

# CORRESPONDENCE

of St Michael Garicoïts

(first period: 1825 - 1833)



*Garicoïts*

Part of the original photo  
taken of St. Michael Garicoïts by Subercaze in 1861

## INTRODUCTION

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Although St Michael belonged to another era much of his advice and wisdom still resounds with the inspiration of the Gospel and the call to every Christian to follow Christ.

I would like to acknowledge the invaluable help of Mary Roach in my translation of the first volume and Fr Austin Hughes, the Regional Superior, for his support throughout the translation and presentation.

Fr Dominic Innamorati, SCJ

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## 1. - To A M Hardoy<sup>1</sup>, Parish Priest of Cambo<sup>2</sup>

Bétharram<sup>3</sup>, feb 18, 1826

Reverend Father,

We have had Monsignor<sup>4</sup> staying here since last Tuesday. Right now he is doing the ordinations. He intends to dine at Pau today and in the course of the week he will return to Bayonne<sup>5</sup>. I am taking advantage of his offer to allow the use of his cook so I can have the chance to write these few lines.

I am sorry not to have written sooner, but I trust you are aware of my unfailing regard and esteem for you just the same. If when I was in your company, I gave you any reason to feel hurt or if I embarrassed you sometimes with the bluntness with which I expressed my opinions, it was not intentional. In everything I did, I was thinking only of the good of your parish. I am pleased to learn from several letters that things continue to go well and prosper in a highly creditable way; which I am very pleased to hear.

I am settled in the seminary<sup>6</sup>. Monsignor is coming out of the chapel. I must close now. I sincerely hope that your health keeps up and even improves as Spring approaches.

I am very grateful to you and remain your humble and obedient servant.

Garicoits Priest

P.S. Please do not feel you have to reply. Fr Hiritart<sup>7</sup> will keep me up to date with your news. Do please remember me to your relatives. I will always remember with pleasure the time I spent with you and your parish. Kind regards also to Jeanne and Marie.

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## 2. - To a lady; name not known<sup>8</sup>

(1827)

I am quite late replying to your letter and I fear this may have upset you. However you can always be sure that I never forgot you before the Lord. It always consoles me to think of the graces he has given you and to which, I do not hesitate to say, you have responded so generously.

Oh! how you should rejoice in the Lord for having said yes; when you were your own mistress and free to do what you wanted, and he asked you to renounce that freedom and to offer it up again.

To reward you for this generous sacrifice, he gave you his divine heart and assured you of the eternal possession of it by the consecration that you have made him of yourself. With what joy you must have renewed this same consecration the day before yesterday. How many graces will the divine Heart give you because of the promise you have made.

Following on from this, try in spite of your feelings of unworthiness to approach...<sup>9</sup>  
Do not dream of changing your confessor. He is a good priest who has always given you good advice. Put aside your feelings and the effect they have on you. Remember 'To you, alone, O Jesus, you alone.' (I am assuming that there is nothing unseemly or inappropriate in your dealings with your confessor). That being the case, what would be the point of changing? Soon you would experience the same discontent with another, and then with a third... etc.

Do not alter anything in your way of life. Trust and be brave! In the crown of the spouse is the crown of the martyrs.  
Farewell, Sister, all generations will call you blessed<sup>10</sup>. My Jesus, my good master, I am no longer for myself but all yours. Do with me what you will. Here I am<sup>11</sup>... O my master, I am happy to serve you.

### 3 - To a lady; name unknown. (Layperson)<sup>12</sup>

(Nov 1829)

I have been travelling, Sister, since mid October till the beginning of November which has prevented me from replying straight away to your letter of the 20th September.

Oh! How I bless the Lord for the success that has crowned your worries and concerns for the very precious establishment that you have founded. What great good will be achieved for the glory of God and the salvation of souls. In his divine providence our good Master wanted to put you to the test in order to keep you in the heart of his family.

But you are after all his servant and his spouse. Remain in peace in the situation where he has put you, and be sure that when he wishes you to change he will let you know in a way that will not leave you in any doubt. While waiting, do the good he sends your way. Do things calmly, gently and without any fuss. Yes, Sister, our good master, wants you to know his peace; that peace which he gave the night before he died<sup>13</sup>. It is to strengthen it and ensure your happiness that he comes nearly everyday to establish his throne in your heart.

If you can fully enjoy this divine food, thank God. If you are unable to enjoy it properly, keep on doing so.(en avant). Do not cut down your communions even if you experience very great spiritual dryness. Say in all simplicity to Our Lord that you need him and that you cannot do without him.

Realise that in all circumstances you must go to Jesus as to a good teacher, to speak to him simply and trustingly and be always happy in the position where he wants you to be. It is such a happy thing this surrender to God, so glorious to our good master, bringing such consolation and merit to our souls. This holy

abandonment must exclude all anxiety and fear; it opens the heart to trust and love.

Goodbye, my dear Sister, I will not cease to present you through the hands of Mary, to the Heart of her divine Son. Although the graces you need so much come from his adorable Heart, they flow through the hands of Mary to you. He is the source and Mary is the Guardian of the graces that you need so much.

#### 4. - To the Same Person

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17 Nov 1829

What a joy, my daughter, to receive your letter of the 20th Sept.

How good God is! He has already given you many graces. Now he has given you one which I wanted you to have for a long time; the grace of peace. Treasure it, cherish this peace that our Master has said is his own which he wished to hand on before he died. So it is the gift of his heart<sup>14</sup>.

For this reason, my daughter, choose it before any of the goods this world might have to offer. From now onwards drive away all the empty suggestions of the Devil who only works to upset the peace of the servants of Jesus Christ. Have no more anxieties nor distrust of the spouse. You have received so many proofs of Our Lord's goodness and of his love for you that it would sadden his Heart to give in to doubts.

Therefore never allow yourself to start brooding again but always be brave and trust. Serve your good master with an open heart full of joy. The right way is to see all events and all obstacles in the spirit of faith as being in the hands of Our Lord and to hear him say to you on every occasion as he did to the disciples 'It is I. Do not fear. Have faith.' It follows then you will not be afraid of accepting from his hands whatever he will give you so that your life, my daughter, may pass in a loving and continual acceptance of your masters will; just as He during his life had continually in his heart and often on his lips these words of the gospel "Yes, Father," "Ita, Pater"<sup>15</sup> may you like-wise have this disposition unceasingly in your heart and the same loving words often on your lips . Yes Jesus, yes good master.

I am responding to what you told me about the pain that you are suffering from being distracted and often prevented from enjoying your devotions because of work or visits or caring for your parents. To all this say yes and be content. .Repeat it also at times of spiritual dryness, during pain and unhappiness whatever their causes and while being tempted; console yourself by looking with trust and love at the Heart of Jesus; just looking at him and not attempting to tackle these things head on.

Keep even your desires for perfection moderate and calm so that everything in your heart united as it is with the heart of Our Lord may also be calm and peaceful in that way you will experience and be able to tell what is good and right.

I would ask you if nothing stops you in your present circumstances to add one communion to those you usually make, not counting those on feast days. Goodbye, my daughter, I like to think that I am leaving you in loving and holy surrender of your will in the hands of Our Lord. You can say with King David; If the Lord guides me, there is nothing I shall want<sup>16</sup>. Pray for him who is so completely devoted to you in Our Lord.

## 5 - To a Seminarian

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Wednesday, .....(1830-1832)

My very dear friend,  
 With regard to your fiddler, he will have to give up his job or he will not be able to receive absolution, since there are no public dances or dances at wedding receptions where mortal sins are not committed<sup>17</sup>.  
 Be aware that when directing souls, one does not start with mere probabilities, one must base one's judgements on fact. One can use this method of reasoning as regards both men and women dancers, it is even more appropriate when we consider the role of the fiddler.  
 How to make this direction acceptable? It is not easy. After all, you are not obliged to do so: that is God's business. On your part, be God's minister and give your penitents some reflections that you will find in Daguerre<sup>18</sup> p110 question 55 and alibi passim<sup>19</sup>, be very sure to mention that no priest is able to give them absolution, unless they do the things specifically prescribed for them to do. As for the fiddler, there is not a shadow of doubt. Frs Sartolou<sup>20</sup> and Guimon and all theologians are in agreement on the matter of dances such as they are today<sup>21</sup>.

L.S.J.C.

Garicoits, priest.

## 6 - To a lady<sup>22</sup>

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(January 1830)

My dear Sister.

I received the letter that you wanted to write some time ago. Be assured I do not need the new year to remind me to pray for you before the Lord. I will never forget what he has done for you, no more than I will forget the faithfulness with which you have responded to his grace. Deepen within yourself more and more that feeling of his goodness. He is your master and he does not call you his servant, but his friend. And he is also very really

your true spouse; you understand what bonds unite you to him and to his holy Mother. So it should not be said that any temptation or trial, whatever it may be, should ever make you doubt for a moment his love and destroy the peace of your soul. Whenever it might seem that you have been unfaithful never let yourself become discouraged, but say in all honesty to Jesus that you will try to do better. Be brave, trust, and be cheerful. This is how He wishes to be served.

This trust and confidence which are so glorious and so precious to Him; what good are they unless you can find evidence of them in yourself?

Do not change anything in your rule and do not cut down your communions. Make at the beginning of each year a little review of the previous year. But never make an indifferent general confession to whoever it may be. Occupy yourself with good works, without letting them take over, lend yourself to those that divine providence presents to you, and seek advise if you feel there is any room for doubt. The great point and what I recommend immediately is to watch yourself so as to keep that peace, so precious and sweet which the Lord has given you, that peace which is his own, the peace of his heart which he has given you in his will on the eve of his death.

So have confidence and let yourself go without any reservations whatsoever into the hands of so good a master! Here is a prayer; **Yes, my Jesus**. Say it in times of trial. This yes which rests in the Heart of Jesus and which he says with so much love to his Father; **Yes my Father!** should rest in your heart and come often to your lips in addressing Jesus. Here is the sure way to peace.

Farewell, my good Sister, continue to pray for him who up to the end will be the most devoted of your servants in Jesus Christ. We have not spoken of Mary our dear Mother; but always remember this prayer too; **All through Mary.**

Garicoïts, priest

## 7. - To a lady

(after July 1830)

What a joy to receive your little letter. But how long have I been guiltily reminding myself that it was time I followed up your letter and put your mind at ease about my situation<sup>23</sup>.

In the events which have taken place nothing unfortunate has happened to me. I have only been unwell and in bed for two or three days and now there is nothing to worry about.

In a little time, in fact a very little time, I will write to you to tell you that God is good and how much I love to recall the graces that he has filled you with. Oh, yes, my dear Sister, I frequently admire God's goodness to you and I thank him for your fidelity in responding to it.

I am very much aware of how you feel from the loss of your Father. But now you can look after and take more care of your poor mother....

I will write again soon, if it pleases the Lord.

Goodbye, my dear Sister, there is nothing at all to worry about on my account

Garicoïts, Priest

## 8. - To M Simonet<sup>24</sup>

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May 9, 1832

My Dear Simonet

I am asking you in good time to be sure to speak up. But be prudent. It is impossible for me to be there. I have to deal with my accounts. Take care.

Your humble servant,

Garicoïts, Priest

## 9. - To M Jean Baptiste Cogombles<sup>25</sup>, Parish Priest of Nay

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Bétharram, 13 May 1832

Reverend Father

I have received from the hands of M Doucine the 150 francs that you wanted to give me. I will try as soon as possible to share it with M Garat<sup>26</sup>.

May I convey my sincere respects. I remain your obedient servant.

Garicoïts, Priest



<sup>1</sup> Martin Hardoy born 29 Dec 1760 at Cambo, ministering there from the 23rd July 1803. He was then, 65 years old, and was seriously paralysed. He couldn't walk without help, and he was helped into the church by St Michael Garicoits. He died 6th of April 1826.

<sup>2</sup> Cambo is 20 kilometres from Bayonne, and at this time was a town of about 1300 inhabitants. St Michael started there the first confraternity of the Sacred Heart. After ordination St Michael was curate here and assisted this priest who was a sick man and paralysed in the legs. This letter is written after he has taken up his appointment as a member of staff at the Diocesan Seminary of Bayonne. After ordination, 20 of December 1823 St Michael remained curate at Cambo from the first of January 1824 to the seventh of November 1825. His first signature on the parochial registers was from the first of February 1824 and his last on the 23rd of October 1825.

<sup>3</sup> Situated between Pau and Lourdes, Betharram was a district of Lestelle. From the 14th century at Chapel, gathered pilgrims around the Virgin Mary. The venerated statue disappeared into Spain, when Jeanne d'Albert Verne, the sanctuary at the end of 1569 during the wars of religion between Catholics and the Huguenots. It was rebuilt in 1614, by David Bequel, parish priest of Nay, and opened for public worship in 1615 by Pierre Geoffrey, Superior of Garaison, enriched in 1616, are by Monsignor Leonard de Trappes, with a new statue of Mary holding the child Jesus on her knees after he had seen a luminous cross, rise up at the top of the Calvary in 1616. The Bishop of Lescar Jean de Salettes in 1621 appointed Hubert Charpentier there is extended the Chapel, constructed the monastery, erected a Calvary and founded a congregation of our Lady of Betharram.

Its members in 1661, constructed the actual sanctuary and developed pilgrimages. The French Revolution confiscated all their good as stopped their work, and the pilgrimages .

The work was revived after the Concordat in 1803 by a capuchin, Father Joseph Sempe and Canon Procupe Lassalle(see letter 222) and then by St Michael Garicoits, through the foundation of a society of missionaries and teachers, a primary and secondary school, the re-construction of the Calvary, and revival of the ancient pilgrimage and the propagation of the devotion to our Lady of Betharram throughout the regions.

<sup>4</sup> The Bishop of Bayonne, Paul Therese David d'Astros, born at Tourves(Var), 15th of October 1772, ordained priest 30th set December 1797, Vicar General Paris, 5 Sep 1805, Vicar Capitular, 10 Jun 1808, imprisoned by Napoleon for three years before his abdication, chaplain to the Daughters of the Cross in Paris, appointed Bishop of Saint Flour in 1819, fourth of March 1820 chosen as successor of Monsignor Loison, who died at Bayonne on 17th February, consecrated Notre Dame on 9th July, installed 13th August, he refused in 1828 the archbishopric of Besancon, left Bayonne 28th of April 1830 for the diocese of Toulouse. Made Cardinal 30th of September 1850. He died 29th of September 1851.

On his arrival, the diocese of Bayonne was grouped into 3 Departments: Basses Pyrenees, Hautes Pyrenees, and Landes. He developed the diocese, by his administration, his energy and spirituality already begun by Bishop Loison. His solicitude and pastoral care for the clergy are witnessed by what he did:

1820	19 September	ordinance that all clergy, where the cassock.
1821	17th February	creating an itinerary and a rota for confirmations throughout the diocese.
	10th March	creation of seminaries. Second of April . the three creating an ecclesiastical fund.
	18 July	a circular establishing to pastoral annual retreats in Bayonne, and at Betharram.
	18th September	divides the diocese into two archdeaneries. Pau and Tarbes, with 11 archpriests and 84 deans.
	6 October	established a house of missionaries.
1822	9 August	appointed M Lawrence, Superior of me . future minor seminary at Saint-Pé-de-Bigorre is.
	18th September	require young priests to take an exam in the sixth year.
	24th December	official opening of the seminary of Saint-Pé.
1823	17th January	reorganizes the diocese of Bayonne.
	10th April	establishes ecclesiastical conferences.
	3 September	publication of catechism for the diocese.
1824	6 June	required all clergy to take pastoral retreats.
1825	14th October	reorganization of the major seminary of Bayonne.
1826	6 November	development of the seminary of Bayonne.
1827	25th September	establishment of the local liturgy.
1828		publication of a manual for parish priests of the diocese.
1829	September	diocesan Synod.

Mgr d'Astros had known Michael Garicoits, through his secretary Canon Honnert. He had taken an interest in him and respected him. He appointed him, Professor to the minor seminary of Larressore, curate of Cambo, and rector of the major seminary of Betharram, chaplain to the Daughters of the Cross. He urged him to found a religious society. "Begin your work, and without preceding providence, following it in all its indications."(Spiritual doctrine page 297). He remain in contact with him up to his death . for we admired him, respected him and called him the venerable holy Father. In his will be bequeathed to him and to Father Guimon 22,000 francs.

In his turn, St Michael Garicoits had been profoundly influenced by this bishop. He owed to him, much of his priestly ideals. The devotion to the Sacred Heart, the primacy of the interior life of the priest, the necessity of being a missionary, the importance of education for the youth were inspired by Cardinal d'Astros. (Caussette Vie de C. d'Astros).

<sup>5</sup> Bishop d'Astros stayed from Tuesday 14th to Saturday 18th February.

6 St Michael was appointed professor 7th November 1825 and would become superior on the death of Canon Lassalle on the 5th July 1831.

Fr Lassalle was appointed chaplain, 13th November 1808 to a theological college, but had to close down by imperial decree, 15th November 1811 when the year ended. By some certain measures it eventually became a major seminary on 15th November 1812. This school of theology proved providential because in 1813 when the Anglo Spanish Armies had Bayonne under siege a party of seminarians managed to escape to Betharram. This was prior to the defeat of Napoleon in 1815 at Waterloo.

After some fitful starts . Betharram received seminarians from the three departments of diocese. From only 30 students in 1814, to a 100 1821 it grew to 130 at the end of 1824. An extra story had to be added to the building which was paid for at the expense of Fr Lassalle.

To this worthy old man the bishop sent a new collaborator, Michael Garicoits. Fr Lassalle had cared for the fabric and the buildings, but the young priest would now give it a new spirit.

Officially, he was only a teacher. He taught philosophy, Scripture and Theology and was also bursar. In reality his presence inspired respect as he committed himself to the intellectual and spiritual development of these future priests. He communicated a sense of God's presence, based on love, he enhanced the liturgy, dispelled the prejudices of the ancient regime, and the tyranny of Jansenism, exposed the pretensions of Gallicanism, and was not influenced by Lamennais and liberalism. but promoted obedience to the Pope and gave primacy to the study of Scripture.

His positive and spiritual presence enhanced his influence over the years. Monsignor d'Astros who wished for a truly dedicated clergy, indicated by his decree is 1827 and 1829 which imposed on all seminarians six years in the seminary: two years of philosophy and four years of theology, and their final year was to end with ordinations at Christmas.

St Michael's lectures formed the minds of his pupils with zeal, and besides, they were nearly all his penitents. He gave them a priestly model and spirit. Through Bishop D'Astros the three dioceses of Bayonne, Aire and Tarbes began to see fervent and dynamic priests .

If this region became known as a land of faith, it was due especially to those priests who became worthy artisans of Christian growth.

<i>Rectors</i>		<i>Professors of Moral Theology</i>	
P Lassalle	1812 to 1831	M Bastres	1819 to 1820
M Garicoits	1831 to 1834	X Lalanne	1818 to 1822
		J-J Destenabe	1822 to 1824
<i>Bursars</i>		M Bastres	1824 to 1825
C Labarrere	1818 to 1828	J Sartolou	1825 to 1832
M Garicoits	1828 to 1831	S Guimon	1830 to 1834
<i>Professors of Dogmatic Theology</i>		<i>Professors of Holy Scripture</i>	
F Portier	1813 to 1818	C Labarrere	1818 to 1830
J-P Darrigol	1818 to 1820	M Garicoits	1830 to 1831
J Destenabe	1820 to 1824	P Cambot	1831 to 1833
P Larrose	1824 to 1825		
P Cambot	1825 to 1831	<i>Professors of Philosophy</i>	
M Garicoits	1831 to 1834	M Hirigoyen	1813 to 1816
		P Cambot	1824 to 1825
		M Garicoits	1825 to 1831

7 Master of the boarders at Cambo where St Michael had placed his cousin J-B Etcheberry. See letter 12

8 Although some doubt the authenticity of the letter since its style is different to later ones even though it is written by St Michael, most accept it as belonging to his younger period.

9 Damaged portion of the letter.

10 St Michael's contemporaries admired the breadth of his general knowledge, in the science of the day, literature and philosophy, but theology was his principle domain. His great love was Holy Scripture which he taught. He learnt Hebrew, a rare thing at that time, and studied the latest commentaries. His letters of spiritual advice were sprinkled with quotes from Scripture: they defined his thoughts and spirit. He recommended apt and enlightening phrases which flowed from his thoughts. (Spiritual Doctrine Duvignau p.33). See letters 2,3,7,31,74 etc. He was a firm believer in the power of the Word of God.

11 Later adopted as a motto of the Society

12 In deciding on a vocation, or a change of vocation he looked for some divine guarantee, something out of the ordinary. See letter 12.

13 Jn 14:27 my peace give you, my peace, I leave you, not as the world gives...

14 Jn 14,27

15 Mt 11,26

16 Ps 22 This sums up his abandonment and trust in God. See letter 61.

17 See note 18

<sup>18</sup> Jean Daguerre, born at Larressore 1703, died at Bayonne 25th Feb. 1785 after studies at the Jesuit College in Bourdeaux, professor at Seminary in Aire and Anglet, he founded a missionary society at Larressore and a seminary. His moral course was published in 1763 *Abrege des*

*Principes de Morale et des regles de conduite qu'un prêtre doit suivre pour bien administrer la Penitence*. St Michael followed this at the beginning of his ministry. When Fr Daguerre was at the reception at his sister's marriage in Larressore some musicians came in to play. He asked his

Father to send them away. His father did nothing, so he got up and told them to go.

<sup>19</sup> in passing

<sup>20</sup> Priest at the Seminary teaching oral theology.

<sup>21</sup> to same person as letter 3

<sup>22</sup> to the same person as Letter 3

<sup>23</sup> An allusion probably to the Revolution of July 1830 which fomented many hostile attacks on the clergy and churches.

<sup>24</sup> Simonet, family of Lestelle, which received part of the Calvary during the Revolution. Justin, a member, later entered the Society.

<sup>25</sup> Fr Cogombles had contact with St Michael who was confessor to the Dominican nuns at Nay. At a later stage he was a generous benefactor and introduced Andre Renoir, the sculpturer, to St Michael when he was planning to rebuild the Calvary. Of an old family in Nay which bought the Chapel and Monastery at Betharram during the Revolution for £4525 in 1796 and returned it to the Diocese under Mgr Loisin between 1807-1813 for £2200.

26 Jean Baptiste Garat, A well known priest and preacher who was among the early Hasparan Diocesan Missionaries of the Sacred Heart, several of whom joined our Society. He was born at Hasparan on the 7 July 1773, ordained priest at 24 in 1807, appointed curate of Ustaritz, then in 1814 of Hasparan. In 1822. he was superior of the house of missions of the diocese where he founded the priests, Adorers of the Sacred Heart, and died on the fourth of January 1847 in the odor of sanctity.

He was attracted since he was a child towards the priesthood and he began learning Latin with the curate of the parish his uncle. But Cerney became very discouraged and cable learning Caesar and hit the Latin syntax of the farmer's plough like his father. If he also became interested in becoming a soldier as he was a strong young man. At 19 he enrolled in the Chasseurs Basque Which the Revolution raised for the defence of the frontiers against Spain. In 1795 with the peace treaty at Bale he returned to Hasparren with the panache of victory.

He consoled himself with his adventures as a soldier in the campaigns in the games and other amusements. He delivered himself to these things with great enthusiasm for six years and became the young man about town. But an advantageous marriage would put a stop to all his follies. All his dispositions were suddenly brought to an end when to the shock of the town of Hasparren he decided to become a priest.

He withdrew to the village of Ahertz, and asked the parish priest, Monsieur Duhalde to teach him Latin and to complete his instruction. With superhuman energy the student of 30 years soon had enough knowledge and enough virtue to enter the seminary and in 1807 Monsignor Loisin ordained him a priest.

"After Fr Garat was ordained priest, he was appointed curate of the Ustaritz, the theatre of his former worldly ways, and which now became the theatre of his zeal. This parish was in a mess; the parish priest was 75 years old. Like another Saint Augustine Fr Garat began by a public confession and a retraction of his former ways. There he preached, worked and struggled like an apostle. One day the parish priest made him to come down from the pulpit, the following Sunday the same priest was on his knees asking his pardon before all the parish.

During those six years this parish was transformed; no more dances, no more nightly orgies, not even harvest festivals. Such an achievement was not obtained without much physical and moral suffering. He had to endure public defamation about his pretended conversion, the publishing of notorious incidents of his former behaviour. Although he was spared nothing, he carried on.

In the pulpit he could move the congregation in the depth of their hearts, with the details of his former life, which could persuade even the most recalcitrant to admit. "It is true he is one of us; he works for our good on earth and in eternity." Many were touched by him, and changed.

Very quickly in the town of Ustaritz where he began as a curate to a Jansenist priest

Monsieur Etcheverry he acquired a reputation for being a good preacher. The Dean of Hasparren who had the same name as this parish priest invited him one day on the occasion of the local feast to give a sermon on St John Baptist. He accepted. On Sunday 26th of June 1814. at Hasparren the whole town had come to hear him and see their notorious compatriot. He spoke to them of his past, his scandalous life and his remorse by more or less making a public confession. Everybody was very moved. They began to admire him not only as an orator, had and eventually saw him as a saint.

In response to public appeal, the dean appointed Monsieur Garat as a Parish Priest of Hasparren where he improved the Christian life of his native town. Here he began devotion to the Sacred Heart. Like most priests of his time he combated dancing and everything associated with it.

His influence spread throughout the area. As a result of this Monsignor d'Astros created a house for diocesan missionaries. They began with two deacons. Then others joined them;

Fathers Guimon, Perguilhem, Sarro'e, Haramboure, etc the community of auxiliary priests had been constituted. They looked for a house. After moving from Bayonne to Larressore, they have finally established one in 1826 at Hasparren.

Jean Baptiste Garat was superior. They were called the Society of the Adorers of the Sacred Heart of Jesus by Monsignor d'Astros, being given some rules and with the vows of religion. A chapel had was built for them. See letter 19. This society had popular support but the Revolution in 1830 suppressed their missions and dispersed the missionaries. Monsignor Garat remained alone at Hasparren awaiting a favourable time to restart the society which was in 1833. But it began with new members. Some of the former members had joined Betharram, Fathers Guimon and Perguilhem. See letter 27 and 163.

He and his Society worked for the renewal of the faith in his region. The school started by him was given in 1834 to the Daughters of the Cross and a hospice in 1844, and the College of St Joseph in 1848 was given to the Brothers of Christian Schools.