

THE FIRST 40 YEARS

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If you are interested in knowing more about the Apostolic Carmel way of life you may write to:

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FOREWORD

Beginnings, as we know, are always small and fraught with difficulties of one type or another. The APOSTOLIC CARMEL was no exception. It started in "seed" form in far-away Bayonne, France, in 1868, and two years later, the seed turned sapling was transplanted to Indian soil.

To tend this sapling and nurture it to growth in its new environment so different from the one that saw its birth, the first Superior General of the Apostolic Carmel had to be a faith-filled woman, strong and gentle at the same time – strong enough to withstand the storm of the initial misunderstanding that almost smothered the life of the sapling, and gentle enough to surround it with the tender care of love and understanding to enable it to grow. Such a religious woman was found in Mother Marie des Anges who cared for the Congregation during these initial years of its growth to maturity for well nigh forty years and rooted it well in its Indian setting. As Divine Providence would have it she was called upon to head the helm of affairs within almost a year of the Congregation's establishment in this country and she was to retain this position till her death in 1909, first as Superioress from 1871 and then as new foundations were made as the first Superior General from 1878.

Although limited in resources, and even more limited in experience – she was only twenty five years old when she arrived in India and had only a two year period of novitiate and training for mission – she quickly acclimatised herself to the culture and traditions of this her adopted country and was able to lay a deep carmelite and apostolic foundation for the infant Congregation so that it got rooted well and deeply in its Indian setting and grew to be the sturdy tree it is today indigenous in its identity and true to its Carmelite heritage.

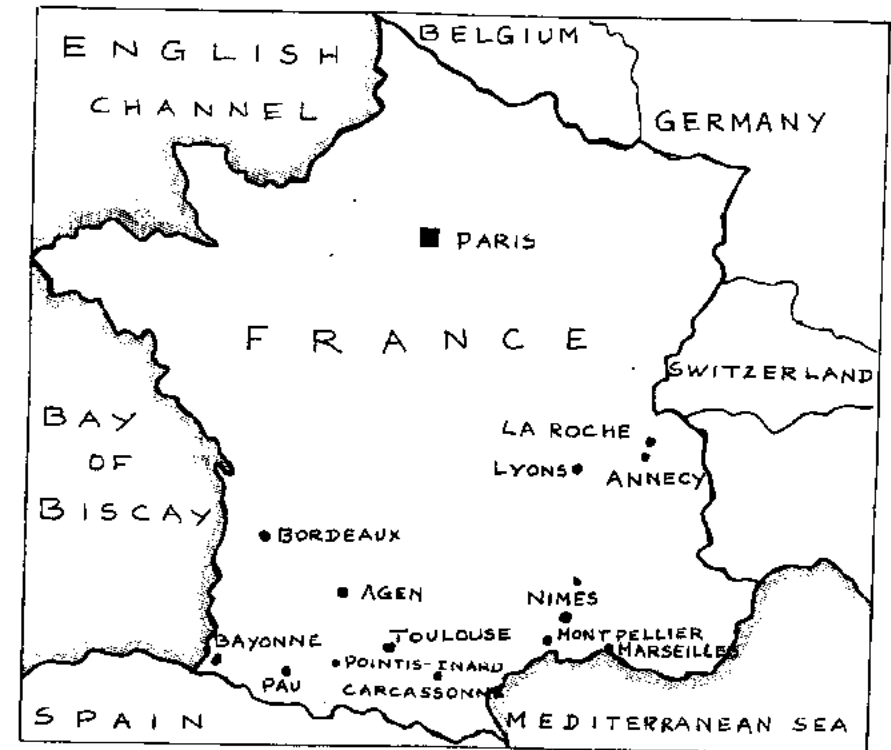
It stands to her credit that she, left alone of the

pioneering batch of three, accepted her mission with a vision that only faith inspires. She trusted her Indian sisters enough to build on them when the initial misunderstanding broke off the connection with Europe and the possibility of recruits from there. "Ma Mere" as she was affectionately called made herself one with her Indian daughters in her love and devotion to them and in the common life prescribed by the Rule. What she built grew and prospered, the sapling she had tended grew to spread its branches far and wide almost like a banyan tree. She had nurtured, she had built, and the work of her hands like that of the Valiant Woman, endures today in the Apostolic Carmel.

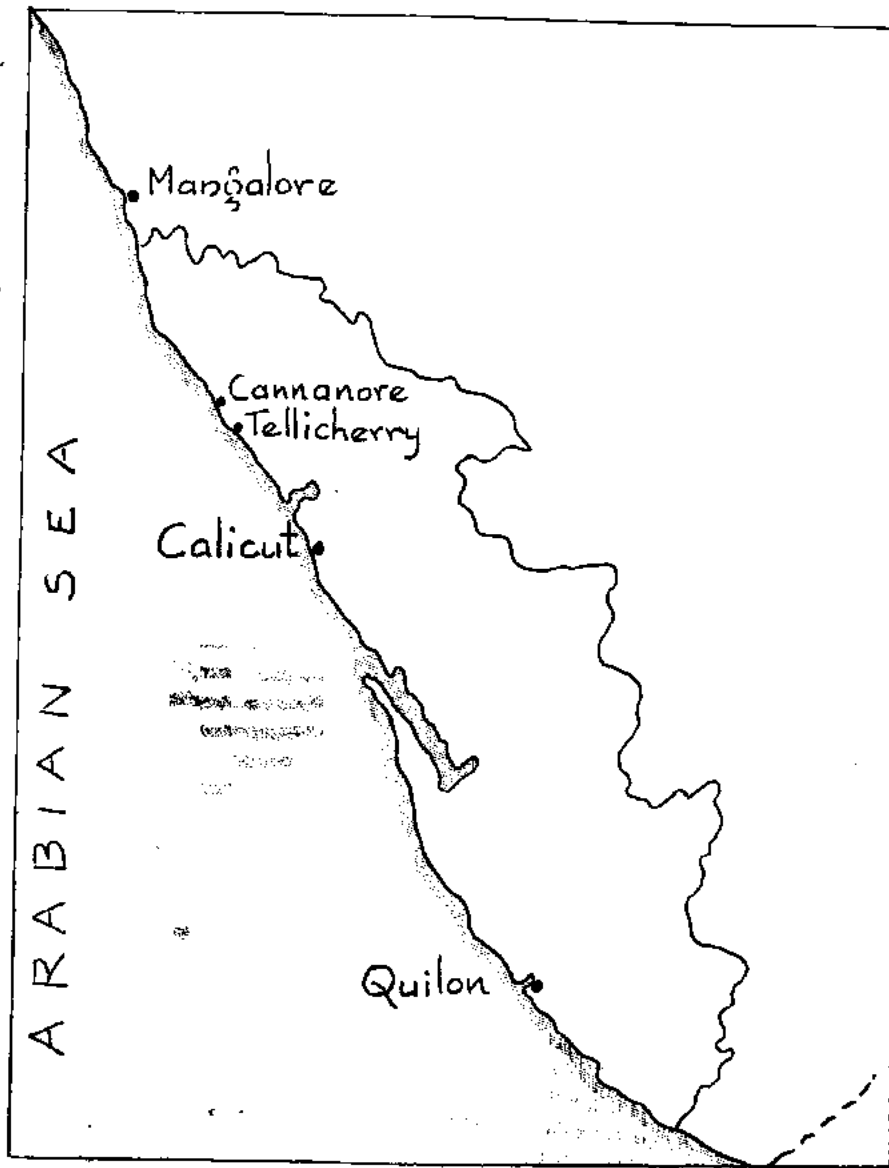
*Sister Mariella A.C.
Superior General.*

*Bangalore
March 24th 1990.
Feast of the Annunciation*

THE BEGINNING OF A LONG JOURNEY



THE FIRST CONVENTS OF THE APOSTOLIC CARMEL
ON THE WEST COAST OF INDIA



PROLOGUE

It was during the tenure of office of Mother M. Theodosia A.C. Superior General (1959-1972) that sisters who had known our First Superior General Mother Marie des Anges (1878-1909) were requested to write their recollections for the Archives of the Institute. The late Mother M. Innocence A.C., one of the Assistants General took an active part in compiling these Memoirs. Since by then only a very few sisters who had lived under Mother Marie des Anges were alive and there were still fewer who could write down their reminiscences, the only Memoirs obtained around the year 1964 were those of Sister Winifred A.C., who had been received into the Institute in 1895, and Sisters Eulalie A.C., and Isabel A.C., who had been admitted into the Apostolic Carmel in 1899. These Memoirs nevertheless give a graphic pen portrait as it were of the personality and spirituality of Mother Marie des Anges and are very valuable.

The late Sister Candida A.C., the first historian of the Institute, had compiled in the year 1951 a detailed history of the Institute of the years 1868-1928. She had incorporated into this history a life sketch of Mother Marie des Anges, and the reminiscences of sisters who had known the First Superior General, as also a wealth of detail culled from Annals, letters, diaries and other documents made available to her. Sister Candida was able to include very many interesting details particularly of the last days of Mother Marie des Anges from the recollections of Sister Mary Joseph who had been received into the Institute in 1887 and from Sister Jane who had been admitted in 1894 and had actually lived with her during a considerable period of her life.

In 1988, Sister Mariella A.C., Superior General, sent

Sisters Valeria A.C. and Flavia Dias A.C., to France to contact, if possible, the descendants of Mother Marie des Anges' family. This visit yielded very valuable information regarding her and some precious photos. (An account of this visit written by Sister Valeria has been included under Appendix I)

In 1989, Sister Mariella requested me to compile whatever material was available on Mother Marie des Anges, our First Superior General, who had guided the destiny of our Institute for nearly forty years (1870-1909), with a view to publishing the same. This posed many a problem not only because of the labour involved but also because the history of these years were fraught with many unsavoury details of the "teething troubles" of the Infant Institute and the memoirs themselves revolved more around the early foundations rather than Mother Marie des Anges herself. However, Sister Carol A.C., who had just finished writing the biography of our Foundress Mother Veronica under the title "A Strange Destiny", agreed to help me to re-arrange the material and make it sequential as far as could be done in the presentation. Thus the bulk of these memoirs have been taken literally from Sister Candida's "History of the Institute 1868-1928" to which have been added the short accounts of Mother Marie des Anges written by the sisters and others who knew her, as also her own letters, notes and relevant documents available in the Archives. These sources have been documented as far as possible, and a bibliography provided for reference at the end of the book. Thus the book "The first forty years" is a series of memoirs of those early critical years recorded very candidly. Readers and specially our own sisters will understand that the trials and tribulations as also the shortcomings mentioned in the accounts have all served to sift the gold from the dross and strengthen and vitalize the

Institute for its continuing existence and mission.

I wish to place on record the contribution of all those sisters who have made this publication possible.

– Sister Carol A.C., for her immense help in rearranging the entire material.

– Sister Lorena A.C., the former Archivist, for her systematic codification and classification.

– Sister Valeria A.C., for the valuable information and photographs regarding Mother Marie des Anges and her family.

– Sister Eleanora A.C., for the neat maps on France and India.

– The Provincial Superiors of the Karnataka Province, St. Ann's Convent Mangalore: Sister Veronica A.C. and Sister Agatha Mary A.C. for photographs of St. Ann's and the kindly services of Sisters Scholastica, Fidelia and Virgilia.

– The Provincial Superiors of the Southern province : Sister Annunciata A.C. and Sister Theresina A.C. for the photos of Calicut, Cannanore and Tellicherry.

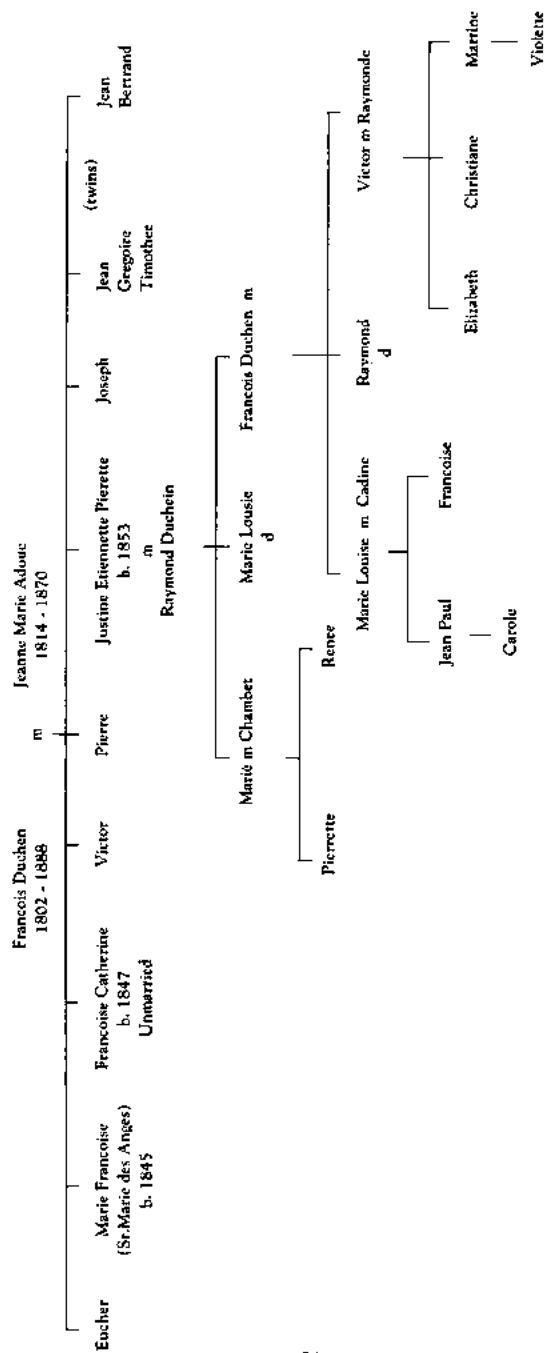
– Sister Vinutha A.C. for her neat typing and efficient work.

It was above all Sister Mariella's encouragement and support which helped me to undertake and complete the work in so short a time and the excellent cooperation of Sister Carol who collaborated in this work of love for the Institute with great enthusiasm.

May our Blessed Mother of Carmel who has guided our Institute through all these years continue to protect it and bless it always.

Sister M. Noelle A.C.
Archivist and General Councillor.

THE HOUSE OF DUCHEIN KNOWN AS BIRON IN POINTIS INARD NEAR SAINT GAUDENS, HAUTE GARONNE, FRANCE.



SOURCE :

In 1988 Sister Valeria A.C., and Sister Flavia Dias A.C., obtained this information from Madame Francine (Françoise) Cardine nee Duchien grand niece of Mother Marie des Anges A.C., living at Jouy-Sur-Morin near Paris, France. Sisters Valeria and Flavia Dias also visited her brother, Victor and sister-in-law, Raymonde and met their children as also Pierette and Renée the grand daughters of Mother Marie des Anges's sister Pierrette, at Pointis Inard, France. All the brothers of Mother Marie des Anges had migrated to America when young and there is no record of their descendants. Two presumably had died when young as per other records.



Mother Marie des Anges A.C.
First Superior General of the Apostolic Carmel. 1871 - 1909.

THE FIRST MEMBERS OF THE APOSTOLIC CARMEL 1868 - 1872

I FOUNDRESS

Mother Veronica of Jesus (Sophie Leeves). She was a sister of St. Joseph of the Apparition in France and had been sent to Calicut for the Missions on the West Coast of India. She entered the Carmel of Pau, France, in 1867 and founded the Apostolic Carmel in Bayonne in 1868. She did not return to India but died in the Carmel of Pau in 1906.

II Sisters who were received by Mother Veronica at Bayonne, France, and who were sent to the First Foundation at Mangalore which was established by Bishop Marie Ephrem O.D.C., Vicar Apostolic of Mangalore in 1870.

1. Sister Marie des Anges (Francoise Duchon)
(First Superior General of the Apostolic Carmel)
2. Sister Elias of St. Teresa (Teresa Devine)
3. Sister Mary of St. Joseph (Justine Juge)
4. Sister Mary Agnes.
5. Sister Cecile (Augustiné Pongy)

III Sisters of St. Joseph of the Apparition who had been established at Mangalore, Calicut and Cannanore in the years 1859-1866 and who were incorporated into the Apostolic Carmel at Mangalore during the years 1871-1872.

1. Mother Magdalen Lubis.
2. Sister Philomene of St. Joseph
(Philippine Rosario)
3. Sister Teresa of Jesus
(Anne Mary Texiera)

4. Mother Augustine of the Cross
(Marie Perillon)
 5. Sister Gertrude of the Immaculate Conception
(Rose Mary Fernandes)
 6. Sister Catherine of St. Joseph
(Joanna Coelho)
 7. Sister Seraphine
(Regina Rebello)
- IV Sisters of the Carmelite Tertiary Foundation of Bishop Michael Antony O.D.C., established by him at Mangalore in 1867, who were incorporated into the Apostolic Carmel in the years 1870-1872.
- 1 Sister Mary of the Incarnation
(Catherine Waters)
 2. Sister Magdalen of the Cross
(Louisa Rebello)
 - 3 Sister Mary Anne of St. Joseph
(Regina Silva)
 - 4 Sister Genevieve of St. Teresa
(Pauline D'Costa)
 - 5 Sister Veronica of Jesus
(Sophie Manilla Maley)
 - 6 Sister Ann Teresa of St. Louis Gonzaga
(Mary Caroline Roberts)
 - 7 Sister Euphrasia of the Holy Ghost
(Louisa Rasquinha)
 - 8 Sister Gertrude of Jesus
(Francesca Taveira)
 - 9 Sister Francine of the Blessed Sacrament
(Anna Marie Lobo)
 - 10 Sister Margaret of Jesus
(Joanna Mascarenhas)

- 11 Sister Teresa of the Holy Angels
(Anna Noronha)
12. Sister Agnes of the Blessed Sacrament
(Seraphine D'Souza)

Statistics compiled from the Apostolic Carmel Admission Register and the lists prepared by Sister Candida A.C., in the History of the Apostolic Carmel 1873-1928. Archives No. II.A Cand. 3/16. There are minor variations in the lists and dates as obtaining from the two sources.

POSTULANTS RECEIVED BY MOTHER MARIE DES ANGES

RELIGIOUS NAME	SECULAR NAME	DATE OF ADMISSION
1 Sister Lucy of Jesus	Rita Coelho	1872
2 Sister Josephine	Anne Fleming	1873
3 Sister Stanislaus	Kate Allen	1873
4 Sister Mary Aloysia	Mary Pia Rozario	1873
5 Sister Mary Victor	Anne R. Pinto	1873
6 Sister Alphonse	Ellen Rosario	1874
7 Sister Ildephonse	Euphrasia Mascarenhas	1875
8 Sister Stephanie	Ann Ignatia Rozario	1875
9 Sister Emily	Jane Monteiro	1875
10 Sister Beatrice	Clotilda Fernandes	1876
11 Sister Mary Cecilia	Gertrude Saldanha	1876
12 Sister Clare	Dominga Fernandes	1876
13 Sister Mary of Jesus	Anna Rita Pinto	1877
14 Sister Elizabeth	Verdine Gonsalves	1877
15 Sister Polycarp	Lucy Rozario	1878
16 Sister Rosalie	Charlotte Ward	1879
17 Sister Othilia	Ellen Morgan	1879
18 Sister Irene (Paul)	Annie M. Coelho	1879
19 Sister Martha	Emerentiana Pinto	1880
20 Sister Bernard	Lidwine Fernandes	1880
21 Sister Ignatia	Mary Agnes Saldanha	1881
22 Sister Euphrosyne	Ann Saldanha	1881
23 Sister Ephrem	Clara Coelho	1881
24 Sister Ursula	Mary Sequeira	1881
25 Sister Mary Xavier	Marianna Saldanha	1881
26 Sister Julia	Mary Magdalen Mascarenhas	1881
27 Sister Mary Angela	Ignatia Saldanha	1881

RELIGIOUS NAME	SECULAR NAME	DATE OF ADMISSION	
28	Sister Alberta	Virginia de Rosario	1881
29	Sister Isabel	Joanna Saldanha	1882
30	Sister Thecla	Flora Brito	1882
31	Sister Dorothy	Sabina Brito	1883
32	Sister Theodora	Monica Coelho	1883
33	Sister Eulalie	Esperance Rasquinha	1883
34	Sister Bridget	Sabina D'Souza	1883
35	Sister Columba	Gertrude Teresa Coelho	1883
36	Sister Frances	Pulcheria Coelho	1884
37	Sister Mary Magdalen	Agnes	1884
38	Sister Berchmans	Alice Stuart	1885
39	Sister Stanislas	Celestine Fernandes	1885
40	Sister Scholastica	Ann Jane Curran	1885
41	Sister Elias	Mary Barboza	1885
42	Sister Agatha	Seraphine Souza	1885
43	Sister Carmel	Magdalen Saldanha	1885
44	Sister Eliseus	Lydia Barboza	1886
45	Sister Helen	Esperance Lobo	1887
46	Sister Mary Joseph	Juliana Coelho	1887
47	Sister Germaine	Caroline Defeury	1887
48	Sister Agnes	Agnes Fernandes	1887
49	Sister Louise	Assumption Fernandes	1887
50	Sister Paul (Irene)	Mary E. Coelho	1889
51	Sister Bernadette	Ann Mary Noronha	1889
52	Sister Rose	Rose Jeffreys	1890
53	Sister Veronica	Mary Pereira	1890
54	Sister Ange	Marcelline Gonsalves	1891
55	Sister Mary Alaoque	Agnes Jacques	1891
56	Sister Angela	Catherine Cunha	1891
57	Sister Leonora	Annie Fernandes	1892

RELIGIOUS NAME	SECULAR NAME	DATE OF ADMISSION	
58	Sister Constance	Bibiana Noronha	1892
59	Sister Mary of the S.H.	Mary J. D'Rozario	1892
60	Sister Innocence	Seraphine Fernandes	1892
61	Sister Magdalen	Seraphine Lobo	1892
62	Sister Melanie	Ellen Huddleston	1893
63	Sister Catherine	Catherine Pope	1893
64	Sister Mary of the Incarnation	Anne M. Saldanha	1893
65	Sister Colette	Annie Boyer	1893
66	Sister Xavier	Ellen Netto	1893
67	Sister Imelda	Ellen Stuart	1893
68	Sister Eustelle	Alice Meyers	1893
69	Sister Baptist	Bibiana Fernandes	1894
70	Sister Mary Jane	Flora Mathias	1894
71	Sister Winifred	Emma Blofeld	1895
72	Sister Teresa Marie	Lucy Fernandes	1896
73	Sister Louise	Catherine Rego	1896
74	Sister Bertha	Jane Theodore	1897
75	Sister Eulalie	Marianne Meyers	1899
76	Sister Helen	Magdalen Pereira	1899
77	Sister Isabel	Annie Taveira	1899
78	Sister Lucy	Pauline Mascarenhas	1899
79	Sister Mechtilde	Marcelline Lobo	1900
80	Sister Lidwine	Elizabeth Gomes	1900
81	Sister Clemence	Cecily Rodriguez	1900
82	Sister Denise	Elizabeth Woolger	1900
83	Sister Clotilde	Clotilda Fernandes	1900
84	Sister Leonie	Mary Thomas	1902
85	Sister Claude Marie	Frances Fernandes	1902
86	Sister Mariannae	Edith de Rozario	1903

RELIGIOUS NAME	SECULAR NAME	DATE OF ADMISSION
87 Sister Ann Grace	Mary Pais	1903
88 Sister Mary Teresa	Cecilia Gonsalves	1903
89 Sister Angela	Mary Menezes	1903
90 Sister Letitia	Pressy Fernandes	1903
91 Sister Caroline	Mildred Johnstone	1904
92 Sister Josephine	Teresa Castelino	1905
93 Sister Frances	Pauline Fernandes	1905
94 Sister Cecilia	Rachel Luis	1905
95 Sister Magdalen	Juliana Mathias	1905
96 Sister Mary Agnes	Ashoda Thayenne	1906
97 Sister Mercedes	Louisa Neri	1906
98 Sister Zita	Marcelline Lobo	1906
99 Sister Placide	Flora Gonsalves	1907
100 Sister Hildegard	Agnes Menezes	1907
101 Sister Margaret Mary	Rose Saldanha	1907
102 Sister Cyrilla	Christine Fernandes	1907
103 Sister Henrietta	Celestine Noronha	1907
104 Sister Mary of our Lady of Lourdes	Constance Rodrigues	1908

INTRODUCTION

No detailed account, as such, of the life of Mother Marie des Anges has, up till now, been available to the congregation. All that the sisters know about her is from an article or two in "Carmela" or by way of information picked up here and there, passed on verbally by sisters who knew her.

And yet, Mother Marie des Anges was at the helm of the Apostolic Carmel for close on forty years and steered its course from practically the very beginning of the Congregation. She was one among the first candidates to be received by Mother Veronica, the foundress; one of the first three to come to India immediately after her profession; the first novice mistress, a post she held for twenty-two years; and the first superior general, filling that office for nearly forty years. Some record indeed – and a life well worth writing!

During the first fifteen years of her stewardship, the Apostolic Carmel faced many difficulties of various kinds. Through all these vicissitudes, Mother des Anges, like the Valiant Woman of Scripture, guided the congregation, powerfully aided by the happy combination in herself of patience, kindness, compassion, tact, firmness and forgiveness.

And when the severity of the difficulties had abated Mother des Anges set herself to the task of consolidation. She started writing the history of the Institute, maintaining important records, upgrading sisters, keeping in step with new and continually changing trends set by the education department. At the same time, she exercised unflinching vigilance over the religious life and spirit of her sisters.

Forty years of unbroken leadership brought the congregation, before her death, to a point where all looked

up to her and the other sisters for the solid education and the all round training they imparted in their schools. For the most part, she walked this part of leadership alone, for all her Apostolic Carmel co-workers were taken away from her, one by one, for one reason or another.

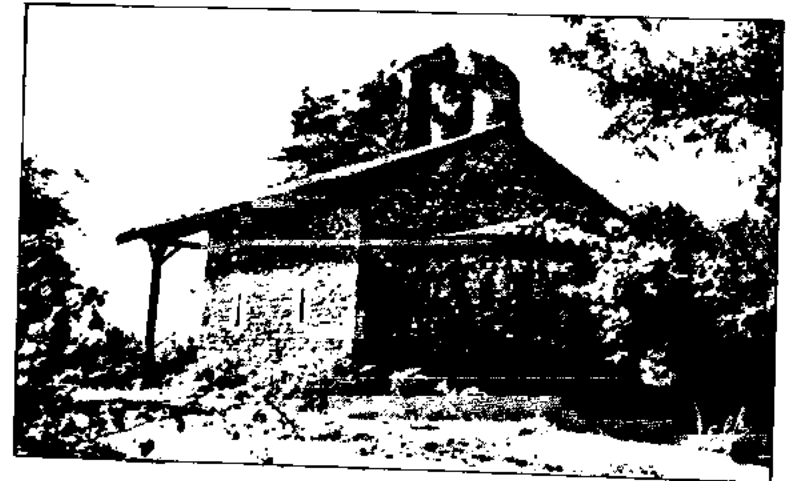
Nothing daunted, she forged ahead. She had come out to the missions with a purpose and that purpose she would fulfil. Determination, commitment, perseverance - these were important hallmarks of her personality.

Now that a full-length biography of Mother Veronica, the Foundress, has seen the light of day, it is most fitting that the memoirs of Mother Marie des Anges, the First Superior General, should follow - she who kept alive not, only the congregation, but also the charism bequeathed to it by the Foundress, the double orientation to prayer and work, to contemplation and action.

Chapter I



A view of the Chateau, Pointis Inard, France:
Pointis Inard is the birth place of Mother Marie des Anges.



The church of St. Sernin, Points Inard, France.
Mother Marie des Anges prayed here.



Francois Duchen
(1800 - 1888)
the father of
Mother Marie des Anges.



**Francois Duchen and
Pierette Duchen**
sisters of
Mother Marie des Anges.



A scene at the Mangalore Bunder
Mother Marie des Anges and her companions first alighted here on
19th November 1870.

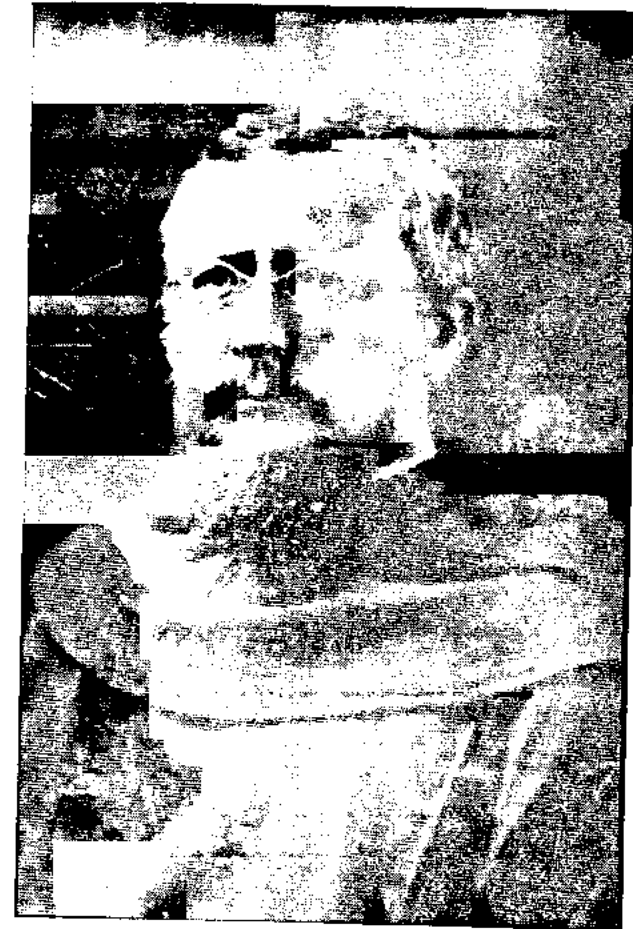


A view of the river from St. Ann's Convent, Mangalore.
Mangalore is bounded by the two rivers Nethravathi and Gurpur and
is famed for its scenic beauty.



Bishop Marie Ephrem O.D.C. (1827 - 1873)

He was the first French Carmelite missionary to be appointed Bishop in the missions of the West Coast of India. He established the Apostolic Carmel, as also the first Cloistered Carmel Monastery in India, at Mangalore.



Father Victor Veuleure O.D.C.

Pro Administrator and Vicar General of the vicariate of Mangalore during 1876 - 1878. He appointed Mother Marie des Anges Superior of the four houses of the Mission at Mangalore, Cannanore, Calicut, and Quilon. He left for the Mission of Quilon in 1879.

Chapter I

Neither Francois Duchon nor Jeanne Marie Adoue suspected the secrets of the future when, gathered in the old church of Pointis-Inard, a little town on the Garonne, in the diocese of Toulouse, France, they thanked God for the spiritual regeneration of their new God-given trust, little Marie-Francoise.

It was in a happy home-circle, on 28 March, 1845, that Marie-Francoise opened her eyes on the little world of her French Town. She was the second in a family of three daughters and six sons. Winsome and warm-hearted, she blossomed into modest maidenhood, a demure, thoughtful and sedate young lady. Marie, educated in the Convent of La Croix, with the Daughters of the Cross, was brought up in an atmosphere of piety and, at an early age, developed the germ of a religious vocation.

Gladly would the sisters have admitted her among themselves, but the good God, who had destined her for far other work, interposed by way of opposition from her parents. Loathe to part from their daughter, they allowed natural affection to get the better of them and reacted with a decided "no". Persuasion, Marie knew, would be useless. Neither her parents nor her uncle, who, being childless, had centred his affection on her, would hear of her leaving home. So she made no further attempts, biding God's time in patience. But God's ways are not our ways, and the very means taken to thwart her plans was to be instrumental in furthering them. Her parents, probably in the hope of distracting her from the object on which she had set her heart, accepted the invitation of her uncle to have his niece with him in Toulouse. Here, Marie met Father Athanasius, O.D.C., under whose guidance she placed herself, and then took the final step, with that resoluteness

which was to characterize her whole life. Her time, talents, energy, her whole self she would consecrate to the service of God, in the distant mission of Mangalore, of which she had heard from Father Athanasius.

Collecting her belongings, she secretly quit her uncle's roof, leaving behind a note, announcing her departure for Bayonne, the cradle of the Apostolic Carmel. Here, she was warmly welcomed by Mother Veronica, the Foundress and novice mistress, and by Bishop Marie Ephrem, the Co-founder, who happened to be there on a visit. It was 1869.

At the end of a year's novitiate, she pronounced her vows, as Sister Marie des Anges, on 7 June, 1870, and two months later, on 21 August, she bade adieu to "La Belle France" and to the Little Carmel, as the Bayonne Carmel was called, and sailed away with two of her companions, Sisters Elias and Mary Joseph, and six Cloistered Carmelites. Escorted by Fathers Lazare O.C.D., and Gratian O.C.D., they were all on their way to the mission field of Mangalore in India. The railway journey from Bayonne to Marseilles afforded Sister Marie des Anges glimpses of her father's home, farm and orchards, and her companions watched to see the effect it would have on her. Unbidden, the tears coursed down her cheeks at the sight of her parental home, but, furtively taking out her handkerchief, she dried her tears and was soon herself again.

The sea voyage from Marseilles to Pondicherry, on board the messageries S.S. La Guienne, was fraught with disaster. Five of the cloistered nuns became seriously ill, so that the group had to disembark at Aden, where two of the nuns died. Mother Elias D.C., who was in charge of the party of sisters, though ill herself, recovered, but died later at Calicut before reaching Mangalore. Nor were the Apostolic Carmelites spared, for a telegram at Port Said informed them that the mother of Sister Marie des Anges,

hearing of the sudden departure of her daughter for India, had died of a broken heart. This sad news was wisely withheld from Sister Marie des Anges until she reached India.

The depleted group of sisters arrived in Mangalore on 19 November, 1870, after their long, sad and tedious journey with several rather prolonged stops en route. They were given a rousing welcome by Bishop Marie Ephrem and the people of Mangalore who had been eagerly awaiting their arrival, on account of their children's education. After the *Te Deum* sung in Rosario Cathedral, the sisters were led to St. Ann's Convent in procession, the children, according to Indian custom, sprinkling them with scent. Awaiting them at St. Ann's were five of Bishop Michael Antony's Carmelites, who did their best, in their simple way, to make the newcomers feel welcome. These sisters had been waiting a long time, with fervour and expectation, to join the ranks of the Apostolic Carmelites as soon as they arrived.

St. Ann's would soon be formally constituted the motherhouse of the Apostolic Carmel. Meanwhile, the two congregations, the Cloistered Carmel and the Apostolic Carmel settled down together, first as a single community for seven months, and then side by side. The cloistered sisters occupied the main building, while the sisters from Bayonne were housed in some outhouses, till the bishop could arrange for more suitable accommodation for them.

Several months later, two more sisters joined them from Bayonne, Sisters Agnes and Cecile, and Bishop Marie Ephrem immediately appointed Sister Agnes local superior, Sister Marie des Anges novice mistress and Sister Elias headmistress of the school. The European sisters had, naturally, many adjustments to make - to the housing situation, the climate, the clothes they were wearing, the

people and even, considering their youth, to the religious discipline. But, aided by their zeal and energy, they settled down easily enough to their new life.

Mother Marie des Anges held the office of novice mistress for twenty-two years, from 1870 to 1892, so that it may be said that it was she, herself trained by the foundress, Mother Veronica, who laid, firm and strong and deep, the foundation of religious discipline and spirit in the Apostolic Carmel.

She was tall and stately, well-built, strong and quick-footed. She had an oval face, dark and piercing brown eyes and a prominent nose. Many were the qualities of mind and heart, too, that she brought to her task of training the novices - determination, exactitude, self-forgetfulness, thoroughness, deep-seated piety and indomitable courage, flavoured with tenderness and concern, and garnished with a dash of humour.

She was a great lover of regularity and religious observance. Human respect was unknown to her and she trained her sisters to follow in her footsteps. Everything about St. Ann's bore testimony to her extraordinary care and tidiness. Her own natural activity and energy gave her the knack of training her sisters to a wonderful punctuality, and quickness in the discharge of their respective duties. Her love and devotedness to her Indian daughters was so great, that she made herself one with them in food, clothing and habits. At the same time, unconsciously perhaps, she introduced some French customs among them. Having left home and parents, she never cared to return to her country, although necessity forced her to do so reluctantly on two occasions.

True, her grave demeanour and rather serious countenance inspired in all an instinctive awe. The sisters themselves found it hard at first to believe that she could

enter into their thoughts and feelings or take an interest in their simple amusements. Closer acquaintance, however, revealed the contrary and showed a heart of gold within, a truly motherly nature. The story is told of a young teacher-training student, a boarder in the convent who, scared, no doubt, of Mother des Anges's exterior, was at pains to steer clear of her. One day, however, she felt ill and was shifted to the infirmary. Hearing Mother's footsteps, she drew the coverlet, ostrich like, over her head to avoid being seen, and awaited the dread presence with great trepidation. In came Mother des Anges and gently inquired what the matter was. Then, seeing for herself the pain-stricken face, she left the room and returned in few minutes later with a bottle of eau-de-cologne, with which she tenderly bathed the sufferer's face and temples. Needless to say, the girl was quite disarmed.

Another pupil, Elizabeth Colaco (mother of Sisters Fidelia and Cecilia) supplies more of these lovable human touches :

When I came to the I class, Sister Denise was my teacher. I started to meet Ma Mere (as Mother des Anges was affectionately called) at the parlour gate. I don't know how I got the idea! Out came two biscuits from her pocket, which she duly handed to me and then, holding on to the little finger of her right hand, I walked up to school with her. Her little parrot, Polly, always perched on the forefinger of her left hand, and his greeting was a peck on my lip when Ma Mere would say, "Kiss Lizzie, Polly!" I came to know later that it was a mark of great favour. Later, my classmate joined me and I had to share my biscuits with him. His name was Percy Smith. Ma Mere's personal attendant was Sister Genevieve, generally known as "Gingi" and her maid, who later became a lay sister, was Anastasia. Of course, we never dared to call Sister

Genevieve Gingi. It was Ma Mere's name for her. She was a holy terror, but she was very kind to me and would call me quietly many a time and give me sweets, biscuits and bonums ... My grandfather – Joseph Lobo Prabhu – had a great regard for Ma Mere, and went to Ma Mere and told her that his father would surely come to her for counsel. He told her that there was already disruption in the family after his grandfather's second marriage, and so please to advise his father not to marry again. Sure enough my grandfather did go to her and, at her advice, gave up the idea.¹

Every sister, too, could give such testimony of her simplicity and her tender affection and concern for them. When sisters were transferred to Calicut, Cannanore or Tellicherry, for instance, she would weep at the parting and request them to keep contact through correspondence. Every Thursday, the sisters had to go for long walks and lozenges would be given them before starting. She knew how to make various artistic things and would teach the sisters too, so that together they would produce woollen flowers, mounted sprigs, bouquets, embroidered church vestments and other types of needlework.

Ma Mere did all her personal duties like the other sisters, even later when she was superior she would sweep the toilets too, like everyone else, she was very simple and insisted on living the common life, especially in the refectory. Worldliness dared not enter any department; affection, self-respect, decorum were upheld; rudeness, childishness and boisterousness firmly discouraged.

She taught the novices by her example to give the chapel their first attention. Nothing in the House of God,

1. Elizabeth Colaco, "My Recollections of Mother Marie des Anges". She is the mother of Sisters Fidelia A.C. and Cecilia A.C. (Archives No. IV/Ang. 1)

she held, should be tawdry, inelegant or cheap. the very best of ornaments – lamps, linen vestments, flowers – that were available, were procured for the altar and the vestry. Her care of these was personal and admirable. She took them under her own custody constituting herself Sacristan-in-Chief. Nor did she just supervise the work. She attended to little details herself, seeing that everything that came out of the cupboard returned to it in good condition. The custom of always handling gilt or silver – plated candlesticks wrapped in a clean duster, originated during her time. After a feast, the young sisters could be seen squatting on mats on the floor, carefully scraping away every drop of melted wax or tallow from the candle sticks. Ma Mere's care of the church building itself is worthy of note. The walls, the ceiling, the floor were spotlessly clean. On no account would she allow even a single nail to be driven into the walls – so that, when they were obliged to do so, in order to drape the chapel for her funeral, they tried to still the qualms of conscience that persisted, by telling themselves that 'she would surely understand'.

The liturgical functions and those prescribed by the Rule she held in the highest esteem and of the first importance. To these, she directed her chief endeavour and strove to instil her own sentiments into the hearts of her daughters. Her piety was simple, solid and deep, with no attraction for new-fangled devotions and practices. Toward our Blessed Lady and St. Joseph, she bore a tender, filial love; as also for the cherished patrons of the Carmelite Order: Saints Teresa and John of the Cross. She sought to please only her Heavenly Father. Truly "simple" in her aim, she continually reminded each sister that her spirit should be the traditional one of the Carmelite Order: "simplicity, which admits of one sole motive in all the words and works inspired by zeal, and manifests itself in

candour and sincerity".¹

Next to the little parlour was Ma Mere's office-room, where she sat at her window, writing, reading and interviewing, when the Lord began to whisper his divine call to one or other whom he wanted, this little office room witnessed those early interviews Ma Mere would have with her daughter-to-be. How warm and motherly was the welcome that the newcomer received when at length she became Ma Mere's child! How carefully chosen was the "angel" who would initiate her into every minute detail of the Holy Rule and customs!

That upper – storey room would see her youngest children (the postulants) gathered together for a daily instruction and spiritual reading. Young souls were carefully nourished by her on solid wholesome extracts from Rodrigues,² a book so deeply appreciated that one was eager to revert to its soul – satisfying love, from time to time, even in maturer years.

The sisters are not likely to forget the lessons in order and cleanliness passed down to them from their mother. "Order is Heaven's first law". It was hers also. A place for everything and everything in its place, was her motto. Nor would she endure to see one of her sisters appear in public in a badly darned head-dress or a disorderly and ill-mended habit. She would order the sister to change immediately and would impose a penance on her for her carelessness.

She presided over the night recreation of the young sisters, leaving her assistant and the professed sisters to

1. Apostolic Carmel Constitutions 1949.

2. PRACTICE OF PERFECTION AND CHRISTIAN VIRTUES by Alphonsus Rodriguez S.J., The book written in 1609 was translated into English from the French Version in 1699. The direct translation into English from the Spanish original was by Father J. Rickaby S.J. published in 1929 by The Manresa Press, Roehampton (London). The latest printing is of 1960.

recreate apart. She would be with the latter at the noon recreation. After an early supper at 5.45 p.m., most of the community would be out on the big "maidan", promenading in two groups, alongside the gunpowder magazine, Mother des Anges with the younger group. At 7.30 p.m., all repaired to the chapel for the Rosary followed by Matins and Lauds. The community rose at 4.45 a.m. Meditation began at 5.15 and was followed by Prime and mass at 6.00. The three Little Hours were said privately and vespers and compline before spiritual reading in the evening after school.¹

Each morning saw Mother des Anges grip her little hand-lamp and light her way through the dark corridors to the chapel for meditation – and there she would be seen at her prie-dieu deeply absorbed in prayer before the Blessed Sacrament. It was rarely indeed that she was not in her place during any of the spiritual Exercises – like a good clock.

Duty neglected or ill-done she would never brook. She believed that "Anything worth doing at all is worth doing well". Nor would she suffer an easy-going sanctity in her daughters. "Be exact, my Sisters", was her constant exhortation. As a reminder and a warning to some young sister, who had neglected to do the dusting of the furniture in her charge, the culprit would find her initials traced on the polished surface. Towards the end of her life, on the morning of the operation she was to undergo, Mother des Anges dragged herself to her desk, where she sat to put her signature to some business papers; it was only when she had set everything in perfect order everywhere, that she returned to her bed, never to leave it. When, during this time, her health had begun to fail, the Father Superior, Father Rossi,

1. Sister Winifred, A.C., *Memoirs of Mother Marie des Anges*. (Archives No. IV/Ang. 1)

had to give her an order of obedience to rise late in the morning.

She had a beautiful singing voice, "who can forget the thrill", Sister Winifred reminisces,

*that gladdened all hearts when, a few minutes before midnight Mass of Christmas, Mother des Anges would join the choir, ready to lead the singing of that soul-stirring hymn, 'Minuit Chrétien' ... That dear voice, so rich and melodious! For days before, happy giggling sisters around her, French hymns would be practised, to be sung at the Crib. Unaccustomed, as the sisters were to the silent French syllables, the pronunciation caused great merriment.*¹

Mother des Anges delighted in recounting incidents of her childhood in France, and the novices and postulants listened with rapt attention. She never grudged time, but a pointless conversation she was sure to cut short. Once, being called to the parlour by a deputation, to discuss some scholastic point, the discussion turned discursive and endless. Mother des Anges could see that no conclusion would be arrived at. So, standing up, she addressed the company, "Gentlemen, we are not talking to the purpose and I have no time to waste. Do excuse me!" – and she left the parlour. None took offence, but they never came again, unless they were sure of what was going to be said and done.

When Mangalore first became a railway station in 1907, her motherly heart thought of sending the Mangalore sisters to Malabar on a trip and then of giving the three convents in Malabar a joy-ride to Mangalore in the "Iron Horse". For many of the sisters it was a novelty, for they had never seen a train.

Mother des Anges was an expert in badminton. This

1. Ibid.

love of hers for exercise gave her daughters the pleasure of being in her loved company many an evening heartily enjoying a game of badminton. The laughter, the shouts, the high jumps after the ball, the falls, the bruises, all punctuated by Mother's ejaculations in French or Patois! These, one or other of the sisters would repeat, as she hit or missed the ball, thus adding to the general hilarity.

Then, there were the long brisk walks with Mother to the distant Jeppu hills, where the sisters roamed among the throngs of "Karandan" and the shrubs of black and red berries, which they called "bensan" and "portcullan". They loved these excursions – so far from the city, the smoke and the din, merry and happy and free. To and fro, on these enjoyable rambles, as they walked through the paddy fields, those privileged to be on either side of Ma Mere, would enjoy choice nuggets of spirituality. She would draw their attention to the stalks of cockle growing among the paddy – how they lifted their heads high above the paddy, when they had really nothing to boast of but emptiness, while the ears of paddy, heavy with healthy grain, bent low. Thus, she would bring home in a concrete way, the parable of the wheat and the cockle, as well as many another.

Mother des Anges endeared herself to her sisters by her sense of humour. It has already been stated that she identified herself completely with her Indian sisters. She disliked profoundly the topic of "Indian" and "European". Once, an officious enquirer said to her: "You do excellent work, Reverend Mother, and one of your pupils has carried away the gold medal in English; may I know how many European sisters you have in your community?" Quick came the jocose reply, calculated to silence the speaker: "Not one of us was born in London – or in Paris either!"

She had been at great pains to drive home the saying of the Saint she loved, "Religious should be seen before

they are heard", a practice which she had obviously made her own. Though of a large build and, to all appearance, somewhat massive, no footfall was lighter than hers or sprightlier, and her voice was never high-pitched. One morning, a sister more occupied with her work than with her walk, rushed up the corridor outside Mother's office with something less than angel-tread. Behind her immediately flew a messenger with an enquiry: "May Reverend Mother know when her most gracious majesty, the Queen of Sheba, arrived?" Later, Mother des Anges remarked that "The sounds were suggestive of a retinue passing rather than of a religious walking".¹

Mother des Anges knew closely every sister who had passed through her hands. As novice mistress, she had moulded each one with love and care, as a solid stone to go into the building up of the precious edifice of the Apostolic Carmel. No wonder, then, that many a sister could say, in all truth, that she owed her perseverance in her vocation to the motherly insight and forbearance of this dear "Valiant Woman", who ever kept before her God's greater glory and the welfare and happiness of His children, whoever they might be.

1. Sister Candida A.C., Mother Marie des Anges: A life Sketch pp 83-89. Taken from "History of the Apostolic Carmel" by Sister Candida dated 1939. (Arch. No. II A Cand. 1/11.)

Chapter II



Father Luiz Mary Martelli T.O.D.C. (1833 - 1923)

He opened St. Joseph's Convent (later St. Teresa's Convent), Cannanore in February 1867. When the Mission passed on to the Jesuits he sailed to Australia to work among the Colonists and bushmen. He kept in touch with St. Teresa's Convent to the very end.

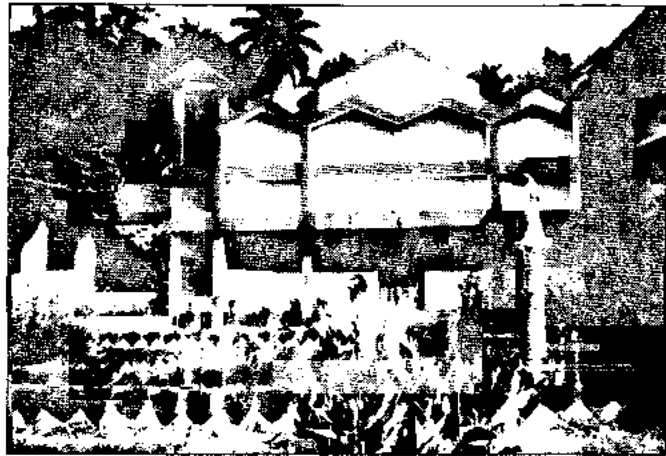


Mother Elias of Jesus she was one of the first three apostolic Carmelites to come to India from Bayonne, France. She was Headmistress of St. Ann's school from 1870 - 1877 and then superior of the convent at Cannanore until 1879. In 1879 she left the vicariate of Mangalore to found the Holy Angels Convent at Trivandrum which later became the Mother House of the Carmelite Religious of Trivandrum. (CCR) She later left for Australia after 1906 and died there on 20th October 1933. She kept in touch with Mother Aloysia before she died.



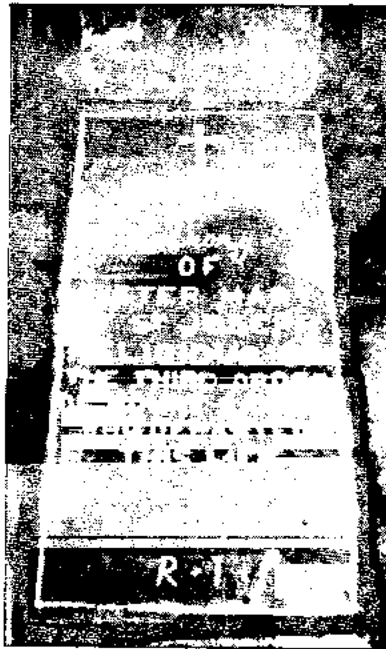
Mother Magdalen Lubis.

She was a French sister of St. Joseph of the Apparition and was superior of the Convent at Cannanore in 1867. In 1871 she was received into the Apostolic Carmel by Bishop Marie Ephrem. In 1879 she left the vicariate of Mangalore for Alleppy and is associated with the beginnings of the Congregation of the Carmelite sisters of St. Teresa, Ernakulam (CSST). She lived with them and died on 30th June 1905.



St. Teresa's Convent Cannanore.

It was established first as a convent of the Sisters of St. Joseph of the Apparition in 1867 and passed on to the Apostolic Carmel in 1871.



The tomb stone of Sister Mary Joseph.

She passed away in Cannanore in 1877. She was a French lay sister and was one of the first three Apostolic Carmel Sisters to come to India. She is buried in the Parish Church at Cannanore close to the Convent.

Chapter II

In 1870, Father Lazare of the Cross, Vicar General, was appointed superior of the two Carmelite Communities. Mother Agnes combined with a charming personality, a wisdom beyond her years and, as local superior of St. Ann's, exercised sharp vigilance over the fortunes of the little Apostolic Carmel just struggling to get on its feet. For about a year, all went well. But, gradually, misunderstandings arose with Bishop Marie Ephrem over a lay sister of the Cloistered Carmel, Sister Mary of Jesus Crucified.¹

This sister was a novice and had come out to India with the first group of Carmelites in 1870. An Arab by birth and quite unlettered, she was given to prophesying and also experienced the stigmata, visions, levitation and other unusual phenomena. The Bishop of Bayonne (and Pau), the sisters of the Carmel of Pau and Mother Veronica had great faith in her sincerity. It was only here at Mangalore that she became a bone of contention and the cause of division in the two communities, and among them and the priests. Father Lazare, Mother Agnes and a few sisters believed in her, while Bishop Marie Ephrem, Mother Marie des Anges, the prioress and the novice mistress of the Cloistered Carmel, together with a few more sisters, considered her to be a fraud. Each party continually interpreted her sayings and behaviour according to their own lights with the result that the atmosphere became completely vitiated.

Another source of misunderstanding between Bishop Marie Ephrem and Mother Agnes was the admission into the Apostolic Carmel, without a novitiate, of Mothers

1. Blessed Mary of Jesus Crucified. A Discalced Carmelite who was beatified by Pope John Paul II in 1983.

Magdalen Lubis and Mary Perillon, two sisters of St. Joseph of the Apparition and superiors of the convents of that congregation at Cannanore and Calicut, respectively. They merely changed into Apostolic Carmel habits and took new names and, now as Apostolic Carmel superiors, continued to govern the communities at Cannanore and Calicut, converted practically overnight into Apostolic Carmel communities. Thus was sown the seeds of the trouble that would soon arise in these houses. This, Mother Agnes foresaw and, under the guidance of Father Lazare, she remonstrated with the bishop. But to no avail.

Neither the bishop nor Mother Agnes was prepared to yield, both considering themselves in the right. Finally, Bishop Marie Ephrem made some drastic decisions, which the Apostolic Carmel would have to pay for. He accepted Mother Agnes's resignation from superiorship and removed Father Lazare from his office as Vicar General, pending their repatriation to France, together with Sister Mary of Jesus Crucified. Then he appointed Mother Marie des Anges superior of St. Ann's, in addition to her charge as novice mistress.

Mother Marie des Anges, all unaware of what was in store for her in the near future, calmly turned her mind to restoring order and discipline. The very atmosphere of the two communities seemed to have undergone a change for the better. Within a year of its foundation, the congregation numbered twenty-one members. "Goodwill was certainly not wanting" as someone remarked, "but neither was self-will", and, unfortunately, there had been no religious discipline in the first few months to strengthen the one or curb the other. Hence, the turmoils of those days, when a good number had gone astray. On the other hand, it is only fair to add, as regards the others, that, though they were not all gifted with admirable qualities, the vocations that had

stood the test of that dark period without flinching were "sterling coin made for enduring, and ready to receive the impress of their leader."

Like St. Teresa, Mother Marie des Anges approved cheerfulness – that happy lightheartedness which is the outcome of the love of God, trust in him, and the wish to share with his creatures the sunshine of a hopeful and resolute spirit. This quality now fostered a sisterly attachment among the sisters, an affection free from sentimentality and caprice, but firmly based upon a common devotion to a sublime and unifying purpose. Thus, there soon developed a noble *esprit de corps*, enabling them to bear trials and win triumphs, shoulder to shoulder, and thereby to build up a tradition of fidelity and solidarity, which was to be the inspiration of future generations.

Mother Marie des Anges was ably seconded in her work for the Institute by Monsignor Marie Ephrem and, from this support, she drew new courage and strength. Relieved, to a great extent, from the troubles that had hitherto harassed him, the bishop could now devote himself to the work of his dear Congregation, that most select portion of his flock, towards which he evinced the greatest paternal concern. He would frequently visit the community, to assure himself that all was well and, on leaving, would express the joy and consolation that it gave him. For their further advancement in piety and other religious virtues, the good bishop, in 1872, set aside weightier affairs of the diocese to give them a retreat himself and, from time to time, many an uplifting conference. He also directed Mother Marie des Anges in fixing up the personnel of the different convents and helped her in every possible way.

It was at this time that the bishop re-dedicated St. Ann's Convent to the dear Mother of our Blessed Lady.

Today, the 'Convent' stands for a group of buildings, consisting of convent, Chapel, training college, training school and high schools. The lowly structures of the past and the specious edifices of the present are a symbol of the history of the Apostolic Carmel. Behind this material expansion, there are, however, spiritual forces which are, in fact, responsible for such development. While ostensibly chronicling the laying of stone upon stone, it is in reality a record of a far higher process – the triumph of faith, fortitude and charity. To these virtues, the imposing, yet homely, Motherhouse, as well as the prosperous Branch houses, bear eloquent, testimony.

It had so far been considered necessary to use for the Third Order the Constitutions of the Cloistered Carmel, with certain modifications, to suit the circumstances of time and place. But it had now become clear that a set of Rules, suited specifically to an unenclosed community, devoted to active work, was an urgent need. The arduous task of compiling such a code had, however, to be set aside for the moment. Instead, the bishop drew up Regulations, embodying the most essential laws and duties of religious life, for the temporary guidance of the sisters.

Unfortunately, while these plans were still under consideration, the Summons came; the Apostolic Carmel, as yet in its infancy, was left to mourn the loss of its Father and Co-Founder. While on a pastoral visitation of his diocese, in the Lent of 1873, he had been stricken with malaria at Shirva. On the Wednesday of Holy Week, he was back at the Cathedral, preparing to celebrate the ceremonies of the following day. But that night, the symptoms took such an alarming turn, that he made a general confession and, an hour later, received the Last Sacraments. Next morning, feeling much better, but unable to officiate at the services, he persuaded the fathers to go

about their various duties, saying that he could be left alone during the functions. By the time the priests returned, the bishop had lapsed into unconsciousness and was heard praying inarticulately.

On hearing the distressing news, Mother Marie des Anges hastened to the Episcopal Residence, accompanied by Sister Teresa of Jesus to receive a last blessing from their beloved Father. The dying prelate only opened his eyes and looked at them. Then, having received the Papal Blessing, he yielded up his great soul into the hands of his Maker.

Both the communities, the Cloistered Carmel and the Apostolic Carmel, mourned the death with the greatest grief. It was Mother Marie des Anges who wiped away the last tear and closed the bishop's eyes. To the Cloistered Carmel it was given to have his heart removed and deposited in a niche in their oratory, from where, nine years later, when the sisters shifted to their convent at Kankanady, the heart was transferred there. His remains lie buried in the sanctuary of Rosario Cathedral, marked by a slab.

Mother Marie des Anges, more than any other, realized how grave a crisis the bishop's death had brought upon herself and her community, who depended so entirely on his support and guidance. But she bore her loss in silence and trusted in the never-failing Providence of God. She now found herself faced with a formidable task, but she did not shrink from it. The tenor of her humility led her to forget herself and to go forward bravely, in order to carry out the designs of God in her regard. The growth of the congregation in numbers, as well as in fervour and virtue, was both a recompense for past disappointments and a stimulus to further development.

The communities of Calicut and Cannanore and those of Bishop Michael Antony's foundations at Mangalore and

Tellicherry had been incorporated into the Apostolic Carmel by Bishop Marie Ephrem, and the personnel was interchanged according to the needs of each house. But the convents still remained independent of one another, though under the same Ecclesiastical Superior. Despite this independence, as by some tacit consent, not only the convents but even externs looked upon Mother Marie des Anges as one to whom they might refer in time of need.

Meanwhile, Mother Veronica at Bayonne had been training sisters to be sent to India. But the repercussions of the Mangalore events, the return of Sister Agnes to the Little Carmel and, finally, the repatriation of Sister Mary of Jesus Crucified had their effects on Bishop La Croix of Bayonne. He had full faith in Sister Mary of Jesus Crucified and had very reluctantly permitted Bishop Marie Ephrem to take her to India. Reacting strongly at this turn of events, he forbade any Carmelite from his diocese to go to India thereafter. Mother Veronica was heartbroken, for she was preparing eight or ten novices for India. But, ever led by obedience and submission to the Cross, she surrendered. The reason for training sisters being now non-existent, she sent away the novices, closed down the Little Carmel in October, 1873, and entered the Cloistered Carmel at Pau.

Mother Marie des Anges had now no hopes whatever of getting reinforcements from Europe. Already bereft of Bishop Marie Ephrem and with this last link with Europe gone, she must have felt very much alone, considering that Sisters Elias and Mary Joseph, who had come out from Europe with her, had both been transferred to Cannanore. What is more, for three years after Bishop Marie Ephrem's death, there was no bishop. Father Paul, the Vicar General, was acting. The Apostolic Carmel convents at Mangalore, Cannanore, Calicut and Quilon, opened in 1875 (Tellicherry had been closed down in 1872), were, as

mentioned earlier, all independent of one another, like the convents of the Cloistered Carmel, each having, in addition to its own superior, a priest who was chaplain, manager and confessor. It was from this state of affairs and from the fact that the superiors of Cannanore and Calicut had not made an Apostolic Carmel novitiate, that trouble arose for Mother Marie des Anges in the years that immediately followed.

It erupted soon after Father Victor of St. Anthony was appointed Pro-Administrator and Vicar General in 1876. The first thing he did, after his appointment, was to formally nominate Mother Marie des Anges Superior of all the four Apostolic Carmel convents of the Mission, and to constitute St. Ann's Convent the Motherhouse. In 1878, seeing the need for a central authority for the various houses including Quilon, he issued the following circular:

We, Father Victor of St. Anthony, C.D., M.A., Pro-Administrator and Vicar General of the Vicariate Apostolic of Kanara and North Malabar, to all the Sisters of the Third Order Regular of our Lady of Mount Carmel, whose MotherHouse is established at Mangalore, Health and Benediction. Solicitous to see the pious Association, known under the name of the Third Order Regular of our Lady of Mount Carmel, whose Mother House has been established since several years in Mangalore, and is flourishing more and more for the greatest glory of God and the salvation of souls; solicitous to preserve and conserve union between the existing convents, and those which are to be founded in the future, and to give them homogenousness, and to have regularity, order and good intelligence between all the sisters, and to secure a proper existence to their Institutions in the Missions, considering that the number of the nuns and of the convents is more than sufficient to make and to constitute a regular Congregation. Considering the request of the sisters

themselves. We have deemed it indispensably necessary to establish a Mother Superior General for all the sisters, present and to come as members of the above-mentioned Congregation. In consideration of her personal merits, and that the establishment and the progress of this Congregation owe much to her labour and perseverance. We have made choice of Mother Marie des Anges, and have nominated and constituted her the Superior General of the whole Congregation of the Sisters of the Third Order Regular of our Lady of Mount Carmel, for six years, viz. till the 14th January, 1884. We ordain and we require that all those to whom it belongs, should admit her as such and submit themselves humbly to her advice and admonitions, according to the Rules and Constitutions of the Congregation. In fine, we pray Divine Providence to bless and to assist you all in the performance of your duties. This order shall be read by the Superioress of each convent to the community assembled for that purpose, in the Oratory, the same day of its reception.¹

Thus invested with authority from the highest Ecclesiastical Superior in the diocese, and at the pressing invitation of the convents, Mother Marie des Anges began her visitation as Superior General, recording her impressions of the state of the houses.

Her first visit to the convent of Cannanore was in 1876. She found that grave irregularities had been taking place during the interim period following the death of Bishop Marie Ephrem. Mother Magdalen Lubis had taken it upon herself to open a novitiate, receive novices and clothe postulants. Sisters were in the habit of going home

1. Sister Candida A.C., History of the Apostolic Carmel (1873-1928) p.76. Archives No. II A/Cand. 3/16 Part I.
Archives No. IV.Ang. 3. Letter of appointment dated 15.3.1878.
Archives No. I. Vic/Ang 12/15 dated 1878.

when they wished and in secular dress. The chaplain had too much say in community affairs and even attended the community recreations. Mother Elias had now been appointed Superior in place of Mother Magdalen Lubis in 1877.

Intending to put right what was wrong, Mother des Anges drew up a set of rules, one of which stated that the chaplain should not attend the community recreation. He refused to submit and some of the sisters and the Superior herself sided with him. Naturally, the community was split and, finally, Cannanore broke away from the Motherhouse and remained apart till December, 1878. However with the coming of the Jesuits, order would be slowly restored and a reconciliation effected.

On returning to St. Ann's, the Superior General noted the result of this visit in her private diary :

Cannanore I arrived at Cannanore with Sister (N.N.) on January 23rd, 1878. The Superioress, Mother Elias of St. Teresa, had the convent in very good order. But she complained much of the physical weakness of the sisters, which to me seemed somewhat exaggerated. Matins is said a quarter of an hour earlier than is laid down in the Regulations. My proposal to have it at the regular hour has been ill-received and not obeyed. I also noticed several other defects, about which I kept silence, in order not to provoke ill-will. The Chaplain and the Superior objected to Sisters being transferred from convent to convent, without their previous consent. Further, Mother Elias herself told me that the sisters would sooner give up their religious habit, than submit to an indigenous superior... The school is not functioning well... My opinion is that if the sisters had been better directed, they would not have yielded to so much discontent and murmuring against the

regulations of higher superiors.¹

At Calicut, Mother Mary Perillon, like Mother Magdalen Lubis, a capable administrator, succeeded in the apostolate, but found it difficult to maintain religious discipline or check abuses. This made it easy for the chaplain to introduce many irregularities into the convent. He changed superiors, attended the community recreations, and spent much of his time in the convent parlour, converting it into an office room. Later, he even moved from the parlour inside the convent. This was too much for Mother Perillon and she spoke to him about the unseemliness of such an arrangement. His reaction was to accuse her of irregularities herself and to advise her to leave Calicut.

There was nothing Mother Perillon could do but appeal to Mother Marie des Anges, for which purpose she left Calicut for Mangalore, after consulting Father Victor of St. Anthony, who happened to be in Calicut. The chaplain now took up the reins of government himself and ordered the sisters to vote for a superior in place of Mother Perillon. The choice fell on Sister Margaret, who, sensing the real powerlessness of her position, appealed to Mother Marie des Anges for help. "Surely, dear Ma Mere," Sister Margaret wrote, "you won't fail to pay us a visit at an early date. We shall be anxiously waiting for your coming"²

Mother des Anges paid two visits to Calicut and was warmly welcomed by all the sisters. Thanks to the good spirit prevailing there at the time, the sisters willingly accepted the new Regulations which she offered them, for

1. Archives No. IV/Ang.2. Notes of visitation of Mother Marie des Anges dated 24.1.1878 - 28.2.1891.

Sister Candida A.C., History of the Apostolic Carmel 1873-1928 p.5 Archives No. II.A/Cand. 3/16 Part I.

2. Ibid., p. 35

they looked on these as a means of raising the tone of the house. Mother Marie des Anges thus records the happy results of this visit :

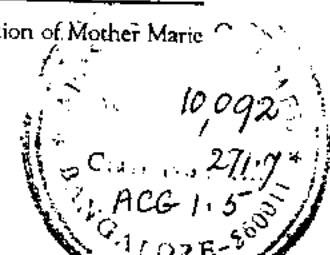
On my arrival, I found some irregularities, Sister Margaret, who was then presiding, represented certain difficulties in the observance of the Rules, arising from the smallness of the community; but when I suggested ways and means of overcoming them, she and the sisters accepted them with much docility and goodwill. On my return from Quilon, I visited them again and found all going on regularly.¹

No sooner had Mother des Anges left after the second visit, than the chaplain called the community together to point out "the irregularities of the new regulations" and expressed his surprise that Father Victor and signed them. He got a few sisters on his side and thus, here, as at Cannanore, the chaplain was responsible for dividing the community.

Needless to say, much trouble followed. Bishop Leonard of Verapoly, who had become Bishop of Canara also, after the death of Bishop Marie Ephrem, held a meeting of all the Apostolic Carmel superiors and sisters. The result was that the chaplain was removed and a new priest, Father Polycarp, assigned to the convent of Calicut, under whose guidance the sisters settled down in peace.

And what was happening at Quilon? According to a letter from Mother Marie des Anges, written some years later, a few sisters had been asked for at Quilon to instruct the girls in Catechism and sewing. As Mother Mary Perillon was in Mangalore and the climate did not suit her, she had been sent to Quilon in 1875, with two sisters, to open a

1. Ibid., p. 36. Archives No. IV/Ang. 2. Notes of visitation of Mother Marie des Anges dated 24.1.1878 - 28.2.1891.



convent there. In 1877, Mother Marie des Anges tells us, she had visited Quilon, as both superior and sisters had begged her to come and see how unhappy they were. Quilon was in a different vicariate and, as the Apostolic Carmelites were, at the time, under obedience to the bishop, they found it impossible to follow the Rule and Constitutions as at Mangalore. Every one of them wanted to return to Mangalore with Mother Marie des Anges, who thus recorded her visit:

I found Mother Marie Augustine (Mother Perillon) in a very poor state of health, but the sisters seemed quite fit, active and pious. Their house, however, is ill-suited to regular observance, as the sisters come constantly in contact with the children and hence several points of the Rule are disregarded in practice. The novices have no one to give them a sound training; and, what is worse, the Superior is powerless, for the chaplain directs everything. If this state of affairs continues, we cannot expect the convent to survive long.¹

From such reports, we naturally conclude that the religious spirit of the communities was generally weak. There were heavy clouds on the horizon, threatening once more to submerge the Institute. Full of faith in God's unfailing Providence, Mother des Anges carried on through the dark days that followed.

In all these trials and vicissitudes, the community of Mangalore remained faithful to their vocation and to their God-given Mother – due, no doubt, to her loving but firm leadership. They grieved with her over the conditions prevailing in the other houses, where the superiors were not strong enough to withstand the influence of the chaplains. Indeed, the chaplains practically governed the

1. Ibid., p. 77.

houses, overstepping the limits of their authority, in their desire to do good and unwillingly misleading the sisters whom they directed.

Seeing that the sisters visited their homes quite easily and even in secular dress, Father Victor of St. Anthony issued a decree on 26 April, 1877, tightening up the regulations and making it very difficult for sisters to get permission to go home. Only the bishop could now grant that permission. This decree was misunderstood by Mother des Anges and some of the Mangalore sisters as permitting the relaxation and they took it up with the Pro-Administrator. Father Victor's reply, dated 12 May, 1877, cleared all doubts:

I read with pleasure the protests you have made in your letter of the 7th instant. It proves how much you value your vocation; and gives me the greatest consolation to know that you desire to be faithful to it till death. I appreciate the firmness of your dear superior, Mother Marie des Anges, in striving to maintain order and discipline in your congregation, and I pray God to assist her to overcome all difficulties that might lie in the path of the observance of your holy vows ... From the decree you will see how difficult it is to obtain that permission (to go home), and that it will be given only in very grave and unavoidable circumstances.¹

Such was the state of the various houses when Mother des Anges became superior general. Considering that she was young and comparatively inexperienced, we marvel at her wisdom and courage in dealing with each situation as it presented itself. At St. Ann's, Mangalore, she found the respite and the consolation that she needed. The sisters there unswervingly supported her, suffering with her in her

1. Ibid., p. 80. Archives No. 1. Vic/AC. 1/5.

trials and being a source of strength to her when she had to take a stand.

All was not, however, in this negative vein. There was also growth. Father Victor of St. Anthony was truly interested in helping the congregation to get on its feet and to progress, so as some day, in the not too distant future, to get the approval of Rome as a Pontifical Congregation. He began by improving its internal organization. Having established St. Ann's as the motherhouse and appointed Mother Marie des Anges Superior General, he drew her attention to the need for writing and preserving the history of the congregation; maintaining registers of sisters of the various categories – professed, juniors, novices, postulants, records of significant events, such as, dates of entry, clothing, profession, appointment of superiors; files of important letters and documents. Thus was Mother des Anges initiated into the organization of well-run congregations.

Father Victor also began work on the revision of the Rule for the approval of Rome. While in the Holy City, he wrote, on 19 May, 1878,

I am glad to hear that the Rule etc., is being printed. You would do well to send me three or four copies. I will give one to Cardinal Howard, that he may get it examined; the second, for the Order; the third, for myself, and the fourth according to circumstances. You would do well to wait a little before asking for an approbation. Make all your sisters pray much.¹

But Father Victor did not have an opportunity to go very far in this matter, for soon the Carmelites were required to hand over the diocese of Mangalore to the Jesuits.

In the two years that Father Victor had been Pro-Administrator, he had proved to be a real friend to Mother

1. Ibid., p. 80. Archives No. 1 Vic/Ang. 6/9.

Marie des Anges, and to the Apostolic Carmel. That he appreciated her ability is evident, not only in her appointment as superior general, but also in his appraisal of the training and spirit she imparted to the novices. "Console yourself with the thought", he wrote, "that there is not a single Vicariate Apostolic in which Indian nuns have succeeded as well as you have." And, when the time had come to hand over charge to the Jesuits, far from resenting the change, he had encouraged Mother Marie des Anges, by telling her that the congregation would be happy with the Jesuits, because they would do their utmost to help towards the prosperity of the congregation and its work.

Chapter III



Bishop Nicholas Pagani S.J.,

A firm friend and supporter of Mother Marie des Anges he helped to stabilize the Congregation during its early years. His tenure of office was from 1878 - 1895.



St. Joseph's Convent, Calicut.

Founded as a Convent of the Sisters of St. Joseph of the Apparition by Bishop Michael Antony O.D.C., in 1862 with the future Foundress of the Apostolic Carmel Mother Veronica as its first Superior. It passed on to the Apostolic Carmel in 1872 when Mother Marie Perillon and her community were received into the Apostolic Carmel.



Entrance to the chapel St. Joseph's Convent, Calicut.

Chapter III

Despite the assurance given that all would be well under the Jesuit rule, the news was a great blow to the Apostolic Carmel, for it owed its very existence to the Carmelite Fathers, who had spared neither time nor energy to bring it into being and to nurse it during its infancy. Besides, the Institute knew nothing of the Jesuits, about whom strange rumours were gratuitously broadcast. To clear her mind, therefore, of all apprehensions, Mother Marie des Anges addressed herself to Dr. Meurin, Vicar - Apostolic of Bombay, with whom she was acquainted, and received the following reply :

I must say that there is no probability of my being charged with the Mission of Mangalore. If that mission is to be confined to the Jesuit Fathers ... it will not be to destroy the good you are doing; but on the contrary to help on your vocation, as being useful to men and agreeable to God.¹

The public of Mangalore welcomed the change, which they had long been agitating for. Preparations were set afoot to give the first members a grand reception. Father Victor of St. Anthony returned from Rome about a fortnight before the arrival of the Jesuits, which took place on 31 December, 1878. The greater number of the Carmelite Fathers had left for Verapoly, while Fathers Victor and Irenaeus remained on till 18 February, 1879. Needless to say, the parting between the Carmelite Fathers and the Apostolic Carmel was very painful on both sides. With that spirit of zeal characteristic of St. Elias, Father Victor wrote to Mother Marie des Anges, on 16 May, 1879, "...you

¹. Ibid. p. 80. Archives No. I. MEURIN/Ang. 1/1 dated 15.1.1878. pg. 59 of 1 Letters/Bk.I.

say in your letter that Reverend Father Pagani, S.J., has promised you all his help. He told me that he was very pleased to see you all settled down and that he will never let the Europeans replace the native sisters. Be brave and all will be well."¹

On his arrival, Father Pagani, who had been appointed Pro-Vicar Apostolic of Canara, found time, despite weightier matters connected with the diocese, to attend to the Apostolic Carmel. His first care was to appoint confessors for the various houses. Father U. Stein was chosen for St. Ann's, Mangalore. These fathers were also to be Managers of the schools attached to the respective convents. No sooner had they taken charge, than they started the Annual Retreats for the communities, and raised the tone of the convent and the school. Father Pagani examined the life of the Apostolic Carmel and confirmed the Rules and Regulations laid down by Father Victor.

A bright epoch seemed to be opening out for the Institute, and it might indeed have been so, were it not that past events had left deep-seated disorders in their wake, dormant for a spell, but soon to erupt with still greater force than before. Father Pagani was astute enough to sense the veiled rejection of Mother Marie des Anges in the congratulatory letters he received from the sisters of Calicut and Cannanore, and hastened to confirm what his predecessor had done – "the nomination of the Superior General in the person of Mother Marie des Anges". He also added another piece of advice:

Communication by letter between the Superior General and the sisters of the different houses should be free; and the letters of the Superior General to persons of the different houses should not be opened by anyone – as is the rule in all religious congregations. He concludes on a significant

1. Ibid. p. 81. Arch. No. 1.Vic/Ang. 7/10 dated 16.5.1879.

note: "I am fully persuaded that the prosperity of your congregation depends, in great part, on the unity of government and discipline preserved therein."²

In the early days of the congregation, the greatest need was for leaders capable of training the new members to the spiritual life, of shouldering its responsibilities and administering the temporal affairs of each house. Mother Marie des Anges thought at first, quite unaccountably, that this could be done only by Europeans. Father Polycarp, agreeing with her, had written to a certain Mother Gertrude, who had offered her services to be of use to the Apostolic Carmel. This nun had belonged to a Third Order of Carmelites in Spain, but had renounced that vocation in order to be co-foundress, with Monsignor Morena, of a New Order, known as the "Transverberation", which, according to her, had to be closed down on account of the Revolution. Father Polycarp had proposed that she start with some young ladies who had a religious vocation. She could adopt the Rules and Constitutions in existence in Mangalore. Some additions might be necessary to allow for the difference in countries. But they would have to be approved by the Bishop of Mangalore and by the Superior General. After the sisters were so formed, Mother Gertrude was "to send them out to be superiors." "It is superiors, above all", Father Polycarp comments, "that are wanted here; as for inferiors, there are a great number of vocations, and very good ones too. Your house, then is to be a seminary for good and excellent superiors" Mother Gertrude was to find her own funds. The Mangalore Mission could not help. "Once your work is set on foot," Father Polycarp concludes, "Mother Marie des Anges can go to Europe to give you further details. She can leave with you a native

1. Ibid., p. 81. Arch. No. 1 PA/E.1 dated 13.1.1879.

sister who speaks French well, so that she might be of use to you”.

Mother Marie des Anges reinforces what Father Polycarp has planned. On 16 September, 1878, she writes to Mother Gertrude what appears to be contradictory:¹

As I have already told you, we must have Europeans to govern our communities... At Mangalore, the children of the most respectable and best educated families, enter our congregation. You cannot imagine how regular and devout these children are. It is really a great consolation to me to find such sentiments in them... In our convent, we have seven sisters who are certificated teachers.

One wonders why Mother des Anges, while esteeming the Indian sisters, still considers only Europeans as capable of making good superiors. She finds nothing wanting in the sisters of the soil – respectability, education, devotion. So we conclude that it must have been an unconscious prejudice.

It was Bishop Pagani, however, who decided the matter, once and for all. When Mother des Anges consulted him about a letter she had received from Mother Gertrude, he wrote in reply, on 14 August, 1879:

I have carefully read and considered the contents of Mother Gertrude's letter ... I beg you to consider that I have no more power to authorize any person to form a religious community in Paris, without the permission of the Archbishop of that place, than the Archbishop himself could authorize you to found one here in Mangalore. Even though I could give such an authorization ... I should still have very strong reasons to dissuade me from entrusting such a work, with so many far – reaching consequences to us, entirely into the hands of Sister

1. Ibid., p. 83. Archives No. I. Ang/Ger/1/30 dated 16.9.1878.

Gertrude for the following reasons ...

The bishop lists six reasons, among which are Mother Gertrude's apparent inconstancy, the type of formation she may give, and funds. And then he goes on :

After considering these reasons, even in case they are not as strong as I think they are, is it worth while making a trial? I think not. I am confident that our Indian sisters, formed here under our very eyes, would make better superiors than those formed by Mother Gertrude in France. Novices entering with the idea of becoming superiors will have their foundation laid, not in humility but in pride, and that will never do.¹

From the letter Mother des Anges wrote to Mother Gertrude, it is evident that she was loathe to give up her original idea of getting European superiors. For some time, she was tossed about between fear and hope, and deliberated a while longer on the practicability or otherwise of the project. But, finally, placing implicit trust in the wisdom of the bishop's decision, she abandoned the idea. She never afterwards gave it a thought, but set herself to turn to the best advantage the material she had at hand. Nor was she disappointed, for the superiors she had trained were later appointed to the different houses and proved better administrators than their European predecessors – and their government was more peaceable and orderly.

Early in 1879, that is, soon after the change – over in Mangalore to Jesuit hands, Father Alphonsus invited Mother Marie des Anges to open a convent at Alleppy.² His letter was full of zeal, but also of impetuosity, and Mother des Anges, while pointing this out very courteously in her reply, left him in no doubt as to what he himself had once

1. Archives No. I. Pa/Ang. 18/24 dated 14.8.1879.

2. Ibid., p. 87. Archives No. I Alp/Ang 1/1 dated 15.3.1879.

told her – “that in important affairs, we should treat directly with the superiors and not through the mediation of inferiors.¹

About this time, Father Polycarp also began to doubt Mother Gertrude's sincerity. As he wrote to Mother Marie des Anges, “I begin to consider her incapable for our work, since she does not possess the confidence of the people. She must, therefore, be left alone, and tried by our not sending her anything.”² Father Polycarp's change of mind must have confirmed Mother des Anges in her trust in Father Pagan's judgement.

When God marks out a soul for the Royal Road of the Cross, he will have her tread it to the end, provided she is generous and willing to submit to the workings of his grace. The Divine Majesty, no doubt, found such a one in Mother Marie des Anges. She had gone on bravely and was found worthy to tread the road that ‘goes winding all around the hill’, where fresh ups and downs and sharp ruggedness cut deep into her bruised and lacerated feet, making ever deeper inroads into her sensitive heart. Her next trial came from Quilon, as we discover from her letter of 8 January, 1879, to Mother Mary Perillon (Mother Augustine):

Sister Gertrude told us that you suffered much for want of a sister who could sing and that the people, and even Father Ambrose, laughed at you and called you ‘Jackals’. So she absolutely wanted one of our sisters with her. Poor Sister Gertrude! She was the main cause why I did not give you any. Her conduct has been so far from religious, that she could not even be called a good secular. Of course, she had a sufficient number of certificates and letters from the Bishop of Quilon, but I dare say that,

1. Ibid., p. 88. Archives No. I Ang/Alp 4/25 dated 21.3.1879.

2. Ibid., p. 89

though the bishop is undoubtedly a superior, still he could not change anything in our Rules. Sister Gertrude has been going home every day, freely and unaccompanied. They complain much of the lack of temporal and spiritual succour, but when it is offered, they turn their backs upon it, preferring the ‘flesh pots of Egypt’ and loathing the Heavenly Manna. Would you believe it, Mother, she preferred to lose the precious grace of a retreat, rather than give up her home, for five days only, and this, after having been entreated by me and my companions. This is a proof that a very different spirit from ours reigns in your convent, Quilon. I may well add with certainty that though most of our sisters have their homes closeby, not one of them would like to spend a single day out of the convent. I have heard from seculars that they are scandalised. One of them said to me, ‘we invite the Sisters just by way of compliment, but we know very well that their place is in the convent.’ What an example for numerous novices and postulants! I am obliged to acquaint our Sisters Anne Teresa and Cecilia with the state of affairs; they must understand that, if they continue thus, we can no longer regard them as belonging to us. As I trained them and sent them out, I must let them know this, for reflection and decision. We don’t pretend to rule at Quilon, but if you mean to belong to us, you must be subject to us.

And Mother des Anges ends her kind, but peremptory, note by giving Mother Perillon, the Bishop of Quilon and, presumably, the other sisters there an ultimatum:

To put an end to this question, we require from you regular assurances expressing submission to the First Superior of the Congregation. We also beg to require the same from your Ecclesiastical Superiors too at Quilon. Everything I say is for our mutual good. Excuse

me, then, good Mother, if in saying this truth, I have pained you.¹

Mother Perillon, in reply on 12 January 1879, is all apologies. She is "ready to go to Mangalore and ask pardon, personally, before the whole community", for the pain she has caused Mother Marie des Anges. She explains that "it was in spite of (herself) and against (her) will that (she) permitted Sister Gertrude to go out of the convent", and promises very solemnly that it will never happen again. Only then, does she come to the real problem – the clash between the bishop's jurisdiction and that of the Central Authority of the Congregation. "You tell me, dear Mother", she says,

that we should go on in union and harmony you know that is what I desire. I will gladly give you all the assurances you want; but, beforehand, our Superiors here must agree, otherwise what can we do? You, know, dear Mother, 'One can't serve two masters'. If Superiors agree, you will meet with no difficulty from us. Thus, this affair belongs altogether to the Superiors. I can say nothing, for they will not listen to me... Let us hope (she concludes) that the good God will arrange all our affairs for His greater glory and our perfection.²

Here, as we can see, was a genuine difficulty. Monsignor Pagani directed Mother Marie des Anges to settle the question, once for all, with the Vicar-Apostolic of Quilon. Hence, on 21 January, 1879, she wrote to him:

By the advice of our Vicar-Apostolic, I take the liberty to address myself to your Lordship, in order to treat of an affair of the utmost importance to us: The foundation of the House of Quilon was made, as it were, blindly –

1. Archives No. I. Ang/Cro. 1/17 dated 8.1.1879.

2. Archives No. I Cr/Ang. 7/7 dated 12.1.1879.

without any previous agreement. Now, as the affairs of our congregation are conducted on more regular lines, it is very necessary that perfect order and regularity exist in all our Houses. This can be effected only by a strict observance of our Rules and Constitutions, which, I am sorry to remark, has been hitherto overlooked at Quilon. Of course, we do not presume to question the rights of the Bishop, but only humbly request him not to permit anything contrary to our Rules and Constitutions; or to make any innovation in the same. Since four of the principal Sisters of Quilon are ours, we deem it our duty to let them know, that they must observe every point of the Regulations laid down by us; and either cease to be ours or return to Mangalore. We regret that Your Lordship gave Sister Gertrude permission to visit her parents, without our knowledge. It is from our conduct here that we saw how much the religious spirit was weakened in her.¹

We do not know whether the Vicar-Apostolic replied to this letter, for no record of this disturbed season is extant. Such a silence is strange and also unfortunate, for communications that passed between Mangalore and Quilon at this very important period would have been revealing indeed. Be that as it may, all that was finally known of this time is that, in January, 1879, the convent of Quilon severed its connection with Mangalore. Then, the diarist, who had so long maintained silence on this painful episode, throws off her reserve to say,

The outcome of all this was that this younger branch was separated from the elder, as a distinct Institute and has become known as the Tertiary Carmelite Sisters. (Today Congregation of Carmelite Religious, C.C.R.). Their aim and work is the same as ours. This Institute is

1. Archives No. I Ang/Ild. 1/19 dated 21.1.1879.

*carrying on the designs of its Founders with the sanction and blessing of the Bishop of the place.*¹

In 1885, in response to petitions from the Catholics of Mangalore, the Holy See raised Monsignor Pagani to the dignity of Bishop of Trinconium and Vicar-Apostolic of Canara. The Bulls were dispatched on 21 February, 1885, and the consecration took place in Mangalore on October 25th, the same year. The consecrating prelate was Monsignor A. Agliardi, the Delegate Apostolic, with Bishop Caprotti, Vicar-Apostolic of Coimbatore, as Assistant Prelate. The Cathedral was richly decorated to render most solemn and impressive this unique function - the first of its kind in Mangalore. If it was a cause of rejoicing for the whole diocese, it was so, in a special way, for the Apostolic Carmel, for Bishop Pagani had taken the congregation to his heart from the very moment of his arrival in Mangalore.

At the time, Mangalore, had been full of rumours that the Jesuits would not tolerate the Apostolic Carmel, but would bring European Sisters of their own choice. These must have reached the ears of Monsignor Pagani, for he hastened, of his own accord, to reassure Mother Marie des Anges on that score. On 6 April, 1879: he wrote :

I beg to give you this written document, for your consolation and peace of mind, and to assure you on my solemn word that I neither conceived nor expressed the idea of bringing in another Religious Order in your stead. On the contrary, I mentioned to Reverend Father Victor and other Fathers, how pleased I was to have you here. I repeatedly told Reverend Father Victor that I preferred to have natives of the country for the education of the female sex. In other Vicariates, where there are large European communities, the need might be felt for European nuns.

1. Ibid., p. 90.

*Not so here. Besides, you must give me credit for having, since I came here, endeavoured to foster and protect the liberty of your internal government, perhaps more than did my predecessor; and that should be to you a guarantee of the interest I take in your welfare. I would never be so mad as to drive out of my Vicariate, the children of my own flock ... I have written to Rome to this effect, viz. that you are satisfied with us, and we with you. I pledge myself not only not to send you away from this Vicariate, but I also prohibit you, in virtue of the holy obedience you vowed to us, to ever think of or execute such a resolution. I beg you, reverend Mother, never to communicate such rumours to the other nuns, because it will only disturb the good spirit reigning among them.*¹

This letter was like balm to Mother Marie des Anges's sorely tried spirit, the more so as it came spontaneously from him, to whom she and the sisters looked up for help and support. In her reply, dated 7 April, 1879, she gives us her reaction to it :

I felt much consoled on receiving the precious document Your Reverence so kindly sent me last evening. I must, indeed, confess that I was in great perplexity concerning the fate of our little Congregation. May our Blessed Lord be ever praised, for the dark clouds are now dispersed. I must acknowledge that Your Lordship showed more firmness than did our Carmelite Fathers in the maintenance of regularity and order in our convents, and we are both happy and satisfied to remain on and work in this Mission, under your wise and prudent guidance. At the same time, I must, in justice, add that I never had cause to complain during the time of Father Victor, Father Polycarp and Father Iraneus. They were kind and devoted and took a

1. Archives No. I. Pa/Ang. 17/23 dated 6.4.1879.

great deal of interest in our welfare. If, at any time, these Fathers, who were so good, were to ask us for sisters – and we have some to spare – I am sure Your Lordship will have no difficulty in allowing them to go. As for myself, Reverend Father, I promise to do all in my power to please you and, from this moment, I will not even think of leaving Mangalore, since it is the Will of God that we remain. I communicated the contents of Your Lordship's letter only to the Sisters who knew something about the rumours current, viz. Sisters Teresa and Aloysia. The young sisters, the novices and postulants know nothing of what passes in the convent, I mean community affairs, so they are in perfect tranquillity. Accept, my Lord, my sincerest thanks and those of our Sisters, for the paternal interest you take in us.¹

Bishop Pagani went far beyond his pledge. He constituted himself father and friend of the Institute, and made the weal and woe of the Congregation his own. Gentle and amiable he always was, but unflinchingly firm when occasion demanded it. His influence was exercised through his letters, but still more by personal contact. To Bishop Pagani may be applied what a worthy son of Ignatius wrote of the Saint: "It is no exaggeration to say that he produced effects, least by the material work he did but most by the spirit which stirred him, and which he awoke in others." He possessed a scholarly mind, orderly methods, simplicity and directness. In the early days, when a tiny room did duty for a chapel, the good bishop did not consider it below his episcopal dignity to enhance the titular feast of St. Ann's, by pontificating in that small sanctuary, with the seminarians seated on the predella, and the Assistant at the Throne scarcely finding standing room. It was all so homely

1. Archives No. I. Ang/Pa 2/27 dated 7.4.1879.

and yet so solemn! His rich, mellow voice, when he intoned the Gloria, the Credo, or the Sit nomen Domini benedictum, was in itself a feast. Bishop Pagani was altogether a unique personality, combining in himself all the sweet traits of the lowly with the loftier graces of the great.

Chapter IV



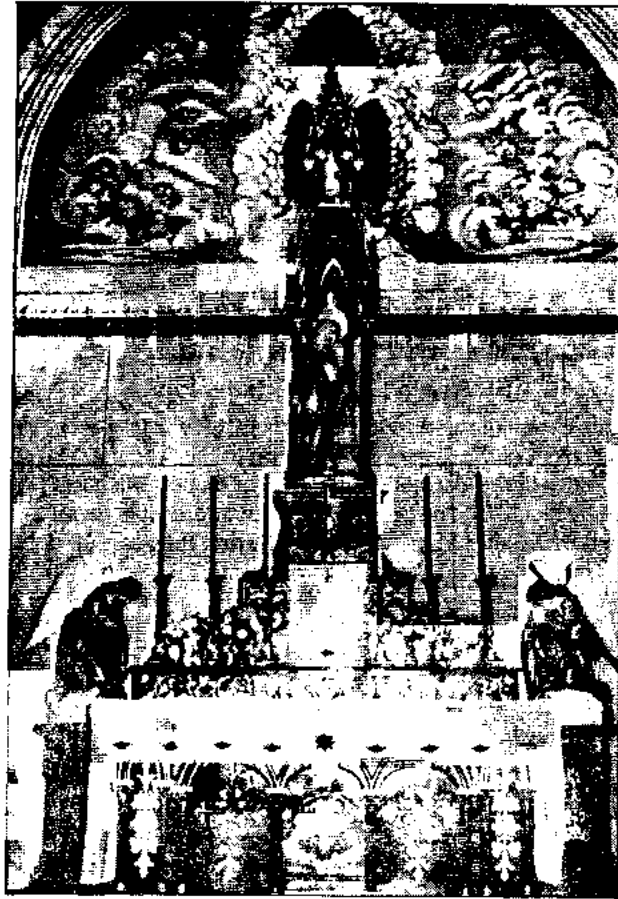
St. Ann's Convent Mangalore.

The Mother House of the Apostolic Carmel (1870) was already existing first as a Convent of the Sisters of St. Joseph of the Apparition from 1859 - 1866 and later of the Carmelite Tertiaries of Bishop Michael Antony ODC from 1869 - 1870. The present Convent and chapel were constructed by Mother Marie des Anges during the years 1894 - 1898.



The Recreation Room. St. Ann's Convent.

The grand father clock dates to the time of Mother Marie des Anges. A similar clock was installed by her in the chapel and also another at St. Teresa's Convent, Cannanore.



St. Ann's Convent, Chapel.

Chapter IV

Going back in time to the beginnings of the Apostolic Carmel, we see that Calicut had the unique distinction of being the birthplace of the congregation. Here, in 1862, had come Mother Veronica Leeves of the Sisters of St. Joseph of the apparition, Marseilles, France, to open a convent and school of her Order. Feeling a call to join the Cloistered Carmel, she had made known this inspiration to her spiritual director, Father Marie Ephrem, O.C.D. He had found her new vocation genuine and had been in turn, urged to tell her of the need felt by the Bishops of Mangalore and Malabar for a Carmelite Congregation of teaching sisters drawn from Indian soil. He had proposed that she found this congregation and she had accepted the challenge. She was to call this congregation the Apostolic Carmel.

When, in 1864, Mother Veronica was transferred to Rangoon, she was replaced at St. Joseph's, Calicut, first by Mother Germaine and then by Mother Mary Perillon. As at Cannanore, here too, there were no reinforcements, forthcoming from Europe and, for this reason, the congregation of St. Joseph of the Apparition was preparing to pull out of India. In 1872, Mother Perillon and some of the other sisters asked to be admitted into the Apostolic Carmel, and were accepted by Bishop Marie Ephrem. All, except Mother Perillon, went in turn to Mangalore to do the novitiate under Mother Marie des Anges. Mother Perillon kept asking for reinforcements for the school and, by the end of 1872, Bishop Marie Ephrem had sent six more sisters, Carmelites of Bishop Michael Antony's Foundation. The school prospered, but trouble came upon the community, the nature of which, together with its remedy, already has been narrated.

Working heart and soul in the Calicut apostolate, in

1877, was Sister Seraphine. She had apparently suffered from T.B. early in her religious life and had gone home to her parents for treatment. Later, she had returned to St. Joseph's, cured, but the dread disease had appeared once more and she was at death's door. Despite all the care lavished on her in the convent, she wanted to return to the world. Her brother, a priest, seconded her desire and insisted that she go with him. Sadly and reluctantly, Monsignor Victor yielded.¹ On May 23, 1877, the unfortunate sister, putting aside her religious dress, drove off in a well-closed carriage, unobserved by anyone. Three days later, she went forth to meet her God, from a secular house in Mangalore, instead of from a convent, unaccompanied by the prayers and supplications of her sisters in religion. She was buried in the cemetery of Milagres Church.

Happenings like these must have added deep sadness to Mother des Anges's already heavy burden of anxiety and frustration. They told her that there were sisters who had still not entered deeply into the significance of the religious state.

With Father Polycarp replacing Father Alphonsus, peace had been restored in the convent of St. Joseph's, Calicut. The Jesuit Fathers took charge of the Mission of Mangalore in December, 1878. Within a month's time, they had made an appreciable impact on the Apostolic Carmel, as we see from the following letter of Mother Marie des Anges to the sisters at Calicut:

I wish to address myself to all of you, desiring, however, that each of you would take it as meant for you personally. I wish you to know the present state of affairs, so that you may guide yourselves accordingly. To begin with, we

1. Archives No. I.Vic/Ang 4/3. Letter of Father Victor of St. Antony to Mother Marie des Anges dated 2.5.1877.

have seen how the change of Fathers has given us no trouble at all. Let us thank God for this great favour, for I do not know how we have deserved to be so kindly treated. I have seen Reverend Father Pagani several times. He has been so kind as not only to tolerate us, but has even promised us his special protection, and I have every reason to believe that he will be true to his word and will promote the interests of our congregation ... The Jesuit Fathers know of everything that has happened within your convent, as I heard from them. More than this, the late pilgrimage to Goa served to spread this most unpleasant news among seculars who are unscrupulous about exaggeration. I have several times been put to the blush by the repetition of these matters.¹

That Mother des Anges had to suffer embarrassment is clear, but, more than this, she was apprehensive about the scandal that had been caused. "My dear Sisters, I must tell you with much sorrow," she says,

that you have lost your reputation and you must re-establish it by fervour, humility and good example. Let your present behaviour cast a veil over the past. Do not put your confidence in that bit of a document attesting to your innocence. It is of no value, unless you prove it by your lives. Remember this always, my good Sisters, you have to redeem your good name.²

And she goes on to point out the chief cause for failure in the past: "Let there be, I entreat you no much thing as dissimulation ... Let there be in the future only frankness and openness with your Superiors, whose sole aim is to lead you to God." To Sister Philomene, she speaks in particular:

It is very dangerous for a subject to judge her superiors –

1. Ibid., p. 52. Archives No. I Ang/AC 2/18 dated 17.2.1879.

2. Ibid.

what they do and what they do not do. We have but to obey them blindly in all things. If they do wrong, they will stand answerable before God ... I tell you this because of your remark to me about a fault in the election of the superior general. Now that you have had three months for reflection, don't you see how silly it was for a silly little sister to reason on such matters? We shall be happy in humbly and cheerfully fulfilling our duties. You have only to fulfil yours, in order to save your soul; leave superiors alone.¹

Humility and union with God, are special qualities to be cultivated, according to Mother Marie des Anges :

*If we are humble, we shall be in favour, both with God and with man. Let us not presume to think we are wanted in this Mission. There are other sisters quite ready to come here, at a word from Father Pagani ... work for God and in His presence; thus will you be better off both in soul and body.*²

The reply to this letter from the Calicut community brought great consolation to Mother Marie des Anges :

*It is with feelings of deepest gratitude that we thank you from the bottom of our hearts for your affectionate letter. We do not doubt that Your Reverence will continue to extend your motherly kindness towards us. We, on our part, beg of you most earnestly to accept our goodwill, and we promise in all sincerity to cooperate with all your wishes and commands ... we ought to have no other will but that of the Most High manifested in the person of our superior. We say no more on the subject, since we must prove it more by our deeds than by our words.*³

1. Ibid.

2. Ibid., p. 53. Archives No. I.AC/Ang 2/4 dated 21.1.1879.

3. Ibid., p. 53. Archives No. I.AC/Ang 2/4 dated 21.1.1879.

It has been very aptly remarked that, "In the history of man, it has been generally the case that, when evils have grown insufferable, they have touched the point of cure." The Apostolic Carmel at Calicut had now reached that point, for, when the Society of Jesus took over charge of the Mission of Mangalore, all unhealthy wrangling ceased and peace was restored to such an extent, that, at his visit to St. Joseph's, the Very Reverend Father Pagani found the community going on in a truly religious spirit of union with the Motherhouse and of charity among themselves. He congratulated Mother Lucy on the good spirit that reigned there, and asked her not to hesitate to ask him for any help she needed, even financial. To aid Mother Lucy in her office, Father Pagani suggested that she should have an assistant, as was done in the other convents, to act in her absence and help her with advice in difficult matters. Sister Ildephonse was appointed to this post.

From this period onwards, St. Joseph's, thanks to the solid guidance of the Jesuit Fathers, was blessed in every way. Harmonious relations between the parish priest and the community became an established fact; works multiplied and progressed smoothly, and all the blessings resulting from order and peace were the portion of the sisters, whose lives were thus rendered happy. The Apostolic Carmel, and very particularly St. Joseph's, its birthplace, owes a standing debt of gratitude to these worthy sons of St. Ignatius.

In 1882, Mother Teresa took over from Mother Lucy as superior. For all the basic peace that reigned, difficulties were not wanting in the apostolate and from other sources. Sister Josephine was still in a disgruntled mood. On the advice of Father Pagani, Mother des Anges and Mother Teresa took her to the Good Shepherd Convent, Bangalore, where, it had been previously arranged, she would be divested of her religious habit and remain as an inmate.

But, no sooner had the two Mothers left, than she returned to the world and resumed her secular name. Presumably, it would be too much for Mother des Anges to expect that there would suddenly be no more defections at all.

This sad event was followed in 1886 by another, the death in office of Mother Agnes, successor to Mother Teresa. Attacked by small-pox, she had to be segregated, and this was a great blow to the sisters, who had learnt to appreciate her virtue and to love and respect her. Mother Agnes had been one of the boarders who had been left under the protection of Bishop Michael Antony, when the Sisters of St. Joseph's had migrated to Cannanore in 1867 and had joined Bishop Michael Antony's Carmelites. It was she who had worked heart and soul in the Zenana School at Calicut and had been greatly appreciated by the Hindu officials whose daughters she had taught in this school.

On Mother Agnes's death, Mother Lucy again took charge of St. Joseph's and continued for twelve years. It was during these years that the old house was remodelled, so as to give it the appearance of a convent. It was a risky business – removing doors and windows, changing the position of the frontage, even razing walls to the ground, in order to get more space, and building a verandah right round, leading to the school, so that visitors no longer had to pass through the convent. Father Cavaliere saw to it that the work was completed in time to have the first Mass said there on 13 December, 1895, Mother Lucy's name day.

Several distinguished personages visited St. Joseph's at this time. One of these was Bishop Medlycot, who later went over to St. Ann's and asked Mother Marie des Anges to lend him one of the Apostolic Carmelites to train his sisters of the Syrian Rite in Kunamao. Sister Teresa was chosen for this responsible work. She stayed there three years, exercising the office of Mistress of Novices. She

returned to Calicut on 30 May, 1895. That the Apostolic Carmel could now thus reach out to other congregations was surely a step forward for the congregation, a step forward in growth and maturity. That important personages could make such a request was an indication that the worth of Mother des Anges's training was becoming recognized.

Already, in 1889, the spiritual life had received a new type of attention from Bishop Pagani, for he had probably found that the congregation was well on the way to maturity. He had written to Mother Marie des Anges on 3 April, 1889, and requested her to make known his decision to all the sisters :

We have determined, after mature consideration, that, in future, all the sisters who have to renew their temporary vows, or make their perpetual profession, should also previously obtain the majority of votes by the secret scrutiny of the Chapter of the House, of which they are members for the time being.

Being asked to vote meant that the sisters were being taken into confidence and consulted, and this healthy democratic procedure would gradually grow in the congregation down the years.

Mother Marie des Anges, meanwhile continued to give ample proof of her vigilance over religious discipline at Calicut. She now turned her attention to the home visits of the sisters. "I wish to tell you", she writes, on 15 November, 1889,

a thing of great importance: Many of you have your own relatives and parents in Calicut. You all know that when we entered religion, we gave up for the sake of our Lord, parents and relatives. So we are not expected to take back that we have once given up. You will, in future like good religious, follow our example in St. Ann's, with regard to

visits to our parents and relatives. We pay no visits to relatives in case of sickness; but only to parents, brothers and sisters, when they are in danger of death. We visit no one else.¹

The way such matters are looked at today (since Vatican II) is different from the view people look of them in earlier days. The Apostolic Carmel has accordingly, kept pace with the new thinking – never, however, relaxing vigilance to see that a proper balance is maintained. But there was another abuse at Calicut that called for amendment and on this the congregation still supports the stand that Mother des Anges and the bishop took. On 7 September, 1889, she wrote :

*His Lordship has asked me to warn our convents against any of our sisters interfering in matters regarding the marriage of their relatives. I cannot express myself more strongly than His Lordship: 'It is the great vice of (our sisters) that every one must find fault with the parties intending to marry, and thus many enmities and breaches of promise occur. What have nuns to do with marriage? They should answer, if questioned: 'It is your affair. I shall pray that everything may succeed well'. The Fathers and even the bishop do not dare to express any opinion on the point of choice of partners ... Your letters might be brought before the Court for libel, and it will compromise the good name of the Convent. The parents will say that they cannot rely on the sisters, who, instead of protecting their children, try to blacken their character when they are about to marry. So, you see my dear Mother and Sisters, how prudent we must be in these affairs.'*²

In 1897, typhoid broke out at St. Joseph's, claiming several victims. The first was Sister Isabel, who died in

¹ & ² Ibid., p. 62.

August. In May, the following year, Sister Eulalie, who had long been her companion at Calicut, became ill with T.B., and died soon after. Hearing of this second death, within so short a time, which must have shaken Mother Marie des Anges and the other Apostolic Carmel Sisters, Bishop Cavadini (who had succeeded Bishop Pagani in 1895) wrote to the Superior General on 16 June, 1898 :

*Another Flower from your garden has been transplanted into the better garden above... For the dear departed, it is the end of their exile and the beginning of eternal bliss, for those who are left behind, it is a lesson which will not be forgotten easily; which will urge them to be generous towards God ... As for your congregation, you do not really lose those who go before; and, as for your work, God will provide.*¹

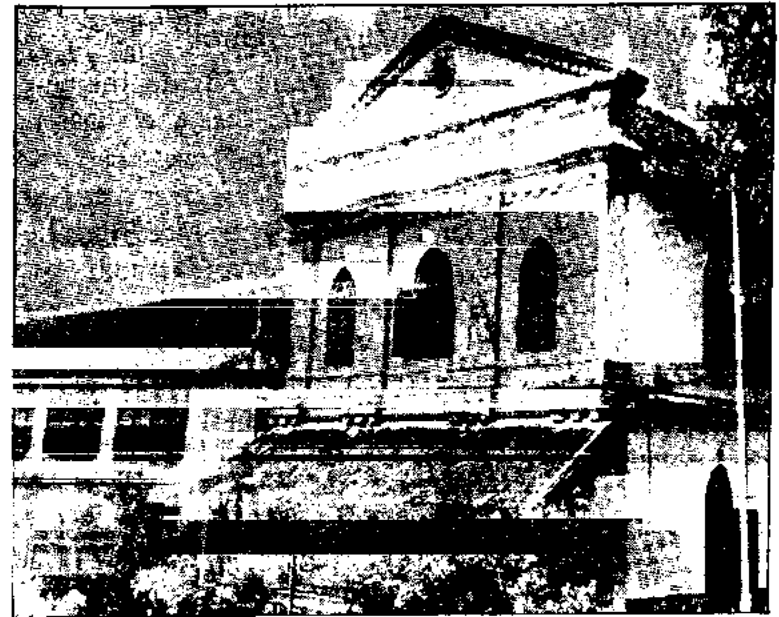
But the Angel of Death had not even yet finished with Calicut. On 18 January, 1899, Mother Lucy became ill and was shifted to the infirmary. Alarming symptoms developed and she received the Last Sacraments. She rallied for a few days, raising the false hopes, for she died on 12 March. Father Cavaliere dwelt, at the funeral oration, on her many virtues and on the noble work she had done for Calicut during her sixteen years at the helm. The sisters appreciated her for having led them safely through all the storms that had beset their path – by her unwavering patience, loyalty and humble submission to the Motherhouse and to the Superior General.

To have lost three sisters in quick succession was bad enough. Now, Mother des Anges had also to look for a new superior, for Calicut for Mother Lucy had died in office. She chose Mother Scholastica. Bishop Cavadini had written, after the death of Mother Lucy: "One feels encouraged in

¹ Ibid., p. 65. Archives No. I Ang/AC 5/40 dated 16.6.1898.

offering to God, the many little sacrifices which the religious life brings with it, when we see the happy end that crowns it." One wonders how encouraged Mother des Anges could have felt after this third death in little over a year. As it was, the number of sisters was small enough and these three particularly had been counted among the few stalwarts. They had been a great support to Mother des Anges at a period when capable and spiritually strong sisters were the greatest need of the hour for the Apostolic Carmel. The crisis had not quite passed and she was bereft of them: But, as always, she recognised the Cross and bowed her head in submission and surrender.

Chapter V



St. Joseph's Convent, Tuet, Quilon.

It belongs to the congregation of the Carmelite religious of Trivandrum. (CCR) Its origin goes back to the time of Mother Marie des Anges who opened a house here in 1875 with Mother Marie Augustine Perillon as the first Superior. In 1879 it became independent of the jurisdiction of the Apostolic Carmel and in 1907 was amalgamated with the other houses of the Carmelite religious at Trivandrum and Tangacherry and is considered their first foundation.

Chapter V

The Mission had changed hands, but, for that reason, things did not, automatically fall right for the Apostolic Carmel. In fact, it would take some time for Bishop Pagani and Mother Marie des Anges to bring order out of chaos. The situation, at Cannanore, at least, would worsen, if anything, before being brought under control.

The Cannanore community wrote, offering the new Pro-Vicar their congratulations, as did the other houses. He addressed his reply to Mother Marie des Anges, thanking the sisters for their kind letters and rejoicing over the good understanding reigning among them. At the same time, he stressed the necessity of a Central Authority to watch over the proper observances of the Rule, adding, as mentioned earlier, that he confirmed the nomination of Mother Marie des Anges as Superior General.¹ Alas! here was the rub. Neither Monsignor Victor, in nominating her, nor Monsignor Pagani in re-appointing her, had so much as said, 'By your leave', to any of them. Calicut and Quilon accepted it in sullen silence. But it irked, none the less. Cannanore had hinted at it in their congratulatory letter: "We feel quite stunned, as you can easily imagine..."²

Monsignor Pagani then suggested that each house should have an assistant to act in the superior's absence and to help her with advice, when she needed it. Accordingly, Sister Beatrice was appointed to that office at Cannanore.

In February, 1879, Monsignor Pagani received a lengthy letter from the superior, expressing loyalty and affection to lawful authority. The last phrase must have

1. Archives No. 1 PA/E/1/1 dated 13.1.1879.

2. Archives No. 1 AC/Ang 2/5 dated 13.2.1879.

struck him, for while thanking her cordially for the sentiments her letter expressed, he remarked that the life of any congregation depended very much on the harmonious relations of each House with the Motherhouse and utter submission to a Central Authority which is charged with the responsibility of maintaining religious discipline, as laid down by the Rule.

Unfortunately, the sisters of Cannanore were not disposed to look at things in this light. They now threw off their mask and the superior wrote, opposing the confirmation of the appointment of Mother Marie des Anges, on the ground that it had been done without their consent and they had, therefore, hoped that he would have declared the appointment invalid. In reply, he invited the superior to Mangalore. Sad to say, she was very discourteous to Mother des Anges. When the latter enquired about the happenings at Cannanore, she replied, "Leave me in peace!" But, after talking to the spiritual father of St. Ann's community, Father Stein, she apologized to Mother Marie des Anges.

The bishop next asked Mother des Anges to choose a new Superior for Cannanore, as the one who had been called away would not be returning. Accordingly, on 10 February, 1879, Mother des Anges wrote to the sisters of Cannanore :

No doubt ... the whole community will be shocked to hear that Mother Elias, for the present, at least, will not return to Cannanore. She has freely and, of her own accord, given up her office, and we have accepted her resignation ... Now, dear Sisters, it is about time we understood each other. You know very well, how, for our mutual good, I have been entrusted with the charge of all our convents, by our Rev. Superior. But one short year ago, you rejoiced at this event, and I have had proofs of your sincerity ...

Now I do not reproach you, or question your sentiments, but I cannot help telling you that my last visit to your convent was anything but welcome; and the subsequent breaking off of all communication with us was a source of great pain to me throughout the year... I beg you to speak out sincerely and say what you apprehend; what has pained you, and what keeps you aloof from us.

For God's sake, consider well your conduct, and tell me whether it becomes good and docile religious. Reflect seriously whether you are prepared to live up to the exact observance of our holy Rules, Regulations and Constitutions; and then once for all decide. Those among you who are not prepared to submit, are at liberty to leave the congregation at once. So I shall expect from each of you the expression of her own sentiments. Failure to comply with this request will be interpreted as tantamount to 'I do not wish to work in union with the common head of the Congregation' ... We cannot any longer tolerate the presence of those who stand in the way of that union and submission, so absolutely necessary for the life of the Congregation. Let all our good sisters be assured that their dutiful submission will be productive of the most happy results.¹

Soon after, Bishop Pagani had occasion to visit the Cannanore community. "At Cannanore", he wrote to Mother Marie des Anges,

I had a private interview with each sister, as I found the community in a state of great sadness and despondency. I encouraged each one as well as I could, showed them the justice of your dealings, and assured one of them in particular that expulsion would be the last resort. It seems that the devil has put it into their heads that they will be

1. Archives No. I Ang/AC 3/21 dated 10.2.1879.

expelled for trifling faults. I regret that I have no one to replace Father Martelli at Cannanore. He is a good man, but has no idea of the business. However, I have recommended very strongly the part he must take with the sisters. He must exhort them to obey... At all events, as long as Father Martelli is in Cannanore, we must dissimulate a great deal. As soon as I find a substitute, I shall make the change... it is easier to make a new coat than to mend an old one.

The choice of a superior for Cannanore was made at St. Ann's by Monsignor Pagani, Mother Marie des Anges, and a few of the older sisters. Sister Mary of the Incarnation was chosen, and an appointment letter was sent to her, duly signed by Monsignor Pagani and Mother des Anges.¹ Besides, Mother des Anges also wrote to Sister Mary of the Incarnation: "Do not be troubled, my very dear Sister, and yield to fear. God, who gives you the charge, will assist you, in proportion as you confide in him. Besides, your office is only temporary. God makes use of any one He chooses to work out his His designs, and generally He chooses the weakest instruments that they may not glory in their success."²

All appeared to be well at Cannanore. The community even wrote a letter to Mother Marie des Anges, in dispositions which she described as being those of "goodness and submission". But, in the light of what followed, it seems to have been a foil, a way of gaining time, a averting of suspicion. All along, there was an undercurrent of discontent running through some if not all the members, as the sequel shows. The first sign of its existence became evident when Sister Magdalen of the Cross applied to the

1. Archives No. I Ang/MI. 2/22 dated 10.2.1879.

2. Sister Candida, History p. 10. Archives No. I.Ang/MI 1/20 dated 10.2.1879.

Pro-Vicar for permission to go to "some other vicariate". Finding that persuasion was useless, he consented. She took the steamer for Alleppy, telling the sisters that she was "going to the moon".

"Time," it is said, is a great healer of wounds". It did not, however, seem to have dealt so mercifully with Mother Mary of the Incarnation, as we gather, reading between the lines of the following letter to her from Monsignor Pagani, on 23 February, 1879 :

I am glad you are gradually more resigned to the holy will of God, for the loss of (Mother Elias) . I sympathize with you, though I cannot conceal from you that, by your profession, you are obliged to ascend the way of perfection, and that even the most pure love, when it is carried too far – that is, when we feel too much the absence of our love – robs from the Brides of Christ that love which they owe to their Heavenly Bridegroom. Our heart is limited and we cannot divide it between the Creator and the creature, without letting the love of God suffer."

Then, with a touch of ironical humour, he continues :

Sister Magdalen has gone 'to the moon', I suppose by means of a ballon ... it would be difficult to send a 'post-balloon' to her ... She asked me repeatedly to let her proceed to some other vicariate. Because of her advanced age and not being able to dissuade her, I said that I could grant her the permission without any great harm to her soul or damage to your convent. She will enter another convent. God grant her peace and consolation.¹

This sister, as we learn from a letter of Mother Marie des Anges to the Archbishop of Verapoly, was "one of the malcontents."² Earlier, she had asked her brother, a diocesan

1. Ibid., pp. 12-13.

2. Archives No. I Ang/Arc. 7/34 dated 5.9.1881.

priest, to come and take her home for a change – which he did without the Pro-Vicar's permission. Monsignor Pagani's order that she was not to go home, but to St. Ann's, was unheeded by both brother and sister, and they went to their home in Callianpur – whereupon, Father Pro-Vicar dispensed her from her vows.

In the light of the strict discipline that later became a matter of course in the congregation, we find profoundly disedifying such brazen flouting of the Rule. Even granting the fact that, at the time, discipline had no chance to grow among the sisters, Mother Marie des Anges must have found it extremely frustrating, if not galling, to deal with such childish petulance in them. She remarks that "those emigrations from one convent to another, of insubordinate and discontented subjects will never be productive of any good ... On the contrary, they will only serve to weaken convent discipline."¹ But still more shocking things were to come.

The ignominious departure of Sister Magdalen of the Cross did not, in any way, put an end to the troubles at Cannanore. Mother Mary of the Incarnation was herself beginning to show signs that pointed to a falling away. Her government was unsatisfactory. There were no regular observance in the community. To make matters worse, Mother Mary chose as secretary a young girl, in whom she placed unlimited confidence. At the same time, she and Sister Stanislaus were freely disposing of the movable goods of the house, without anybody knowing where they were going.

In August, 1879, Mother Mary of the Incarnation entreated the Pro-Vicar to relieve her of her office. Meanwhile, Mother Marie des Anges intimated her

1. Ibid., p. 14.

intention of visiting Cannanore. In the interval, Mother Mary and Sister Stanislaus bade adieu to their friends, and distributed gifts among them and the school children. The orphans were frightened into believing that a tyrant of a superior was coming, and the servants were advised to leave. When, at last, Mother des Anges arrived, she was apprised of all that was taking place in the convent, and she was obliged to isolate the two sisters, in order to draw from them what they had done with the missing furniture etc.; but all to no avail. They persisted in an obstinate silence to the very end and Monsignor Pagani was singularly strong in his condemnation of them. He called their behaviour "looting the convent", "theft", "stealing", "an action most disgraceful to any Christian woman, let alone a Christian virgin and she a superioress of a house!" He owned that he felt cruelly betrayed. Only if they confessed was he ready to pardon them. They could no longer stay on in Cannanore. He was prepared to permit them to go to Quilon, but "not to Father Alphonsus who is utterly unfit to take care of nuns. The permission", he continued, "which is given in writing to them must clearly and distinctly state this: 'that I allow them to go to Father Alphonsus under pain of excommunication, ipso facto incurriendo'.¹

Regretfully, it must be acknowledged that nothing could be done to bring these sisters to a sense of their duty. Hence, Monsignor Pagani took the only course left to him and dismissed them, enjoining on Mother desAnges the duty to "inform the superiors of other Orders, so that they might not be cheated".² This letter of the Pro-Vicar was read to the erring sisters, as he wished, after which, being dispensed from their vows, they were divested of their religious habit and sent to the Mission of Quilon.

1. Ibid., p. 15.

2. Ibid., p. 16.

Accustomed, as readers are, to look on the religious life as a haven of sanctity, one or other of them might be justifiably shocked, and exclaim, "Is this religious life!" Father Daniel Lord in his "Letters to a Nun" explains :

The Founders of most religious Orders are saints or very holy persons ... They saw their followers as 'other Christs', who could day by day take on more of His virtues, and do more perfectly His divine work. The majority of those who followed these religious founders, had in measure the same ideals. But what was founded and what was added, turned out to be a composition of human organization – however divine its ideals and objectives. Religious orders were originated by men and women who had the normal amount of weakness and self-betrayal ... That is why some religious Orders have gone 'bad' and have had to be reformed. That is why communities have lost their fervour ... Sometimes, even those bound by vows to lead Christlike lives, turn out to be very human indeed.

"But why", it may be asked, "broadcast to the world what should be the private property of each religious Order – its own "skeleton in the cupboard"? One reason is to uphold truth. True-judgement about a person in a biography can be arrived at only when things can be looked at from all angles, and here the negative is as important as the positive. A second reason is that "to wish to persuade the world that our Society never was touched by a breath of scandal would be," as Father Nadal says, "the extravagance of pride, seeing that there were scandals among the Apostles and first deacons". Why should we wish to pretend to be something special?

But there is still another reason. In the course of time, the negative aspect becomes a foil to highlight the positive. As we look back from this point of time at the "shocking" events that took place at Cannanore in those

early days, we only praise and glorify God, for He alone could have changed hearts and brought about healing. He alone could have caused the Apostolic Carmel to rise, from what might very well have been its death-bed, and grow into a strong and sturdy tree, spreading its branches far and wide – as it stands today.

After the drastic measures outlined above the sisters of Cannanore wrote to Mother Marie des Anges, perhaps under pressure from Monsignor Pagani. Her reply bespeaks her forgiving nature and the tenderness of her motherly heart :

My numerous occupations prevented me from expressing my thanks earlier for your kind affectionate letter, which I received on the beautiful day of the Good Shepherd, together with the pretty picture that was enclosed ... If time permitted, I should have been very glad to go and speak to you, instead of writing, for perhaps in that way I could more easily dissipate the little prejudices that still lurk in your hearts, and I am sure you would understand things as they are. Don't you think that I understand how painful too it must have been to you to lose what was so dear? But, for God's sake, do not think that I have brought this loss on you. I speak to you before our Lord. Why do you find me severe? I can tell you, my dear Sisters, I have never harboured any feelings against you. I know you have heard others speak unfavourably of me... I pardon with a good heart, and pray for those who have instilled in your mind, ill-feelings towards me.¹

She then proceeds to exhort the sisters to that Apostolic Carmel virtue, par excellence, obedience :

You will be happy in proportion as you are resigned to the holy will of God, and that of your legitimate superiors. As

1. Ibid., p. 16.

for myself, I do nothing but submit myself to authority. Permit me, my good sisters, to tell you that I shall be a thousand times happier to obey than to command. I have never asked to be placed in authority. I am so, by God through my superiors. Banish, then, from your hearts, that fear which is so prejudicial to your well-being ...¹

She now modulates into another key, that of intimate sharing :

Don't you see that if I did not love you, I should not have written such an intimate letter ... I set you the first example of speaking openly. How can you know me, when you never had any direct communication with me? Most of you had been so short a time in Mangalore; to know a person, one must have direct relations with her. Sisters Mary of the Incarnation, Magdalen of the Cross have never lived with me. The hearts of Sisters Beatrice, Emily and Clare cannot say the same ... I earnestly hope you will not find me strict in this letter, at least.²

God does not allow his servants to be for ever under the stress of pain and trial, but in his mercy, he sends them some gleams of comfort and consolation. So it was with Mother Marie des Anges. She had suffered under the first three superiors of Cannanore; the fourth, Mother Teresa, was determined to make it up to her. So, no sooner was she installed, in October, 1879, than, with the approval of Mother Marie des Anges, she had the whole house blessed and its name changed from St. Joseph's to St. Teresa's. The very appearance of the house was loathsome; it had, therefore, to be thoroughly cleaned, white-washed, and supplied again with crockery and other things. Mother Teresa tactfully brought the sisters to realize the dignity of their vocation and the happiness of serving God in peace

1. Ibid.

2. Ibid., P. 17. Archives No. I Ang/AC 4/28 dated 6.5.1879.

and harmony.

Life had its troubles, no doubt, but now they were of a different nature. Father Gallo S.J., the spiritual father of the community and manager of the school, through excessive zeal, perhaps, tried to bring his own idea of order into the Apostolic Carmel in the areas of community assignments, financial matters and the revision of the Rule. He said the Rule should not have been printed, as he wanted to add something to it. He wanted the superior's assistant to deal with the material needs of the house, for, as he said, "the superior should devote herself more to prayer than to temporalities". As for finances, he took it upon himself to examine the private account books of the community, which he kept in his care, directing the Assistant, Sister Catharine, about the expenses of the house, even examining such details as the amount spent on food or clothing. Worse still, claiming to be acting in the name of the Pro-Vicar, he meddled with the business of the monthly allowance provided by the mission. Examining such conduct on his part, we agree that there was sense in some of his ideas, and his solicitude for the sisters was laudable. But his excessive zeal blinded him to the limits beyond which he might not go. Neither did he know, as a man, how to direct affairs that were peculiar to women.

That neither Mother Teresa nor Mother Marie des Anges would meekly bow to him, is seen in the letter Mother des Anges wrote to him, in February, 1881, regarding money matters :

I have seen how these matters are conducted at Mangalore and Calicut. The allocation which the Mission gives the community is paid fully and regularly every month, whether the whole is spent or not. Here in Cannanore, on the contrary, I find ... that the savings of one month are subtracted. Now, if there is some balance in one month,

it will be required for the next, especially for provisions which are brought occasionally; also for clothing our orphans ... Some eight or nine externs have also to be supported.¹

It was Mother Teresa who kept Mother des Anges informed of all that Father Gallo had to say. Regarding the Rule and other matters Sister Aloysia, Mother des Anges's secretary, wrote on her behalf:

(Mother des Anges) does not repent of having had the Rule printed, for it would have been impossible to have made so many manuscript copies as were required ... it is in his power to strike off what would be censured in Rome and to add what is still wanting ... Rev. Mother is very ready to try the experiment of charging the Assistant with the business of buying, selling and looking after the coolies, for it is evident that the Assistant must be able to do all those things. Otherwise, many inconveniences will arise.²

Mother des Anges is prepared to give Father Gallo's ideas a chance, but she will be vigilant, lest the Cannanore community again fall into the power of an unwise chaplain. So, the same letter continues :

Rev. Mother wants from you a full and true account of all the difficulties which might arise from this arrangement ... she would even bind you by holy obedience to give her this account. You may tell Father Gallo that Reverend Mother is surprised that he allowed this point to be practised before she had any intimation of it.³

In November, 1882, Mother Teresa was needed elsewhere and Mother Lucy took her place. Under her and the superiors who followed, Sisters Beatrice and Ildephonse,

1. Ibid., p. 21. Archives No. I. Ang/Cal. 1/33 dated Feb. 1881.

2. Ibid., p. 22.

3. Ibid. Archives No. I AL/T. 1/1 dated 23.7.1881.

who were noted for their gentleness and prudence, community life at Cannanore slowly improved. Father Buzzoni S.J., who replaced Father Gallo, possessed great tact in dealing with difficult characters. He corrected, encouraged and uplifted the timid and self-willed, merely by some humorous remark. He took great interest in the spiritual welfare of the community, even seeing to the success of their meditation and particular examen.

Father Buzzoni was also an architect and transformed the old dismal convent into something new and beautiful. The chapel was completely renovated, the recreation room now faced the sea, and an upper storey was added. In 1899, the present kitchen block was built and the spacious drill hall. Father Zanetti, who succeeded Father Buzzoni, bought the adjoining property and house, in 1902, and donated them to the convent. The apostolate too flourished and brought much consolation to the sisters and, naturally, also to Mother Marie des Anges. The storms, that had followed one another with varying force over twelve turbulent years had gradually subsided and been replaced by peace and calm, ushering in a new era at St. Teresa's, Cannanore.

Chapter VI



A group photo taken in 1908 a year before the death of Mother Marie des Anges' at St. Ann's. Mother Marie des Anges is seen with Mother Aloysia and other sister.

Chapter VI

All the while that the internal affairs of the congregation were thus passing through a long and dark tunnel, the apostolate, in general, flourished. Perhaps it was a question of the death of the seed that was needed to bring forth fruit. God's ways are indeed strange!

Mother Marie des Anges, her mother-tongue being French, could not personally do much in the field of Indian education. But, being an intelligent and perceptive woman, she knew talent in others when she saw it. What is more, she took a keen interest in the schools with their various works and, above all, in the upgrading of the sisters.

The history of St. Ann's, as an educational institution, goes back to the Sisters of St. Joseph of the Apparition, who were invited by Bishop Michael Antony to open a school for girls, which they did in 1859. The school was housed in an old building called the "Bungalow". In 1866, a gable of the building gave way. No one took any notice. On another day, the roof fell in, with serious consequences. One girl died and several were injured. The school had to be closed down, at least temporarily, and the whole establishment shifted to Jeppu, another part of Mangalore. As soon as he could, Bishop Michael Antony got the building, where the "Bungalow" had existed, completely overhauled, and called it "St. Ann's". He then transferred there some very young and inexperienced sisters of his new Carmelite Foundation and started a small school. This was the school that the Apostolic Carmel Sisters took over on their arrival in Mangalore in 1870. Sister Elias, a very capable young person, was appointed headmistress.

At Cannanore, in 1870, Mary Pia Rosario had appeared for the Departmental Examination – an undertaking rarely attempted by girls in those days – and

had emerged successful. She proved to be outstandingly intelligent and, in other ways too, out of the ordinary. In 1871, she was put in charge of the highest class at St. Joseph's, Cannanore, an assignment she held till 1873, when she left for Mangalore to join the Apostolic Carmel. Here, she was given the name, Sister Aloysia. Mother Marie des Anges must have been profoundly grateful to Providence for this gift to the Apostolic Carmel, for, in these early days, especially capable persons were needed to run the schools and raise the standard of Apostolic Carmel education. As Sister Elias had been transferred, Mother Marie des Anges immediately appointed Sister Aloysia Headmistress of St. Ann's School.

True, the distinction of being the founder of women's education in Mangalore, does not belong to Mother des Anges, but as Father Denis Fernandes, S.J., put it,

she may well be called its nursing mother. From the first moment that it was entrusted to her charge, she devoted herself unsparingly, through the anxious laborious days of its rise and growth, to the furtherance of the work she had come to India to effect. Hours of solicitude and anxiety, days and months of personal supervision, the self-dedicatedness of a lifetime. In a word, her being and existence were consecrated to the task of establishing this double work on a firm basis and of spreading it wider into the whole diocese.¹

Sister Aloysia was the right person in the right place. Young and vigorous, she needed room to expand into action, and in this she had the full support of Mother Marie des Anges. She needed also "conflicts and adversities,

1. Denis Fernandes S.J., Obituary (II A. Ang and others) Archives No. II A/ Ang. 1/5. History of the Apostolic Carmel and of St. Ann's Convent written by Mother Marie des Anges and others at different dates covering the period 1868-1917.

experience, humiliations and strife, efforts, intense and long-sustained, even unto weariness, to bring (her) powers to maturity". These challenges life obligingly provided and Sister Aloysia made the best of them. She was sensible enough to see that 'You must plough with such oxen as you have,' and she went about the task in her own original way. She had a scholarly mind-orderly, methodical, painstaking and discerning. She possessed a wonderful genius for educating herself and others. Hence, every morning saw her surrounded by her young teachers, whom she patiently initiated into 'Methods of Teaching' – original or culled from her private reading. She devised various contrivances for making their teaching more concrete and effective. This thorough mode of teaching, adopted by the sisters from the beginning, gave them more than a superficial knowledge of the subjects they taught, since eye and hand cooperated with the mind in the acquisition of learning. Thus was enthusiasm and emulation stirred up among teachers and taught. The result was that the teachers trained by Sister Aloysia had a characteristic stamp: an earnest dedication to duty, compounded of love and thoroughness. No wonder, then, that, in 1880, the D.P.I., Mr. J. Bradshaw, in forwarding the Inspection Report of the school, could write :

This school has a strong and highly qualified Staff and, coupling this with the Agency that forms the management, the Director is not surprised at the excellence of the Report.¹

Such laurels over the years could only bring more applications for admission, so that, even in 1874, a new and larger school became a crying need. Hence, a block was erected, half the cost being met by Government, the other

1. Sister Candida, *History* p.122. Archives No. II A/Cand. 3/16. History of the Apostolic Carmel 1873 - 1928.

half by the Mission. This year, pupils were also presented for public Government examinations, with very creditable results.

Sister Aloysia wanted the sisters to be good teachers and, to this end, she arranged for a Public Lesson to be given on Saturday evenings by the sisters in turn. This was attended by the sisters and, at the end, the lesson was evaluated. Mother Marie des Anges made it a point to be present at the lessons. The sisters, who showed timidity or were not successful, were later reprimanded strongly by her, and her words had great effect. Hence, lessons were well prepared and corrections carefully done. Mother des Anges would also often visit St. Ann's, High School to see things for herself.

She must have been highly satisfied with the choice she had made when she put Sister Aloysia at the helm of educational affairs. With the secondary aim of the congregation in the hands of such a capable, discerning woman, Mother des Anges could turn her attention to the primary aim, that of forming the sisters to a life of prayerfulness, zeal and simplicity. But her lively interest in all that was going on in education was never wanting and her frequent personal presence gave so much encouragement to the actual workers in the field, that they came to consider it indispensable.

Mere secular education, however gratifying its results, did not satisfy the ardent soul of Sister Aloysia. She was firmly convinced of the necessity of a strong religious influence in the formative years of a girl's life, if she is to grow into a sincerely good woman, trained to recognize and follow her highest instincts. With this end in view, she directed the early awakening of children into proper channels, by drawing up syllabi of Catechism and Morals for the guidance of teachers, taking upon herself the religious

instruction of the higher classes. Indeed, so proficient were the students in Catholic doctrine, that, on the occasion of Bishop Pagani's consecration, they held a Catechetical Disputation at the Cathedral. The Delegate Apostolic, the Bishops and several Ecclesiastics formed the audience, Examiners and Judges. They were so interested, they they questioned and cross-questioned the excited little disputants, and finally awarded the palm to one little girl, whom the Delegate Apostolic dubbed, 'The Theologian'.

Sister Aloysia also established the Sodality of the Blessed Virgin Mary and had it affiliated to the Prima Primaria in Rome. A separate Junior Sodality too was started, for the little girls, who had just made their First Communion. Sister Aloysia next introduced the children to the Apostleship of Prayer and the devotion to the Sacred Heart. A custom grew up of dropping into a box intentions for prayer to that Heart of Love, a perusal of which spoke volumes about the sufferings of the children from drunken fathers and even drunken mothers. Sister Aloysia often interviewed the parents of the children and enlisted their sympathy and cooperation.

That so much freedom was given to a very young headmistress in those early days, speaks much for Mother des Anges's trust, broadmindedness and vision. That the partnership of the two nuns has been abundantly blessed, is seen in the fact that, besides turning out hundreds of responsible citizens and efficient wives and mothers, St. Ann's and its branch schools in Mangalore have been instrumental in furnishing religious vocations to the Apostolic Carmel as well as to many other congregations in India.

Meanwhile, St. Ann's progressed academically by leaps and bounds. Inspectors of Schools found everything to praise and little to complain of. In 1878, Mr. Garthwaite

wrote :

*The St. Ann's Girls' School ... is well thought of by all the classes of the community in Mangalore. The Nuns who teach in it have set a most laudable example in passing the Literary Tests for a Teachers' Examination, being willing also, if there be any prospects of obtaining Salary Grants, to undergo examination in Teaching Power.*¹

Mr. Garthwaite goes on to give reasons for recommending more adequate aid to the institution. Among these reasons, is that the nuns have been "the first women religious in this Presidency, if not in India, to overcome the reluctance which such ladies not unnaturally feel to undergo a public examination." Mr. Garthwaite adds that "the religious ... hold certificates of proficiency in general knowledge and in the Science and Practice of Teaching."

It was to the suggestions of Mr. Bradshaw, that St. Ann's owed its thorough reorganization. "There was", he had remarked, "an underestimation of the capability of the pupils, and the text-books were unsuited to awake pupils' intelligence". He had concluded his report on a still warmer note of appraisal :

*The school is doing excellent work ... As this school produces a number of schoolmistresses, and may be said to be maintained partly with that object in view, there will always be a certain number of pupils preparing for the special Primary Examinations.*²

The Director of Public Instruction immediately acted on Mr. Bradshaw's suggestion and proposed to the Management the immediate opening of a Normal Department, "in order that the usefulness of the Institution might be extended to others than the members of the Sisterhood."

1. Ibid., p. 118.

2. Ibid., p. 119.

The first time, Mother des Anges declined the invitation, for lack of funds. But, when the Director again addressed the school management on the subject, promising liberal aid, the offer was accepted. Once Mother des Anges had realized the promise this opportunity presented for the future, she did not count the cost. She recalled Mother Beatrice from her post as superior and relieved Sister Aloysia temporarily from St. Ann's. These two sisters, together with Sister Bernard, were sent to the Presidency Training School, Madras, to do their Teachers' Training, thus blazing still newer trails in women's education. Their time of training was curtailed by half, presumably on account of their teaching experience. All three passed First Class, Sister Aloysia, who was a born teacher and educationist, securing the First Rank in Madras Presidency.

On their return to Mangalore, in 1890, Mother des Anges opened St. Ann's Training School and Sister Aloysia was given charge of it, in addition to her office of headmistress of the school. Miss Emma Carr, the Lady Superintendent of the Presidency Training School, Madras, formally opened the Training School. Later on, after an inspection, she wrote :

The work of the Training Mistress is quite satisfactory. It is conducted with considerable skill and success. The general class teaching was good, and the special lessons given by the students, at the Inspection, were carefully prepared and well taught. All the five students, tested for certificates, passed in the First Class.¹

On the occasion of an Annual Inspection, bouquets of flowers, culled by Mother des Anges from the garden with her own hands, would be arranged for the inspector (or, on other occasions, for the newly appointed Governor

1. Ibid., p. 120.

or some Ecclesiastical Dignitary). At special lessons, given as their Practical Test before the [Inspectress, the sisters were happy to have Mother des Anges there to encourage or criticize – an indication, surely, of how much at home they felt with her.]

That same year, 1890, a new block for the Normal School was constructed with a half grant from Government. Another Inspector, Mr. Marsden, wrote on 12 July, 1886:

Accuracy and method were conspicuous in all the written exercises. The English Spoken in this school ... was better, both as to idiom and pronunciation, than I have heard in any other school in South Kanara ... I may say, generally, that in discipline and tone, the school could not do better ... I have never seen a school so well managed, nor one where all subjects were so well taught as at St. Ann's. It forms a training school for all the other Catholic Girls' Schools on the West Coast.¹

Indeed, St. Ann's Training School was the only such school on the West Coast, and one of the very few in India. Girls from all parts of India came to St. Ann's to be trained and those who passed out were wanted everywhere, for they were considered to be the very best. Sister Aloysia saw to that - and Mother des Anges would be there, when teacher-trainees gave their periodic lessons, to note their ability, manner and confidence, and to encourage them.

Manifestly, then, the history of St. Ann's School and Normal Department is one of uninterrupted growth and a record of a continued series of success. But there are other achievements of an immeasurably higher order, which are not always visible – one of which is to train girls to all that is best and most desirable in a woman's life and character. No small portion of the success in teaching and of the well-

1. Ibid.

merited popularity of these institutions must be ascribed to the unobtrusive, yet none the less forceful, influence of the tenor of the teachers' religious lives and the other-worldly motives that governed every detail of their system.

The Catholic community of Mangalore were not slow to recognize their good fortune and expressed their appreciation to Mother Marie des Anges :

You came here when there was not a single school for girls and now you have brought to perfection the magnificent institution that we see. It is you also who have brought up these worthy teachers of youth selected from amongst our people who do us so much honour. Reverend Mother, the Konkani Catholic Community owes you a debt of gratitude which it will never be able to repay.¹

And what of that great battalion of Apostolic Carmel Sisters, nearly fourteen hundred strong today, spread all over India and Sri Lanka? They are heirs to a peculiar brand of Apostolic Carmel tradition, culture and philosophy of education, the foundations of which were laid, at great cost, by Mother Marie des Anges and Sister Aloysia. The acid tests of this education are academic excellence, moral stamina and courageous leadership. But, even while striving to maintain these lofty standards set by their illustrious predecessors, the Apostolic Carmelites of today risk taking them for granted and forgetting that much sweat and toil has gone into their making.

No sooner was St. Ann's firmly established, than Mother des Anges's attention was drawn further afield, for the high class Hindus of Mangalore had learnt to appreciate the system of education given to girls by the convent. They shook off the shackles of caste restraints and petitioned

1. Address of the Public to Mother Marie des Anges, dated 19.3.1892 Archives No. IV/Ang. 4.

Mother Marie des Anges to open a school for their daughters in Mangalore. In compliance with this request and encouraged by the Director of Public Instruction, Mother Marie des Anges opened an Elementary School, on 19 March, 1885, on the premises adjoining St. Ann's School. This modest institution was at first known as St. Ann's Kanarese School and was, from the start, conducted by the Sisters and open to Catholics as well. Shortly afterwards, a more suitable site was secured in Dongerkerry, the heart of the Hindu quarter of the town, where a new building soon arose.

The school opened with thirty-eight pupils on the rolls, and Sisters Cecilia and Dorothy as teachers. The programme of studies was identical with that of a Primary School in more recent times, including the four lower classes: Infant, Preparatory A and B, and Class I. In 1887, the year of the Golden Jubilee of Queen Victoria, the school moved into its new building and was re-named, the Victoria Caste Girls' School (presumably, at that time, the term 'caste' did not have the pejorative meaning it has today!). The school progressed rapidly and, in 1889, received Government recognition as a Lower Secondary or Middle School. In 1892, English became the medium of instruction. This was progress indeed!

Mother des Anges, "Ma Mere", as she was called, took great interest in the Victoria Caste Girls' School. Every year, in December, she would be there for a little concert held in honour of her feast day, to the delight of the teachers and the excitement of the simple children. Admirably, the little ones would look up at that face, and their tiny hearts would flutter in gladness as a genial smile lighted it up.

When the plague broke out in Mangalore, there was a death in a house only a few yards from the school. No

sooner did the news reach St. Ann's, than Mother des Anges was there to dose the sisters with brandy and close down the school for over three months. And she took the sisters home in the convent-owned large four-wheeled carriage drawn by two fine bullocks. Cars were nowhere to be seen in Mangalore in those days.

Another section of the people of Mangalore also wished to benefit by the sound education the Sisters of the Apostolic Carmel were imparting in their schools. So a second branch school of St. Ann's was opened, in 1895, at Hampankatta, in a rented bungalow near Milagres Church. Later, in 1901, the bishop made over to the sisters a proper building through the Milagres Parish Board. St. Mary's, as this school was called, unfailingly flourished and was always full to capacity.

At the start, Sister Leonora was the headmistress. It was in this school that Mother Marie des Anges found work for the young sisters of Victoria School during the months the plague lasted and their own school was closed. St. Mary's too had a yearly celebration of "Ma Mere's" feast in December. Many of the sisters would accompany her to the festal concerts held in the schools and, no doubt, they all enjoyed the programmes the children presented.

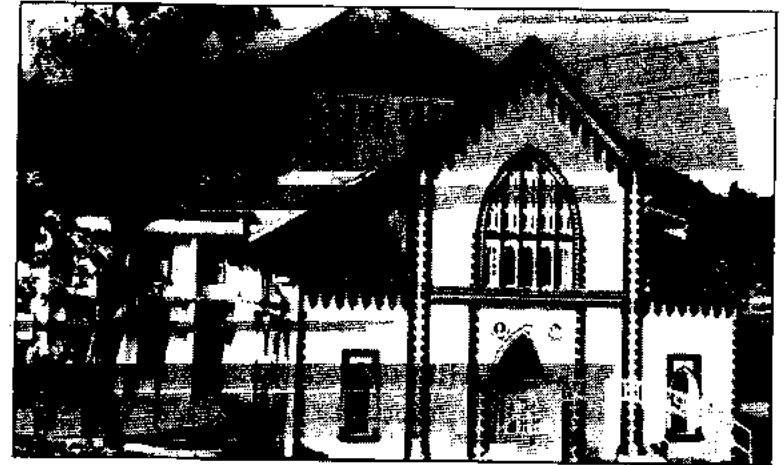
One wonders what Mother Marie des Anges felt on these and similar occasions, when she found herself the only European in any gathering of her sisters. Of those who had come out to India with her, Sister Mary Joseph had died in 1877 and, in 1879, Sister Elias had left for Trivandrum and later on for Europe. If Mother des Anges felt alone, as she must have, there is no record of it. What is recorded, in all that she accomplished, is her persevering and total dedication to the task she felt called by God to fulfil. The words of Father Denis Fernandes S.J., at her death, aptly sum up the role she played in the educational

field of Mangalore :

It is to her earnest efforts and unflagging zeal that St. Ann's Convent and its several branches owe that high reputation as institutions of mental and moral culture. And all this she accomplished single-handed and alone.¹

1. Denis Fernandes, S.J., Archives No. II.A. Ang. 1/5 "History of the Apostolic Carmel and of St. Ann's Convent" 1868-1917. pp. 65-68.

Chapter VII



Sacred Heart Convent Tellicherry.

This was opened by Mother Marie des Anges in 1886 at the invitation of the Parish Priest Father Michael Monteiro who continued to be the benefactor of the Apostolic Carmel to the very end of his life.

Chapter VII

The Calicut apostolate is the only one to enjoy the honour of having been begun by Mother Veronica herself, Foundress of the Apostolic Carmel. As a Sister of St. Joseph of the Apparition, she had come out from Europe to India to open a convent and school of her Order at Calicut – which she did in 1862. We learn, from her letters, about the consolations she enjoyed and the problems she encountered in the running of the school and the orphanage. When, after two years, she was transferred to Rangoon, she was replaced at St. Joseph's, as we have seen, by Mother Germaine, who was, in turn, succeeded by Mother Mary Perillon.

Under the capable guidance of this sister, the school prospered academically, materially and spiritually. The practice of the May Devotions was introduced for the first time and the children taught to love the Queen of Heaven as their tender Mother. On the last day of the month, the ceremony of crowing the May Queen was performed in the Parish Church, with the schoolchildren taking a prominent part. In preparation for Whitsunday one year, Father Marie Ephrem, the zealous parish at the time preached a retreat to the children, the very first one Calicut ever had. On the feast day, thirty little ones made their First Holy Communion and crowds of grown-ups flocked to the Holy Table. In the evening, after Vespers, it was touching to see the little ones lead up with lighted tapers to renew their Baptismal Vows.

When the Apostolic Carmel Sisters arrived in 1870, there were just four sisters at Calicut, with no reinforcements available for the increasing work. As Bishop Michael Antony's Carmelite Sisters were available, Bishop Marie Ephrem sent first a couple, in 1871, and later some

more, to hold the fort. Soon afterwards, Mother Perillon and other Sisters expressed the wish to become Apostolic Carmelites and Bishop Marie Ephrem admitted them. Thus, the erstwhile convent of the Sisters of St. Joseph became an Apostolic Carmel house and now, with sufficient hands, the apostolate again flourished.

In 1878, Mother Marie des Anges was appointed Superior General of all the convents of the Apostolic Carmel. As such, it was her duty to evaluate the life and works of each house. Of Calicut, she wrote, "The school is flourishing and the sisters do much good there, as well as in the Asylum" (that is, the orphanage).

To provide for the increasing number of pupils, Father Monteiro, the Assistant Vicar, erected a school, half the amount being met by Government and the other half by the Mission. At the same time, Mother Perillon (now Mother Augustine) did not forget her beloved poor. She appealed to her friends for contributions and, with some aid from the Government, the building for her project was completed in 1875, and about one hundred Catechumens, with their children, occupied the building. It turned out to be a new type of educational apostolate for one of the main goals of education is to make people self-supporting. Every means possible was used to find employment for these people. Beautiful household linen was turned out, under the guidance of Mother Perillon, who was skilled in the arts of embroidery and lace-making. These articles were very much appreciated by the European ladies in the town, so that there were always standing orders for them. The women also spun thread and made coir rope and mats. Eight weaving looms were constructed for the men, who were engaged in weaving cloth for their own garments, as also for bedsheets, tablecloths, serviettes and other articles. An experiment was also made in the rearing of

silkworms, for which purpose a large plot was reserved for the cultivation of the mulberry plant. This, however, did not succeed and had to be abandoned.

In 1888, several Hindu officials approached Mother des Anges, through the Manager, Father Lazzarini S.J., for the education of their wives and daughters. The proposal was that the sisters should go out to certain Hindu houses, where the pupils would assemble. Father Lazzarini, before finally accepting the proposal, in which he naturally hoped there might be some possibility of bringing Christ to those poor women, laid down certain conditions, which he placed before the Inspector of Schools, Trichinopoly. If the conditions were accepted, a sister from St. Joseph's would be sent to teach, along with an assistant. The conditions involved conveyance, suitability of the houses in which the sisters would teach, Government grant, school fees, and holidays. For the rest, the sisters would follow the rules laid down in Section 206 of the Grant-in-Aid, Code.

A meeting was held, at which it became clear that the conditions could not be fulfilled at this juncture. The project was, therefore, deferred for the time being. Later on, as the school was placed on the eligible list for grants, it could be opened, as it was in March, 1885, and Sister Agnes was put in charge of it. She spared herself no pains to make it flourish and it was a great success, but the project had to be stopped, because of the niggardly treatment in financial and other matters meted out by the Education Department.

St. Joseph's was recognized for the Middle School in 1885, but, in 1887, owing to financial difficulties, the department stopped paying salaries to certain schools, one of which was St. Joseph's. The reason for this inclusion, according to the Inspector, was that institutions conducted by missionaries would not suffer, even though they received

no Government aid, since they were financed from abroad. Father Lazzarini tried to convince the D.P.I., of the unfairness of such a conclusion and to get the situation rectified but, without success.

In September, 1889, the D.P.I., called for remarks from all European schools on the advisability of introducing the Upper Secondary Examination. Father Lazzarini replied that, for the girls of Calicut, it was useless, unsuitable to their status, impracticable and detrimental to the other classes of the school. For these reasons, he said, he was not prepared to introduce the Upper Secondary Examination. Besides, if the Higher Examination for Women were abolished, the standard of the school would have to be lowered.

With the intention of raising the grade of the teachers and their usefulness, Father Cavaliere, who succeeded Father Lazzarini in 1892, asked Sisters Stephanie and Beatrice to appear for the Matriculation Examination, engaging a graduate to coach them in Geometry and Physics. They were successful. The priest was not in advance of his time in taking this step, for the following year the High School Examination was abolished and the Matriculation took its place. It could immediately be introduced into St. Joseph's. Upto 1888, all the Inspectors who visited the school had been men. In January, 1889, a new departure was made, and a lady, Miss Carr, whom we have already met in these pages, was appointed to inspect the European schools. Although her report was not favourable, the results of the Departmental Examinations of 1888 – the Higher Examination for Women, the Middle School, and the Method Examinations – were most brilliant. Of the eighteen candidates presented, only one failed. This, undoubtedly, made Miss Carr change her opinion of the school and its work, for the Government

grant was raised.

While thus caring for the intellectual and material welfare of their pupils, the sisters saw also the importance of integrating it with the spiritual aspect. The Sodality of the Blessed Virgin, which had been established in 1867, had been faring badly. The girls found the rules too strict and they resented the uniform they were required to wear, which all could not afford. Mother Lucy probably settled these difficulties, for, under her, the Sodality again flourished. After the Jesuits took over the Mission, Father Muller re-organized the association and brought freshness into it. In 1882, it was affiliated to the Prima Primaria in Rome. St. Agnes was chosen as second patroness and a library of good books was started. In 1903, the Sodalists became proud possessors of a beautiful French banner. On December 8th, 1904, the Jubilee Year of the promulgation of the dogma of the Immaculate Conception, an altar for the use of the Children of Mary was set up in the new school, which, together with the grotto in the garden, was blessed solemnly on that day.

Nor was the Indian section neglected. A Malayalam school was run by the sisters and supported by the Vicar. It was begun in 1890. Mother Lucy sent in an application to the Government to place the Malayalam school on the same footing as the English school. The request was granted and, from that time, it received a separate grant. In 1892, six girls were set up for the Primary Examination and obtained Government certificates, as well as scholarships. Five of these girls were orphans brought up by the convent.

Every year, one more class was added to the school. The five girls mentioned above made themselves very useful by teaching in the school after they had completed their studies. In course of time, however, it was found that the

school was running at a loss, since Government had reduced the grant. It was, therefore, thought advisable to reduce the school again to Primary Grade. This was done in January, 1904.

On the feast of Our Lady of Mount Carmel, 1907, Father Cavaliere established a Sodality of our Lady for the Malayalam-speaking children. Fourteen girls received the blue ribbon and fourteen others were received as aspirants. This Sodality was also, much later, in 1916, affiliated to the Prima Primaria, Rome.

During this time, about 1898, Mother Lucy, extended the convent grounds by purchasing Mr. R. D' Silva's house and property. Boarders began to flock in. Among these were five Hindus from Sacred Heart Convent, Tellicherry. One of them became a Catholic, passed the Lower Secondary Examination and, proceeding to the Medical College, emerged as a doctor. Two others were inclined towards the faith, but lacked the courage to follow their convictions.

In 1899, Mother Lucy went to her reward and the burden of Superiorship fell on Mother Scholastica. Finding that there were many young ladies, ex-pupils of the school, who had no one to guide them, she formed them into an association similar to that of the Children of Mary. She arranged for their meetings apart from those of the school-children, and herself instructed them in their duties. At the same time, Sunday catechism classes were organized for the whole school and conducted by the sisters themselves.

In April, 1903, Mother Scholastica turned her attention to the school building which she completed in 1904. It stands today as a fine, solid, well-ventilated block. The upper storey, at the time, served as a dormitory for

the boarders, while the lower floor accommodated four classrooms. A spacious portico provided for drills and games. There was also a tiffin-room for the day-scholars. Mother Scholastica had no end of difficulties getting this building completed on time, for there was a date-line, beyond which she could not afford to go, lest the school lose the grant.

In 1907, Lady Lawley visited the school. The children put up a programme of song and drama in her honour, which she appreciated very much. While praising the work done in all the schools, she added, "This Institution does the same and I shall carry away with me a pleasant remembrance of this school."

While inspecting the children's needle and fancy work, she was struck by their silence and, turning to Mother Ange, the superior, she said, "Your girls are the best behaved I have ever seen."

The school progressed in other directions too. The exhibits sent to the Madras Educational Exhibition received a Certificate of Merit for "Apparatus and Appliances", the exhibit being a map depicting the physical features of the British Isles.

In 1905, the school was inspected by Miss Lynch, who gave it an excellent report. The Matriculation Scholarship and Middle School results, soon after, corroborated her report.

Meanwhile, another field of activity had attracted Mother Marie des Anges's attention. At Tellichery, Bishop Michael Antony had opened a small school with his Carmelite sisters in 1869, but it had been closed down in 1872. In Tellichery, as in all places not yet opened to the benefits of education and to the benign teachings of the Gospel, there was widespread relaxation of morals and sad ignorance of religion. The zealous parish priest, Father Michael Monteiro, requested Mother Marie des Anges to

open a convent school in a small bungalow he had rented for the purpose. Accordingly, on 22 March, 1886, Monsignor Pagani went to St. Ann's to impart his blessing and wish God-speed to the first band of four sisters bound for Tellicherry: Sisters Teresa of Jesus, Beatrice, Ignatia and Eulalie. The school, with a boarding-house attached, was opened on 1 April, with fifty-two pupils on roll.

Soon, the Hindus, who formed the bulk of the population becoming increasingly anxious to emancipate themselves from the social, political and intellectual restraints which debarred their girls from education, broke through these fetters and made bold to seek admission into the "Sisters' School". They flocked there in such numbers that accommodation, not to speak of finance, became a problem. But the sisters weathered the many accompanying vicissitudes, with the enthusiastic help of Father Monterio and Mr. A.F. Lemerle. Grants from the Brenen Fund were put at their disposal and the public, too, gave liberally and continued to do so for nine years. So much so, that the sisters were even able to give poor widows and destitute people money and clothing, and to supply poor children in the school with their noonday meal. The first batch of six pupils was sent up for the School Final Examination in 1911.

The initial building being insufficient, adjoining houses were added on and extensions made. Such unplanned expansion provided space, but proved disastrous in a way, for the light was shut out, to such an extent that a casual visitor playfully nicknamed it "The Eclipse Agency". So, in 1907, in the course of general renovation and extension of the building, several doors were enlarged into arches to admit more air and light.

The previous year, 1906, a European School had been opened with forty pupils on the rolls. The Separation

of European and Indian caused the non-European section of the people to take offence and the strength of the school fell considerably. In 1909, as the European school had too few pupils in the higher classes, it was closed down. Another reason for this step was the difficulty in securing as many efficient teachers as were needed for the two schools, as English was the medium of instruction in both. Immediately, the strength of the non-European school rose.

Nor was the spiritual side of education in these schools at Tellicherry neglected. Besides the Catechism classes, Father Michael Monteiro's great interest in the school led him to start the Sodality of the Blessed Virgin Mary and to build up a good Catholic Library.

The school at Cannanore had been opened in 1867, by the Sisters of St. Joseph of the apparition, with Mother Magdalen Lubis ruling over its destinies. She was a very able administrator and, together with the zealous manager, Father Martelli, raised the school to a very high level of efficiency. St. Joseph's was the only Catholic Girls' School in Cannanore at the time and, by Father Martelli's efforts, it was the first in the diocese to be placed under the 'Grants Results System'. Father Martelli was also the first to work for Government aid for school buildings.

Mr. Garthwaite, the Inspector of Schools, impressed by the progress the school was making and by the life and energy of the pupils, was instrumental in obtaining a grant of Rs.2,115/-, an enormous sum in those days. He also advised that one of the girls, who was decidedly above the average, be sent up for the Departmental Examination. The girl was none other than Mary Pia Rozario, later Sister Aloysia.

The Sodality of our Blessed Lady was started and her festivals celebrated with much devotion. The children were encouraged to make little sacrifices in her honour. A

touching incident is related in this connection. A poor little girl deprived herself daily of a part of her breakfast and, on the closing day of the May devotions, brought, as her contribution towards the expenses of the decorations, a mite of six annas. Our Lady must surely have been pleased with such a tribute of love.

In 1871, Mother Lubis and other Sisters of St. Joseph were admitted as Apostolic Carmelites and St. Joseph's Convent, Cannanore, was incorporated into the Congregation of the Apostolic Carmel. Sister Elias became the headmistress of the school and Mary Pia Rozario was given charge of the highest class, a post she held for two years.

In January, 1878, Mother Marie des Anges paid her first official visit to Cannanore as Superior General. Recording her impressions of this visit in her diary, on her return to Mangalore, she writes, among other things: "The school was not functioning well. The Superior (Mother Elias) was not satisfied with the Regulations, especially Articles 9 and 24".¹ At the end of that year, the Jesuits took charge of the Mission.

Under Mother Elias's successor, Mother Mary of the Incarnation, the school was further "neglected to such an extent that the average daily attendance fell as low as thirty".² Readers will remember that, as regards religious life and observance, these were the most turbulent years (1878-79) in the history of the Apostolic Carmel in Cannanore. It was but natural that the repercussions of this state of affairs should be felt in the work of the sisters in the school.

After the drastic measures taken by Father Pagani,

1. Sister Candida, *History*, p. 6.

2. *Ibid.*, p. 15.

however, the sisters at Cannanore settled down and the school prospered correspondingly, inspired, no doubt, by Mother des Anges's advice, at the end of a long letter full of motherly affection and pardon for her erring daughters. "One word about the school", she says. "Love it, this is your principal duty; then the children too will love it. The zeal of a good mistress penetrates the dullest capacities. See how well the Calicut sisters carry on their work. Rouse yourselves!"¹

In October, 1879, Mother Teresa, the new superior, had the name of the school changed, with Mother des Anges's approval, from St. Joseph's to St. Teresa's. With Sister Beatrice as headmistress, the number on the rolls rose to 112. At the same time, Mother Teresa befriended the poor Eurasian girls, providing about a dozen of them with free noonday meals, thus enabling them to attend school and, more important, she got them to make their First Communion. She also extended her care to the poor neglected grown-ups, whom she catechised and prepared for the Sacraments. Father Gallo, as chaplain, did his part by preaching the first retreat to the girls in the parish church, thus giving them an impetus to lead holier lives. The Sodality of our Lady, which had become extinct, was revived.

When the Jesuits became the managers of the schools, they took a lively interest in every aspect of the work and the sisters appreciated this. These priests would even help with the rehearsals of plays and other activities. "As for the drama", Sister Teresa writes to Father Pagani,

I have been advised by our Revd. Mother to invite Revd. Father Gallo to be present at the rehearsals some time previous to the occasion... Yesterday Revd. Father Gallo

1. Letters, 6 May, 1879. Archives No. I.Ang/A.C.4/28 dt. 6.5.1879.

*was present at the rehearsal. I asked His Reverence to come again at least twice more and he said that he would. ... I now await Revd. Father Gallo's decision whether our ex. (Exhibition) should be public or private and I'll submit to whatever he says.*¹

Another person who was very much appreciated for her educational capacity was, not surprisingly, Sister Aloysia. Mother Teresa writes to Mother Marie des Anges :

*I am so glad and thankful that Your Rev. thinks of sending Sister Aloysia to us for a few days... Now, Revd. Mother, what troubles us in this, will good Sister Aloysia be with us for the distribution (presumably prize distribution) ... Can't good Sister Stephanie ... do everything there instead of Sister Aloysia?*²

Of the financial condition of the school at this time, the diarist writes.

*Government aid amounted to Rs.400/- or Rs.500/- annually, and this was handed over to the Vicar. The school fees were nominal amounting to R.4/-, R.13/- or R.20/- and never going beyond that last figure. The sisters obtained something by the work of their hands and a few money gifts from friends, but that was very little.*³

In the summer of 1883, Mother Lucy, who succeeded Mother Teresa, sent the sisters on a vacation to a little village closeby, herself joining them towards the end of the holidays. On their return, what was their consternation to see the convent overrun by soldiers and, in their midst, Father Sani, the chaplain, covered with soot and ashes, hair dishevelled, cassock all awry. Mother Lucy's heart must have skipped a beat. She did not know whether to

1. Ibid., 18 November 1881. Arch.No.I.T/P.5/9 dated 18.11.1881.

2. Ibid., 6 November 1881. Arch.No.I.T/Ang/4/7 dated 6.11.1881.

3. Sister Candida, *History*, p. 23 (Between 1880 and 1881)

laugh or to cry. This could hardly be the staging of a play to welcome the sisters back! At length, Father Sani enlightened her. Coming up to her in his grotesque state, he exclaimed, "Have a public thanksgiving in honour of our Lady, who has saved your convent from being burnt to ashes" One of the orphans, it came out, had started a fire. Fortunately, she had the presence of mind to seek the aid of Father Sani, who had immediately called in the military and, himself mounted on to the roof and remained there, till the flames were brought under control.

The school progressed steadily under Mother Lucy. The sisters conducted daily Catechism lessons, supplemented by weekly instructions from the manager, to the great profit of the girls, as well as of the teachers, for, while the minds of the former were being more and more opened to the truths of religion, the latter found it easy to hold the children's attention in class and thus secure from them better application to their studies. Moreover, the teachers applied to the manager in all the difficulties they met with in the classroom. The good Father, knowing that the cooperation of the parents was essential in this matter, made use of the pulpit to instruct them as regards their duties towards their children and also visited their homes.

Mother Marie des Anges encouraged the sisters at Cannanore to keep looking ahead, with a vision for the future. In March, 1885, a new step was taken for the improvement of the school, by the introduction of Malayalam as the second language. Four of the sisters set themselves to a study of it, being coached up by a pundit. They received not a little encouragement from the example of their manager, who did the same, and occasionally tested their knowledge of the language.

In January, 1888, Sister Bernard, the then

headmistress, was required by Mother Marie des Anges to go with two others, Sisters Aloysia and Beatrice, to Madras for the Teacher Training Course at the Presidency Training School, Madras. Sister Ildephonse stepped into her place, while Father Buzzoni replaced the outgoing chaplain. During this time, the boarding house saw an increase in numbers. Benefactors too were very generous. The salaries of the sisters were raised and, since the convent was now self-supporting, the Mission allowance was discontinued.

St. Teresa's was one of the convents of the Apostolic Carmel which received small boy and girl boarders. For some reason or other, the bishop issued a circular stipulating the conditions under which small children could be accepted. An elderly woman was to be employed to look after the girls, and no boys were to remain as boarders after the age of six. For a long time, these stipulations were adhered to in all our convents.

God was pleased to let the sisters of Cannanore see some of the fruit of their work. Bharati Chewar, a Hindu girl, was educated at St. Teresa's, while it was still a Middle School. She succeeded so well, that she was awarded a scholarship and went to St. Joseph's, Calicut, to continue her studies. Three years later, she lay writhing in pain. Everybody thought it was a toothache. The girl bore her pain with great patience and calmness. When the fever had subsided, she returned to her home in Cannanore and lost no time in informing the sisters of her condition and of her wish to see them. Mother Elizabeth and Sister Agnes hastened to her side, taking a small phial of holy water with them. On arriving at the house, the sisters found the unconscious girl surrounded by her relatives and a Protestant nurse. The sisters could only express their sympathy to the stricken family. All of a sudden, something wonderful happened. As if by common consent, everyone

left the room, leaving the girl alone with the sisters. And, more wonderful still, the sick child came to and recognized the sisters. After ascertaining whether she wanted to be baptised, Mother Elizabeth hurriedly instructed her, and poured the life-giving water on her head, thus enrolling one more soul in the Church. It would seem as if there had been some tacit understanding between the girl and her parents, and that they, on their part, had no objection to her being baptised, for, when the sisters visited her again, a few days later, one of her uncles asked them: "What name did you give her? Was it Mary?" The girl died soon after.

A new Code of Regulation for European schools came into force in 1906. The Inspectress of Schools, Miss C.M. Lynch wished our schools in Malabar to adopt it, because of the advantages it offered to pupils and to the school as well. There was, however, one disadvantage, that only 15% of non-Europeans could be admitted into such schools. The result was that a good number of Hindus and Parsis had to leave, while the Catholics remained on. Since the abolition of the Higher Examination for women, the school had prepared pupils only for Standard VII; now it had to prepare them for the Competitive Scholarship Examination. Those pupils who wished to continue their studies after the Middle School, joined St. Joseph's, Calicut, where they were very welcome. The school at Calicut affirmed that St. Teresa's was an excellent feeder to their school, as the pupils were attentive and assiduous and came out successful at the end, almost all of them qualifying for Government Scholarships.

In 1908, a new departure was made. For the first time, pupils were sent up for music examinations. A music class was opened for this purpose and students were prepared for the examinations of the London College of

Music. Needless to say, the students did very well in these examinations, as they had always done and continued to do in academic examinations. Students also learnt drawing and ornamental writing. For the latter, Sister Columba's 'Ornamental Writing' at the Arts Exhibition, Madras, was awarded a silver medal.

At the Prize Distribution held in 1909, the year of Mother des Anges's death, Father Denis Fernandes S.J., summed up the achievements of St. Teresa's School Cannanore:

St. Teresa's European School of today is the lineal descendant of the modest educational establishment opened in this town in 1867 ... it has had to pass through periods of stress and struggle; and it has come successfully through them all. If hardly any traces of them are visible about it today, it is due to the cordial encouragement and support it has received from the Educational Authorities and the able management of the Reverend Fathers, who have guided it through many difficulties.¹

When Bishop Pagani visited Mother Veronica at Pau in 1890, he spoke in glowing terms about the Apostolic Carmel Sisters and of Mother Marie des Anges in particular. He said he was happy with the zeal and religious spirit of his dear children (hers, really!), who were doing a great work in his diocese. He spoke in high terms of Mother Marie des Anges, the superior of St. Ann's, who also had the duty, as superior general, of visiting, once a year, the other three houses of the Tertiaries in the missions of Calicut, Cannanore and Tellicherry. He said that Mother des Anges "had a particular tact for exercising her office and her numerous daughters held her in love and veneration". He added that Miss Carr, the English

¹ Ibid., p. 29.

Inspectress, continually praised the Carmel Schools in her reports.

By now, as we see, the Apostolic Carmel had come out of the woods. Mother Marie des Anges had paid the price, but she must have felt like the mother Jesus mentions in the Gospels, who suffers while delivering the child, but forgets the pain in the joy of seeing the new-born infant.

Tracing the development of the apostolate, as it unfolds itself in the eight schools, four at Mangalore, two at Calicut, two at Cannanore and two at Tellicherry, two facts stand out prominently. The first is that the education given is strikingly Apostolic Carmelite and the second, that it is surprisingly ahead of its time, Post Vatican even.

We notice, for instance, that new works are started only when a real need arises; that there is no deviation from the work of education, the original charism; that the sisters keep continually upgrading themselves, thus setting an example of women's higher education even in those early days; at a time when anglicization is the only accepted form of education, the sisters give importance to vernacular schools and non-English speaking children, even undertaking to learn the vernaculars, such as Kanarese and Malayalam, themselves. Such departures sound very much like echoes of Post Vatican teaching!

The Apostolic Carmel was founded as a congregation of Carmelites devoted to education. As such, its education was to be both Carmelite and academic, teaching the students to integrate prayer and work in their life. Coming back to these early institutions, it strikes us that this is the very type of education that was being given. While standards of academic excellence were upheld, priority was given to religious and moral values, to prayer and a tender devotion to Mary, Queen and Mother of Carmel. We owe this achievement, in no small measure, to Mother Marie

des Anges who, no doubt, watched over and nourished in her congregation this charism which she had received from the foundress, Mother Veronica, and which she alone was left to pass on.

Chapter VIII



A group photo of the Nuns of the Carmel of Pau, France, taken in 1875.

Mother Veronica is standing in the last row with Blessed Mary of Jesus Crucified (3rd and 2nd from the left respectively).

Chapter VIII

Mother des Anges stands out in the story of the Apostolic Carmel like a mighty oak, on whose strength the congregation leaned and in whose shade it rested for close on forty years, until it had got on its feet and steadied itself. She seems, at first sight, to have stood all alone, while her companions, Sisters Agnes and Elias, who had begun work with her in India, "trod other paths, other ways". But, on closer view, we find that she was not, in fact, quite unsupported, except for about three years. As she walked the path of life as Superior General of the Apostolic Carmel, significant persons kept her company at each stage, for better or for worse. In rare cases, like that of Father Athanasius, they were there even right through.

It was Father Athanasius who, true to his promise to Mother Veronica of getting vocations for her new congregation, had directed Marie Françoise Duchon to Bayonne. He had probably followed her progress through the novitiate and felt a wholesome pride in seeing her leave for Missions of India. "O God", he exclaims, how happy are they whom the loving Saviour has called to make known his name in distant countries to win hearts for Him! You have the happiness. Try to be the tenderest of mothers to the children entrusted to you. Be a true apostle".¹

How Mother Veronica affected the young sister during her novitiate is, strange to say, not recorded anywhere, but that she profited well from the foundress's training is seen later in Mother des Anges's training of her own novices and in the life she herself led, of dedication

1. Letters, 15 September 1870. Archives No. I.Ath/Ang. 1/1/1 dated 15.7.1870

to the special virtues, obedience and acceptance of the Cross, that Mother Veronica bequeathed to her congregation. Mother Veronica had apparently not found anything out of the ordinary in this young novice from Pointis Inard. She has much more to say for Sister Agnes and Sister Elias, and more letters between them and Mother Veronica are extant than between Mother des Anges and the older nun. In fact, when people who mattered were forced to take sides in the affair of Sister Mary of Jesus Crucified, Mother Veronica and Mother Marie des Anges found themselves actively opposing each other.

From all these facts, we are led to conclude that Mother Marie des Anges was a person who would not obtrude herself, but when a choice was demanded of her or when leadership was thrust upon her, she would stand up to the challenge. This strength of character had been evident even at the beginning, in her manner of breaking with her home to join the convent. Indeed, of the three sisters who had been given responsibility at the start, she was the only one who stood firm and unshaken to the end, amid the raging winds of stormy circumstance that rocked the congregation in its early years. Even Mother Veronica was finally led to admire this sister, however much their views might differ.

Bishop Marie Ephrem, was, no doubt, touched by Mother des Anges's loyalty to him, when so many others had deserted him. He was, in turn, very affectionately kind and helpful to her, guiding her gently in her task. "Let nothing trouble you", he writes.

You can always count upon the affectionate help of your father. Try to be very tender, very maternal in your dealings with the sisters ...

Once more, courage, my dear child! Jesus has placed you where you are. Trust Him with the greatest

confidence. He is so good and will not abandon you. Seek in everything only the Will and glory of God, and be sure that He will bless you.¹

And again :

Do not forget that you must be very good, very sweet, very patient, very motherly with your sisters; but let not this sweetness, this affection, make you close your eyes to their faults. Be at the same time very firm as to work and regular observance; but, I repeat, be very affectionate and very motherly with the sisters, for they are your children. One kind word, one caress, the smallest mark of affection from the Superior has always a good effect on the hearts of religious, giving them courage, patience and energy to work all the better. Remember this and put it into practice.²

Sometimes he gives her a boost by praising her: "Courage, my Child! continue to be, as you always were, obedient, submissive, respectful like a child to its superiors."³

When Bishop Marie Ephrem was suddenly snatched away by death, in 1873, Mother Marie des Anges must, naturally, have reeled. Now, she was indeed alone. She had depended so much on Bishop Marie Ephrem! But Mother Marie des Anges was a woman of mettle – and of prayer – and she showed it now. She steadied herself, putting all her trust in the Lord – and He sustained her.

For three years, after Bishop Marie Ephrem's death, there was, as we have seen, no bishop and, consequently, no stable organization of the diocese – or of the Apostolic Carmel, for that matter. Mother Marie des Anges was in charge of the congregation and yet not in charge, so to

1. Ibid., 20.3.1872. Archives No. I.Ep.Ang. 1/15 dated 20.3.1872.
2. Ibid., 25.3.1872. Archives No. I.Ep.Ang. 2/16 dated 25.3.1872.
3. Ibid; 7.4.1872. Archives No. I.Ep.Ang. 5/19 dated 7.4.1872.

say. It was nothing more than a tacit understanding. But, in 1876, she again found a friend in the new Pro-Vicar, Father Victor of St. Anthony. He gave her a definite status by officially appointing her Superior General and helped her in whatever way he could. They saw eye to eye and a deep bond of friendship grew up between them, from which the congregation profited. Some order was restored, though more troubles were soon to come, not the least of them being those from Archbishop Leonard of Verapoly.

The Jesuits took over charge of the diocese at the end of 1878 and trouble again began over the question of internal administration and a Central Authority with Quilon. Perhaps the Archbishop had enough and, in April, four months after the coming of the Jesuits, Quilon severed its connection with Mangalore and the Apostolic Carmel.

Having closed down Bayonne in October, 1873, soon after Bishop Marie Ephrem's death, Mother Veronica re-entered the Cloistered Carmel of Pau, and all communication between her and the Apostolic Carmel ceased. For the next six years, she heard nothing about the congregation she loved and for which she had suffered so much in bringing it to birth. Considering the circumstances under which she had closed down Bayonne, she probably thought her child was dead.

In 1875, she was sent to Bethlehem with nine companions to found a Carmel there. One of these companions was Sister Mary of Jesus Crucified. In 1878, almost all the nuns of Mangalore who had misjudged this sister and caused her to be sent away, had realised their fault and written to her, begging her to pardon them. That there was such a general move in this direction probably means that Mother Marie des Anges knew of it and, what is more, permitted it. Whether she herself was one of those who wrote is not known. Though she had

been very vocal at the time of the trouble in Mangalore, there is nothing to show that she had changed her attitude. In fact, it is clear, from the following letter of Father Athanasius, that she made no definite pronouncement of Sister Mary of Jesus Crucified at any later date. "With regard to the little Arab", he writes, "you have taken the right stand – that of saying nothing. And avoiding all conversation on her manner of acting."¹

Perhaps through the letters from Mangalore to Sister Mary of Jesus Crucified, Mother Veronica comes to know something of what is going on in the Apostolic Carmel in India, for suddenly in June 1879, after a silence of eight years, Mother Marie des Anges receives a letter from her, full of affectionate interest and concern :

I feel the need of writing to you for I came to know that you were ill and in pain: Nothing can break the tie between your dear soul and mine, for Jesus has led you to me and I have given you to Jesus to be His Spouse and you know that the heart of a mother always draws nearer a child that suffers and that is in pain, and still more than when she is in prosperity.

She had even heard of the change-over of the diocese to Jesuit hands. "The good God", she says,

has wished for reasons known to Him alone, that the Carmelite Fathers should make place for the Jesuits. You are in the midst of strangers. You have to deal with Fathers who do not understand you. You do not know how to conduct yourself, whose side to take. Well, my child, permit your Mother who loves you to repeat to you: Make yourselves small, and remain small, for there is always place for little ones'. Inculcate this in your

1. Ibid., 30 July, 1892.

sisters.¹

How different was Mother des Anges's experience of Jesuit Administration! Mgr. Victor had handed over the diocese and, with it, the Apostolic Carmel, to Father Pagani in December 1978. He had also assured Mother des Anges of the new Pro-Vicar's interest and commitment to her Congregation and, as we have seen, Father Pagani had fulfilled Father Victor's expectations by being a true father and support to her till his death sixteen years later. The Jesuits had also continued Father Victor's work on the Rule by drawing it up properly and submitting it to Rome for approval.

Mother des Anges, having left her homeland, never thought of returning. But once the congregation had passed through its long teething troubles and things were going smoothly enough, Bishop Pagani thought that Mother des Anges needed to return to her native air to regain her failing energy, and so, in April 1892, she sailed for France. Her long absence of twenty-two years had not cooled her relationship with Father Athanasius, and she now turns to him for many of her arrangements in Europe, travelling, places to stay, persons to contact, as we see from his letters. "I am always at Broussay", he writes,

You have not told me on what day you will be coming ... By which route will you come ... by Pau, Bayonne or directly by Toulouse, Agen etc?... you can come to Broussay, where you will find me, alas! in another church, since ours is closed to the public and sealed in the name of liberty.²

Having thus brought her up-to-date on the ironical political

1. Ibid., 15 June, 1879. Archives No. IV/Ang. 1/41. Letter written from the Carmel of Bethlehem dated 15.6.1879.

2. Ibid., 29 May, 1892.

situation, he follows it up with a little chat, hoping for a deeper sharing of experiences when they meet. His paternal affection for her is seen, for instance, in his anxiety to get a copy of the farewell speech the people of Mangalore had given her before leaving India. He says he will keep it "as something precious". He shows special interest in the photograph of the community, which she has brought. Still zealous for the Apostolic Carmel, he tries to get her some European vocations – but does not succeed.

While in France, Mother des Anges also visited Mother Veronica, who was back now in Pau from Bethlehem. No doubt, it was a joyful meeting, at least on Mother Veronica's side, for she came to know, first hand, about her Congregation, besides meeting Sister Marie des Anges herself, one of her very first novices. Mother des Anges apparently wrote about it in detail to Father Athanasius, for he replies to several of her points regarding it:

With regard to your visit to Pau a) Mother Marie Berthe is quite satisfied. "Everything has been well done on both sides". – I understand on yours and Mother Veronica's. I do not doubt for one instant that all the members of this Carmel have shown themselves as true Sisters towards you. From your letter I see that you have done more than I would have asked you too ... I appreciate, however, that in acceding to her (presumably, Mother Veronica) requests, you have acted in a filial way. On this point, you have left her no reason for complaint.¹

Another important thing that happened on this visit to Europe was that Mother Marie des Anges received from the Carmelite Vicar General a Letter Patent (or Decree of

1. Ibid., 30 July 1892. Archives No. I.Ath/Ang.6/6 from the Carmel of Broussay, France.

Affiliation and Aggregation) whereby the Apostolic Carmel participated in all the prayers and good works of the whole Order of Carmel. Father Athanasius writes :

I have received your letter filled with the joy you have felt over the favour obtained. I share in this joy fully. So you have been acknowledged as indeed a branch of the 'Theresian Carmelite Order.'¹

There seems to have been some difficulty in obtaining this Decree, and the fact that it finally came through, Father Athanasius comments, makes it the more worthy of appreciation and proves all the more clearly that the Apostolic Carmel is accepted as a part of the whole Carmelite Order.

Mother Marie des Anges returned from Europe at the end of the year, as we learn from Mother Veronica's letter to Sister Aloysia, written on 1 January 1893 :

Thank you for all the details about your dear Reverend Mother's arrival ... I do trust she has had no return of those spasms which are terrible ... I do not wonder that your dear Rev. Mother carried away with her a favourable impression of the Carmel of Pau. Everyone says the same of our dear monastery.²

After Mother des Anges's visit to Pau, Mother Veronica kept up a regular correspondence with her and with the other sisters at Mangalore, evincing an interest in all the daily happenings in their lives. In 1904, she writes to Mother des Anges:

I have received the picture with all their (sisters) names. That has given me great pleasure, but I see that they are

1. Ibid., 18 September, 1892. Archives No. I.Ath/Ang.10/10 from the Carmel of Broussay, France.

2. Ibid., 1 January 1893. Arch.No. I.V/AI.1/46 letter written from the Carmel of Pau. Dated 1.1.1893.

*not the same, at least a great number. Only some of the first ones and then the white-veiled sisters have at the end remained in Mangalore. I suppose that the others have gone to the other convents. They are still many in number. God be praised!*¹

She then proceeds to enquire about the chapel, each sister, the fathers. She adds something about her own feebleness due to age and also mentions that Father Athanasius is preparing to leave this world.

On 14 October, 1906, Mother Veronica wrote to Mother Marie des Anges what proved to be her last letter. "As for my health", she says, "it is not bad, but I am very feeble. I await the moment of deliverance. It will not be long before I go to see Jesus in heaven."² She died a month later, 16 November.

1. Ibid., 17 April, 1904. Archives No. I.V/Ang., 3/67 from the Carmel of Pau.

2. Ibid., 14.10.1906. Archives No. I.V.Ang. 4/68 from the Carmel of Pau.

Chapter IX



The death photo of Mother Marie des Anges.

She was interred at St. Ann's on April 27th 1909, having passed away on 18th April at Wellington, Nilgiris.

Chapter IX

After twenty years of unremitting toil, Mother des Anges deserved to relax and could afford to. By this time, 1890, all the knotty problems, that had harassed her from the beginning, had been well-nigh sorted out. The storms had died down in the Apostolic Carmel, and both religious life and the schools were flourishing, under the wise young superiors and the Jesuit chaplains and managers. But relaxation was alien to Mother des Anges's nature. Father Rossi would have to oblige her to take a vacation, when he found that her health was declining. He chose Ootacamund for this respite on account of its coolness and, with Sister Philomena as companion, she spent a whole month there re-couping. They were the guests of the Franciscan Missionaries of Mary, who were kindness itself.

On her return to Mangalore, Mother des Anges thought she could go on for another twenty years, she felt so well. But she was mistaken. She had to push herself so hard during those early years of trouble, that to get back her energy within a month would have required a miracle. Within two years, the bishop noticed that her health was again going down steadily and decided that a return to her native France might prove more beneficial. Obedient as always, Mother des Anges left Mangalore, equipped with the following letter, which Bishop Pagani very thoughtfully gave her to make her stay in Europe more pleasant:

We hereby declare that our beloved daughter, the Very Rev. Mother Marie des Anges, Superior General of the Third Order of Carmelites, established in our Diocese, goes to Europe to recoup her health and at the same time to settle certain matters pertaining to her Congregation. We cannot sufficiently recommend her to the charity of



Mother Marie des Anges' grave in the convent cemetery of St. Ann's.

all, in particular to the Very Reverend Father General of the Society, to the Religious of the Carmel, and to the Ladies of the Sacred Heart, who were so good to me when I had the opportunity of visiting them two years ago.

The Congregation of the Third Order of the Carmelites does great good in this Diocese, by the education of young girls. Their several convent schools are held in high esteem and are considered by the Educational Department, as being the best in the Madras Presidency. The very gratifying results are due to a great extent to the prudent management of the Superior General, Mother Marie des Anges, and to her wise and skilful guidance of this important work.¹

Before leaving, the people of Mangalore read an address to Mother des Anges, which proved how much they valued her. After a glowing appraisal of all she had done for them, they concluded :

It is very difficult for human nature not to be agnostic and we could have entreated you to stay amongst us. But we are assured that it is only to recuperate your strength that you go on a voyage and that you will soon return. If this is true, Very Reverend and dear Mother, go then to your beautiful country and may the good God give you renewed vigour, may he send you back to us, after a short sojourn to finish the work of your life in this country so different from yours.²

Mother des Anges did indeed regain her health during this visit to her homeland. At the same time, she paid visits to Mother Veronica and Father Athanasius and effected one or two other important missions. Besides the

1. Letters, 20, February 1892, Arch.No. I.PA/Misc.20 dated 20.2.1892.

2. Address by the public, Archives No. IV.Ang.4 dated 19.3.1892.

Decree of Affiliation and Aggregation from the Very Reverend Father Dionysius, Vicar General of the Discalced Carmelites, she secured a document from the Holy See granting to all the faithful a plenary Indulgence, under the conditions outlined in the Decree, for each visit to any Carmelite chapel, church or public oratory on the feast of Our Lady of Mount Carmel, 16, July. She returned to Mangalore in December, quite herself again, ready to continue guiding the congregation, now in its years of consolidation and growth.

One day, four years later, in 1896, Mother des Anges was gathering flowers in the garden, for the Governor was to pay a visit to the school. A stray dog entered the garden and Mother des Anges, while driving it out, was savagely attacked by it, deep impressions of its teeth being left on her hand. The dog died soon after and it was discovered that it had rabies. Father Rossi ordered Mother des Anges to leave immediately for the Pasteur Institute, France, for, in those days, there was no treatment for rabies available in India. The parting was indeed sad, for no one could say what the outcome of the treatment would be, as the case appeared serious. But at Paris, Mother des Anges was reassured and, what was still more consoling, she responded well to the treatment. This good news made the sisters happy, but how they missed their Mother – even to those ever-brisk footsteps, and the jingle of the rosary beads!

She again took the opportunity to meet Father Athanasius and Mother Veronica. In fact, at Mother Veronica's inspiration, the son of their old friend, Madame Gil, paid the bills at the Pasteur Institute, where Mother des Anges had received special kindness and care. She had been away just three months when she returned to India in January, 1897, with a Cloistered Carmelite, Sister Therese Marie for company. What a happy group awaited

her at the bunder and with what joy and warmth they welcomed their Mother back, thanking God fervently for her cure and safe return!

Any appraisal of Mother Marie des Anges must take into account that at her death, the Apostolic Carmel numbered, about 125 sisters. Excluding those from Bayonne, the St. Joseph's Sisters and Bishop Michael Antony's Carmelites, there were 104 sisters whom Mother des Anges herself had received as postulants. To each and every one of these, she was a friend, a teacher, a mother and a guide – guiding her gently and admonishing her with tact and tenderness.

She was always very particular about the religious spirit and discipline. She instilled into her sisters love of and fidelity to the Rule. The Rule of St. Augustine was faithfully read through at dinner every Friday. Besides the printed Rule book, each sister had also a book of "Oral Rules", in which were written the customs prescribed or admonitions given as reminders. Mother des Anges was most particular about fidelity in "little things". But the old Rule of St. Augustine began with: "Before all things, have charity". So, she herself and all her daughters truly strove to esteem and show sisterly love for one another, thus observing God's greatest commandment, without neglecting the other little details of the Rule. In fact observing these two things – charity and the Rule – would be the gist of Mother des Anges's dying words to her daughters.

After her veneration for our Lady of Mount Carmel, Mother des Anges had a very solid and childlike devotion to St. Teresa of Avila, and all the sisters in those days spoke of this saint just as "our Holy Mother", a custom which must have originated with Mother Marie des Anges. The 15th of October was a very great feast for all the convents and was celebrated most solemnly, like that of

our Lady of Mount Carmel. By a happy coincidence, Mother des Anges's birthday fell on the same day as that of St. Teresa, the 28th of March, and both died about the same age.

And what of the work and the workers? In the Apostolic Carmel Schools along the coast there were over 1200 pupils and nearly 100 sisters. In the orphanages, too, "in ways lowly in the world's eye, but lofty in the eye of heaven", the work of grace was carried on. Mother des Anges saw to it that the sisters were trained for their work with departmental qualifications, but at the back of it all was the vivifying principle of her own spiritual life and that of her sisters.

Hers was a many-sided task. She had to infuse into her sisters the spirit of poverty, chastity and obedience, the dedication to prayer, the inspiration to a life of virtue. She had also to organize her order. She governed her subjects with firmness, tempered by motherly concern. Each one seemed to be the only subject of her solicitude. She was the light of their footsteps, leading them by example as well as by precept – the example of punctuality, orderliness, devotion to duty, the expressions, no doubt, of inner beauty.

No wonder that work of this nature should attract the attention of the passing visitor and astonish him, that it should merit the unstinted commendation of the Education Department ... that from far and near, there should be requests for teachers trained in this Institution ... that religious congregations of long standing should desire to receive ladies trained here among their novices and should value them highly in their convents.¹

Trouble and responsibility, we have seen, never

1. Father Denis Fernandes, "In Memoriam". Archives No. IV. Ang.1.

confused or daunted Mother des Anges. Instead they only pointed the more strongly to her mental and moral calibre, without which the Apostolic Carmel could not have survived. She took a bold stand and "with her hand at the helm and her heart turned to God, she toiled on for nearly forty years, before the curtain fell on the last scene".

During the summer holidays of 1908, Mother des Anges had accompanied the sisters of St. Ann's to Cannanore and Tellicherry and, in December, had invited the Tellicherry sisters to Mangalore, planning to give them an enjoyable holiday. She allowed them the longest stay they could afford and treated them with so much warmth and tenderness, that one of them exclaimed, "There is something unusual in this visit." And yet, she must have been suffering much, physically, from the moment when, during the Christmas Midnight Mass, she had broken off abruptly from the choir, while singing her favourite Christmas hymn, "Minuit Chretien ". After Mass, she had taken to her bed. Although later that day she had felt better. She had been forced to stay in bed. Her absence naturally cast a gloom on the community. But she was present in their midst at recreation that night, her own cheerful self, and they all brightened up. She kept pretty well till the feast of the Epiphany, going through her work, as usual. So, the Tellicherry sisters had no misgivings when they left Mangalore on 4 January. In fact, Mother des Anges even accompanied them to the station early in the morning.

Just before Christmas, Mother des Anges, urged by the Inspectress, Miss Lynch, had sent Sister Aloysia and a few other sisters to attend lectures in History and Geography at Trichinopoly, and had told them to spend the Christmas vacation in Malabar. So Sister Aloysia, who was her assistant, was away from St. Ann's, when Mother

des Anges fell ill. The recreation of 6 January turned out to be the last time that the sisters of St. Ann's met Mother des Anges in community. After this, they would only remain at her bedside, as she writhed in excruciating pain.

On 6 January, Mother des Anges complained of a pain in the shoulder. Dr. P. Mathias (father of Father Theo Mathias S.J.) was immediately sent for, but he hesitated to give a verdict without consulting Dr. L. P. Fernandes of Kankanady, another eminent doctor. It was found that an abscess had formed in her chest and that an urgent major operation was required. While awaiting the operation, Mother des Anges kept asking for Sister Aloysia; "Where is Sister Aloysia? Won't she be present for the operation? When will she come?"

Even in our days, when there is so much expertise, by way of highly skilled surgeons and well-equipped hospitals, as compared to the early twentieth century and when we have so many other amenities, including more effective disinfectants and pain-killers, an operation is looked forward to with fear and anxiety. What then must have been Mother des Ange's dread, considering that a room in the convent had to do for an operation theatre – which tells all the rest of the story!

Messages were sent to Malabar, but at first the sisters took them lightly, supposing that the sisters at Mangalore were missing Sister Aloysia and that this was a ruse to get her home soon. Repeated messages, however, forced them to see their seriousness and Sister Aloysia, together with the superiors and some of the sisters of Malabar, hastened to the superior general's bedside.

They were in time for the operation, which was performed on the 20th of January. It "took place", according to Sister Winifred, "at the further end of Rev. Mother's room, now the large dormitory of the boarders ... what a

deep wound it was, just above the armpit! I remember peering into it".¹ The dead part of the bone, under which the abscess had formed was sawed off and the abscess drained. Only Mother des Anges's natural European strength and energy helped her to stand the strain of the difficult operation.

The next day, as Mother des Anges was in a very critical condition Father Buzzoni broke to her the news that she was to prepare herself to receive the Viaticum. Immediately, she made her confession and put herself in the dispositions for receiving the Sacrament, surrendering herself to the designs of God in a childlike indifference to death or to recovery. That very evening, Father Buzzoni administered the Last Rites, assisted by Bishop Cavadini.

After the priests had left, and while the sisters were still on their knees around the bed, Sister Aloysia asked: "Rev. Mother, have you nothing to tell us?" After a short pause came these precious words: "I am too ill to make an exhortation. Keep your Rule and love one another."² These were practically her last words to her sisters. But the end was not yet. She rallied, but remained wracked on a bed of pain for two months. On 28 January, she underwent a second operation and, on 13 February, a third. Dr. Mathias gave hopes of her recovery, but the sisters felt sceptical.

As summer approached, the dictors ordered that she be taken to Wellington, where the Bishop of Mylapore was happy to put his holiday villa at her disposal. She left on 27 March, after a heart-rending parting. Sister Winifred tells about

the busy packing the night before, so that one had a chance of stealing in at 2 a.m., for a last blessing; taking

1. Brief Accounts, Archives No. IV. Ang 1.

2. Sister Candida, "Mother des Anges" A Life Sketch", Arch. No. IIA. Cand 1/11 Pts. I-III

*that dear hand and placing it on one's head and the dear voice softly praying that final, 'God bless you, my child; the loved Mother being borne away from her home and sorrowing children to the station on a stretcher.'*¹

Elizabeth Colaco, then a boarder, records her impression of the sad event:

she was brought to the big dormitory in our boarding house. A big door at one end of it, adjoined our dressing room and we could hear her moaning in pain and calling out 'Gingi, Gingi'.

Dr. P.F. Mathias was treating her. He used to come every day, and we used to wait eagerly for the report on her condition. We were told she had a huge abscess in her breast, and the doctor's whole hand could go in when he cleaned it. Then, some time later, we were told that Ma Mere was to be taken to Wellington for a change. On the eve of her departure, we went in one by one to say 'goodbye'. I don't remember what she said to me. All the Sisters were waiting for their turn.

*Early the next morning, Dr. Mathias arrived with a stretcher and four bearers and she was carried through our dormitory. Some of us ran behind it in our white night dresses. It must have been 4.30 or so, as in those days, the train left at 5 or 5.30 a.m.*²

The spectacle must indeed have been touching. Sisters Genevieve, Ignatia, Julia and Jane, together with Anasthasia and Anna, two orphans, and Salvador, a worker, accompanied Mother Marie des Anges.

All that could be done at Wellington was done. Neither nursing care, nor loving attendance was lacking, and her Indian children grudged no expense to give their

1. Brief Accounts, Arch.No. IV. Ang 1.

2. Ibid., Archives No. IV. Ang. 1.

Mother any material thing that could bring her the least comfort. In fact, the two doctors, who were in attendance on her, stated that she would not have had half that care in the best regulated hospital. Truly, her daughters could hardly do enough to show their gratitude to this Mother of theirs who, single-handed in her self-sacrificing mission in India, had saved and sustained and nourished their beloved congregation.

The details of what exactly happened at Wellington are recorded by Sister Jane:

On the 28th of March, 1909, (we are reminded that it was Mother des Anges's 64 birthday) at about half past 10 or 11 a.m. we reached Wellington. At the station, Mrs. Monesse was awaiting us, with carts and carriages. Rev. Mother was carried out of the compartment on a stretcher and placed in a carriage. There she asked Mrs. Monesse if she was Mrs. Monesse (the Doctor's Lady), if she was coming along with her to Mangalore. Mrs. Monesse, puzzled at the question, just to pacify her, answered, 'Yes, Mother I am going along with you'. When we reached Amor Villa, Rev. Mother was looking very sad and, with tears in her eyes, asked us where we were. We told her that we were in the Bishop's house. Then the Doctor told her: 'You are lying in the same room where the Bishop was and on the same cot'. Then she cheered up and said, 'Is it so? I did not know - then I am glad - It is very cool and nice here'.

The next day too we found her sad and downcast. The doctor tried his best to cheer her up - she found the climate very cool and nice and told us, 'It is just like Europe here'. As days passed by, she went on improving. Day after day we could mark the change that was taking place in her. She could turn by herself fully to the right - just a little to the left - that was the painful side. When

we used to make her sit on the cot, she used to try and come to end of the cot, that she might be able to hold the stick and try to stand up and take one or two steps to go to the chair. But we were not allowing her to exert herself too much for fear something or other might happen. She made so much improvement as to hold the spoon and eat by herself. When we saw this, we thanked God for such a great change. This change for the better went on for full two weeks.

On Holy Thursday she begged of us to take her to church, but as the church was very far, we consoled her saying on Easter Sunday we would do so. On Sunday she got up very early, washed her face and we dressed her in the holy habit. She was ready. She turned to us so pitifully and said: 'I am tired - I don't think I shall be able to stand till the end'. We were very sorry to hear this - and with sad hearts, fully resigned to God's Will, we lifted her up from the chair and put her back on the cot - and we went for Mass, leaving two girls to be near. After Mass she received Communion. On Easter Monday, she began vomiting. The Doctor told us she must be on low diet, the vomiting stopped and then she was alright till Friday. On Friday, it commenced again with a little swelling on the face and legs - when we told the Doctor this, he said: 'O that is nothing, it will pass off and she'll be alright.' On Saturday she was very pleasant and nice, very cheerful too.

On Friday she had taken bad and seeing her so, we had written to the convents that our poor dear Rev. Mother was worse, but on Saturday she revived and seeing that she was better, we felt sorry for giving such news to them. Rev. Mother then told us: 'If you like, write to them that I am better'.

On Sunday, 18th April, 1909, she had Mass in her

room and received Communion. After Mass, she told us she was feeling very cold, especially in her legs and to bring some fire and warm them. We did so; when she felt warm, we asked her if she would like to go to the verandah. She said 'Yes'. We took her as usual to the Verandah.

That morning while we were changing her clothes we saw a dark blue mark on her right arm. We felt afraid to see that, though it was not paining her. At about 10 a.m., a father whom she liked very much came to see her. She was quite glad to see him. He spoke to her consoling words. She was quite happy. At about 11 a.m. another father came. We showed him the mark. Before Rev. Mother, he said: "Oh, that is nothing, it will pass off, But before leaving, he told us; 'There is danger, and she may go off at any time.' We sent for the Doctor - he came about 2 p.m. At 12.0'clock she took a good dinner, asked for more meat, which she never did in her sickness. After dinner she had a good sleep. She awoke at about 1.30 p.m. and began to tell us to remove all the things from her body - we covered her with a thin sheet. Then she began to be cold again. By this time the Doctor came in. He felt her pulse and found it very low, he injected a needle near her heart, and came inside and prescribed some medicine and began to weep. He wrote a note to the Wellington father to come and see Rev. Mother. He came with two fathers, one asked her if she would like to make her confession. Very willingly she said 'Yes' three or four times. The other father went to bring Holy Communion. She received all the Last Sacraments at about 4.30 p.m. The priests went away seeing her calm and quiet. All the while she was going on repeating prayers. After that she vomited again. She told us 'I want some fresh air'. We began to fan her. She

asked for Sister Aloysia twice. Before that we had wired to her to come at once. Then she told us she wants to get cured, to get rid of the pains. We told her to leave that in God's hands. "He will cure you or take you to Heaven". She said a hearty 'Yes' to that, and added immediately: 'I want to go to Heaven. Sweet Jesus, come and take me to Heaven'. Then began her agony - it lasted for 15 minutes. At 5 to 5 p.m. she expired. It was a very sweet and peaceful death without temptation or struggle of any kind.

At Mangalore, just after Benediction, at about a quarter to 5 p.m., a telegram came to Sister Aloysia from Wellington: Mother dangerously ill - received Last Sacraments - start at once".

About a quarter of an hour later a second telegram read: "Mother expired - bringing body if possible"

Practically alone she had left home and fatherland, alone she had worked, she had shrunk from the public eye. And as her life had been, so too was the end destined to be. It was in the eternal fitness of things that it should be so. In seclusion and away from her adopted home and nearest and dearest, in a sense quite alone - except for the few who were privileged to bear her company and tend her with loving care - she was to pass away. And as she lay stretched out on her bed of pain, what were the thoughts that occupied her conscious mind? The vision of well-nigh forty years came before her, year by year went past in review, instinct with life, with labour, with its individual bitterness, its individual solace, all borne ofor Jesus' sake! Like the heroine of a hundred battles, when her day was done, she lay awaiting the end with her implements of warfare in her hands, her crucifix and her beads.

It was again in the fitness of things that the remains

of Mother Marie des Anges should find a resting place not at Wellington but at Mangalore, where she had toiled for so many years and with whose people she had identified herself. At the request of the sisters, the body, enclosed in several coffins, was brought down to Mangalore, Sisters Aloysia and Leonora meeting the sad cortage at Calicut and a number of sisters from the Malabar convents entraining en route at each station.

At the Mangalore platform, a large concourse of clergy and laity was waiting to receive the remains, while the Sisters of the Apostolic Carmel ranged themselves on either side of the hearse that bore the passing earthly remains of her who would be enshrined in their hearts forever. The Sisters of Charity, the Ursulines, the Sodalities and the schoolgirls brought up the rear, as the procession wound its way to St. Ann's. In the absence of the bishop, who had left for Rome, Father Rossi pronounced the absolution and the following morning, assisted by practically all the clergy of Mangalore, performed the funeral obsequies.

As seen through the eyes of the schoolgirl, Elizabeth Colaco;

Ma Mere's body was placed in 3 coffins, one of lead – and brought down to Mangalore. All of us, sisters, boarders, housemaids, were there at the Railway Station to accompany the Coffin, holding ferns and green croton branches in our hands. The Chapel was lit up – all the chandeliers glowing – and crowded with people outside, among them my grandfather.¹

Ere he left the convent that morning, Father Rossi, while sympathizing with the sisters, gently offered them some words of wholesome advice:

1. Ibid., Arch. No. IV. Ang. 1

All these exterior manifestations of love and devotedness bring no consolation whatever to your beloved Mother; but the faithful observance of your rules certainly is and ever shall be a source of the sweetest consolation and joy to her heart.¹

At the month's mind, Father Denis Fernandes S.J., a close friend of the Apostolic Carmel, preached a stirring discourse, comparing Mother des Anges to the Valiant Woman of Scripture. The time happened to coincide with the Golden Jubilee of the founding of the first Catholic School in Mangalore. On first thoughts, the two occasions seemed incongruous, but going deeper, here too it was life that was being celebrated – Mother des Anges's entrance into Eternal Life, as well as the life she had given for the last forty years to so many people through her position at the helm of Apostolic Carmel religious life and education.

“By the death of the late Rev. Mother Marie des Anges”, the obituary read,

a long-standing and powerful figure has disappeared from the field of female Education, not only of South Canara and Malabar, but also of the Madras Presidency. In fact, the history of that education for the past forty years or so, both in South Canara and Malabar may be more or less identified with the life of the last Superioress General of the four convents of the Third Order of Carmel of Mangalore, Calicut, Tellicherry and Cannanore. In these circumstances, it is only fitting to record lovingly and gratefully the memory of her who left behind many a living monument in the mothers and maidens of a Catholic Canara and Malabar, besides the large band of teachers of these four convents, and others scattered over the Presidency.²

1. Sister Candida, op.cit., Archives No. II A.Cand. 1/11 Pts I-III pp. 85-87.

2. Denis Fernandes S.J., op.cit., Arch.No. IV. Ang. 1.

*Like the Valiant Woman of the scriptures, it might truly be said of her that 'She hath considered a field and bought it; with the fruit of her hands she hath planted a vineyard.'*¹

Elizabeth Colaco relates some interesting episodes connected with the death of Mother Marie des Anges. Her aunt, Sister Helen, she says, was the first Apostolic Carmel nun to die (this statement is not quite accurate). After the funeral, the sisters were gathered in the parlour with Bishop Cavadini, when he jocosely ordered that no sister was to die for the next 10 years. Obedient as always, Mother des Anges died exactly ten years later!

There was a huge banyan tree, Elizabeth recounts, which covered the whole area of "the present garden in front of the parlour". In May, soon after the death of Mother Marie des Anges, there was "a memorable hurricane – there was never any like it before or after, that I know" – during which the banyan tree fell. When the girls came out to go to the chapel for mass, the huge tree was leaning towards the boarding house, but not a single tile of it was affected. "It took ages to cut it down", Elizabeth observes, and adds that "when it was cleared, the ground was levelled, the garden laid out and we were happy to help in arranging the designs".²

This incident provokes thought. Was the tree, stopping short of the boarding house in its fall, a sign of Mother des Anges's heavenly protection? Was the banyan tree itself symbolic of her powerful presence and influence in the Apostolic Carmel? In fact, so indispensable did she appear, that after her death, people asked: "Now what will happen to the Apostolic Carmel?" The mighty banyan

1. Denis Fernandes S.J., *Obituary*. Arch. No. II A Ang.1/11 Pts.I-III pp. 65-68.

2. *Brief Accounts*. Arch. No. IB.Ang. 1.

tree had fallen. But it was not like Mother des Anges to neglect to prepare for what the future must inevitably bring. Not only would she protect the Apostolic Carmel, from her vantage point in heaven, but there would arise another powerful leader to take her place – Mother Aloysia, whom she herself had trained. When the banyan tree was gone, Sister Aloysia would level the ground and lay out the garden and many others would help to arrange the designs. The life and the work would go on – Mother Marie des Anges would see to that.

Appendix I



The family photo of the Duchein family.

It was taken on 19.8.1988 at Pointis Inard, France. Victor Duchein the grand nephew of Mother Marie des Anges is seen here with his wife Raymonde and daughters Christiane and Martina.

Appendix I ¹



A picture of the Duchein family taken before the gate of Notre Dame de Brouls. This shrine was very dear to Mother Marie des Anges.



Sisters Valeria A.C. and Flavia Dias A.C.,

with Madame Francine Duchein Cardine grand neice of Mother Marie des Anges and her daughter Francoise. The photo was taken on 26.8.1988. The house is situated at Jouy-Sur-Morin in the Siene-et Marne District, France.

(An interesting account of the visit of Sisters Valeria A.C., and Flavia Dias A.C., to Pointis Inard, France, in 1988. It was undertaken at the request of Sister Mariella A.C., Superior General with a view to obtaining biographical material on the life of Mother Marie des Anges the First Superior General of the Apostolic Carmel.)

Since the material in our Archives had very little information regarding the family and social background of Mother Marie des Anges, our first Superior General, Sister Mariella asked me to make an attempt to obtain something more from France. All that we knew was that Mother Marie des Anges was born in 1845 in Pointis Inard in the district of Toulouse, and came to Bayonne through Father Athanasius O.C.D., of Bordeaux who seems to have been her Spiritual Director. We also knew her maiden name and that of her parents from her baptismal certificate.

In order to discover if there were any living relations of Mother Marie des Anges, I asked for the help of a retired priest (Abbe Andre Cabrol) who lives in a Home for the aged at Montpellier (1988). Two letters of July 4 and July 6, 1988, brought me replies from Abbe Cabrol dated July 12 and July 13 respectively. Though I had asked him to put in an announcement in the newspapers asking for information, he looked up the names in the directory and wrote directly to a Duchein family in Pointis Inard as well as to the eveche of Toulouse, telling me there was no family of the name "Duchen" anywhere in the region.

A few days before I left India for France, I was surprised to receive a letter from Abbe Cabrol, telling me that the first address he had tried had yielded positive

1. Archives No. IV/Ang. 8

results, and that a Madame Elizabeth Duchein had replied, giving him information about her great-grand-Aunt, Marie des Anges, and a copy of her birth certificate, as well as the address of a more knowledgeable grand-niece (Elizabeth's aunt and godmother) who lived at Jouy-Sur-Morin. I then wrote to the latter (Madame Francine Duchein-Cadine) asking if I and a companion could visit her to obtain the information we wanted. This was followed by another letter from Abbe Cabrol enclosing an interesting letter to him from Madame Cadine regarding Mother Marie des Anges. This lady expressed her joy at being able to help us in our search, and welcomed us to visit her at Jouy as well as her brother at Pointis Inard. Abbe Cabrol provided me with the relevant addresses and telephone numbers and expressed his willingness to help in any way he could after our arrival in France. Fortunately, our flight had been postponed by a few days, and the French post was quick enough to bring us this correspondence before our departure on August 7, 1988.

However, it was not so easy to visit either the Duchains at Pointis Inard or the Cadines at Jouy-Sur-Morin. Both places are obscure villages, not accessible by the main railway lines, and all the people we consulted in Paris, Bayonne, Pau and Lourdes could give us no information about how to get to these places. Fortunately, we could telephone directly to the families concerned and ask them how best to travel. Madame Duchein promised to meet us at Saint-Gaudens and take us by car to Pointis Inard, if we let her know the date and time of our arrival. This we did after our work in the Basque and Bearn regions was over. We left Lourdes for Saint-Gaudens on the 19th of August by the Toulouse train.

Sure enough, at Saint-Gaudens, a middle-aged lady and gentleman came forward to meet us. He was Victor

Duchain (Sister Marie des Anges' grand-nephew) and she was his wife Raymonde. Their daughter Elizabeth, who had replied to Abbe Cabrol's letter, was away in Paris, but the parents drove us to their home at Pointis Inard which cannot be reached by train or bus. Their daughter Martine came in with her baby Violette, and we were happy to meet all of them and tell them about the Apostolic Carmel and Mother Marie des Anges, while they told us whatever they could remember of their grand-aunt's family.

After a while, Victor drove Sister Flavia Dias and me to the ancestral home of Mother Marie des Anges, which is now unoccupied, having been sold off to someone else. The gate was rusty, the compound overgrown with weeds, the wall broken in places, the place quite deserted. We took a few photographs, and then Victor took us to the historical Church of St.Sernin in the vicinity. He pointed out Mount Cajire in the background in the Haute Garonne. Then, after obtaining the permission of Madame de Chalup, the lady of the chateau, Victor drove us up to the Castle of Pointis, from where we took a few snaps of the village below.

Returning to Victor's house, we dined with the family under the shade of an awning put up in the garden. Raymonde, who is an artist, singer, good cook and writer, gave me quite a bit of literature on the history and culture of Pointis Inard, which I have given to our archives for reference. In the afternoon, we visited the centre of pilgrimage in Pointis Inard, namely, the church of Notre Dame des Brouls in a wooded area, a carved wooden Way of the Cross in the woods having been made by Victor. He is a simple, not-too-educated man, who works in his vegetable garden and carpentry shed. Being the last of the Duchains (since he has no son), he has preserved a couple of gifts that Mother Marie des Anges brought to her family

from India. We were shown two wooden lacquer-painted caskets that Raymonde has kept, having destroyed all other souvenirs, including an album of photographs referred to by Madame Cadine in her letter. However, we took photographs of the living members of the family, visited the Parish Church (which is locked up, having a handful of practising Catholics who have mass when the priest visits the village), and presented the family with a wooden tray and a table centre, and left for Saint-Gaudens. Unfortunately, there was a mistake in our travelling arrangements which made it inadvisable for us to go on to Montpellier, and we returned to the Duchein house for the night, there being no convent in the region for us to turn to. The next day, after enjoying the hospitality of Victor and Raymonde, we proceeded on our journey.

Though the family lives in a comfortable house and enjoys modern amenities like washing-machines, Victor told me that his people had been very poor. When he was a boy, his mother (Mother Marie des Anges' niece by marriage) used to take the weekly washing to the riverside to do the laundry. The little piece of land owned by the father of Victor was very small, and apart from a few vegetables and fruit trees, it served only to support a couple of animals. The statement made in our printed booklet, about Mother Marie des Anges weeping when she passed her father's orchard by train, has therefore to be qualified. Pointis Inard is not on the railway line, and it is probable that she felt a wave of nostalgia when passing through Saint-Gaudens which is on the route from Bayonne to Marseilles.

A couple of days before we left Paris, I rang up Madame Cadine at Jouy-Sur-Morin, to tell her of our intended visit. Having found out from Victor that a small train ran every morning between Gare del'Est and Jouy

and returned every evening, Sister Flavia and I rose early on August 26th, and, having boarded the Metro at Notre Dame de Champs, arrived at Gare del'Est at nearly 7.30 a.m., just in time to buy our tickets by the suburban train which leaves for Jouy at about 7.45 a.m. We bought our breakfast at the station, and after a journey of a little over an hour through wooded hills and flat farmland dotted with far-flung villages, we arrived at Jouy, a one-room, unmanned station. It was raining, and as we descended from the compartment, an elderly lady came forward to meet us. She was Madame Francine Cadine, a grand-niece of Mother Marie des Anges. Since her house was very close to the station, we walked down the Avenue de la Gare, to find Mr. Cadine awaiting us.

This delightful and hospitable couple were soon joined by their daughter Francoise who lives with her husband in an adjoining village. Francoise is a Professor of German, while her husband works in a paper factory. Mr. and Mrs. Cadine are retired schoolteachers and have a lovely house with a garden full of flowers, vegetable and fruit-trees, the pears climbing on an espalier on the garden wall. At the back, the river Morin flows, cold and fresh. One can fish for trout there and swans sometimes sail gracefully on the waters. An Eskimo huskie of mixed breed was introduced to us, and tolerated our presence in the Cadine home after he had been scolded and rapped for his impolite barking at us.

We spent the morning in pleasant conversation talking about Mother Marie des Anges and sharing information. Madame Cadine had photographs a century old, some carved wooden boxes and a cushion-cover, as souvenirs of the grand-aunt she was so interested in. More, she had listened as a child to the stories of "Marie des Indes" told her by her grand-aunt Francoise Duchein,

(Mother des Anges's sister), and had written down a few memoirs for us, together with some family history. She could not get over the fact that this poor peasant girl who didn't even know good French (she spoke the Commingeois dialect of Pointis Inard) had become our Superior General. In addition to what she had written for us, Madame Cadine related that Tante Françoise had told her that Mother Marie des Anges had not been happy with the letters her sister wrote, since they spoke of the family's hardships. Françoise had therefore, sarcastically written to her sister a fanciful account of prosperous conditions at Pointis, namely, "we have bought a new carriage ... The harvest is very good ...", and so on. It was because of their poverty that the sons had gone to America to seek their fortune.

After taking some photographs, we had a good dinner with the Cadines and a short drive to see the locality. Madame Cadine very kindly allowed me to take away her photographs and picture – souvenirs in order to get them copied, after I assured her I would return them to her. In the evening, we walked back to the ill-kept station, where we caught the train back to Paris.

Having made the acquaintance of Mother Marie des Anges' relations, we look forward to meeting at least one or two of them again in India,¹ as they are interested in visiting the place where their Apostolic Carmelite ancestor lived and worked so long. I am grateful to Abbe Cabrol for all his help in making these contacts.

Sister M. Valeria A.C.

1. Victor Duchein and his daughter Elizabeth will be visiting India in April 1990.

IMPORTANT DATES IN THE LIFE OF MOTHER MARIE DES ANGES A.C.

1845-1909

- 28.3.1845 Birth of Marie Françoise Duchen at Pointis Inard, Haute Garonne, France.
- 16.7.1868 Foundation of the Apostolic Carmel at Bayonne, France, by Mother Veronica D.C.
- 1868 Father Athanasius, O.D.C., of Bordeaux sends Marie Duchen as a postulant to Mother Veronica. He was the extraordinary confessor of the new foundation.
- 7.6.1869 Marie Duchen receives the habit and the name Sister Marie des Anges (Sister Mary of the Angels).
- 7.6.1870 First profession of Sister Marie des Anges in the Third Order Regular of our Lady of Mount Carmel (Apostolic Carmel) at the hands of Father Gratian O.D.C.
- 18.8.1870 Sister Marie des Anges, Sister Elias Devine, Sister Mary Joseph, and six Cloistered Carmelites, leave for India.
- 21.8.1870 The party of travellers board the Messageries S.S. La Guienne at Marseilles, France, for India.
- 1870 Death of Madame Marie Duchen mother of Sister Marie des Anges A.C.
- 19.11.1870 Sister Marie des Anges and her two companions and the three Cloistered Carmelites who had survived the journey enter St. Ann's Convent Mangalore and are welcomed by Bishop Marie Ephrem, O.D.C.

- Eight Carmelite Tertiaries of Bishop Michael Antony O.D.C., join the Sisters to form a single community.
- 27.3.1871 Sisters Agnes and Cecilia arrive at St. Ann's Mangalore from Bayonne, France.
- 28.3.1871 Sister Marie des Anges is appointed novice mistress by Bishop Marie Ephrem.
- .8.1871 St. Joseph's Convent Cannanore gets incorporated into the Apostolic Carmel.
- 29.12.1871 Sister Marie des Anges is nominated Superior of St. Ann's.
- 19.10.1872 Three Carmelite Tertiaries of Bishop Michael Antony O.D.C. join the Apostolic Carmel after closing down their house at Tellicherry.
- .10.1872 St. Joseph's Convent Calicut is incorporated into the Apostolic Carmel.
- 10.4.1873 Death of Bishop Marie Ephrem O.D.C., after a very brief illness.
- 1873 Father Paul Vidal O.D.C., administers the vicariate of Mangalore.
Mother Marie des Anges admits postulants at St. Ann's, one of them is Mary Pia Rosario who is appointed Mistress of the school.
- 27.5.1875 Mother Marie des Anges opens a house at Quilon. It was called Convent of our Lady of Mount Carmel.
- ✓ 1876 Father Victor of St. Antony administers the vicariate and gives the Rule of St. Augustine adapted to Carmel to the Sisters. St. Ann's is designated as the Mother House of the Institute, and Mother Marie des Anges is appointed superior over the 4 houses of the

- Mission. Novices are to be received only at St. Ann's. A catechumenate, Room for Destitutes, Boarding house and Orphanage are opened at St. Ann's and Father Victor initiates the work of revision of the constitutions.
- 1876 A Malayalam school is opened at Calicut.
- 9.3.1877 Death of Sister Mary of St. Joseph aged 32 years at Cannanore.
- 14.1.1878 Father Victor of St. Antony the Vicar General appoints Mother Marie des Anges Superior General of the Congregation.
- 24.1.1878 Mother Marie des Anges sets out on the visitation of the Convents.
- 19.3.1878 First printed edition of the Constitutions of the Third Order Regular of our Lady of Mount Carmel.
- 31.12.1878 The Carmelites handover the vicariate of Mangalore to Msgr. N. Pagani S.J. He visits the Sisters at St. Ann's.
- 2.1.1879 Father Urban Stein S.J., preaches the first 8 day retreat at St. Ann's to the Community.
- 1879 Sister M. Aloysia is appointed Assistant to Mother Marie des Anges.
- 14.1.1879 Msgr. N. Pagani S.J., confirms the appointment of Mother Marie des Anges as Superior General for a term of 6 years.
- 24.4.1879 The Convent at Quilon severs connection with the Apostolic Carmel.
- 15.6.1879 Mother Marie des Anges receives a letter from Mother Veronica after a break of 8 years.

- .11.1879 Sister Elias Devine goes to Quilon.
- 7.3.1882 The Cloistered Carmelites living in St. Ann's leave for their newly built monastery at Kankanady, Mangalore.
- 22.1.1884 Msgr. Pagani S.J., reappoints Mother Marie des Anges as Superior General for another term of six years.
- 19.3.1885 St. Ann's Kanarese School is opened on the premises of St. Ann's.
- 25.10.1885 Msgr. N. Pagani S.J., is made the first Jesuit Vicar Apostolic of Mangalore.
- 20.3.1886 Foundation of the Sacred Heart Convent, Tellicherry.
- 1.9.1886 The Indian Hierarchy is established by Pope Leo XIII.
- 1887 The Kanarese School is shifted to Dongerkerry and renamed "The Victoria Caste Girls' School."
- 11.5.1888 Death of Mr. Francis Duchon father of Mother Marie des Anges.
- .1.1890 Opening of the Normal Training Department at St. Ann's with Sister Aloysia as Head Mistress and 7 Apostolic Carmel Sisters on roll.
- 1890 The New St. Ann's School building is constructed.
- 9.4.1892 Mother Marie des Anges visits France to recoup her health and meets Mother Veronica at Pau and also Father Athanasius O.D.C.
Sister Scholastica is appointed Mistress of Novices.

- 5.9.1892 The Apostolic Carmel is granted affiliation and participation in all the privileges of the first order.
- .1.1893 Sister Teresa is sent to Kunamao as Mistress of Novices to the sisters of Syrian Rite for three years at the request of Bishop Medlijcot.
- 1894 Blessing of the Foundation stone of the new chapel at St. Ann's by Bishop N. Pagani.
- 30.4.1895 Death of Bishop N. Pagani S.J.
- 1895 A Branch school – the future St. Mary's School – is opened at Hampankatta, Mangalore.
- 7.6.1895 Silver Jubilee celebrations of Religious Profession of Mother Marie des Anges A.C.
- 2.12.1895 Msgr. A. Cavadini S.J., succeeds Bishop Pagani S.J.
- 12.12.1895 Blessing of the New Chapel at St. Joseph's Calicut.
- 8.9.1896 Blessing of the New Chapel at St. Ann's Convent Mangalore. The parlour and refectory were also built at the same time.
- 6.10.1896 Mother Marie des Anges is bitten by a mad dog; she leaves the same day for treatment at the Pasteur Institute, France.
- 17.1.1897 Mother Marie des Anges returns from Europe. The rest of the St. Ann's Convent blocks are completed.
- 26.7.1900 A new wing is added to St. Ann's school.
- 14.1.1903 Silver Jubilee of Mother Marie des Anges as Superior General.
- 16.11.1906 Death of Mother Veronica at the Carmel of

Pau. Her last existing letter to Mother Marie des Anges is dated 14.10.1906.

- 29.6.1907 Opening of the Mangalore - Malabar Railway line.
- 27.3.1909 Mother Marie des Anges leaves for Wellington, Nilgiris, for treatment. Bishop A.Cavadini S.J. appoints Sister Aloysia in charge.
- 18.4.1909 Death of Mother Marie des Anges at Wellington, Nilgiris.
- 27.4.1909 Burial of Mother Marie des Anges at St. Ann's Convent, Mangalore.



Sister M. Candida A.C.

She was one of the first Postulants, to be received into the Apostolic Carmel by Mother Aloysia in 1910. She was the author of "The History of the Apostolic Carmel, 1873 - 1928" on which the present book is based.

SISTER M. CANDIDA A.C. OF MARY IMMACULATE

Miss Marie Periera, dear Sister Candida's half-sister wrote from Bangalore: "I have very faint recollections of my sister with us. She was educated at the Good Shepherd Convents, Mysore and Bangalore, and at the Maharaja's College in Mysore. She came out first in the Presidency in French. She was born in Wynaad, and left home somewhere about 1907 or 1908, as my brothers tell me. I can only remember the group photo that was taken, but not her actual going away".

Sister Candida was indeed cut out to be a Superior in every way, specially in being a model to her Community in the fervent observance of the least rule and her deep spirituality. She filled the office of superior in several houses of the Institute, at Sacred Heart, Tellicherry; St. Joseph's Convent, Calicut; St. Agnes Convent, Mangalore; St. Mary's Convent, Gorakhpur; and St. Ursula's Convent, Badulla.

From 1923 to 1929 Sister Candida was Superior of Sacred Heart Convent, Tellicherry, where she endeared herself to the inmates of the Convent, as also the outsiders, by her gentleness, nobility and charity. She was addressed by the bashful poor as "The queen of the Poor." She would never send back the needy or poor without succour. It was her earnest desire to help the poor students. About 22 were given free meals and Christmas frocks. Many boarders were lodged free. With the consent of her council she took one free boarder for every five paying boarders. Many good paying boarders flocked in and so many were given free board and even supplied with books.

Her greatest desire was to help missionaries. She had several pet missions which she supplied with church linen,

mass vestments, flower bouquets, cruets, etc. She gave tabernacles to Thalapoya and Chalil churches. The missions she helped were Chalil, Kaniabatta, Thalapoya, Shoranur, Mypadi and Thayil. During her term the Parish Church was being built. With Rev. Mother Aloysia's permission she lent the school drill hall to serve as a Parish for over a year. She was popular wherever she went, for the help she extended to missionary priests and parishes.

It was her earnest desire to give Our Lord the best, as she supplied the Sacristan with new gold candlesticks, brass vases and a new sanctuary lamp. She got down a new big bell from France and the large statue of the Sacred Heart from Bombay. It stood at the entrance of the house and every visitor paid a visit to the Sacred Heart, or inclined his head as he passed by. The statue is now on the stage upstairs.

Love, union, charity and sanctity reigned in this home under this saintly superior. Mother Candida trained the Juniors entrusted to her care to perfect ways of punctuality, charity and refinement in word and act. She did this gently, firmly and tactfully. This is what she once wrote in a Junior's Reform Book. "All the work we do is God's work done for Him. Before beginning, make a compact that every act, every stroke of your pen, and every movement be an act of the love of God."

Mother Candida left the Community a month before her term was up, because Rev. Mother Aloysia wanted her to have rest before she left for Madras to be in charge of the 3 B.T. Students: Sisters Gabrielle, Attracta and Joan.

Sister Candida was in charge of the 3 B.T. Student Sisters at Queen Mary's College, Madras, while they attended Lady Willingdon Training College. One of them writes: "I noticed in her a great love for Our Lady. She was very prayerful and strict about her own and our spiritual

life as religious. She showed a great zeal for good and a great love for our Institute."

Dear Sister Isabel gives this appreciation of her: "I had not intimate dealings with her, but what I observed in her during her short stay with me in Calicut and Bendore in 1952, and what I learned of her from her subjects and friends, was her zeal in working for the missions and missionaries and for poor churches, her devotion to the Bishops and the poor; her docility to her superiors and the fervent observance of our Constitutions. She was a busy bee, always at work, eager to study all branches of needle-craft and painting; to use her knowledge in the manufacture of Church garments and altar requisites. One would think she had vowed not to waste time. Her personality was attractive, as she was learned, refined, genial and silent, yet witty and fond of witticisms and wordfencing. The Institute owes her a deep gratitude for the compiling of the early history of our Institute. The research work was a stupendous labour as she had to ferret out facts and details from numerous old annals, diaries, log books and letters. It entailed correspondence and travel to many a spot."

Miss L.Philipos, a good friend of Sister Candida writes: "Thinking over my association with dear Sister Candida, I cannot find anything but one point which characterised her friendship and that was her deep spirituality. She looked at everything from a spiritual point of view".

Sister Candida arrived at (Hazaribagh) on 15th March, 1954, not knowing that she had come only to end her earthly sojourn and wing her flight to our true Home. "The first time I saw her, she impressed me as an excellent religious," wrote the Novice Master, Father Ponette, S.J.

She winged her flight to our Home beyond like a child falling asleep on the Heart of the Immaculate Mother

of God, whom she had loved, whom she had begged to take her away during this Marian Year, and with her crucifix and rosary clasped tight in her hands, she passed away peacefully at 4 p.m. on Friday the 14th May 1954.

Name	:	Evelyn Periera
Date of Birth	:	18th October, 1885
Date of Admission	:	2nd February, 1910
Date of Clothing	:	8th December, 1910
Date of Profession	:	24th December, 1911
Date of Perpetual Vows	:	7th June, 1918 (Feast of the Sacred Heart)
Date of Death	:	14th May 1954

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- I.EL/Ang.1-9
11-19 Letters of Mother Elias Devine to Mother Marie des Anges written during 1877.
- I.MDA/Ang.1-5
1-5 Letters of the Prioress of the Bayonne Carmel to Mother Marie des Anges during 1877-1878.
- I.CR/Ang.1-8
1-8 Letters of Mother Marie Augustine Perillon of the Cross to Mother Marie des Anges during 1878-1879.
- I.G/Ang.1-6
1-6 Letters of Mother Gertrude, Paris, France to Mother Marie des Anges during 1878-1879.
- I.Ly/Ang.1-6
1-6 Letters of Sister Lucy A.C., to Mother Marie des Anges during 1878-1879.
- I.St.Ang.1-2
1-2 Two letters of Father U.Stein S.J., to Mother Marie des Anges during 1881.

- I.GE./Ang.1-3
1-3 Three letters of Father Gello S.J., to Mother Marie des Anges during 1880-1881.
- I.Mo.Ang./1-2
1-2 Two letters of Father Motiff S.J., to Mother Marie des Anges during 1881.
- I.SA./Ang.1
1 A letter of Father Sani S.J., to Mother Marie des Anges dated nil.
- I.Po./Ang.1-5
1-6 letters of Father Polycarp O.C.D., to Mother Marie des Anges during 1878-1879.
- I.T./Ang.1-4
1-7 Letters of Sister Teresa of Jesus to Mother Marie des Anges during 1881.
- I.Marie/Ang.1
1 Letter of Sister Marie D.C., to Mother Marie des Anges dated 16.12.1878.
- I.MJA/Ang.1-2
1-2 Letters of Sister Mary Josephine of St. Ann to Mother Marie des Anges written during 1878.
- I.MJ.Ang.1-2
1-2 Letters of Sister Margaret of Jesus to Mother Marie des Anges written during 1878.
- I.MA./Ang.1
1 Letter of Sister Mary Agnes of the Blessed Sacrament to Mother Marie des Anges dated 25.1.1878.
- I.ML./Ang.1
1 Letter of Mother Magdalen Lubis to Mother Marie des Anges dated 24.2.1879.
- I.Gen./Ang.1
1 Letter of Sister Genevieve of St.Teresa to Mother Marie des Anges dated 23.6.1879.
- I.AC./Ang.1-2
4-5 Letters of A.C. Sisters of Calicut and Cannanore dated 21.1.1879 and 13.2.1879 addressed to Mother Marie des Anges.

- I.Meurin Ang.1
1 Letter of L.Meurin S.J., Vicar Apostolic of Bombay to Mother Marie des Anges dated 10.5.1878.
- I.Alp./Ang.1
1 Letter of Father Alphonsus of Alleppy to Mother Marie des Anges dated 15.3.1879.
- I.PHI/Ang. 1-2
1-2 Letters of Sister Philomene A.C., to Mother Marie des Anges written during 1878.
- I.LA./Ang.1/
1 A letter of Madame M.A.Labarthe Cousin of Mother Marie des Anges addressed to her from Bordeaux, France dated 22.8.1876.
- I.ELM/Ang.1-2
1-2 Letters of Father Elias, Rome, written to Mother Marie des Anges in 1899.
- IV/Al.6 A Biography of Mother Aloysia A.C., printed in June 1939 has nine interesting letters addressed by her to Mother Marie des Anges during the year 1878.
- I.EL/L.1-10
1-10 Ten Letters of Sister Elias Devine written during September 1870 from Vellore to Father Lazare form an interesting record of the journey of the three A.C. Pioneer Sisters. Sister Elias Devine, Sister Marie des Anges, and Sister Mary of St.Joseph, to Mangalore.

Photo Albums : Numbers 1, 2, 3, 58, 146, 167, 173.
Painted Portraits of Mother Veronica, Mother Marie des Anges, Mother Elias, Bishops Pagani and Cavadini. Photos of Bishop Marie Ephrem O.C.D., Bishop Michael Antony O.C.D., Facher Victor of St.Anthony O.C.D., Father Louis Martelli T.O.C.D., and Mother Magdalen Lubis.