received free medical consultation and free medicine.
54. Pala Nalagamam, p.132; Thudanganad Nalagamam, (Hospital) Vol.1, p.3,8.
55. Discussion with Sr. Immaculate. C.M.C, Pala on August 2, 2000.
56. Letter from John Michael, Maliekkal House, Neelur to the Bishop of Pala on September 9, 1991.

57. Thudangnad Nalagamam, pp.3-4.
58. Discussion with Dr. Sr. Petricia, C.M.C., Rani Giri Hospital, Thudanganad on August 2, 2000.
59. Registration Certificate issued from Collectorate, Trichur on June 29, 1986; Fr. Bosco Puthur, Ed., Choodalaccan – Vyaktiudeyum, Desattinreyum Katha, Neethiman Press, Choondal, 2000, p.61.
60. Choondal Nalagamam (Hospital), Vol.1, p.3.
61. O.P. Nominel Register, Choondal Hospital, 1991.
62. Message sent by Archbishop Abraham Kattumana, the Pontifical Delegate to the Syro-Malabar church in Kerala on the occasion of the silver Jubilee of the hospital cited in The Silver Jubilee Souvenir, St. Joseph's Hospital, Choondal, 1969 – 1994.
63. Operation Register, Choondal Hospital, 1999. Operation conducted on February 25, 1999.
64. A Laundry Department having a washing machine with a capacity of 50 pound weight per charge with boiling and drying facilities. And also an oil – fired inanerators with a capacity of 500 kg for total disposal of waste by complete combustion.
65. Choondal Hospital Nalagamam, op.cit., p.8.
66. Golden Jubilee Souvenir, 1926-1983, op.cit., pp.28 – 29.
67. Ibid.

68. Admission Register, School of Nursing, Choondal, 1978.
69. TNAI Annual Conference, 1991, p.4.
70. Mark Register, School of Nursing, Choondal, 1982 – 1998; TNAI, Vol.9, June 1998, pp.3-4; Deepika, July 30, 1998; Malayala Manorama, July 30, 1998.
71. Free medical services during 1997-2000 was Rs. 18,88,310.34. Provincial Report, Trichur, 1997-2000.
72. Asokapuram Nalagamam, Vol.1., 1968, p.1; Letter from the Executive Director, Carmel Hospital, Asokapuram to the Registrar, Indian Nursing Council, Trivandrum on July 1, 1992; The Directory of the C.M.C. sisters of Vimala Province, Ernakulam, 1976, p.26; Medical Report, Carmel Hospital, Asokapuram, 1991.
73. Two hundred and fifty people participated in the Aids Awareness Programme. Besides five health talks were given to hundred nursing students. Aids prevention leaflets were prepared and distributed among the public. Counselling was also given through telephone. Letter from Co-ordinator, Carmel Hospital, Asokapuram to the NGO Adviser, Kerala State Aids Control Society, Trivandrum on August 5, 2000.
74. Medical Report, Vimala Province, Ernakulam, 1997-2000; One Day Super Speciality Medical Camp Report, Carmel Hospital, Asokapuram, 1999.
75. Asokapuram Nalagamam, Vol.2, p.124.

76. Admission Register. Carmel School of Nursing, Asokapuram. 1996: Asokapuram Nursing School Nalagamam, p.2.
77. AR, Nursing School, Asokapuram. 1999, 2000; Nursing School Nalagamam, Asokapuram, op.cit., p.15.
78. They spent Rs. 1593560 for medical service during 1992-2000.
79. Jubilee Souvenir 1983: C.M.C In the North, St. Thomas Press, Palai, 1983; Centenary: The Syro - Malabar Carmelite Sisters of Kerala, 1866-1966, St. Thomas Press, Palai, 1966; ISMH, op.cit., pp.306-310; Trichur Nalagamam. (Confidential), Vol.2. p.124. Kolazhy Nalagamam, Vol.4, p.2.
80. Jubilee Souvenir, 1983, op.cit.; Carmelaramam, July 1970.
81. The first four sisters in Indian Mission were Sr. Angel Mary, Sr.Celine, Sr. Alfred and Sr.Reena of Ernakulam Division. ISMH, op.cit., p.3; Report of the General Chapter, Vol.3, Ernakulam, 1957 - 1960, pp.35-40.
82. Sr. Alicia, C.M.C. and the Mission, Jubilee Souvenir 1983, op.cit.
83. Interview with Sr. Leonilla, Nirmal Jyothi Provincial House, Bina, M.P. on March 29, 2001; Data collected through Questionnaire from different Mission provinces and Regions. a) Sanjoe Province, Imphal, June 10, 2001. b) Christo Region, Asrawad, M.P., June 12, 2001. c) Jagath Matha Regional House, Kondagoan, M.P., May 8,

2001. d) Carmel Mata Province, Hazaribag, U.P., April 25, 2001. e) Carmelodaya Province, Wardha. April 25, 2001. f) Nirmal Jyothi Provincial House, Bina. M.P, May 22, 2001; ONO. op.cit., pp.162-163 Sr.Jane. op.cit., pp.203-209; Letter from Mother Margret Mary, Trichur to the C.M.C convents of Trichur on June 27, August 11, November 12, 1962; Letter form Mother Patience, Trichur to the C.M.C. sisters of Trichur on December 6, 1965; Kolazhi Nalagamam, Vol.4, op.cit., p.232: ISMH, op.cit., pp.308-341.
84. Jubilee Souvenir 1983, op.cit.
85. Sr. Jaine, op.cit., p.232.
86. C.M.C. Congregation Report, 1963-80, p.83; ISMH. op.cit., p.235.
87. Letter from Sr. Jesmin Paul, C.M.C., Nurnberg, Germany on May 5, 2001, Interview with Sr. Rixi C.M.C. Sarvanampatty, Coimbatore on July 3, 2001.
88. C.M.C. Directory, 1990, 1996; Centenary Souvenir, Karukutty, 1899 – 1999, op.cit., p.60; ISMH, op.cit., p.230. In 1996 two houses were opened in Texas at Tyler and Marshall.
89. Sr. Ricci, *CMC in the soil of Africa*, Jubilee Souvenir 1983, op.cit.; Sr. Jaine, op.cit., p.164; Interview with Sr. Payton C.M.C, Centrafrica on September 16, 2000.
90. Report of Sr. Agnet, C.M.C, Kigoma, Tanzania on August 20, 1998; ISMH, op.cit., p.237; Report of Sr. Vineetha, Regional Superior, Africa on April 25, 2001; In 1991,

there were 22 sisters in Africa, 61 in Germany, 10 in Italy, eight in America, altogether 101 sisters in abroad. C.M.C. Congregation Report, 1991, op.cit., p.43.

91. ISMH, op.cit., p.76.
92. CHYN, Vol.1, op.cit., p.69; The History of Visitation Congregation, Kottayam, 1979, p.27; ISMH, op.cit., p.114; VS, op.cit., pp.282 - 284.
93. Plamena Vallayil (later Mother Shantal, the founder of the Adoration congregation) and 14 girls got educated at Mutholy convent. Eight of them joined in the Adoration Order in 1908. It was Fr. Kurialassery (later Bishop Kurialassery) who sent them to Mutholy convent for education. Aradhana Sabhayude Potu Nalagamam, Vol.1, p.63; ISMH, op.cit., p.115; VS, op.cit., pp.278 - 280.
94. Changanacherry Clarist Nalagamam, Vol.1, 1888 - 1914, p.41; CHYN, Vol.3, p.78; ISMH, op.cit., p.115; VS, op.cit., p.276.
95. KN, Vol. op.cit., p.94; VS, op.cit., p.284; Vimalavani, Bulletin published by Ernakulam Province, January, 1988.
96. From the Testimony of Mother Teressitta, the first member of the Congregation of Sisters of Nazareth. C.M.C. sisters made the crown and the blue chord for their vesiition. From the Collection of C.M.C. History preserved in Trichur Provincial house.
97. The Testimony of Sr. Kochuthressia Pottassery, the first mother of the Preshitaram sisters, collected from Archives, Trichur Provincial House, Kolazhy.

98. ISMH, op.cit., p.246.
99. Ollur Nalagamam, Vol. 6, p.17.
100. Ibid.
101. SOBA, dated 13-11-1944 to Mother General, Trichur.
102. Testimony of sisters who worked for other congregations, collected from Archives, Trichur Provincial House, Kolazhy.
103. C.M.C. Directives, 1998, op.cit., p.28.
104. Letter from the Superior, Koonammavu to Bishop Menachery of Trichur in 1897. She was an alumna of Koonammavu Edukkumdash from 1888 to 1897. Sr. Euphrasia, Atmakrassa, p.1.
105. Letter from Sr. Euphrasia, Ollur to Bishop Menachery of Trichur on March 1, 1901. Hereafter LEU. LEU, August 1, October 1, November 2, December 23, 1901; January 1, May 13, July 3, 1902; October 1, 1906; August 14, 1907; June 10, 1917.
106. LEU, April 25, August 3, 1906; May 22, 1907; Ollur Nalagamam, (Confidential), vol.1, op.cit., p.38.
107. MV, 1967, op.cit., pp. 65-66. Her devotions were devotion to the Blessed Sacrament, the Sacred Heart of Jesus, devotion to Holy Mary and to the passion and agony of Jesus Christ; Bishop Alappat of Trichur, *Introduction to Euphrasiamma*. Cited in Fr. Philipp O.C.D, Kerala

Carmela Kusumam, Second Ed., Mother Cleopatra, Trinity Convent, Kolazhy, 1987, p.7.

108. Fr. Lucas Vithuvattickal, *Servant of God Euphrasia of the Sacred Heart*, cited in Sr. Cleopatra, Ed., The Rose of Carmel, Vol.1, A quarterly devoted to the cause of the Servant of God Mother Euphrasia, The vice-postulator, Aluva, August 29, 1998, p.9; Kanimangalam Nalagamam, Vol.3, p.21; General Chapter Report, April 5 – 22, 1989, p.3; Ollur Nalagamam, Vol.2, pp.127-169; Deepika, August 23, 29, 1987; Malayala Manorama, August 27,29, 1987; Express, August 2,22, October 15, 1988; Mathrubhumi, October 21; 1988; Indian Express, January 2, 1989.
109. The Testimony of T.P. Thomas, Tharakan House, Anchery P.O., Thrissur on December 22, 1997; The Testimony of T.P. Rosy, sister of T.P. Thomas on December 15, 1997; Case Report given by Dr. M. Rajeev Rao, M.L. (ortho), Department of Orthopededic Surgery, Jubilee Mission Hospital, Trichur, on December 4, 1997.
110. From the message sent from Mar Jacob Thoomkuzhy, Archbishop of Trichur to Sr. Celopatra the Vice-Postulator on July 31, 1998 on the occasion of starting an English quarterly for the cause of the Servant of God Mother Euphrasia cited in The Rose of Carmel, *op.cit.*, p.3.
111. Shooranatu Kunjan Pilla, *Saptati Sauhityam*, cited in Elanjippoo: Mary John Thottam Saptati Upaharam, Celebration Committee, Kottayam, 1971, p.62; Malayala Manorama, May 20, 1968; Deepika, May 25, 1985.
112. Thottam Kavita Nirupanangalil, Secretary, Kerala Sahitya Kala Samithi, Muvattupuzha, 1968, p.v.

113. Deepika, May 22, 1985; Interview with Sr. Boromeo C.M.C, Elanji on August 9, 2000.
114. Thottam Kavita, 1968, op.cit., pp.220-221; Elanjippoo, 1971, op.cit., pp.68-69.
115. Deepika, November 6, 1999; Malayala Manorama, November 7, 1999.
116. Sukumar Azhikode, *Introduction to Benignakkavitakal: Poems and Authobiography* by Sr. Mary Benigna, Compiled by Dr. Kurias Kumbalakuzhy, DC Books, Kottayam, 1997, p.xiv.

CHAPTER VIII

1. Bishop Bernadine's attempt to establish a religious congregation for women at Puthenpally in 1860 is outlined in Chapter Two, Section 2.2.3.1.
2. The struggle for a separate Bishop for the Syrian Catholics from England or Ireland is explained in Chapter Two, Section 2.2.4.2.
3. Generally the name of Jacob Kanianthara is not listed among those who moulded the C.M.I. congregation. However, Kanianthara Diary gives an account of his involvement in this. See Chapter Two, Section 2.3. Kanianthara Diary is preserved in Mannanam Archives.
4. Chapter Two Sections 2.3.3 and 2.3.4 explains how the two words - Darsanam and Amalothbhava are related to the European Carmelite tradition.

5. As founder, writer, spiritual director, administrator and organiser Fr. Leopold has left a legacy to the C.M.C. congregation and the Catholics of Kerala. This is analysed in Chapter Two, Section 2.2.5 and Chapter Three, Section 3.1.2.3.
6. The semi - cloistered nature of the congregation is dealt with in Chapter Three, Section 3.2.1 and Chapter Four, Section 4.2.1.
7. The C.M.C. sisters, with the sympathetic help from the Syrian Carmelite priests protested against the Bishops. This is treated in Chapter Three, Section 3.5.8 and 3.6.1.2.
8. The role of Bishop Medlycott in settling the Latin - Syrian conflict is discussed in Chapter Three, Section 3.5.6 and 3.5.7.
9. The story of interference of Bishop Lavigne in the internal affairs of the congregation is examined in Chapter Three, Section 3.6.1.1.
10. Details of such a life is identified in depth in Chapter Four, Section 4.6.3.
11. While such activities are outlined in Chapter Five, the details regarding the enrolment data of sample schools in three regions are represented in tabular form in 5.2. The co-curricular activities that helped the C.M.C. beneficiaries to become integrated women are highlighted in Section 5.5.
12. For 'Mile Stones' see Chapter five, selected schools in rural and Urban areas.

13. For details of industrial schools and the report of the Cochin government see Chapter Five, Section 5.6 and 5.6.2.1.
14. T.T.I. activities, which are mainly concentrated in rural areas are treated under Chapter Five, Section 5.7.
15. An attempt is made to find out the importance of the first Syro - Malabar College for Women in India. See Chapter Five, Section 5.8.
16. The declining trend in enrolment in higher education is recorded in tabular form under 5.7.
17. The social concern of the C.M.C. is presented through the conduct of orphanages (6.1.1.a), Home for the Aged (6.1.1.c), and centres for mentally deficient children (6.1.1.e).
18. The anxiety with which they prepared themselves to take this bold step and the preparation adopted by them are reflected in the documents under study. See section 6.2.1.
19. Table 6.3 and 6.4 in Chapter Six show the free medical service rendered by the C.M.C.
20. The enlightenment and services given by the C.M.C. sisters to other religious congregations are studied in Chapter Six, Section 6.5.
21. Statistical record of growth in schools and enrolment is represented in tabular form in table 7.1 and 7.2.

22. For the profile of respondents refer tables 7.3, 7.4 and 7.5. Period of association, level of performance and the factors that influenced performance are given in tabular form in 7.6, 7.7 and 7.8 respectively.
23. For the intellectual, social, economic, cultural and spiritual benefits received from the C.M.C. institutions see Chapter Seven, Sections 7.2.7 and 7.2.8.
24. The factors that influenced the empowerment of women are outlined in Section 7.2.9.
25. Political and cultural impact of the C.M.C. is identified and interpreted under section 7.2.7 and 7.2.9.8.

APPENDIX - I

THE MOTHER OF CARMEL

The Order of Carmelites originated on Mount Carmel, near the city of Haifa, in the Holy land, Palestine probably in the year 1155. The hermits who lived near the cave of the prophet Elijah of the Old Testament were addressed as the Brothers of the Blessed Virgin Mary of Mount Carmel. The Carmelites believed that they belonged to the Blessed Virgin and had a unique claim to her protection. Mary, Mother of Jesus was described as Patroness, Virgin Mother, Sister, Our Lady of Mount Carmel, and Beauty of Carmel.

Into this pure tradition of Marian devotion the medieval Carmelites inserted a number of legends and fables. They adopted the legend of Elijah's actual foundation of the Order and its continuance through the ages of the Old Testament, and the fable that Mary visited these first century Carmelites on Mount Carmel. ...But the legend most frequently employed was the interpretation of the episode when Elijah saw the small cloud on Mount Carmel after his victory over the prophets of Baal.

In their attempt to unite the Elijahan and Marian elements in the Carmelite tradition the medieval Carmelites unhesitatingly claimed that Elijah immediately recognised the cloud as a prefigure of the Blessed Virgin. These idyllic stories found their way into the liturgy for the feast of Our Lady of Mount Carmel. which was composed in the middle of the fourteenth century.

Source: Peter Thomas Rohrback. Journey to Carith, Op.Cit., p.49.

APPENDIX - II

BHAKTI - KARMA - YOGA

Bhakti - Karma - Yoga is a spiritual technique or path (marga) of keeping us united with God through Bhakti (love, prayer) and Karma (action). In the spiritual sastras of India Bhakti has been defined as Parama Prema (supreme love) and Paranurakti (supreme attachment) for the lord. Of the nine steps of Bhakti, Sravanam is the beginning and Atmanivedanam the end, the intermediary ones being Kirtanam, Smaranam, Padasevanam, Archanam, Vandanam, Dasyam and Sakhyam. Sravanam means listening to God's word attentively in prayer and meditation, to that word we respond by opening the innermost depths of our hearts in absolute love, faith and hope. This is Atmanivedanam. Such Bhaktas, who adhere to the Lord in their mind and heart with supreme love, will perform their actions as a Bhajan (worshipful service) and Yajna (loving oblation) to him. Thus Bhakti - Yoga inevitably leads us to Karma - Yoga. Being detached to his own self, actions and the fruits there of, the Karma - Yogi has dedicated them all to the Lord to be made available to all His children in prayer, suffering and service, to each one according to his need. Such style of

performing one's material and spiritual actions, by consecrating them totally to the Lord (loka - veda - vyapara - nyasa) is known in Indian spirituality as Nishkama - Karma or the way of selfless action. Actions done for the sake of the Lord and His children will free us from the knots of our own egoism by taking us far and wide to God and His children. This indeed is Mukti or liberation. From this point of view, the spirit of Carmel, which consists in lovingly listening to God's word in prayer and responding to it by a total self - gift to God and men in action, can in reality be called Bhakti - Karma - Yoga. The same life indeed has been condensed in our motto, 'Dhyanaena Madbhakta Karmana Madarppita'. These words, supposedly addressed to us by our Lord mean: 'remain united to me in meditation, consecrated to me in action'.

Source: 1976 C.M.C. Constitutions - Back cover page

APPENDIX - III

RITUAL BEHAVIOUR

The customs aimed at instilling devotion in sisters as well as observers. It was customary to show reverence to the Holy Cross. *Purnacaram* is bending the body without bending the knees. *Lakhu acaram* is bowing down the head before the Cross. Similarly before the Blessed Sacrament they made *Purna Sastanga Pranamam* – kneeling and bending down so that either the lips or forehead touched the floor – and *Madhyama Sastanga Pranamam* – kneeling and bending the body at the waist. Before the Blessed Sacrament they joined both hands together in adoration and kept the joined hands close to their heart, bowing their heads slightly.

When they entered prayer room for any community exercises, they came in two rows to the centre of the prayer room and showed *Purna acaram* and facing each other did *Lakhu acaram*. After prayer, hearing the sign to leave they kissed the floor coming in two rows to the centre did *Purna acaram* to the Holy Cross. If they wanted to leave the prayer room during prayer time they knelt down at the centre and

kissed the floor and went to the superior to get permission to leave the room. After getting the permission of the superior, the sister kissed the scapular of the superior and left the prayer room.

Source: Kramacarana Vidhikal, Mother General, Syrian Carmelites. Ernakulam, 1958, p. 13.

APPENDIX - IV

BELLS

Sound of the bell was considered as the call of God. There were three types of bells – big bell, hand bell and wooden bell. The big bell was used for Divine praises, meditation and Holy Mass. For the first bell it was rung 60 times (the time to recite *Rahem Alayan* – Psalm 51) and for the second bell it was rung 30 times (the time to recite *Min Umca* – Psalm 129). The bell was rung moderately, not too quick or too slow.

The hand bell was rung to indicate the time to recite Hail Mary (Prayer to Mother Mary) for *Slamlek* (a hymn to Our Lady), to start great silence and small silence, to end the great silence, to start the examination of conscience at noon, to start the rosary after *Ramsa*, to start *Sapra* on the feast days, Christmas, Easter and Ascension, for common cleaning and for Virtue competition. To come together to vote, the hand bell was rung collectively six times after that one at a time for six times. When sisters heard the bell ringing for small silence, they stopped talking even the word they have started and knelt down

to recite one Our Father for the sinners who are in great danger and kissed the ground and left to their rooms.

The wooden bell was rung to rise in the morning for meditation, breakfast, reading recreation, to start work and sentencia. After the big bell was rung for Morning Prayer. The one who came first near the wooden bell knelt down and rang it three times saying, "Praise to our Lord Jesus and His holy Mother Kanyastri Amma. Sister come for prayer", then kissed the floor and went to the prayer room.

Source: Kramangal, Bishop Kandathil, Ernakulam, 1936, pp. 49-53.

APPENDIX - V
ELECTION PROCEDURE

At 7 a.m. when the hand bell was rung all the sisters having the right to vote (finally professed sisters) wearing Kappa (mantle) assembled in the prayer room and recited the prayer to the Holy Spirit. After that they sat on the Vanku (bench) kept on either side according to seniority. The Father Director sat on a chair near the table kept at the centre. On a piece of paper they wrote the name of the sister whom they wanted to elect as the superior. They wrote in such a way that others may not recognise their hand writing and put that paper properly folded in the *Marakasa* (wooden chalice) kept on the above mentioned table. The Father Director counted the number of votes and verified whether it tallied with the number present. One by one he opened it and read it in such a way the voters could hear and write those names in a paper. The person who got absolute majority vote was announced the superior of the convent.

Source: Constitutions, Ollur, 1904, p.7.

APPENDIX - VI
DIARY OF FR. LEOPOLD

Today 13th August, after the evening examen, under a clear sky and an enchanting moon, after having recited the rosary, here on the terrace at Loano [Italy], looking towards India I sat on a chair and, full of tender feelings towards my dear ones of *Koonammavu*. I remained a long time turned towards that part.

I remembered one by one my dear novices, the Fathers, Brothers and Nuns and I felt I was seeing them and embracing them.

I tried to imagine their thoughts, their feelings of affection towards me that they were speaking about me and I sent them thousand benedictions. I returned to my cell moved to tears.

May God's will be done eternally. Today, 28th August 4.30 there blowing a gentle heavenly breeze, I want to walk on the terrace.

I felt as though the breeze was coming from *Koonammavu* I enjoyed breathing that air and thought of the many dear people left in India.

I repeated, one by one, the names of all the Fathers, Novices and Friars of all the convents, the names of the Sisters and prayed that God may give them some consolations in the midst of all their troubles. I recalled all the little events of the Novitiate and the monastery and I seemed to see, with my eyes the same places, the same persons.

Oh! How often I repeat the same sequence of ideas. What I did today, I have done an infinite number of times.

Source: Leopold Diary, Vol.2, p.14.

APPENDIX - VII

GIFTS GIVEN BY FR. LEOPOLD TO THE SISTERS OF KOONAMMAVU

1. Wooden statue of Child Jesus	-	1
2. Clay statue of Child Jesus	-	1
3. Big framed pictures	-	18
4. Dictionary worth Rs. 5	-	1
5. Eight Day Retreat for Sisters	-	1
6. Constitution of Mother Teresa (Avila)	-	1
7. Meditation on Death by St. Liguori	-	1
8. History of Mother Teresa (Avila) (copy)	-	12
9. Translation of Salve Regina	-	12
10. Book of Visits (Copy)	-	20
11. Uttariya Vilakkam	-	10
12. History of Apostles	-	1
13. Divya Matrka (Copy)	-	10
14. Prayer Book on St. Joseph	-	15
15. Prajakarakaram (Copy)	-	3
16. Potuvanakkamasam (Copy)	-	12
17. Jivitakramam (Copy)	-	8
18. Weekly Retreat (Copy)	-	6
19. Dinacarya Samksepam	-	20
20. Nalmaranayattam (Copy)	-	12

21.Devotion of Mother of God	-	6
22. Books in Malayalam and Tamil	-	A variety
23. Hanging bell	-	1
24.Big sanctuary lamp	-	2
25.Small sanctuary lamp	-	1
26.Clock	-	1
27.Jars	-	6
28.Special type of bottles	-	A variety
29.Silver spoon	-	4
30.Silver Fork	-	2
31.Almirah given to Sr. Thresia	-	1

Source: Copy of the Statement given by the Latin Sisters to
Bishop Leonard of Verapoly, Koonammavu Archives.

APPENDIX - VIII

LETTER OF BISHOP MEDLYCOTT

No. 1090

The Superioress of the
Convent of Nuns at Cunemao

We have received the decision of the Holy See regarding your convent which you have so anxiously awaited.

The decision arrived at; and the judgement pronounced by the assembled Cardinals of the Sacred Congregation of the Propaganda declares that the jurisdiction on the said convent of Tertiary Nuns of Cunemao or the schools attached, and on the orphanages appertains to the Vicar Apostolic of Trichur. This decision of the Sacred Congregation was approved by the Holy Father, the Pope on the 14th April.

We direct you in virtue of holy obedience to make no change whatsoever in the management and rules of the Convent, schools and Orphanages and to conduct every thing in precisely the same manner as has been done in the past. We further request that you will treat all members of your community, professed nuns, postulants and novices, as also children of both schools, irrespective of rite, with equal kindness and love,

making no distinction whatsoever, or showing the least favour or partiality to those of one over those of another rite.

We further direct that the whole community make a Tridvum of thanksgiving, with Benediction of the Blessed Sacrament to render thanks to Almighty God for the final settlement of this question, which has left your community in agitation for some time.

In order that no inconvenience may arise from the change of jurisdiction we hereby confirm the faculties granted to the present confessors ordinary and extra ordinary. of your community, or both rites.

In conclusion we send you, Your whole community, and all the children of Your schools our paternal blessing and cordial congratulations.

A. Medlycott

Trichur,
21st May, 1890

Sd/-
Bishop of Tricomia
Vicar Apostolic of Trichur

APPENDIX - IX

Prot. No. 504/57

DECREE CONGREGATION OF THE SISTERS OF MOTHER OF CARMEL IS RAISED TO PONTIFICAL RIGHT

At the happy conclusion of a century since the humble Congregation of the Syrian Carmelite sisters of Malabar of Mother of Carmel was first founded in the year 1866, by the Servant of God Kuriakose Elias Chavara under divine inspiration, that army, though small, growing wonderfully from day to day under the protection of God, and now spread in many eparchies (diocese) is mighty force today.

Since, however, it was split into so many congregations of the Episcopal right, according to the norms issued on the 21st of May 1963 by the Sacred Congregation for the Oriental Churches and in accordance with the common desire of all, the congregation of the Carmelite Sisters has finally been drawn into an organic unity and formed into one institution in the various provinces, has become a mighty tree,

consisting of live and thick branches, flourishing in the garden of the Holy Church of God.

In the meanwhile new Constitutions for the new united congregation were duly drawn by a proper council of the sisters under the diligent care of the delegate designated by this Sacred Congregation.

Now, however, this Sacred Congregation in virtue of the faculties specially granted by His Holiness Paul VI, Pope by Divine Providence, having consulted the Bishops and the Apostolic internuncio in India, by this present decree ordains that the Sisters, about whom it is treated here, hereafter constitute one religious congregation subject to the rule of one General and a General Council under the title of "Congregation of Mother of Carmel". It also greatly extolls the said congregation and is pleased to erect it into an institute of pontifical right. The jurisdiction of the Bishops according to the norms of the Sacred canons and of the decrees of Vatican Council II, however, retains in force.

As far as the new Constitutions are concerned, all things having been carefully considered and taking into

consideration the wishes of the Bishops, the Sacred Congregation allows that these constitutions begin to take effect according to the practice of the post conciliar period, until they are duly revised according to the norms of the conciliar decree: "Perfectae Caritatis", and the Apostolic Instruction, "Ecclesiae Sanctae". This revision should be carried out under the direction of the delegate designated by this Sacred Congregation and taking into consideration the observations suggested to some of the articles by the commissaries appointed by this same congregation to examine these constitutions.

Given at Rome, from the office of the S. Congregation
for the Oriental Church the 2nd day of March 1967.

APPENDIX - X

Title : The Congregation of Mother of Carmel and Its' Impact on Society and Culture (with reference to women) 1866-1991

By Sr. MARY C.J., Department of History, University of Calicut

This is a study in view of a doctorate thesis to find out the impact of the services rendered by the CMC Congregation for the empowerment of women in Kerala. I request you to extend your collaboration to this study by answering all the questions as completely as possible. You are free to sign your name or not.

Questionnaire / Interview Schedule

1. Personal Profile

Name	Age	Marital Status	Education	Occupation	Income per month	Community
		Single Married Widowed Divorced Separated				

2. Association with CMC - Studied in the School, College worked in the Hospital, Orphanage, S. W. Organisation.

3. Institution - Specify

4. Period of Association : From.....To.....

5. Assess your performance in that institution.

Very High

High

Mediocre

Poor

Very Poor

5. 1. How do you account for that ?

a) Good teaching

b) Personal encouragement

c) Opportunities for participating in co-curricular activities

- d) Encouragement and promotion of personal qualities
- e) Influence of companions
- f) Advice and inspiration from teachers
- g) An atmosphere of freedom and promotion of responsibility in the campus
- h) Healthy discipline
- i) Regularity and punctuality insisted upon
- j) Consistent supervision by authorities in charge
- k) Good dealings of the non-teaching staff
- l) Any other
- m) none

6. What specific benefits did you gain from your training, service or experience in the institution ?

Intellectually, Socially, Culturally, Personality-Wise, Value orientation, Politically, Economically.

- a) Developed the intellectual qualities of clear and objective thinking, neat writing, facility in expression, taste for reading, thirst for knowledge.
- b) Developed sociability in dealing with companions and outsiders.
- c) Training in various areas of cultural activity.
- d) Personality formation in stabilising emotionality, developed good judgement and proper decision making, hard working habits.
- e) Value orientation like honesty and integrity in behaviour, sense of social concern, responsibility and accountability, concern for the poor, training in self sacrifice, adjustment and stability in marriage.
- f) Politically, courage in standing for election, promoting political ideologies of one's choice, participation in decision making process in various levels.
- g) Economically, Creating opportunities for employment, appreciating the value of money and saving and training in hard and consistent work, inculcating the importance of economic independence for women and caring for family.
- h) Any other.
- i) none.

6. 1. Specially what aspects of Christian formation did you receive with your association with CMC ?

- a) Faith, trust in God, prayer, kindness to others, self-sacrifice, knowledge of Jesus Christ, respect for other religions.
- b) Any other.
- c) none.

7. How do you assess your experience during the years you were with CMC ?

Very Happy
Happy
Indifferent
Unhappy
Very Unhappy

7. 1. What is the reason ?
- a) Friendly treatment of sisters and teachers.
 - b) Good teaching and guidance
 - c) Sufficient freedom given
 - d) Good discipline maintained
 - e) Good company
 - f) Interesting programmes
 - g) Any other
 - h) none
8. What significant impact had your training, service, association with CMC on the following areas of your life ?
8. 1. On your decision at what age you should get married ?
- a) Helped me to take a stand in this regard.
 - b) Helped me to express my preference to the parents
 - c) Left to the decision of the parents
 - d) Any other
 - e) none
8. 2. On the selection of partner.
- a) Helped me to make my own choice and got to the approval of my parents.
 - b) Helped me to express my preference to the parents.
 - c) I made my own decision regardless of the opinion of my parents.
 - d) Any one
8. 2.1. In what way do you relate it with your training/service/association with CMC ?
- a) Guidance received from the sisters and teachers
 - b) Religion and moral science
 - c) Family life Orientation Course
 - d) Influence of the companions
 - e) Guidance from the parents
 - f) Media
 - g) Special courses on marriage
 - h) Any other
 - i) none
8. 3. On the decision regarding the number of children :
- a) We took a joint decision
 - b) I expressed my preference to the husband
 - c) I took the decision inspite of my husband
 - d) Any other
 - e) None

8. 3.1. In what way do you relate it with your association with CMC ?
- Family life education
 - Guidance from teachers and sisters
 - Insistence on team work through counselling, retreat, group work
 - Any other
 - None
8. 4. Decision regarding the method used in limiting the number of children :
- I conformed to the orientation I received in the institution
 - I had to have recourse to other methods because of practical reasons
 - I could not accept the orientation given by the institution
 - Any other
 - None
8. 5. In decision making in family matters like up bringing of children and material transactions :
- Helped me to evolve a joint decision making process in these matters.
 - I asserted my preference over my husband.
 - I submitted myself to the preference of my husband.
 - Any other
 - None
8. 5.1. In what way do you relate it with your association with CMC ?
- Advice from the teachers and sisters
 - Retreats
 - Courses
 - Influence of companions
 - Media
 - Any other
 - None
8. 6. On your decision to pursue a career.
- It gave me the motivation to seek an employment according to my aptitude and I succeeded.
 - Though I tried my best to choose my own career I had to be satisfied with what came in my way.
 - I don't go for a career because of family and other constraints.
 - Any other
 - None
8. 6.1. In what way do you relate it with your association with CMC ?
- Advice from the teachers and sisters
 - Retreats
 - Courses
 - Influence of companions
 - Media
 - Any other
 - None

8. 7. Regarding the disposal of your salary
- a) Motivated me to take always joint decision in this matter.
 - b) Enabled me to insist on my right before my partner.
 - c) To avoid conflict I submitted to the decision of the husband.
 - d) Any other
 - e) None
8. 8. Regarding your freedom in social relationship outside the family like visting relations and friends, joining clubs and associations, going for cinema and cultural programme, undertaking social service programmes.
- a) It gave me self confidence to venture outside home with the approval of my partner.
 - b) I asserted my right for legitimate social relationship even inspite of his reluctance.
 - c) I preferred to leave all social relationships to my partner.
 - d) Since I received conflicting messages from my institutions I did not dare to venture into this field.
8. 8.1. What programme helped you to take such a position?
- a) Moral science classes
 - b) Religious instruction
 - c) Value education programme
 - d) Cultural programme with social games
 - e) Advice of the teachers and sisters
 - f) Any other
 - g) None
8. 9. After you left your college/school, in what way have you helped to uplift the poor/weaker section?
- a) Contributed money and materials to these who were in need.
 - b) Spent time in consoling women who were afflicted physically or mentally.
 - c) Joined the social work programmes organised by others.
 - d) Took initiative in organising service programmes with the co-operation of interested people.
 - e) Any other
 - f) None
8. 9.1. Regarding social involvements for the unlift of the poor/weaker section.
- a) Motivated me to take up women's issues where women's rights were violated.
 - b) Inspired me to spend time and money in social action programmes benefiting the poor.
 - c) My family life stood in my way to do anything in this line.
 - d) Any other
 - e) None

8. 9.2. Through what programme in your institution did you get an awareness of social concern ?
- a) Religious instruction
 - b) Moral science classes
 - c) Special seminars in social concern
 - d) Life Orientation Course
 - e) Example of sisters
 - f) Advice from teachers and sisters
 - g) - Any other
 - h) None
8. 10. While you were in college did you get any training in the following areas ?
- a) Art, Literature, Culture, Dance and Sports.
 - b) To what extent did you participate in this ?
 - Very actively
 - Actively
 - Occasionally
 - Rare
 - Never
 - c) I received no special training in these areas.
8. 10.1. What contributions did you make after you left the college in the following areas.
(How many)
- a) In public speaking.....
 - b) In writing articles.....
 - c) Music, dance, acting, sculpture, gardening, interior decoration.
 - d) Sports
 - e) I made no contribution.
8. 11. Regarding your role as a woman in political life.
- a) My college inspired me to take up political issues in defence of the rights of woman and weaker section.
 - b) My college motivated me to stand for election / to join a political party / to become an office-bearer.
 - c) I am member of the committees set up by the Panchayat / Municipal Council.
 - d) Any other
 - e) None
8. 12. As a result of your intervention what did the people achieve ?
- a) Houses constructed for the poor people.
 - b) Roads constructed.
 - c) Better facilities attained for rural areas.
 - d) More students enrolled.
 - e) Non-formal education spread.

- f) Scholarships obtained for deserving candidates.
- g) Jobs obtained for weaker section.
- h) Unmarried girls got married.
- i) Healed many alcoholic cases.
- j) Prevented suicidal tendencies.
- k) Faith and hope in God.
- l) Prayer life.
- m) Any other.

8. 13. Among the areas mentioned above what do you feel most gratifying among your contribution to society ?

8. 13.1. In what way do you relate your achievements with your association with CMC ?

Date :

Investigator.

GLOSSARY

Abalābhavan	:	Home for fallen women
Accappam	:	Traditional sweets
Amalōtbhava	:	Immaculate conception
Ātmanivēdanam	:	Adhere to the Lord in mind and heart with supreme love
Āvr̥ti	:	Enclosure
Bālasankētam	:	Children's home
Bālbhavan	:	Children's home
Bēs rouma	:	An elevated place, Nickname for Mannanam
Bhakti Kar̥ma Yōga	:	A spiritual technique of path (marga) of keeping us united with God through Bhakti (love, prayer) and Karma (action).
Bi-ritualism	:	Acceptance of the practise of the rites and rituals of another religious

groups similar to one's own. eg:
Latins and Syrians.

Canonical	:	According to canon law
Cappūs	:	The toke or a head gear worn on the head descending down to the waist with slit like opening for the face.
Daṛśanam	:	Philosophy
Dhyānēna Madbhakta	:	Remain united to me in meditation,
Karṃañā Madarpita	:	consecrated to me in action.
Dilāta	:	Wait
Ecclesiae Sānctae	:	Apostolic Instruction
Edukkumdāth	:	Boarding house
Eparchy	:	Diocese
Escōla	:	School
General Chapter	:	A gathering of sisters representing
General Synaxis	:	the whole congregation with collegial authority.
Holy See	:	The See of Rome. Often used to denote the papacy and papal jurisdiction, authority, etc.

Inculuration	:	The neologism 'incuturation' came into Catholic theology in 1976. It is a new expression of revelation, of the mystery of Christ, arising from its assimilation of the local church in the local culture.
Jnāpakam	:	Declaration
Kapḷōn	:	Chaplain
Kāppa	:	Mantle
Kattanārs	:	Priests
Lakhuācāram	:	Bowing down the head before the Cross
Lectio Divino	:	Reading to the word of God
Leliya	:	Night Prayer
Lōka Vēda Vyāpara Nyāsa	:	Consecrating totally to the Lord
Madhyama Sāṣṭānga Praṇānam	:	Kneeling and bending the body at the waist
Malpān	:	Teacher
Marakāsa	:	Wooden chalice
Marumakkattayam	:	Matrilineal system of inheritance

Minu Mukka	:	“From the depths”... Psalm 129
Monsignor	:	Title given to certain officials in the Roman Catholic Church
Mullaranjānam	:	Chain of iron thorns
Nālāgamam	:	Chronicle
Niškāma Karma	:	Selfless service
		Orphanage for children
Panambumadham	:	Bamboo mat convent
Parānurakti	:	Supreme attachment
Parama Prēma	:	Supreme love
Patramēny	:	Patrimony (money or property given
Patrimōny	:	to the congregation before the vestition of the candidates)
Perfectate Cāritātis	:	Decree of Vatican Concil II
Piḍiyari	:	The custom of putting a handful of rice into a bag while measuring for a day’s cooking.
Ponitifical right	:	A Congregation is of Pontifical right, if it is raised by the Holy See or recognised as such by a decree of the same.

Propaganda Fīde	:	Propagation of faith
Pūrṇa Sāṣṭānga Pṛaṇāmam	:	Kneeling and bending down so that either the lips or forehead touched the floor.
Pūrṇnācāram	:	Bending the body without bending the knees to show reverence to the Holy Cross.
Puttan Maḍham	:	New convent
Rāhemalien	:	Pasalm 51
Ṛamśa	:	Evening Prayer
Regula	:	Rule
Resadeira	:	The Syrian word for Prior Residential school
Rites	:	It is the collection or system of language forms, ceremonies and prayers together with the accompanying rules, vestments and other objects or implements used in carrying out public worship, the administration of sacraments and church functions of a church or group of churches.

Sacraments	: Solemn religious ceremony in the Christian Church, eg. Baptism.
Sâlve Regina	: Hail Holy Queen (prayer to Our Lady)
Sapra	: Morning Prayer
Saṛppakāvu	: Serpant grove
Scapular	: A rectangular piece of cloth tied to a string and worn round the neck as a sign of protection
Scientia et Disciplina	: Knowledge and discipline
Second Vatican Council:	Second Vatican Council was opened by Pope John XXIII in October 1962 and concluded by Pope Paul VI in 1965. It was notably concerned with the need for Christian unity, liturgical reforms, and matters of Church government. Ecumenism (a movement to restore the unity of the Christian Churches) and inter-religious dialogue were also included in this Council.
Sentencia	: A biblical sentence announced aloud after ringing the great silence bell.
Slāmlēk	: A hymn to our Lady

Sṛadha	:	Faith
Sṛavaṇam	:	Listening to God's word
Taravād	:	Matrilineal joint family
Tridvam	:	Three days
Turn	:	A revolving container
Velicceṇṇappam	:	Traditional sweets
Vīta Consecrata	:	Religious life (the papal exhortation on religious life).

LIST OF NON-ENGLISH WORDS AND PLACE NAMES

This list is provided in order to make the correct pronunciation of the Non-English Words and Place Names.

Non- English Words

Amalōt̄bhava Dāsa Sangham

Archanam

Āśram

Ātmanivēdanam

Ātmānutāpam

Carmelitta darśanam

Darśanakkār

Darśanappattakkār

Darśanasabha

Darśanavāsikal

Darśanaveedu

Dāsyam

Dēsakkuri

Deyābhavan

Dinacarya Samkṣēpam

Divya Mātr̥ka
Jīvitakṛamam
Jnānamuttumāla
Kaṣaṇḍayān Paṛambu
Kīrtanam
Kovēnta
Lakṣyōdayagrāmam
Lōkame Yātr̥a
Mahākāvyaṃ
Mūlta Praeclare
Nalamaraṇāyattam
Pādasēvanam
Potuvaṇakkamasam
Prajākarakaram
Quāc Rei Sācrae
Sakhyam
Smaraṇam
Uttariyaviḷakkam
Vandanam
Yōgasārāmsa

Place Names

Agaly

Ālleppey

Āluva

Ālwaye

Angamāly

Arthunkal

Atirampuzha

Attappādy

Chālakudy

Champakulam

Changanāśśēry

Changanāchēry

Chērānalloor

Chovannur

Chunangumvēly

Cochin

Coonemmāo

Edappally

Edathala

Ēloor

Elthuruth

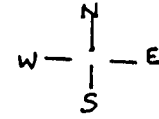
Erṇākulaṃ
Ēttumānoor
Indōre
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Jalandhar
Jellippāra
Kaḍathuruthy
Kaippuzha
Kālady
Kaḷamaśśēry
Keezhmaḍ
Kookkampālayam
Kōttayam
Malayāttoor
Mānanthavāḍy
Māngalore
Manjummēl
Meenachil
Mōrkulangara
Muḷankunnathukāvu
Mullaśśēry
Pāla
Pālai

Pallippuram
Pāṛakkāḍavu
Periyār
Ponnāni
Pōṭṭa
Puliyilakkunnu
Pullazhi
Quilon
Sāgar
Taikkāttuśśēri
Tellicherry
Thriśśūr
Tiruvalla
Trāvancore
Trichūr
Trichy
Varāpuzha
Vēluppādam
Verāpoly

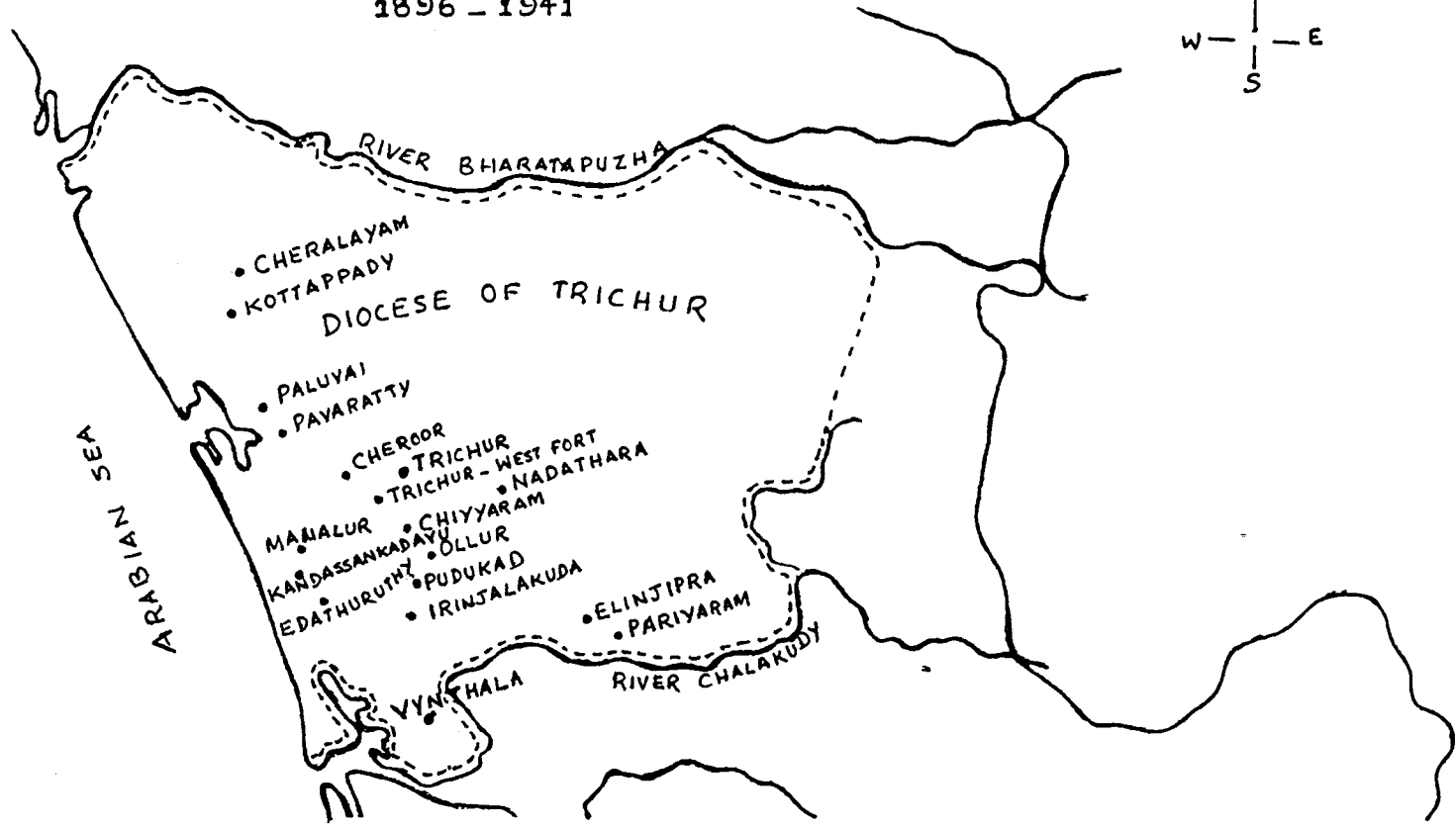
MAPS

MAP. NO. 2. C.M.C. CONVENTS IN THE DIOCESE OF TRICHUR

1896 - 1941



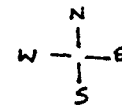
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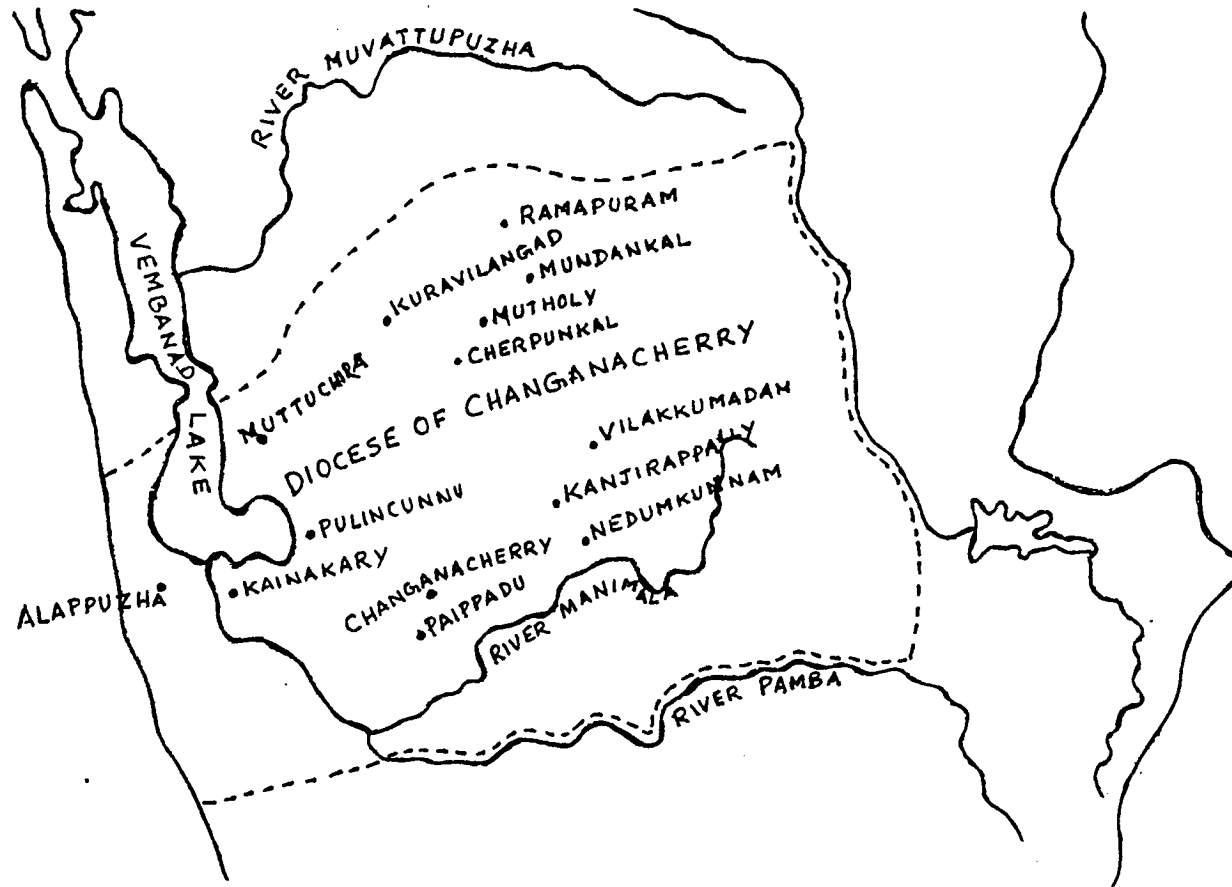
MAP.No.3. C.M.C.CONVENTS IN THE DIOCESE OF CHANGANACHERRY

1896 - 1941



486

ARABIAN SEA



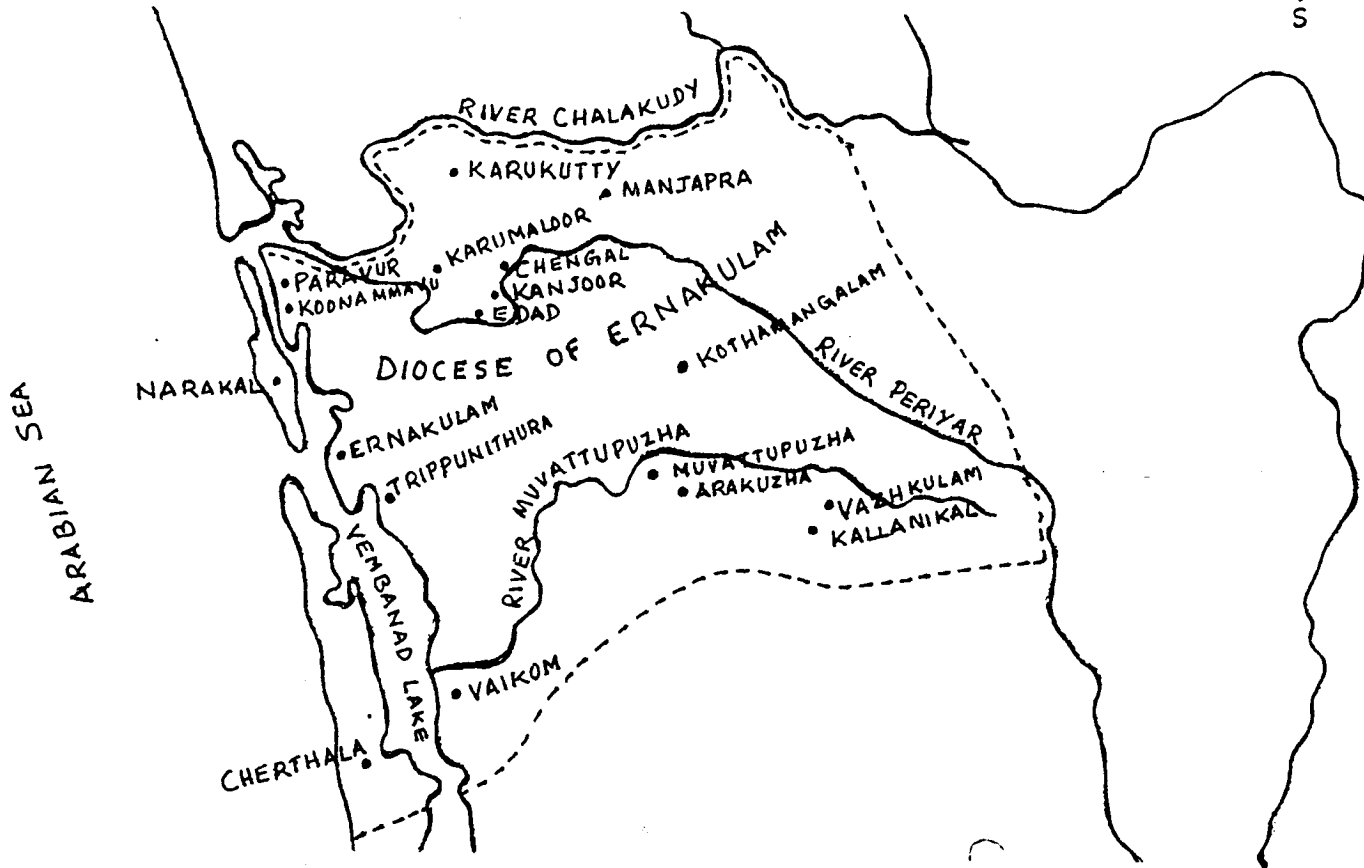
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MAP. NO. 4. C.M.C. CONVENTS IN THE DIOCESE OF ERNAKULAM

1896 - 1941



487



NOT TO SCALE

PLATES

1. Mother of Carmel
2. Fr. Leopold Beccaro, O.C.D.
3. Fr. Kuriakose Elias Chavara, C.M.I.
4. The picture of the Sacred Heart. where Fr. Leopold prayed before he said adieu to the sisters of Koonammavu in 1876.
5. St. Teresa's Convent, Koonammavu, 1867
6. The roof tile used for St. Teresa's Convent, Koonammavu (1867) preserved in the Koonammavu museum
7. Compound Wall of Koonammavu convent constructed by Fr. Chavara, 1867
8. Edukkumdath, Koonammavu, 1868
9. St. Joseph's Orphanage, Koonammavu, 1880
10. The statue of St. Joseph with Child Jesus on the frontage of Edukkumdath in 1883.
11. The 'Turn' used by the sisters of Koonammavu
12. The sanctuary lamp - St. Teresa's Convent, Koonammavu. 1910.
13. The Chapel, St. Teresa's Convent, Koonammavu, 1920.
14. St. Joseph's UP School, Koonammavu.
15. Mount Carmel Convent, Changanacherry - constructed by Bishop Lavigne of Kottayam in 1891.
16. Belt with rosary and a scapular, St. Mary's convent Ollur.
17. The dress of the C.M.C. sisters.

18. The Cell of Sr. Euphrasia, the Servant of God, St. Mary's Convent, Ollur.
19. The Cross, cot with mat and pillow, stool and box used by Sr. Euphrasia, the servant of God, St. Mary's Convent, Ollur
20. Instruments of penancee – The Cross, the Rope, the Stone and the Mullaranjanam used by Sr. Euphrasia, the Servant of God. The Venta, the Kadikol and the Cammatti from St. Mary's Convent, Ollur
21. The convent constructed in 1860 by Bishop Bernadine of Verapoly, converted to a seminary in 1866 and reconverted to the C.M.C. convent in 1944.
22. Mount Carmel Generalate, Alwaye

COPY OF DOCUMENTS

1. Foundation of St. Teresa's Convent. First page of Koonammavu Nalagamam written by Fr. Kuriakose Elias Chavara in 1866.
2. The Letter of Fr. Leopold Beccaro
3. Letter of Fr. Kuriakose Elias Chavara
4. Letter of Bishop Medlycott. 1890
5. Title page of the first Constitution
6. Title page of Customs written by Fr. Leopold Beccaro, 1875
7. First page of the Book of Traditions
8. Title page of Koonammavu Account Book I
9. Koonammavu Account Book II
10. First page of Kanianthara Diary describing the beginning of Mannanam monastery in 1831.
11. A page from the description of the abortive attempt of founding the first convent of women in Kerala and the later success of the same as described in Mannanam Alocana, 1864.
12. Testimony of Fr. Leopold with regard to the land for the first convent at Koonammavu, bought by the patrimony of the sisters of Koonammavu. Koonammavu Koventa Nalagamam, 1868.
13. Leopold Diary, Vol.1. (Italian Language) describes the death of Fr. Chavara and a short note on the life of Fr. Chavara 1871.
14. Details about the death of Fr. Kuriakose Chavara in Parappuram Diary.

15. Biography of Fr. Chavara by Fr. Leopold and Atmanutapam published in 1871.
16. The last days of Fr. Leopold in Kerala. Vazhakulam Nalagamam.
17. After reaching Italy, Fr. Leopold often relived the experiences he shared with the members of the Carmelite Congregation of Koonammavu. Leopold Diary, Vol. 2. Italian language.
18. The first page of Mutholy Nalagamam - 1888.
19. Handwritten letter of Bishop Lavigne, from Mannanam, 1888.
20. The items transferred to the Latin Sisters of Verapoly in 1891 attested by Bishop Medlycott of Trichur and Fr. John Menachery, the Secretary to the Bishop of Trichur.
21. Letter of Sr. Thresia of Verapoly - 1894
22. Letter of Delegate Apostolic, Ladislav Michel, 1895
23. Proof of Bishop Lavingne's continued contact with the C.M.C. sisters of Changacherry even after he left Kerala for France. Changanacherry Nalagamam, p.87.
24. Letter of Sr. Euphrasia, the Servant of God - 1917.
25. The front cover page of the C.M.C. Constitution and Statutes - 1976
26. Bhakti - Karma Yogam - The back cover page of the C.M.C. Constitution and Statutes - 1976.
27. The Statistical details of the Nalagamams of St. Tresa's Convent, Koonammavu.

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വൈഷ്ണവഗണപതിയുടെ നാമധാരണം

മേലുത്തര ശ്ലോകങ്ങൾ

വൈഷ്ണവഗണപതിയുടെ നാമധാരണം

വൈഷ്ണവം

ശ്ലോകം മനോഹരം

പ്രമാണപരിശുദ്ധി കർമ്മപരിപാടി

ഒന്നരനൂറ്റാണ്ടിലെ പട്ടാഭിമുഖ്യം സിദ്ധിക്കൽ

പ്രമാണപരിശുദ്ധി കർമ്മപരിപാടി

കൃഷ്ണമുഖിട്ടുള്ള സന്യാസജീവിതം

സഹോദരിമാർ ഹൃദയത്തിൽ ആവേശത്തോടെ
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കുറേയ്ക്കു വൃത്തി

കുറേയ്ക്കു പുസ്തകങ്ങളെ

കുറേയ്ക്കു പുസ്തകം

വിചാരം വരവ് വിവരം

കുറേയ്ക്കു പുസ്തകം

പുസ്തകം: വിചാരം

13 Dopo il giorno 1711...
 città della più pura innocenza...
 novità potè all'alta di non aver mai...
 impero nell'opinione delle più...
 semplicità di cuore, ^{che si manifesta in ogni parte} l'abbondanza de' diviziani...
 Maria S. S. Giuseppe, dopo aver subito ^{in un tempo} feliche
 per bene della Cristianità del Malabar...
 tempo dell' malanzara la regina di...
 pio caso di devozione e fedeltà...
 e nelle l'incoronazione della regina...
 e più d'occhio per i figli...
 Rezza del...
 nel Malabar, sempre ^{fondato con gemme feliche} amato dai...
 di Varapoly, amato più ancora...
 ephaji i Ezzitli e Sythoriani...
 edudizione e profonda conoscenza...
 godendo presso tutta la Cristianità...
 unitata influenza...
 già anzi all'ignavia una malattia...
 da ogni cosa e purpureo della terra...
 il fine di sua vita...
 con una pace di paradiso...
 ma che ancora quando...
 nel paese e fu popolate in questa...
 Oh anima santa e della povera...

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1. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
 2. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
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 7. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
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 9. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
 10. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്

അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
 11. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
 12. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
 13. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്
 14. അമ്മയുടെ മരണത്തെക്കുറിച്ച് എഴുതിയ കത്ത്

DELEGAZIONE APOSTOLICA
DELLE INDIE ORIENTALI.

1. No 50

1895 January 9

[Faint handwritten text, possibly a letter or petition, partially obscured by the main text.]

The Rev. Lady Superioress and
the Professed Nuns of St. Teresa's
Convent at Cunemao, Vica-
riate Apost. of Trichur.

I have read with great sor-
row the petition sent on the 24th of
November 1894, by the Professed Nuns
of St. Teresa's Convent at Cunemao, for
as I have much at heart the good
of religious communities, I am deep-
ly pained to see in your Convent a
rather bad spirit and want of sub-
mission to your lawful superiors, as it
clearly appears from this petition.

When I consider the small
number of professed sisters, among
whom three or four are very young

and others of too infirm health, - I cannot but approve the measure, Your Bishop has taken in order to help your community by the guidance of an experienced nun of some other convent. The difference of her rite can in no way be an obstacle, as you have a nun of the Syrian rite.

It is of the greatest importance that, before establishing new convents, your present community should have a truly religious spirit and a thorough training.

As long as the true spirit of religious life, whose basis and safeguard is the perfect submission to those into whose care God Himself has placed you, will not be solidly implanted, your superiors cannot allow you to establish new convents.

I am at times led to exhort you therefore, for the glory of our Divine Mother, to imitate Her perfect obedience. Obey your laws.

ful Superiors, and God Almighty will direct all for Your best.

In this hope I pray to God for you and give you all my blessing.

Kandy the 9th of January 1895

+ Levislay-Michel Archbishop of Thebes
Delegate Apostolic.

Handwritten text in Malayalam script, likely a translation or commentary on the English text above.

പ്രമാണമേഖല
പ്രമാണമേഖല

EM 10

പി.എം.പി

പ്രമാണമേഖല
നിയന്ത്രണമേഖല

യോഗം എന്നാൽ ചേർച്ച എന്നാണർത്ഥം. ഭക്തിയിലൂടെയും കർമ്മത്തിലൂടെയും നാം ദൈവവുമായി ചേർന്നിരിക്കുന്നതാണ് ഭക്തികർമ്മയോഗം. ഭാരതീയർ ഭക്തിക്കു നല്ലിടം നൽകുന്ന നിർവ്വചനം ദൈവത്തോടുള്ള പരമ പ്രേമം (Supreme Love) അഥവാ പരാന്തരക്തി (Supreme Attachment) എന്നാണ്. ശ്രവണം, കീർത്തനം, സ്തുതനം, പാദസേവനം, അർച്ചനം, വന്ദനം, ഭാസ്യം, സഖ്യം, ആത്മനിവേദനം തുടങ്ങി ഭക്തികളുടെ വ്യത്യസ്ത മാർഗ്ഗങ്ങളിൽ ആദ്യത്തേതു ശ്രവണവും (Listening), അവസാനത്തേതു ആത്മനിവേദനവും (Response) ആണല്ലോ. ധ്യാനത്തിൽ ദൈവവചനം സ്നേഹപൂർവ്വം കേൾക്കുന്നതാണ് ശ്രവണം. കേട്ട തിരുവചനത്തിനു വിശ്വാസപൂർവ്വം പ്രത്യുത്തരമേകുന്നതാണ് ആത്മനിവേദനം. (നിവേദിപ്പിക്കുക എന്നാൽ 'പറഞ്ഞറിയിക്കുക' എന്നർത്ഥം.) ഇങ്ങനെ സർവ്വാരംഭനാ ദൈവത്തോടു ചേർന്നിരിക്കുന്ന ഭക്തിയോഗികൾ, തങ്ങൾ ചെയ്യുന്നതെന്തും ദൈവത്തിനുള്ള ഭജനമായും, (=സേവനമായും) യജ്ഞമായും (=അർപ്പണമായും) മാത്രമേ ചെയ്യൂ. അതിനാൽ, ഭക്തിയോഗം നമ്മെ അവശ്യം കർമ്മയോഗത്തിലേയ്ക്കു ആനയിക്കുന്നു. കർമ്മയോഗി തന്റെ ഏറ്റവും കർമ്മങ്ങളും -- അവ ലോകവ്യാപാരങ്ങളോ വേദവ്യാപാരങ്ങളോ, അതായതു, ലൌകികകർമ്മങ്ങളോ ആത്മീയകർമ്മങ്ങളോ ആയിക്കൊള്ളട്ടെ -- അവയുടെ ഫലങ്ങളോടൊപ്പം ദൈവത്തിനു പൂർണ്ണമായി സന്നദ്ധനായി ചെയ്യുന്നു, അഥവാ, അർച്ചനചെയ്യുന്നു. ഇതിനു ഭാരതീയ ഭക്തിശാസ്ത്രങ്ങളിൽ 'ലോകവേദവ്യാപാരസന്നദ്ധനായി' എന്നു പറയുന്നു. താൻ ചെയ്യുന്ന കർമ്മങ്ങളേയും അവയുടെ ഫലങ്ങളേയും തനിക്കായി സംവരണം ചെയ്യാതെ, സമ്പൂർണ്ണമായി ദൈവത്തിനു അർപ്പിക്കുന്ന ഈ കർമ്മരീതിയെ നിഷ്കാമകർമ്മമെന്നും വിളിക്കുന്നു. നമ്മുടെ കർമ്മങ്ങളും കർമ്മഫലങ്ങളും ദൈവത്തിനു അർപ്പിക്കണമെന്നും, ദൈവപുത്രനെന്ന നിലയിൽ അവ ഏറ്റവും മനുഷ്യർക്കും അവകാശപ്പെട്ടതായി ഭവിക്കുന്നു. അങ്ങനെ ദൈവത്തിനും മനുഷ്യർക്കും വേണ്ടി ചെയ്യപ്പെടുന്ന കർമ്മം നമ്മെ നമ്മുടെ ഇടുങ്ങിയ സ്വാർത്ഥവലയത്തിൽനിന്നും മോചിപ്പിച്ചു, ദൈവത്തിലേയ്ക്കും മനുഷ്യരിലേയ്ക്കും വികസിപ്പിക്കുന്നു. ഇതുതന്നെയാണ് ഭക്തി അഥവാ വിചോചനം. ഈ നിലയിൽ നോക്കുമ്പോൾ, ദൈവവചനം ധ്യാനപൂർവ്വം ശ്രവിച്ചു അതിനുള്ള പ്രത്യുത്തരമായി നമ്മെത്തന്നെ ദൈവത്തിനും മനുഷ്യർക്കും സ്നേഹപൂർവ്വം ആത്മാർപ്പണം ചെയ്യുക എന്ന ആദർശം കാതലായിട്ടുള്ള കർമ്മലസഭാചൈതന്യത്തെ സന്ധ്യായം 'ഭക്തികർമ്മയോഗ'മെന്നു വിളിക്കാം. ഇതേ ആശയംതന്നെയാണ് 'ധ്യാനേന മദഭക്താ കർമ്മണാ മദപ്പിതാ' എന്ന നമ്മുടെ മുദ്രാവാക്യത്തിലും സംക്ഷേപിച്ചിട്ടുള്ളതു്. കർമ്മയാവു നമ്മോടടുത്തുനന്നായി വിഭാവനം ചെയ്യപ്പെട്ടിരിക്കുന്ന ഈ വാക്യത്തിന്റെ സാരം, 'ധ്യാനത്തിലൂടെ നീ എന്നോടു ചേർന്നിരിക്കുക' കർമ്മത്തിലൂടെ നീ എന്നിങ്ങനെ അർപ്പിതയാവുക' എന്നാണല്ലോ.

ശ്രീ ഗോപാലം

1

സഭാപാലം ദീപം ദീപം ദീപം ദീപം ദീപം
 ജ്ഞാനം സമാധാനം ഹിമാലയം കേരളം പൂർവ്വം
 മനോഹരം സമൃദ്ധം കേരളം സമാധാനം
 നന്ദം സമാധാനം ദീപം ദീപം ദീപം ദീപം

2

ശ്രീ ഗോപാലം ദീപം ദീപം ദീപം ദീപം
 സമാധാനം സമാധാനം സമാധാനം
 സമാധാനം സമാധാനം സമാധാനം
 സമാധാനം സമാധാനം സമാധാനം

3

സമാധാനം, ദീപം, ദീപം, ദീപം, ദീപം
 സമാധാനം, ദീപം, ദീപം, ദീപം, ദീപം
 സമാധാനം, ദീപം, ദീപം, ദീപം, ദീപം
 സമാധാനം, ദീപം, ദീപം, ദീപം, ദീപം

Gr. Mary Demigna

1. മോണിറ്റർ ചെയ്ത സ്കൂളുകൾ ST. TERESA'S CONVENT

2. സ്കൂൾ നമ്പർ
 3. സ്കൂളിന്റെ പേര്
 4. സ്കൂളിന്റെ വിലാസം
 5. സ്കൂളിന്റെ സ്ഥാപന വർഷം

6. സ്കൂളിന്റെ സ്ഥാപന വർഷം 1866

7. സ്കൂളിന്റെ സ്ഥാപന വർഷം 24

ക്രമ നമ്പർ	ആരംഭിച്ച വർഷം	അന്ത്യ വർഷം	വിലാസം	സ്കൂളിന്റെ സ്ഥാപന വർഷം					
				സ്കൂളിന്റെ സ്ഥാപന വർഷം					
				മുൻപ്	ഇപ്പോൾ	വർദ്ധന	നഷ്ടപ്പെട്ടത്	മുൻപ്	ഇപ്പോൾ
1	1866	1870	205	✓				✓	
2	1870	1909	234					✓	
3	1910	1931	200					✓	
4							✓		
5	1941	1944	110					✓	
6	1944	1948	150					✓	
7	1949	1954	158					✓	
8	1955		59					✓	
9	1956	1957	178					✓	
10	1958	1959	65					✓	
11	1959	1962	178					✓	
12	1962	1963	77					✓	
13	1963	1965	183					✓	
14	1965	1966	173					✓	
15	1966	1970	279					✓	
16	1970		14					✓	
17	1970	1972	83					✓	
18	1972	1979	150					✓	
19	1979	1986	166					✓	
20	1986	1987	84					✓	
21	1987	1992	243					✓	
22	1993	1996	241					✓	
23	1996	2000	241					✓	
24	2000							✓	

6. മോണിറ്റർ ചെയ്ത സ്കൂളുകൾ സ്കൂൾ സ്ഥാപന വർഷം

1991 വനിതാ വിഭാഗം സ്കൂൾ	332		
മുൻപ്	55		



Sr. Victoria
 Sr. Superior

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- _____ Mother Patience, Trichur to the C.M.C. sisters of Trichur on December 6, 1965.
- _____ Bishop Mellano to Superior Koonammavu, on June 6, 1890.
- _____ Archbishop Meurine (Port Louis) to Fathers E.A. Nidhiry and Aloysius Pazheparambil on January 22, 1890.
- _____ Bishop Kandathil sent through Sr. Agnes, Mother General to the sisters of Ernakulam on January 25, 1933.
- _____ Bishop Kandathil to the sisters of Ernakulam on December 30, 1938. March 9, 1946.
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- _____ Bishop Ludovic to the Catholics of Verapoly and Cochin on January 9, 1849.
- _____ Bishop Marceline, Co-adjutor, Verapoly, to the Prior of Mannanam on July 25, 1884.
- _____ Bishop Mellano to Fr. Hillarion and Fr. Louis Pazheparambil on January 16, 1876.

_____ Bishop Mellano to Fr. Joseph Chavara on February 7, 1876.

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_____ Bishop Pazheparambil to Fr. Raphael. T.O.C.D., Koonammavu on December 8, 1917.

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_____ Chavara to Eliswa Porukkara, Mannanam on December 8, 1869.

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_____ Co-ordinator, Carmel Hospital, Asokapuram to the NGO Adviser, Kerala State Aids Control Society, Trivandrum on August 5, 2000.

_____ DPI, Trivandrum, to the Superior, Arakuzha on February 18, 1916.

- _____ Fr. Albertos C.M.I to Superior Koonammavu. on
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- _____ Fr. Chavara to Fr. Joseph Chavara, Vazhakulam on
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- _____ Fr. Geevarghese Pudussery, Secretary to Bishop
Kandathil to the superior of Trippunithura convent
on December 1, 1944.
- _____ Fr. George Chittilappilly, Director, Vincent de Paul
Dispensary, Ollur to Provincial Superior, Trichur on
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- _____ Fr. John Menachery to the Superior of Koonammavu
on January 12, 1891.
- _____ Fr. John Menachery, Secretary of Bishop Medlycott
to Sr. Anna of Koonammavu on September 3, 1891.
- _____ Fr. Leopold to the Prior, no date, no place.
- _____ Fr. Marceline O.C.D., Missionary Apostolic to Fr.
Chavara on August 14, 1857.
- _____ Fr. Philipose O.C.D to Sr. Catherine of
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- _____ John Michael, Maliekkal House, Neelur to the
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- _____ Ladislav Michael to the superiors and the professed
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- _____ Sr. Euphrasia, Ollur to Bishop Menanchery of Trichur on August 1, 1901.
- _____ Sr. Euphrasia, Ollur to Bishop Menanchery of Trichur on October 1 1901.
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_____ Sr. Marie Agnes, St. Anne's convent, Mangalore to Superior Koonammavu, on January 10, 1893.

_____ Sr. Thresia, Verapoly to Medlycott on December 7, 1890.

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_____ Superior Koonammavu Superior Koonammavu to Medlycott Medlycott on June 16, 1889.

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- _____ The Executive Director, Carmel Hospital, Asokapuram to the Registrar, Indian Nursing Council, Trivandrum on July 1, 1992.
- _____ The finally professed sisters of Koonammavu to Pope Leo XIII on December 17, 1895.
- _____ The Headmistress, Pavaratty to the D.E.O On March 22, 1952.
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- _____ Fr. Marceline to Fr. Chavara on August 14, 1857.
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