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R. O. Anno 1911 – N. 12.

SIRI MALABARICI

Prot. N. 30391

SACRA CONGREGAZIONE  
DE PROPAGANDA FIDE  
PER GLI AFFARI DI RITO ORIENTALE

PONENTE

L'EMINENTISSIMO E REVERENDISSIMO SIGNOR CARDINALE

ANTONIO AGLIARDI

RELAZIONE CON SOMMARIO

Circa i provvedimenti da adottare  
per la pacificazione religiosa  
del Vicariato di Changanaccherry.

LUGLIO 1911

ROMA

TIPOGRAFIA POLIGLOTTA VATICANA.

### **Eminent and Reverend Lords,**

1. A serious agitation, initiated a decade back, embittered in the current year, disturbs profoundly the Syrian Apostolic Vicariate of Changanaccherry. As Your Eminences know well, the Syro-Malabar Church is divided in the three Vicariates of Trichur, Ernakulam and Changanaccherry erected in the year 1896; in the first two, there isn't any serious inconvenience, while in the third, there delineated a vast movement of revolt against the present Vicar Apostolic Mons. Mathew Makil, now present in Curia awaiting the solution. A part of the people is still loyal to the said Prelate but a large number of faithful that constitutes the majority, instigated by the clergy and especially by the suspended priest Karukakkalam, do not keep feelings of respect anymore, and they want to set free themselves from the spiritual jurisdiction of the same. The letters, the telegrams, the innumerable protests issued in the last months with unbelievable pertinacious to all the most eminent persons and all the principal organs of the Holy See are eloquent evidences of this tendency; protests where Mons. Makil is accused of negligence in the administration of the Vicariate, of rigidity, of partiality, of violation of justice. Further, the public demonstrations verified in the streets and also in many churches of Changanaccherry, where clergy and people looking at the effigy of the Holy Father placed there, repeated many times the griever: Blessed Father, have mercy on us, liberate us from Lord Makil are evident proofs of the same tendency.

2. Now to investigate the causes of the revolt, they can be easily reduced to two: the remote, and the proximate. Remote cause of the phenomenon is a well known psychological factor, that is the same nature of the people of Malabar, [p. 2] of which the ancient Missionaries exactly traced the profile. Regarding to this, it would be suffice to quote Mons. Marcellino Berardi who wrote in 1883 the following words: " When the Vicar Apostolic of Verapoly was about to the reform of the Syrian clergy and founded the great Seminary of Puttempally in 1866, many Malabar priests wounded due to the suppression of the ancient colleges, they threatened to embrace the schism. Then the Vicar Mons. Bernardino said: Let them shout; it is really the nature of Malabarians to protest and to be agitated; if you are to listen them you would never do anything ". With such judgment they perfectly harmonize the other observations of the Missionaries, ancient or recent, who give always a picture of the malabar people as a non matured people, who never knows to dispose themselves quietly to the order already constituted, but cherish with pleasure more or less always novelty peregrine. Therefore this fever or mania of mutations can be considered as the remote cause of the present movement. However such phenomenon also proceeds from another cause which is more important, that is from the special ethnic conditions that finds in the Vicariate of Changanaccherry. So it is evident that in the other two Vicariates of Trichur and Ernakulam, where the situation is different, and currently it is hard to deplore some religious struggle. Which is therefore the special element, which is the germ of the disputes that disturb the Vicariate of Changanaccherry?

3. The basis of the religious dissension is the existence of two separate and irreversible nationalities, in the mentioned province that were and are still in antagonism among them. These two heterogeneous groups correspond to the two names, Northists and Southists, name that will be seen subsequently, doesn't reflect a right division of castes with the renowned concept and significance in India, but it expresses two races or different nationality. Certainly between Northists and Southists exists also a distinction of social grade (aristocratic and popular) but it doesn't constitute the fundamental difference or the distinguished characteristic of the two parties; rather it associates *per accidens* to the different (distinct) nationality of the two groups. The present distinction between the Northists and the Southists is not geographical, although the major part of the Southists is geographically situated in the South of Malabar. The Northists, according to the tradition [p. 3] represents the so-called Christians of St Thomas, that is, they descends from the Indians who embraced the Christianity by the work of the Apostle; while the Southists descends from some emigrants of the Mesopotamia and of Persia to Malabar conducted by a certain Thomas of Cana in the year 345. The origin of the two names derives from the fact that in the initial period the Northists were occupying the northern part and the Southists the southern part of the Cranganore: subsequently however these two groups infiltrated among them and dispersed themselves here and there, and now, therefore those names does not represent if not the different origin from the point of view nationality. This succeeding infiltration and mingling did not change however the attitude of the two groups with regard to their social, civil and religious relationships. The two classes do not have almost any contact: the Northists and the Southists do not contract marriage between them, do not attend the churches belonging to the other nationality, do not want parish priests of the other race, etc. Naturally, as Christians they reject all the religious errors of India, admit the unity of the human species, the dogma of Creation, the dogma of Redemption, the common identity of the origin and end of all men, the universal fraternity introduced by the Gospel and the other theoretical and practical doctrines taught by the Church, but they want however to maintain unaltered their national identity (*status*) and therefore they live in a closed circle, imitating other populations emigrated to India as the Hebrews, the Persians, etc.

4. This definite attitude of the Northists and Southists residing in the Vicariate of Changanaccherry has always generated not light difficulties in the ecclesiastical government of that province. It is well known the expedients applied in the previous times by this Sacred Congregation to mitigate the conflicts and to get the pacification of the faithful. The present agitation is [p. 4] only a new chapter to be added to the history of the earlier religious struggles. The present Vicar Apostolic of Changanaccherry is Southist; he was selected in 1896 because among all the candidates he was rightly retained the worthiest; nevertheless exactly because Southist he was unable to succeed as an acceptable person to the Northists, who slowly organized their force and began the battle against the Prelate. The Northists, being more

powerful than the Southists in number, wealth and social prominence, it is easy to imagine what embarrassments they have created with their revolt to the Vicar Apostolic. [p. 5] Mons. Makil himself candidly confesses of having lost every authority over the Northists, and retains that if provisions are not adopted in favour of them, his return to Malabar would be the prelude of serious disorders. Also the Apostolic Delegate of India Mons. Zaleski expresses many times the same opinion. Certainly our Syrian people is genuinely Catholic and devoted to the Holy See; but their faith, although sincere, is not so firm to resist any influence of the adversaries, above all when the national feeling is played cleverly. [p. 6] It is enough to cite the last two schisms took place recently; one is consumed by the work of Mar Rochos in 1861 and the other in 1874 for the initiative of Mons. Mellus. Now in our case the Northists who retain themselves - and are really - more elevated, aristocratic, cultured class of Changanaccherry, view with disrespect and do not like to be subjected to the spiritual jurisdiction of a Southist.

5. This agitation is not circumscribed among few priests and faithful but it is rapidly expanded and radiated in all the Northists churches. Furthermore, as Fr Bonifacio, Rector of Puttempally Seminary, writes (March 20<sup>th</sup> 1911): "*videtur them fere communis coniuratio inter Nordistas ut Rev. Ep. Makil not amplius admittatur ab Ecclesiis Nordistarum post reditum. Iste spiritus east castarum res terribilis. Neque meliores sunt accessibiles for aliquo bono consilio. Nordistae him ipsis contigeret exagitare Ep. Makil celebrarent impiissimos triumphos. Ego dixi semel to aliquem sacerdotem nordistam valde obstinatum in suis praeiudiciis "casticis" almost for iocum: You vos ita agitabitis poterit vobis accidere quod to multos annos not accipietis episcopum vestri ritus sed S. Sedes imponet vobis aliquem Europaeum fortem et strenuum here tamquam S. Sedis Delegatus vestram Ecclesiam gubernabit, usque dum obedietis et [p. 7] absistetis to vestris diabolicis agitationibus. Ipse respondit: Hoc erit nobis iucundissimum et omnes happy erimus.*" Delight that would certainly have a brief duration, because the Syrians have always cried out against the *Latin* Bishops to whom they were previously subjected to, but that reveals the profound aversion of the Northists towards the Southists; so much profound to make prefer a Latin Bishop to a Syrian Bishop if Southist. Also the Apostolic Delegate Mons. Zaleski writes on 4<sup>th</sup> April of this year that there exists a conspiracy to prevent Mons. Makil to resume the administration of the Vicariate after his return from Rome. This conspiracy, states the Delegate, has been initiated by priests of the *ancient testament*, i.e., by the priests who are rough, ignorant and soaked of fanaticism.

In the same manner Mons. Zaleski communicates in another sheet of May 5<sup>th</sup> this year the information that the Northists of Changanaccherry gathered in the Town hall have just now decided not to pay anymore the cathedraticum (5% of the income) until a Northist Bishop be nominated. These facts and other similar ones that could be alleged to it, demonstrate that the flames of the revolt is propagated to all the Northist classes of Changanaccherry. The accusations that stir against Mons. Makil do not have any foundation and they are a simple pretext to strike the Southist. Mons. Makil, writes the Apostolic Delegate, (April 4<sup>th</sup>, 1911) is a saintly Prelate. The disorders of his Vicariate proceed from the fact that he is Southist. Asserted the cause of the serious religious dissension, it is convenient now to examine what are the suitable provisions to reestablish the peace.

6. The first provision suggested by the Apostolic Delegate would be the absolute renunciation of Mons. Makil to the office of the Vicar and the nomination of a Northist Bishop who substitutes him. The remedy is radical; but at first it can be observed that Mons. Makil is not a dimissorial person, and that, considering his good qualities, it doesn't seem just to impose him to renounce the Vicariate even for the motive of public order. Besides, the absolute withdrawal of Mons. Makil would be greeted by the agitators as a bright victory, and it would constitute a very dangerous precedent in Malabar. Finally the substitution of a Northist Bishop to a Southist Prelate would be pleasing to the Northists, but it would strongly hurt the [p. 8] opposite party who governs at present, and from the other side would rise again an alive and pertinacious opposition.

7. The second provision suggested also by the Apostolic Delegate would be the nomination of a Northist Coadjutor with future succession to Mons. Makil. The remedy seems to be good since it is oriented to calm the boiling spirits of the Northists, but is not without difficulty and presents some inconvenience. First of all, considering the present tension of the faithful, it is not easy to find a Northist Prelate who wishes to collaborate in good harmony with Mons. Makil in the Episcopal ministry. The matter of dispute shall not be lacking and therefore there may soon rise attritions, divergences and quarrels. Besides the provision, even if crowned by positive results, would be always precarious. Because within a few years when the Northist prelate be replaced to the Southist Bishop what would happen? The parties will be interchanged, and the substitution would doubtlessly provoke the discontent of the Southists.

8. A third provision suggested by the Syrian Vicars Apostolic (Summary N. I) would be to stabilize a rotation **to the power** in the ecclesiastical government of Changanaccherry. That is, the Vicar Apostolic of Changanaccherry should always have a Coadiutor of the opposite party with future succession, so that to a Southist would succeed a Northist and to a Northist a Southist. This solution would not be precarious but it would have the characters of the continuity and could balance the tendencies and the aspirations of the two opposite groups. Such provision also seems to be worthy of consideration. However, there would remain the intricacy of the constant dualism between the Coadjuto and the

Coadjutor; dualism that creating a permanent organic complication in the ecclesiastical administration can be the hearth of serious or at least frequent quarrels.

9. Another remedy proposed and recommended as the most effective by all the three Syrian Vicars Apostolic (Sommario N. I) is the division of the present Vicariate of Changanaccherry in two distinct Vicariates, the one for the Northists, the other for the Southists. Developing this new project, the three Prelates observe that it would be opportune to erect in Kottayam a new Vicariate for the Southists residing in that of Changanaccherry, and to annex the few Southist churches [p. 9] presently comprised in the perimeter of that of Ernaculam. Monsignor Makil would be transferred to the new Vicariate of Kottayam, principal centre of the Southists, and a new Vicar Apostolic of the same nationality would be nominated for the Northists with the residence at Changanaccherry, principal center of the Northists. The Southists are around 30,000 with 27 churches, 10 chapels and 30 priests. The Northists of Changanaccherry are, in round figure, 100,000 and they have 100 parishes and around 150 priests. An exact territorial division is not possible, because although many localities are exclusively Northists and the others exclusively Southists, nevertheless in some places the two populations live in the same city, although each one with one's own church. This seems to create some inconvenience because in the same city and over the faithful of the same Syrian rite the spiritual jurisdiction would similarly be practiced by two Bishops both Syrians. It is to be noted, however, that each parish, each church, each chapel, each institute is either Northist or Southist; therefore, although they are situated (*in parte*) in the same territory, the families and the properties are already distinct, rather separated, in such a clear and precise form that any conflict of jurisdiction can take place between the two Prelates. After all a similar phenomenon can be found even today in the Vicariates of Ernaculam and Changanaccherry that have a zone of common territory and where the jurisdictional limits are determined by other criterion i.e., by the number of the parishes assigned to each Vicariates by the Pontifical Brief of 1896. Also in Bombay a church and a zone of the city are subtracted from the jurisdiction of the archbishop, and, on the grounds of Portuguese Patronage, it depends on another Latin Bishop. The same occurs in Madras and in other cities.

10. In such a way the exigencies of the two antagonist groups would be satisfied. Once ceased the religious struggles that paralyse the Catholic activity and dishonours our Syrian Church in front of the schismatics and of the heretics, there would rise in that vast region the auspicious harmony of all of our strengths convergent to the same purpose, that is to the expansion of Catholicism. The progress that is ascertained in the last decades in Trichur and in Ernaculam, where the deadly dissension did not take place, would be carried out gradually in the two new Vicariates also; the double guarantee given to the Northists and to the [p. 10] Southists would be useful forever not only to consolidate the peace among the Catholics, but also would form a centre of attraction for the dissident Syrians, who are also divided by nationality in two groups, each of them has a natural sympathy for the homogeneous Catholic group, provided that governed by a Bishop of the same nationality. It seems rather that some principal Southist Jacobite families residing in Kottayam has already manifested the proposal to convert themselves, subordinating however on the condition and the certainty to have a Southist Catholic Bishop *forever*. Also the Apostolic Delegate of India Mons. Aiuti associating himself to the opinion of Mons. Lavigne expressed in 1887 his conviction about the probable conversion of many Southist Jacobites, provided a proper administration was granted to the Southist Catholics. Inspired by such visions the Propaganda wanted somehow to support the movement granting in 1886 and in 1889 first a councilor and then a Vicar General from the Southists, but this modest initiative was always a tender palliative, not yet a true and complete solution of the problem, because the Southists craved ardently not only for a Vicar General but properly for a Bishop. Now with this new project one would exactly deal with entering in this order of ideas, amplifying the provisions already taken, crowning them and integrating them with the division of the present Vicariate into two Vicariates: one Northist, the other Southist.

11. The three Syrian Prelates who are capable of evaluating exactly the seriousness of the situation, propose and recommend this project as the most apt to restore the order in the Vicariate of Changanaccherry. Worthy of applause is the noble disposition demonstrated by Mons. Makil, who in order to reach the cherished religious pacification, not only consents but of his initiative proposes also the proper *diminutio capitis*, that is the subsidence of all the Northists to another Bishop of their nation, reserving for himself only the small minority of the Southists.

12. Now it remains to see what is the judgment formulated on the subject by Mons. Zaleski. The Apostolic Delegate of India retains that the best expedient is the nomination of a Northist Coadjutor with future succession to Mons. Makil. About the project of separating the Vicariate of Changanaccherry [p. 11] into two distinct Vicariates, one Northist (and) the other Southist, he resolutely declares contrary. To support this latter theses Mons. Zaleski observes that the execution of the said project would not be crowned with positive result, that is, it would not obtain, expected the usual turbulence of the Syrians, the pacification of the faithful. Besides this the nomination of a Northist Vicar and of another Southist in the same territory would constitute for Malabar, rather for the whole India, a deadly precedent, because it would be a true and official recognition of the castes and all of their strange demands. Each Indian caste would like subsequently to have one's own Bishop, rather one's own parish priest with immense damage of the ecclesiastical discipline. This catastrophic prophecy of the Apostolic Delegate is not *at all* in harmony with other authoritative judgments. Mons. Lavigne and Mons. Aiuti, for example, associating themselves to the judgment already

formulated by the first Apostolic Delegate of the Indies, Mons. Agliardi, had expressed since 1887 itself the opinion that within a few years it would be opportune the separation of the Nordistis from the Southists through the nomination of two Bishops belonging to the respective groups. It would also be useful to note that in other occasions, the pessimistic judgment of Mons. Zaleski was later disproved by the facts. Thus for example, when in 1896 the Syrians were subtracted from the jurisdiction of Latin prelates, Mons. Zaleski was terrified and declared that such provision was disastrous, but in fact no catastrophe is verified yet; rather, as confesses the same Delegate, in the order and the ecclesiastical discipline there registered a sensible progress among the Syrians where there is not remained any other trace of the ancient struggles except that between the Northists and the Southists in the Vicariate of Changanaccherry. The pacification of Trichur and Ernaculam can be considered an accomplished fact. But prescindendo from this and leaving aside the prophecy about the outcome of the project, can it be said that it is the official recognition of the Indian caste system? (*intolerance on the basis of the castes?*) No. In the first place, one thing is consecrating the religious errors (of the Hindus) from which derives the Indian castes, another thing is recognizing or tolerating the civic status and the juridical, social and economic consequences of a fact or institution existing in a place, and to adapt the ecclesiastical discipline in conformity with certain exigencies. The same Mons. Zaleski who proposes to [p. 12] nominate a *Northist* Coadjutor with future succession to Mons. Makil *Southist*, with such proposal does not perhaps recognize the exigencies of that social hierarchical organization that reigns in the Syrian classes of Changanaccherry? But leaving all of them also, it is necessary to note very much that in our case it doesn't deal with different Indian castes, but of different nationality. The Northists are Indian aborigines, the Southists instead are native of Persia and of Mesopotamia. To illustrate this point, which is the most delicate point of the problem, it will be opportune to quote some historical documents.

13. Friar Vincent Maria of St. Catherine, one of the most ancient Carmelite missionary of Malabar, in his book entitled «Journey to the East Indies» writes: «The Syrian Christians of Malabar are divided in two factions one of the North, the other of the South. Between them there exists the difference of complexion also; the Northists have darker complexion, the Southists whiter. The one is contrary to the other in genus, *where* they never unite each other in marriage, they don't have *common houses*, neither the parish priests can be (*the same*) if not of proper nation. However in the universal teachings of Christianity, they are undivided, one heart and one soul».

The same thing affirms Mons. Joseph Sebastiani first Carmelite Bishop of the Malabar in his book published in the year 1683 with the title «Second expedition in the East Indies».

Also Friar Giovanni Facondo Raulin in his work «Historia Ecclesiae Malabaricae» refers as certain, the tradition about the origins of the Syrian Southists, that constitute not one of the many Indian castes, but a different nationality penetrated in Malabar by the work of Mar Thomas Cana.

Likewise the Protestant historian James Hough explains the origin of the Southists in his book «History of Christianity in India» published in London in the year 1839.

To such opinion expressly adheres the contemporary writers. Mons. Lavigne, for example, sending some statistic data to an English periodic wrote in March 1893 the following words: «Christiani sub iurisdictione mea (Kottayam) sunt numero circiter 150,000 et pertinent ad duas *nationes*, Nordistae et Suddistae. Nordistae sunt proprie [p. 13] dieti Christiani Divi Thomae et sunt plures numero. Southiste vere sunt descendentes quorundam qui immigrarunt in Malabarium circa finem tertii saeculi, duce Thoma Cana».

In the official statistics of the Kingdom of Travancore (Census of India 1901) one reads: The tradition says that Thomas Cana and his colony descends from Baghdad with a Bishop, two priests and two deacons. They were comprising of 72 families belonging to 7 tribes. Thomas was received with great honors at Cranganore.

Likewise the official statistics of the Kingdom of Cochin, published in 1901, refers: «In the mid of the fourth century a certain Thomas Cana, disembarked in Malabar from Baghdad together with some clerics and laymen, and worked with great ardor to improve the spiritual condition of the Malabarians. According to the tradition, these colonists took residence in the South, while the native Christians were agglomerated in the North of Cranganore. After the dispersion the Southists preserved their own traditions and the proper glories refusing always to marry with the others, and the name of Northist was applied to the native Christians of Malabar. In the nuptial feasts the Southists still sing hymns to commemorate and to honour the history of the colonization of Malabar accomplished by them.»

14. From these and other documents that are omitted for brevity, it appears very clear the different nationality of the Northists and the Southists. They do not constitute two Indian castes, but two races ethnically distinct, the Northists are native, the Southists are a colony emigrated from the Mesopotamia. Among we Syrians, saying in a private interview Mons. Menachery, there does not exist difference of castes; a proposition confirmed by Msgr. Makil also. Such judgment does not concord with that of the Apostolic Delegate and of some Latin missionaries; but perhaps the contradiction is more apparent than real. In fact the name caste at times is taken in specific sense, but often it is used with ampler significance and then it is synonym of class; thus for example among us also there are not few writers who speak of the

priestly caste, of the military caste etc. With this broadness and elasticity of expressions it can be affirmed that the Northists and Southists are two castes, that is, two social classes, one more aristocratic [p. 14] the other more popular, classes for inveterate tradition, in antagonism between them. This dualism, besides, which somehow exists in every people, **especially** of mixed nationality, does not at all involve and presuppose the existence of the castes in the precise and specific meaning, reflection of the **prejudice**, life and customs of India.

From this it follows that the concession of a Northist Bishop for the Northists, and of a Southist Prelate for the Southists, would not be a quasi official canonization of the concepts of caste dominant in India, but could only be the recognition of the special demands of two nationalities in conflict between them. Therefore it is not exact this affirmation of the Apostolic Delegate: The nomination of two Syrian Bishops in the Vicariate of Changanaccherry consecrates the prejudices of castes and opens the way to innumerable questions of dismemberment of Indian dioceses. No; the situation of Changanaccherry where two distinct and irreconcilable nationalities are at contact, is totally different from that of the other Indian dioceses and the eventual nomination of two Syrian Bishops in the said Vicariate could never be invoked as a precedent in favour of other jurisdictional divisions. The Indian castes do not form distinct nationalities; therefore comparison does not hold up.

15. From the facts exposed it is noted that the best projects designed for the religious pacification of Changanaccherry are really two. Either dismemberment of the present Vicariate into two Vicariates, one for the Northists, the other for the Southists; or the nomination of a Northist coadjutor with future succession to Mons. Makil. Further, this latter project can be effected under different forms, that is either as an exceptional provision circumscribed only to the present case or as an organic provision to be adopted also in the future, in such a way that the Vicar Apostolic of Changanaccherry should *always* have a coadjutor belonging to the other nationality and thus there should be established a rotation of the two parties in the ecclesiastical government of that Vicariate.

With regard to the residence of the coadjutor, it can be chosen between Kottayam and Changanaccherry (Summary N. 1).

16. With regard to the eventual nomination of a new Syrian Bishop, both Mons. Zaleski and the three Apostolic Vicars, on the invitation of the Propaganda, have **declined** the names of some priests. [p. 15] Mons. Zaleski affirms that the only Syrian priest worthy of episcopate is Rev. Cyriac Vetticappallil, of whom he describes the physical, intellectual and moral qualities (Summary N. II). Mons. Makil proposes the following terna:

1. °Thomas Kurialacherry. 2. ° Emmanuel Poothottam. 3. ° Jacob Kadavil (Summary N. III). Mons. John Menachery, Apostolic Vicar of Trichur presents instead this classification. 1. ° Andrew Kalapurakel. 2. ° Thomas Kurialacherry. 3. ° Jacob Kallarakell (Somm. N. IV). Finally Mons. Luigi Pareparambill Apostolic Vicar of Ernaculam, proposes the following **terna**. 1. ° Joseph Kalacherry. 2. ° Zaccarias Vachaparambill. 3. ° Thomas Kurialacherry (Summary N. V).

17. From this, it relieves that the priest Thomas Kurialacherry is the only candidate to whom the favorable votes of all the three Apostolic Vicars converge. Only he has a triplex suffrage and so it seems that he has a universal respect. In the register of the Urbano College where he stayed for nine years, it is read about him " Vere optimus in omnibus. Fuit diligens Praefectus contubernalis. Pietatem summopere coluit. To missionem aptissimus". But on the other side, the Apostolic Delegate depicts him with dark colors. Here are his words: " The priest, Thomas Kurialacherry alumni of the Urbano College is badly noticed to the Delegation for his anti roman tendencies and ideas similar to those of the Orientals of the east Turkish. He, to exception perhaps of another alumni of the Urbano College, is the most anti roman of all the Syrian priests of the Malabar" (Letter of 4th April 1911). And above all he repeats that the only Syrian priest worthy of the episcopate is Rev. Cyriac Vetticappallil. About the same, Mons. Makil and Mons. Menachery who were presented in Curia, were consulted. The first said that he does not know him intimately, the second declared that he asses him, even on his young age, worthy of the episcopate.

18. Reassuming: The struggle between Northists and Southists in the Vicariato of Changanaccherry is very sour; the agitation is not only circumscribed among few factious. but it dilates and strengthens every day among the clergy and the Syrian people.

It is enough to say that in a recent meeting well 52 priests protested against the present Southist Vicar Mons. Makil. The revolt doesn't have certainly [p. 16] a schismatic complexion, because the Northists want, in the present case, the intervention of the Holy See of which they recognize the rights, but it can easily degenerate in to a dangerous agitation. The last two schisms are an evident proof of the inconstancy and lightness of this people. Mons. Makil himself declares that it is urgent to adopt some provision, and that **rebus sostantibus** he cannot return to the Malabar. The Apostolic Delegate, the archbishop of Verapoly, P. Bonifacio rector of Puttempally Seminary, recognize the gravity of the situation. Cause of the dissension is the different nationality of the Northists and the Southists. All the palliatives to eliminate the conflict were exhausted in the last years with a little favorable result. Very smaller it would be their effectiveness in the present moment, in which the dissension has reached a more acute form, and the Northists already ask not a Chancellor or a Vicar General but a Bishop of their own nationality. The provisions proposed to tranquil the

Vicariate are quite a lot but, except the accidental formality, they are reduced to two; that is the nomination of an Assistant Northist with future succession, or to the dismemberment of the present Vicariate in two distinct Vicariates, one for the Northists, the other for the Southists, adding to this the few Southists churches now belonging to the Vicariate of Ernakulam. Monsignor Zaleski recommends the first project; the three Syrian Apostolic Vicars propose the second as better. Regarding the Northists priests worthy of episcopate they separate two candidates for their qualities; that is the priest Cyriac Vetticappalil proposed by the Delegate, and Thomas Kurialacherry recommended by the Apostolic Vicars. After this, the EEs. VV. are solicited to resolve the followings

#### DOUBTS

1. Is it worthwhile to dismember from the Apostolic Vicariates of Changanacherry and Ernakulam all the Southist parishes and churches and to erect with them in Kottayam a new Apostolic Vicariate exclusively for the Southists. [p. 17]

If affirmative:

2. Is it convenient to transfer to Kottayam the present Apostolic Vicar of Changanacherry, Mons. Mathew Makil.

If affirmative:

3. If and which of the proposed Northist priests is worthwhile to be recommended to the Holy Father as the Apostolic Vicar of Changanacherry.

If negative to the first:

4. if and which of the proposed Northist priests is worthwhile to be recommend to the Holy Father as coadutore with future succession to Mons. Mathew Makil in the Apostolic Vicariate of Changanacherry.

5. If and what other provisions are convenient to adopt.

R.O. Year 1911- N. 12, Prot. N. 30391

In the General Meeting of Propaganda Fide for the matters of the Oriental Rites held on 31 July 1911 where Eminent and Reverend Father Cardinals Agliardi, Vannutelli Vincent, Gotti, General Prefect, Pives y Cuto were present. With regard to the doubts: === on the provisions to be adopted for the religious pacification of the Vicariate of Changanacherry. The referent being Most Eminent Card. Agliardi. They considered to respond to the question as below:

For I: Affirmative in everything

For II: Affirmative

For III: Affirmative, and His Holiness is to be requested in favour of R.D. Thomas Kurialacherry.

For IV and V: Already provided.

So it is

A. Cardinal Agliardi

From the Audience with His Holiness on 28<sup>th</sup> August 1911. Our Most Holy Lord, by Divine Providence, Pope Pius X, as referred by the Most Eminent and Reverend Card. Secretary of State, deigned to approve and ratify the above mentioned resolutions of the Most Eminent Fathers and granted the undersigned Cardinal Prefect that he can proceed to the execution of the same resolution with Apostolic authority.

Cardinal Gotti, Prefect.

P. S. When the above mentioned congregation was held, the Holy Father Pius X was sick and was not giving ordinary audience. So the Cardinal Prefect, for the approval of the resolutions, sent the following letter through the Cardinal Secretary of State.

Most Blessed Father,

In the General Meeting of the Sacred Congregation of Propaganda Fide for the affairs of the Oriental Rite held on 31 July 1911, the Eminent and Reverend Fathers considered seriously of the way to put an end to the prolonged,

grave and dangerous agitations of the Syrian Northists in the Apostolic Vicariate of Changanacherry against the Apostolic Vicar Mons. Mathew Makil to whom they are unwilling to remain subjects since he is a Southist and how they say, of a class inferior to them. The practical and efficient solution seemed is the following: erect a new Apostolic Vicariate at Kottayam for the Southists. Transfer Mons. Mathew makil as Vicar Apostolic to this (Vicariate). Nominate a new Vicar Apostolic at Changanacherry for the Northists. For that scope the following questions were proposed to the Eminent Fathers.

1: Whether it is expedient to separate all Southist parishes and churches from the Apostolic Vicariates of Changanacherry and Ernakulam and with them to erect at Kottayam a new Vicariate Apostolic exclusively for the Southists?

The Eminent Fathers answered: *For I: Affirmative in everything*

2: Whether it is expedient to transfer to Kottayam the present Vicar Apostolic of Changanacherry, Mons. Mathew Makil?

The Eminent Fathers answered: *For II: Affirmative*

3: Whether and which of the proposed Northist priests is expedient to be recommended to the Holy Father as Vicar Apostolic of Changanacherry?

The Eminent Fathers answered: *For III: Affirmative, and to supplicate the Most Holy Father in favour of R. D. Thomas Kurialacherry.*

The humble undersigned supplicates Your Holiness to deign to approve, if it pleases Your Holiness, the above referred to decisions.

Roma 27 August 1911

Fr. G. M. Card. Gotti Prefect.

From the Audience with His Holiness on 28<sup>th</sup> August 1911.

The Holy Father approves the above indicated proposals, and concedes all necessary faculties **so that one can proceed** to the opportune Acts.

Sd/-

R. Card. Merrydelval