

CHAPTER - VI

ORGANISATION OF THE MISSION

All the missionaries working in this period in Marava land, were Jesuits. Jesuits are the religious members of the Society of Jesus. It was founded by St Ignatius of Loyola and six companions in 1540 under the approval of Pope Paul III. The Society of Jesus is one of the Congregation of Religious in the Catholic Church. All the Religious Congregations are under the authority of the Pope. Jesuits have their Superior General in Rome.¹

The Missionary apostolate was always highly esteemed by Jesuits and has engaged more men than any other work save education. In its constitution, the Order is designated as a missionary society. The Jesuit vocation requires a willingness to travel to various places and to dwell in any part of the world where there is hope for the salvation of souls. Ignatius was vitally interested in the conversion of the unbeliever. External circumstances alone prevented him and his first companions from devoting their lives completely after 1534 to evangelizing the Holy Land. Within months of the Order's founding, Ignatius dispatched his ablest disciple, St Francis Xavier, with three companions to the East. When Ignatius died in 1556, his followers were already spreading the Gospel in Africa, Asia and the new world.

The Society in the world is divided into Provinces. The first Province of the Society in India was with Goa as headquarters. Fr Francis Xavier was the first Provincial of Goa in 1542.² The Society of Jesus is the largest Missionary Order for men in the world. The Society is also a priestly, apostolic and religious body bound to the Holy Father by a special vow regarding the Missions. The end for which the Society was founded was the greater glory of God and the service of man. In this way, the Jesuit has

¹ Fr. Arokiasamy Xavier M. contribution of the Jesuits to social awakening in T.N. unpublished ph.D., Thesis, Tiruchirappali, 2006, p.5.

² P. Thomas, *Christians and Christianity in India and Pakistan*, London, 1954, pp. 63-68.

received a mandate by virtue of the 'Mission' which constitutes the very core of the life of each Jesuit and his personal charism. The whole person of the Jesuit and all his qualities must be centered in the fullest realization of this 'Mission'. The 'Mission' of the Jesuit has a bearing on his preparation, his work and his dedication. Thus the 'Mission' is the heart and soul of the life and activities of the Jesuit.³ In this way the spreading of the faith is a work that entered into the very definition and meaning of the Society. The Founder of the Society of Jesus, St. Ignatius himself, was inspired by a world view based on a profound love of Christ and ardent desire that others also should share that love. It was this burning desire, and not the hope of personal gain or the extension of national prestige that constituted the motive behind the missionary calling.⁴ The Missionaries therefore are men who begin their lives in eating domestic ties, men whose aim in life is the attainment of spiritual perfection. The call of distant lands is for them the call for a higher perfection, involving separation from the land of their birth and the renouncement of the social and cultural ties binding them to that land.

The Life of Foreign Missionary in India

The life of a foreign Missionary in India was so hard that it was considered that Missionaries came to the South Indian Mission mostly to die.⁵ Therefore, the Indian Mission needed men of sterner stuff. In the words of a missionary: "The Indian Mission demands chosen men, who to a great zeal for the propagation of the faith, join integrity of life, firmness of character, knowledge of the scholastic schools, facility for languages and a great desire to make oneself useful in acquiring natural sciences. To this must be added pleasing ways, prudence and disinterestedness."⁶

The Missions of the interior of India and, more especially in the Madurai Mission were founded by Fr Robert de Nobili in 1606. Conditions of life and Society were

³ Letter of J.Bertrand, to the Provincial of Lyons, dated January, 1838, LEEC, Vol. I, p.62.

⁴ Letter of Fr Garnier to the Provincial of Lyons dated January 1839, LEEC, Vol. I, pp. 67-89.

⁵ Letter of J.Bertrand, to the Provincial of Lyons, dated April 1838, LEEC, Vol. I, p. 80.

⁶ J. Castets, *Notes for the History of the New Madura Mission*, 1840, p. 164.

altogether different. Instead of parishes there were only districts, each one of them thirty to forty square kilometres in extent scattered in such a big area that a Missionary had to visit hundreds of villages. The pioneers of the New Madurai Mission were fully alive to the problems of Missionary life and the shortage of man power in the field of their labour. The letters of the first Fathers are full of appeals to the Superiors at home and abroad for more workers. One of them lamented: "Things have come to such a state that it is impossible to face the obstacles without a fresh supply of men... they have no idea in Europe of the immense number of Christians living in the Mission ...I cannot give the Christians all that they require...I see everywhere spiritual diseases and I cannot cure them. You have so many Fathers thirsting after crosses and suffering. Fulfil their wishes and send them to India."⁷

A similar appeal for more labourers was made by the Superior of the Mission himself. He explained that the workers were so few that it was difficult to preserve the Christian Community. It was regretted that the situation was desperate and called for urgent remedies.⁸

Scattered Christians and Response of Missionaries

The Missionaries had to attend to law-suits in the courts, respond to sick calls and to visit in turn each of the widely scattered Christian villages. Therefore they were always on the move without rest. They endeavoured to remain several days in each village to instruct the congregation and remedy abuses. The Missionary seldom had a proper dwelling. Except in a few central stations he could not afford the time and money to attend to his own comforts which consisted of the barest necessities of life. Such was the Mission of the men accustomed to comforts and often coming from affluent

⁷ *Ibid*, p. 166.

⁸ Herbert Risley, *Caste and Religion in The People of India*, Calcutta, 1908, pp. 207-246.

families.⁹ The Mission needed men of strong constitution and robust health. Journeys on horseback were tiring, slow and hard because of the scorching sun. The first Missionaries did not always have even a proper place to worship. They had to contend with a grove with a green-leaved shelter and a door mounted on palm-trunks, serving as the altar. The pioneers recognized that the life of the missionary demanded certain physical and moral qualities, which were not granted to all. According to them the workers, who were destined to Madurai, were to be men ranging from twenty five to thirty five years of age, men of healthy constitution capable of enduring strenuous journeys on horseback. They should be able to undertake Missionary tours of long distances without proper food for many days. They should be men who remained constant in their resolution and could sustain in their enterprises. They should be able to meet all the challenges with a cool and calculated patience and courage.¹⁰

Parish as a Family

Give such formidable tasks which the Missionaries had to perform, the roles they had to play varied. The leadership structures in the Christian communities, especially in the villages, attract particular attention. The place of a priest assumed growing importance not only in the life of the Church but also in the life of the villages. Among the best institutions of the early Missionaries in India the parochial system occupied a pride of place.¹¹ All the Christian communities had the Priest as the head of the Parish Family. The Priest, as well as other servants of the Parish like the schoolmaster, the catechist and the sacristan was all maintained by the revenues of the Church. This system has continued more or less to the present day. The Christian community looked to the priest for spiritual guidance. The priests were accepted as a part and parcel of the village community. The role of the priest in religious matters was a dominant one. He

⁹ S.B. Kaufmann, *A Christian Caste in Hindu Society in Modern Asian Studies*, Vol. XV, Part-3, April 1981, pp. 203-234.

¹⁰ J.C. Houpert, *The South Indian Mission, Trichinopoly*, 1937, pp.40-45.

¹¹ J. Castets, *Notes for the History of New Madura Mission*, *op. cit.*, p. 90.

presided over the religious ceremonies of the villages, blessed the family members, anointed the sick and assisted the dying. In secular spheres, his role though informal has often been an important one.¹²

“The parish priest is a beggar for alms, a collector of subscriptions, and other dues; an arbiter between husbands and wives, parents and children, between neighbours, and between villages and villages; a writer of letters of recommendation; a physician, a provider of works to his Christians and alms-giver with a never-failing purse. If a priest in all this, he is then, according to the common portion here, a good ‘Swami’.¹³

Briefly, he should be something of everything; otherwise, he was not considered as a successful Missionary. General by the Missionary in his parish was like the head of a family giving special tenderness and care to the children, the sick and the abandoned. In order to find this flock the priest had to go from village to village, till he reached a miserable village chapel, where a few Christians were gathered with whom he would spend happily his time in preaching the good news.¹⁴

Superior of the Mission

The dangers and difficulties that a Missionary had to face in the Madurai Mission were many. The Missionary’s character, his physical and moral calibre should have to be such as to withstand these trials.¹⁵ The native Christian could hardly tolerate such men.¹⁶

The Constitution of the Society of Jesus deals with the duties of its members in an elaborate manner. When they are sent to the Mission particular care is taken to choose the right type of persons. Either the Holy Father or the Superior of the Society may send

¹² J.C. Houpert, *The South Indian Mission*, *op. cit.*, p.66.

¹³ Letter of J. Bertrand to the Provincial of Lyons, dated June, 1844, LEEC, *op. cit.*, Vol. I, Pp. 274-288.

¹⁴ *Nouvelle Mission*, Vol. IV, *op. cit.*, p. 7.

¹⁵ *Ibid.*, p. 36.

¹⁶ Letter of Fr Martin to a Father of the Society of Jesus, dated Feb. 1840, LEEC, *op. cit.*, Vol.I, p. 201-212

the Missionaries wherever there is need for their labours¹⁷ for this purpose the Society of Jesus gives its members a solid formation necessary for a good and useful apostolate. Vocation to religious life is a permanent self-dedication to the service of God and man. Any one embarking on a false course runs the risk of becoming a stumbling block both to him and to others. Therefore the Constitution of the Society of Jesus prescribes clear guidelines for the admission of candidates into the Society and also their dismissal.¹⁸

The candidates for priesthood have to be formed in virtue and trained effectively for the work of helping the souls. As is well known the Society has a long and intensive programme of formation usually extending over a period of twelve to fifteen years. The Constitution of the Society enjoins that it is highly important for divine service to make a proper selection of those who are admitted and to take special care to discover their abilities and the sincerity of vocation. The aspirants are to be physically sound, young and intellectually alert. They should have or give hope of having the ability to help the Society. An aptitude to learn and faithfully retain what has been learnt is very necessary. They should be desirous of all virtue, spiritual perfection and energetic zeal for the salvation of souls.¹⁹ The selection of candidates for the Mission is not directly made by the Pope. The aspirant himself after due reflection would apply to his immediate Superiors who would consider his case according to his qualifications and the needs of their Province.²⁰ For this purpose the Provincial appoints usually three experienced Fathers to act as assessors along with him. Each one of this committee would separately question the candidate about his parentage, environment, inclinations, desires, aspirations, physical and mental health, intellectual capacity, emotional stability and the nature of his moral and spiritual life.²¹ Satisfied that the aspirant is not actuated by

¹⁷ Letter of Fr J. Bertrand dated 1840, Cf. J. Castets, Notes for the History of the New Madura Mission, *op. cit.*, p. 343.

¹⁸ L. Leguen, *Stranger than Fiction*, *op. cit.*, p. 9.

¹⁹ Letter of Fr J. Bertrand to the Provincial of Lyons, LEEC, *op. cit.*, Vol. I, Pp. 116-142.

²⁰ A. Jean, *Le Madure L' Ancienne et la Nouvelle Mission*, Tomes I & II, 1894, p. 261.

²¹ Launay, *Histoire des Missions de L' Inde*, Vol. II, p. 224.

worldly ambition or material inducement, the Provincial or any one delegated by him duly accepts him as a candidate for the Society. This 'examen' is meant to test whether the decision to embrace religious life did not spring from a sudden impulse or any external pressures. The process of recruitment to the Society was based on the principles that one's state of life depends in the first place on God and secondly in the desire and the aptitudes manifested in the individual himself.

The formation of a Jesuit consists of a cycle of studies in the Society of Jesus. To begin with there is the Noviciate of two years followed by two years of study of Humanities in the Juniorate. Then a three-year course of philosophy, two or three years of Regency and four years of theology. After the Ordination there is one more year of 'tertianship' entirely devoted to spirituality.¹⁹ A prospective novice gets his first glimpse of Jesuit life from inside, before being received into the community as a candidate. His daily practices consist in following a routine of prayers, examination of conscience, meditation and some private reading. During this period, he studies the substance of the 'Institutes' or the rules and regulations of the Society helped by the Novice Master. The noviciate also offers opportunities for manual work and recreation. The pivot of the noviciate is the Spiritual Exercises which is the essence of the Ignatian spirituality. The ultimate goal of the Exercises is the glory of God through Jesus Christ His son.²²

After the noviciate, the Jesuit takes his first vows of poverty, chastity and obedience. At this stage he becomes a 'Scholastic', a term applied to a Jesuit student from his first vows till the end of his formation. The education in Jesuit institutions is regulated by the Society's own code of liberal education called the *Ratio Studiorum*. Though a product of the 16th century the Ratio had been modified and adopted to suit the modern conditions.²³ The central point in the system is the cultivation of all the faculties

²² Letter of Fr Garnier, to his mother, dated November 1842, LEEC, *op. cit*, Vol. I, Pp. 404-410.

²³ Letter of Fr J. Bertrand, to the Provincial of Lyons, dated April 1844, LEEC, *op. cit*, Vol. I, p. 75-85.

of a student rather than the amassing of mere facts. In the Juniorate the Scholastics share the community of their teachers, observing the same routine of prayer and meditation. The professors are chosen from among the best in the Society, proficient in their subjects and in the art of teaching. The philosophy course is quite comprehensive, including subjects like physics, anatomy, physiology, psychology, logic, metaphysics, moral philosophy, cosmology, philosophy of science, texts of St Thomas Aquinas, history of social theories and philosophy of religion. Thus the second phase of the shaping of Jesuit in the making depends much on the talent, the resourcefulness and the strength of purpose of each individual.²⁴ Then follows the years of Regency, a period of initiation into teaching for the beginners. Its aim is two-fold; to give the young Jesuits a practical knowledge of the world and also to enable him to know himself in order to direct his future course. Direct contact with growing children will give him a concrete experience in the acquisition of academic knowledge. Regency renders in this way a real service to the institutions by providing them with apt and willing young teachers. These teachers themselves in turn are trained efficiently for their future career. The next stage in the formation of the Jesuit is the four-year course of theology. This includes studies in Scripture, Dogma, Moral Theology, Canon Law and Liturgy. The course is vast and wide spread. Normally in the Society ordination to priesthood takes place at the end of the third year of theology. The Holy Orders is the culmination of the aspiration of a Jesuit by which he receives power and grace to perform the sacred duties. The last lap of the Jesuit training is the tertianship which stresses in the affective and spiritual aspects of formation. The external experiments of this training consist in doing pastoral work, preaching, hearing confessions, ministering to the sick and so on. At the end of the tertian ship the Jesuit takes the vows of final profession which makes him a full-fledged member of the Society of Jesus.²⁵

²⁴ Letter of Fr L. Garnier, to a Father of the Society of Jesus, LEEC, *op. cit.*, Vol. I, pp. 365-372.

²⁵ The Memoirs of Fr Bertrand, Nouvelle Mission du Madura, *op. cit.*, p. 74.

Often they practised a kind of 'Gurukula' system, calling their servants by the name of disciples, and priests, with whom they finally lived on terms of perfect equality. This was particularly true of the French and Italian Jesuits who formed the bulk of the Catholic Missionaries in India. They came with the determination to make the Missionary movement in India a success. The mission symbolised the catholicity and universality of the Church and the world wide extension of the Society of Jesus.

Jesuit Madurai Mission

What we now call the Madurai Mission was one of the first Missions of the Society of Jesus in the world to be organised on a sound basis. From the beginning the Superiors of the Society of Jesus had governed it under the jurisdiction of the Bishops

As a unit of the Society of Jesus, the Madurai Mission had juridical links with the Mother Province of Goa. Coming to the ecclesiastical organization we find the Bishop of the diocese at the apex of the structure and next to him is placed the Superior for the Regular clergy. Below them are the District Superiors who govern the local Superiors of the Religious and the Parish Priests and their assistants. The Bishop and the Superiors are helped by their respective consultors in their deliberative or advisory capacity according to the matter in hand. The decisions taken by the Missionary in his Parish are guided by the orders or directions of his Superiors. The duty of the ecclesiastical Superior is thus to administer properly the Church of Christ, its community of the Faithful and the assets of the Church.²⁶

Organization of the Society of Jesus

The organization of the Society is both efficient and practical. The Jesuit system is based on a flexible structure which makes it possible for the government of the Society to run without a hitch. Each Jesuit Province and every Jesuit house as well as

²⁶ *The Madras Catholic Expositor*, Vol. IV, No. XII, Feb. 1845, p. 450.

each member of the Society has his own individual sphere of work with certain amount of independence from other spheres. This process is continuously changing according to the circumstances. Since the demands of the work form a pattern, so large and in such continual movement, each work must be capable of adjusting itself to the needs of the time. This leaves a wide field of liberty for the self reliance of individuals.²⁷ Nevertheless the Society needs to be strongly centralized in order that the numerous working units shall not lose contact with one another but still contribute to mutual support and perfection. This will ensure collaboration towards a uniform strategy. Such direction for a comprehensive watchtower can be realised only when all the threads of real authority are centred in a strong hand and hence the position of the Superior-General becomes important. But the legislative authority of the Society of Jesus still rests in the General Congregation. It is true that the central administration passes through the hands of one individual person, the General elected for life; but his authority is not unlimited. He is subject to the judicial power of the Society as a whole.²⁸ The Society has provided the Superior-General with four Assistants whose opinion and advice he must obtain, even though their judgment is not binding on him. All authority is carefully concentrated and therefore moves easily within a certain flexible limit, so that a balance of power is achieved.²⁹ It is in effect a blending of rule and love. Similarly, the Superior of a local unit must treat his 'subject' as a living personality worthy of respect. The 'subject' on his part looks up to his Superior as a fraternal friend whose responsibility it is to bear the burdens of others and to guide them with affection and wisdom.

The earlier Mission of the Society of the Jesus had possessed numerous wealthy establishments in many parts of the world.³⁰ The Superior of the Mission strained every nerve to make the Mission stand on its own feet. Whenever funds were needed the

²⁷ Launay, *Histoire des Mission du L' Inde*, Vol. III, p.176.

²⁸ Letter of Fr L. Garnier, to the Provincial of Lyons, dated January, 1839, LEEC, *op. cit*, Vol. I, Pp.67-89.

²⁹ A. Jean, *S.J, Le Madure* etc, Vol. I, p. 251.

³⁰ *Madura District Records*, Vol. 4687, dated 13.6.1839, (TNA)

Missionaries appealed to the people. But the local response was never encouraging. As a result, there was always a huge deficit which was made up by foreign donations.³¹ It is evident that the Superiors of the Madurai Mission were free to act to a considerable extent in matters involving their own sphere of activity. It was true that in financial matters the Mission was in a miserable state; but the Superiors were given discretionary powers to decide things for themselves.³² As the Madurai Mission was slowly maturing into a fully grownup indigenous Church the Mission had to learn to do things by itself as far as possible. The Missionary lived with his people and established closer relationship with his congregations. The foreign Missionaries identified themselves entirely with the country of their adoption.³³ Only those who have experience of life in the Mission can understand what a consolation and what a sweet hope it is for the future.

The founder of the Society of Jesus was highly pragmatic in his emphasis of the Missionary role. He took into consideration the personal element in the Missionary life. In his opinion it was the men and not the rules and regulations that achieved great things. The Constitutions of the Society of the Jesus had made provisions for the preservation of the Society. Coupled with the reverence for the traditions of the past there was an equally great ability to test and discern what was of perennial value. St Ignatius had the courage to set aside what was irrelevant and to meet the contemporary requirements. His interest in the past sprung from his desire to improve the present.³⁴ The old system of rigid asceticism was followed.³⁵ In view of the accelerating rate of Westernisation in India it became irrelevant for the Missionary to be clinging on to the old ways.³⁶

³¹J. Pujo, *The New Madura Mission*, Caritas, July, 1977, p. 15.

³²D. Guchen, *Cinquante Ans au Madure'* (1837-1887), *op. cit.*, Vol. I, p.18.

³³S.B. Kaufmann, *A Christian Caste in Hindu Society*, *op. cit.*, p. 217.

³⁴*Letter of Fr J. Bertrand, to the Provincial of Lyons*, LEEC, *op. cit.*, Vol. I, Pp. 161-181.

³⁵*Letter of Fr J. Bertrand, to the Provincial of Lyons*, dated April 1844, LEEC, *op. cit.*, Vol. I, Pp. 60-85.

³⁶J. Castets, *La Mission Du Madure*, *op. cit.*, p. 71. Cf. Also *Trichinopoly Collectorate Records*, Vol. 6808, 1847

The Missionaries of the early mission had some adverse effects on the preservation of Christian life and practices. Very often the social changes coming among the Christians excited the jealousy of their neighbours which led to harassments. The Mission was steadily recovering the Christian Communities from the Goan Party. Towards this end the Mission began to set its mind and heart.³⁷

The effects of the suppression of the Society of Jesus were nowhere more disastrous for the Church than in the Missions. The first blow dealt against these Missions came from unexpected quarters, from Portugal, the apostolic nation that had given rise to them. On 3rd September 1759, the Marquis of Pombal, the Chief Minister of Portugal, had the Royal Decree published in Lisbon, suppressing the Society of Jesus in the Portuguese Dominions.³⁸ Another Decree ordered at the same time, the seizure of all the possessions, common or private, which belonged to the Jesuits on whatever title, and the deportation to Lisbon of all the Portuguese and non-Portuguese, to be found in all these places. They were convicted, “as a body or as private individuals, of the abominable crimes of conspiracy, rebellion and of the most grievous offence against His Majesty”.³⁹ The promulgation of the Decree made the Viceroy of Goa observe it with utmost severity. Accordingly its vigorous execution in all the Portuguese territories and commercial settlements of the Indies and the Orient was not long in coming. However, Jesuit priests alone were seized. On 21st December 1760, all those priests, 127 in number, were gathered at Goa. A small ship, which could accommodate utmost fifty passengers, was about to set sail. The 127 Jesuits were dumped into it. Twenty-four of them died at sea. On arrival at Lisbon they were imprisoned in the dark narrow dungeons of Fort St Julian. The hand of Portuguese law could not so easily reach the kingdoms of the Indian Rajahs. The severity of this witch-hunt was mitigated, thanks to the protection afforded by the rulers of Mysore and Malabar as well as the Dutch and British

³⁷ Broadrick James, *The Origin of the Jesuits*, London, 1940, Pp. 103-134.

³⁸ David Mitchel, *The Jesuits, A History*, op. cit. p. 177.

³⁹ *Ibid*, p. 178.

Governors.⁴⁰ An attempt to seize the French Fathers at San Thome, Mylapore, was too, foiled by the timely intervention of the British Government. A small number of missionaries could thus escape capture. Thus the storm which was unleashed against the Jesuits in Portugal began its ravages in other parts as well.

In 1764, the Society of Jesus was suppressed in France. But the Jesuits were allowed to continue in the colonies under the jurisdiction of the local Ordinaries.⁴¹ In 1769, Spain ordered the arrest and deportation of the Jesuits. Naples and Parma also expelled them. Finally, the united efforts of all the Bourbon courts succeeded in extorting the Decree of Suppression of the Society of Jesus from the Pope himself in 1773.⁴² Nevertheless, the Jesuit Order continued to exist in certain parts of Russia and Prussia.⁴³ Deprived of all help and handed over to the persecutors and their passions, God did not abandon the Indian missionaries in this terrible struggle. Those who had escaped remained at their posts and continued faithfully to help the Christians left without pastors. The news of the Suppression of the Society of Jesus which reached the Jesuits of the Mysore, Carnatic and Malabar Missions in 1774 could have naturally made the surviving Jesuits despair and prepare themselves peacefully for death. Had they relied only on human help and consolation, they would have been crushed by this calamity. But on the other hand, they seemed to have valiantly overcome this despondency. Though no one came to replace them, they did not abandon the care of the poor Christians. Reduced in their numbers due to death, the remaining ex-Jesuits heroically ventured to continue the heritage of their ancestors.

Protracted negotiations between the erstwhile Jesuits and the Fathers of the Foreign Mission Society of Pondicherry led to certain arrangements to rehabilitate the

⁴⁰ D. Ferrolli, *The Jesuits in Malabar*, Vol. II, Bangalore, 1939, p. 540.

⁴¹ *Synopsis Historiae Societatis Jesu*, Louvanii, 1950, p.347.

⁴² *Dominus et Redemptor* was published on 21st July 1773 by Pope Clement XIV, Cf. D. Ferrolli, *The Jesuits in Malabar*, Vol. II, op. cit, p. 573.

⁴³ *Ibid*, pp. 522-532.

ex-Jesuits. In 1777, the former Jesuits of the Carnatic Mission handed over their Mission and amalgamated themselves with the Paris Foreign Missionaries, who took charge of the Mysore Mission as well.⁴⁴ By a Decree of the Sacred Congregation of Propaganda, which was later confirmed by another Decree of the same Congregation in 1785, and a brief of Pope Pius VI in 1788, the Madurai and Mysore Missions and the Fishery Coast were brought under the jurisdiction of the Vicar Apostolic of Pondicherry.⁴⁵

The surviving ex-Jesuits were asked to seek their administrative powers from him. Nevertheless, through a caution of diplomacy and in order to spare the pretended claims of the Portuguese Padroado, the Vicar Apostolic of Pondicherry was not formally proclaimed the sole territorial Superior of the Missions, but only “the Superior General” of the Malabar Mission which the Jesuits had cultivated in the Provinces of Telengana, Carnatic, Madurai, Mysore, Thanjavur and the Fishery Coast. He would have the sole and entire pastoral care of the faithful, either Europeans, Eurasians or Indians found in those Missions.⁴⁶ The jurisdiction of the Superior was only personal and delegated whilst that of the Padroado remained territorial as before. This ‘double-jurisdiction’ was bound to become a source of difficulties later. Twenty-two ex-Jesuits, twenty priests among them and two lay Brothers, were officially united to the priests of the French Foreign Mission.⁴⁷

A Carmelite Missionary bemoaning the effects of the Suppression of the Society of Jesus in the Deccan writes: “After the suppression of the Society of Jesus almost all the Churches in Madure, Maissur, in Carnatic, Tanjore, and Golconda are bereaved of their pastors. Their zeal for religion has disappeared; the light is extinguished, for there is nobody ready to take the place of the old missionaries.”⁴⁸

⁴⁴ F. A. Plattner, *The Catholic Church in India, Yesterday and Today*, op. cit, p. 62.

⁴⁵ A. Canoz, *Nouvelle Mission du Madure*, Vol. IV, 1847, pp. 2-6.

⁴⁶ J. C. Houpert, *A South Indian Mission*, Trichinopoly, 1937, p. 65.

⁴⁷ A. Jean, *Le Madure etc.*, Vol. I, op. cit, p. 229.

⁴⁸ *Ibid*, Pp. 199-213.