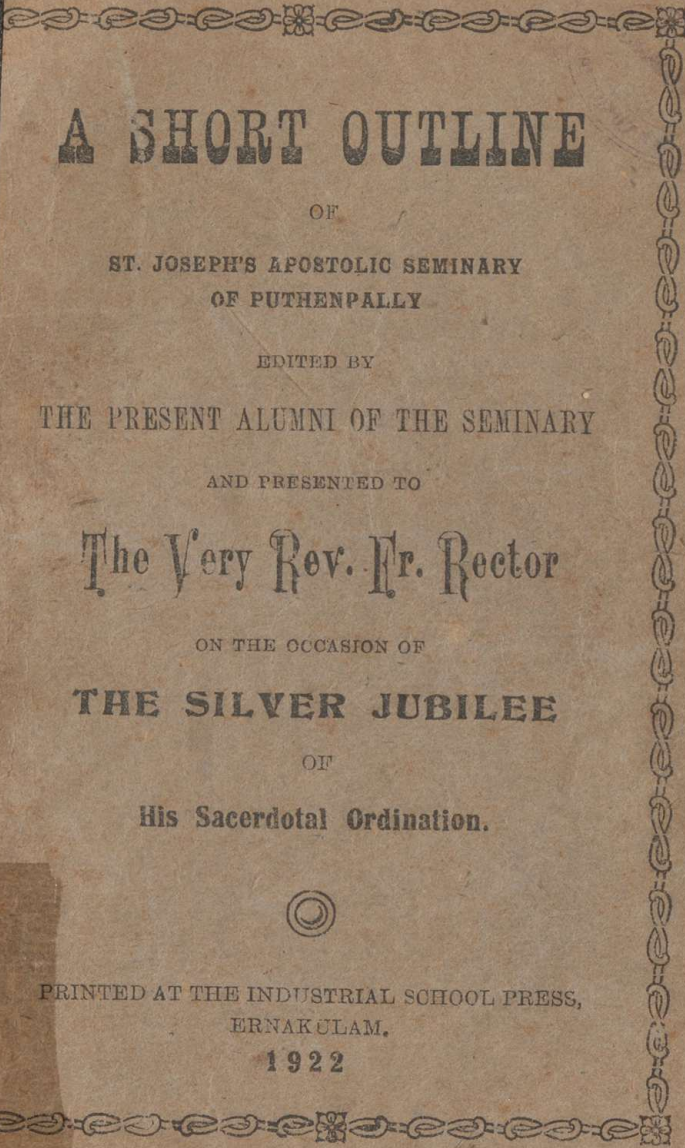




A SHORT OUTLINE

OF

ST. JOSEPH'S APOSTOLIC SEMINARY
OF PUTHENPALLY

EDITED BY

THE PRESENT ALUMNI OF THE SEMINARY

AND PRESENTED TO

The Very Rev. Fr. Rector

ON THE OCCASION OF

THE SILVER JUBILEE

OF

His Sacerdotal Ordination.



PRINTED AT THE INDUSTRIAL SCHOOL PRESS,
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With Cordial Thanks

Best wishes and Compliments

Yours truly
Fr. John Joseph D.C.

SILVER JUBILEE

OF

The Very Rev. Fr. John Joseph, D. C.,

RECTOR, PUTHENPALLY SEMINARY,

*Being the 25th anniversary
of his priesthood.*

It certainly does seem to us a point of delicacy not to introduce into a biographical sketch, written and published during the person's life time, anything other than simple facts, bare and naked, as they come before us. This constraining circumstance has necessitated our putting within the bounds of a page what would otherwise have supplied materials for a volume.

Fr. John Joseph was born at Amorebieta, Spain, on the 26th December 1871. Having received his early education in his own native village, he entered the Carmelite Order on the 13th October 1888. After a brilliant career of nine years in Philosophy and Theology, he was elected on the 17th May 1897 professor of 'Church History' and 'Canon Law' in one of the Seminaries of the Order. On the 18th September of the same year, he was ordained priest, of which event we commemorate this day

the 25th anniversary. He occupied the professorial Chair for three years, and on the 2nd June 1900, was appointed secretary to the Provincial and discharged, at the same time, the office of Procurator Provincial. It was at about this time that the necessity of founding a Carmelite Monastery at Ernakulam was felt by the authorities of the Order; and accordingly, on the 16th April 1901, Fr. John Joseph was sent out to India with the commission of accomplishing this work, and of himself being its first Superior. While continuing in this office, on the 10th December 1910, he was nominated Vicar General to the Bishop of Quilon. The tenure of this post was short. On the 25th July 1912, the Sacred Congregation conferred on him the Rectorship of the Seminary of Puthenpally, which he has continued to hold to this day. By a remarkable coincidence of events we have been enabled this day to celebrate the decennary of his Rectorate along with the Silver Jubilee of his priesthood and Golden Jubilee of his birth.

To

The Very Rev. Fr. John Joseph, D. C.,

Rector, Apostolic Seminary,

PUTHENPALLY.

Very Rev. and Dear Father,

WE, your loving children, the alumni of this Apostolic Seminary, beg leave to approach Your Reverence on this auspicious occasion, when by the bountiful mercy of Providence we are privileged to celebrate the Silver Jubilee of Your Sacerdotal ordination and the Golden Jubilee of your life. That these two events of your life have strangely synchronized makes us all the more happy, and evokes in us a sense of duty which cannot pass away without being manifested by acts of gratefulness - our poor return - for the manifold benefits you have been rendering us during the last ten years. It is also gratifying to note that this day, just 10 years ago, Your Reverence undertook the onerous post of Rector of this our dear Alma Mater. Hence, with peculiar pleasure and pride are we assembled here to give expression to our overflowing feelings of gratitude, esteem and affection, which we cherish towards Your Reverence.

ON an occasion like this we rejoice to recall the responsible offices you held before you were appointed our Rector. The posts of secretary to the Provincial Super-

ior, the founder and Superior of the first monastery of the Carmelites of the first order in Malabar, as well as the Vicar General to the Bishop of Quilon, all which Your Reverence enjoyed in rapid succession matured you in the difficult art of government. Your wholehearted efforts and deep insight into the matter in hand early created a lasting impression in thoughtful minds. The day was not far off, when in consideration of your valuable assets the Sacred Congregation was to confer upon you the more responsible, though at the same time the more honourable office of the Rectorship of this Seminary, in succession to the late Very Rev. Fr. Boniface, *Rector Emeritus*, who, after a long and glorious Rectorate, left his dear Seminary for good to give a well-deserved rest to his wearied limbs and prepare for his eternal reward.

Increase in the Professorial Staff.

NO sooner did you take charge of this institution confided to your care than you planned effective means to give it all necessary help. The then professors—all of whom distinguished alike for scholarship and efficiency—were reputed masters in the respective branches of science which they were teaching. But the paucity of their number had to be compensated by their exorbitant labour and self-sacrificing spirit. Thanks to your deep sympathy that you were sensitive of the emergency and lost no time to have recourse to sources abroad for alleviating their heavy burden by the supply of fresh and competent hands. We are fully aware that the progress of this institution so noticeable during these years is greatly due to the efficiency of this professorial staff.

Improvement of Discipline.

YOUR love towards your children is indeed great; your love to keep them up to the rules of the Seminary is perhaps still more. Hence we know not which of the two will make a more vivid impression on the minds of posterity — the fostering care of a loving father or the devotion to duty of a strict disciplinarian. The set of reforms you have introduced to perfect the separation of seminarists into two divisions — the juniors and the seniors — was indeed a desideratum which you have remarkably succeeded in realizing by opening a separate study-hall, bathing rooms and the like for the former, and by the appointment of Rev. Fathers as division Prefects. Subsequent events have proved to conviction that these reforms have been of much advantage to the better observance of the rules.

Curriculum of Studies.

IF preference were to be given to one reform of yours rather than to another, it is, no doubt, the improvement made in the curriculum of studies, which was commendably framed in such a way as to meet the exigencies of the time and the circumstances. The time honoured course of studies prosecuted in this institution was in no way defective as to need an essential reform. Nevertheless a slight change, it was deemed by you, would enable your students to equip themselves better to stand against the daily anti-christian assaults, which fiercer than ever, are now being directed against our religion. With this end in view a subject of paramount importance the study of the 'Religio-Philosophic History of India' was introduced into our curriculum of studies;

the utilities of which are more and more keenly observed as days advance. Again the idea of appending a course of study in Ascetic Theology was deep-rooted in you ; and it is not praising ourselves when we say that we have taken the lead of many co-existing Seminaries in including it as a supplementary subject. It gives us the greatest pleasure to see that the text-books used for the studies of the said subjects are the out-come of the encouragement Your Reverence gave to two of our professors.

The course of studies has undergone other variations too in this period. The study of Rhetoric which was before confined to four months is according to the present arrangement extended to one full year. Similarly great stress is laid on the study of the Syriac language by having it taught from the very beginning of the course in the Seminary.

Languages and Literary Pursuits.

YOU have spared neither time nor pains for our literary progress and elocutionary perfection. The superior advantages of acquiring proficiency in literature, especially English and Malayalam, were recognized in due time ; and with a view to provide your students with effective means a Literary Association, alias the P. S. L. A. was instituted which is at present working through its eighth year. You opened a reading-room copious in its contents, and enlarged the Seminary Library with many valuable books placing it at the disposal of the students, while the institution of *competitive essays* has given us a great stimulus in literary pursuits in both the languages.

The Junior Division will ever entertain grateful remembrance of Your Reverence for giving them 'The Evening Gathering'. No less conspicuous is the 'Sacred Heart's Conversion League', which, although had its origin just two years ago—in the time of the acting Rectorship of our good Fr. Berard—during your absence in Europe, yet on your return found in you a warm supporter; and thanks to your encouragement and support it is progressing by leaps and bounds.

Material Betterment.

THE *Great War* had its disastrous effects even on the material resources of this institution. It debilitated almost every invigorating nerve of its organism by curtailing supplies. However the hard times were successfully ebbed over without being felt in the least by your children owing to your foresight and kind provisions. Nay, some of the commendable works as the extension of the seminary-building by 20 yards, as well as the erection of that monumental and laudable work near Magnumel, viz. the neat and spacious villa of *Mount Carmel* — which was dreamt by many, but realized by none — were undertaken in those critical days. This timely construction answers a purpose which the superiors and students had been anxiously waiting for. Year in, year out, our stay here literally enclosed within the four walls of the Seminary was naturally monotonous. Thanks to Your Reverence at last you have put your hand to a never to be forgotten work. Mt. Carmel will ever perpetuate your memory in us, and it will be a standing monument of your Rectorate. Thus our indebtedness to Your Reverence is great indeed.

Our Wishes.

GREAT as are the mental and material benefits, greater still are your spiritual influence on us, as our best guide and exemplar. Always a diligent and enthusiastic Superior, you were not lacking to render us every help even at great personal inconveniences. Now from the professorial Chair and ever in friendly talk, you have inculcated the lofty ideals that are calculated to bring about our mental and moral perfection. We are not going to wound your modesty by enumerating your excellent moral qualities which so deeply impress us, but allow us to say a sentence which perfect veracity every one of us fully realizes. *To know you, is to esteem you, to love you, and to venerate you.*

May God to whom be all glory, deign to grant this *red letter* day His heavenly benediction upon you and all your noble efforts, and to prolong your earthly sojourn with us till the silvery age of active labour ripen into the Golden Jubilee of Rest: and ultimately for a common and eternal jubilee in the next.

In fine, we beg leave to publish this Jubilee Souvenir, and to unveil the yonder portrait of Your Reverence, which we hope you will allow to adorn this hall as the token of our love which we cherish towards you in Christ our Lord Jesus.

We beg to remain,
Very Rev. and dear Father,

Your Reverence's most loving Children in J. C.

The Alumni of the Apostolic Seminary,

*Puthenpally, }
9th Nov. 1922. }*

PUTHENPALLY.

A Short Outline

OF

ST. JOSEPH'S APOSTOLIC SEMINARY Puthenpally, (Travancore).

BY REV. SEBASTIAN KUZHUMPIL, B. A.

The Past. The Seminary at Verapoly.

OF the many institutions under Carmelite management in Catholic Malabar, one of the oldest is the present Apostolic Seminary of Puthenpally. Its traditions are very old; they are almost as old as the Carmelite Mission of Verapoly itself (1). It is to be much regretted that no attempt has been made in the past to publish a history of this important institution. So, much of its past has been already consigned to the limbo of oblivion.

The Propaganda Seminary: On the 14th September 1764, the Cardinal Prefect of the Sacred Congregation of Propaganda Fide addressed a letter to P. Carlo di S. Corrado, Procurator of the Verapoly Mission, asking him to erect a Seminary at Verapoly for training the indigenous clergy of both the Syrian and the Latin rites. Another letter of the same date acquainted the Vicar Apostolic Dr. Florence of Jesus of Nazareth O. C. D. with the project,

(1) The Carmelites were definitively settled in Malabar in the year 1672.

and desired him to lend it every help. That the Propaganda was very earnest in the matter is shown by sending 1700 Scudi (1) to P. Carlo di S. Corrado and P. Pio di S. Dominico the same year. The correspondence of the period shows the deep sympathy the Holy See and the Sacred Congregation have ever entertained for their Indian children. These preliminaries took about three years, and the Seminary was opened in 1767; for the Vicar Apostolic received a congratulatory message from the Propaganda dated 31st December of that year.

Nor did the Sacred Congregation make its new Seminary a mere dependent on the purse of the Vicar Apostolic. It voted an annual subsidy for the maintenance of the Verapoly Seminary. All about 400 Scudi formed this grant in the early years. Soon, however, it proved insufficient, and therefore it was raised to 460 Scudi. With this sum 12 Syrians and 10 Latins were to be provided for in the Seminary. Unhappily, the Seminary did not enjoy this grant for long. The Mother Church sustained a rude shock by the fierce outburst of the French Revolution (1789). It fell very heavily on the Papal sources of income. Under the circumstances the subsidy to the Verapoly Seminary fell into arrears, and was finally discontinued. Thanks to Providence, the local Authorities kept the Seminary running in however small a form during all the dark and stormy years that followed, down to 1866, the year of its transfer to Puthenpally.

The Seminary at the epoch of its transfer: At this period Fr. Leonard, later on known as Archbishop Dr.

(1) *Scudo-scudi* (pl.) — An Italian silver coin of different value in the different states in which it was used. The modern price is 5 lires (about 4 sh). Cf. Annandale's Concise English Dictionary.

Leonard de Mellano, occupied the Rector's chair at Verapoly. Fr. Kora of Kodamaloor filled the chair of Syriac under him. The chief medium of instruction seems to have been Malayalam. We know little of their *ratio studiorum*. In the beginning of the last century, the big Catechism of Theology by Cardinal Bellarmine, was rendered into Malayalam for their use. For some time, along with other books, this translation circulated among them in its manuscript-form. About 1859 this Malayalam version was printed at Trivandrum, and thereby the study of Theology was much facilitated. The course of studies extended over a period of seven or eight years. The strength of the Seminary was perhaps considerable for those times. About 20 students constituted its entire strength at the period of its transfer. These, however, continued their studies at Verapoly itself; only new admissions were disallowed. The Seminarists at Verapoly at this date, paid Rs. 24 for their board and lodging. The building which they occupied still stands intact as a beautiful *souvenir* of those days. Of those who walked about the corridors of the Seminary halls at Verapoly, as far as we know, Very Rev. Fr. Francis Alapatt, the Vicar General of Trichur, is the only one that has been spared to us.

The Present. The Seminary at Puthenpally (1)

Early days at Puthenpally: As has been said above, the transfer of the Seminary to Puthenpally took place in

(1) Puthenpally is a pretty little village in Northern Travancore, about 6 miles to the north-east of Ernakulam, the political capital of the Cochin State. Situated on one of the tributaries of the famous Alwaye river, the Seminary buildings, with the characteristic beauty of Malabar playing round them, present a noble view to the eyes of the boatmen who slowly ply up the little hamlet. The present Seminary buildings comprise an area of 11,400 square yards.

1866. It seems to have been providentially arranged; for Dr. Bernardine, the then Vicar Apostolic of Verapoly little thought of it when he laid the first foundations of the present huge Seminary edifice at Puthenpally, in 1854. The idea which engrossed his thoughts at the time was the erection of a convent for promoting female education. He marked out Puthenpally as the best place for it; and he ordered his Vicar General, Fr. Philip of St. Joseph, to superintend the constructions. By 1860 a two storeyed building was raised. But before the nuns could arrive from Europe, and take possession of the building, the unity of Catholicism in Malabar was once again threatened by the arrival of the schismatic intruder Bishop Rochos (1861), on this coast. To ward off the evil thereby caused, it required all the attention of Dr. Bernardine and his adherents at the time. Once the schism was overthrown, the good Bishop opened his eyes to the wounds sustained; he saw the real needs of the flock. He felt that the most efficacious weapon against further schismatic invasions, lay in the hands of a zealous and well-educated body of indigenous priests, loyal to their Religion and Pastor. In pursuance of this, he sacrificed his idea of opening the convent at Puthenpally, and proposed to transfer the Verapoly Seminary to the buildings put up there. He entrusted his plans to Fr. Marcellinus o. c. d. in 1866, and as its Rector, it remained with him to carry out the project.

Nor was Fr. Marcellinus lacking in energy and ability to execute the duty entrusted to him. He declared the Seminary opened in August 1866. On the 15th of the same month, arrived a little band of four aspirants from Mannanam, where something like a Petit Seminary for the Syrians existed at this period. These four were Mathew

Makil, Geevargese Valiaveetil, Mathew Mullacherril and Jacob Kurishummootil. These were soon joined by their Latin Confreres Marcos Kalloor, Dominic Kottully and Jacob Thottayath, all the three of the parish of Verapoly. With the coming of two others, Mathew Srampikal and Cyriac Palakkal from Mannanam, the admissions for the year 1866 were closed. We may note here that of this first batch of nine, Mathew Makil was in due time destined to wear the mitre as the first Vicar Apostolic of Changana-cherry.

As years rolled on, the Seminary gained popularity and strength; and thereby it became necessary to have new additions made to the Seminary building. On the 19th March 1869, on the feast day of St. Joseph, the foundations of the present Seminary Chapel were laid. The construction progressed slowly, for it took two years to complete it. On the 21st of December 1872, Fr. Marcellinus and the Seminarists gathered in the new chapel to assist at the first *New Mass* celebrated at Puthenpally since its transfer from Verapoly. The celebrant happened to be Fr. Paul Kalapura (1) of the parish of Palai in central Travancore.

In the year 1890 the Sacred Congregation of Propaganda closed the *Seminaria minora* attached to the Syrian Monasteries of Mannanam, Elthuruthu, Vazhakulam and Pulinkunnu, and placed our Seminary under its own jurisdiction. By this act of the Congregation the Seminary became a "Central" institution for ecclesiastical students of

(1) Died in 1914; he was the uncle of Fr. Andrew Kalapura, the present Syriac professor.

both the Syrian and the Latin rites of Malabar. The Delegate Apostolic of the East Indies, as the representative of the Sacred Congregation in India, became its immediate Superior, and the Rector came to be appointed by the Propaganda itself.

Studies: The world knows almost nothing of the care with which professors in Catholic Seminaries train their young Seminarists for the sacred ministry of priesthood; more so in the case of this Seminary, situated as it is, in an altogether out of the way place. The Seminary of Puthenpally has ever followed a brilliant programme in ecclesiastical studies. We may form a vague idea of the strenuous efforts the authorities of the Seminary had to make, if we note that Latin was not formally taught in the Seminaries that existed prior to the year 1866. Consequently, when they were closed in the course of years, and the Seminarists came over here, the professors had to undergo many difficulties. For their benefit, some of the professors took to themselves with great patience, the heavy burden of translating into *Malayalam*, Philosophy, Dogmatic and Moral Theology, and Ecclesiastical History. While Rhetoric was rendered into Malayalam by one of the indigenous priests. Thus those who did not know the Latin diction, had the good fortune of getting some knowledge of these ecclesiastical sciences through their own mother-tongue. Better luck awaited the rest. They had their course in Latin, the *lingua franca* of ecclesiastics all the world over. But here also troubles were in the way; and these were partly overcome by compiling a Malayalam-Latin Grammar and Dictionary.

Slowly but steadily, things went on improving. In 1886 the Most Rev. Leonard o. c. p. the Vicar Apostolic

of Verapoly, with a view to reform the Seminary drew up new rules and a new programme of studies. By this, during the first year the alumni studied Latin language, English, Rhetoric, Profane History and other subjects which were the requisites of advanced ecclesiastical studies. Out of the remaining six years, two were to be allotted to Philosophy, including the History of the True Religion, Latin poetry, and exercises of Syriac and English languages; and the other four years were to be spent on Dogmatic and Moral Theology, Holy Scripture, Ecclesiastical History, Oratory, Liturgy, Gregorian Chant, Catechism, and Moral Cases; besides these, the students were to hold academical debates and literary meetings very frequently (1).

Syriac: The teaching of Syriac, the liturgical tongue of by far the larger section of the alumni has at all times formed a *sine qua non* of the curriculum of studies of this institution. Still, both the professor and the pupil laboured under great hardships and privations. Within the memory of priests living, time was when the young levite had to transcribe entire manuscripts of Syriac. This enhances our admiration all the more for some of our *eruditi* at the wonderful proficiency they have acquired of Syriac and its diction. In fact, printed liturgical books came into ordinary use only in our own days. Even the Breviary the first work in that time honoured language printed in Malabar came out of the press at Cunammavu only as late as the year 1876. Following this, other publications were undertaken, so that at present Syriac books are plentiful and cheap. The subsequent developments which that language has attained among the Malabar Clergy, are in great

(1) This may be regarded as the origin of the present English and Malayalam Associations.

measure due to the indefatigable zeal and labours of Very Rev. Father Andrew Kalapura, the present professor of Syriac in the Seminary.

English: Many people outside may be surprised to hear that the teaching of English formed an essential feature of this Seminary in the years just following its transfer. Ever since 1866 the authorities have helped its study by the appointment of lay teachers, generally East Indians from British Cochin, the first of them being one Charles de Jesu. This class was suppressed only in 1888, on the understanding that candidates seeking admission in the Seminary should have already picked up some knowledge of English outside.

Malayalam: Likewise, the authorities were not slow to understand that they had a still greater duty of promoting the study of Malayalam, the vernacular of the land. For long, Malayalam was recognised as a medium of instruction; only in the year 1890, the Very Rev. Fr. Boniface, the Rector of the Seminary, acting upon the instructions received from Mgr. Ajuti, adopted Latin as the general medium of studies in this Seminary.

The Seminary under the direct control of the Propaganda: In 1890 when the Seminary came under the direct control of the Sacred Congregation, the Holy See reformed its rules and the programme of studies. This required the Rector to admit only candidates who had passed the Matriculation examination (1) and learned as much Latin as to begin here with Rhetoric and Philosophy immediately. As a result of this Petit Seminaries were opened in the respective Vicariates to teach Latin and to prepare the aspirants for this *Seminarium majus*.

(1) At present, the minimum qualification required of the candidate is to have been selected for the same examination.

Programme of Studies : At present, the Seminary follows a syllabus drawn up much on the model of that of the Propaganda College in Rome, with, of course, a few necessary alterations. Under the existing regulations, the course extends over a period of seven years of which one year is assigned for Rhetoric, two for Philosophy, and the remaining four for Theology—fundamental, dogmatic, moral and pastoral ; while the study of Syriac language and liturgy is promoted by having for it set hours every day. As the feeders of these — so they may be regarded—appear a variety of other subjects; and these occupy no mean share in the daily routine of the alumni. By the time they finish their studies they get a fair knowledge of Ancient History, Bible History, Church History, Religio-Philosophic History of India, Canon Law, Sociology, Hermeneutics, Exegesis, Ascetic Theology, Ethology, and other allied subjects (1). Latin and English are the languages employed in the class-rooms ; the authors are carefully chosen, and they are studiously prepared by pains-taking professors whose one concern is to master the subjects they teach and thereby promote the intellectual proficiency of the alumni.

The Financial Aspect: From the year 1866, to accommodate the yearly increasing number of applicants, the Superiors of the Seminary had to enlarge the building at

(1) The text-books on 'Religio-Philosophic History of India' and 'Ascetic Theology' are contributions by two of the professors of the institution, while on many of the other subjects, copious notes are given just to supplement book-matter. We may note here also, that in March last when the Very Rev. Father Lucas, O. C. D., General of the Carmelites visited the Seminary, he was so much impressed with everything he heard and saw here, that he promised five prizes of a total value of 600 lres to be awarded to the students of Philosophy and Theology, who will stand highest in the list.

various times. As has been said above, they began by constructing the present chapel and a portion of the building attached to it in 1869. Between 1882 and 1884 the main Seminary building was extended eastwards with a wing northwards. During the rectorship of the late Very Rev. Father Boniface (1884-1912) the Seminary was beautified with its surrounding walls, bathing rooms, recreation-halls, parlours, store-houses and kitchens. Another notable addition to the Seminary building is the still further extension of it eastwards in 1917 by the present Rector of the Seminary at a cost of Rs. 5,000. While the acquisition of 23 acres of land just on the southern bank of the Alwaye river near Mangumel and the fine row of buildings put up there quite lately, costing him about Rs. 30,000, may perhaps remain the most glorious exploit of his rectorate. Thus the outlay on buildings from 1866 up to this day seems to have reached the sum-total of over Rs. 98,000.

The following calculation will give some idea of the financial condition of the Seminary. The average income in normal times, including fees from the students and grant-in-aid of the Sacred Congregation, is about Rs. 14,900 per year. The average expenditure for the same period amounts to Rs. 18,000. This leaves every year a deficit of over Rs. 3,000, which is made good by the management.

The Management: Much of the success the Seminary enjoyed in the cradle of its life subsequent to its transfer to Puthenpally, was due to the warm support and beneficent patronage it always met with at the hands of the successive Vicars Apostolic of Verapoly. As its immediate Superiors, they took a lively interest in all matters connected with the Seminary, which was by far the largest educational institution under them. While it goes to the credit of the Verapoly Mission that her sons vied with one

another to be on its staff. It must be noted too, that from the Seminary staff have come out two Archbishops and two Bishops since 1866, and from the alumni two Vicars Apostolic of the Syrian Church.

The present staff of the Seminary comprises the Rector and nine other professors, including the Spiritual Director and the two Syriac Malpans. The strength of the Seminary is one hundred and twenty-two, and it is distributed thus among the dioceses of Malabar: Verapoly 15; Cochin 5; Eanakulam 26; Kottayam 2; Trichur 22; and Changanacherry 52.



ABSTRACT OF NET EXTRA-ACCOUNTS

of the Apostolic Seminary of Puthenpally (Verapoly).

Expenditure		Income	
Rs.	A. P.	Rs.	A. P.
<i>From 1866-1890.</i>		<i>From 1866-1890.</i>	
The total extra-cost of the additional buildings, chapel, furniture, etc.		a) From Their Graces the Most Rev. Bernardine and Leonard, o. c. D., H. L. the Rt. Rev. Marcellinus, o. c. D., and the Carmelite Order ...	
		b) Out of Rs. 26,986-7-4 collected from the Syrian churches	
		c) Out of Rs. 16,955-9-7 collected from the Latin churches	
		d) From alms by individual benefactors as well as several churches, both Syrian and Latin.....	
		Total ...	
		41,761	1 8
<i>From 1890-1922.</i>		<i>From 1890-1922.</i>	
The whole extra-cost for new additions and reforms, including the villa and the meeting of the yearly deficit in the ordinary expenses		Amount procured by the late Very Rev. Fr. Boniface.....	
		Item, by the present Rector	
		Total ...	
		108,341	5 6
		42,028	6 2
		66,312	15 4
		108,341	5 6

Note : The ordinary expenses were met with the fees of the students, income from the Seminary-compound, fund of Verapoly (till 1888), and the grant-in-aid of the Sacred Congregation since 1909.

Literary Activities in the Seminary.

(By Rev. A. THACHUPARAMBIL.)

In the foregoing pages, all we have given is but a short history of this institution in general. Here, then, we would like to enter a little into some details, and we hope they will not fail to be of interest to the public.

First of all, we will begin with the various literary activities now obtaining in our midst. In view of the divine mission and sacred duty, no less than the pressing needs of the day, the priest is to be of necessity a literary character also. This will be better realized if only one knows how sovereignly important it is to diffuse the knowledge of life and death over the wide world and combat the momentous questions that crop up almost every day against the Church and constituted authority, not to speak of the abject decadence of morals and good manners. Such being the case, a training early in the seed-time of the priest's career cannot at all be overestimated; and this institution, not unlike others of the kind, affords plenty of scope in this line. Thus we may account for the existence of the four different literary associations which have been here in full swing for the last few years.

The 'Meridiana Associatio.'

This association has already been in working order the last three years and more. Although it was started here solely for the good of the Rhetoricians, the secretary and the presidents for the daily gatherings have always been the students of the first and second courses of Philosophy. The week-days the members gather in the corridor adjoining to the junior division studyhall, and all standing they

have their meeting, the Fr. Prefect almost always in their midst. One will speak the better part of a quarter of an hour on any useful and practical subject; others will give out their opinions, at least as many as before the clock strikes quarter and finishes. Since the time allotted to this is a portion of the recreation after dinner, the gravity of this assembly is all that may be expected of the circumstances. From time to time, almost precisely on feast-days, they hold extraordinary meetings and deliver neat and learned speeches on the day's Saint to the satisfaction of all concerned. It may be said here that the association very well answers the purpose for which it was set up. One of the ends the authorities had in calling it into being is to soon fit the young levite with a fair amount of knowledge in Latin, especially in speaking pretty fluently but correctly, which is so necessary for him to successfully prosecute his future studies; and besides, there is another that is all the more desirable: he is to get early initiated in the difficult art of public speaking, which is so much demanded of his mission and social status withal.

The Evening Gathering.

This healthy association, otherwise known as the Elocution Society of St. John Chrysostom, owes its origin to those informal open-air meetings, to which the Fr. Prefect of the junior division used to call together his students at eventide to divert themselves with some useful topics. Short as the margin left after games, bath etc., since all took great interest, the meetings began to be regularly held, and, in course of time, assumed the present form and official conduct. A secretary and a committee of five members are directly concerned in the regular working of the association.

On school days, these gatherings last for fifteen minutes; on holidays, however, they are allowed some ten minutes more. Although all are not forced to be present daily at the meetings, every one is, however, obliged to speak when his turn comes up.

Outsiders, who presided over its anniversary and special meetings, have spoken very highly of the work and worth of the association; and in order to encourage the members at public-speaking, some of them have awarded donations and prizes in the shape of money, books, and the like to the best speakers.

The Puthenpally Seminarists' Literary Association.

This institution is the most important of all the four. It has with a happy past entered on the eighth year of its existence, though perhaps its brighter days are still in the womb of time. The Seminarists one and all are its members. English and Malayalam meetings are alternately held every other week, when scholarly speeches are delivered and recitations beautifully done.

Besides the ordinary meetings, special gatherings are also held on all chief feast-days of the year with panegyrics on the day's Saint; and, occasionally, academical debates are conducted, when subjects of vital importance and practical bearing are treated with unique success.

It is indeed a matter of pride to us to record here that we have had the good luck to secure either as speakers or presidents Mgrs. Peter Fumasoni Biondi and Peter Pisani, the Delegates Apostolic of the East Indies, Drs. Alban Goodier and Angel Mary, Archbishops respectively of Bombay and Verapoly, and the Bishops of Mangalore and

Malabar. We, however, do not intend to go in for details here as we have it in mind to publish a complete history of the association as a jubilee souvenir of the Very Rev. Fr. Rector, its ex-officio president.

The Salesian *Dors* Association.

This after-dinner *Omnibus* gathering has been popularly on go among the senior division students for more years than we like to recall. It has in view, among other things, to speak about all knowable things *de omni re scibili* as the name goes. Neat little speeches, prepared and extemporary, titbits of everyday news and merry-making form the principal items of this gathering. By the occasional solemn gathering and pompous anniversary celebrations, this institution has made itself conspicuous indeed. Under the joint patronage of St. Francis of Sales and Cardinal H. Newman the association has nothing to fear as regards its success and prosperity.

There is no doubt that this 'jolly company' that promises to do much, has arisen out of a 'play of social needs,' and that its absence is an 'absolute communal fact.' The promoters of this meeting also deserve to be congratulated on the good work they turn out every day in the community.

The Reading-Room.

Another main source of pleasure and instruction to the inmates of the house is the Reading-Room attached to the Library. To go all over the world to see and hear things at first hand is a desire at once natural and dominant in all; but, then, as all know, it is not at all possible albeit all have the best of desires to go with the times and to be in close touch with the events of the day. The Reading-Room, however, full of variety of matter and style, makes up for it an infinite deal on the present day.

We have here, besides a good lot of ephemeral literature from all parts of India, quite a decent number of Catholic magazines and papers of the best type from all principal centres of Great Britain, Europe and America. The enthusiasm with which the Seminarists flock round the table just for a perusal of them shows how much they care to keep themselves informed especially of the Catholic activities abroad, and also all important social questions that threaten to shaken their moral basis. The long string of knowledge of men and manners and the practical wisdom that they obtain this way will not only add to the qualification required of their profession, but will certainly stand them in good stead in their field of action.

Though the magazines and reviews of this Reading-Room were first meant only for the inmates of this house, still the opening of the 'Circulating Library' some time ago supplies the parish-priests and others throughout Malabar with these publications free of charge.

The Essay-Competition.

It is admittedly a fact that the press is a mighty factor in moulding the thought in society and religion. Sad experience has sufficiently brought home to us the pernicious effects of godless literature that floods the land. To meet this with advantage is primarily the concern of priests the real teachers of truth and morality. And to wield the pen with effect is an art gained by strenuous application and practice. Realising this to the full, early in 1916, Very Rev. Fr. Rector instituted six prizes to be awarded to the most deserving in an essay-competition held every year on the subjects announced. The essays are written both in English and Malayalam and cover each about fifty pages of quarter sheets to be presented within the space of three months. They are then submitted to

competent critics according to whose adjustment the prize-distribution is made. That this has produced the desired effect has been amply borne out by the last competitions; some of the essays written and submitted thereat were found "worthy of publication" in the opinion of the learned adjudicators.

The Sacred Heart's Conversion League.

The need of an organised body to work for the Conversion of the infidels in Malabar has long been keenly felt by those who really have their interests at heart. Although the foreign missionaries advance all they can in this matter, the lions share, however, falls to the lot of the indigenous clergy; and with all their best desires and good will, if they perhaps seem to be wanting in the matter of united action and co-operation, it is only due to their harassed state amid the pagan environments as well as the lack of determination and want of various resources of the Church here in Malabar.

The authorities of this Seminary have been for many years past cherishing the idea of starting a press-propaganda to help on the struggling cause of the Church in this pagan land. The happy realization of this was deferred to a more opportune moment which soon offered itself when, to put a long story short, on the 15th of October 1920, the feast-day of St. Teresa, the Sacred Heart's Conversion League was formally established in this Seminary.

The object of the 'League' is twofold. In the first place, in view of the future work, the alumni of the Seminary should qualify themselves in order to hasten the conversion of Malabar. Secondly it aims to shield the Catholic ranks safe from the attacks of surrounding paganism, and to awaken in them true zeal for the salvation of souls.

And the various means that are brought to bear upon the end are occasional meetings, publications of pamphlets expounding Catholic doctrines and, above all, special prayers, communions and other pious exercises.

The dictum 'Great things have small beginnings' has come most true of this 'League', as will be seen from the sequel. Scarce had it come into existence when it began to be fondled and caressed by all. His Excl. Mgr. Peter Pisani, the Delegate Apostolic of the East Indies, was highly pleased to be its patron and bless the enterprise with all his heart. The Archbishop of Verapoly and all the Bishops of Malabar welcomed it as 'truly evangelical', 'the right thing in the right place, in the right time', 'an effective means to bring many an erring sheep to the True Fold' and the like. Thanks to the encouragements flowing in, as they do, from such eminent quarters and the liberal sympathy and co-operation extended to by the members, the 'League' has made rapid strides in every respect. Started, as it was with but eleven members who formed the nucleus of his society, at present the rolls count about 1200 members from all walks and conditions of life.

It is no little credit to the 'League' that during the brief space of two years about 20000 copies of different pamphlets are already printed and disseminated all over the land. They have even found access to our Hindu brethren, and to the greater glory of God, a few have already been gained over to the true fold. The choice of the subjects are so made that, in course of time, certain sets of pamphlets put together should supply the long-felt need of an exhaustive Catholic Theology and literature in Malayalam.

Literary Activities of the Seminary Staff.

(By REV. CYRIAC MULLAKERIL.)

For the integrity and completeness of this humble work, we deem it absolutely necessary to include in it the literary endeavours of the teaching staff, a principle factor in the activities of the Seminary. Besides, we feel it our bounden duty to enshrine the memory of our benefactors, past and present, in this humble tribute of respect and love, and to acknowledge our deep indebtedness for the signal service they have rendered in the shape of numerous literary master-pieces, not only to us, but also to the general public of Malabar, nay, even to the whole of India. We can be legitimately proud of their contributions to our literature, and when in brief outline we present them to the public, our object is not to exhibit them in an array of eulogistic terms, for a wave of conscious modesty rushes in to retard the progress of our pen. Neither do we pretend to assume over them the superior air of a critic, lest we should "rush in where angels fear to tread."

Another object of our attempt here is to make known to the public the venerable names of those pioneers in Malayalam literature, who, though aliens in the land, did much for the formation of our religious literature. It is our sacred duty to reclaim from oblivion if anything of the literary remains of our venerable predecessors has been lost.

As Catholic Missionaries, when they landed in India they understood well, that, for the rapid progress of faith and its consolidation in the hearts of the faithful, catholic literature was indispensably necessary; and blessed with

extraordinary qualities of head and heart, they raised themselves equal to the need and contributed copiously. When grouped under their respective categories, these books appear to be grammatical, historical, devotional, controversial and theological.

Following the footsteps of their illustrious predecessors *, these missionary heroes—the distinguished rectors and professors of this Seminary—wrote much for the clergy and laity.

* It is not to exhibit any bit of egoism nor is it to invest the European Catholic missionaries of the past with the entire monopoly of missionary literary activities in Malayalam, that we cite here the following examples. It is only to vindicate their rights as pioneers in the field of Malayalam literature side-by-side with their collaborators. The following are not solitary examples, but few out of the many who have eminently contributed to the growth and development of Malayalam and other oriental languages.

Rt. Rev Bp. Angelo Francis of St. Teresa, O. C. D., a descendant of the noble Violoti family, was born at Mont Regale in Piedmont in 1650, and died at Verapoly on the 17th of October 1712. He worked zealously in the Carmelite Mission of Verapoly, and by his apostolic fervour and sanctity was known among the Catholic Syrians by the endearing appellation of “Mar Thoma”. He was esteemed not only by the Christians, but also by the Pagans; and his sanctity of life exercised such a salutary influence upon the people that it is said that the Raja of Alangatt hastened to the death-bed of this holy Bishop to implore his last blessings.

During his missionary career in Malabar, he wrote many books. He was one of the pioneers of Malayalam religious literature, and contributed to the growth of literature by writing “A Malayalam Grammar with a Short Dictionary”. His book bears witness to his scholarship in Malayalam and at the same time renders valuable service to the language; for, grammar and dictionary can be said to be the back-bone of every language. Another beautiful book of his is “Moral Institutions or Instructions”.

Rev. Fr. Clement of Jesus, O. C. D., was another great Malayalam scholar. This learned missionary was born in 1714 in Italy

The Rt. Revd. Dr. Marcellinus of St. Teresa, O. C. D., the first Rector of this Seminary since its transfer, stands pre-eminent among those who contributed their

and died at Verapoly on 19th October 1782. The Maha Raja of Travancore at this time was Rama Varma, who was a friend of the Christians of his State. He had rendered many a help to these Christians, and in recognition of such a service His Holiness Clement XIV, the then reigning Pontiff, sent to His Highness a congratulatory letter through Frs. Clement and Paulinus.

Fr. Clement was a man of high literary taste which he cultivated to an admirable degree in Malayalam. It was he who designed and engraved the Malayalam types for the Polyglot-Press of the Propaganda Fide. To propagate the study of the language elsewhere, he wrote a "Malayalam-Sanscrit Alphabet" which was printed at Rome. Another of his books is "The Christian Doctrine", written for His Highness the Raja Rama Varma of Travancore. The doctrinal terminology employed in the book speaks of the authors command over the Malayalam language. To facilitate the study of the language he wrote a "Malayalam Dictionary". Besides, "Samche-pavethartham" is his work.

Rev. Fr. Paulinus of St. Bartholomeo, O. C. D., is the most brilliant of the galaxy of Catholic missionaries who made successful attempts in promoting the study of Sanscrit and Malayalam, and enriching the early stock of literature by a wealth of priceless literary contribution. This literary genius was born at Hoff, in the diocese of Taurin in Panonia, on the 23rd of April 1748, and died at Rome on February 7, 1806. Called to apostolic work, he arrived at Verapoly in 1777, where he spent more than 13 years in unremitting service. His perfect mastery over the oriental languages helped him beyond measure in his mighty contributions to civilisation and culture in general and to the knowledge of Indian literature and Indian life in particular. In recognition of the meritorious services he had rendered to the science he was made member of almost all the royal scientific centres of Europe. The Church, too, nominated him the Apostolic Visitor of the Mission and the Prefect of studies at the Propaganda. He was no the less pains-sparing in elevating the social status of the people amidst whom he lived. These services so strongly appealed to public estimation as to

might to the enrichment of our literature. Having acquired a good command of Malayalam, he wielded his pen with extraordinary facility and practical sagacity. His burning zeal

exact the following appreciation from the pen of Agur: "Of all the Roman Catholic Missionaries, nay, perhaps of all Christian Missionaries of whatever denomination, who had the honour of serving Travancore, we doubt not Fr. Paulinus was the most renowned for his learning and erudition, and also he had a great fame among the Savants of Europe".

His works can be brought under the following heads, viz, grammatical, poetical, devotional and apologetics. It goes very much to the credit of Fr. Paulinus, that the first printed Sanscrit Grammar was the fruit of his literary endeavours; and as long as sanscrit language lasts, it shall be its legitimate pride and glory to cherish his memory with a deep debt of gratitude. The following are some of his more important works in Malayalam and Sanscrit. 1. "Siddharubam", or Sanscrit Grammar, is the capital stroke of the artist and stands in high repute both for its perfection and excellence. The best critics of the day attempted to make some finishing touches upon it, but drew back in dread lest they should subvert its order and spoil its beauty. So they preserved it intact in its original perfection as the priceless treasure and master-piece that age of literature could boast of. 2. "One hundred Malayalam Proverbs". 3. "Amara-sinha", Part I., a book about the heavens based on an old Indian manuscript. 4. "Vyakaranam", or Complete Sanscrit Grammar. 5. "Moral Instructions". 6. A book for the "Conversion of high caste Hindoos". These are some of his important prose books in Malayalam and Sanscrit.

He had a fine taste, too, for Malayalam poetry which he cultivated, and is seen in his works "Life of St. Teresa" and "Poems about the Divine Perfections". This latter was specially written for his Highness the Raja Rama Varma of Travancore and may, still exist in the archives of Trivandrum. For the same Raja he wrote a "Malayalam-Portuguese-English Grammar".

Besides these, Fr. Paulinus wrote many other books in other languages too, and on account of their great importance we cannot but make mention of them here. Those are the following:—

and indefatigable energy could not be satiated with educating the Malabar clergy alone for the highest type of apostolic activities; his angle of vision was broader: for

1. "Systema Brahmanicum, Lithurgicum, Mythologicum et Civile, ex Monumentis Indicis Musei Borgiani Velitris". — 2. "Examen historico-criticum codicum indicorum Bibliothecae S. Congregationis de Propaganda Fide". — 3. "Musei Borgiani Velitris Codices manuscripti Avenses Pegnani, Sciamici, Malabarici, Indostani, animadversionibus illustrati". — 4. "Scitismo sviluppato in risposta alla Lettera del Sig. Conte Castone della Torre di Rezzonico". — 5. "De Veteribus Indis" (Dissertatio). — 6. "Viaggio alle Indie Orientali umiliato alla S. di N. S. Papa Pio VI". — 7. "India Orientalis Christiana" (an important work for the history of Missions in India) — 8. "Musei Caesarei Vindobonensis Numoni Zodiacales animadversionibus illustrati". — 9. "De Codicibus Indicis manuscriptis R. P. Joannis Ernesti Hanxledem Epistola". — 10. "De antiquitate et affinitate linguae Zenedicae, Sam-Serdamicae et Germanicae" (Dissertatio). — 11. "Mumio-graphia Musei Obiciani". — 12. "Monumenti Indici del Museo Naniiano illustrati". — 13. "Tonandis Vindiciae de Var Hunnorum". — 14. "De Latini Sermonis origine et cum Orientalibus Linguis connexione" (Dissertatio). — 15. "De Basilica S. Pancratii Martyris extra urbis moenia" (Disquisitio).

Over and above all these, Fr. Paulinus wrote many other books and though they had not still the happiness of coming to light in print, yet stand on equal footing in point of importance. They remain in their manuscriptal form, and are preserved in the archives of the Carmelite mother-house at Rome. They are the following:—

1. "Miscellanea Indica". — Continet: a) Elementa linguae Samardae; b) Examen conscientiae lingua malabarica; c) Breve catechismum in eadem lingua; d) Alphabetum Syrio-Chaldaicum; e) Exercitationes in hac ultima lingua; f) Lexicon breve chaldaicum; g) Grammaticam Talmulicam. Omnia haec in I. vol. Mss. Autographum. — 2. "Bibliotheca indica, seu catalogus codicum Indicorum manuscriptorum". — 3. "Alphabeta indica, id est Granthamicum seu Samserdamico-Malabaricum, Indostanum, sive Vanarense, Nagaricum vulgare et Talinganicum". — 4. "Theologia Moralis lingua malabarica". — 5. "Observationes geographicae, topographicae, historicae, criticae in Missionem Malabariae, et in Christia-

side-by-side with the laborious work of shaping apostles, he ministered to the faithful of Malabar by means of his valuable books, too numerous to be mentioned here. Since the scope of this little pamphlet does not allow us the enumeration of all these, we shall only point out some of the principal ones, which can be classified as devotional, historical, controversial, and grammatical; in all he has written more than forty books in Malayalam.

nos Sti. Thomae nuncupatos". — 6. "Historia Vetus Indiae, seu liber 'Mahabharata' vel Bharada".

Rev. Fr. Augustine (Boutloup) of Mary, T. O. C. D. This famous philologist and zealous missionary was born in Paris on May 24, 1820, and died at Magnumel on the 21st of May 1892. Blessed with the gifts of a genius he had a brilliant university career, and at the early age of 21 he was graduated both in ecclesiastical and profane sciences. He seems to have had a special knack in studying languages, and even in early life he became versed in several tongues including Sanscrit. Having imbued with his mother's milk an ardent desire for the work of conversion, on leaving the university he joined the Foreign Mission society. In due time his superiors sent him to the Mysore Mission. He worked there successively as Prefect of Catechists, Manager of Printing works and Rector of the Seminary. The success which attended his labours, and his way of doing them won for him unprejudiced admiration and esteem in the eyes of the simple as well as the learned. Aspiring after greater sanctification in religious life, and desiring to work under the banner of the Bl. Virgin, he joined the Carmelite Order in the Verapoly Mission in 1871, and became a zealous propagandist of the Malayalam Christian literature.

He is the author of many beautiful works in Malayalam and his name holds an important place on the roll of the missionary pioneer workers in the field of our literature. "The Confraternity of the Holy Family", and "Seven Critiques of Protestantism", are the works of Fr. Augustine. He wrote "The Dogmatic Theology" and "Scholastic Philosophy" for the use of the Seminarists. The latter is not yet printed, but is kept at Magnumel in its original form of manuscript. The technical terminology used in these admirable scientific treatises clearly illustrates the author's masterly

Well aware of the existing scarcity of Catholic devotional literature, he turned his attention first in that direction, and wrote profusely for every age, sex and state of life. To establish in the youths the sound doctrines of Catholic religion, he wrote a short and a big Catechism for boys. His "Nine days of Spiritual Exercises", "The Necessity of Holy Meditation", "The Rule of the Third Order of St. Francis" and "The Way to Heaven" were all well calculated to promote greater perfection in life. "Devotion towards the Sacred Heart of Jesus", "Devotion to our Bl. Virgin Mary, Mother of God", "The Month of St. Joseph", "Life of St. Teresa" (in two parts), and many others of the kind were highly useful in fostering the true sort of devotion to our Bl. Lord, His Immaculate Mother and the Saints. He wrote also "The Spiritual Light of Malabar" (ജാതാ ദീപം) being a short history of the Old Testament, of the heresies of the first centuries of the Church and a refutation of the work 'The Syrian Christian Church of Malabar' written by a Jacobite. In addition to these we are indebted to Mgr. Marcellinus for his "History of the Christian Church in Malabar", and "Bible History" (New Testament). A vigilant pastor himself, he discovered every snare and pitfall to which his flock was exposed, and led them on through the safest paths. When the schism of Mellus broke out, he published a book

command over the Malayalam language. — Greatly interested in education, he wrote likewise a "Malayalam Reader", a "Malayalam Grammar" "Instructions in Arithmetic for the schools", "A Malayalam-English Grammar", "English-Mal-Dictionary", "Dialogue in English, Latin and Malayalam", and "A Mal. Syriac Dictionary". To Fr. Augustine we owe also the admirable book entitled "Methodus Directionis pro bona parochiarum gubernatione". By these valuable publications he may be said to have given us the correct diction and technical terminology for our Malayalam Christian literature.

about and against Mellus and his attempts, so that it might not cause any confusion among the faithful and separate them from the communion of the one Church. He dealt even another blow to the schism of Mellus by exposing its folly in a dialogue form between a Catholic and a follower of Mellus. To help the study of latin he wrote a "Malayalam-Latin Grammar", a "Malayalam-Latin Dictionary" and a "Latin-Malayalam Dictionary".

Very Rev. Fr. Camilus, O. C. D., succeeded Fr. Marcellinus in literary contributions. Endowed with many qualities of head and heart, he was appointed Rector of the Seminary. He did not write much. The only book he wrote is a "Latin-Malayalam Dictionary". It is a voluminous one, and is recognised to be a standard work.

Very Rev. Fr. Philip of St. Joseph, O. C. D., is the third Rector of the Seminary, who contributed to Malayalam literature. He was a learned theologian and canonist. The profundity of his learning exercised such a magnetic influence upon his fellow-missionaries that they had invariably recourse to him in their difficulties, and he like an oracle of wisdom could unravel the most intricate subtleties and prescribe suitable solutions. He wrote a book on "Moral Theology" in two parts, the usefulness of which at a time when the Seminarists were not instructed in Latin can very well be imagined than described here. Even now this book finds favour. "Instructions and exhortations to the New Converts" is another book of his, specially written for the use of New Converts.

Very Rev. Fr. Boniface, O. C. D., is the next contributor to literature from the teaching-staff of the Seminary. In order to facilitate the systematic study of Literature and Rhetoric, and to conduct it on a more scientific basis, the need of proper text-books was keenly felt; and Fr. Boniface conscious of the need, readily responded to it. In the

scraps and fragments of time which he could appropriate to himself after the onerous labours of a professor and rector, he by dint of his habitual diligence, and in obedience to the call of duty incumbent on him, brought out the following works in Latin. The books entitled "Literatura", and "Rhetorica" are well qualified to serve the purpose of text-books both by their literary excellence and the scientific treatment they enjoyed at the hands of such a learned author as Fr. Boniface. His literary activities were then centred on an historical enterprise, which involving serious labour and a more masterly handling, consumed every moment of his limited leisure time. The very fact that he undertook such a voluminous work as "Brevis Conspectus Historiae Profanae et Christianae", and succeeded in bringing it out in print amidst his multitudinous duties, serves as an object lesson in diligence and zeal to every budding apostle. He prefaced it by a summary of the Ancient History. The wonderful harmony, historical accuracy and chronological order with which the facts and dates are presented to us argue extraordinary skill and deep learning on the part of the author.

His next endeavours were directed in cultivating the dramatic taste of his alumni, and thus he began catering for the Seminary stage. Based on events narrated in the Old and New Testaments, in all he wrote six dramas in Latin. The high tragical pitch they attained and the dramatical naturalness and vividness of some of them were such, that their staging sent the spectators at times into tears; and the fact that some of them have been translated into Malayalam speaks of their excellence and utility.

Rev. Fr. Gereon, O. C. D., is the next professor who added to the stock of the Seminary literature. His works are meanly of a spiritual and religious character, and are specially written for the benefit of priests and clerics. They

are "Meditationes Eucharisticae" and "Adumbrationes Sacrarum Concionum". By these sound and practical meditations as well as by the excellent arrangement of Sunday and Feast's days sermons Fr. Gereon has rendered substantial service to the priests and clerics of this land; and they in turn seem to have appreciated his services, since in a short time two editions of both books have been made. His zeal to spread the devotion of the Most Holy Eucharist has prompted him to publish many interesting and practical pamphlets, such as "Adoration according to the four ends of the Holy Sacrifice", "The Priests' Eucharistic League and the people's Eucharistic League", etc. Besides he is the Editor of a valuable magazine, "The Eucharist and Priest", the official organ of the 'Priests' Eucharistic League' in India—We may note here that this magazine was started and conducted for more than 20 years by *Rev. Fr. Gaspar, O. C. D.*, a professor of this Seminary, and indefatigable promoter and organizer of the Eucharistic Congresses in India.

Rev. Fr. Aurelian, O. C. D., the present spiritual director and professor of this Seminary, is another contributor who is enriching the literary output of the former professors. His "Cursus Asceticus", which consists of three small volumes, is a beautiful treatise on ascetics and is prescribed as the text-book for the Seminarists. The native purity of the language and the orderly succession of ideas which pervade all the volumes are characteristic features of the book. Another work of his in Latin is the "Thesaurus Electorum", which is a collection of beautiful prayers, meditations and pious readings for the use of priests and clerics. Though harassed by many an onerous duty, Fr. Aurelian's energy in the production of literary works is indefatigable. He is now busy with the printing of "The Mirror of Priests", a valuable work in English; and signs

are not wanting to show that this beautiful work will be followed by others.

Rev. Fr. Zacharias, O. C. D., is another writer, who observing the Hindu environment of the Malabar Clergy and the futile attempt of the Hindu philosophers to explain away the absurdities of some of their fundamental doctrines by subtle reasonings to deck them out in philosophical garments, and understanding such a situation to be a serious impediment in the way of conversion, entertained the noble idea of hatching out the Seminarists fully instructed on the matter. He made a thorough study of the subject; and six years ago a special class of Hindu Philosophy was opened in this Seminary. The subject was at first conducted by means of the notes he prepared, and when these notes were clothed in the form of a beautiful book, the difficulty was overcome. "The Religio-Philosophic History of India", when it first appeared in print, was heartily welcomed by the Indian Clergy, and was appreciated as a signal service the author rendered the Church of India. The book is replete with sound philosophical arguments and abounds in weighty quotations from learned Orientalists, and above all is written in an unoffending style with truth and magnanimity as the guiding principles. It is prescribed as a text-book for the Seminarists, and it is certain that its study will stand them in good stead in their future Apostolic activities. "Ancient History", which has partly come out in print, is another work of Fr. Zacharias and has amply fulfilled the necessity of a text-book on that subject. This well illustrated book observes a correct chronological order and division, and the tenor of scientific treatment is characteristic throughout. It is also our grateful duty to record here the literary efforts of Fr. Zacharias in superintending the publications of the "Conversion League".

Rev. Fr. Geevarghese Valiaveetil, a former professor of Syriac in the Seminary, made some contributions to the Syriac literature. The translation of the "Manuale Sacerdotis" is his work. He also made some attempt at writing a Syriac dictionary.

Rev. Fr. Andrew, a professor of the first rate scholarship in Syriac, is another mighty contribution to literature from the teaching-staff. Without the least exaggeration he can be called the foster-father of the Malabar Syrian Liturgy and the reviver of Syriac study in the Seminary; [and can be legitimately entitled to an encomium equivalent to that conferred upon the great philosopher Newton :

" Nature and Nature's work
Lay hid in night ;
God said : ' Let Newton be ',
And all was light. "

His love for the sacred language of Syriac and his zeal for its propagation and growth among the Malabar Syrians are so ardent that with his own purse he started the present " Mar Thoma Sleeha Press". Once the press was established, his regular contributions began to bear fruit. The existing scarcity of liturgical books and the need of proper grammatical works in Syriac first appealed to Fr. Andrew, and his initial efforts were expended in repaing these wants. By collecting scattered portions, and reprinting from old ones, he has brought out in beautiful book-form many useful liturgical works in Syriac.

" The Syriac Missal " printed for the first time in Malabar, " Vespers ", " Liturgy ", " The Office for the dead ", " Office for the Holy Week ", " Booklet of Benedictions ", " The Translation of Holy Mass ", " Serving at Mass ", " The Breviary " and " Office for the Priest ", owe their present state to Fr. Andrew. Though these are reprints,

yet Fr. Andrew had the lion's part to do in converting them to usefulness." The Syriac Grammar", "The Syr. Mal. Dictionary" and the "Mal. Syr. Dictionary" are the original works of Fr. Andrew and complete in themselves. They are used by the students of Syriac with great advantage. To these must be added also "Thulmada" and "Magnatis", literary readings in Syriac printed for the Seminarists. — In this connection special mention is to be made of the valuable help rendered to Rev. Fr. Andrew in his literary activities by the *Rev. Fr. Mathew Puthari-kel*, a learned Syriac Scholar and a disciple and former professor too of this Seminary.

Fr. Andrew is also an ardent promoter of the Malayalam literature and spares no opportunity of encouraging and undertaking literary publications. He himself was editing the Catholic monthly "The Vaideekan", a very useful magazine. Let us hope that before long with renewed strength and vigour it will reappear on the horizon of newspapers and magazines. Besides, Fr. Andrew is the publisher of "The Orthodoxy of the St. Thomas' Xtians" a book of great social moment and historical worth, written by Fr. Bernard, T. O. C. D. His taste and energy in literary productions prove to be of perennial fertility, for he is now busy with two other useful works, one of which is already sent to the press.

Rev. Fr. Mathew Vadakail, a former student of the Seminary and now the assistant Malpan in Syriac, is unremitting in his energy as regards literary activities. Possessed of a good command over Malayalam language and a fine taste for literary pursuits, he makes rich contributions to the Catholic Malayalam newspapers and magazines. The valuable literary service he is rendering to the "Conversion League" by himself writing pamphlets and otherwise, needs special mention in this connection. "The

Evening Literary Gathering" is another recipient of the literary endeavours of Fr. Mathew. By playing the part of a censor of the literary productions of the gathering, by making strenuous efforts in ushering its members into the world of writers and by composing beautiful songs for the "Cecilia's Choir", Fr. Mathew is labouring hard in the field of literature. "The True Religion" is a pretty book of his which has lately come out in print. Written in good Malayalam, the book is a fine discourse on the Catholic religion by showing its transcending superiority over others in point of doctrines and morals. He is now engaged in contributing a series of articles to 'Keralya Catholican' in refutation of some charges brought against the Church by non-Catholic ignorance; and we can expect that in due time these will appear in the form of a book.

Biographical Notes

OF THE

SUPERIORS AND RECTORS OF THE SEMINARY.

(REV. ZACHARIAS, O. C. D.)

The Most Rev. Dr. Bernardine, O. C. D.,

Archbishop - Vicar Apostolic of Verapoly.

This eminent Prince of the Catholic Church of Malabar was born on the 5th of March 1807 of the noble Baccinneli family at Rome. Having been early called to religious life, he entered the Carmelite Order and, on the 8th of December 1824, solemnly took the sacred vows. After a brilliant scholastic career, he was promoted to priesthood. He had early imbibed an earnest zeal for the conversion of pagans, and now that he could contribute his might in that direction, expressed his hitherto pent-up ardent desires for apostolic labours. His superiors perceived in his youthful enthusiasm the master-type of a missionary hero, and so sent him on to Malabar to preach the word of God.

On the 18th of October 1833, Dr. Bernardine reached Malabar, which he immediately wedded as the object and centre of his apostolic sympathy and love. Soon after his arrival, as a consummate general, he reconnoitered the field of his operations and, as a result of this reconnaissance, pitched upon Verapoly and its surroundings for his missionary activities. Cunammavu *, a place in the vicinity of Verapoly, which presented itself as a fertile spot for

* Cunammavu is now one of the flourishing and populous parishes in the Archdiocese of Verapoly conducted by Tertiary Carmelites of the Latin rite. It has a congregation of six thousand souls.

the growth of religion attracted his attention, and there, on the feast of B. V. Mary of Mount Carmel in 1837, he laid the foundation of the present commodious church of St. Philomena. The young missionary could not long continue his parish work at Cunammavu, for, he was soon made the Rector of the Verapoly Seminary. — An office of more trust and responsibility yet awaited Dr. Bernardine, and so the term of his rectorate was considerably short. On the 7th of August 1845, he was exalted to the dignified office of Pro-Vicar Apostolic of Quilon diocese, and in 1847 was nominated and consecrated Tit. Bishop of Heraclea. After six years' successful administration of the Quilon diocese, he was transferred to Verapoly as its Vicar Apostolic. As soon as he assumed the rein of office, he realised his onerous responsibilities and as a loving father extended his fostering hands to every member of the vast flock entrusted to his care. The total output of his activities both as bishop and missionary comes under the following principal heads.

As a far-seeing apostle he understood well that the secret of successful missionary life and the breeding of a contented and loyal generation of catholic laity was *education*; and so he ordered schools to be erected in every parish, and the education of children to be made a matter of primary importance. His principal aim in imparting public instruction in every parish was to instill catholic ideas and doctrines into the tender minds of catholic children and to attract the non-Catholic students to the sublimity and celestial charm of the true religion. — Dr. Bernardine was not only the champion promoter of primary education, but he also evinced equal interest and importance in the higher education of both boys and girls. We may say that the institution of the famous "St. Joseph's

School" * at Cochin was a happy result of his efforts in this direction. During his episcopate a large girls' school too, was already conducted by pious women living a community life at Cochin.

Another branch, to which he directed his educative energy, was the *catechetical instruction*. He laid particular stress on this point, and ordered catechism to be taught regularly in every parish. It was in his time too, that the catechumenates of Verapoly, Mannanam and Pulinkunnu were nicely organized for the instruction of New Converts.

The proper education of the Malabar clergy did strikingly appeal to Dr. Bernardine. He was fully convinced of the fact that the religiosity of the people as well as the prosperity of the Catholic Church in any country depends mainly on the efficiency and accomplishments of the Catholic clergy. Hence he took wise and effective measures for the sound training of the ministers of the sanctuary. At the time when this zealous and vigilant pastor appeared on the scene, the education of the clergy was conducted in the four minor Seminaries at Elthuruth, Vazakulam, Pulimkunnu, Mannanam, and in the Major one at Vera-

* The "St. Joseph School" at Cochin was raised to High School by the Tertiary Carmelites from Ireland in 1879. It is with legitimate pride that we see on the roll of its pupils the names of distinguished persons who later on held responsible offices almost in every department of Government service. Among the many we can make mention of the following: 1) Mr. A. J. Viera, the late Secretary to His Highness the Maha Raja of Travancore. 2) Mr. H. M. Brown, the late Police Commissioner in Cochin State. 3) Mr. Charles Veigas, B. A. & B. L. 4) Dr. E. A. Veigas, retired Ass. civil Surgeon, Cochin. 5) Mr. John D'Lang, Head Master of a High School in Burma. 6) Mr. J. D'Lorn, a naval officer of high rank Br. Navy. 7) Dr. W. Pereira. 8) H. Pereira, Proprietor and Editor of the 'Cochin Argus'. 9) K. K. Joseph B. A., Tahasildar, Trichur. Etc.

poly. Besides these, and independent of them, were several Malpanates too; these he suppressed, and made the above mentioned five Seminaries the centres of scholastic learning. These were at that time under the supervision of the European Missionaries.—Nor did he stop here. When he seriously contemplated on the many serious wounds inflicted on his dear Church in Malabar by the schism of Rochos, he fully realised that a sound, zealous and learned clergy is the best bulwark of the Catholic Church. He then shifted the Seminary at Verapoly to Puthenpally (1866), and entertained the idea of running it on a colossal scale and of giving it a centralized and academical character, as it really assumed when the Sacred Congregation in 1890 made it the one central spiritual power-house of Malabar. And among the Malabar clergy, the beloved name of Dr. Bernardine, the founder of their glorious 'Alma mater', has become a household word and his memory shall be cherished by posterity with legitimate pride and gratitude.

Dr. Bernardine, who always had deep in his heart the spiritual progress of his flock, did another memorable service to the Catholics of Malabar. This was the institution of the salutary system of preaching missions and retreats in every parish. It is almost useless here to expatiate upon the wonderful effects it produced among the people, for none of us is now ignorant of the utility of spiritual retreats and missions. It gave the people renewed strength and vigour, and embalmed their spirituality and faith from corruption.

His pastoral vigilance and zealous care for their safety prompted him to extirpate completely any reminiscence of pagan usages among certain Catholics. This and many other salutary reforms were brought about by a large num-

ber of pastoral letters which are supreme in point of practical utility and excellence. For this he effected a more frequent round of pastoral excursions, and thus the sacred duty of instructing and improving the Catholic Church of Malabar was far facilitated.

His next endeavours were directed to promote and foster *religious life* among the indigenous people of both sex. He was well aware that well regulated communities made out of holy and fervent souls are everflowering fountain-heads of spiritual blessings and nourishment for the Church as well as for the people. So he enthusiastically seconded the fervent desires of those pioneers of the religious life in Malabar. He had the happiness of formally and canonically establishing at Mannanam the first Religious Community of the Tertiary Carmelites of the Syrian rite; and on the 8th December 1855, of receiving the religious profession of the newly installed Tertiaries, through Fr. Marcellinus, O. C. D., whom he had commissioned for the purpose. * Besides, the ready response he made to the request of erecting new religious houses throughout Malabar, and the princely munificence he displayed in laying open his treasury for their holy purpose, bear eloquent testimony to the keen interest he took in his matter.

After these many sided activities both for religion and society, that sovereign benefactor of the Catholic Malabar went to his reward on 5th September 1868. His body was buried in the church at Verapoly; and to perpetuate

* The first Community of the Tertiary Carmelite Sisters was opened by him at Cunammavu in 1866. On the 25th September of the same year he layed down the foundation stone of the present huge Monastery and explendid Church of the Tertiary Carmelites of Latin rite at Magnumel.

his memory a commemorative marble-tablet was placed over his remains.

The Most Rev. Dr. Leonard Melano, O. C. D.,

Archbishop of Verapoly.

This first illustrious Archbishop of Verapoly was born at Carru, in Italy, on the 25th of January 1826. While not yet in his teens, the boy evinced in a striking manner his ardent desire for the conversion of pagans. A very curious incident expressive of his apostolic turn of mind is related of him. When only nine years old, his teacher questioned him of his future line of life, and the boy is said to have replied as follows: "I intend to become a missionary and preach the gospel to those pagans who live far off". Though this utterance seems to be incredibly childish, it was not devoid of sincerity and earnestness. Commensurate with his growth, the apostle in the embryo developed and assumed seriousness. In order to realise the object of his life he joined the Carmelite Order in the year 1841. He worked earnestly always with his end in view, and distinguished himself in the sacred sciences. As soon as he was raised to priesthood in 1849, he found himself well equipped to embark on his apostolic adventures, and requested his superior to send him out for mission work. Fully cognisant of the merits and zeal of this enthusiastic youth, they readily granted him leave and assigned Malabar to his lot.

On the 31st of August 1851, he reached Verapoly, and immediately set himself to work for the people. For a short time he discharged the office of Rector in the Seminary of Verapoly. His abilities were soon perceived by his superiors, who, realising that the religious affairs of South Travancore needed a prudent and energetic man,

sent him thither as the superior of the Quilon Mission. There he exercised his apostolic zeal to such an eminent degree, that he succeeded in leading back to the fold of Christ several schismatical churches. After a time he returned to Verapoly, where a more responsible office awaited him.

Mgr. Bernardine, the Vicar Apostolic of Verapoly, died leaving the bishopric vacant. A worthy successor was found in the person of Dr. Leonard; and accordingly, on the 15th November 1868, he was consecrated bishop and installed in the episcopal seat. We will mention here some of his special activities.

His first concern was the sound education and formation of the *indigenous clergy*. With this noble end in view, he began to reorganise on reformed basis the curriculum of studies prescribed for the four Seminaries which fell under his extensive jurisdiction. He framed for them new rules of a more practical character, and invested them with a professional staff distinguished for their sanctity and erudition. The Seminary at Puthenpally, which lay more proximate within the circle of his supervision and patronising care, was the apple of his eye. He made it a rule to leave his episcopal palace and spend a day every week in the Seminary, encouraging and edifying its alumni by his wholesome exhortations and private counsels. This great condescension and care of Dr. Leonard were only the evident manifestations of the real interest he took in the education of the indigenous clergy of Malabar. He tried every possible means within his power to increase their numerical strength and, as a matter of fact, he had the happiness to see the realisation of his earnest desires and the fruit of his unremitting labours. The small number of alumni in the Puthenpally Seminary at the beginning

of his episcopate gradually grew up hundred towards the close of his glorious regime.

Though he displayed indefatigable energy in fostering and encouraging vocations for priesthood, yet no less care he showed in keeping up the real sacerdotal spirit among the already ordained priests. He fixed different centres for spiritual retreats, and ordered that every priest should assist at them where he could draw living waters and recruit his strength for revived combats; thus possessed of a brilliant array of fervent priests, he could direct his apostolic enterprises to a definite success.

The utility of *Catholic Malayalam literature* and the immense good it turned out among the faithful, did not escape the vigilance of a zealous apostle of Dr. Leonard's type. He knew well that the press could play the apostle's part with the same influence and effect as preaching; so he encouraged writing and patronised the publication of many important scientific, liturgical, devotional and literary books, which were printed in the press at Cunammavu established by him in 1869.* Not satisfied with

* This press at Cunammavu was first shifted to Verapoly in 1880, and afterwards in 1897 to Ernakulam, the capital of Cochin State. It is now called the "St. Joseph's I. S. Press". Under the efficient direction of a highly qualified Manager, manned with expert printers and fully equipped with Machine presses driven by motor power and other appliances, it has had a very long, useful and brilliant career, and has done yeomen service in the fields of both Malayalam and English literature. Not only job work of all descriptions executed to the fullest satisfaction, but also a large variety of books, both English and Malayalam, are printed here annually; and in neatness of printing and artistic tastefulness of general execution, there is absolutely no printing house in the whole of Malabar to surpass the I. S. Press. It possesses separate Departments for Printing, Photogravure Process, Type-casting, Book-binding, Edge-gilding, etc., and it is the only Press in Malabar which can

this, he devised all possible means of diffusing Catholic doctrines among the Catholics as well as non-Catholics. To this effect under his auspices was started the first Malayalam paper entitled "The Sathia Nada Kahalam" which is now one of the widely spread Catholic papers of Malabar under the name of "Sathianadam". *

Dr. Leonard was an ardent promoter of *religious life* too. During his time he succeeded in erecting more than sixteen monasteries and nunneries. It was he who introduced the Confraternities of Our Lady, St. Joseph and the like, which we see now in every parish. He instituted pious associations to promote good death, and founded other institutions for the instruction of New Converts. His interest in education was none the less keen and fruitful. In his time the school at Cochin was raised to the standard of High School. In 1879 he opened one English vernacular school at Alleppy for girls, and another for boys at Cunammavu.

It would be derogating from the high repute of Dr. Melano if we do not make mention of one of the glorious

boast of making Process blocks and casting English types. Another peculiarity of the I. S. Press is that it is the only printing house that uses Malayalam Italics — a very useful innovation, indeed, in the development of Malayalam typography. Much credit is due to Rev. Br. Leo, O. C. D., the present Manager, who has during the last 16 years introduced great reforms in the various departments of the Press. It may be mentioned here that in recognition of his extraordinary abilities in printing line H. H. the Maha Raja of Cochin was graciously pleased to award him with a Gold Medal on the occasion of His "Shashtiabdapurity".

* In 1894 the Tertiary Carmelites at Magnumel began a Malayalam monthly known as "The Divine Mirror". This magazine is even now conducted by them under the name of "The Messenger of the Sacred Heart".

traits of his apostolic life. In 1874 broke out the schism of Mellus, which began to pervert the simple faithful, Mellus presented his errors clothed under a taking garb; and to breed conviction of his doctrines he presumptuously pretended to enjoy papal authority and sanction. Matters would have proved highly detrimental to the Church of Malabar, had not Dr. Melano hastened to the scene of perturbation. By his skilful manoeuvre he averted the impending calamity, and thus restored tranquillity over the disturbed regions. He himself preached vehemently against Mellus, and with the tactics of a veteran general marshalled the clergy to make successful attacks upon the new schism.—His zeal for the conversion of Jacobites too was remarkable. The letters which he wrote to them while departing for the Vatican Council, exhorting them to return to the Catholic Church, were full of paternal love and solicitude. In those he had vindicated in convincing terms the supremacy of the Roman Pontiff, his infallible authority and the marvellous unity of the Church of God. They were so stirring and effective that they made a great movement among the Jacobites.

The fame of this illustrious Prince of the Church did not remain itself exclusively among the Catholics, but echoed and re-echoed throughout the Malabar Coast. Eminent men of every caste and creed held him in deep veneration and high esteem. He had the rare privilege of enjoying a royal visit paid to him at Alleppy by His Highness the Maha Raja of Travancore. Another evident proof of Dr. Melano's wide-spread fame can be gathered from the fact that His Excellency M. G. Grant Duff, the Governor of Madras, honoured him in 1884 by visiting him in his own episcopal palace. He was the holder of many dignified titles, among which "Domestic Prelate" and

"Assistant at the Pontifical Throne" are very important. After his many-sided activities of an apostle, Dr. Leonard died at Verapoly in 1897 at an advanced age of seventy one.

The Rt. Rev. Dr. Marcellinus, O. C. D.,
Coadjutor Bishop to His Grace Dr. Leonard Melano-
Archbishop of Verapoly.

This veteran missionary and holy prelate was born at Costa Rameirod, in Italy, on the 1st Oct. 1829, of the respectable Berardi family. After receiving his elementary education in his native village, he embraced religious life and entered the Carmelite Order at the early age of sixteen. No sooner did he make his religious profession in 1849, than he directed his energy in securing an ample preparation for the holy work of conversion which had always been his highest aspiration in life. This done, he bade farewell to everything dearest on earth for Christ's sake, and on the 5th of February 1854, arrived at Verapoly, the future field of his glorious missionary activities.

An experienced master in the art of loving God, he fully realised that love is a continuous chain of service and that every moment of such service is precious and productive of untold merit in heaven. So, he threw himself without reserve into the laborious but pleasant work before him, and by means of assiduous study mastered the Malayalam language within a considerably short time. The real earnestness and zeal of the young missionary were clearly manifested when only nine months after his arrival, he appeared in the pulpit of Verapoly church and delivered with wonderful facility and unction his maiden sermon in Malayalam. His apostolic labours were not confined to Verapoly and its surroundings alone, but embraced a more extensive field. He went about on a preaching ex-

pedition through the whole of Malabar and in every nook and corner sowed the seeds of religion, so much so, that there scarcely exists any church in Malabar which has not witnessed his burning zeal and where his fiery eloquence has not moved vast congregation of hundreds and thousands. His proficiency both in speaking and writing Malayalam had attained such a masterly degree * that a protestant writer on Malabar Church, in appreciation of his sacrificing labours and scholarly command of language confers upon him the following warm encomium: "Perhaps one of the chief causes that enabled Dr. Marcellinus to successfully grapple with missionary problems and win over Christians, was his great command over the vernacular language. He mastered all the intricacies of the Malayalam tongue, so much so, that his eloquent sermons were much liked by the native christians, and with equal edification were listened to by men of alien creeds and were the means of many genuine conversions". He worked laboriously for the first twelve years of his life in Malabar in preaching the word of God, and all his apostolic labours were crowned with creditable success.

* An anecdote, which clearly proves the superior style of Dr. Marcellinus in speaking and writing, is related as follows: A certain Dewan Peishkar of Kottayam, while taking his summer rest at Alway, paid to Dr. Marcellinus a friendly visit. The language of their conversation was Malayalam. Dr. Marcellinus used such a high style in his speech that the Dewan Peishkar was amazed to see that the Europeans could command such a superior mastery of the Malayalam tongue. After the visit was over, his Secretary who was near him, but could not understand him well, asked him why he employed such a high style in his conversation with the Dewan Peishkar and why he did not use the same in his books. He replied that his books were meant only for the simple people, and as such he should use only a simple style.

In the year 1865, Dr. Marcellinus had to run his activities on a more arduous line. For it was at this time, as stated before, that Dr. Bernardine wanted to execute his cherished desire of founding a Seminary at Puthenpally. This grand enterprise required a man of wonderful powers. Dr. Marcellinus proved himself equal to the need, and so to him was entrusted the construction of the new Seminary.* To the great satisfaction of the superiors, he accomplished the work in a successful manner, and was made the first Rector, an office exacting exceptional skill and imposing onerous responsibilities. The new Rector did not fall short of the expectations which Dr. Bernardine had reposed in him. Besides the various qualities of head and heart, the experience of twelve years of apostolic work stood him in good stead in the rearing of the Malabar clergy. He had studied well the needs and aspirations of his people and had fathomed every depth and shoal of Catholic Malabar, and now that he was the foremost general in the field of conversion he could hatch out efficient priests best fitted out for the prevailing conditions of the land. He successfully discharged the office of Rector much to the

* In this connection we cannot but record here with gratitude the name of our aged and venerable Br. Vareed Bappu Andikat, whose prime of life was spent in his disinterested labours for the welfare of this Seminary and the Archdiocese of Verapoly. He is a native of Eloor, and from his early youth began to serve the Archdiocese identifying its interests with his own. A man of rare ability and trustworthy character, he faithfully discharged whatsoever work entrusted to him. He satisfactorily conducted the construction of many churches, convents and schools. When Dr. Bernardine began to found this Seminary, it was this good Brother, who executed his plans in extending the Seminary building. He is now in this Seminary contributing his mite to its welfare. He is its living historian, and we are highly indebted to him for the valuable information he has given us regarding this Seminary and its Rectors.

advantage of Malabar Catholics. This fact can be proved from the testimony of his disciples, who speak of him in high terms and cherish his memory with love and gratitude.

Though he was Rector of this Seminary, a man at the helm of the apostolic activities of Malabar, his ardent zeal could not be yet satisfied; and so, while fashioning apostles and pastors within the Seminary, he was also feeding and leading the flock outside. This he effected through his books which come to more than forty in number. It is almost a puzzle for ordinary people how one, always pressed with the onerous duties of a Rector, could accomplish such abundant literary works within the limited time at his disposal. This puzzle, however, soon vanishes into thin air when we realise that Dr. Marcellinus was an apostle to the back bone. It is attested by a reliable eye-witness, that when free from his official work as Rector, which consumed every moment of his time, he could be seen stealing into his 'studio' and there losing himself heart and soul into his pleasant occupation of writing books.

The population of both Syrians and Latinates, all of them under the Archdiocese of Verapoly, was considerably great; and Dr. Leonard Melano, the then Vicar Apostolic, felt heavily the pressure of duty incumbent in him. The then reigning Pontiff Pius IX, of happy memory, understanding the difficulty, wanted to lighten the heavy burden of Dr. Leonard; so, in 1879, he gave him a coadjutor in the person of Mgr. Marcellinus, the fittest man for the post. A division of work was effected, and the government of the Syrians fell to the lot of Mgr. Marcellinus. He had immense work to do, and he accomplished everything most successfully. The miraculous combinations of father-

ly love and apostolic fervour made him equal to the responsibilities of a vigilant and energetic prelate. After a successful course of thirty-eight years of apostolic labour as simple missionary, Rector, and Prelate, he died at Verapoly in 1892.

V. R. Fr. Camillus of the Presentation, O. C. D.

This zealous missionary of more than ordinary intellectual qualities was born at Borea, in Venice, on the 15th February 1846. Having prosecuted his secular studies in his native village, he joined the Carmelite Order on the 25th of November 1863 by solemnly pronouncing the religious vows at Treviso. He could not continue his ecclesiastical studies there, for it was at this time that the Italian revolution of 1865 broke out. The revolutionists in their sweeping course closed all the monasteries and expelled every religious out of the country. So, Fr. Camillus had to leave Italy. He went to Linz, in Austria, where he continued his studies; and on the 13th of March 1869, received sacerdotal ordination. Fr. Camillus, a worthy son of the Seraphic Virgin St. Teresa, thought himself called by God for the divine work of saving the souls of the poor pagans; therefore he asked his superiors' permission to start for missionary work. His request was granted; and he was sent to Malabar, which he reached on the 8th of November 1870. His various qualities of head and heart were soon perceived by his superiors, who put him in the Seminary of Puthenpally as a professor.

At this time its worthy Rector was Dr. Marcellinus, who was heavily pressed by his onerous duty. To lighten his labours, Fr. Camillus was made his assistant; and when in the year 1877, Dr. Marcellinus was consecrated Bishop and was invested with jurisdiction over the Syrian

Catholics, Fr. Camillus was nominated as the Rector of the Seminary. But the term of his office was very short, since the presence of his excellent qualities were needed in other places. In 1880 we see him as the Procurator of the Carmelite Mission of Verapoly, directing with skill and prudence the temporal affairs of the whole Mission. After holding this office for three years, he was appointed as the Manager of the famous St. Joseph's High School at Cochin, from 1883 to 1891, and in his time the High School acquired high repute. In 1892 he was once more made Procurator of the Mission, and while superintending the construction of St. Anne's church at Alway he calmly passed away *plenus meritis* on the 22nd June 1894.

A man of indefatigable energy and versatile genius, he could apply himself with renewed strength and vigour to any work howsoever hard. His extraordinary qualities and merits were fully recognised, and as an appreciation of them his memory is now enshrined in the following tribute of honour: *Vir gravis indole, et charitate conspicuus, clarus doctrina, et in labore indeffessus.*

V. R. Fr. Eliseus of the S. H. of Jesus, O. C. D.,

Since God has granted us this rarest happiness of enjoying the company of Rev. Fr. Eliseus, one of the former Rectors of this Seminary, we do not dare to wound his religious modesty by any attempt on our part in striking the note of praise which his meritorious work legitimately deserves. We do not give, therefore, the following lines the biographical character which we followed in the former ones, but only state bare facts.

Fr. Eliseus was born near Burgos, in Spain, on the 28th of November 1852. After completing his secular education,

he joined the Order of the Carmelites, and on the 12th February 1872, made his religious vows at Marquina. His philosophical and theological studies being over, he was raised to priesthood on the 23rd of December 1876. Soon after his sacerdotal ordination he reached Malabar.

First he was sent to this Seminary as a professor in Theology, and from 1878 to 1884 remained as professor. During his term of professorship, he enjoyed one year of rectorate from 1879 to 1880. Fr. Eliseus is a man of exceptional capacity for work; for, we see him successfully employed in various responsible offices. In 1891 he was elected as the Superior of the Monastery at Magnumel, and till 1892 he worked in that capacity. After this, his energies were expanded in the department of secular education. In 1893 he was appointed as the Director of "The St. Philomena's School" at Cunammavu, and later on Manager of the "St. Alberst's High School" at Ernakulam. * In 1899 he returned to Europe; and after the expiry of twelve years, he came back to Malabar, the field of his missionary labours. On his arrival, in the beginning of 1912, he was made the Rector of the Seminary at Quilon. After discharging that office for nine years, the venerable old Father has been allowed to retire to the Carmelite monas-

Twenty years ago, the saintly Dr. Bernard, the retired Archbishop of Verapoly, in his passionate zeal for the promotion of higher education, made strenuous efforts to elevate the present St. Albert's High School to a College, as can be seen from the correspondence he held on this matter with the British Resident of Travancore and Cochin, the authorities of the Madras University, and His Grace the Archbishop of Madras. But the obstacles in his way were insurmountable from the part of some Government authorities; and so the earnest desire of Dr. Bernard could not be realised.

tery at Takalay, where, in spite of his broken health, continues still his apostolic work.

V. R. Fr. Polycarp of Jesus Mary, O. C. D.,

This zealous missionary and Rector of this Seminary was born at Wasselnheim, in Alsace, on the 7th March 1847. He made his studies in Strasburg and joined the Carmelite Order at Lyon in 1866. After completing his ecclesiastical studies with noted brilliancy, in 1870 he was ordained priest at Saint-Omer. The conversion of souls was the highest aspiration of his noble heart, and so his superiors sent him to the Carmelite Mission of Mangalore, which he reached in 1876.

The Seminary of Mangalore and the famous 'God's Mother's Church' at Calicut were the first centres of his apostolic activity. When in 1879 new arrangement of Missions took place, and Mangalore was placed under the jurisdiction of the Jesuit Fathers, Fr. Polycarp passed over to the Verapoly Mission and became the Rector of this Seminary. After holding the office for one year and a half, he was appointed inspector of all the Seminaries under the Vicar Apostolic of Verapoly. This laborious missionary seems to have been gifted with extraordinary administrative efficiency and enterprising skill. His versatility and thirst for work were such that no sooner did he undertake any work howsoever hard, than he would muster all his energy to expedite its completion, and in breathless expectation and absorbing eagerness wait for another yet more arduous. Immediately after the schism of Mellus he was sent as delegate to those places that were subject to the perturbations of Mellus and his adherents. So from 1886 to 1889 we find him at Trichur, the centre of the schismatics, making strenuous efforts in restoring peace and tran-

quility, and repairing the wounds the Malabar Catholic Church had sustained by the rude shock caused by Mellus. He succeeded in bringing many schismatic families back to the unity of the Catholic Church; but now a new difficulty confronted him. The schismatics as they branched off from the stem of the Catholic Church appropriated for themselves the spacious church of St. Mary. Fr. Polycarp keenly felt the loss, and wanted readily to repair it. In the face of thwarting contradictions and difficulties, the zealous missionary succeeded in erecting a new church for his people. It is now called the Lourd's church. His next endeavours were to open a school for Catholics; but before he could realise the object of his desire, he had to leave the scene of his activities. His presence was needed at Bagdad, Mesopotamia, where we find him as 'Directeur del' Ecole'.

After finishing his laudable mission there, we have him back in Malabar in 1893 in the capacity Vicar Provincial and Procurator of the Mission and of the Order. He was a man of great resources, and gifted with an organising mind; and so during the short period of his superiorship, the affairs of the Order and Mission underwent an admirable systematisation. On the 27th August 1904 he was transferred to the Quilon Mission, and nominated as Vicar Provincial. While he was there the office of Prefect Apostolic of the Carmelite Mission of Syria was offered to him, but he declined the office with thanks and preferred to lead the life of a simple parish priest at Tuyeth. There on the 22nd December 1907 he died at the age of sixty.

V. R. Fr. Philip of St. Joseph, O. C. D.

This missionary of singular qualities of mind was born at Genova, in Italy, on the 8th April 1825. He received his secular education in the Jesuit College of the same city.

His college career over, he chose religious life, and entered the Order of the Carmelites. On the 23rd of July 1845, he solemnly made his religious profession. Inspired by an earnest zeal for the conversion of pagans, he prepared himself to start for missionary work. His superiors, understanding his rare intellectual powers and the sincerity of his zeal, did not dare to withhold permission, and so sent him on to Malabar.

When, on the 5th of February 1854, he arrived at Verapoly, he was found fit to occupy a professor's chair in the Seminary at Verapoly, and thus Fr. Philip began his missionary work by training the young levites of Malabar. In 1861 he was made the Vicar General to the Vicar Apostolic of Verapoly, which office he successfully discharged till 1892. From 1869 to 1870 he had to take upon himself the onerous responsibility of Vicar Apostolic of the same diocese; for, at this time, Mgr. Melano, its then Vicar Apostolic, had gone to Rome to take part in the Vatican Council. Fr. Philip was blessed with such a genius and capacity for work, that he could be successfully employed in any work howsoever hard. In 1881 he entered the Puthenpally Seminary, and there remained till 1884 as professor and Rector. Besides these laborious offices, he also held those of Vicar Provincial and Superior of the Carmelites of the Third Order in Malabar. He was considered as an oracle of wisdom and was consulted on matters of much transcendancy by missionaries and secular priests alike. His charity was extraordinary, and he could be seen in the confessional for a long time even after the fatigues of the day. He died at Verapoly in the plenitude of merits leaving behind him a lasting reputation and many a weeping soul who laments his loss and cherishes his memory with gratitude. His name is immortalized in the following eulogistic terms, which we read in the inscription placed in

his honour in the church of Verapoly: "*Vir consilii, scientia, pietate, zelo, rara humilitate, mundique contemptu praeclarus*".

V. R. Fr. Boniface of the S. H. of Mary, O. C. D.

This distinguished Rector and benefactor of this Seminary was born on the 26th of September 1847, at Schoeffan, in South Bavaria. His early education was conducted partly at Munich and partly at Freising. He passed his matriculation at Ratisbon, and in 1865 embraced religious life and entered the Order of the Carmelites. His philosophical and theological studies were made at Ratisbon, but he was ordained priest at Munich on the 26th of October 1870. In 1877 he was appointed Vicar of the new Convent at Gleen, in Holland, and for a short space of time discharged that office. In 1882 he became Definitor Provincial. But after the expiry of a twelve month's space he was sent to the Carmelite Mission in Malabar, and on the 21st June 1883 arrived at Verapoly.

After his arrival at Verapoly the penetrating eyes of his superiors were not slow in discovering his sterling qualities of head and heart, which lay hidden under cover of religious humility; and so, they launched him forth into the field of missionary labour first as a professor in this Seminary. Time soon proved the appropriateness of the appointment and the realisation of their expectations. The deep erudition, teaching proficiency, and, above all, the captivating amiability of the young professor soon elicited his students' warmest feelings of love and esteem. His superiors were so much confident of his talents and capacity for work, that in 1884, when the aged Rector Very Rev. Fr. Philip of St. Joseph laid down his office, they found the most efficient substitute in the person of Fr. Boniface.

The commencement of his rectorate marked a turning

point in the history of this Seminary, and we may say without any hesitation that he was the right person in the right place and at the right time. For, the Seminary was at this time ripe enough to undergo a higher evolution in its existence. The ecclesiastical superiors at Rome, keenly perceptible of the needs of the Catholic Church in every clime, were bent upon having a central Seminary in Malabar where sound training could be imparted to the clergy. The realisation of this grand enterprise involved a considerable amount of labour, and needed a leader of phenomenal energy and exceptional resources. These qualities were strikingly manifested in Fr. Boniface who was equal to every emergency. But the difficulties to be surmounted before the execution of such a grand scheme were really disheartening even to a man of the supreme type of enterprising genius. The arrangement of the Seminary building with spacious halls, the providing of them with the necessary furniture, and the erection of high walls all around, were the initial difficulties that confronted Fr. Boniface. The financial condition of the Seminary was discouragingly poor to meet the expenses of these undertakings which were calculated at about Rs. 10,000. Fr. Boniface was really put into a perplexing state, and God only knows the amount of anxiety and pain that the good Father underwent for the sake of the Malabar clergy. 'Charity' was his motto of life, and so he met with no discomfiture in his enterprises to promote the glory of God. He realised, though with difficulty, the above said sum from the charity of the Catholics of Europe, and thus Fr. Boniface like a hero emerged out of the embarrassment.

As soon as the constructions were over, he turned his attention to the important work of reforming the curriculum of studies. Adopted to the time and circumstances, and highly calculated to equip the clergy in the fittest manner

possible, he presented a reformed course of studies to be followed by the Seminarists. The Seminary now with its extended and commodious building, its reformed curriculum of studies, and its learned professional-staff, was considered eminently qualified to be on a par with the standard Seminaries of Europe. A corroborative proof of this statement can be gathered from the speech of His Excellency the Delegate Apostolic delivered in this Seminary in 1906. Among many expressions of appreciation, he uttered the following short but significant words: "Few Seminaries in Europe have such a staff of professors as you have here at Puthenpally."

Once the Seminary was established on good footing and placed under the 'Propaganda Fide' in 1890, Fr. Boniface turned his attention and energy into the formation of the young levites of Malabar. How far he succeeded in his endeavours can be shown from the congratulatory letter of His Eminence the Cardinal Prefect of the Propaganda written to Fr. Boniface on the auspicious occasion of the silver jubilee of his rectorate. It runs as follows:

Roma, 17 Settembre 1908.

RMO. PADRE,

"The end of the 25th year is now approaching, since your Reverence governs with admirable zeal the Putbenpally Seminary and directs all the energies of life to the development and betterment of the same".

"On this happy occasion, I am glad to convey to you my sincerest congratulations, and pray God that Your Reverence's precious life may be spared long to the advantage of the said already flourishing Institution. It is also gratifying to me to congratulate you for the very good results you have achieved during these five lustres, notwithstanding the narrowness of financial means and many other dif-

ficulties. I cherish the desire that your apostolic labours may ever be crowned by copious spiritual profit, and that the Seminary of Puthenpally, in which the Holy See places the best of hopes, may turn out to be in future too a noble palestra of virtue and learning, fit to instil into the ministers of the sanctuary that piety, that ecclesiastical spirit and that varied culture necessary to consolidate and to expand the kingdom of Jesus Christ amidst the people of Malabar”.

“In fine, to your spiritual comfort, I am happy to acquaint you with the fact that the Holy Father, having received information from me about the said coming jubilee, sends to you and to all the professors and alumni of the Puthenpally Seminary the Apostolic Blessing”.

The priest and the sanctuary were the only concern of this zealous missionary, and he exerted every nerve in fostering vocations for priesthood and in providing for the adornment of the holy place of God. By means of stipends for Mass and other pecuniary aids he helped and sustained many priests and clerics.

His high administrative efficiency, superior skill in teaching, and the heroic degree to which his spirit of self-sacrifice culminated, endeared to him all his students; and they looked upon him as an affectionate father, a learned teacher and a sovereign benefactor. Their deep veneration, filial love and gratitude for him were in clearest accents manifested in the farewell address they presented to him on his departure from the Seminary on the 9th of November 1912. Among a thousand expressions of grateful acknowledgment of the multitudinous benefits they received at his hands, a paragraph runs as follows:

“There are three portraits of Your Reverence, which the intimacy of your dealings with us has fastened on the

walls of our minds and which, neither the destructive hand of time shall obliterate from, nor the distance of space shall cast into the back ground of our memory. As a Rector, ever setting before your eyes as a motto 'to do everything out of charity', you have taken advantage of every opportunity to gain the hearts of the students, and to show them that in view of the evangelical spirit an administration based on love rather than on fear was more Christian-like and perfect. This is so true that His Excellency the Delegate Apostolic of the East Indies, had hardly sojourned a few days in our midst, when this administrative policy of Your Reverence fell within the sphere of his penetrating eye. It had been indelibly written in the book of Divine Providence that this Seminary under your able and benevolent rule should keep the fountain-head, at which the Malabar clergy should drink its piety and learning. As a result of your indefatigable labours there is, at present, an immense number of more than three hundred priests scattered, like glittering stars in the firmament, throughout the length and breadth of Kerala, who would once again hail the winds that cast the ship carrying Your Reverence on the coast of Malabar. If you were strict on the footing of a disciplinarian, your strictness had always been diluted with drops of moderation. If time and again you have been severe, it was because 'a good father spares not the cane', and your severity when put into balance with your mildness always dwindled away".

His charity and zeal were not confined to the four walls of the Seminary, but extended to the length and breadth of Malabar. We can scarcely mark out a church on the Malabar Coast which is not the recipient of his charity and benevolence. His munificence in giving donations to churches was princely. Besides providing vestments and other sacred utensils for the Seminary chapel,

he undertook to supply the churches outside with the same sacred things, so that in every church, a relic of his charity can be found which will cherish his hallowed memory among generations to come. More than 500 chasubles, 60 dalmatics, 50 pluviales, 50 vela humeralia, a number of antependia, baldachines and canopies were made by him at the Seminary-tailory, and numberless old ones, which the parish priests brought, were repaired. Besides, it goes much to the credit of Fr. Boniface, that it was he who procured for the churches of Malabar many huge bells with accessories. * He also rendered some churches of Malabar other valuable services in the capacity of Adviser and Apostolic Visitor.

* Very interesting for us, priests, and honourable for the Rev. Fr. Boniface, is the following list of great church-bells which he brought from Europe and which are now resounding all over Malabar. As the weight of these bells is given in kilos, it is better for our understanding to remember that 45 kilos are equal to 100 pounds. — Of the total number of bells, 24 were for the diocese of Quilon.

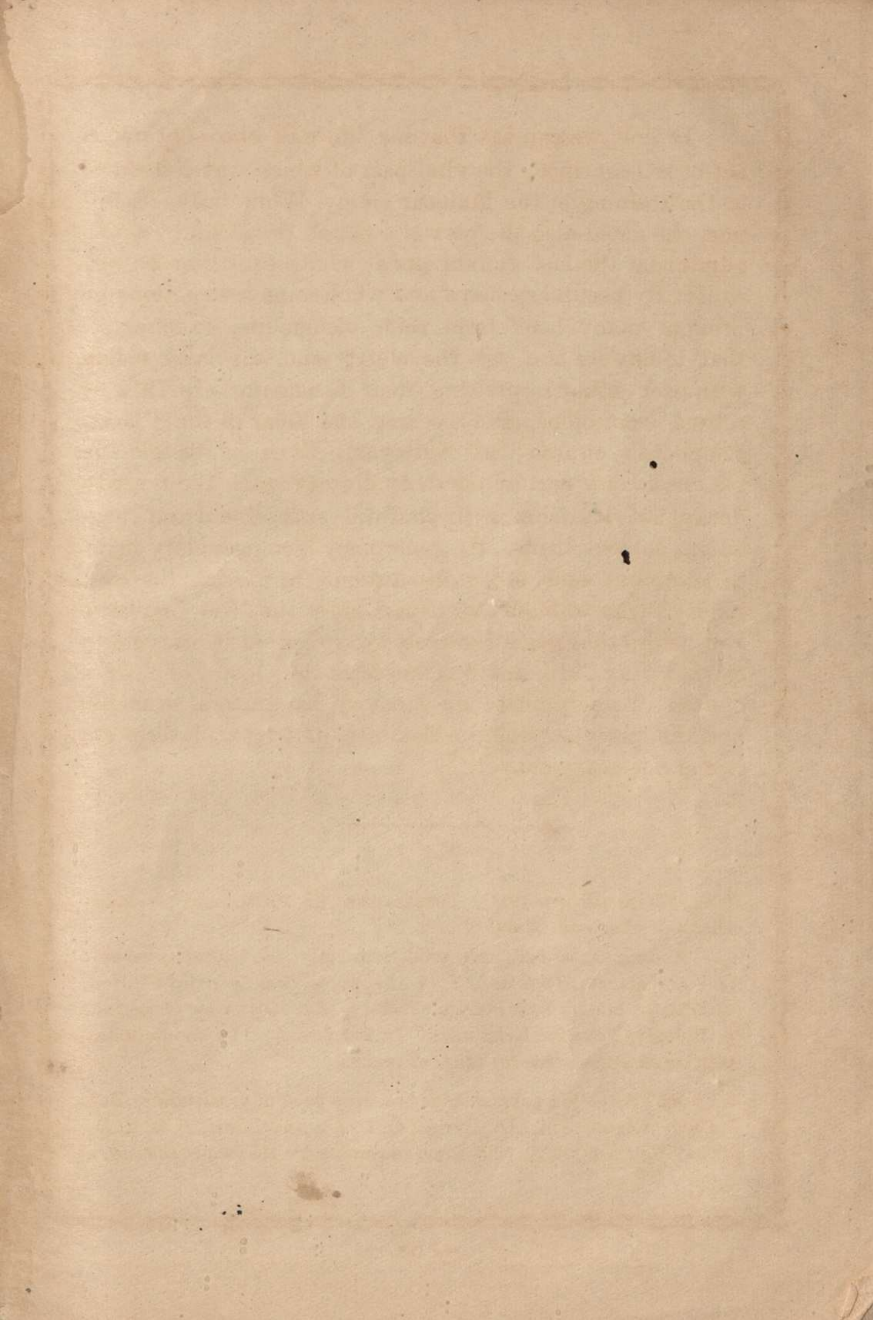
The following is the list of *heavy steel-bells* procured by him from Germany: (1) 3 bells for Muttuchira (in 1903) with accessories - 877, 487 and 300 kilos respectively. (2) 3 bells for Atherampuzhai (in 1905) with accessories - 877, 487 and 300 kilos. (3) 3 bells for Kuravalangadu (in 1911) with accessories - 1820, 1317 and 806 kilos. (4) 3 bells for Murikulam (in 1908) with accessories - 889, 199½ and 140 kilos. (5) 2 bells for Pallipattin (in 1903) with accessories - 529 and 379 kilos. (6) 2 bells for Goduruthi (in 1909) with accessories - 527 and 379 kilos. (7) 1 bell for Ernakulam (St. Francis), (in 1905) with accessories - 267 kilos. (8) 1 bell for Cumaragam, Syrian Catholic Church (Sudhist), (in 1905) with accessories - 356 kilos. (9) 1 bell for Cheramalur (in 1905) with accessories - 209½ kilos. (10) 1 bell for Puthenvelicaray (in 1908) with accessories - 88½ kilos. (11) 1 bell for Trevandrum (Cantonment) (in 1906) with accessories - 167 kilos. — Further, many steel bells of less than 150 kilos for Payangalam (in 1908), Thressentrissanam (in 1908), Karyirathanam, Puthenpidiga (in 1906), Kadaplamattam (in 1911), Enamavu (in

In fine, we can say that his life was one continuous act of self-sacrifice, the vital part of which was consumed in the training of the Malabar clergy. While in the Seminary, he acted also the part of a parish priest, and went to administer the last sacraments at whatsoever time he was called. By pecuniary helps and wholesome instructions he brought many back from their vicious life, so much so, that to-day we can see the clergy and the laity vieing with each other in praising their benefactor. In 1912 he retired from office, and became the Vicar of the "Good Shepherd's church" at Kottayam. Even in his old age his missionary zeal and activity did not reach their senile decay, but flourished with youthful enthusiasm and turned out copious fruits. He generously lent pecuniary helps to churches and other institutions, and with his own money began to build two churches for the New Converts. But before they were completed he died at Kottayam in the 9th May 1915, and was buried in the Good Shepherd's church. To perpetuate his memory, his grateful students and the professors of the Seminary put up an inscription in the Seminary chapel.

1906), Cadanath (in 1911), Perumanoor (in 1908), and for many other churches and chapels.

Among *bronz-bells* procured from Italy, the biggest ones are : 3 for Ampalacatt, 1200 Rs. ; 3 for Alleppy, Syrian Catholic Church, (1100 Rs.) ; one for Pavaratty-monastery, (Rs. 160) ; 1 for Ollur ; one for Bolgatty ; one for Ernakulam (Infant Jesus) ; 2 for the Seminary itself ; and a few more for other churches.

NOTE. — We acknowledge our deep debt of gratitude to Rev. Fathers Gereon, O. C. D., Cyriac, O. C. D., and Louis, T. O. C. D., for having favoured us with some materials for this short history.



Imprimatur.

✠ FR. ANGELUS MARIA,

Archpus. Verapolitanus.

DC Archives



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I Released

A SHORT OUTLINE

OF

ST. JOSEPH'S APOSTOLIC SEMINARY
OF PUTHENPALLY

EDITED BY

THE PRESENT ALUMNI OF THE SEMINARY

AND PRESENTED TO

The Very Rev. Fr. Rector

ON THE OCCASION OF

THE SILVER JUBILEE

OF

His Sacerdotal Ordination.



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