

**THE MONASTERY  
OF THE CARMELITE FATHERS-MOUNT CARMEL, 1919-1931**

— a memoir by *Francis Lamb O.C.D.*  
in the archives of the monastery —

ELIAS FRIEDMAN

One day, at the end of the month of October, or the beginning of November, 1918, I<sup>1</sup> received a telegram from the Fr. General of the Order, Clement, saying: «Come to Rome. You must go to Mount Carmel for a few months». I replied: «Will come as soon as passaport can be obtained».

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<sup>1</sup> The Author wrote his entire memoir in the third person.

*Biographical details*

FRANCIS STUART LAMB, was born, 3<sup>rd</sup> July 1867, into a family connected to the British aristocracy, in particular, to the family of Lord Melbourne, Prime Minister of England under Queen Victoria. Professed in the Anglo-Irish Province of the OCD, 14<sup>th</sup> October 1886, he was ordained priest, 31<sup>th</sup> January 1892. After terms as Prior at Wincanton and Gerard's Cross, he was appointed Vicar Provincial of his province, 15<sup>th</sup> June 1915. On the 16<sup>th</sup> December 1918, he received patents as Vicar of Mount Carmel and Vicar Provincial of the Palestine Province of the Order, «ad instar». He arrived in Haifa, 30<sup>th</sup> January 1919. On the 4<sup>th</sup> September 1919, he was named Vicar of the Carmelite Nuns in Haifa, then in Zaourah (Bat-Galim). A year later he offered the General his resignation because his confrères wanted a Superior who could speak Italian; but the General (Luke), refused to accept it. On 19<sup>th</sup> March 1934, he left for Rome to attend the canonization of St. Thérèse of Lisieux. In 1935, Fr. Lamb handed over the Vicariate to Fr Edmund O'Callaghan and went to live in Cairo, 1935-1938. From 1938, he resided in the new OCD foundation in Jerusalem. Together with other religious, he was the object of a death-warrant issued against him by Abu Muhmad, leader of the Northern District of the Arab Palestine Revolt (dated 24 Rabi'a el Thani, 1358 of the Hegira: mid-June 1939). On the 31<sup>st</sup> August 1945, Fr. Lamb became conventual again on Mount Carmel. While in residence at El-Muhraqah, he took ill and was rushed back to the monastery, where he passed away, 27<sup>th</sup> April 1950, aged 83, after some months of illness. Fr. Lamb was the author of a guide to the Carmelite monastery (now called

Over and over again I applied for the necessary passport and permission to go to Rome and from there to Mount Carmel, Palestine. I received many promises that permission would be granted, but nothing more.

Losing all hope, I applied to the Cardinal Archbishop of Westminster, who promised to do all in his power to help me.

Another telegram came from Rome, saying: «When are you coming?» My reply was: «As soon as the passport can be arranged».

After a still further delay, I appealed again to the Cardinal, who, on seeing me, said: «Hav'nt you gone, yet?» His Eminence, there and then, telephoned to the Hon. M. Long, Member of Parliament. All doors flew open and I was sent for by the Foreign Office. The Foreign Minister endorsed my passport, the Italian authorities were advised and on December 8<sup>th</sup> 1918, I left London and by 11 o'clock that night, I found myself wandering around, lost, so to speak, in the darkened streets of the great city of Paris.

Every hotel was full to overflowing. I made my way back to the railway-station and prepared to spend the night in the waiting-room, as so many others were doing. A kind-hearted porter took pity on me and found me accommodation in a nearby inn, a small, but clean place, which offered supper, bed and breakfast at a moderate price. After supper, I tumbled into a comfortable bed and slept to 6 o'clock next morning. On rising, I enquired for the nearest church and was directed to the Church of «La Trinité», where I said Holy Mass.

On the way back to the inn, I encountered a friend, who was also travelling to Rome, and who invited me to lunch with him at the English hotel, «Cavour». We decided to journey on together and arrived in Rome, the following day, December the 10<sup>th</sup>, about 11 o'clock.

I received a hearty welcome at the General's House, but Fr. General expressed his disappointment when he learnt that I did not know a word of Italian. He had received a mistaken impression, because I had replied to two letters in Italian — translated for me by a friend. The next day, Fr. General sent for me and suggested, that, since this was my first visit

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«Stella Maris») entitled MOUNT CARMEL, London 1923; but he was neither writer nor orator. The editor of his memoir has been obliged to rearrange his sentences and correct typing mistakes. The memoir was written by Fr. Lamb at the repeated insistence of the General of the Order, William.

Fr. Francis Carmona, now residing in «Stella Maris», was a student on Mount Carmel during the Vicariate of F. Lamb and testifies to the love they bore him on account of his paternal attitude towards them. As the present memoir reveals, Fr. Lamb was a person distinguished for his urbanity, tactfulness and competence as an administrator. His devotion to the Little Flower was outstanding.

#### *Bigliography*

AMBROSIUS A S. TERESIA OCD. *Nomenclator Missionariorum* OCD, Rome 1944; Archives «Stella Maris».

to Rome, he would ask fr. Florence<sup>2</sup>, my future companion to Mount Carmel, to show me St. Peter's and all the other beautiful churches and buildings in the Eternal City. Fr. Florence very kindly went out of his way to show me all that there was to be seen: the Vatican museum, the Colosseum, the Catacombs, the Prison of St. Peter, besides many beautiful works of art by the great masters.

After Christmas, Fr. General called me to his room and asked me whom he should nominate as Vicar Provincial of the Anglo-Irish province, a post I wished to resign while I was on Mount Carmel. I recommended Fr. Ambrose, but the Fathers in England pressed for my return, only to receive the answer from the General: «Not for the present». He forthwith gave me a patent as Vicar of Mount Carmel with the power of Provincial «ad instar»<sup>3</sup>. He then graciously took me to meet His Holiness, Pope Benedict XV, in private audience, introducing me as the new Vicar of Mount Carmel. I kissed the feet of His Holiness, who was standing at his desk, and received his special blessing.

Thereafter, the title deeds of Mount Carmel were handed to me, in my capacity as Vicar and I was taken to see the English representative at the Vatican, Count de Salis. I asked him to authorize me to carry the title deeds to Mount Carmel. On being handed to him for examination he remarked: «These deeds are so old, they ought to be in some museum and not in your pocket. Keep them safely and if you have any difficulty let me know and I will do all I can to help you». He then added: «I belie-

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<sup>2</sup> FLORENCIO DEL NIÑO JESÚS OCD, author of «El Monte Carmelo», Madrid 1924; in the world, JOAQUIN BAUTISTA Y DELGADO (1877-?1940). Conventual on Mount Carmel from 1911. Expelled in 1915, he returned in 1919, only to leave again for Rome in 1920, where he pursued his research into the history of the Carmelites on Mount Carmel, drawing copiously from the General Archives of the Order.

<sup>3</sup> In 1911, Fr. General Ezechiel OCD (1907-1913) restored, ad experimentum the first Province of the Holy Land, set up all probability at the First Chapter General of the Carmelites, held, according to the received opinion in Aylesford, Kent (England), 1247. The renewed province consisted of three convents: the monastery, now known as «Stella Maris», the Carmelite parish in Haifa, and a residence at «The Sacrifice» (El Muhraqah). A College of Philosophy was installed in the monastery, which functioned until the Second World War; at «The Sacrifice», an Apostolical College for young aspirants to the Order had been in existence already since 2<sup>nd</sup> October 1907. A more regular observance was imposed on the community of the parish. In consequence of these changes the Vicar of Mount Carmel assumed the second title of Vicar Provincial. When Fr. Lamb arrived in Haifa in 1919, neither the Apostolical College nor the College of Philosophy existed anymore; though the Vicar of Mount Carmel continued to exercise the powers of Vicar Provincial, he no longer bore the title. It is that state of affairs which is designed by the expression, «ad instar» (See FLORENCIO EMC pp. 519-520).

ve you were at the same Jesuit College where my son is now being educated». On hearing that such was the case, he wished me every success. Some years later, I met the son who was serving as a liaison officer in Palestine.

In the meantime, Fr. Florence was trying to find berths for us on a steamer bound for Alexandria or Malta. They were all taken up. He was advised by the Shipping Agencies, to travel to Syracuse, instead, where we would find a ship about to sail for Alexandria. After saying farewell to Fr. General and the Definitors, we hurried off, arriving in Syracuse two full hours before the time scheduled for the departure of the ship for Alexandria, only to see it leaving the port with a large notice hanging from its stern: «Completo». We remained in Syracuse a fortnight in the hope of catching another steamer, but none arrived. On the recommendation of the Shipping Companies, we left for Naples, as the most likely place to find a ship going to Malta. At Naples, Messrs. Cook and Son promised to arrange berth for us on a steamer for Malta in a fortnight's time. We spent the interval visiting the churches, museum, Vesuvius and Pompei, all of which we found most interesting.

In Malta we were subjected to a severe quarantine, because the news came through of some cases of smallpox in Naples. Our possessions were baked until they nearly fell to pieces and we, personally, had to pass through a highly heated chamber. After this experience, we were warned not to take cold and left Gozzo the mainland.

The Carmelites of Malta gave us a warm welcome. Lord Methuen, Governor of the island, on hearing that I was «invading» his territory with the permission of the Foreign Office, invited me to lunch, at which he discussed with me the pressing question of immigration. He asked me to take 20,000 Maltese to Mount Carmel, as the climate there seemed suitable for them and the Carmelites could offer them facilities for the practice of their religion of which they were such devout members.

I replied that I would be most pleased to welcome the Maltese to Mount Carmel, but that I would first have to see whether there was sufficient land available for them, work for the immigrants and suitable dwellings. I proposed to Lord Methuen that, once the damage done by the great war of 1914-1918, had been repaired, he should send the Secretary of the Immigration Society to Mount Carmel, to discuss with the authorities the possibilities of founding a colony of Maltese there. This was agreed to and, in due course, the Secretary of the Immigration Society did pay a visit to Mount Carmel and Haifa, but seeing for himself the difficulties that would be encountered, he recommended that the scheme be dropped.

After waiting about ten days in Malta, an old friend of mine offered me and my companions, now two in number, a free passage on board a large military hospital ship going to Alexandria. We gladly availed ourselves of the opportunity and from Alexandria we hastened to Cairo where I met my sister, who was Mother Provincial of the Congregation of the Sacred Heart in Egypt and Malta. She introduced me to a Mr. James Kyan, an Irishman, who acted as special engineer to the Municipality of

Cairo. He was greatly esteemed by all the religious communities in Egypt, became a Tertiary of the Carmelite Order<sup>4</sup> and, with his family, followed me to Mount Carmel, where he was to be of the greatest assistance in recovering what the Order had lost through the action of the Turks and Germans during the great war.

At my request Mr. Kyan procured railway tickets to Haifa, which on seeing them, Fr. Florence exclaimed: «There must be some mistake; there is no railway to Haifa». «Wait and see» I replied, «Lord Allenby has invited me to lunch and will ask him whether there is a railway to Haifa or not». Lord Allenby, who had conquered Palestine from the Turks, assured me that there was, indeed, a railway to Haifa and that he had built it himself, with the help of an Egyptian labour corp. Lady Allenby was an old friend of mine, for I had known her father in England. He had been an Anglican Minister, who became converted to the Catholic faith, together with his wife, though after their children had grown up, much to his sorrow, none of them became Catholic. He used to say, laughingly, that he and his wife had made them staunch Protestants.

Lord Allenby promised me to pay Mount Carmel another visit before leaving Egypt to retire from the army. He kept his promise and signed his name in one of Mount Carmel's visitors' books.

We spent a week in Cairo, visiting the Pyramids, the Egyptian Museum with its mummies of the Pharaohs and the Sacred Heart Nuns, whom we thanked for the promise of a statue of the Sacred Heart of Jesus now in the basilica of the Carmelite monastery of Mount Carmel. We then boarded the train for Haifa. In a little over eighteen hours we were running into Haifa station. On sighting Mount Carmel from the train, my companions, Fr. Florence and Bro. Daniel, Maltese, both of whom had been resident in the monastery at the time of the expulsion of the religious by the Turks exclaimed: «Where are the trees? Where is the wall built by Fr. Cyril?» They almost wept when they saw the destruction perpetrated by the Turks.

The Aide-de-camp of the Military Governor of Northern Palestine was at the station to meet me and to extend to me the Governor's welcome at my arrival (January, 30<sup>th</sup> 1919)<sup>5</sup>, as well as an invitation to dine with him the following evening. Fr. Florence could not help laughing as he remarked: «What, another dinner!». I joined in the laughter, adding, «Well, it is better than the miserable cup of black coffee the people of the East offer you».

On our arrival at the monastery, we encountered Fr. Elias, who had acted as parish-priest during the war and was much beloved by the people. With him were Brothers Ephrem, Dominic and Redemptus. Bro. Edmund had died during the war. I was, subsequently, introduced to the

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<sup>4</sup> A layperson, affiliated to the Order without the obligation of the monastic vows.

<sup>5</sup> Textually, 31<sup>st</sup> January 1919, which is incorrect. See FLORENCIO EMC p. 553.

notable Christians in Haifa, among them being the Spanish Consul, Mr. Scopinich who had so faithfully kept the keys of the monastery, together with the sacred vessels and vestments during the war, for which, in the name of the whole Order, I expressed to him my sincerest thanks.

The following evening, I paid my promised visit to the Military Governor, who informed me that Cardinal Bourne was expected. He had arrived a week before and had met the Catholic troops, but had gone on a pilgrimage that afternoon to Nazareth. The Governor, Colonel Stanton, who was waiting for him to return, raised with me the question of the property of the Carmelite Order on Mount Carmel. He told me that Cardinal Bourne had blamed him for declaring the east side of Mount Carmel a Public Park. He added that it was far from his intention to rob the Carmelite Fathers of their property, if they could show title deeds. I assured him that I could do just that and that I had brought them with me from Rome for his inspection.

«My object» the Governor explained «is to beautify the property by planting trees». He described how, while Governor of the Sudan, he had done much to improve the appearance of Khartoum by laying out gardens in the desert. I replied that his wish was that of the Carmelite Fathers, who wanted nothing else, but to repair the damage done to their property by the Turks, and that by helping them, he could prove to be the great benefactor of all.

On the return of the Cardinal from Nazareth, the Governor informed him that he had discussed the question of Mount Carmel with the Vicar and that they had come to an agreement, at which the Cardinal expressed his satisfaction.

I thanked the Cardinal for his assistance and saw him off, as he left by car for the train to Cairo and then back to England.

The following day, I made the rounds of the monastery of Mount Carmel, in which I found two hundred British troops installed. The church and choir were sealed off, so that no one could enter without breaking the seals.

Fr. Elias, Bro. Ephrem and Bro. Redemptus told me that the Turks had pillaged the monastery and that when Bro. Ephrem asked for a receipt for all that they had taken away, the Turkish officer replied: «My sword is my receipt».

In the church, I found that the two large pictures at the altars of St. Joseph and St. Simon Stock, respectively, had been torn to ribbons. They were replaced by Rome at great expense <sup>6</sup>.

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<sup>6</sup> The altar of St. Joseph is the side-altar to the left on entering the basilica, that of St. Simon Stock, the side-altar to the right. The new paintings were blessed on September 8, 1925. Originally, a painting of St. John the Baptist decorated the side-altar to the right (it has disappeared from the monastery) and a painting of St. Peter, Apostle, decorated the side altar to the left. It now hangs in the sacristy of the basilica.

See URRUELA, JOSÉ, Antonio Ortiz, *Los Santos Lugares de la Judea, la Samaria y la Galilea*, Madrid, 1868, p. 17.

The picture of St. Louis receiving Holy Communion on his death-bed, given to the monastery by Count de la Pastoret in 1842 and that of our holy Mother St. Teresa<sup>7</sup>, were both badly damaged. They have been restored by our Carmelite Sisters<sup>8</sup>, but the marks of the mischief are still visible.

The altar stone of the altar in the choir had been lifted, evidently in the search for treasure. The roof of the tabernacle of the High Altar<sup>9</sup> had been removed and then replaced, causing damage to the capitals of the small pillars at the tabernacle door, which may still be detected at the present day.

The picture of St. Thérèse of Lisieux scattering roses over St. Peter's<sup>10</sup> is gift from Mother Lamb, of the Congregation of the Sacred Heart, Via Nomentana, Rome.

The statue of the Madonna had been taken to Haifa<sup>11</sup>; the sacred vessels and vestments were placed in the keeping of the Spanish Consul.

In the library, I found that the valuable collection of books on Palestine had disappeared and up to the present none has been recovered. The catalogues too had disappeared. One book only was returned, a small Portuguese dictionary of next to no value, picked up by a gentleman in the streets of Winchester (England) and sent back to Mount Carmel with a Latin letter, both now in the library.

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<sup>7</sup> Prior to the marbling of the sanctuary by Fr. D'Arpinto OCD (1931), the large painting of St. Teresa of Jesus hung on the wall to the left of the High Altar. See: SANS Rafael, *Apuntos de una visita a Tierra Sancta*, 1864. Paris 1867, p. 156. It now hangs in the sacristy of the basilica, showing manifest signs of the damage inflicted on it by the Turks and the repairs of the Nuns. Almost certainly the painting of St. Louis receiving the Viaticum hung at that time on the wall to the right of the High Altar, no doubt because Casini, the architect of the basilica, had designated the chapel on that side: Chapel of St. Louis. See his print, *Vue du Mont-Carmel*, note 26. The painting was remarked on by Pigeory: See: PIGEORY FELIX, *Les Pèlerins d'Orient*, Paris 1854, p. 443; it was also remarked on by Mislin. See: MISLIN, Mgr, *Les Lieux Saints* 2 vols., Paris 1858, t. 2 p. 57. Martorelli saw both paintings hanging on their respective walls, at the same time. See: MARTORELLI IGINO, *Terra Santa*, Vercelli 1865, p. 277. The inscription on the painting of St. Louis reads: «Offert a l'Eglise de N.D. du Mont-Carmel au nom du Comité de Terre Sainte et de Syrie par le Marquis de Pastoret, 1842». Mislin wrongly spells the name «Pariset». Signs of the damage inflicted on the painting and the repair of the Nuns are visible around the head of St. Louis.

<sup>8</sup> The cloistered Carmelite Nuns.

<sup>9</sup> In the church.

<sup>10</sup> The painting was blessed on September 27<sup>th</sup>, 1925; it now hangs in the sacristy.

<sup>11</sup> The statue was collocated above the High Altar of the parish-church.

The British officers quartered in the monastery after the Turks had fled, found the corridors strewn thickly with paper several inches deep, an evident sign that the Turks had decided to burn the monastery down, and that the plan was foiled by the unexpected arrival of the British on a cold, wet, dark night, according to the testimony of an Irish Catholic, captain Wigham of the Royal Engineers (1919).

On the 19<sup>th</sup> of March 1919, Feast of St. Joseph, the British vacated the monastery, which was taken over again by the Carmelites, that same day.

On the 25<sup>th</sup> of March, the Blessed Sacrament was placed in the tabernacle and as soon as a community of four Fathers could be assembled, the Divine Office was recited in the choir and regular observance initiated.

On the first Sunday after Easter 1919, the statue of the Madonna was brought back from the parish-church in Haifa, with great solemnity and in the midst of public rejoicings. The Military Governor was astonished, saying that he had never seen so many people in Haifa before. The demonstration of popular devotion and thanksgiving for peace opened the eyes of the British authorities to the influence of the Christians in the town; they began to realize the power of the Catholic Church in the Holy Land, where the education of the youth of both sexes is to a large extent in the hands of Catholic Brothers and Sisters.

Now began the work of repairing the damage inflicted on the monasteries and convents, for which purpose the various religious houses and schools received grants of money and material from the British authorities, to whom they owe a debt of gratitude.

Bro. Daniel, a Maltese laybrother, together with a couple of capable Arab workmen, began to clean and whitewash the monastery and choir, repair ceilings and floors, paint windows and doors. The bells once more rang out at the hours of the Angelus.

Our monastery at «El-Muraqah», at the other end of Mount Carmel, had been very seriously damaged by the Turks. A large portion of the roof was missing, doors and windows had been used for firewood and the simplest article removed. In the chapel, a part of the floor had disappeared. Only the timely arrival of the Carmelite Fathers saved the edifice from further destruction.

The farm buildings were in ruins. A large statue of the Prophet Elias in white marble that had reached «El-Muhraqah» just before the outbreak of the war, was found lying at the chapel door, minus its head and one of its hands. The head was discovered at the bottom of a well near the monastery, but the missing hand was never found.

The carpenter spent weeks looking for suitable wood with which to replace the doors, windows and roof. Bro. Daniel built a pedestal for the statue and with the help of some valiant men from Daliyat el-Karmel<sup>12</sup> placed it in position, where it serves as a landmark for Government surveyors.

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<sup>12</sup> A neighbouring Druse village.



A small community was formed under a President and monastic life re-instituted in the sanctuary.

The documents had now to be presented to the Government authorities in support of our claim to the property marked out by the wall built by Fr. Cyril, nine kilometres in length<sup>13</sup>, which the Turks had thrown down together with the gateways, declaring the land to be Government property. Fr. Michael a Lebanese Carmelite, together with a Government surveyor, tramped up and down the mountain for several weeks, consulting the owners of lands lying outside the boundary wall; they declared, after inspecting the title deeds, that the land in question belonged to the Carmelite Order, their conclusion was conveyed to me by the new Governor of Haifa, Sir Steward Symes.

In the days of the Turks, property held by religious orders had to be registered in the name of an Ottoman subject, usually a Muslim. Should he prove to be a rascal, he could claim the property leaving its owners without the right of appeal. Henceforth, the British administration allowed religious orders to possess property in their own name.

It was now the turn of «El-Muhraqah», or the Place of the Sacrifice, as it is called; its title deeds had to be produced in support of the Carmelite claim to the site. Surveyors were dispatched to the place and the claim examined. All being found to be in order, iron stakes were cemented into the rocks and these stamped with the words: «Property of the Discalced Carmelite Order». They can still be seen making the boundaries of the property.

Before leaving Mount Carmel, the Turks destroyed the monument erected over the grave of the soldiers of Napoleon as well as the lighthouse<sup>14</sup>. The Carmelite Fathers set to work to restore, first of all the monument. The French Consul was consulted and the matter brought to the notice of his Government, which decided that the monument should be rebuilt, on more or less the same lines. An officer, quartered in the monastery, drew up the plan of a modest pyramid of stone to be placed over the grave of soldiers who, under Napoleon, had participated in the Battle of the Pyramids. I hired an Arab contractor by the name of Bisharah to execute the plan. He had done some work for the monastery before the war and was recommended by Bro. Daniel.

For the inauguration of the new monument, I invited Mgr. Barlassina, Latin Patriarch of Jerusalem, Mgr. Haggar, Melkite Archbishop of Galilee, a French general, the British general in charge of Northern Palestine and the Governor of Haifa, to attend a Solemn High Mass for the repose of the souls of the soldiers buried under the pyramid. After Mass, a company of French soldiers took up their position on one side of the monument, a company of British soldiers on the other, with their respective generals, while Fr. Knapp, the Chaplain, preached a panegyric in

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<sup>13</sup> Textually «five»; but FLORENCIO has «more than nine». See: FLORENCIO EMC p. 518.

<sup>14</sup> Beginning 17<sup>th</sup> June 1915. See FLORENCIO EMC p. 540 et seq.

French, suitable for the occasion. The two bishops blessed the grave and the French general declared in a loud voice: «Soldiers of France, you are now revenged». I then invited the bishops and the generals to lunch with the Carmelite Fathers, after which they were shown over the monastery, each one receiving a souvenir of the occasion on leaving.

The lighthouse was restored on the roof of the new Guesthouse<sup>15</sup> opened in 1927, with running water in each room, the first building in Palestine to be furnished with such up-to-date convenience. It was rendered possible, because, about that time, a large cistern was excavated on the mountain-side, above the monastery with a catchment area of 300 square metres. The floor of the cistern, being on a higher level than the roofs of either monastery or guesthouse, fresh water from the cistern, one of the largest in Palestine, could be supplied to both without the need for pumps.

Electricity was now installed in the monastery and guesthouse<sup>15a</sup>. A new road was built across the valley, running down from the monastery<sup>16</sup>, so as to oblige the traffic to pass along the other side of the garden at the entrance to the sanctuary, thirty metres from the façade. The material required to fill the valley came from the débris excavated from the cistern, which measured 20 m. in length, 10 m. in breadth and 12 m. in depth. The undertaking was supervised by the Chief Engineer of Public Works, Mr. Noble and his assistant, Mr. Etkiss, to whom go our thanks.

Now came the question of reclaiming the olive-trees belonging to the monastery at Esfia, Shefaram and Thiery. Our difficulty was to find a reliable translator for the title deeds, which were written in Turkish. It was here that Mr. James Kyan, who had done much work of this kind in Egypt for the Cairo Municipality, was able to give us valuable assistance. He laid the difficulty we had met with before the Governor, Sir Steward Sumes, who loaned us one of his secretaries, an Armenian, on whom we could rely. He and Mr. Kyan made a true translation of the documents, giving the locality and number of trees claimed by the Carmelite Fathers. Each place was visited in the company of the Mukhtar<sup>17</sup> of the respective village, the trees, property of «Mar Elias» pointed out and the mark on each tree renewed. Mr. James Kyan made a list of the olive-trees owned by the monastery in each locality, including those within the boundary wall of the Monastery. In all, the total came to close on a thousand trees. As far as I know, the list was taken to Rome by fr. D'Arpino OCD and de-

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<sup>15</sup> Inaugurated by Victor Germain, 28<sup>th</sup> January 1938. See FRIEDMAN ELIAS OCD. *The Villa of Abdallah on Mount Carmel*, Teresianum 35 (1984) 403-421.

<sup>15a</sup> The electric light arrived at the monastery at 7 p.m. 15<sup>th</sup> July 1927. See: Archives of «Stella Maris».

<sup>16</sup> «Bustan ed-Deir (Valley of «the Garden of the Monastery»)). It ran down from the garden at the entrance to the monastery.

<sup>17</sup> Or Mukhtar = Chief.

posited among our title deeds in the archives of our General's House <sup>18</sup>.

Four hundred caroub trees, cut down by the Turks, were re-grafted and are now growing again vigorously from their old roots.

A claim was put in against the railway for stones taken from the ruined wall <sup>19</sup> and used in the construction of the railway track, as well as for land appropriated by the railway. Mr. James Kyan took up the matter and calculated the price of the stones and the cost of the land accupied by the Palestine Railways, together with the interest due on the debt incurred by the authorities.

A claim was made for goods pillaged from the monasteries of Mount Carmel and «The Sacrifice» (El-Muhraqah). It was met by the French Government which had received a large sum of money from the Turks to cover claims made against them. The Carmelite claim was the last to be paid out; the French Consul told me that it was the largest that he had encountered and yet, the sum made over was not even half of what was due to the Carmelite Fathers.

I was anxious to obtain an entrance into the «School of the Prophets», an ancient grotto, where tradition has it that SS. Elias and Elisha used to assemble their followers. It is also said that the Holy Family sought shelter there on their return journey to Nazareth from Egypt. Fr. Prosper lived near it for a time <sup>20</sup>. Through influential friends in Haifa, I was able to approach the Muslim Mufti and asked him whether he would raise any objection to the Carmelite Fathers making use of the grotto from time to time for their religious services. He very kindly replied that the Carmelite Fathers were as welcome there as any other religious people, on condition that they advised the guardian of grotto whenever they wished to hold a service there.

On the occasion of the General Chapter held on Mount Carmel in 1931 <sup>21</sup>, a High Mass was sung in the grotto by the General, in presence of more than one hundred Carmelite Fathers and its ancient walls resounded once again with the Angelic Hymn: «Gloria in excelsis Deo» and the hymn of the Carmelites, «Salve Regina».

Pilgrimages to the Holy Land from every part of the globe were renewed in earnest, bringing with them Cardinals, Bishops and Archbishops. Large numbers of pilgrims reached Mount Carmel. Among the visitors to our sanctuary were many American Tourists, who did not hesitate to declare that Mount Carmel was the most beautiful place they had ever visited.

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<sup>18</sup> 38. Corso d'Italia Rome.

<sup>19</sup> The boundary-wall.

<sup>20</sup> Name of the «Grotto of Elijah», Me'arat Eliyahu (Hebrew); El-Khader (Arabic). The connection with Elijah is purely commemorative; the visit of the Holy Family is legendary. See: FRIEDMAN, ELIAS OCD., *The Latin Hermits of Mount Carmel*, Teresianum Rome 1979.

<sup>21</sup> Convoked to celebrate the tercentenary of the restoration of the Carmelites to Mount Carmel, 1631-1931.