

# CORRESPONDENCE

of saint Michael Garicoïts

(fifth period 1855-1859)

## TIMES OF GREAT DIFFICULTY

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Nearly all the correspondence of St Michael Garicoits has been filled with much joy and enthusiasm . But from this period of 1855 to 1859 there is a mark of sadness and perhaps weariness in some of his letters. As Chaplain to the Daughters of the Cross, he tried to withdraw from the work at Igon, but as he could not realise this, he continued this important work of helping the sisters with their formation, not without difficulties and not without continuing to shoulder a great burden of extra work himself. These were hard times in France, as in England; times of famine and plague, and high mortality. St Michael suffered from the fact that the Bishop took less interest in his work. Growing pains in the schools, recently established, and difficulties among the teaching staff caused him concern. Besides this, there were disagreements between his first companions. M Chirou and M Larrouy had differences over various works that were being undertaken . Many of those who were close to him, had gone abroad to South America.

St Michael had to provide for the communities, especially Betharram, during these hard times when harvests were bad and when famine, cholera, and typhus were decimating the population in the Bearn and the Basque Country. At this time, typhus was killing thousands. Many schools and colleges were closed as a result of these epidemics. St Michael's father died during this period and there were four members of the community at Igon and six at Betharram that died. He himself was greatly burdened with very much work and within three years suffered three strokes.

108. - To Romain Bourdenne,  
Superior of the College of St Francis. Mauleon

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[1855]

Do not worry about the number of pupils; do not worry about the teachers, especially how many there are. The number of teachers will depend on the number of pupils. Be clear that it is not a matter of the number of classes.

Suppose there are no pupils for one class, just have patience; just one for some other class, that's all right; four for class five, five for class six, 10 for French. With three of you, you will be able to manage that number perfectly, much better than if you had two hundred, much better than M Elicabide and M Arabehere who are coping with precisely that number; with a bit of dedication and above all, acceptance of things, you will be able to teach and show yourselves impervious to what may be said inside or outside the school.<sup>1</sup> That is all..... Be unmoved by whatever is said or whatever is contrary to this unofficially, even officially, before clearing it with those in authority.

How was the school at Betharram founded? I began by telling only Monsignor about the project of starting a school. Elicabide was present although not yet qualified. The Bishop approved the project which was effected a year after his approval with Elicabide and Arabehere working there by themselves. God clearly blessed this enterprise. Soon there were one hundred and fifty to two hundred pupils. Elizabide was practically alone, and really devoted himself to it. God worked wonders in their souls and the school's reputation grew. We had eventually to dismiss Elizabide, which took place in Oct 1839 Everyone was against his removal in spite of the things he did, but nevertheless he refused to accept the conditions we set and so dismissed himself.

The school was then placed under the headship of M Lacazette while we were waiting for Fr Barbe to get his teaching certificate. Then the struggle with the Academy and inspectors from Pau happened. In this time of difficulty I was left entirely on my own, without any help, while being obliged to tell no one; it was a time of silence and especially of patience. That is how it all began.

109. - To Sr St Jerome DC

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31 Jan 1855

LSNSJC

My Dear Sister

I hasten to reply to your letter. I can tell you to be perfectly tranquil in regard to the case you have told me about. You have no need to mention it in confession. I make the following observations.

1 That you make a good case for buying from hawkers.

2 That you should always take care of the sisters' health who should never have reason to regret the decisions of a caring and enlightened Mother.

3 Without doubt you must pay great attention to your feelings, but without detriment to your duty of fairness and charity. etc., then remember your duty to keep calm, which you must always try to achieve.

4. You have to do what you have done concerning warnings and keeping Igon informed about the Sisters about whose bodies and souls you will have to make account to God Himself.

Remember that in general, where there is any doubt, you would do well not to say anything in confession.

My kind regards to all in Jesus Christ. Pray for us.

Garicoits.

## 110. - A.M. Bertrand Beudou Professor at Mauleon

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24th March 1855

My poor friend,

There you are, then, always the victim of the spirit of darkness and your sad and morbid character. If you only knew how much grief you gave to your superiors who have your happiness so much at heart! If at least today you could understand the help that we are offering you to overcome these problems!

Here, then, is what you should do. If you wish to remain in the society you must obey without delay without any conditions and without going back, whatever your superiors have said beginning with Mr Bourdenne your actual superior. Otherwise I have told you he is authorised by me to show you the door. If you are prepared to change I will send you to another establishment, but before all else you must come here when your replacement arrives at Mauleon.

We are making a novena here to the Sacred Heart of Jesus and to the Blessed Virgin. You pray too, my poor friend, pray for yourself at this time which is so important for you, a time when such a large number of your friends are praying for you, though they are not actually aware of the circumstances.

All yours in OLJC

Garicoits.

## 111. - Circular Letter

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May 1855

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**1** Build and shape this space by which the soul is always attached to God, at least nearly always attached to God. So that when we are taken by surprise in our duties and when we are asked why we are doing this work, we must be able to answer; for God. We must never lose sight of this solitude.

**2** Always keep this spirit in the same disposition whatever you do. Whether Kings Emperors Popes appear before us, remain steadfast. Our feelings must be put to the test by earthly sensations. We need to listen and be people with our eyes fixed on God, we must not heed or listen to anything which prevents this.

**3** We must have our word and our rallying cry. We must listen to it often and when we are in the middle of pressure and agitation from the world this cry will speak to

us from the bottom of our hearts, where we will be able to put things back into order in the peace of the solitude among the affairs of our soul.

**4** Our faith in God must be without limits and it is in the most difficult and hopeless of times that we should hope in Him all the more.

**5** One must apply oneself to the study of the human heart.

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**In order to build this solitude, it is necessary:**

**I.** To create it within one's self and to compose ourselves so that we appear to enjoy always our peace of soul. For this it is necessary to watch our conduct in order that nothing is done unintentionally and without order for that would make us lose the peace and disturb our souls.

**II.** How can you reach this peace of soul. It would be necessary to have the presence of God in your thoughts without ceasing. As your work would take your mind away from these things and stop you keeping this holy view of God it would be necessary to make a habit of offering your heart to God every time you change your work or occupation even going so far to offer every action as we are about to begin it.

When we have reached or acquired this peace of soul and the practice of offering to God each action, we can work effectively to build this holy solitude if it hasn't already been achieved.

**1** To acquire peace of soul: learn to work calmly and independently so that you can face without difficulty everything that is ordained to happen. You work in such a way that whatever you are given to do, you can bear and do these things without difficulty yourself

**2** In this peacefulness and independence, you must seek God. It will then be good not only to have the presence of God ceaselessly in your mind, but firstly, at the beginning of each action, to offer to him what you are going to do.

**3** After these two points you can apply yourself to the continually remembering the presence of God. To achieve this spiritual union, you can picture in your mind the image of Jesus nailed to His cross or travelling through Judea.

**4** Because in our position, this interior and continual sight of God is difficult, it would be very good to have his rallying cry re-sounding in our hearts time after time.

**5** But to arrive at this spiritual union, there is a much more effective way than the first, and that is to live by obedience; to do nothing against obedience, in one short phrase, to be always following the rules.

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## 112. - To Mgr Lacroix Bishop of Bayonne

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Betharram 10th May 1855

Monsignor

Jules Rossigneux of Pontailler,<sup>2</sup> diocese of Dijon has presented himself today as a subdeacon for the diaconate...

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## 113. - To Sister St Jerome Daughter of the Cross

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Betharram 16th June 1855

F.V.D.

My Dear Sister

I have received your letter, so that my response arrives according to your wishes, It is no longer necessary for me to post-pone writing; here is what I think.

**1** I completely understand your position. I understand your embarrassment. All the same, I am not of the opinion that you should ask your superiors to let you finish being in charge of a job. You have not forgotten my principle, it is to ask for nothing and to refuse nothing, only quite simply to make known the true state of things before God to your superiors and then to obey with unbounded confidence. You have all to gain in keeping to what you are doing, which is the will of God and you are doing it in a manner worthy of God's Will.

**2** The Superior of Lestelle is Sister Theodoret. Certainly she does whatever she can and in general, you can be quite certain that Betharram always receives here very great help from the Sisters of the Cross and I do not doubt that Igon will draw many blessings on Betharram.

**3** Sister Zebine is always at Pau; she has received your letter with her marked pleasure. She was supposed to be sending me a short reply which I would have sent with this, but that will come later. I shall not see her until next Tuesday.

**4** I no longer feel the effects of my stroke. Ask the good Lord to help, and to continue to protect me so that He will make us faithful to His will and to His grace.

All yours in Jesus Christ

Garicoits Priest

P.S. You spoke to me about Sister Maria. Without doubt she is in Heaven but without doubt I miss her very much. She was a treasure for us of course, but she was a fruit ripe for Heaven.

113<sup>bis</sup>. - To Fr Simon Guimon

after 15th August 1855

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Oh! my dear friend what are you asking me ? When you have sacrificed yourself for souls and given whatever you have. Help all these unfortunate people. Do whatever you can to give them comfort.

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## 114. - To Sr Zephirin-Saint Blaise, Daughter of the Cross

Ustaritz, the 25th September 1855

LSNSJC

My Dear Sister

I received your letter eventually. The retreat at Igon only finished yesterday and, while it has not prevented me from thinking of you, they have not left me a moment to write back. Here I am today at Ustaritz with Fr Fradin who wishes to visit the dear sisters in the middle of this plague of cholera before he goes to spend some days at Cauterets to have treatment for his throat. Here I have time to follow step by step this good letter that you have sent me.

**1 That I have forgotten you and you are no longer the object of my Fatherly concern<sup>3</sup> is not true. I pray for you and for your salvation and your perfection, I want it desperately for you, and I never fail to present you to the Lord in my prayers and in the Mass.**

**2 You are only Religious in name and habit and you do nothing worthwhile and yet you are no longer worried.** I recognise this language only too well, it is your negative self, always too destructive and fearful. You are quite unfair to yourself in not recognising the good that the Lord is working through you and in you, at the same time as you recognise the bad that you are doing. Look at the first and say: 'Lord, I am not worthy, but I thank you all the more. Make me profit from this by loving and serving you with more devotion.' Be aware of the second and say: ' Here is the fruit of my garden;<sup>4</sup> relying on my own resources, things can only come out the same, but only say the word and everything will be completely changed.

So have peace and courage from God, and no more of that sort of tranquillity<sup>5</sup> that makes you afraid. No more of those thoughts of wanting to change positions or even no more fears about your current position. Whatever has happened, God wants you there and wishes to bless you; this is my firm belief and it should be yours so as to correct within yourself certain harmful frames of mind that I am not able to countenance as I see them in you, because I find them quite misguided. Was the Thief on the cross in his position because of his past? Did God want him there? Did He wish to bless him there? Surely, without doubt and such was his profound conviction that God deigned to bless him in a way which would be so fruitful for himself and for us. I suggest the same attitude, the same response to all your thoughts, your questionings; and do this constantly. And I promise that God will bless you. Amen.

I will pray for this and you can do the same for me.

All the best in OLJC

Garicoits Priest

PS: Although we may be at the height of the epidemic<sup>6</sup> in this region, it seems to be losing its intensity. The Sisters have few losses to regret, although they have devoted themselves in a most admirable manner.<sup>7</sup>

## 115. - To a Teacher at the Seminary at Oloron

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After Nov 1855

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**This one and that one, they say, are good teachers or capable of becoming so!... May the good God guide us!**<sup>8</sup>

It is at least naive; but you ought to have responded, if you have not already done so, in four points capable of refuting such misguided opinions, to say the least.

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## 116. - To M Michel Fradin, Superior of the Daughters of the Cross

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1st Dec 1855

FVD

Very Dear Superior,

I hasten to send you the letter that I have just received from Fr Lassus by courier today. It would perhaps be helpful to drop a little rule, which would be not only useful, but, one might say, necessary to the chaplains of the Daughters of the Cross. Why should they not limit themselves to hearing confessions of the girls and instructing them, the retreats for first communions when or where the Sisters decide appropriate, leaving to them the charge of arranging this and all other necessary and suitable meetings with the Parish priests and parents? It seems that in this way good will be gained all round. Will it not achieve the intended purpose, by hearing confessions and by giving instructions under these arrangements? What is the point of doing anything else?

However that may be, we will see. It seems to me that the Bishop will approve of such a ruling.

My very kind regards to your community. Pray for me. All the best in the Lord.

All your in JC

Garicoits, Ptr

## 117. - To a Daughter of the Cross

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17th Jan 1856

F.V.D.

My Dear Sister

Generally speaking you can keep to what I have already told you:

1 Try to keep the rules and practices of the Congregation, let it be not only to avoid giving scandal to your companions and to give them good example; let it be done without being scrupulous, without anxiety, and with a true filial spirit.

2 As far as omissions go, in this respect, it is not necessary to mention them in confession; you should only give an account of them to your superiors. It is a question of direction and not confession.

3 If there is a question on these occasions of some feelings on a sensitive matter, in case of doubt for yourself especially, you ought not to mention it in confession; but continue to go to communion. If you feel more strongly than ever that you have to act thus, when there is a doubt about it, and you do not want these things but actively detest them, you are going to be extremely distressed.

Live then in this way, without being troubled by anything in the peace of the Lord.

I send my wishes for a happy New Year to you and all your companions.

Yours in JC

Garicoits, Ptr

## 118. - To Sr St Jerome, DC

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Betharram-Igon 24 Mar 1856

LSNSJC

My Dear Sister

You are wrong to believe it, your letters do not bore me, on the contrary they always give me great pleasure. Especially I am very happy to know that you are very happy in the Will of God. Yes, my Dear Sister, thanks to Our Lord Jesus Christ for being true, and right, we can and should say everywhere and in all places, each from our position: 'I am very happy in doing the Will of God; I want for nothing..etc.'<sup>9</sup> Then live and die in this disposition saying: 'Your Will, O Father, Here I am.'

I have been very well for some time, after having had a warning again this year<sup>10</sup> So all will go as well as the good God wishes.

The day before yesterday in the evening just after I arrived, I gave the Sacrament of the Sick to Sr St Guillaume after hearing her confession. Yesterday morning I gave her Holy Communion. She had an awful crisis. Today she is better.

Dear Zebine after having been at death's door from cholera has not entirely recovered, however she has taken up her work at Pau. She is always so good and loves you always. Dear Sr Catherine is with her, you should know her. I have been asked by Sr Abel to remember her to you.



Poor Sr Maria! You ought to understand that I share all your misgivings about her and pray to the good Lord for her, often attempting to pray herself.

Yes, indeed, Dear Sister, there are people and especially Religious who wish with all their heart to go to heaven in large numbers, especially in your Congregation as I am well placed to know, and am always happy with all the contact I have with it which I regard as a source of heavenly blessings for me and for Betharram; it is unnecessary to dwell on this any further.

Pray for this poor Betharram, especially during these days. We are preparing to send five or six missionaries with two or three brothers to Montevideo in America. Ask the good God to send them a little temporal aid to help them on their way and some rich spiritual help for the same purpose.

We have the pleasure of having Frs. Fradin and Merigot here. During these days the three of us will be together in the Basque Country.

Farewell, Dear Sister, all yours in the Lord.

Garicoits Priest

PS: Fr de Bailliencourt<sup>11</sup> is well into restoring part of the Chapel of Betharram on a grand scale. He is going to succeed, I am sure. I am sending you a little book that you can read in your spare moments<sup>12</sup>.

I have given the Sisters the room of the Pavilion, without any link with the house. They will reach it by the stairs which lead there from the Tresor<sup>13</sup>.

Forgive me for all this scribbling.

## 119. - To Sr Theresine, DC

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21 July 1856

My Dear Sister

I was very pleased to receive your letter. I see that the light has dawned and will continue to increase, in so far as we ask with sincerity<sup>14</sup> for a pure heart and a clear mind. I hope that the further we go, the better we will realise that there are no irretrievably bad people at Sarrance<sup>15</sup>.

Be brave then.

Yours in the Lord.

Garicoits Priest.

## 120. - Letter of Obedience

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DIOCESE of BAYONNE

Society of the Priests  
of the Sacred Heart  
of Jesus.

We the undersigned Superior General of the Society of the Priests of the Sacred Heart of Jesus, established at Betharram, make known to whom it concerns that Didace Barbe, Priest of the aforementioned Society has been nominated superior of those of our members sent by the Bishop of Bayonne to the Diocese of Buenos Aires (South America) to work according to the aims of our Society, either for their fellow countrymen the Basques and Bearnais, or for the native people under the direction and obedience of the Bishop of the said Diocese and of the Superior of the Society.

In witness whereof we have delivered to him this present document.

Bayonne 30th Aug 1856

Garicoits Priest Superior Seen

approved and appointed.

Bayonne 31st Aug 1856

BOUTOEY VG

## 121. - To a Daughter of the the Cross

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Igon 9th Nov 1856

LSNSJC

My Dear Sister

It was during the third retreat at Igon that your letter has come into my hands, minus, however the ending, which must have been on a separate sheet. However it may be, here is what I have to say to you after reading it.

1 Deo Gratias<sup>16</sup> with all my heart for all the sentiments which He has put into your soul in regard to Himself and to the Congregation.

2 I believe that you will do well to say a word to the Parish Priest about his frequent visits. With your tact of knowing how to put it, he will surely not take it amiss. For the rest, do whatever is appropriate and then whatever God wishes will take place.

3. Yes, My Dear Sister, may God be ever blessed! He has freely given you these dispositions, that generous heart, that willing and ardent spirit which I have often asked in prayer for you and your Sisters! These dispositions of the Apostles, especially that devoted love( so beautifully felt and so warmly expressed) for the holy family that has adopted you; keep and treasure these dispositions. Far from just looking at them, mind you take care of them like things suspect and fickle<sup>17</sup>. All this, believe me, can only do you always the greatest good, however confined and obscure the tasks confided to you may be.

I recommend to your prayers and to those of your companions my poor and old self as well as the little Society that I am called to lead.

All yours in the Lord

Garicoits Priest.

PS: If the end of your letter requires an answer, please let me know.

## 122. - To a Superior of the Daughters of the Cross

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Betharram 19 Nov 1856

LSNSJC

My Dear Sister,

Do you wish to control yourself so that the good God may control you? This is evidence of a caring heart; and a very good thing too, that you do not look with indifference at the pain which that good priest is suffering.

But finally when you have done what God willed; just have patience about everything else. You should never regret having to suffer something for the good God. Undoubtedly it is quite a painful and difficult temptation, especially for you; but with grace, make no excuses, seek no redress. Just be yourself as in the past; be kind, honest towards him, as a good Daughter of the Cross, without worrying about the steps you have taken or should have taken, and thus whatever God wills, will hap-pen.

Poor child, I feel sorry for you! You give me cause for alarm, if I would only persuade myself that you would take the advice that I give which will be effective against the evil that you have spoken about.

Here then is this remedy. You should watch every word, every measure which will appear either proximately or distantly to suggest your feelings about him, I am referring to any kind of declaration of love. So love God and place all your hopes and the safety of your heart in Him.

Do that and you will live. And so living in the Heart of God, you will be cherished even by the Parish Priest, but in God and for God; this is certain. On the other hand, if you were to follow the kind, but very dangerous promptings of your heart, you would definitely end up by feeling ashamed of your very mind and heart, which would not be not pleasing to God.

Write back to me without delay to say you have done this. God is the only object in your heart for ever. Believe that it is a new heart which will truly make you happy. When you and your friends wish to do this, you will be able to say in truth; 'All is gain on this side with nothing to lose; on the other side, all is danger, trouble and the abyss.

Be brave then, My Dear Sister, God will bless you. He has loved you so much. He loves you so much that he will not fail to pour in your heart the abundance of His love. **Amen**

Yours in the Lord

Garicoits Priest.

## 123. - To Sr Lucy DC

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Pau 1st Dec 1856

LSNSJC

My Dear Sister,

You are capable, and you must be and show yourself perfectly at peace about what you have told me. You have no need to go to confession. Take no notice then of all these suggestions of the Devil. Seek first the Kingdom of God, the Will of God, and leave all the rest to God.

We will continue to pray for you. In your turn remember us, especially your brothers. You are all very good people, with warm hearts, but poor heads. Try to imitate Our Lord.

Yours in the Lord.

G.

## 124. - To a Daughter of the Cross

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LSNSJC

Betharram 8th Dec 1856

My Dear Sister,

My orders are, goodness knows, simple enough! Seek first the Kingdom of God and His justice by the observance of your vows and your rules or by doing the Will of this good Father which is the same thing, and believe that all the rest will be given to you, not as a reward but as an addition, since he reserves the full reward for you in the next world and I can assure you that it will be full and everlasting.

Keep to the principle which must never end. God Himself has promised to give you all you need, in situations which happens very quickly indeed. Have no worries, no anxieties over your little faith in this matter<sup>18</sup>. It is God's business, it is in His hands.

So once again, continue to do what God wishes, and then for all the rest, whatever happens will be what He wills. After you have taken into account your vows and rules, be humble, honest ...do whatever is fitting and then act as if nothing else concerns you<sup>19</sup>. So let them look troubled, sulk; that does not concern you; you have no excuses nor explanations to give.

Be convinced that in doing what I tell you will be far better than following the murmurings of your poor heart, good without doubt, but very harmful for yourself and others, if you do not cling to God and if you do not place in Him alone all your hopes.

Yes, yes, cling to God and place in Him all your hopes; this is the infallible means of gaining eternal life and the hundredfold, even in this world. Do not haggle over these things, but write back to me who am as anxious for your happiness as for my own.

With regard to these little storms in your heart; do not mention any part of them. It would be even desirable not to have mentioned them in confession and that you had decided not to take any notice of them, as you would have done in regard to the same behaviour in your Sisters. Up to the present you have nothing within yourself which is matter for confession.

I take responsibility for your communions. etc.. Do what I tell you and you will gain much by doing it. Onward, then, taking courage from being what you are. I promise to offer you on the paten every day, saying in heart and mind: 'Take her, protect her. Give her an open heart and a generous spirit!'<sup>20</sup>

Kind regards to you and your community in the Sacred Heart and Our Lady  
Garicoits Priest.

PS Give my kind regards to the Parish Priest on this occasion. Farewell. Agnes<sup>21</sup> is at Igon; Be kind and pray the Lord that she stays there for good. Amen.

## 125. - To Sr Marie-Seraphique DC<sup>22</sup>

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Betharram 20 Dec 1856

LS N-S J-C

My dear Sister

It was a great pleasure to receive the letter which you wished to send me. I thank the Lord for all the graces that He has given you. Say to yourself that God has loved me so much! We have abundant reasons for repeating this unceasingly. But also what trust you and your sisters should have in this good Father Who loves you so much. What courage and what joy and what generosity you should have in His service! Oh, yes, always be faithful and always respond to his love.

Adele is a boarder at Igon, very keen to neglect nothing that will stop her becoming a Daughter of the Cross. This is news that will please you very much as it does myself. Grace upon grace! How good is the Lord!

If I am asking you to say a sincere thank you to God for the good, one might say excellent aspirations of Adele, and for the happy arrival of our Fathers and Brothers in Montevideo.<sup>23</sup> The sea has been very kind to them and has spared Frs Sardoy and Harbustan<sup>24</sup>. Pray for them and pray for us.

*(the rest is written in Basque)*

I am not sure whether your Father will come when Sabine takes the habit. I think it will be expensive to leave Adele. Pray that all goes well. Farewell, my child, always be brave and joyful.

All yours in the Lord

Garicoits Priest.

Best wishes to all your companions, particularly remembering Sr Similienne. You can tell her that I have passed her letter on to Fr Pujolet.

*(More Basque)* I saw your Sister today. She has news of the House. They are very well, united and happy; everyone is settled. Your Father has gone to Montory to see Sabine. He found her very well. You know that Montory is the last village of the Bearn. Beyond the first centre is Tardets. Farewell, my child.

## 126. - To a Daughter of the Cross

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Before Christmas Day 1856

My dear Sister

Here is my answer: do not fast at all, or do not receive Holy Communion before going to confession when you are fasting. Offer your days of fasting and suffering to God. On these days redouble your efforts to do your duties well, each in its own particular way. All this is for you and for your Sisters. This day of fasting for the Sisters of...<sup>25</sup> will be very pleasing to God.

Go ahead! I wish you all a year of very dedicated Daughters of the Cross.

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## 127. - To a Superior of a Junior Seminary

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1856 / 1857

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1 Should one consider a young person called by God to the clerical state of life, who sometimes fails to have a real understanding of his defects and unworthiness, does not show enthusiasm for works of charity, is not careful to avoid little failings etc, though he is good living and truthful, well-behaved, living as a good Christian, avoiding serious sins?

Reply. No. Not yet; the positive and required conditions for his vocation are not evident.

2 Does the director need to take the initiative to ask him?

R Normally, no. The director should limit himself at first by encouraging him to fulfil correctly his actual duties, to get rid of all disordered desires, to commit himself in general to the most perfect imitation of Jesus Christ, and wait for, generally speaking, the desire and the request to examine his vocation.

If he has offered himself to the clerical state of his own accord, you should offer him this examination, provided that he has sufficiently given up all disorderly affections and is ready to imitate Jesus Christ.

3 If he says that he has had the desire to become a priest for a long time, that he wants to do everything for the glory of God and the salvation of souls, what does one do?

R From this point, encourage him:

1 to redouble his efforts to do his present duties well.

2 to break away from all disordered desires.

3 to work within himself towards a more perfect imitation of Our Lord Jesus Christ.

4 To help him examine and test his vocation.

5 then if he persists in his intentions, tell him to become a priest.

4 On what moral teachings should one absolutely insist for a future seminarian?

R On what I have already indicated above, which is summed up in doing what God wills and as He wills.

He understands what God wills as he does his work as a pupil.

How does God want him to fulfil those duties? Ordinate,<sup>26</sup> according to the rules of the house and his own particular rules. Diligenter,<sup>27</sup> with the care and perseverance which the Will and Presence of God demands: cum diligentia cuncta facite et devote<sup>28</sup> with a pure intention and frequent desires to imitate Our Lord Jesus Christ in all that he does.

To achieve this, he must know how to overcome himself, practice self-denial, and understand the importance of imitating Jesus Christ as all Christians must, and with all the more reason, as a priest.

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## 128. - To Sr St Pothin DC<sup>29</sup>

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Igon 5th Jan 1857

LSNSJC

My Dear Sister,

I have recently received your letter. It gave me much joy. Yes, yes, my dear Sister, it is a feast for me to meet Religious who are happy in their own vocation and in that of their family members; like yourself, for example.

You are happy because of your vocation, and that of Br Joannes and your sister. But what is more precious is that you realise your happiness, and by it you are happy in your vocation, truly encouraged to fulfil, as is necessary, your duties; to sum it up, in ensuring your own happiness that way, you are wonderfully paving the way for that of your sisters and other people.

Your Sister who is here seems to be doing well. She is so happy! Your other at Oloron whom I saw the other day wishes to come there also. Nothing will encourage her more to enter the community than to see you, you others, living in a manner worthy of your vocation.

Give my good wishes for the New Year to your dear companions. Pray that we too may have a good year.

I leave you in the Lord Jesus Christ

Garicoits. Priests.

## 129. - To a Superior of the Daughters of the Cross

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Betharram 14 Jan 1857

F.V.D.

LSNSJC

My Dear Sister,

Thank you for all your good wishes. Continue, you and all your companions to call down the Lord's blessings on me. I shall in return remember you every day in the Mass and at other times.

I have read and re-read the letter you wanted to send me. I have indeed seen your

soul in it and I certainly understand what you should have suffered and what you are able to suffer. But you do understand that it is inevitable; the Cross is every-where. Only be brave! This must never be wanting in a good Sister of the Cross. She must always seek to go forward in her holy calling, always forging ahead! Because the real good is there and especially at the end is the crown, and what a crown! So be brave, dear Sister, always and whatever the cost!

I believe it might be helpful to give you or bring back to your mind a recipe which I have received from a great saint and a perfect religious, St Bernard. This recipe will teach you to lead your companions according to the good pleasure of God. You will have the happiness of feeding this flock of the Lord's sheep, in the way He wants; you will feed them in thoughts, words and actions; you will teach them by the spirit of prayer, by urging them with words, by the example of your behaviour.

For that, here are nine perfumes that you can buy for your soul, for your tongue and your hand; three for each. You can buy in the first place compassion, then zeal for the rule, and between both the spirit of discretion, to prevent the first from degenerating into softness and the second into rigorism. For your tongue you can buy moderation in correction, abundant and complete explanation in exhortation and empathy and grace in persuasion. For your hand you can purchase self-sacrifice, for yourself sympathy, mercy for your neighbour and patience with God.

Your admission of your own shortcomings and the three last for the price of your own submission. He will sell you them not for money or exchange, since He will not take money from you, nor even your own will which he will leave you to convert into the common will, that is to say into charity, nor your admission of your faults; this last will make you beautiful and dazzling, to re-clothe you in beauty, nor your submission which will make you into a queen. What a happy sacrifice, what marvellous purchases, which will obtain such considerable riches! If your soul, your tongue, your hand, use each of these perfumes in the neighbourhood of those in your charge, they will anoint them as the Holy Women wanted to anoint Our Lord. How can they resist this divine virtue which it will not fail to bring down upon them?

All this perhaps asks for a little more explanation. May the Lord himself make you understand the whole cost of these perfumes and give them to you in abundance so that in under-standing yourself, you may understand even more about others. Amen amen.

All yours in the Lord Jesus Christ.

Garicoits Priest.

PS I am happy to learn about the good news of Justin; you know that I am not unaware of his entry. I am told your good<sup>30</sup> is also well. Your brother often comes to work at Betharram, he seems a good boy.



### 130. - To Canon Etchegaray<sup>31</sup>

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Igon 16 Feb 1857

F.V.D.

My dear Friend

You have certainly responded very well, which should be the case all our life: as a member of the Community, we act at the least sign of Mgr's will ;<sup>31</sup> but should anything arise which would force me to renounce belonging to the Society, only a formal order from the Bishop could do this.

This is what I, in conscience, understand and believe, these things should mean. I thank God for having given you this disposition in your heart. For the rest, in my opinion, it is necessary for our Society, and I do not doubt that He is giving it to all those whom he will call to belong to it.

With reference to the Chaplaincy at St Ursulas<sup>32</sup>, I see no incompatibility. This ministry is no more incompatible with our constitutions than the chaplaincy at Igon, the Daughters of the Cross at Pau, etc. We may say that it is easier, but that would make the residence of Pau suffer.

I think that Mgr, in his wisdom, will see quite clearly that the order and nature of things absolutely requires that the residences should have the means of providing for themselves without touching the Mass stipends and offerings, etc. That is the least that one can ask for a Society: disallowing that, in my opinion, would be the same as not wanting the Society to exist; or it would be necessary to count on a miracle of Providence to provide for the basic needs of life.

Whatever happens, may the Will of God be always done.

Devotedly yours in Jesus Christ Our Lord.

Garicoits Priest

### 131. - To a Superior of the Daughters of the Cross

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Igon 22 Feb 1857

LSNSJC

My dear Sister

1. Concerning these impressions that you are having in relation to the Parish Priest, you do not have any need to confess them. There is no matter of conscience; you would do well to convince yourself of this; this is not my business; then do not dwell on this, nor with your companions, although there may not be much wrong in it, if it does not go too far.

2 Have more patience with your companions and a motherly heart. Try to win them to Jesus Christ in all kinds of ways by your love. You will be doing an excellent work, God will be pleased with you. How He will bless you! Without doubt you are suffering greatly, and you will suffer in the future; but it is the lot of mothers, especially spiritual mothers. Do not forget this. Be brave. One day your children will be your delight. Amen.  
All yours in OLJC

Garicoits Priest

## 132. - To Sr Marie-Seraphique, DC

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Igon 26 Feb 1857

LSNSJC

My Dear Sister

Continue as before going to Communion and attending to all your other duties without paying any attention to figments of your imagination or temptations; there is nothing worth worrying about, or even to examine<sup>33</sup>; there is nothing that merits a mention, I give you my word on that. All these fears, all these fantasies, all these painful reflections are so many lies of the devil who is seeking to upset and discourage you. Be on your guard not to give him this pleasure, in being discouraged and in blaming yourself for these things<sup>34</sup> which by the grace of God you detest with all your heart. A curse on all these lies!

The truth is that God has called you to be a Religious and that you have undertaken this sacred engagement of not having any other spouse than Jesus Christ Our Lord. You do really wish to be faithful to Him for ever. That is the truth. Just serenely say during all these storms that the enemy raises; I have made my choice, I want it to last for ever. Though all may change, I will not.

Go forward then, Dear Sister, always go forward, continue to do what you are doing and do it as obedience requires, and be persuaded that in spite of temptations, you will be doing what God wills and as He wills. Believe me; even in the midst of these worries, you will be blessed by God. Amen! Amen!

What God wills and as He wills. I will give you this bouquet. Accept it and inhale its fragrance often, it will do you much good.

Your two sisters here are always so kind and are in good health. I hope that they (and you certainly would wish to be one of the first to do so) will affectionately encourage Adele to come here, where I believe she is called, unless her health proves an obstacle. No, God has not made her what she is, to live long in this world. Either she will go to heaven or to the convent.

I ask for the prayers of the Sisters of Cier-de-Riviere<sup>35</sup> for poor Betharram. Typhoid fever<sup>36</sup> has taken five persons and others are in great danger. We have been obliged to send the children away. May His Holy Will be done. May He come to our aid.

Best wishes in Jesus Christ

Garicoits Priest

## 133. - To Pierre Barbe, Superior of the College of Moncade

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Mar 1857

My Dear Friend

As regards sending the children home, if the epidemic persists and the doctor thinks it necessary, it must be done without hesitation. You will have to be patient for a month or six weeks. Look, this is what we have done here. Keep in touch and let us know

how you are coping. There will always be a means, by the grace of God, of coming through this business in a fitting manner.

In 1813-1814 Fr Dupois,<sup>37</sup> Superior of the Major Seminary of Dax was forced by the soldiers at the blow of an axe to escape with his sixty pupils through a secret door<sup>38</sup>. He was obliged to wander for several days 'per campos et colles'<sup>39</sup> and rely on providence having no other help but Old Paul from the Seminary whom you well remember, who one fine day was con-scripted into the National Guard, as the Apostolic Superior joyfully wrote to Fr Honnert. He went on to say, 'So here I am, superior, bursar, teacher and goodness knows what else, all at the same time.' Yes, Fr Dupois who was alone and in charge of the Major Seminary found the means of extricating himself from this mess during the hard days which lasted nearly the whole of that year until after the month of May.

Come what may, keep on going ahead with God's help, Please write to us. I wish lots of courage for everybody, and especially to our dear sick ones.

All yours in JC

Garicoits. Priest.

## 134. - To Sr Zepherin St Blaise, DC

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Betharram 3 Mar 1857

FVD

My dear Sister

I understand very well what you have had to suffer in losing, one blow after another, those persons who were so dear to you, while thinking about the desolation of your father. It is quite understandable and all the more painful as you have been so distressed in your deepest feelings. Be assured, my dear Sister that I truly feel for you in these sorrows and that I am praying with all my heart for all your family, living and dead, as I would for my own.

You must remember the consolations of our Faith in the midst of most bitter grief. What balm there is in this thought; 'God wills it!' You and I with all those who live under holy obedience have the happiness of always knowing with certainty that we should do what God wills and that it is His Will that we should suffer. Deo gratias for this special favour. And then forcing ourselves to do it, to endure it as God wills. There we are being made holy; there we are being made perfect. Amen! Amen!

Do you wish to believe me? Leave all these regrets of the past, put them aside. You must be perfectly at peace about your general confession. These disturbing regrets are temptations. I have already had occasion to tell you that the devil is trying to upset you in this way. Serve the Lord in peace and with unalterable tranquillity.

The good Lord has visited us also. We have lost in a few days, one priest<sup>40</sup>, a student,<sup>41</sup> and a Brother.<sup>42</sup> Now all the sick are recovering. We have only one who is still in danger. Pray to the Lord to have pity on us.

We have just finished the novices' retreat at Igon. We have lost Sr St Guillaume, Sr Amadee and two others, one after the other. At the moment there is only Sr Reine-Julie(Barbanegre, of Pontacq) who is seriously ill.

I will speak to Sr Zebine<sup>43</sup> about you as soon as we meet and this will be on Thursday when we will be going to Bayonne for the ordination.<sup>44</sup>

All yours in JCOL

Garicoits Priest

PS Keep going forward, then, as far as matters belonging to your past life, I am taking responsibility off your shoulders.

### 135. - To Sr St Jerome DC

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Pau 7 Mar 1857

LSNSJC

My Dear Sr St Jerome

Here we are at Sr Zebine's House, in front of a good fire, having celebrated Mass in her chapel which is so perfectly kept and devotional on my return from Bayonne; where I have left two deacons and three sub-deacons to be ordained from our poor community.

I left the day before yesterday in the evening for Bayonne with dear Fr Merigot who has gone to Ustaritz and left Bayonne yesterday evening after he had dealt with some minor matters of business for me during the day. I reached here as the town clock struck two-thirty this morning. For you who travel by train it is nothing; but for us here, it means going very fast. I am sending you these details to let you know that I am quite well, but our Community has been struck by typhoid fever which has taken one priest, a theology student, two Brothers and two pupils. We have been obliged to send all our children away for at least a month. The sick who remain are doing well and we have no new cases. Pray that the good Lord will deliver us from this epidemic and bless us.<sup>45</sup>

You wanted to know, you say, how things are going for us, these days. Thanks be to Divine Providence, up to now, we want for nothing, but I tell you quite frankly, I have dreaded many situations this year. God forgive me, if I have offended him by these fears which have preoccupied me too much, I think.

Our poor Missioners across the sea have arrived at their destination and are beginning to work. They are very well. But the devil would have liked, I believe, to stop them arriving. They had already endured two bad storms off the coast of Spain, but the one between Montevideo and Buenos Aires failed to wreck them.

For four long hours they had stood between life and death. They could no longer control the ship. It is more than twenty years since they experienced anything so alarming. I think these were the last attempts of Satan. But Fr Barbe said; 'God was there, Our Lady of Betharram was there, and no one perished, nothing had been damaged, although it was necessary to secure the sailors to each other to prevent them being swept overboard..!'

Help us to thank God and Our Lady for all the good that they have done for us.

I am very pleased to send you a little message from your Sisters and friends.

All yours in OLJC

Garicoits Priest.

PS: Our priests have not yet met the Bishop as he is away. That is why their position is not yet settled. More detailed news will be on the way soon, I think; but they are so far away! 2,000 leagues!

### 136. - To a Daughter of the Cross

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Betharram 22 June 1857

FVD

My dear Sister.

This is very clearly a temptation. You have undoubtedly seen this. You have been without doubt left to yourself too much to cope in suffering and being troubled by it. This has given pleasure to your enemy, but you have not offended the good God very much. It would be desirable for you to continue going to Communion, after having taken holy water saying: 'My God, purify me and I will do better next time.' And then do not confess this sort of thing. As St Vincent de Paul says, you have good reason for not mentioning it in confession. This kind of clean-up is best done in the family-circle.

I will take it all on my shoulders, if you will follow my direction. I beg you not to pay any attention to these kinds of inner upsets and serve your heavenly Father as a good child.

You are a good child and you will serve the good God with joy if you listen to me instead of listening to your enemy who would like to make you wicked.

Be brave then! I will pray for you to Jesus and Mary.

All yours in JCOL

Garicoits Priest

### 137. - To a Superior of the Daughters of the Cross

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Igon 18 Sept 1857

My dear Sister

Without doubt you ought to be good and you must try to convert those poor sisters with a mixture of charity and motherly concern; but it is not necessary to reproach yourself for what you have done, in this respect, as a serious fault or as matter for confession. Say only: 'Lord I am not worthy, but only say the word and I will be worthy,' and then continue your Communions.

During the holidays we will speak about all these things.

All yours in Jesus Christ

Garicoits priest

138. - To Auguste Etchecopar<sup>46</sup>

Before August 1857

My dear Friend

I am very pleased that you see these deficiencies in your-self and in your character; it is in general the position of all priests from the time of the Revolution who are obliged to exercise the most sublime and difficult ministries without being appropriately formed for them.

God wishes it and we can expect that He will help you and provide favourable circumstances. Let us pray and do the best we can, only counting on His blessing as true novices in the art of arts<sup>4715</sup> Let us read the Industries of Aquaviva , let us practice the Exercises of St Ignatius and let us learn by practice<sup>4816</sup> and by study of the Directory.

Yours in Jesus Christ

Garicoits Priest.

139. - To Pierre Pagadoy<sup>49</sup>

Betharram 2nd November 1857

My dear Friend

What good news! God be praised! Come when you want to; the sooner the better. You can send your cases either to Pau or to Oloron as you wish. I will take responsibility for sending them to where you address them and make arrangements for them to be transported here. Only please let me know when your cases will arrive either at Oloron or at Pau. See you soon.

All yours in Jesus Christ Our

Garicoits priest.

140. - To Jean Magendie<sup>50</sup>

Betharram 3rd Nov 1857

FVD

My very dear Friend

Yes, yes, with all my heart. I send you the blessing of an old man and a Father and wish that it stays with you all your life, till the day you die.

We are expecting your young brother to join us; his Father has willingly given his approval and is pleased to help him to join you<sup>51</sup>. Pray for us and for your brother Be always Homo idoneus, expeditus et expositus<sup>52</sup>. This is the infallible way of being the crown and joy<sup>53</sup> of your Superiors, of the Church and of God Himself. Amen. Amen.

All your in JCOL

Garicoits Priest

141. - To Br Joannes<sup>22</sup>

3rd Nov 1857

FVD

My dear Brother Joannes,

I am delighted to know that you are happy in your post with those in your Community, especially Fr. Barbe. This convinces me that you are no longer listening to your negative self.

Continue my dear Friend to look positively upwards with no other rule of behaviour, no other motive for consolation than doing the good pleasure of God. God wills it <sup>54</sup> May that be all you need to help you do all and suffer all, and from this to assure your eternal and temporal happiness in so far as we can here below.

Your two sisters in the Convent are well. The first<sup>2455</sup> is always at Maubourguet; the other,<sup>56</sup> who is always as good; perhaps even better, because she is excellent, is already in a parish: I am not sure where. The third<sup>5726</sup> is thinking of entering.

My dear Brother. Look how much you owe to your vocation, the same goes for both your Sisters and yourself. So thanks be to God for it!

A thousand greetings from your sisters, your father and mother. Pray for us who are praying for you at all times.

All yours in JCOL

Garicoits Priest.

## 142. - To a Daughter of the Cross

Betharram 5th Nov 1857

OLJC

My dear Sister,

I am a little late in returning the letter that you so kindly sent me. You were a party to this without showing off in any great way,<sup>58</sup> as befits a Daughter of the Cross, without being aware that you had set the whole thing in motion<sup>5928</sup>. Read and take action, it will be wonderful, I cannot say anything better. I am going to seal up the letter. I will write the address on it tomorrow, if I can find it.

All yours in JCOL

Garicoits Priest.

PS We have buried Sr Rosaline and M Barbe of Bruges, brother of Sister Lucie, yesterday. Pray for both souls, who have come before the Tribunal of God, certainly not in the same state of preparation. Let this consideration make us love our vocation more and more.

143. - To Angelin Minvielle<sup>60</sup>,  
Superior of the Seminary of Oloron

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Dec 1857

.....  
It is impossible to do the same here as at St Pe<sup>61</sup>. The reason is that Mgr has always laid down, up to these last years that our ordinands make their retreat at Bayonne, like those from Larressore and St Palais. It is a privilege that his Lordship has allowed us to have the retreat for our ordinands at Betharram after they have been examined. It is a much appreciated favour. We must try to make ourselves worthy of it, in so far as his Lordship has half promised ordinations during the holidays in future.<sup>62</sup>

Let us keep ourselves to what is laid down. For this once we will draw from this arrangement what we can. In need let us call on MM..X..X

Drop me a line if you will be so kind.

.....

144. - To Sr St Sebastian DC

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Igon 31 Dec 1857

OLJC

My Dear Sister,

I understand very well what you have told me in your letter. You have shown quite natural feelings for Sister M. T. and even the affection you have for each other. If, with them come impure feelings, it is necessary to fly to God with a loathing for these feelings and surrender yourself to God as his child. You must say: My God, your child is pursued; have mercy on me. Save me. And then put these wretched things out of your mind, do not confess them. Do that and limit yourself to that, you will be perfectly safe.

Whatever the Doctor and the Parish Priest say and think, take no notice. Do your duties as a good Daughter of the Cross with all the devotion and prudence possible, without neglecting anything which is assigned to you. Keep calm and God will be pleased with you and these gentlemen will end up by giving you credit. Be brave then.

Garicoits Priest.

Sr St Sebastian DC

145. - To Daniel Cameigt<sup>63</sup>

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Betharram 1858

FVD

.....

Do not doubt that we are doing what we can in your delicate situation. But we are also convinced that it is the Good God who wants you to undergo this, to purify you, to



make you have a good noviciate and prepare you to be;

Homo idoneus, quasi natus ad opus divinum ad quod vocaris<sup>64</sup>.

Expeditus<sup>34</sup>, detached from all created things Expositus<sup>65</sup>, under the hand of those in authority, under the hand of God.

The designs of God for us in all these painful things are so evident! Be faithful to them then. Respond to them as a privileged soul. Redouble your zeal to fulfil the duties of your present position.

For the rest, do not get discouraged by the mental turmoil<sup>66</sup> of your inner and outward struggles. The feelings arising from your suffering which are upsetting you, are being exploited by the Devil; these are not sinful and should become for you a source of merit.

Remember that in heaven you have a Father who is at the same time your Mother who respects your needs and takes care of your weaknesses. The signs and indications of His predilection must not find you wavering or discouraged, but find you wholeheartedly committed to them without other alternatives, without conditions, without going back.

May you be aware, yet again, that nothing could be more natural, and if you wish, more 'right' than what follows; yet it is truly the opportunity for sacrifice and merit.

On the other hand Our Lord has given us the example on the Cross, by giving up his mother, in no longer using the tender name mother, when giving her to a stranger. And when God gives us the opportunity to imitate such an example, when He gives such a great sign of His love for us, is it not fitting that He finds us proud and happy to say; Ita Pater, yes, Father, without delay, without condition, and without going back! Vere dignum, justum, aequum et salutare?<sup>67</sup>

So wait for the time of the Lord with calmness, which upsets the furious assaults of the Devil, and a steadfast resolution which leaves no prize to the enemy. Be ready at the rendez-vous of Providence, expectans expecta Dominum et intendit tibi,<sup>68</sup> steadfastly convinced that what you owe to your parents, you owe even more to your Heavenly Father, without heeding any other advice, from whatever quarter it comes, as being a suggestion from the enemy of your salvation.

## 146. - To Daniel Cameigt

Igon 7 June 1854

.....  
**To be included to make his mother understand:** that first and foremost, he owes duty to God.

That by following his vocation he will be doing the will of God and will have all the advantages which go with that vocation. Should not a mother understand that before all else she should seek the happiness of her child?

By not following his vocation, how could he hope to make his mother happy? And how could she herself expect God's blessing when she puts herself before Him in importance?

People never work better to secure their parent's happiness than when they are following their vocations. No doubt they fail to see this clearly; but is it not true?

Go to the point suaviter in modo, sed fortiter in re.<sup>39</sup>

.....

## 147. - To Daniel Cameigt

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1858

.....

As regard your sufferings, I appreciate how they must be bitter to a good and sensitive heart like yours. The only way I can see to alleviate them is to think of the Will of God. But this thought has sustained the martyrs, it sustains the Christian in all his sufferings. It will be your strength and your superabundant consolation. Remember frequently the great truth: the crosses, heavy as those of Calvary, are special marks of the Lord's friendship, striking features of your resemblance to Our Lord Jesus Christ, signs of predestination, titles to the privileged love of the Heavenly Father.

You told me that you would have been able to come to Betharram, but you did not want to desert your mother. That was something we were not able to understand. You were making a promise to God to do His Will without delay and to surrender everything to Providence, knowing that it would provide all, better than any creature: Deus providebit<sup>69</sup>. And so you postponed coming here, but it was because you are a minor and there are your parent's rights to consider. This obstacle, in our opinion, is genuine, whatever you think; it does exist still and excuses you. But anything else would be harmful in God's eyes, going against His Will, saddening His Heart and it could divert from you forever the channel of His mercy.

Let your intentions be pure, your heart firm in its resolution. All your love should be in God: it is to His Will that you should abandon everything; and once again, as faith, reason, and experience teach us, it is there that you will find the one and only way of being of any use to your mother or yourself. Apart from these means there are only the false calculations of human judgements with their sad and often irreversible deceptions.

Grow in knowledge, in virtue, in physical strength, provide yourself with the means of sanctification and salvation, both for yourself and your neighbour. The time always comes too soon when you need to put these means into practice. What happiness lies in being ready! With that we contribute to the glory of God and the salvation of souls.

.....

## 148. - To Jean Mirande, Dean of Orthez

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Betharram 7th Jan 1858

F.V.D.

Reverend Father,

Our good Fr Barbe has not let me forget how you have always been so kind to us and particularly on the unfortunate loss we have just experienced. I feel the need to express our acknowledgement and to tell you how touched we are by your kindness. It does not astonish me; when people know your generous heart, they cannot expect anything else.

I pray, not without self-interest, that the Lord will keep such a good pastor and such a devoted friend to our Community in the town of Orthez.  
 .....

## 149. - To Sr Marie-Seraphique, DC

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Betharram 19 Jan 1858

OLJC

My Dear Sister,

May God be blessed for the sentiments He has spoken to your heart, for the tranquillity and happiness that He makes you discover in these words; 'Go forward! God wishes it.' <sup>70</sup> I will pray to our common Father, the good Master, to continue to bless you always. Amen.

Your Sister is at Igon and is very good and doing very well. Sabina<sup>71</sup> they say is doing well. I have not seen her since the holidays. I am told that your Father is well. As for he who is at Bagneres, I do not know how he is. I think that he will be happy. I have no regrets myself. If it is the Will of God, I am content.

Farewell, my child, be always submissive to the Will of God, always in good spirits, always content. I pray for you every day to our heavenly Father for all sorts of blessings. Pray also for us. Tomorrow I will tell your Sister that I have written to you. She will be pleased about this. You know that she loves you very much as her sister, and much more as a Religious Sister.

Please remember me to Sr Similienne and ask her and all the others to pray for me. I wish you and all the others a happy New Year.

All yours in JC

Garicoits Priest

PS<sup>44</sup> Be sure that we are delighted to receive your letters, even though we have not always been faithful in answering them. Keep well. May Jesus live always in your hearts.

## 150. - To Sr Marie-Victorina, DC

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Betharram 19th Jan 1858

OLJC

My dear Sister

You have taught me nothing new. Yes, I know it, you have a heart, and a heart made to love. But always remember it is the good God who gives you this heart and so this heart is made; it is in the first place for Him alone, and then for what He wishes, for Him and for what He wishes, for Him, for Himself and for nothing but to love Him. Then and then only, you will be happy as I would like you to be and as the good God desires.

Be brave then! Do not listen to the deceiver and the murderer. Attach yourself to the good God and place in Him all your hopes and all your happiness, and be sure, very sure, you will have heaven, and in this world a hundred fold. It is what I wish you and your companions to have with all my heart.

I have no definite news of Elise and Josephine. I fear very for them both, all the more because I have a special interest and concern for them. I assure you that I do not forget them in my poor prayers. I am sorry for poor Josephine. May the good God protect her from her indiscretions, in which she she is so exposed to give away her poor heart! Poor derailed waggon! What will become of her, if the hand of God does not support miraculously? The prayers of her four sisters, who have so much concern for her well-being, will gain her the graces that she needs so much.

It seems to me that Sr St Regis is well. I saw her on Sunday.

Wishing all the Sisters of Hagetmau, especially the Superior, a very Happy New Year.

All yours in OLJC

Garicoits Priest

PS I do not know if you have seen Sr Edouard.<sup>72</sup> She was here today at Sault-de-Navailles to set up the Sisters there.

My kind regards to the Parish Priest.

Goodbye, dear Sister, be brave always! Keep to the rule which I gave you on several occasions. Take no notice of the storms, always go forward to God.

## 151. - To Angelin Minvielle, Superior of the Seminary at Oloron

Betharram 20th Jan 1858

F.V.D.

My Dear Friend

I received Fr Espagnolle's letter<sup>73</sup>.

.....

An old man called Hieron had lived a life of exemplary virtue for 50 years among the hermits of the desert under the guidance of St Anthony. He ended up by throwing himself down a well. Half dead, and in spite of what they did to help him come to his senses; he persisted to the death in his illusions.

How did he fall from the height of virtue into such deplorable illusions?

His behaviour, until that time was most heroic, but it lacked discretion. He had underneath all this an obstinacy and eccentricity that he believed was strength, heavenly grace and divine inspiration. That is what made him blind and caused him to fall.

Two hermits shut themselves away in an isolated retreat, believing themselves taken there by the Holy Spirit, where hunger so affected them that they began to drag themselves to wherever they could go. They fell into the hands of a savage group of people. These, in spite of their barbarous ways, took pity on them and took care of them. One of the hermits recognised the hand of providence in this fact, the other continued to live in his delusion.

Whatever makes one come to one's senses? Common sense. Why was the other so fixated? Because he lacked it.

Another wished to sacrifice his son like Abraham. Another in the province of Mesopotamia letting himself be seduced by the Devil, who was transformed into an angel of light, became an apostate: he became a Jew and was circumcised.

This is how with the best of intentions and after having lived a life of admirable virtue, one can fall into the greatest of disorders. I could go on and on, if I wanted to give you similar examples that I have seen myself. Yes, far too often, alas! I have seen cedars of Lebanon fall to the earth and drag in their wake a crowd of weak souls.

.....

## 152. - To Angelin Minvielle, Superior of the Semnary of Oloron

Betharram 23rd Jan 1858

F.V.D.

My Dear Friend,

Make this good person clearly understand that the best way of insuring that a charitable work, <sup>74</sup> is done is to buy bearer bonds and give them to the Society. Promised money presents endless trouble as we have sadly experienced: like the legacy of Fr Gaye<sup>75</sup> which is not certain of reaching us. Will it ever do so? Fr Rossigneux expressed quite formally the intention and a sort of vow to give 12,000 francs for good works. It will come to nothing. Whereas if, as he had asked, he had received bearer bonds in time, his wishes would have been followed to the letter. How many other charitable works have been delayed, curtailed, and diverted because they were left in a will! etc.

The heiresses of M. Verglas, the notary of Lescar, were better inspired. In place of leaving to the Congregation of the Daughters of the Cross a sum of 15,000 francs in their will, I believe, they had nothing more difficult to do than to realise this sum and pay it into the hands of the Superior of the Congregation before they died. There is the institution at Lescar founded quite simply on 15,000 francs which was converted into bearer bonds.

Melle de Livron<sup>76</sup> will, I think, do the same to build another establishment. This is what the Parish Priest of Montory also did without any mess, embarrassment, and danger. He sold all the shares and bought bonds and his institution is doing fine.

If she does not want to do this or does not understand, you can agree to be mentioned in the will. This will materialise when and how it happens. If she only wishes to give you a bequest, why does she not content herself with giving you bonds instead? In this way it will avoid nearly all the hassle.

2. I find no problem in the fact that Fr Florence is assigned to teach mathematics because certain teachers are not able to teach it; but this impossibility must be real, because some reasons for dispensation that can be personal must not lead to the abandonment of the common rule. It is up to you simply to weigh up the reasons and to make these exceptions.
3. This apathy, if it is there, can only be as a result of ignorance or misunderstanding. The intentions are good; what is missing is light. So: Fiat lux<sup>77</sup>. It is for this reason that I am sending you some directions, which I am asking you to read carefully, first by yourself

( you will be able to do this, if you want) and I believe it would be as well if you showed them to Fr Lassus, and then in the community meeting you can read them to the others. I am speaking about what I sent you on discretion and the rules, which relate to them and that you will find in the little book<sup>78</sup> , 'The Summary, Common Rules, Letters on obedience', etc.

4. Besides this, I am sending you for yourself only the 'Directions for a Superior ' <sup>79</sup> . Do not follow them to the letter, but they are to fill you with this spirit of wisdom, goodness, etc. Once more it is an exhortation<sup>80</sup> to you.
5. For all of our community, especially for yourself and your advisers, here are the essential matters<sup>81</sup> for the Society, without which, without a miracle, it would not exist. I urge that you immediately make all these points understood so that all the friends of the Society( which you all are ) work with one mind to respect them and make them respected as much as possible.

You remember the serious discussion which led to the modification or more precisely the change in the council.<sup>82</sup>You will find rules for counsellors; read them to the members of the council. Encourage them to observe them in their true spirit. This will enlighten in no small way people's minds and calm their poor hearts.

All your in JCOL

Garicoits Priest.

It is not helpful to tell you that you will have all the explanations possible, if there is some need for them. Make known your doubts and your difficulties, if you encounter any.

I am ashamed to send you this draft, but the horse for Igon has arrived<sup>83</sup>, and it is almost nine o'clock.

### 153. - To Louis Lassus<sup>84</sup>, Superior of Sainte Croix

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Betharram 3rd Feb 1858

F.V.D.

My Dear Friend,

I urge you to fathom out the essential principles of any community similar to ours, and generally speaking, notice the great advantage our people have had, of each individual living for God alone, He declaring at every moment what He wants of them. Help them in this way as confessor and spiritual father. I have already told Fr Minvielle to confer with you concerning this matter. This will be the way of driving out the Devil who blinds and confuses everything even among the very best of people.

I urge you to put this matter into effect immediately. Help us in this long and painful labour of bringing things to birth;<sup>85</sup> in eodem spiritu recta sapere et de eisdem consolatione semper gaudentes<sup>86</sup>.

You can tell Fr Chirou<sup>87</sup> that I was at his home last Saturday. His Brother and Sister - in-Law are well. I spoke to the Sister-in-Law about Maurice<sup>88</sup> s letter.

I send greetings in JC

Garicoits Priest.

Please turn over the page<sup>89</sup>.

There is an unfortunate thing that the enemy of Jesus Christ and of our vocation is producing and is found among several of our members and which has done much harm, perhaps has even produced quite serious faults, very serious ones. It is the disorder of wanting to do things as we would like them done, and not as God would wish. Once each one has done what he is able, what he should, in the measure of grace and within the limits of his position, why not see in whatever happens after that, the order of Providence? Why, after that, torment yourself with a thousand things which do not concern us, e.g. the grubbiness of the corridors, of the kitchen, common-rooms, the laundry,, etc. etc.? Why a fishpond that someone thinks would be useful, which has no place, although permitted? Of books which would have been useful, that have been requested in vain, etc. etc.? Why, once again, be upset over that? Why not accept all that as the Will of God, especially when all that sort of thing is partly the concern of the Bishop himself?

Work then with all your strength to brighten your dull and sickly eyes so that they lead these poor friends who suffer so wrongly to their duty and to happiness.

All yours in the OLJC.

Garicoits Priest.

#### 154. - To Angelin Minvielle, Superior of the Seminary of Oloron

Betharram 20th Feb 1858

F.V.D.

My dear Friend,

Yesterday, I would like to have delivered this little note to Fr Vignolle to hand over to you when he passed through Oloron. The messenger did not leave me enough time.

I would like to let you know that I have just written to Fr Lassus whom I have named as spiritual director of our Community at Oloron so that in this capacity I believe that he will be able do a lot of good. But this can only happen if he listens carefully to you. I have already asked you to read with him what I have sent you for the community on **discretion**, or better on the **gift, habit, and exercise** of discernment. It will be important that it becomes the subject of some conferences, if you do not decide on something better yourself.

Let us unite our efforts and our prayers, always and every-where, in preaching and in strongly urging, in season and out of season,<sup>90</sup> this discretion and all our rules, but notably those without which our Society would not be able to survive except by a miracle. Do not let anything discourage you in this path; it is our duty, and I am sure God will bless our united efforts.

**Viriliter agite and confortetur cor vestrum**<sup>91</sup>. Preach the rules<sup>92</sup>, see they are acted upon; you will always find your support from God, through the Bishop and through me, although you may not think so.

If you have any trouble, write to me immediately. Today the messenger is still here.

All yours in OLJC

Garicoits Priest.

## 155. - To Sr Marie-Victorina DC

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Betharram 27 [Feb 1858]

My Dear Sister,

By the grace of God, you are perceiving things correctly. What you are experiencing in regard to the Parish Priest, are only temptations which you should treat with the utter con-tempt they deserve. The thought of boasting seems to me so true, in the circumstance when you mean it to happen: never to retaliate with an eye for an eye, or by coldness for coldness, and do not give up your commendable, customary invitations, etc. etc.; but always remain your unflappable self. This is the only right course of action. Always welcome whoever comes from the commission in person or by representative with the same good grace. This is so natural and respectful, so honourable, and when need be a noble vengeance and an excellent lesson. This is the best way of boasting.<sup>93</sup> May you never deviate from it.

What can we do for Josephine?<sup>94</sup> It is easier to apostasize than to return. However, there are ways of repairing evil: it is good to say 'peccavi'; and then to do what God wants where ever you are, as you should have done in the first place.

The other sister, where is she? I have no fresh news of her; may she persevere!

All yours and your companions in the Lord

Garicoits Priest.

## 156. - To a Daughter of then Cross

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Betharram 9th Mar 1858

OLJC

My Dear Sister,

Here I am in bed, having spent sixteen days there<sup>95</sup>. That is why I have delayed in answering you. My illness which is nearly over, I hope, was not serious, but painful. Pray for me.

In regard to your returning to the past to obtain the jubilee<sup>96</sup> indulgence, you have badly understood this. Know that you do not need to return to your past. Even for yourself, there would be more harm than good in a detailed review of your past. Make just an ordinary confession; mention just one sin from your past life and all the others in general; nothing in detail. Keep to that and you will be at peace.

All yours in JCOL

Garicoits Priest.



157. - To Jean Louis Larrouy<sup>97</sup>

[April 1858]

.....

What is done in Buenos Aires is done with the knowledge of the two Bishops of Buenos Aires and of Bayonne and of the Superior of Betharram. The object of this work is as follows; you have been lent to the Bishop of Buenos Aires for missions to the Basques and the Bearnais people. But the work of the College is nothing foreign to this missionary work.

It is quite right for you to express your doubts; but going beyond that is to break to rule.

.....

## 158. - To Canon Etchegaray

Betharram 25th May 1858

FVD

My Dear Friend

I am very pleased to give my permission for you to assist at the ordination of Fr Puyol<sup>98</sup>. In so much as our duties permit we can enthusiastically participate in these kind of celebrations and family joys which these days, alas, are so rare, too rare! I will be with you in my prayers for the ordination, for yourself and for all those with you.

I give you permission to make use of the handkerchiefs and headscarves that they have given you. You do not need permission to accept these kinds of gifts. By our Constitutions we can, we ought to accept them even, since they are one source of income that keeps the Society in existence, even though the things are given for the exclusive use of particular persons.

Yes, at our house, all our members need to know, that what-ever is given to individuals, is by the same action acquired for the Society. It is not my intention to create difficulties by authorizing particular individuals to use what is given them, although it must be more regular and more religious to put all into the hands of the Superior or the Bursar.

You will not be far away from the Bishop, etc., explain to him how we feel.<sup>99</sup>

All yours in JCOL

Garicoits Priest.

## 159. - To Sr Marie-Victorina, DC

Betharram 5th July 1858

OLJC

My dear Sister,

You must not think that your letters from Hagemau are not interesting to me. The one you have sent me I have read and re-read. It tells me that you are not as happy as I would like you to be with all my heart. It seems to me however you lack nothing to achieve this. It is enough that you truly understand your position and that you simply do your duties as a true and good Daughter of the Cross, for the sole purpose of doing God's whatever is pleasing to God, surrendering entirely to His Providence the care of success or failure, aware of that being the situation, as a good servant should, being both obedient but useless of one's own accord. **To this end, my God, do with me what you will.**

When you have achieved this complete and happy surrender, you can explain to your Superiors what you think is right, provided that you leave to them the entire arrangements for yourself and what you will do, and that in no way should you show them either reluctance or judgements opposed to theirs. Keep to that, dear Sister, and you will be happy yourself and make others happy.

All yours in JCOL

Garicoits Priest.

Continue to write qqf

## 160. - To a Daughter of the Cross

Igon 29 July 1858

FVD

My Dear Sister,

I have just arrived from a journey to Bayonne, Ustaritz and Cambo. I have not been able to reply up till this moment.

Well, then, you should keep very calm in everything, and serve the good God with happiness and joy in your post, with-out in any way getting upset by minor incidents that come across your path. You must be careful in making a point in saying: **'My God, have mercy on me!'** and then go forward joyfully.

Do that, and always that, and nothing else, and you will be happy. May the good God make you so.

All yours in the Lord,

Garicoits Priest.

## 161. - To a former member of the Society

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After April 1858

My Dear Friend

To know whether by leaving here you are doing the Will of God, think carefully if, since the idea of leaving first came to you:

- 1 You redoubled your efforts to fulfil your duties.
- 2 If you gave up all harmful desires.
- 3 If you were disposed towards the most perfect imitation of Our Lord Jesus Christ.
- 4 If, when you were in this frame of mind, you asked the Divine Master what He wanted you to do.
- 5 If, while in the same mind you examined the reasons for and against this step.
- 6 If, after all that, you explained all to Fr X..in my absence, in good faith, while accepting him as your true superior at that time.
- 7 If Fr X... told you, then, that you ought to leave, you did all that was expected.

I can only urge you always to follow the same method, which promises a happy life here below and eternal life in the next world. But if things turn out differently then I can only blame quite strongly your own behaviour and warn you of all kinds of misfortunes in this world and in the next.

That, my dear Friend, is all I have to say about this step you have taken. It is up to you to see before God how things come to pass and to me to pray for you.

I will want for nothing here.

.....

## 162. - To Mgr de Salinis, Archbishop of Auch

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[Towards Sept 1858]

Monsignor

I have been told that some of our members who are in Buenos Aires, with a zeal which I do not clearly grasp, have approached your Grace with the idea of obtaining from Rome the title of Apostolic Missioneries.

As they belong to the clergy of Bayonne, they have been placed at the disposition of the Bishop of Buenos Aires to be employed in his diocese principally for our own people, who are more forsaken because of their language and their special situation in this country.

It seems to me that on their part, the demand for the title of Apostolic Missionaries without being agreed to by their Superior and especially the Bishops of Buenos Aires and Bayonne is very much out of order. Your Grace will doubtless understand this very well; however, I believe I should draw your attention to it, because you could not know the position of our members.

Please accept, Your Grace, my sincere respect with the honour of being your very humble and obedient servant.

Garicoits Priest.

163. - To Didace Barbe,  
Superior of the College of St Joseph. Buenos Aires

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[About Sept 1858]

.....

The idea of the title Apostolic Missionary has been op-posed by me very strongly since your departure from Betharram.

'What purpose would it serve?' I asked Fr X. 'It is not right to by-pass the Bishops here and over there.'

I see no reason to change my opinion over this. It is really unjustifiable! What do you want? When one's ideas are blocked, it is difficult to accept it. Then one believes that one is losing time when things are not going according to the inventions of our own imaginings. One does not know how to understand, appreciate, and embrace the disposition; corde magno et animo volenti et constanti<sup>100</sup>: obscurity, sterility and lack of success is what one sees oneself reduced to, by obedience. This is the manna unfortunately hidden from so many.

It is necessary to take men as they are, and to try and bring out everthing possible, while knowing how best to make the sacrifice. Moreover, it is necessary to limit one's objectives in this world. Let us support each other and the Lord will support us.

So I am saying:

1 These kinds of requests should be made to me and that a collective request made by ordinary members cannot seem very much out of place; but once again, have patience. Why not limit yourselves to practicing the immensity of charity within the limits of your position?

2 I have already said that the request for a mission to the Indians seems at the present time out of place.

3 I cannot for the time being give directives about Montevideo. You will find out later when the position and the designs of Providence will appear more clearly. I would want you with all my heart to go the aid of our countrymen in Montevideo, but the time has not yet come. We require good Basque missionaries and a good Superior in this residence. Fr Sarraute could not do worse than write to Monsignor in Bayonne for that, or to me, instead of writing to the Bishop of Buenos Aires, whom I admire and like more and more.

4 I can only thank the Lord for the goodwill of the Bishop of Buenos Aires. Here I am, my God! When will we understand that of all our duties, the first and most indispensable, and at the same time the most precious, is to present ourselves constantly to God and His representatives, while being aware of our nothingness, and surrendering ourselves to them, humble and devoted while each one of us says; 'Here I am.'

O God, give us this spirit of your divine Son, Our Lord.

I am asking you to oppose anything that appears to be against this disposition which is a duty of our Religious way of life and great means of always drawing down upon ourselves God's blessings and of gaining respect, trust and people's affection. At least end with it. Any tendencies to the contrary ought not to exist in your position, even in regard to a spiteful authority. Today, they are a symptom of a blatant and scandalous injustice, if they

are meant to be offensive. I do not know what one would want to get to that state of demoralization<sup>101</sup> more than one could expect even here. Da nobis recta sapere et de eius consolatione gaudere<sup>102</sup>. My God, here I am! Here we are!

Did you know what Fr X of Coarrazze said to his nephew? Nobody gets anywhere without humility and putting oneself without condition before one's Superiors. A layperson, with simple faith and good sense would be better inspired than some Religious.

We must hope that Monsignor understands human nature. Poor people, as they make themselves look ridiculous, rather than blameworthy! But experience will teach them a lesson. It is necessary to bear with them as they are, to make excuses for them in the circumstances because of their volatile characters, and to remember that, although being what they are, perhaps even for that same reason, God has not stopped giving them his special blessings.

.....

## 164. - To a young man

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Betharram 15th 1858

F.V.D.

My Dear Friend

I take very much interest in your position. I feel how this indecision is painful and even harmful. Yes, dear Friend, I am sorry to see a young man like you torn apart, carried in different directions, and without a definite objective.

It is high time that you made a choice of a state of life. You will only find security and happiness in a divine vocation understood and accepted whatever that may be. Take a resolution for your future, according to the rules I have give you in this printed leaflet. If your work does not allow you to make a retreat, take a little time where you are to determine the following;

1. You will redouble your efforts to fulfil the duties of your present position.

2 You will give up every idea, every destructive or simply disorderly tendency.

Whatever good comes from elsewhere it can only be mistaken.

3 You will dispose yourself to imitate Our Lord Jesus as perfectly as you can. For the world is a Calvary, the cross is everywhere, it must be carried with courage and constancy.

4 You will pray fervently to the Lord to show you His Will for your future. He alone knows for what He has destined you; He alone can make you understand. To Him alone must you pray, before Him alone must you weigh up the pros and cons for marriage, for or against celibacy, taking into account provision for your parents till the end of their days; finally, the reasons to embrace the Life of a Religious Community.

5 What you discover in this prayer and this analysis you will make known to a competent Director.

6 Then you will accept his decision as the Will of God, without any reservations, immediately, without looking back from love of this adorable Will rather than any other motive.

Once more, do that and you will be secure and happy, whatever choice you make.

All yours in the Lord.

Garicoits Priest.

## 165. - To a friend

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[October 1858]

My Dear Friend,

Here is the programme of the Boarding School that Fr Barbe of Lestelle is going to attempt in Orthez. This project was stopped last year at Sainte Marie's in Oloron during the conferences held for three whole days with the Bishop. It is necessary to prepare ways of putting it into practice from this year. But God be praised! No obstacles in particular have been raised inside or outside; and that without ill-will, always with very good intentions, but proving for the thousandth time that it is very difficult to understand what one does not what to hear. Instead of preparing ways forward, they raise difficulty after difficulty.

It is indeed the work of God. In spite of everything, this undertaking is going ahead. I recommend it to your prayers.

.....

## 166. - To Victor Paradis

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[Before November 1858]

My dear Friend,

What is absolutely necessary for the peace of your soul, for the joy of your heart, and especially for the balance of your conduct is to make a decision before God to understand Him, to embrace Him corde magno et animo volenti, without hesitation, without delay, without condition, without return of your-self. You realise that it is high time that you began your postulate, noviciate, and whatever the good God asks of you; with-out any ifs and buts, without allowing yourself to become like the foolish virgins, the bridegroom may well arrive one of these days and close the door on Mr X.

Whatever the case may be, as far as I am concerned, I do not find it inconvenient that you extend your postulancy, but I would be of the opinion that you should stay with Fr Menjoulet, who after what you have told me at the time will be pleased to receive you and who knows you well, and will help you more than anyone else.

And then when you wish and when you have made your decision, as I have said, you can come and see me at Betharram.

Then my task will begin for you. I ask nothing better than to receive you if with a clear and informed conscience I see that this is what God wants and if the Bishop confirms and approves your admission. While awaiting your reply, I can only pray for you; which I will not fail to do.

All yours in the Lord Jesus.

Garicoits. Priest.

## 167. - To Pierre Barbé, Superior of the College of Moncade

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[November 1858]

.....  
 Fr Goalliard is an excellent right hand man, provided he understands that he is only an arm, and that he thinks only of fulfilling the office as an arm in all its fields, but also in all its limitations. without which there would be misunderstandings and pain.

.....  
 He is a capable and devoted person, etc. in one word, an all rounder. If you can work with him, what an excellent right hand you have! Try; the effort is worth the trouble.

In my opinion you have succeeded in inspiring yourself with the rules, and in never letting go of them, in always going forward, modo secundum regulas<sup>103</sup>.

Try always and whatever happens while you follow these steps, you will always be at rights before God and your Superiors.

Be brave then....

.....

## 168. - To a Daughter of the Cross

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Betharram 9th October 1858

OLJC

My Dear Sister,

You are very wrong in being inconsolable in thinking that you would have to make up for communions that you failed to make from obedience. All these pre-occupations about your confessions and communions are in fact temptations that you must despise. You give them too much credence, by the attention you have given them. You can see for yourself where the devil wants to take you.

Believe me, do not listen to them any longer, be satisfied in doing your duties with zeal and goodness, as if nothing has happened. So you will be doing the will of God, that is to do whatever is best. What more can you want? All your enemies will vanish with this disposition; 'I will do what God wills.' What more could one say to comfort you? If depression and temptations continue say; 'My God, have mercy on me.'

Believe me, do this and I promise you the blessing of God and the satisfaction of your Superiors. Even when your good Superiors. God permitting, might make a mistake, you can only gain from it by doing what I have said. Even being deprived of Communion, will do you no harm, if this is the case.

Certainly you would have done well to write to Sister Martha. It might have been the means of dispelling all these demons which are tormenting you. I ask you to do this at once.

I promise to pray for you to Our Lord at Mass. I am even going to begin today a novena for you.

All yours in the Lord JC

Garicoits Priest.

## 169. - To Sr Seraphia, DC

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Betharram Nov 20th 1858

OLJC

My dear Sister,

It is some days since I received your letter. Since then I have had to go on a journey. Today having just returned from seeing my Father who is keeping well despite being ninety one, I have got round to you.

In the first place, all this remorse, all these upsets, which have come about through the dream which you told me about, are temptations of the devil to make you lose your inner peace. You should be able, and ought, to pay no attention to them and not even mention them in confession. It is quite clear that you are not to blame. For all similar things, unless you can swear that you have willed them, be undisturbed, make your communions as if nothing had happened. It is quite clear that you do not need to speak to anyone about this.

I am sorry that I had not been able to reply sooner. This unfortunate 19th has gone by.<sup>104</sup> I hope that it was not too painful for you. Farewell, Dear Sister.

All yours with all my heart.

Garicoits Priest.

Please, I hope you will not mind that I have put in your letter a note for Sister Urbasie, while writing to you on this bit of paper.

(A sentence in Basque)<sup>105</sup>

## 170. - To a Daughter of the Cross

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Betharram 8th Dec 1858

FVD

My Dear Sister,

I feel impelled to make a quick reply to your letter. You are very wrong in upsetting yourself. 1 In regard to the past, you have done within reason all that you could have done. Do not return to it any longer. 2 As for your present temptations, take no notice of them, I take responsibility, if you do what I say. 3 For your Jubilee, make your ordinary confession, just mention one sin from your past, make a brief general examination of conscience, dispose yourself to be sorry for all your sins and then without being troubled receive absolution and live in peace and with courage as a true Daughter of the Cross, quite unassuming, happy and faithful.



All yours in OLJC

Garicoits Priest.

P.S. My best wishes to all your dear companions. Pray for us all.

## 171. - To Didace Barbé, Superior of the College of St Joseph

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[End of 1858]

.....  
 I am telling you that we are going to compete with you in enthusiasm in building a beautiful and large boarding-school on the banks of the Gave<sup>106</sup>. I would have liked to send you the plans, but our friend M Merigot has had so much work that he has not been able to do them yet. It will be done later.  
 .....

## 172. - To a Young Man

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Betharram [1858-1859]

FVD

.....  
 You are called to go and put yourself in the hands of the Superior of the Jesuits. I am in conscience giving you my decision. You have serious reasons to believe that it is the Will of God. Others have come to this decision and followed it with less light.

For the present then, God wishes that you go to the Jesuits. So do not take advice from any particular Jesuit, nor from any priest, Parish priest, etc. It is the Superior of the Jesuits who has the grace and mission to lead you. You will do what he says

Will you be a Jesuit, a priest, etc? I do not know. St Aloyius Gonzaga, St Stanislaus Kostka, God did not want them to be Jesuits, but they did all that they could to become Jesuits. You, also, present yourself to the Superior of the Jesuits who has the grace and mission to direct you.

St Vincent de Paul wrote or said to his children: 'When you seek advice, having some decision to make, do not consult those around you, if you are far from us; but write to us, to me, or to Fr Portail<sup>107</sup>, or to Mademoiselle<sup>108</sup>, because it is we who have the grace and mission for that.' He was not speaking from pride, but from the order established by God.

You in the same way will do what the Superior says. If he said ' Leave everything, go to the seminary, etc.', you will be able to write to us.'

Have courage! in order to respond to the inspiration at God's signal. When the devil calls to such perfection, it would be necessary to go; he would be caught in his own traps. This is the doctrine of St Thomas<sup>109</sup>.

If some prince, say a saint Louis, were to indicate the slightest intention of marrying a mere peasant, an ignorant female, a poor labouring woman, he would not neglect these invitations. What should a person do when he has reason to believe that God wishes to

bestow such an honour on him! All you have got to do is to put up with the trouble of going back to Toulouse, that is all that is necessary<sup>110</sup>.

Over there they will make of you what suits them; a little door-keeper, a missionary, a scholastic...You need to let yourself be led like a corpse<sup>111</sup>. There will be hard times... If you give up, they will say of you; 'Ah well! Leave!' However let us be steadfast.

The devil will not leave you in peace; he will splash around in your heart as in a font; you must be on the watch... During the retreat, he has tried to deceive you with his arguments etc.. by promising you to be an apostle in the world.. If only you would have been a saint in the world!.. But having your experience (al-though I am not acquainted with you)... however not having merited the grace that God has given you..., is it not an even greater reason for you to embrace it?..

.....

### 173. - To Honore Serres<sup>112</sup>

[1858-1859]

.....

It is neither by getting fees nor by having numbers of pupils that one makes a residence prosper. If only ten pupils arrive, be patient; you can care for them better than everywhere else could, by the grace of God, according to the spirit and the rules of the Community, leaving both numbers and success to the grace of God.

This is the unique means of making our works bear fruit, works which are the works of God. Other ways are only fetters, causing ruin, scandals, making God's Helpers look ridiculous and perhaps criminals.

.....

<sup>1</sup> Alternative translation; teaching you how to remain unmoved by anything said around you, inside or outside

<sup>2</sup> Jules Rossigneux was trained as a teacher and eventually he came to Betharram where he met St Michael Garicoits and found that he wanted to join the Priests of the Sacred Heart. In 1854 and was admitted to Minor Orders. He received the diaconate and was ordained a priest in 1856. While he was deacon, he was prefect of studies at the little Minor Seminary of Saint Marie d'Oloron. Here he developed tuberculosis, and when he arrived at Betharram he was a sick man. St Michael arranged for him to be looked after at Betharram but he died in 1857. St Michael presided at his funeral and said the Mass. He was buried on the Calvary.

<sup>3</sup> In bold type are quotes from her letter.

<sup>4</sup> This is a quotation from St Catherine of Sienna who said this about her faults

<sup>5</sup> plus de cette tranquilité qui vous fait peur. This very personal remark seems not easily obvious.

<sup>6</sup> Cholera transmitted from Bombay reached France in 1854 and the Pyrenees in 1855; beginning in St Jean de Luz. The Bishop of Bayonne ordered all churches to say the prayers in time of Plague at three Masses with exposition of the Blessed Sacrament, Way of the Cross each Sunday or Friday and processions. The epidemic ravaged the Basque Country. Bayonne had 40 die a day. The Servants of Mary at Anglet had 27 die.

<sup>7</sup> The Daughters of the Cross seemed divinely protected, not only suffering few deaths, but a Sister Romain who had contracted it was miraculously cured having prayed to St Andre Hubert Fournet in 1855

<sup>8</sup> In 1855-56 the Society was asked by the Bishop to replace his priests and staff the School of St Marie in Oloron. He sent Frs Minvielle, (Headmaster) Etchecopar, Florence, Hayet, Goalhard, with Fr Jules Rossignol with a degree from the University of Paris as prefect of studies. This is a fragment of a letter quoting criticism of the new staff and making unfavourable comparisons which threatens the reputation of this new venture. See Letter 35.

<sup>9</sup> Ps 22:1

<sup>10</sup> At the beginning of the year St Michael had a third stroke of which he made little.

<sup>11</sup> Arthur-Francois de Balliencourt born at Valenciennes in Northern France came to the Bearn in 1825 for health reasons and asked for admission into the Society. In 1852 he made his first vows. He was directed towards the priesthood by St Michael who took care of his theological formation. St Michael later said of him and Fr Rossigneux: both after having sacrificed good positions have remained faithful to their vocation and have become pillars of the Community.'(Doct Sp p296). After St Michael's first stroke Fr Balliencourt took him to his home, a chateau, at Valenciennes for a rest and care with his family. Fr Balliencourt was an invalid and used crutches. After St Michael's death, he no longer used them which was seen as the first miracle of St Michael. He was assistant chaplain at Igon during St Michael's time.

<sup>12</sup> This was Le Guide du pelerin de Notre Dame de Betharram by Fr Rossigneux or Souvenirs de Notre Dame du Calvaire de Betharram by Gorse.

<sup>13</sup> The Tresor is a little chapel in the Sanctuary of Our Lady at Betharram in the narthex.. There one finds the 13th century statue of Our Lady, the gift of Mgr Leonard de Trapes. In 1845 the present gilded statue was transferred there from the main altar. The stairway goes up to the organ loft and to the bell tower; passages lead from these stairs to a series of rooms which lie beneath the roof of the Chapel. Possibly St Michael is referring to some of these to accommodate the Sisters.

<sup>14</sup> Ps 55:2

<sup>15</sup> See Letter 99

<sup>16</sup> 1 Thank God.

<sup>17</sup> 5 Like things that could change or even disappear

<sup>18</sup> His advice at the end of this year emphasized his trust in God's providence. Cholera had just decimated towns and villages in the whole region; harvests had been bad, an epidemic of typhus ravaged the region; there was famine and misery. One can understand the concern of Superiors in regard to just keeping communities alive. St Michael was not without these worries. See letter 114, 135.

<sup>19</sup> In face of adverse criticism the general good or Will of God was paramount.

<sup>20</sup> 2 Mac 1:3

<sup>21</sup> A parent entered their noviciate

<sup>22</sup> Her name was Philippe Echandy, a Basque who entered at 17 in 1852 and died in 1862 at Colomiers. She was Superior at Caraman at 21. Her twin sister Marie and Sabine followed her into the Congregation as did her cousin Adele. St Michael took great interest in this very devout family whom he knew very well. He had a great affection for these Sisters and sometimes wrote to them in Basque.

<sup>23</sup> Sailing ships from Bayonne made their first landing at Montevideo and not Buenos Aires. They disembarked on the 3rd Nov. This news was of interest to this sister because Frs Sardoy and Harbustan and Br Joannes were from her own village of Barcus and were travelling on that voyage

<sup>24</sup> He founded the Society in Uruguay with the Church of the Immaculate Conception 1861 and College 1867 at Montevideo

<sup>25</sup> Name rubbed out.

<sup>26</sup> In an orderly way

<sup>27</sup> With care

<sup>28</sup> With every care and devotion do the Will of God.

<sup>29</sup> Marie Arosteguy from Barcus born 1829 entered the Daughters of the Cross in 1852 and died at Igon in 1913. Was superior at Maubourget at this time. Her brother was Br Joannes SCJ. Her two sisters were also in the Congregation.; Marie, Sr Marie St Valerie and Marie-Ann was Sr Theodulphie

<sup>30</sup> A word has been omitted, perhaps 'sister'.

<sup>31</sup> Salvat Etchegaray born at Bayonne in 1811 ordained in 1836, professor at Larressore 1836/7, chaplain to the poor in 1838, Administrator of the Cathedral at Bayonne in 1839, Canon in 1841, joined the Society of Holy Cross in 1848, entered the Society of the Sacred Heart in 1855 when it amalgamated with them, Missioner, chaplain to the Ursulines at Pau from 1857 to 59. missioner, Superior of Notre Dame de Refuge at Anglet from 1869 to his death in 1887. A very gifted priest, devout, very good preacher, very kind and intelligent, in touch with many things and people, and a fine musician. In his early years at the Parish of St Andre in Bayonne he showed a preference for the poor. When Holy Cross closed he stayed, but when he heard of the welcome that St Michael gave to all who joined his Society, felt drawn to join. His many talents were appreciated in God's service. His great mission was when he was appointed as Chaplain to the Servants of Mary founded by Fr Cestac. He entered at a critical time when there was a danger of the Congregation splitting and losing contact with its founder. He gradually restored unity and a return to the Founder and his ideals. In 1877 he went with Fr Etchecopar to gain Papal Approval for the Servants of Mary as Fr Etchecopar did for the Society of the Sacred Heart. His work as chaplain in restoring the Congregation's unity and spirit made him very highly regarded; in one sense as a second founder.

<sup>32</sup> The Ursulines were in Pau since the 18th century and were expelled in 1792 during the French Revolution. Having been invited by the civil authorities, they returned to Pau in 1817 to teach the children of the Town in a school. In 1835 a Chapel was constructed. St Michael understood the importance of this work. For many years he was extraordinary confessor to the Sisters. In 1857 he sent Canon Etchegaray there as Chaplain

<sup>33</sup> 'point d'examen'. probably refers to the practice of spiritual examination of faults arising from the time of St Ignatius of Loyola, practiced in all Religious Communities at that time as a means of attaining spiritual perfection, known as examination of conscience. Today it would be more understandable as examination of consciousness or a time of reflection and prayer to obtain awareness which would lead to greater spiritual growth and as a result closer relationship with one's own humanity and with God.

<sup>34</sup> This advice is very much in touch with modern studies in human and spiritual development. This Sister seems to have been a perfectionist which is nothing new then or now, except that St Michael knew that perfectionism was having a negative effect on her spiritual and human development. By blaming herself she was losing qualities and energy by listening to the destructive critic within herself. St Michael calls this the Devil which ultimately it is, but in our secular society we need see in terms of modern psychology to adapt St Michael's spirituality and counselling. His advice is as sound today as it was then. 'Be on your guard.' Watch your feelings which lead to discouragement, do not blame yourself to give him pleasure. Today we would say; 'Become aware of your fears, get in touch with them and then take control with God's grace and help'.

<sup>35</sup> In the Haute Garonne

<sup>36</sup> According to P Mieyaa there was a typhus epidemic in 1857. Those who died were Fr J-B Gaye, Fr J-P Soubielle and Br Vital Soubielle and 2 pupils from the school.

<sup>37</sup> There seems to be a misspelling Dupois ...Dupuy.

<sup>38</sup> This was during the final years in the Revolutionary War between France and the rest of Europe when the Allied Armies under Wellington were advancing towards Bourdeaux and Toulouse. A month after Mgr Dupoy had opened the Seminary without approval of the University or Napoleon, sappers were despatched under the command of Marshall Soult in December of 1814. They broke down the door with axes and requisitioned the building as an army hospital. After this expulsion, the students were housed in various presbyteries until Mgr Dupoy gained refuge in the Chateau de Poyanne.

<sup>39</sup> per campos et colles; through fields and hills. Fr Dupoy no doubt influenced St Michael, but he, in his turn, noted Michael's qualities. He said of him that there are some who 'cut a furrow of light' in the paths of others and that Michael Garicoits was such a person'

<sup>40</sup> Jean-Baptiste Gaye, Headmaster of the School.

<sup>41</sup> Jean Soubielle from Livron admitted to the Society in 1856

<sup>42</sup> Brother Vital Soubielle from Herrere

<sup>43</sup> Sr Zebine Marie born Marie Pouey in 1828, entered Daughters of the Cross around 1844. She was Superior in Pau where St Michael often stopped. She died in 1898. She attributed her vocation to St Michael and confided in him for over 20 years and had no other director. Initially she admired religious life but felt no attraction to it. She had several offers of marriage but did not take them up, yet showed no interest in taking it up.. At 24 St Michael invited her to consider religious life which she did and felt she should respond. St Michael said 'Examine whether you want marriage or the religious life and on what side you will suffer most'....She visited the Daughters of the Cross at Igon. St Michael said; 'Enter the noviciate at Igon'.

<sup>44</sup> He was taking three ordinands for the sub-diaconate and would call at Pau on his way to Bayonne.

<sup>45</sup> The years 1856-57 were very hard for Betharram. St Michael had sent 8 Religious to South America, typhus had killed four, work and illness another 2. Those who were healthy had to take on the extra work in missions and colleges. The cost of sending the Missioners to America was telling. Because of the severe shortages through famine and plague there were few resources in the region. The wheat and the rye harvest failed to ripen, the potato crop rotted, the mais had been burnt by the excessive heat and failed to ripen. The population was starving. St Michael was very pre-occupied.

<sup>46</sup> Auguste Etchecopar who was only 27 and two years in vows was chosen as master of novices by St Michael after having taught at St Palais, his home town, and at Oloron . He had sent a letter protesting that he was not suitable. This is St Michael's reply.

<sup>47</sup> This term refers to spiritual direction or counselling. 'The art of arts is the direction of souls.'

<sup>48</sup> St Michael did not rely on theory alone but insisted on practice.

<sup>49</sup> Born at Biscay(B-P) in 1824, ordained 1850, teacher in the College of St Palais, entered the Society in 1857, counsellor General 1863-72, died in 1902. At Betharram he was teacher of music and chant, and confessor. He taught physics and chemistry; quite rare at that time. Having a throat defect, he did not preach. Was organist of the Chapel of Notre Dame.

<sup>50</sup> Born at Beuste(B-P) in 1835, went to the College de N-D Betharram 1851-54, entered the Society 1854, professed in 1856, embarked with Fr Barbe for Argentina that year, ordained in Buenos Aires 1863, died in Buenos Aires in 1925. This founder of so many works in South America deserves a biography.

1858 Founded the College of San Jose with Fr Barbe

1869 Founded the Academy of S. Jose

1869 Death of Fr Barbe

1871 Voyage to France

1873 Elected Vicar General of Religious in S America

1878 College of S. Jose incorporated into the national college

1880 Convalescence at Capilla del Monte.

1885 Visit of Fr Bourdenne

1888 Purchase of the country house at Caseros

1890 Construction of the Chapel of San Jose

1891 Visit of VR Fr Etchecopar

1897 Relinquishes headship of S Jose

1899 Founds the College of Sagrado Corazon in Rosario

1901 Voyage to France as a witness in the process of the beatification of St Michael.

1904 Foundation of the College of San Jose in La Plata. Takes over the Headship of the College 1904 Founds the College of San Jose in Asuncion, Paraguay.

1906 Lays the foundation stone in the basilica of the Sacred Heart.

1908 Founds the house at Pereyra

1909 Voyage to France as member of the General Chapter.

1910 Gives up headship of the College of S. Jose

1911 Voyage to Europe for General Chapter

1925 20th Oct Died at Buenos Aires.

He directed the Society with prudence. The College of S. Jose grew from 125 in 1857 to 614 in 1910. He began the junior seminary at Pereyra. With 100 religious 82 priests and 19 brothers he developed 5 schools, 3 churches, a junior and major seminary and a novitiate. He was a person who was in touch with his times and was able to listen to people's needs. He defended and supported those who stood up for the Church and had a very great devotion to St Michael.

<sup>51</sup> His brother Lucien, a pupil at the College, did not respond to his hopes and did not enter the Society.

<sup>52</sup> Capable, always available and detached.

<sup>53</sup> Phil 4:1

<sup>54</sup> Dieu le veut...which was the battle cry of Joan of Arc.

<sup>55</sup> Sister St Pothin

<sup>56</sup> Sister Marie St Valerien

<sup>57</sup> Marie-Ann, later Sr St Theodulphie

<sup>58</sup> St Michael used metaphorical language: sans tambour ni trompet

<sup>59</sup> He uses a particular vocabulary; 'carriole' implying being led by a horse and cart to an unknown destination

<sup>60</sup> Angelin Minvielle joined the Society from Holy Cross, Oloron in 1855 and appointed Rector of the Seminary at Oloron. In 1869 was nominated assistant General. Died in 1875.

<sup>61</sup> Seminary at St-Pé

<sup>62</sup> The Bishop ordained at Batharram from 1858. Sometimes he then went to Oloron for ordinations.

<sup>63</sup> Daniel Cameigt was an unusual character, devout, impulsive, and possibly unstable. Ordained in 1864, chaplain to the Sisters of Notre Dame de Lorette in Bayonne, Honorary Canon to the Cathedral in Bayonne, Dean in Lembeye, 1876 suspended by Mgr Ducellier for theft and scandal. Prosecuted for embezzlement in Pau on 3 counts including taking 20,000 frs from the Sisters of Notre Dame. In 1880 he was sentenced in Pau to 7 years hard labour and 10 years parole. Died in 1880, plundered and 51 and presumably in prison.. Would he have been different if he had followed St Michael's counsel?

<sup>64</sup> A man capable for the divine task for which you are called.

<sup>65</sup> Willing

<sup>66</sup> Ne vous laissez pas decourager par le vif sentiment des vos luttes interieures et exterieures

<sup>67</sup> It is truly right and just for our salvation

<sup>68</sup> Expectantly awaiting the Lord and he will turn to you.

<sup>69</sup> God will provide

<sup>70</sup> These words are very significant to these times when devotion to St Joan of Arc was common. 'Dieu le veut' was the message of St Michael the Archangel that enabled Joan to do the impossible by freeing France from the mercenary armies of England

<sup>71</sup> Sabine Etchandy, her sister.. From here, the next two paragraphs are in Basque.

<sup>72</sup> She was the Provincial at this time. In 1865 she became Assistant General.

<sup>73</sup> His imprudent conduct obliged the Superior to recall him to Betharram.

<sup>74</sup> The considerable amount of charitable works relied on bequests. St Michael had much experience in receiving such from generous benefactors

<sup>75</sup> What his bequest was is not known, but Fr Gaye taught at the first school at Betharram; Le Tisnere' with Fr Barbe.

<sup>76</sup> The Livron family were known for their financial support to the Church in 19<sup>th</sup> century. One was known for his donations to Betharram in 1826 and for their liberality for building the Chapel at Eaux Chaudes.

<sup>77</sup> Let there be light

<sup>78</sup> This is probably the Thesaurus Spiritualis Societatis Jesu where all these are found including a letter of St Ignatius on obedience

<sup>79</sup> This is Instructio pro superioribus by P Acquiviva sj Reference to letter 106

<sup>80</sup> cf Mieyaa p 286/7 or Constit.Soc.Jesu par 10 48It would be interesting to have details of this.

<sup>81</sup> See SJ Constitutions part 10

<sup>82</sup> See L 106

<sup>83</sup> The Convent sent either a horse or carriage to pick up St Michael for

<sup>84</sup> 50Louis Lassus born 1816 at Aast(B-P) ordained 1843, curate at Coarraze, entered the Society in 1845, Missioner of N-D of Betharram, assistant to St Michael, chaplain to Igon in 1850, chaplain to St Louis de Gonzague at Pau 1852, Superior of Holy Cross and Spiritual Director of the Seminary of St Marie d'Oloron from 1855 to 1858, chaplain to Our Lady of Refuge in Anglet in 1859, chaplain to the Prison of Oloron 1874, chaplain to the Daughters of the Cross; Counsellor General from 1878 to 90; died at Betharram in 1891. When St Michael's Society took charge of Sainte Croix in 1855, Fr Lassus was sent as chaplain at Igon. But the sisters found him too harsh so St Michael returned.

<sup>85</sup> The word 'parturition' conveys the process of painfully bringing a child to birth.

<sup>86</sup> In the same spirit to be truly wise and ever to rejoice in the same consolation.

<sup>87</sup> Fr Chirou was sent to Holy Cross, possibly to form the new community. Although he revered St Michael, he thought that teaching in schools was opposed to their Constitution as did Fr Lassus. St Michael had to contend with a certain amount of opposition

<sup>88</sup> Maurice Chirou became a priest of the French Foreign Missions and worked in Yunnan in China.

<sup>89</sup> This postscript might have some bearing on the growing pains in forming the new community at Oloron.

<sup>90</sup> St Michael uses the words 'opne et mpne' which are abbreviations for 'insta opportune importune'( 2Tim 4:2) which has been translated in the letter.

<sup>91</sup> Act like a man and may your heart be strengthened Ps30:25

<sup>92</sup> This direction is that Fr Minvielle preaches and puts into effect the rules that St Michael gave to his first companions based on the Jesuit Constitutions which were drawn from the Gospel and were the fruit of much reflection and prayer. Further notes are found in Mieyaa Vol 1p 290/1 which refer to the rules imposed by Bishop Lacroix and the Society's constant struggle remain faithful to St Michael's inspiration and ideal..

<sup>93</sup> Probably referring to 2Cor 10:12.

<sup>94</sup> Her sister.

<sup>95</sup> St Michael had an attack of sciatica which lasted longer than he expected. He was unwell for a good month.

<sup>96</sup> The Jubilee in 1858 was granted by the Pope Pius IX because of the upheavals in Europe which included the events of the Risorgimento and resulting in the loss of the Papal States in 1870. The Jubilee was celebrated in the diocese of Bayonne from the 6th March to 4th April, from Ash Wednesday to Easter Sunday.

<sup>97</sup> J L Larrouy was one of the first members to join St Michael in 1834. A deeply spiritual man whom St Michael appointed spiritual director to the South American Community. He ministered to the sick in Montevideo during the cholera epidemic which killed 10,000 people. In 1871 he was ministering to the victims of yellow fever in Buenos Aires when he caught the disease and died.

Although he did not share St Michael's ideas over schools, he remained true to St Michael's spiritual ideals. This is St Michael's reply to his letter.

When Bishop Lacroix after St Michael's death ordered the Society to adopt his 1841 Rule, he wrote to him expressing his grief; 'The spirit of the founder has been extinguished, and his ideals annihilated.'

<sup>98</sup> Edouard Puyol was his cousin

<sup>99</sup> Is this a reference to some problems over the application of rules?

<sup>100</sup> With a generous heart and a willing spirit.

<sup>101</sup> Because of the elliptical nature of this letter, this is our rendering of these two sentences.

<sup>102</sup> Make us truly wise and ever rejoice in his consolation.

<sup>103</sup> Only according to the rules

<sup>104</sup> No indication what this refers to. Maybe an anniversary of a death.

<sup>105</sup> Pardon, be always a good and faithful child of God. I must write to your sister. She is well and is at Caraman. Goodbye. Pray for me. I do not forget you.

Be happy always. A thousand, thousand wishes to all your companions. Sr Julie is at Igon. It seems that the operation has been successful. (Translation of the Basque).

<sup>106</sup> St Michael always wanted to build an establishment for pupils and teachers worthy of its name. In the beginning he was forced to use the monastery as the school. Later he rented a house in the village, then in 1852 he had an inadequate lodge built. Now there would be a College.

<sup>107</sup> Antoine Portail(1590-1660) was the collaborator of St Vincent de Paul and successor

<sup>108</sup> St Louise de Marillac, Mademoiselle Legras, (1591-1662) foundress of the Sisters of Charity of St Vincent-de- Paul

<sup>109</sup> The soul must follow the urge that it experiences for the life of perfection, even when as the Fathers of the Church say, it comes from the devil.

<sup>110</sup> This student seems to have made a retreat elsewhere and was possibly thinking of joining another Society. The preliminaries of formation were seemingly tiresome or painful. St Michael is urging him to go back and face them. It is not easily apparent to translate this sentence with precision, due to St Michael's elliptic style which was probably dictated in haste and a knowledge that his reader knew the questions that he was addressing..

<sup>111</sup> Example of blind obedience. This image is from St Ignatius only found twice in St Michael's correspondence. In this letter to a Jesuit student he uses this image of blind obedience in possibly submitting to the initial formation of the exercises. He did not use it in normal circumstances.

<sup>112</sup> He was Headmaster of the College of Moncade at Orthez. His school was competing for boarders with the Primary under Fr Barbe as ordered by the Bishop. In time both schools prospered.