APPENDIX I

Rules for the Syrian national union association in Malabar

The Syrians of Malabar commonly called Nazranecs of St. Thomas having been divided into two religious parties called Pazhayacootoocar (people of the ancient party) and Poonthencoootoocar (people of the recent party) have become two weak fractions as broken members of a body and deprived of the progress in the social status by education, civilization and elevation to high offices which should proceed from national union.

Some of the promoters of the Syrian national union association, therefore, some years ago thought it proper to establish an association under the above said title and expressed their opinion to many of their friends and illustrious well-wishers of their community and having known their wishes proposed the following.

1. An association should be established among the Syrians of Malabar representing the St. Thomas Christians composed of Antiocho and Romo-Syrians and having charge to treat and conduct their national and social affairs and their ameliorations and this union should bear the title of “The Syrian national union association of Malabar.”

2. The promoters of the said association should make registration books according to the number of the village in which Syrians live, called “Village members' registration book” and get signature of all adult members of the Syrian community or at least as many of them as they can.

3. All the members of a village who have signed as above mentioned should be convoked into a meeting in which according to the importance of that village 4-6-8-10 or 12 of the members should be elected as counsellors and a secretary and sub-secretary and 1-2-3 or 4 treasurers to conduct the affairs of the association in that village.

A. The duties of the secretaries so appointed are to convoke meetings when it is necessary and to write down the resolutions of such meetings in a book which they should make under the title of “The village committee resolutions register” and keep it and send a copy of such resolutions to the general committee which is to be formed according to the rules 5 and 6 of this regulation.

B. The duties of the counsellors are to attend the meeting in the place and time mentioned in the notice of the secretary to them and select a chairman for that occasion and deliberate and discuss the matters proposed to them by the secretaries or the circum-
stance suggest to them about the matters which will lead for the progress and amelioration of the Syrians of that village or for all in general and pass resolutions under the directions of the chairman.

C. The duties of the treasurers are to keep the money of the association with diligence; to do the necessary expenses receiving the written orders of the secretaries given with the consent of the counsellors; to give the diary account of the receipts and disbursements to the secretaries and weekly to count the money before the secretaries and to write an account to that effect stating the number of the different coins in the cash box and keep that account with the signature of the secretaries.

4. A committee convoked by the secretaries of all the village committee and attended by the counsellors of all the said committees is a parish committee.

A. The duties of a parish committee are to consider whether all the village committees discharge their duties properly; to examine the resolution registers and account books; to report to the general committee about the errors they find therein as well as about the things to be done for the benefit of the Syrians of that village or their community in general. And likewise to appoint 1-2-3 or 4 deputies of that committee according to the strength of their parish and send them for the general committee in which counsellors, secretaries, treasurers and other officers are to be elected and appointed by the said deputies.

5. In conformity to the above rule 1-2-3 or 4 of the chief and respectable members of each parish committee according to the importance of the respective parishes should be elected as their representatives and they should attend the council hall of the Syrian association Bangalow at Kottayam and elect (12) twelve counsellors one secretary and a sub-secretary and 2 treasurers from the Antioch-Syrians and elect (12) twelve counsellors one secretary and a sub-secretary and two treasurers from the Romo-Syrians and their names should be written down in the resolution register book of the general committee and keep it with the signatures of the deputies and communicate to them their appointments.

A. The duties of the general committee are to decide the matters referred to them by the village and parish committees; to find out the resources of pecuniary income to the Syrian National Union association and to collect and keep them in the general treasury; to send inspectors and superintendents to all parts where their branch associations are established and to enquire about the proceedings of the association and to check abuses when any be found, to send circulars when they deem it necessary, to represent the grievances and prayers of the Syrian nation to the competent authorities and get redress to them and to be managers of the intended chief educational institution at
Kottayam and directors of the lower ones which are to be established in other parts by the said association.

B. The general committee also like the village and parish committee will appoint a chairman for the association and all their proceedings will be conducted in his presence and when the votes are equal in number and disagree each other the opinion which is supported by the vote of the chairman must be held good. All the proceedings of the meeting must be written down and kept by the secretaries.

C. The authority of the officers appointed for the general committee and village committee should not exceed the period determined and written in the resolution register book at the occasion of their appointments and no officer should be appointed for a longer period than 3 years.

D. If any counsellor of the general committee or village committee by some reasonable cause be unable to attend the meetings he can send a representative of his with a written authority and all that his representative would do in the meeting should be considered as if he himself had done.

E. If any officer of the said committee be turned unable to attend any more the meetings the other members of that party viz. either Antiochian or Roman are authorized to appoint a substitute for him with the knowledge of the other party and write down his name in the register book and make him to act for the same.

6. In addition to the above said counsellors of the general committee, other 24 (12 from each party) noble and well respected members should also be selected by the deputies of the said parishes as counsellors of supreme or special committee and their names also should be entered in the register book and their appointments communicated to them.

A. The duties of the supreme committee are to give their opinion in all doubtful points referred to them by the general committee, to hear and dispose of the appeals brought before them against the decisions of the general committee to inquire about and regulate the proceedings of the said committee to examine and allow or disallow the general orders or regulations intended to be given by the said committee.

B. When the members of the supreme committee also learn by the written communication of the secretaries of the general committee or by the appeal memorandums which should be sent to them by the said secretaries that they are required to hold a meeting they should meet together for a supreme council in the council hall of the association bangalow at Kottayam and having selected a chairman and a secretary they should discuss the matter or hear the appeal and dispose of the same.
7. All the houses of the members of the association should be divided into 7 or 9 classes and a proportionate annual fee to every class according to the determination of the general committee should be paid to the association.

N.B. Fees for the 7 classes 5-3-2-1-½-¼-⅛, or if 9, 5-4-3-2-1-⅛-⅛-⅛ and ⅛, would be reasonable till otherwise be determined by the general committee.

A. The village committee should collect the said fees in advance for a year or in two, three or four instalments and should keep accounts for the sum collected nominally as well as diary and should remit the receipts of each month to the general treasury and get the acknowledgement thereof.

8. The woodland property and its premises bought at Kottayam for the association and all the future acquisitions of the same should be in the names of the representatives thereof appointed for the time being or in those of the secretaries and treasurers of the same and they will have no authority either to appropriate for themselves or to alienate not even allege any claim upon the same after the expiration of the period of their office; but only to get such documents written in their names.

A. A college should be started in the premises of the association bangalow and in the buildings which are to be added to the same; and the said college should be opened to all caste and creed.

9. It is desirable that at least the principal and two of his assistants should be European British subjects who are not Protestants, Atheists, Agnostics or some other heretics or schismatics etc., members of the religious orders or pious brotherhoods would with more diligence and on lower pay accept and conduct the said preceptorial posts and as that would be advantageous to the association the general committee should try its best to get down such persons and conduct the education through them if it be possible.

A. The authority and duty of the principal is to govern all the teachers of the college to reprimand them for their faults, to fine them any sum not exceeding their salary of a month, to regulate the subjects of the study; to report the greater offences of the teachers to the general committee to give opinion for their dismissal if that be found necessary and to forward the applications of the candidates for the assistant masters or teachers posts with his opinion of them and their qualifications.

B. The persons whom the principal fines according to the section A of the 9th rule as well as those against whom his reports are have liberty to appeal to the general committee against such orders or reports and in case their decisions also be against them to prefer a special appeal to the supreme committee. If the decision of the general committee be against that of the principal he also has a right to represent the matter to the supreme committee and to endeavour to maintain his opinion before them.
10. The subjects of the study in the college should be suitable for the university examinations as is done in the St. Xavier's College at Bombay and Calcutta and of St. Aloysius in Mangalore and that of St. Joseph in Trichinopoly. The principal has full power in matters connected with studies and no one else has any power to interfere with them when they are not against faith and morals.

11. The school fees in the said college and other educational institutions which are to be made by the association should be as low as possible.

12. Prizes and scholarships should be given to the students who pass examinations from the association fund or from another funds especially collected and kept for it.

13. If any one gives donations to the association for prizes and scholarships of the students and their conditions be not against truth and morals the said donations should be acceptable with thanks and should be used for the same purposes which they desire and the association should be grateful to the donors.

A. As many historians in the foreign languages on account of their ignorance of the facts, the vernacular etc. have adulterated the history of the Syrians and as their communication with the Protestants has grievously wounded their old faith and morals it is desirable that the association should try to establish prizes and scholarships to those who pass examinations in those controversial matters or write essays and books to rebut the said errors.

14. All the village committees should endeavour to promote the education of the Syrian youth in their villages and encourage their parents for the same.

A. If it be represented that any boy has no means of support to prosecute his studies the village committee should inquire about it and about the talents of the boy and if their opinion be favourable to him they should report the matter to the general committee and in conformity to the sanction of that committee the fees, books, a part or the whole of his expense should be given from the association fund.

B. If any Syrian youth who has passed the college examinations be found of a superior talent and desirous for higher studies and lacks the pecuniary means to go and complete his studies in foreign countries the association should send him for education to foreign countries at its expense after having got from him a written contract to pay a part of his salary or income to the association as specified therein as well as to endeavour his best for the promotion of the association.
APPENDIX II

Msgr. Mellano's covering letter to the statutes of the Syrian National Union Association in Malabar

A Sua Eminenza il Signor cardinale G. Simeoni

Prefetto della S.Congregazione di Propaganda.

L'anno scorso verso la fine di questo mese ricevetti lettera di V.E. in data dei 17. Giugno, N. 3. per gli affari orientali, in cui mi chiedeva informazione esatta circa l'associazione nazionale Siro-Malaharica, che il Sacerdote Cattolico Nidiry intendeva stabilire in Cottyam d'accordo col Metropoli dei Giaeobiti Mar Dionisio, e che a questo effetto gia avevano acquistato una proprietà in detto luogo etc. e mi chiedeva pure di trasmetterle copia degli statuti di detta associazione, unitamente alla versione italiana delle osservazioni che io giudicava bene di farvi a proposito. Come gia prima aveva informato V.E. che non avendolo notificato al detto Cattenar Nidiry il suo ordine ed ingiuntogli che senza ritardo mi mandasse copia dei relativi statuti, pure ho dovuto aspettare vari mesi prima di poterla avere sempre adducendo nuove sense per discolpaesi, ed in questo è abilissimo. Quando poi infine me li portò lui stesso, fatta scrivere il giorno antecedente in casa di un secolare, procurai subito di farne fare la traduzione in italiano, e quando intendeva trasmettere copia a V.E. ricevai lettera dello stesso Cattenar Nidiry pregandomi di rimandargli quella copia in Malabar per rivederla etc. come non ne aveva altra quale rimandai ma ordinandogli che facesse presto e me la ritornasse con corezioni od aggiunte fatte, e senza troppo ritardo. Come prima ho dovuto aspettare per alcuni mesi, e benché piu volte abbia insistito per averla senza altro, non gli mancavano mai scuse per differire maggiormente, che non avuto ancora occasione di consigliarsi con Mar Dionisio e simili, infine me la portò colla traduzione in inglese e sottoscritta da lui stesso, con poche aggiunte fattevi, quale ho infine il piacere di trasmettere a V.E. Non mandai a V.E. la traduzione della prima perché sperava sempre di poterla senza tanto ritardo trasmettere la traduzione della seconda, ma non mi fu possibile, né più scissi sopra di ciò perché era persuaso che V.E. già ne era venuto in cognizione sia per la copia trasmessa da Mgr. Marcellino come pure dalla copia, che consegnavi io stesso a Mgr. Agioudi, delegato apostolico in Bangalore. Aggiungo poi qui le osservazioni che giudico necessario a farsi agli statuti di
questa associazione, approvata pure da Mgr. Marcellino e dai Missionari più vecchi a e capaci di darne sotto giudizio.

1° L’idea di questa associazione pare fondata sopra il falso supposto che cioè i Malabaresi di rito Soriano appartengano ad una casta differente dagli altri Malabaresi, ed a questo punto di vista sarebbe ridicola, son anzi persuaso, che il popolo stesso di questo rito tra ben altra opinione, e ne danno prove quando nasce fin di loro qualche disputa, allora è che subito si viene a dichiarare a qual casta appartengono, ciò che è noto abbastanza, specialmente per un decreto dello storico concilio di Udiamper, ove indirettamente si fa abbastanza manifesta la loro condizione.

2° L’unione dei Cattolici e Giacobiti nella stessa associazione popolare governantesi per suffragio universale o per meglio dire di pochi fautori rivoluzionari, è contraria allo spirito della chiesa Cattolica, e non può che produrre i più funesti risultati.

3° Questa associazione popolare è una intrapresa rivoluzionaria, che ha per iscopo di eliminare l’autorità legittima dei vescovi, e sostituivs una amministrazione rappresentante esteriormente le aspirazioni della popolazione, in realtà però esercitata da pochi intriganti, quanto impudenti ed altretanto imprudenti ed incapaci di provvedere al bene pubblico. Assorbire al profitto temporale di pochi individui le risorse di una diocesi con cui potrebbe il vescovo fondare in vari luoghi istituti tendenti al bene spirituale e pubblico, togliere al vescovo la direzione delle opere che gli appartengono è una intrapresa convalida qualunque siano i preteti che mettano innanzi per giustificarla.

4° Chiunque conosce la natura di questi nativi del Malabar comprende facilmente che la parte pecuniaria di questo progetto sarà una sorgente interminabile di querelle, di frodi ed ingiustizie fra i Cristiani del che ben frequentemente sene hanno esempi.

5° Il Cattenar Nidiry che si mette alla testa di questo movimento, eccetto presso i rivoluzionari e pochi altri di spirito leggiero e mondana, non gode sufficiente stima di buon sacerdote Cattolico da promettersi il bene spirituale, attesa la sua condotta mondana, e se si considera poi il principale e specioso motivo che dice di avere in vista, la conversione cioè dei Giacobiti; del che li Giacobiti stessi che lo sanno se ne ridono, è un sotterfugio solo per ingannare anche la Santa Sede. Ebbe occasione già prima di informare V.E. chi sia questo Mar Dionisio principale motore col Cattenar Nidiry di questa associazione, e di cui le trasmisì pure copia di un giornale Protestante di Cochin ove trovavasi stampato il discorso, che lui fece in una riunione di Giacobiti in Cotryam ed in cui fra le altre cose diceva pare doversi ringraziare Iddio di essere liberi dal giogo di Roma etc. e ciò dopo essere venuto a trovare me e dopo alcuni anni presso Mgr. marcellino pure sotto il pretesto di convertirsi alla fede Cattolica. Da questa associazione pertanto come sta presentemente ideata non vi può essere alcuna speranza di conversione dei Giacobiti, ma piuttosto grave pericolo di perversione dei cattolici, che se non passeranno alla setta dei Giacobiti, pur troppo vi è da temere che diventeranno indifferenti e disprezzanti le leggi stesse della Chiesa Cattolica.
Quanto ho sopra riferito è in breve il commune sentimento nostro a riguardo di questa associazione nazionale, consideratine gli statuti proposti, e la condizione degli individui che cercano di promuoverla.

Inchinandomi al bacio della S. porpora, col massimo rispetto e venerazione ho l'onore di rassegnarmi Di vostra Eminenza Umilissimo e Devotissimo Servitore

Verapoly 27. Luglio 1887

+ Fr. Leonardo Mellano O.C.D. Arcivescovo di Verapoly
**APPENDIX III**

*Mar Dionysius' Letter to the Holy Father*

Holy Father,

I approach to the exalted thrown of your Holiness, the Father of the great Catholic family, with a firm hope that a kind & patient perusal of the following lines will convince that I who never hitherto dared to intrude upon Your precious time, dare now to do so being compelled by circumstances & so I shall be justified in my present act.

I believe that the history of the origin of the Syrians of Malabar, their having been evangelized by St. Thomas the Apostle, their state of being united together till the 16th century, the honors & titles they got from the Indian rulers, their further being divided, the endeavours done on the part of the Jacobites by one Mar Dionysius the great, the namesake of mine in the Arch Episcopate & on the Romo Syrian's part by a contemporary Romo Syrian of Malabar & Doctor of Theology formed in the Urban College at Rome & afterwards Arch Bishop of Cranganore, Dr. Joseph Carthyatti to remedy the said evil are well known to your Holiness.

All those endeavours were frustrated by the opposition of some ecclesiastical dignitaries who desired the preservation of their authority than the Kingdom of Christ. Moreover, in the course of time, the endeavours of those church authorities, who tried to perpetuate their government, by widening our disharmony rather than the union, being somewhat fruitful, the road to our union became very difficult. Lastly the Protestants entered into the country & perverted the faith which was our inheritance of antiquity & not only diminished the devotion towards the Seven Sacraments, but ever curtailed their number. Alas! they even dared to deny the real presence of Our Lord in the Most Holy Sacrament of Eucharist & removed from our liturgical Book the prayers to the Saints, & their Queen the Mother of God as well as prayers for the souls departed; & using Mar Athanathius my predecessor through money & government helps as an instrument for all these things, they gained over the 175 churches we had in this Malabar.

But as I was always preserved by the devotion of the Blessed Virgin Mother which was instilled into my heart in my youth by my paternal uncle Pulicottul Ittoon Carthanar (who being educated by my paternal grand uncle Mar Joseph Dionysius the metropolitan the founder of the Kottayam Seminary who passed his days of a long life in
such an austerity of feeding himself of some vegetable roots & herbs only) who (the Itooop Carthanar) was a great devoutee to the Blessed Virgin Mary & having passed forty years of his life in such fasting that he ate only once in a day, died two years ago in his 88th year of life, I did not fall into such errors & moreover as I was preaching & publishing books against their errors, after my ordination as a priest. I was always persecuted by Mar Athanatius & the Protestant ministers. Finally I went to Antioch with letters from the priests & laymen in Malabar who were firm in their faith to inform to Our Lord Mar Ignatius Patriarch about the destruction sustained by the Jacobite Syrian Church of Malabar.

IV. The said Patriarch selected me to enkindle the dying faith among the Jacobite Syrian people & to redeem them from the slavery of the Protestant missionaries & Mar Athanatius & consecrated my weekness in the Arch Episcopate.

V. When I returned from there, as a government proclamation issued through the protestant influence to the effect that those who were unwilling to obey mar Athanatius should make separate churches for themselves & should not enter the old churches, being in vigour, even those who were willing to retain the old faith were unable to reorganize my jurisdiction without forfacing their right to the churches & church properties, & without fearing the persecution of the government.

VI. In order to avoid all the above mentioned obstacles, I spent large Sum of money & underwent great difficulties & made the Patriarch himself proceed to England, & to these parts & made long complaints to the British & native governments & caused that proclamation to be annulled & filed suits to reclaim the seminary & property gone into the possession of Mar Athanatius & spending again large amount of money got favourable decisions in two courts. But a Royal appeal filed by the Athanatian party through the influence of the protestants is still pending, & the expense of about a thirty thousand Rupees is still wanted to get a favourable decision.

VII. When I was labouring under the said difficulties a special protection of the Mother of God, was, so to say, visible upon me. This will be proved, if the power of my enemies & my weekness be compared with my success, in anulling the said proclamation, getting favourable decisions in two courts, & gaining over 120 churches entirely & the greater parts in the remaining 55 churches out of 175 churches in the Protestant authority.

VIII. Although the said Athanatius died, as Thomas Athanatius, -- relation & successor consecrated by him is not less heretic than himself & forty six thousand Rupees due to us from the government was given to him through the Protestant influence, the danger to our church has not been diminished, but increased. When I was lamenting over the weekness of our Church to protect the people whom I rescue from the mouth of the Protestant wolf, from falling again into the claws of the same ferocious animal over the failure of the endeavours done by my predecessors, the Great Mar
Dionysius & others to remedy this evil & asking the Blessed Virgin Mother for the same & with the advice of Fr. Nidiry a friend of mine for the last many years & after consultations & consents of many great men among the clergy & laity of both the parties, we, (myself & Fr. Nidiry) resolved to start an association called the Syrian National Union Association & -- to establish a college at Kottayam & some lower schools in some other parts & teach in them the Catholic Doctrine to oppose the Protestant errors & so to prepare the whole community for a great change & consequently we bought a Bangalow & property at Kottayam for the same effect.

IX. Such desires of mine, I myself & through the medium of Fr. Nidiry communicated to Bishop marcellinus of Verapoly, Bishop Leo Meurin of Bombay, and the delegate Apostolic Mgr. Agiardi & Ajuti & founded in the informations I got from them, I hoped & awaited that the national college, the object of my desires, will commence as soon as the new Vicar Apostolic of Kottayam arrives.

X. On the occasion of the arrival of Mgr. Lavigne the Vicar Apostolic of Kottayam, as I had prearranged with Mgr. Ajuti, through the medium of Fr. Nidiry, I went to Ootacamund to the Delegatorial residence & explained my desires & the aim I had in view for the establishment of the college. But Mgr. Lavigne told me that the college & the association cannot be made as we & the catholic Syrians had agreed & arranged up to this. Hearing this & considering the evil consequences attendant upon such a measure I was much grieved.

XI. The objection to such a union might be based on the fear that the Jacobites instead of being prepared to become Catholic through such an association, the Catholics might become Jacobites. Among these two parties the circumstances of the Catholics having abundance of books to support their dogmas of the faith & the majority of the teachers in the schools would be Catholics, the wealth, the number, & the influence, the Catholics have throughout the whole world; & the deficiencies of all these to the Jacobites are sufficient prima facie evidence to convince that such a fear is groundless, & there is reason to happen the contrary.

XII. But on the contrary, if a college be established exclusively by Catholics, as Mgr. Lavigne thinks excluding the Jacobites from the establishment of it, (the Jacobites) might consider it as a dishonor done to their community, the act of excluding them from the association & the establishment of the college which after mature & long consideration of both the parties for many years have resolved as a medium of union & they therefore might determine that even if they be compell to study in the government colleges & the Protestant colleges in which they were studying & are still, they would never study in the college of those who dishonored them so & besides to establish separate schools according to their means. Such desire & spirit of rivalry might be produced by such a measure & consequently the chief aim for the establishment of the college which is the union of both the parties might be frustrated.
Dionysius & others to remedy this evil & asking the Blessed Virgin Mother for the same & with the advice of Fr. Nidiry a friend of mine for the last many years & after consultations & consents of many great men among the clergy & laity of both the parties, we, (myself & Fr. Nidiry) resolved to start an association called the Syrian National Union Association & -- to establish a college at Kottayam & some lower schools in some other parts & teach in them the Catholic Doctrine top oppose the Protestant errors & so to prepare the whole community for a great change & consequently we bought a Bangalow & property at Kottayam for the same effect.

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XIII. The objections which Mgr. Lavigne told me was that all the Jesuit colleges according to the usage of their Society should be under their own control & can not be even under the authority of the Bishop of the place. If it be so a permission granted to establish a great college by them in order not to violate the usage of their order & some lower schools by us & the Catholics jointly to avoid the above mentioned obstacles & spirit of animosity, would be the means of removing all the difficulties.

XIV. I have great reluctance to ask for some help in my first communication to your Holiness, but considering that if such a help do not come, all my endeavours heavy expenses of many thousands of Rupees during my life time would be useless & that the future decision of the Royal Court being final if I failed in that the churches would be taken away from my authority & the people compelled to immerge into the Protestant errors without having no more means of reclaiming them, the most lamentable future of such circumstances compelled me to overcome the said reluctance. My request is not that the pecuniary help which your Holiness would do or direct some one else to do to be a donation, but it would be sufficient to give me as a loan which I would collect from my Churchfunds as soon as the law suit is over & pay to the Delegate Apostolic or some other persons to whom your Holiness would direct me to pay. In order to make the properties of my Arch Episcopate & the churches, & church properties under my authority responsible to the sum of the said loan I shall execute a bond of loan in the capacity of the President of the association committee which is recognized by the courts of this country as managers of the said property under my presidency & such a bond would be valid in all the courts according to the law.

I had informed Mgr. Ajuti that if some braviaries and missals be given to me they would also be great auxiliaries for the preparation for the union & His Excellency as a worthy representative of your Holiness received me with hospitality & courtesy & wrote down the names of those books.

Believing that the Holy Ghost who conducts the Holy Church of Our Lord through the intercessions of the Mother of God & that of the St. Thomas the Apostle our Father & other saints, will not neglect to inspire to the exalted mind of Your Holiness, the Successor of the prince of the Apostle, that what sort of help are required to render us in order to avoid the persecutions threatening me & my flock for the above mentioned affairs & to protect my people preventing them from being a prey to the voracious appetite of the Protestant wolf & inclining my head for the aid of the parayers of Your Holiness & Benediction

I remain
Your Holiness's Most Obedient & Humble Servant
Mar Dionysius
Syrian Metropolitan of Malabar

Alleppey
11th August 1888

True Translation: Fr. E.A.Nidiry
APPENDIX IV

എന്ന കണ്ണാറട്ടയിൽ ഇതിഹാസമംകെ അപൂർവിക കണ്ട

ബിലാസന

ബുദ്ധിയാന്ത്രിക സാന്നിദ്ധ്യം താളത്തിലെ സിദ്ധാന്തവും സിദ്ധാന്താദിവും തങ്ങളുടെക്കുറിപ്പുകളും തങ്ങളുടെ സാമ്യതകളും നിറഞ്ഞപ്പോൾ തലത്തിൽ പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം അല്ലെങ്കിൽ അവിടെയുള്ള സിദ്ധാന്തം പ്രതിപാദിച്ചതിനെ നിലനിര്ദ്ദേശപ്പെട്ട് വേണം അതിന്റെ ഗുണരൂപങ്ങളുടെ സംബന്ധം 

1. സമീപം ഇതുവരെ പുസ്തകാംഗങ്ങളിൽ അനുബന്ധമായ സംസ്ഥാനീയസാരംനയം താളത്തിലെ സിദ്ധാന്തം അനുബന്ധ സമയത്തു 16-ഓ ഓടുകയാബിരി തെളിയിക്കുന്ന കൃത്തം അല്ലെങ്കിൽ അനാഥതയും ഭാഗമും ആഡികേഷൻ വിവരാത്തിക്കുന്ന തെളിഞ്ഞുകേട്ട് വിവരണങ്ങളിലെ പാരമ്പര്യം സാമാന്യമായി ഓടുകയാബിരി തെളിയിക്കുന്ന കൃത്തം അല്ലെങ്കിൽ അനാഥതയും ഭാഗമും ആഡികേഷൻ വിവരാത്തിക്കുന്ന തെളിഞ്ഞുകേട്ട് വിവരണങ്ങളിലെ പാരമ്പര്യം സാമാന്യമായി ഓടുകയാബിരി തെളിയിക്കുന്ന കൃത്തം അല്ലെങ്കിൽ അനാഥതയും ഭാക്കും ആഡികേഷൻ വിവരാത്തിക്കുന്ന തെളിഞ്ഞുകേട്ട് വിവരണങ്ങളിലെ പാരമ്പര്യം സാമാന്യമായി
2. ഇവ മകൾ കണ്ടെത്തിയത് നിരര്‍ഹകാരണ വേദിയുടെ കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്. എന്നാല്‍ മത്സരത്തിന്റെ കാരണം കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്. എന്നാല്‍ മത്സരത്തിന്റെ കാരണം കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്. എന്നാല്‍ മത്സരത്തിന്റെ കാരണം കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്. 

3. ഇവിടെ മിശ്രമായ പ്രതിപാദത്തിന്റെ വിശദീകരണം ഉപയോഗിച്ചിട്ടുള്ള കാരണം മാത്രമാണ്. എന്നാല്‍ മത്സരത്തിന്റെ കാരണം കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്. എന്നാല്‍ മത്സരത്തിന്റെ കാരണം കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്. എന്നാല്‍ മത്സരത്തിന്റെ കാരണം കാരണത്തെ പിന്തുണയാക്കിയാണ് എന്നു അനുമാനിക്കുന്നത്.
4. പിന്നീട് പ്രഖ്യാപിക്കുന്നു വിദ്യാരംഭം ശ്രദ്ധേയമായ നിരക്ക് അനുഷ്ഠാനമാരും പ്രവർത്തനമുള്ളവരും വേദിയാഗ്രഹവുമുള്ളവരും ഇന്ത്യാനായി പ്രവാഹമാക്കുന്നു ജനകീയരും വന്നുകിട്ടുന്നു വിദ്യാരംഭം കൈകാര്യം കേന്ദ്രമുണ്ടാക്കാൻ സമാനം പങ്കെടുത്തുന്നു പിന്നീട് പ്രഖ്യാപിക്കുന്നു.

5. ഇതാണ് തെറ്റിദ്വാരം നിരയിൽ നിന്ന് ശ്രദ്ധേയമായ നിരക്ക് അനുഷ്ഠാനമാരും പ്രവർത്തനമുള്ളവരും ഇന്ത്യാനായി പ്രവാഹമാക്കുന്നു ജനകീയരും വന്നുകിട്ടുന്നു വിദ്യാരംഭം കൈകാര്യം കേന്ദ്രമുണ്ടാക്കാൻ സമാനം പങ്കെടുത്തുന്നു പിന്നീട് പ്രഖ്യാപിക്കുന്നു.
7. എല്ലാക്കണക്കും കാലാവധിക്കും പ്രകാരം നാട്ടുകാർ കാലാവധിയുടെ പകുതിയും (കാലാവധി മുതൽ ഭാഗം വരെ) സൃഷ്ടിച്ച കാലാവധിക്കുള്ള പകുതിയും ലഭിക്കുകയും വേണം. ആ പേരുകൾ പേരുകളിൽ ഒന്നും പ്രധാനമായും പിന്നീട് കാലാവധിക്കുള്ള പകുതിയും ലഭിക്കുകയും വേണം. കാലാവധിയുടെ പകുതിയും നാട്ടുകാരായാണ് നാട്ടുകാരെ ചെയ്തിട്ടുള്ള പ്രധാനമായ പേരുകൾ ഇതോടെ പ്രധാനമായ പേരുകൾ ലഭിക്കുകയും വേണം.

8. എല്ലാ വസ്തുക്കളത്തെയും പരിപാലിച്ച് നാട്ടുകാർ പ്രത്യേകം പൊള്ളട്ടുകളുടെ പ്രത്യേകിതളിയും പ്രമാണങ്ങളും നിറയുടെ പൊളി നിർത്തേണ്ട വസ്തുക്കളുടെ പ്രത്യേകിതളിയും പ്രത്യേകിതളിയും നിർദ്ദേശിക്കുന്നു നിരിക്കുകയും പ്രത്യേകിതളിയും പ്രത്യേകിതളിയും നിർദ്ദേശിക്കുന്നു നിരിക്കുകയും പ്രത്യേകിതളിയും പ്രത്യേകിതളിയും നിർദ്ദേശിക്കുന്നു നിരിക്കുകയും പ്രത്യേകിതളിയും പ്രത്യേകിതളിയും നിർദ്ദേശിക്കുന്നു നിരിക്കുകയും
9. ആഗ്രഹിച്ച പദ്ധതി പ്രവർത്തിക്കുന്ന ക്ഷേത്രത്തിലെ പെരുമാർ നിരവധി പ്രവാചകന്മാർ അനുഭവിച്ച സമവായം എന്നാണ്. എന്നാൽ ഇത് അനുഭവിച്ച പ്രവാചകന്മാർ എന്നാണ് എന്ന് പറയുന്നു. എന്നാൽ പ്രവാചകന്മാരുടെ ദൃഢാചാരവും ലഭ്യതക്കും, കാർഷികവും ആശ്രയിക്കുന്നതു നിലനിൽക്കുന്ന പ്രായോഗിക മാർഗ്ഗങ്ങളും അവശുപരമായ സമയം ഇല്ലെങ്കിൽ എതിർപ്പുകളും ദേശീയക്കുന്ന സാമൂഹ്യാഭിനയം ഇല്ലെങ്കിൽ എന്നെല്ലാം പിന്നീട് നിസ്സാരിക്കുന്നു.

10. കുറഞ്ഞ നിലയിൽ ലഭ്യതക്കുള്ള ഒരു ക്ഷമാർ മാർഗര യാതൊരു പദ്ധതിയും മാർഗ്ഗര വന്ന പെരുമാർ യാതൊരു പ്രവാചകന്മാരുടെയും സാമൂഹ്യത്തിലെ സമരൂഹങ്ങളുടെ അവശുപരി ലഭ്യം കാണിക്കുന്ന പദ്ധതികളും മറ്റുമായി സമരൂഹമാരുടെ സ്വതന്ത്ര്യം നിലനിൽക്കുന്ന പ്രായോഗികം മറയോ കാരണം, അതേസ്ഥിയം നിലനിൽക്കുന്നു. മറ്റുള്ളവർ മാർഗ്ഗരനായി പെരുമാർ സ്വതന്ത്ര്യം അവശുപരമായ സമരൂഹവുമായി മാർഗ്ഗരനായി പെരുമാർ അവശുപരമായ പ്രായോഗികം പേരുടെ സ്വതന്ത്ര്യം അവശുപരമായ പ്രായോഗികം.
12. തീരെ എന്നിവയും എന്നിവയടങ്ങുന്ന ആലോപനത്തിലെ ഒരു പ്രാധാന്യമുള്ള ടെക്‌ഡി പരിശീലനം നടത്തുന്നതിന് നിരീക്ഷിക്കുന്നതോടെ ഉദ്ദേശിക്കുന്നു. എന്നാൽ ക്ഷണിക്കും ഭൂമിശാസ്ത്ര സേവനത്തിൽ നിന്നുള്ള നാവികനും മതാജികളുമായി കരുതിയത് കിട്ടുമെന്നും ഒരു ജനങ്ങൾ പാർത്ഥനായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവി�ുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന ഭാവിയുമായാണ് നിന്നാണ് പ്രധാനമായ ഭാഗം ഉയർന്ന 

13. ഏതൊരുപ്രക്രിയയും മാനവരും അതിന്റെ അടയാളം ഒഴിച്ചുകൊണ്ട് അടുക്കിയിട്ടുണ്ട് ഏറ്റവും അടയാളത്തിന്റെ സ്വഭാവമുള്ള അടയാളത്തിന്റെ അടയാളമുള്ള പ്രക്രിയയാണ്. ഏറ്റവും അടയാളത്തിലെ ഒരുസ്പർശിക്കുന്ന അതിന്റെ അടയാളത്തിന്റെ അടയാളമുള്ള പ്രക്രിയയാണ്. ഏറ്റവും അടയാളത്തിലേയ്ക്ക് ഏറ്റവും അടയാളത്തിന്റെ അടയാളമുള്ള പ്രക്രിയയാണ്. ഏറ്റവും അടയാളത്തിലേയ്ക്ക് ഏറ്റവും അടയാളത്തിന്റെ അടയാളമുള്ള 

14. സ്വാതന്ത്ര്യം എന്നാണ് മാനവരും അതിന്റെ അടയാളം മാനവരും അടയാളത്തിന്റെ അടയാളമുള്ള 

...
നമസ്കാര നാമനിർദ്ദേശം അദ്വീതം കാരണം നാമനിർദ്ദേശം നിരക്കുവാറുന്നതിന്റെ പ്രധാനത്തെ പ്രധാനപ്പെട്ടുകൊള്ളുന്ന സ്ഥാനം. അദ്വീതം നാമനിർദ്ദേശം നിരക്കുവാറുന്നതിന്റെ പ്രധാനപ്പെട്ടുകൊള്ളുന്ന സ്ഥാനം. നമസ്കാര നാമനിർദ്ദേശം നിരക്കുവാറുന്നതിന്റെ പ്രധാനപ്പെട്ടുകൊള്ളുന്ന സ്ഥാനം.

മതേന്ത്യക്കാരുടെ ഇംഗ്ലീഷ് യാത്രക്കാരുടെ അഭിപ്രായം

1888 മാസ് 13

രാജ്യക്കേന്ദ്രം ഗവേഷണം

(=ഖണ്ഡികാംഗസ് കേന്ദ്രം അഭിപ്രായം

രാജ്യക്കേന്ദ്രം ഗവേഷണം)
APPENDIX V

PIUS BISHOP
SERVANT OF THE SERVANTS OF GOD UNTO EVERLASTING
MEMORY

To Christ, the Chief of Pastors, We rendered most humble and fervent thanks when two most illustrious Syro-Malankara Prelates, namely, Archbishop Mar Ivanios and Bishop Mar Theophilus, happily entered the bosom of the Holy Mother the Catholic Church, together with several priests and a very large number of people of their flock, who with the help of the Divine grace followed the footsteps of their Pastors; and We heartily congratulated these Prelates that they listened with docility to the most kind Father of Lights, Who deigned to illumine their minds and their hearts, and that, in all ways and by all means, they laboured assiduously for the further extension of the Kingdom of Christ among the faithful of those parts. Therefore, a few months after the time when these faithful had embraced Catholic unity, We, wishing to provide for their spiritual welfare, issued under Lead Seal the Apostolic Letter Magnum Nobis, dated the thirteenth of February of the current year, whereby We, in the meanwhile, established within the limits of the Malabar country and entrusted to the said Venerable Prelates two Ordinariats separated from each other by the course of the River Pampa. Now, since the number of these Syro-Malankara faithful of the Antiochene Rite became fortunately and happily greater day by day, and within a short time, the Lord acting, has already reached some thousands, it has appeared opportune and salutary to dispose and ordain ecclesiastical matters in a manner more fitting and more stable by erecting in that country of Malabar an Ecclesiastical Province of the Antiochene Rite. Accordingly, favouring the wishes of the said Prelates and desiring to give to the most noble Oriental Churches a new testimony of Our love and having previously had the favourable opinion of Our Brother Leo Kierkels, Titular Archbishop of Salamina and Delegate Apostolic in the East Indies, and the advice of Our Venerable Brethren the Cardinals of the Holy Roman Church appointed to the Sacred Congregation and having supplemented, as far as it may be necessary, the consent of those whom it concerns or of those who may presume that it concerns them, in the fullness of the Apostolic power, We decree and establish those that follow:

I. Having suppressed the above-said Ordinariats in the country of Malabar to the north and the south of the River Pampa, We erect out of their territory a new and distinct Ecclesiastical Province for the Syro-Malankara faithful of the Antiochene Rite, which shall consist of two Sees, namely, the Archepiscopal See of Trivandrum and the Episcopal See of Tiruvalla.

II. The Archdiocese of Trivandrum, the limits of which will be the same as those of the Dioceses of Quilon and Kottar and the limits of the southern part of the Diocese of Cochín, shall comprise the Districts of Trivandrum, Kottarakara, Adoor, Pathanamthitta, Mavelikara, Kayankulam and Chengannoor.

III. We fix the See of the Archdiocese of Trivandrum, in the city of Trivandrum, whence the Archdiocese itself takes its name.
IV. We constitute the Archiepiscopal Church of Trivandrum as the Metropolitan Church of this new Ecclesiastical Province; therefore, We grant to it and to its Archbishops in office all the rights and privileges, honours and prerogatives, which by common law and the legitimate customs of the Syro-Antiochene Church belong to them; in the first place, the faculty for its Archbishops of using the Pallium within the limits of their Ecclesiastical Province, according to the liturgical laws, after, however, it has been applied for and obtained from the Apostolic See in Sacred Consistory.

V. The Diocese of Tiruvalla, the limits of which will be the same as those of the Dioceses of Verapoly and Vijayapuram and the limits of the northern part of the Diocese of Cochin, shall comprise the Districts of Tiruvalla, Niranam, Kottayam, Muvattupuzha and Kunnammkulam.

VII. We fix the See of the Bishop of Tiruvalla in the town of Tiruvalla, whence the Diocese itself takes its name.

VII. To the Cathedral Church of Tiruvalla and to its Bishops in office We grant all the rights and privileges, honours and prerogatives, which by common law and the legitimate custom of the Syro-Antiochene Church belong to them.

VIII. We constitute this Cathedral Church of Tiruvalla as the suffragan of the Metropolitan Church of Trivandrum, and We subject its Bishops in office to the Metropolitan right of the Archbishop of Trivandrum.

IX. We lay on the Metropolitan Church of Trivandrum with its Archbishops in office and on the Cathedral Church of Tiruvalla with its Bishops the burdens and obligations which bind other Metropolitan and Cathedral Churches and their Prelates.

X. We fix the Cathedrae of the Prelates of Trivandrum and of Tiruvalla, the former in the Church of the Blessed Virgin Mother of God in the city of Trivandrum and the latter in the Church of St. John the Evangelist in the town of Tiruvalla. Therefore, to these Churches, until other provision be made, We grant all the rights and privileges which are enjoyed by other Metropolitan and Cathedral Churches.

XI. The Archiepiscopal or Episcopopal mensa shall be made up of the gifts usually made by the faithful and by the revenues and all goods which in future will by an title come to these Churches.

XII. With regard to the administration and government of the Churches of Trivandrum and Tiruvalla, the election of the College of Consultors, the institution of seminaries, the rights and burdens of the clerics and of the faithful, and other such matters, We order the observance of what the Sacred Canons ordain. As regards, chiefly, the aforesaid Archdiocese and the Diocese has been executed, the clerics be by the very fact regarded as attached to the Church in whose territory they legally reside.
XIII. Finally, to Ourselves and to the Apostolic See We reserve the faculty of altering and otherwise defining, according to the circumstances of the times, the above-said circumscriptions whenever this will seem expedient in the Lord.

Therefore, having disposed matters as above, We depute, for the execution of them all, the above mentioned Venerable Brother Leo Kierkels, delegate Apostolic of the East Indies, and to him therefore We grant all the necessary and opportune faculties, not only for preventing all controversies that may arise in any way in the actual execution, but for subdelegating for the purpose in question another person, established in ecclesiastical office or dignity, and on the same We lay the duty of transmitting to the Sacred Congregation for the Oriental Church, within six months from the receipt of this Letter, an authentic copy of the act of the actual execution.

We will and decree that, notwithstanding any persons whosoever, whom it concerns or who may presume that it concerns them, should not have been heard or should not have consented to the things above, although they be worthy of express and individual mention, these presents and whatever is therein contained shall never at any time be censured, impugned or called into question as containing a defect of subjection, or of obreption or of nullity, or of Our intention, or for any other albeit substantial and unthought-of defect; but that they be and shall be for ever valid as having been made and issued from Our certain knowledge and with the fullness of power and that they must inviolably be observed by all those who it concerns; and that, if, on the other hand, anyone, of whatever authority, should willingly or unwittingly act there-against, it be and shall be wholly null and void. Finally, We will that to extracts, even printed, from this Letter, provided they be signed by the hand of some notary public and stamped with the seal of some person established in ecclesiastical dignity or office, the same be given as would be given to this Letter, if it were exhibited or shown in its original. Notwithstanding, in as much as may be necessary, the rules published in Synodal, Provincial, General or Universal Councils, the special or general Apostolic constitutions and ordinations, and whatsoever other dispositions of Roman Pontiffs our Predecessors, and whatsoever other things to the contrary.

Let no one infringe or resist this Our Letter of erection, of evocation, of concession, of statute, of derogation, of order, and of Our will. If, on the other hand, some one should rashly presume to attempt this, let him know he will incur the wrath of Almighty God and of His Apostles, the Blessed Peter and Paul.

Given at Rome at St. Peter's in the year one thousand nine hundred and thirty-two, on the eleventh day of the month of June on the Feast of the Apostle St. Barnabas in the eleventh year of Our Pontificate.

(Signed)
Pater Andreas Card. Frulwirth
Chancellor of the Holy Roman Church.

(Signed)
Joseph Wilpert
Dean of the College of Apostolical

(Signed)
A. Card. Sincero
Secretary to the Sacred Oriental Congregation.

(Signed)
Hector Castelli
Protonotary Apostolic

Registered in the Apostolic Chancery, Vol.XLVI, n.1 7-M. Riggi.
Petitio Pallii per Praelectionem facienda
Summo Pontifici

BEATISSIME PATER

Ego Mári Ivánios Electus

Archiepiscopus fidélium
Malankarénsum ritus Antiochien

instánter, instántius, et instantis-
sime péto mihi trádi et assignári
Pállum de córposite Beáti Petri
súmptum, in quo est plenitúdo
Pontificális Officii, pro Ecclésiís
Provínciae Ecclesiasticae

a Sanctitáte Véstra mihi commissar
APPENDIX VII

RUS Episcopus-Servus-Servorum Dei

verum est Gorgio Benedicto Varghese, Episcopo tituli Antakabini et sede Ecclesiae Tevandeniensis Proton. Tunc unus duorum Administrandi, praesto diuturno suo die Metropolitanae Archiepiscopii, cum aliquot concurring episcopis, postea adduxeruntズスム quaestio propria, quae "Bono et Sacro" hostes inintercessio studii de
nexitur. Sue inspiciendi quaestio habebatur, id est, non sit guberna trago populari cunae, ut Plut., 17. causas. Pastores intundebant studii de
nexitur, suae inspiciendi quaestio habebatur, id est, non sit guberna trago populari cunae, ut Plut., 17. causas. Pastores intundebant studii de
APPENDIX VIII

Pius IX
Servant of the Servants of God.

To Our Venerable Brother Eusebius, hitherto titular Archbishop of Phaesi, elected Archbishop of Trivandrum, health and Apostolic benediction.

The office of the Supreme Apostolate, Divinely committed to Our Humility, by which we preside over the entire Christian World, imposes on us the duty of procuring with the greatest diligence that Prelates should be appointed for all Churches, who know and are able wholesomely to feed, rule and govern the Lord's Flock entrusted to them. We, wishing, therefore, to give a proper Prelate to the Church of Trivandrum which we have erected this day as a Metropolitan Church in the region of Malabar for the Syro-Malankara faithful of the Antiochene Rite by the Apostolic Letter "Christo Pastorum Principi" under lead seal, with the advice of Our Venerable Brother the Cardinals of the Holy Roman Church and in the plenitude of the Apostolic Authority, elect thee, who hitherto among the faithful with great pastoral zeal for the good of souls, to the aforesaid Church of Trivandrum and appoint thee as Archbishop and Pastor, and also commit to thee entirely the care, government and administration of the same Church both in spirituals and in temporals with all rights and privileges and burdens and obligations inherent in this pastoral office according to the laws of the Syro-Antiochene Church and legitimate custums. We absolve thee, therefore, by the same Our Supreme Authority, from the bond of the Archiepiscopal Church of Phaesi, whose title with the ordinariate for the Syro-Malankara faithful, of the Antiochene rite in the region of Malabar, dwelling south of the Pampa River, thou hitherto heldst. We wish, however, and command that, other matters to be observed by law having been fulfilled, thou art entirely bound, before taking possession of the Archiepiscopate conferred on thee, to visit the
profession of the Catholic Faith and deliver the usual oath of fidelity according to the form prescribed for the Orientals into the hands of some Catholic Prelate in grace and communion with the Apostolic See and to send, within six months, copies of those with the signature and seal of both thyself and the said prelate to the Sacred Congregation for the Oriental Church. For this we commit by these presents to the Prelate elected by thee the office and mandate to receive in Our name and that of the Roman Church the said profession and oath. We exhort in the Lord the Venerable Brother, the Bishop of Tiruvella, that he, elected as thy suffragan Bishop, may according to the Sacred Canons show reverence and render obedience to thee that the mutual grace between thee and him may produce abundant effects into the good of souls. We admonish and bind by obligation the beloved children, the clergy and the people of thy Archdiocese, that they render due obedience to thee and show thee reverence so that thou, finding in them devoted children, and they, a benevolent father in thee, may rejoice. We wish that this Our letter should be read publicly from the pulpit in the Metropolitan Church on the first feast day of obligation after its receipt. We conceive a firm hope and confidence that, the right hand of the Lord propitiiously assisting thee, the Church of Trivandrum will be ruled usefully by thy assiduous pastoral industry and fruitful zeal and obtain greater increments day by day both in spirituals and in temporals and that, in that country, all Christians separated from the See of Peter will return to the Catholic unity and all infidels still involved in the darkness of error will be illumined by the evangelical light.

Given at Rome at St. Peter's in the year one thousand nine hundred and thirty two on the eleventh day of June in the eleventh year of Our Pontificate. G.S.T.

Fr. Andrew Card. Frühwirth
Chancellor of the Holy Roman Church.
&c. &c.

A. Card. Bisciro
&c. &c.
APPENDIX IX

The memorial stone
(at the Episcopal Chapel Quilon)

In the year of the Lord
one thousand nine hundred and thirty (1930),
during the papacy of His Holiness Pope Pius XI,
on September 20, Saturday at 4.00 p.m. in this Episcopal chapel
His Grace Archbishop Mar Ivanios O.I.C. M.A.,
His Lordship-Bishop Mar Theophilos O.I.C., Rev. Fr. John O.I.C.,
Rev. deacon Alexander (Later Fr. Seraphion O.I.C.),
Sri Chacko Kilileth (Representing the Clergy & Laity of the
Jacobite Church in Kerala), having made their profession of faith,
were received into full communion with the Catholic Church
By His Excellency Bishop Aloystius Maria Benziger O.C.D.,
Bishop of Quilon

whom the Archbishop approached for help
and whom the Holy See deputed
to perform the reception
in the honourable presence of
Mar Alexander Choolaparambil, Bishop of Kottayam,
Mar James Kalacherry, Bishop of Changanacherry and

This historic event was followed by
the very First Holy Mass in the Catholic
Syro-Antiochian Rite officiated by the Metropolitan Archbishop
His Grace Mar Ivanios on Sunday 21st September 1930 at 07.30 a.m.
on the main Altar (still preserved intact) in this chapel.

To perpetuate the historic event of Reunion of Malankara Church,
this detailed plaque was placed by Bishop Stanley Roman,
Bishop of Quilon on 17th August 2003.