

CORRESPONDENCE

of saint Michael Garicoïts

(seventh period 1860)

232. - To a young lady

(1860)

My Dear Sister in Christ,

I have read and reread the letter which you received from your father and which you very kindly sent me. This letter should not frighten you; it should not even change your determination to follow the divine inspirations. On the contrary, such annoyances should make the ventures dear, even sacred for us. What would have become of the heaven inspired tasks entrusted to St Vincent de Paul, to Francis de Sales, or to Francis Xavier, if these men had retreated in the face of such obstacles? And what about St Aloysius Gonzaga? The crosses accompanying their call helped them to consider their call as coming from God and hence they embraced it without hesitation.

Your vocation comes neither from men nor from the musings of any particular person. You know that no living soul has tried or is trying to entice you, or to settle you in one situation rather than another. We are not without knowing that every plantation done by somebody other than God, will be uprooted, cursed. We also know that by opposing good, solid religious vocations, we run the risk of drawing down upon ourselves the wrath of God and of men. Now, as I see it, such is your vocation. God alone has inspired you with the desire for the choice which you have made. God alone has imprinted on your feelings certain characteristics which we recognize and which are helping you to find such easy means to reach your decisions. If God allows a stumbling block, it's simply to test your fidelity.

This isn't an insurmountable obstacle. Your father isn't a tyrant. On the contrary, he seems to me to be a good father, an excellent father, even though I haven't the honour of knowing him. And I don't doubt but that it's from the goodness of his heart that he is adopting the stubborn attitude that he mentions. As far as I am concerned, I would do likewise, if I believed what he believes.. Like him, I would not tell you: "Do this or that", without first of all examining if it's really your vocation; but rather "It is my firm determination " not to give in to your wishes nor to approve of the decision which you want to make. In such a case, our opposition would be a sacred duty.

But what would be the point of such opposition, if we were to persevere in it, above all if it were proved that what we believed was a complete error, that nothing was done by ruse, that everything in the Congregation is perfectly above board, and far from being cruel, etc. It would then be tyranny, cruelty, a parricide even. Once more, I must insist that your father isn't anything of that.

You must therefore dispel or at least try to dispel the errors of his way of

thinking, and show him how the situation really is. Then everything will be cleared up.

Therefore, my dear Sister, pray, be patient, persevering and prudent. Make the best use of the resources of nature and grace; and you'll see that God will accomplish what he has begun. Have no worries; leave everything to God.

Take care that your father doesn't know that I have written to you, so as not to seem to strengthen him in his convictions.¹

233. - To a lady²

1860

.....

I have been really heartened by your letter, as I was afraid that it may not have reached you. In fact, you say that you have been ill for some time. But God be praised! You are getting stronger so as to dedicate your strength once more to his service. For you are truly his servant and you must live just for him, no longer having any other will but his, experiencing no other interests but his.

He is that good master whom you have the happiness to serve; a master who loves his little servant, with infinite love and who gives his heart and permits her to be united with him in holy and loving familiarity. May you feel the real sweetness of this warm welcome; O my Jesus, O my good Master! Then turn to Jesus' Mother; O Mary, my good and tender Mother!

Continue to serve this good master in the position which divine providence has placed you. I have no doubt on this matter. Care for your good mother. Busy yourself with an affectionate interest in your little community. It is a work that the Lord has given you to develop. Love the poor and the afflicted. Be as much as possible a comfort and a support to the unfortunate. And the good master will always be with you, and will multiply in your hands the means of doing good and winning souls. That is the way to which all good works should point.

My health is holding³ out and our good master still accepts the little offerings of his little servant, so that my prayers for you will never cease.

Pray for him who is so perfectly devoted to you in OL.

Garicoits. Priest.

234. - To Didace Barbe, Superior of the College of St Joseph

1860

.....

We will not neglect anything to found a residence in Montevideo.⁴ If the Jesuits go there, all the better.

.....

If the Bishop of Montevideo⁵ again insists, you will accept what he wants, and you will send four or five priests⁶ into the field. We have too many obligations to this devoted

and venerable prelate to refuse him anything. But if the Jesuits went there in our place, they would be more suitable for the Church and souls.

.....

235. - To M. Angelin Minvielle - Director of Oloron Seminary

.....

(January 1860)

.....

I am sending M. Etchecopar for the visitation⁷. I hope that God will bless his undertaking, and that all our members will help it to have the desired effect. I would have a lot to say to you; have a word with M. Etchecopar who will tell you how I feel

I would love everybody to be always right and the devil and wretched humanity to be the only ones in the wrong, and, in no way individual souls. It is quite plain that by nature we can be in the wrong; but as individuals, let us be beyond reproach.⁸ Amen, Amen!

.....

236. - To M. Angelin Minvielle, Superior of the College of Oloron

.....

(January 1860)

.....

The measures that you have taken I think are useful and even needed for some teachers and in particular for the supervisors. It is a matter of prudence to apply them to some extent and in different ways. I do not see how it is against regulations for the teachers of the lower classes, since the teacher is responsible for class discipline.

But this directive obliges him to avoid anything that would make him in any way disliked, as ipse plectere...⁹(Rule 40) dicto factove contumeliam inferre,¹⁰ showing a lack of prudence in giving punishment and that he sends the most serious cases and those deserving unusual punishments to the prefect of discipline.

But according to the rule and custom, the teachers ought to limit themselves to light punishments, like light penances.¹¹

Fr X will tell you what my thoughts are on this down there.

.....

237. - To Sr Zepherine Saint Blaise,
Daughter of the Cross

Igon 2 Jan 1860

LSNSJC

My dear sister

What patience you have! It is so long ago since I had the pleasure of receiving your kind letters and I have only a minute after so long a wait! Just a few words as I am taking the opportunity of using Sr Vencelas' guest room.

I wish you a happy New Year. Which it will be, if you let your-self relax in the good pleasure of the Lord, always be happy and constant in this good pleasure whatever it will be. 'You would like it that way, and so would I.' Let it be so in your whole being, in all your life, my dear sister, as I often ask God for you, and you will be happy even in this life.

All yours in OLJC

Garicoits Priest.

238. - To a Daughter of the Cross

Betharram 18 Jan 1860

LSNSJC

My dear sister,

You can be very sure on good authority, the letters which reach us from sisters from a different province always give us fresh pleasure, because they always confirm the original spirit, and it is a very precious spirit.

.....

239. - To Fr Auguste Etchecopar

Betharram 18th Jan 1860

FVD

My dear friend

1 According to the circumstances and the dispositions of the subjects, Fr Minvielle can judge what is best concerning confessors. Generally speaking, one abuse is clear, they have too much free time over there.

2 As a general rule, it is absolutely forbidden to allow them to have children in their rooms.

As for Fr Espagnolle, what do you want to do? It seems that Fr Minvielle has some problems. Get things clear between you. My opinion is that, in the case, where it is agreed he is not a member of the Society, he must leave from that moment, all the more so as he

appears determined to smuggle in letters, in spite of all the fatherly warnings he has received, and could be a bad influence on others.¹²

3 Concerning the preparatory class, you know what I feel about this. Age quod agis in the first place; all teaching should be in French, until you are in a position to begin Latin. When you are sure you have pupils who are good enough to take the primary course, and when you have three teachers for thirty or forty children; all are to be taught in French; then, and only then, from Easter to the holidays give them all a grounding in the rudiments of latin grammar, with regular work after normal classes under the direction of a teacher ad hoc. From Easter all should do this preparation, I am not speaking of a good sixieme, but also of all other classes; in my opinion, this preparation is indispensable, even for rhetoric.¹³

Saluta omnes, et nostros et tuos.¹⁴

All yours in OLJC

Garicoits. Priest.

240. - To Sr Vincent de Bonnacaze, Daughter of Charity¹⁵

Betharram 23rd Jan 1860

LSNSJC

My dear Sister

I thank you for your good wishes for myself and this poor Community of Betharram. Continue, I beg you, to think of us, to pray and have others pray for us, and be assured that I have not forgotten you. It is our custom to particularly remember those who are absent; hard to believe, but true.

You are not mistaken, dear Sister, in thinking that it gives me great satisfaction to know you are completely converted and very good. Yes, I am so pleased to see your heart attached to the love of eternity which is everything, and is true, for the love of that heavenly community of which Jesus is Superior General; it is only there that you will always be happy, if you have lived well and holily in this world. I see that you are making your way there, that is to say you have the desire, and I love you for this ardent desire which you have, to attain eternal happiness. From this follows true friendship. It does not draw its prize from temporal success, but is love freely given, for no one can truly be a friend of another, if he has not been in the first place, his in truth. If this is not given freely, it cannot be given in any other way.

People speak a lot about heaven,¹⁶ but you do not find in them genuine faith, which is to say the true worship of God, from where one should draw all the means to live well. I think that the faults even of devout people come from what they build within themselves in some way, for example to have a happy life; they believe they have to create a happy life, rather than to ask for it, since only God can give it. No one is able to make us happy, except he who made us. God gives good things to the good and the bad, their existence, their human nature, their talents, their strength and the goods of this world. He gives himself to the good to make them happy, yet even their goodness is already a divine gift. Men who want to be the authors and creators of their own happiness in this wretched life, in their dying members, under the weight of corruptible flesh, do not understand how God opposes their pretensions.

You can find these persons in the most devout communities. They aspire to a happy life by their own strength and believe they have already achieved it, instead of asking Him

who is the source of virtue and hope and mercy. It is because of this they make ridiculous mistakes. On the one hand, they think that when all goes well according to their own ideas and desires that they are always happy wherever they are, provided that...

.....

241. - To Florent Lapatz¹⁷

Betharram 27th Jan 1860

FVD

My dear friend

Let me speak to you quite frankly. I am always hearing of your success in literature with pleasure. The more knowledgeable you are the more you will be equipped to work usefully to form others in holiness, to help them make progress in it. I say with all my heart; continue, **attende**, but first **tibi**, and then to **doctrinae**; firstly attend always and with all your heart to God and the law of charity which he has in the first place engraved on every heart, after that attend to literature, sciences; in themselves they are an unimportant means and only needed in so far as they conform to the dispositions of providence.

So¹⁸ **attende tibi et doctrinae**, but as I have just said, neither more nor less, nor otherwise. I am afraid there is some disorder within you on this issue; it is in forgetting the **end**, by putting the means in place of the end, and saying; **Beatus populus cui haec sunt**¹⁹, in place of proclaiming before God and men; **Beatus populus cuius Dominus Deus eius**²⁰. **Mihi autem adhaerere Deo bonum est**²¹. I fear that in exposing yourself to ruining your health in otherwise praiseworthy efforts, you are offering God in your right hand, a hand of wickedness, by having put **first** what should have come **second**, by passing the **left** before the **right**. Sciences, literature, theology must be servants and not masters; they must follow and not lead. **Omnino iniquum est nobiliores ingenio studiis deshonestari minoribus, et eos, quos ardua et graviora expectant officia, voluptatis et vanitatis occupationibus agitari.** (St John Chrys..De Sacerdos. bk 1) **Quid est sacerdotale cor, nisi arca testamenti, in qua, quia spiritualis doctrina viget, tabulae legis jacent?** (ibid)²².

What then is the learning in which the priest should excel? Certainly it is that which can help him perfectly fulfil all his work as a man of God and a minister of Jesus Christ, and not those which make him into a celebrity, pandering to people's curiosity, entirely devoted to passing things, and scarcely, in a pitiful way, to what does not pass. That a priest who may know perfectly **profanas vocum novitates et falsi nominis scientias**²³, when he ignores the Holy Writing and the name and number of the books of Holy Scripture what is more distressing, can I not say, more guilty? **Nunc videmus, said St Jerome, sacerdotes Domini, omissis Evangeliiis et Prophetis, quotidie comaedias legere.** (Ad Nepos)²⁴.

Is my intention to confine your enthusiasm, to repress your abilities? Not at all! **Omne quod virum ingenue ac liberaliter institutum scire decet, non te praetereat, sed vana vanis; tibi omnia in ordine. Insta in illis, ut sermo tuus semper de Scripturis aut probatis auctoribus aliquid proponat; illud Tertuliani, istud Cypriani, hoc Lactantii, illud Hilarii; sic Minutius Felix, ita Victorianus, in hunc modum locutus Arnobius. Et sic lectione assidua, et meditatione diurna pectus tuam bibliotecam fac Christi**²⁵. Amen, amen.

Read the forty third chapter of the third book of the **Imitation of Christ**,²⁶ and believe me all yours in OL.

Garicoits.

242. - To a Superior

Feb 1860

.....

Go ahead always! over whatever the Good Lord allows, to instruct, exercise, make known to his chosen ones..

Pray, cry; 'Mercy! Help!'

And then act within the limits of your situation, always without any fuss, with submission, without displeasure and with reliability²⁷.

Let this be our motto, the objective of all our efforts, and God will not fail to bless us.

.....

243. - To a Superior of the Daughters of the Cross²⁸

Betharram 9th Feb 1860

LSNSJC

My dear sister, So here I am!

1. Many thanks for your kind letter and for all the greetings and wishes it conveys. What do we not owe to your Congregation? The good that the Lord has done to us through this holy family is incalculable. What I expect, in the same way, will be even more considerable. It will unite us in eternal joy. Amen!

2 Yes, you are right. It is a great satisfaction for me to know how good and wise you are. If you are wise, you are wise for your-self and for me, according to Proverbs Chapter 9 verse 12. Yes, your good is my good, thanks to Jesus Christ, and there is only the wicked who are just for themselves. Yes, and let us understand this well, the good of good people, with the joy that they bring to us, an incomparable joy compared to all other joys here below, is our blessing, and the unpleasantness and sadness that they cause us only does harm to them; the pain that the naughty children cause and make us groan, the prayers that they make us say bring us great merit from God and is also one of the most powerful means of converting these naughty ones. God gives us the grace to understand, let us not forget.

3 The old man!.....Without doubt. But he is to keep us on our toes, to test us and to make us aware of ourselves. It is the teaching of St Paul; 'Heresies are necessary to test us and show up the truth.' If God does not wish to warn and try his elect and make them a spectacle before men and angels, he would not leave room for the old man; be patient then and be abandoned to divine Providence! What you wish, O God, now and always!

4. As you feel this desire, live in the true faith which finds God everywhere! Love Him with all your heart, all your soul and all your spirit, for love of Him, lending ourselves but without giving ourselves to passing things.

5 As to what you told me, you must be exaggerating the pain you are causing

around you; by the grace of God, nothing is stopping you from loving God. So be brave! Make yourself love others selflessly in God, like a wise virgin, and use this affection drawn from your personal gifts; use it, I say, to lead all around you to God alone. Purchase the new perfumes that St Bernard speaks about, and use them without ceasing in the fulfilment of your duties. Believe that you are a wise and loving superior, before God and your neighbour, and the blessings of God that you desire will always be with you.

I am always sorry for poor Albina who is wearing herself out over there. Pray for her to the good Lord.

I am not able to tell you whether I will go once again to this side of Toulouse. Be quite sure if Providence leads me near enough to Colomiers or provides the opportunity to travel towards Toulouse be sure that I will eagerly seize it.

Be good enough to give the enclosed letters to their recipients. Pray and have others pray for me, as I do for you.

All yours in OLJC

Garicoits, Priest

244. - To John Sauveterre, Parish Priest of Anglet²⁹

17th Feb 1860

.....

Concerning the matter you spoke about, certainly I am prepared to;

1 Obey the Bishop.

2. All the more from my respect and interest inspired by the works of Fr Cestac³⁰.

3 But I have taken the opportunity to tell Fr Cestac that there are problems in undertaking this appointment: 1 because of the lack of priests; 2 because of the reluctance that the priests of the Society have in committing themselves to a parish ministry which they have left or have wanted to avoid by coming to us³¹. The best thing would be to make arrangements so that we are not responsible for the parish. I would prefer them as assistants to Fr Cestac³² and to the Parish Priest, just that. My other concern is that I would not be doing anything contrary to arrangements approved by the Bishop.

I am asking you not to mention this to Fr Cestac yet, unless you consider it useful. Please tell him that he can count on me to do whatever I can. As for the appointment, it is not clear to me, I am quite afraid of it; however, I only wish to know what the good Lord wishes, and only that.

All yours in OLJC

Garicoits Priest.

245. - To Madam Raymond Plante³³

Orthez 23rd Feb 1860

FVD

Madam

I am not yet sure of the time of departure.³⁴ The service³⁵ must be at Betharram either tomorrow or after tomorrow at the latest. I will make arrangements for you up there when I have received a reply from the authorities.

Please accept, Madam, the expression of my deepest respects.

Garicoits. Priest.

246. - To Madam Raymond Plante

Betharram 1st March 1860

FVD

Madam,

I have just received your letter on the return of my journey, which explains the delay in my reply. I do not foresee any reason to be away from Betharram at the time you speak of. We shall then be free for your proposals when you will be on pilgrimage here.

I will carefully keep the exercise book that you mention in your letter, as well as all the belongings of our much loved deceased. I heard from the Bishop's Secretary of Adrien's³⁶ article published in Fr Serre's memory. Besides the general sorrow that this article recalls, we are very moved by his sentiments and the way they were expressed. I have seen some in tears while it was read. Oh! how touching on the part of such a student for such a master!...

I sincerely wish that these sentiments grow in Adrian for his own happiness and for yours.

I am, with profound respect, your very humble and obedient servant.

Garicoits Priest.

247. - To Sr Theodorine³⁷ Daughter of the Cross

Igon 4th March 1860

FVD

My dear sister

I am taking advantage of the kind offices of Sr St Roger³⁸ to reply to your letter. I can tell you that I am well aware of all your good wishes; continue, dear sister,

to pray for me and all of us.

Your eldest brother has not been well for about a month. I have been to see him with Fr Mouthes.³⁹ He has received extreme unction; they thought that he would not recover from the last crisis. He could not speak and was unable to recognise us. However God has given him the grace of recovery. I saw him yesterday by the Neseut's house. He seemed well.

I have also been to see your Sister Theresine at Pau. She keeps to her bed. I found her content and pleased to see me. I heard her confession and left her well, I think. In fact, the doctors and sisters do not think there is anything seriously wrong with her, except over excitement.⁴⁰ With the careful attention she receives at the hospice, we hope that she will recover. Only Fr Vignau who goes to see her, fears that the intensity of her imagination might result by making her ill. Let us pray, and whatever happens will be what God wills. For her, she will be saved... It is poor Jn⁴¹ who has special need of prayers.

We have just lost our excellent Fr Serres.⁴² I commend him to your prayers, and to those of good Sister Lucie⁴³ to whom you can give my kind regards, etc.

All yours in OLJC

Gits.

248. - To Madam Raymond Plante⁴⁴

Betharram 10th March 1860

FVD

Madam

I can very well understand what you are suffering, and please be assured that I am very conscious of your loss. But I feel I can speak quite frankly to a person like yourself, a wise and a good Christian. Let me say; we should not be overwhelmed by the loss of things and people here below; things of this world are not comparable to those of heaven, where we ought place our hope and our heart.

Let us raise them up, since we are children of our heavenly Father, and heirs of eternal life. Our God is never lost by those who belong to him; he cannot lose his own. But he wishes to warn us of the fragility and the uncertainty of human goods, which we have loved so much, so that we may learn to break the chains of concupiscence and prevent these good things taking control of us, and that our love is turned entirely towards Him; He in whom we can take complete delight.

Believe me, Madam, he is speaking through me, as he would have said in the words of your very dear H...if he were writing to you in my place. Think with all your soul that you are a Christian, redeemed at the price of God's blood. It is not only his eternal wisdom, it is also by the presence of his humanity on earth that he has taught us to despise the wealth of this world and to bear our trials bravely. We are promised as a reward that happiness which no one can take from us. So, let us lift our hearts to higher things. Sursum corda!

All yours in OLJC

Garicoits, priest.

249. - To Sr Zepherine St Blaise, Daughter of the Cross

Boeil 19th March 1860

My dear Sister,

They have given me your letter at Boeil⁴⁵. I have read it carefully. I am limiting myself to saying that you need not worry, that you have no point in confessing what you have told me; you can and ought to continue your communions as if nothing has happened. So remember this, you must not give up going to communion when you cannot go to confession except when you are conscious of mortal sin. So go ahead, and pray for us.

I send greetings to all the good Sisters of N...⁴⁶ and the Sister in charge.
All yours in OLJC

Garicoits. Priest.

250. - To Pierre Barbe, Superior of the College, Moncade

[April 1860]

.....
Kindly be both firm and particularly sensitive to Monsignor's bursar⁴⁷ in seeing that he carries out the exact wishes of his Excellency which will always be paramount in achieving the greatest good for the establishment, the individuals and things and for the glory of God⁴⁸. This is true from experience and faith. The important thing is to be quite convinced of it. May people of good will be quite convinced!
.....

251. - To Pierre Barbe⁴⁹, Superior of Moncade

Igon 4th April 1860

FVD

My dear friend

I have listened to Fr Goailhard;⁵⁰ he is very willing to collaborate with you in everything and for everything; but since he has to give an account immediately to Mgr, he must have everything in order with His Grace and it is our duty to help him avoid doing anything that would bring blame, and not cause him embarrassment. I am expecting to see you. The inspection of accounts to present to Mgr has made me see that you are following the mistakes of your predecessor, mistakes for which he has been openly blamed by Mgr as ruinous for the work of Moncade; by allowing reductions in fees, not having termly payments in advance, etc., and then, lacking in consistency.

They accuse the master of novices⁵¹ of not forming good religious, but nothing is easier than spoiling the best novices, by not keeping in hand the observance of the rule.

What! we make a profession of being religious, men dead to ourselves, humble and totally committed, and we make all kinds of conditions, complaints, etc., etc. This is dreadful!

Moreover, one can pick and choose; incorrigible violators of the rule are a plague to the community; from the moment they become irredeemable in spite of all reasonable efforts to change them, they should be sent away without mercy, whoever they are.⁵²

Before this happens, we have a duty before God and men, of not failing to correct and form men who are **idoneos, expeditos et expositos**.⁵³ Begin by standing by the rules yourself, and then **suaviter** as much as possible, but **fortiter**,⁵⁴ and go ahead! with both teachers and pupils, without paying attention to any other consideration, which did so much harm under Fr Serres. Employ every type of discipline and care in your power towards all your pupils, without looking for one number rather another, etc. Give no reductions! Termly fees are to be paid in advance without exemptions, abide by the formal wish of the Bishop.

I have read this to Fr Goailhard so that you are able to work with him in whatever seems reasonable, so that everything might be done according to regulations so that no teacher, brother, pupil has cause for embarrassment; this is essential⁵⁵.

All yours in OLJC

Garicoits. Priest

252. - To Madam Raymond Plante

Betharram 9th April 1860

Easter Monday

Madam

I have asked Fr Etchecopar who is passing through Pau today to return the seal of Fr Serres.

Do you think that a fine large suitcase which is quite new that I found among Fr Serres' belongings could be sent to Fr Espagnolle? Fr Etchecopar will also bring this⁵⁶.

On this great solemnity of Easter I have prayed to Our Lord with all my heart to ask your family; 'Why are you sad?... Peace be with you'⁵⁷.

I will say the second Mass of the novena today for Adrian, and I will continue, God willing, till Thursday at least. We will make every effort to put this intention to Our Lord and his His Mother...

May the good Lord have you always in His care.

Please accept, Madam, the renewed assurance of my profound respects.

G.

253. - To Pierre Barbe, Superior of the College of Moncade

11th April

FVD

My dear friend

I am not too well; and so, I have been eight days away from here; as for your business, I cannot see what I can do about it. You know that we refuse you nothing when it is possible. Baptist is coming to you. With a little faith and a religious spirit, nothing is stopping you going forward. Have less trust in human resources and more faith, as Bourdaloue said somewhere, that is all I can say.

What do we need to attract God's blessing on Moncade? A sincere respect for our vocation and our mission, an inner and habitual determination to fulfil as real auxiliary priests, according to our rules, and true instruments of the Sacred Heart of Jesus,⁵⁸ all the duties of this wonderful position. With this spirit, all sorts of good things will happen. A relish for our vocation, faithfulness to our state of life, peace and contentment in our way of life. These are the great and unfailing advantages that will bring about the religious spirit.

But what do we do to obtain it? 1 Reflect. 2 Act. 3 Pray. In acting as if you had this spirit, you will build it up in yourself with all the benefits that it creates. Do not wait until you have this spirit before taking action, but act by it to get it.

Fr Goailhard, in particular, and everyone else need only to do this in order to become very precious instruments of good. Let everyone understand his position which comes from God, towards the Society, to the people and especially to the Bishop through respect and obedience. etc.etc.⁵⁹

So reflect, act and pray, then leave all the rest to God. Viriliter age et confortetur cor tuum.⁶⁰

Garicoits. Priests.

254. - To the Director of Propaganda of the Faith⁶¹

Betharram 13th April 1860

F.V.D.

My dear friend

When I was in Bayonne I was sent 450 francs for the Propagation of the Faith by Fr Casau, which I deposit each year into an anonymous account (for Fr de Bailliencourt)⁶². This money does not appear on last year's account. However Fr Casau said he sent it to Anglet by Fr Larrouy⁶³.

Could you find out if there has been any mistake. Certainly it was not forgotten. Fr Larrouy will be able to give you further details over there. At least, I think Fr Larrouy will.

Wishing you peace and every good wish. My sincere greetings to your dear mother.

All yours in OL

Garicoits. Priest.

255. - To Madam Raymond Plante

Igon 20th April 1860

Madam

I am very pleased to hear of your son's complete success. You have brought me very good news. I thank you for all the pleasure it has given me and I ask you to convey to him my warmest and sincere congratulations.⁶⁴ Adrian's ability and his conscientiousness must have brought about this result. But in that, as in all, give glory to God! It is only right to acknowledge this. It is also the way to attract further blessings by tracing all good things to their source.

Thank you! Thank you! for your concern. Fr de Bailliencourt is doing quite well. I send you his kind regards.

Please, Madam, accept my respects. Your very humble and obedient servant.

Garicoits. Priest

PS Please do not forget to give my congratulations and good wishes to Adrian.

256. - To Fr Pierre Etchanchu⁶⁵,
Chaplain to the Carmel at Oloron

Pau 24 April 1860

FVD

My dear friend

Sometime ago I recall that you felt called to help our diocesan priests working overseas who are in so much need of help, I did not feel urged to include you in the appeal that Fr Guimon⁶⁶ made to some generous Basques, whom the good Lord persuaded to take up this work. It is the only way we can help the Vicar Apostolic of Montevideo⁶⁷.

Have a look, dear friend, consider carefully and put into practice before God the little exercises that I am venturing to send you in this envelope⁶⁸. And then would you be good enough to tell me what the good God says to you. I am certain that Mgr will willingly give you permission to follow this vocation. His Grace would be able to replace you more easily today than in the past.

I have not forgotten that in 1827 Mge d'Astros who had more than thirty parishes, which were almost like savages, without a pastor⁶⁹ in his Diocese, sent an appeal for foreign missionaries to the major seminaries.⁷⁰⁶⁹ He encouraged them to respond to this appeal even in those times, saying that the diocese could only gain from such generosity⁷¹.

Could you please send me a reply.

All yours in OLJC

Garicoits. Priest.

257. - To Fr Pierre Barbe, Superior of the College of Moncade

Betharram 26th April 1860

FVD

My dear friend

1 In the boarding school below,⁷² it was natural not to be too strict and to gradually and gently lead them to follow the regulations of the boarding school. Moncade is essentially a fee paying school and it is not obliged to admit anyone who does not pay, a practice too much abused elsewhere. What has been permitted up to now must end. Be patient for this year, although this may be a nuisance and formally against my intentions and the Bishop's.....⁷³

2 As I have already said, you should exercise your authority as a last resort, *sauviter* without doubt in modo, *sed fortiter* in re concerning matters of discipline. Reunite all the teachers. Lead them. Be in recreation with them as often as you can, be firm in matters of discipline and learn how to keep each to his position and to his duty. Make it your concern according to the rules to be quite open with the teachers and quite at ease and informal with the pupils. You will always be at rights before God and men, provided that you act within the scope (of grace) and limits of the rules. Do this and make sure it is seen that you should and are willing to do it.

Poor Fr Serres! To what an extent he has been irregular and weak! I have told you; you are making the same mistakes, showing the same weakness, and people know it, and say so everywhere; pupils, masters and strangers. Mgr has just spoken to me about it. His Grace believes, like I do, that you can restore order by your prudence and good will.

Now that Fr Serres is no longer there, you must declare war on all disorders, neglect nothing in bringing things back to the point where you see them at Betharram, in a community of 130 children; both children and teachers must all march forward to the great satisfaction of everyone, even though one often receives the rejects from the other houses. Do you know that you have a staff of teachers which is not to be despised.? Appeal to their consciences and their devotion to bring about a general reform which is a matter of life or imminent death⁷⁴.

Things may not always be in step, but you must not forget the nature of your work; a secondary boarding school up to *troisieme* at the most, sending the other classes to Oloron; it has been necessary to offer some enticements, a remission of fees for this; but at Moncade this must never happen!...And so, do not cry out that this will make us bankrupt, etc.... as in the past, which has ruined your boarding school below at Moncade, while expecting its demise to follow⁷⁵.

So be brave, by opposing this destructive spirit. Announce the reforms, re-read the rule, make them see the advantages, it is to everyone's good and then keep to it firmly. So whatever the good God wants will happen. I have no doubt that God will bless your obedience and your efforts. In the final count, will it not be better to perish through obedience than to dither like a wet hen?⁷⁶ So read the letter that I have written to you through Fr Goailhard and follow it.

I have not forgotten what happened at Larressore in similar circumstances. That establishment was going to infallibly perish through the weakness of a superior.⁷⁷ His successor Fr Claverie⁷⁸ allowed things to carry on for six months. It was precisely like it is today at Orthez. One evening after prayers, Fr Claverie said; 'My children, for six weeks we have been together. You know quite well that things are unbearable. We owe it to God, to your parents, and to ourselves, to end this state of affairs. From now on it will be necessary, etc...' And then he read out the rule making them see its advantages. And

Larressore prospered; the teachers and children all marched forward together. **Hoc fac et vives.**

Tell me the first day you have done this and have done it well. Make sure all, teachers and children are present at this announcement and I have no doubt that your community will support you in implementing this programme. You can say that it is my express will and certainly that of the Bishop. Tell them ut in impense incumbant,⁷⁹ and this will be, I hope, the beginning of more open and easy relations between all of you, and even with M.G.⁸⁰....etc. etc...

So be brave!

I embrace you in JC.

Garicoits Priest.

This is how Fr Claverie ended his address; 'If, God forbid! there was anyone who wished to protest, be sure of this, my children, that we will open the doors and the windows for him to leave. We have no wish to keep you, whoever you are, nor for any other reason.'

Everybody went out in profound silence and from that evening to the following day the atmosphere of the community completely changed...I could even tell you the names of those still living who witnessed this extraordinary event. This is what a man with goodwill and determination can do, who is prepared to accept all kinds of sacrifices!...

258. - To Pierre Barbe, Superior of the College of Moncade⁸¹

Betharram 27th April 1860

FVD

My dear friend

I still feel bound in conscience to urge you to imitate Fr Claverie that I spoke about in my letter yesterday. You have important reasons for doing this.

Call the teachers and pupils together and tell them; 'you see such and such disorders. Order is essential.' Read the rule and announce your intention of seeing it kept. etc. etc...This will be one way of guarding against one of your faults, by failing to lead from the front, especially those who are your natural instruments,⁸² in taking control, by engaging them at all times to act according to the spirit of the rules which are so wise. How can everything march forward, if it is left to drift? Everyone will be unhappy with this state of affairs... Do what I told you yesterday, and tell me that you have done it. Address your letter to the Daughters of the Cross at Lapuye (Vienne)⁸³. I leave after tomorrow.

I forgot to tell you that Fr Claverie added that breaches of duty by teachers would be more severely punished than ones against himself. 'My children, be sure of this, going against authority is never right; good order requires it.' I add; 'The reign of God's will in the house requires it.' Insta in hoc⁸⁴.

You want to be fully at ease with those who are at ease with you. This is an upside down world; without doubt your behaviour in dealing with people is contrary to God's; it is quite obvious. Think about it! If you listen to me about how things should go, we would be able to exclaim; Gloria in coelis Deo et in terra pax hominibus bonae voluntatis.⁸⁵

Certainly, Fr Claverie did not have at hand all the valuable resources you have, and he had considerably more problems. He had confidence in God and the courage of his position, and in the end he mastered them absolutely, as I have said.

So;

1. Unite yourself as much as possible to God and Our Lady either in prayer or in each of your actions to obtain from the source of all good, a large share in his gifts and graces for yourself and your community and much power and effectiveness for all the ways which you are using to help these poor, and good souls.

2. Redouble your efforts to be a man of example, principalem⁸⁶ who makes love towards your neighbour and towards the community, and may true humility shine through you in all its splendour, so that you are pleasing in the eyes of God and men. When you concentrate on yourself, believe me, you are not pleasing to the good Lord and you make people fearfully concerned! Can you tell me if this is a natural result of your personality! It is an evil business. So stop making yourself miserable; you have everything to gain by making yourself aware of this⁸⁷.

3. Be free of all impulses⁸⁸ and all disorderly affections⁸⁹.

4. Be welcoming and kind to all; firm but not inflexible, without any kind of misplaced severity⁹⁰.

5. Corde magno et animo volenti⁹¹! in doing the will of God. Be on the watch against your excruciating and everlasting hesitancy⁹². Show more drive and courage in holding out against your own weakness and that of others⁹³.

6. Be watchful and caring at the start of works, be vigorous in bringing them to their conclusion, not leaving them sketchy and unfinished through negligence, slackness or obsessions⁹⁴.

7. In relations with those outside the community, be brief. Have no relationships contrary to the rules or any unhelpful ones, etc...⁹⁵
So set to work! I will pray for you every day at Mass.

Garicoits. Priest.

259. - To Pierre Barbe, Superior of the College of Moncade

April 1860

.....

The month has begun. It is clear that fees must be paid in full, as a general rule. It is the condition accepted in the prospectus. If there is a place for exception or compromise, it is a matter of discretion⁹⁶.

I have told you that for trivial matters you should neither go to law nor harm good relations.

.....

260. - To Pierre Barbe, Superior of the College of Moncade

May 1860

.....

I see with much regret, to say the least, the only too obvious miserliness of Fr X⁹⁷ ,... It is absolutely necessary to watch this, so that especially in case of sickness none of our members suffer and make sure our members be provided with whatever is necessary⁹⁸.

.....

261. - To Pierre Barbe, Superior of the College of Moncade

La Puye 7 May 1860

My dear friend

I have read your letter with great care. I haven't time just now to answer everything that needs to be answered⁹⁹, clarified and explained. That will be for another time, please God.

Here is what I consider to be most urgent right now. What is urgent for the present time;

1. You must understand the nature of your mission in Moncade. You are greatly mistaken if you think that we have underestimated and still underestimate the difficulties of your responsibilities. We quite simply believed and still hope that, gently and firmly,¹⁰⁰ you will restore order, and in so doing, will give new life to a mission which was threatening to collapse due to disorder. Once and for all, we are not hiding the difficulties with persons and things; from the moment that you are have complete authority as superior these problems are easier to solve.

2. If I gave M. Claverie as an example to you it's simply for your guidance and to be a model for you to follow. It should set you on the path to reform the situation, which is absolutely necessary and recognized by M. Goailhard, by the pupils and by the Bishop himself. Yes, I am in conscience bound to vigorously pursue the reform of discipline, and repair the uneasy relationship between yourself and your teaching staff. This is something which must be done, not in way that is misunderstood, but with the best solutions you can find, from the moment that you are in authority. Taking into account that certain attitudes will be not acceptable, for example M. Goailhard., can only see what affects him and not anyone else. However you should dispense him from certain duties, for example, supervision. On the whole you can be master of all your staff, and thus enlist their help and so "steer your boat". You yourself need to have the will to obey, instead of holding on desperately¹⁰¹ to your own ideas, and so falling into the familiar errors of M. Serres and of M. Goailhard., while being unaware of it, as so often happens to men with fixed ideas¹⁰².

As for the method the choice is yours. As for the problem of reform, remember it's absolutely necessary. In regard to M. Goailhard., it's up to you to relieve him from "the impossible" and help him to perform "the possible" to get the best out of him and the same with all the others. You don't have to reproach them their short comings; simply put their short-comings before their eyes, and, if need be help them to realize that if they don't correct them, you will be obliged to refer them to me.

Try to understand that you are to lead them, not be led by them! You should do it in such a way that when they leave, you will have achieved something rather than spending months on end in silence. You must understand that you can be more

successful with these gentlemen than you have been so far. In Betharram M. Goailhard behaved with M. Barbe as he does with you; without following him, he made use of him and would draw his attention to certain points.

As for the office of bursar, it's a delicate matter. The Bishop doesn't want any to go without the essential, but the demands of some of our brethren have been downright scandalous, both with you and in Oloron.¹⁰³¹⁰¹ Do you know that we were not treated so well at Larressore¹⁰⁴ as your teachers are or at Oloron? It is a scandal that some religious can be more demanding than the salaried staff.

Here, you must see what's to be done. You yourself agreed that you noticed this lack of a religious spirit. Who better than you could be in a position to complete the necessary training of our young teachers?¹⁰⁵ In the noviciate, the novice master had them do their exercises on the Glacis;¹⁰⁶ now on the battlefield you are their commanding officer. On this battlefield give them good leadership, by means of the rules, the will of God, in a word by the restoration of order. Neither God nor man is asking you to succeed, but they do ask you always to tend in this direction; success is not our problem. So, only one thing is necessary: the will to act and a constant effort to do as I ask. Obedience to God in all things is demanded of a superior: serving God as I tell you, and not as you imagine.

God will thus bless you. Amen!!!

Your assessment of the situation will be for later on. Right now, you need to know that I understand these affairs and yourself, at least as well as you understand yourself and them. What will you say if Fr Goailhard and others find a way dodging your orders as you seem to be saying in your letter? What do you think when you find that they do not try to understand what you are preaching to them and what I am preaching to you? Once again, do what we are asking, *forma facti gregis ex animo*. That is all; in your position it is absolutely necessary, and time is of the essence. Between now and the holidays, you must show determination and constant effort; no listening to lies, or the wiles of Satan; without delaying, without reserve, and without interruption. It is God's will as you will find out later on. *Qui facit veritatem venit ad lucem*¹⁰⁷.

Get things straight with Fr Goailhard as you would with Mgr himself, man to man rather than as a superior, regarding this for the time being; if Mgr...

Regarding reasonable expenses, if M. Goailhard doesn't sort things out when it is his responsibility, I am authorizing you to buy them at our expense, but as a religious, not for personal whims. I shall send you the money¹⁰⁸.

I haven't the time just now to re-read what I've written. Try to grasp what I've said and obey!

.....

262. - To a Daughter of the Cross

Lapuye 14th May 1860

LSNSJC

My dear sister,

I thank the Lord with all my heart for the graces that he gives you. The most obvious is esteem and love for your precious vocation. Yes, keep to it every day of your life. Just keep to that; this will assure you of your happiness here below and to lead you to eternal

life by enabling you to amass treasures in every kind of merit.... Yes, indeed, I hope you will keep this word that you have been given freely and sincerely, and the good Lord will keep you safe. So be brave and remain always faithful. Concerning your brothers' and sister-in-law's affairs do not get involved; these poor people have not received the same graces as you have: pray for them, and, after you have prayed, behave in all simplicity and freedom in their regard. You are praying, are you not? and sometimes for us too.

All your in OL

Garicoits. Priest.

263. - To Pierre Barbe, Superior of the College of Moncade

Betharram 26th May 1860

FVD

My dear friend,

1. You should see that Fr Goailhard has responsibility for tidiness of the house; there are no difficulties. But he must have what is needed to do it. Brothers or domestics.

2. The Brothers will be directly under the control of Fr Goailhard, but under your ultimate control. It is your business to give them their posts and duties where you think they will be useful, and for him to see they are carried out under your direction. That seems quite simple. When you see something to do here or there, tell Fr Goailhard to get it done by whoever you choose to appoint. etc.etc.

3. There is something in what you say about Messieurs Taret and Guilhas, but this is fairly common. You need to help them. You need to show them the way. Believe me you do have in your hands two instruments of which you can make great use. Get moving and put in hand the practice of the rule and whatever I have recommended these last few days.

The instruments are not lacking, if you want to make use of them. Fr Goailhard himself can be of great help, not by following him, but by making him aware of things you cannot do and let him do them. But you should make use of him without pursuing him, and for once, listen to him.

All yours in OLJC

Garicoits. Priest

264. - To Sister Marie-Victorina, Daughter of the Cross

Betharram 2 June 1860

OLJC

My dear sister

Since I received your letter I have been on the road until today because of Lent; three days at Pau, one day at Nay, then at Igon.

Your position at present, I hope, is not a great danger for you. One would even say

that everything is drawing you to God, drawing you to place all your trust in him. Yes, yes, as everything drives you there, give yourself body and soul entirely to the good Lord, which brings eternal peace to our hearts, and from that moment you will be happy, as you can and ought to be and as I would like you to be.

Be humble¹⁰⁹ before the Lord, completely dedicated to his adorable and most loving designs; you will attract his attention and his favours, you will have a special place in his heart. Do you wish to be in some way the most elevated and true witness of the Lord? Look at yourself and confess to Him as the humblest and least of the daughters of the Cross, even of all women. Then, yes, then and not otherwise, will you become God's most beloved one. Make every effort to be humble¹¹⁰ and despised¹¹¹ without giving cause for it, and you will obtain the highest, most worthy, and closest place to God. You will be like the Apostles who were dearer than all other men.

But you will only reach that by humbling yourself and by making yourself humble¹¹², devoted, and reliable from the motive of love of God and his Son OLJC to resemble this divine model. I will then see you as an apostle! May I be able to become the same. Here I am, unnoticed, dedicated, grateful and constant. Amen! Amen!

All yours in OLJC. Pray for us. I greet all the sisters at Hagetmau with all my heart.

Garicoits. Priest.

265. - To a Daughter of the Cross

Betharram 5th June 1860

OLJC

My dear Sister,

I have received your letter on time, but, since then, I have made several journeys and recently I have passed nearly two weeks at Lapuye with your very good superiors where I received much edification and consolation.

Poor child, how happy you are to belong to a Congregation which takes so much care, not only of its own members, but even of those who look to it from very far away. I have had the pleasure of seeing the consequences of its care for its children and its helpers during their life and after their death. Yes, yes, my dear Sister, you and I are happy to be one of them; you, a child of the Congregation, and I, a very humble servant. Be grateful, content, ¹¹³¹⁰⁸and faithful in the call that God has made for you in making you part of it, and ,for myself, in being happy in serving it. Be truly humble and devoted in life and death for the good of this work, so visibly divine.

All yours and your dear companions at Campan to whom I promise, if in some way possible, to see them on the first occasion I visit Bagneres¹¹⁴.

Garicoits Priest.

266. - To Madam Raymond Plante

Betharram 6th June 1860

FVD

Madam

I am very sorry not being here when your letter came to Betharram. I was all last week tied down hearing confessions at Pau, at Nay and Igon, because of Lent.

As soon as I returned to Betharram I made arrangements to let you know that the grave stone which I had ordered from the mason to be placed on the tomb of your dear departed one was entirely ready, and that the workman will lay it at the first opportunity. For the time being, if you wish, we will do just that. Later we will come to better arrangements with you. This year I am going to have a wall built around the Chapel of the Resurrection and will draw up plans for a new chapel. That will come about in the Lord's good time.

I am not sure why I see with some satisfaction that Adrian will be still with you next year. It is perhaps the fear of knowing that he is so young and so good and will eventually be in the bad surroundings of a large city. Perhaps it is also the desire of knowing that the fine dispositions that he possesses today will be strengthened, before he is tested by the inevitable trials in becoming a capable person who fulfils the responsibilities of his position, his mission in the world, a man free from all kinds of fetters, and always under the hand of God, his Lord and Father:¹¹⁵ homo idoneus, expeditus et expositus¹¹⁶.

M. Adrian will understand the complete value of these three words.¹¹⁷ May he take every means to achieve this disposition, and God will enable him to merit what I desire with all my heart: a man distinguished by all the good of his vocation and of his providential mission, unfettered by all obstacles, always open minded and open hearted under the hand of God. Amen.

Please accept my apologies and my sincere wishes to mother and son.

Your very humble and obedient servant.

Garicoits Priest.

267. - To Jean-Baptiste Castelnau, Curate of Sarrance¹¹⁸

Betharram 15th June 1860

FVD

My dear friend,

I thank you for your letters. They console me. Misunderstandings sometimes cause very great anxiety; it is a shame, but necessary to work at diminishing them, if you cannot completely resolve them.

In regard to a socius, some present circumstances have indeed given me cause for concern; my duty and my responsibility as a superior has obliged me to write on this subject with strong recommendations to all superiors of residences. One must do whatever is possible; when it is impossible, be patient!

Have patience also in making clear the way to keep the rules. But, from the moment that one is superior, it is necessary to take all means suitable to march under his obedience and so merit the blessings of the good Lord. In case of conflict, write to me, if before God you think it necessary, it will be sorted out.

Nothing is easier in principle than mutual agreement. As for the application, it is

more difficult, because it is necessary to be humble, patient, firm and prudent, modestia vestra nota sit omnibus hominibus¹¹⁹. Thus we are able with the help of God, particularly if we love him with all our heart, with all our soul, with all our mind! Have courage then, for the love of God. Be brave!!

If there is nothing stopping you, come and make a retreat with the missionaries. I think that Fr Hayet will also be coming, get here for Thursday evening at six o'clock or sooner. The retreat will begin at six. See you soon, then!

All yours in OLJC

Garicoits Priest.

268. - To Jean Espagnolle

Before June 20th 1860

.....

This morning on returning from Igon, I found Pierre with his brother, who had just arrived to see him; this poor invalid is not suffering very much, and taking some food, but is quite weak. I brought him two oranges that the Sisters gave me for the sick; he took them with pleasure and gratitude; he is always very edifying, praying like an angel, spe gaudens, in tribulatione patiens;¹²⁰ would that we were like him¹²¹!

.....

269. - To Fr Pierre Sardoy, Missionary

Betharram 21 June 1860

FVD

My very dear Fr Sardoy¹²²

I am asking you for an act of charity. It is to find Theophile Pasteur who would be, they say, on board the warship, Guardia Nacional, in Buenos Aires. Theophile's parents are very distressed at not receiving any news from him or his brother. Mother St Therese, the religious, whom you know at Nay, has asked me to contact you on her behalf and her parents, to receive some news from these poor émigrés. They would like you to persuade Theophile to return to France, where he could get work on the railways¹²³ or elsewhere. I think that his poor mother is particularly distressed in not having any news from her children.

Farewell, dear friend: I embrace you with all my heart; I hope you are well, joyful with hope, patient in the present troubles¹²⁴, etc, etc.

Garicoits. Priest.

270. - To an unknown person¹²⁵

Betharram 22 June 1860

FVD

.....

271. - To Fr Pierre Etchanchu¹²⁶
Chaplain to the Carmel of Oloron

Betharram 29th June 1860

FVD

My dear Friend

I did received your letter eventually. I respect and trust you enough to speak quite frankly about what this letter says to me. If you had never felt called to the missions, I would certainly not have written to you. But more than once, you have felt this call in your heart,¹²⁷ and my advice is simple, accept that the moment has come to say; 'Here I am...!'

Yes, all, even the reason that you give as obstacles; reasons mentioned by Frs Barbe, Sardoy, Harbustan, even Fr Guimon¹²⁸ have been recognised with good reason as veritable temptations: age, quiet life, peace, that you make etc,etc,.

For the rest, you are betraying yourself when you say that, if you were at Esquiule,¹²⁹ you would go. Certainly, all the more reason now; the gap you will leave at Oloron will be more easily filled than at Esquiule. In place of the few Basques that you will leave behind, will not be left without help, but out there you will find thousands of them, entirely abandoned at Montevideo!¹³⁰ What becomes of our objections when faced with such facts, for a man who weighs things on the scales of the altar?

So go ahead! You still have the energy and the years; the harvest is so beautiful! If you knew how this tempts me! And who knows what will happen yet? Whatever it may be, quam pulchri..!¹³¹

All yours in OLJC

Garicoits. Priest.

PS: What belongs to M Cotiart,¹³² is no longer mine, I have no answer; but Mgr told me that the business is over. So, go forward. Tu non poteris quod isti et istae¹³³!

272. - To Fr Didace Barbe, Superior of the College of St Joseph

End of June 1860

.....

We have lost a novice, Pierre Espagnol.¹³⁴ He has gone to heaven like Br Leonide, a real angel.

.....

273. - To Fr Pierre Barbe,
Superior of the College of Moncade¹³⁵

Betharram 3rd July 1860

FVD

My dear friend

A visit from the Bishop, followed by a retreat have prevented me from examining your letter with care. Today after an application of leeches on doctors orders,¹³⁶ I am all yours.

1. I am deeply worried by the news of the divisions existing among a group of such well intentioned men; men capable of being in charge of a community three, four or five times bigger and with more problems than your community.

I am therefore, appointing M. Etchecopar to help you to discern and maintain the unity so necessary for the good of all concerned. (cf 1 Peter 3/8-16)¹³⁷.

2. Fr Etchecopar will tell you that, without hiding from me what you are having to put up with from the hands of your colleagues, I am convinced that, having your superiors supporting you, like Monsignor and myself, you can easily find a solution to this intolerable disorder. What does it mean? It means giving you a clear idea of the situation and setting things in motion without undue trouble, and promptly achieving what is possible, knowing how to tolerate a host of things that everyone must put up with which are the result of human weakness. At the same time, you must pursue relentlessly all forms of disorder, but in such a way that you cannot be blamed in the presence of your superiors.....; yet in such a way as to always lay the blame, if not on those who have done wrong, at least on the transgression itself; take a look at c 14, Industries: ut personas diligas et vitia persequaris;¹³⁸ this is precisely what I hold against you.

Further more, here are some points which you must follow:

1. Without hindering the need to economize, quite simply inform M. Goailhard of the wishes of the Bishop which are always reasonable, religious and perfectly acceptable.
2. You yourself must receive all in-coming mail as it is stated in our rules; equally, it is your responsibility to post all out-going mail.
3. After taking due care to establish responsibility you ought to have quashed the disorder which reigned in your establishment and done so effectively, for example by cutting out wine at meal times and by suspending any teacher,¹³⁹ which you should have enforced. If the health of M Taret requires it, send him away and put Fr Miro¹⁴⁰ in charge of the cinquieme, M Madaune¹⁴¹ in quatrieme; it is quite simple.

Give it some thought and do something worthwhile. It all seems so simple to me.

Garicoits Priest.

274. - To a young lady¹⁴²

[August 1860]

.....

It is for me a real consolation to send you these lines, not least in giving you a sign of life than in recalling the blessings and graces with which our good Master has filled you in uniting you with his divine Heart.

So above all else go ahead! Change nothing in your way of life.

During these days which precede the feast of the Assumption, I have no time and yet I am not able make you wait for a reply, that your present position makes quite urgent.

I am saying a word. Yes, my sister, one word is only to create peace in your soul. And that word is; 'Here I am.'

' How good the Lord is !....'

.....

275. - To Canon Haramboure¹⁴³, Vicar General of Bayonne

My very dear and venerable friend

I beg you let me put my conscience at peace, by authorising me to celebrate holy Mass every day, to sing vespers, to conserve the Blessed Sacrament, to give benediction, etc., for the boarders at Igon who spend their holidays in the house at Lestelle, where they have a suitable room prepared for all this¹⁴⁴. Mgr had already given his permission in previous years and I am sure that the last time His Grace gave his permission indefinitely for these boarders and for the retreat exercises of the Children of Mary. But, I fear, there is no harm in writing. So I look forward to your reply, if you please, before sending a priest for these poor girls who have been left here from this morning. You will understand that I have written this letter, relying on your kindness for an immediate reply.

All yours in OLJC

Garicoits. Priest

16th August 1860

276. - To Florent Lapatz¹⁴⁵

20 August 1860

.....

If you knew what a father has suffered who has recently lost a son for ever, the

object of so much affection and hope and who is threatened by a loss as cruel as the first, without mentioning others which will follow, you would have put an end to these unutterable sufferings already. Nevertheless I will tell you, for my part, the chalice is accepted.

I will repeat only before God that, if you wish to do his Will and return to your duty, you must come back to Betharram with this letter, knowing full well that you will find all the paternal and brotherly love that you have left behind, especially a paternal love stronger than death in all its fullness and life, that always has space for a sincere and perfect return . With this hope, all yours in OLJC

Garicoits Priest

277. - To Madam Raymond Planté

FVD

Madam,

I have the honour of announcing to you that the inauguration of an organ given by His Majesty the Emperor to Notre Dame¹⁴⁶ will take place on Sunday 2nd September at ten o'clock in the morning. The Prefect¹⁴⁷, M O'Quin¹⁴⁸ and other distinguished personages will honour this feast with their presence and will willingly accept a modest meal at the seminary.

You can imagine how pleased I would be if Adrian could be with us on that day. Not knowing whether a similar invitation is possible for yourself, I hesitate to ask you.

Whatever it may be, please accept, Madam, my sincere respects and my deepest gratitude.

Garicoits. Priest.

Betharram 28th August 1860

278. - To Alexis Goailhard¹⁴⁹

[September 1860]

.....

This is what happens when you do not, first and foremost, have God and our rules in mind which lead us to him. Who would have expected from you such an act of disobedience, especially over a matter of administration when the Superior of the house was away? Do you know that such behaviour is very severely punished in a seminary?

I think that you have understood this and that you will do everything to make up for it and no longer fear committing a similar mistake. Your letter makes me hope so, and you can be certain of my pleasure in taking note of your resolutions.

.....

279. - To a priest¹⁵⁰

7th September 1860

My dear Curate and Friend
I clearly understand your step.....

.....

280. - To Daughter of the Cross¹⁵¹

Betharram 4th September 1860

OLJC

My dear Sister,

I have received your kind letter of the 14th July, and I assure you that it always brings me great joy. I bless the Lord particularly for making you aware of your nothingness and wretchedness and at the same time leading you to this filial trust in his divine mercy.

.....

281. - To Pierre Barbe, Superior of the College of Moncade

My dear friend,

Go and find M. Cousy¹⁵², the father, tell him that I willingly allow his son to spend some days with him and his mother, but with some dismay I see that he will not be with you on a regular basis. Add in confidence that we have some Reservations for this poor young man's future. On the other hand, you know he would have been an excellent subject for the priest-hood, if he knew how to take things seriously; he would be able to do well, if he applied himself seriously to his work without flitting around from one thing to another.

I have kept Fr Goailhard here till Monday or Sunday so that he will be able to find Mgr. at Arudy. I think that he will not have time to present his accounts to him. Whatever happens, I am satisfied that he was able to come and see me before this interview with Mgr, at least you have explained yourself to His Grace at Bidart. Whatever the good Lord wishes will happen.

Send everything here that is not absolutely needed at Orthez. All yours
in OLJC.

Garicoits Priest.

5th September 1860

282. - To Fr Angelin Minvielle,
Superior of the Seminary of Oloron

[12th September 1860]

My dear friend

I am sending this letter to Oloron because they have told me that the climate has made you come down¹⁵³. Whatever happens, I hope that this letter will reach you.

With all my heart I wish you both¹⁵⁴ a speedy and full recovery.

All yours in OLJC

Garicoits. Priest.

283. - To a Daughter of the Cross

[End of September 1860]

My dear Sister

Re-read your own letter; I will answer it from your questions. When will you live in peace and tranquillity in the Will of God? Every day I ask this for you and your dear companions at the holy sacrifice. The means? Here I am: be little before God, content with His Will, abandoned to Providence, faithful to His Will. Amen.

All yours in OLJC

Garicoits. Priest.

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

[October 1860]

.....

And M X¹⁵⁵...how is he getting on? Has his health improved for his ordination? I was thinking about this dear sub-deacon; but I dare not present him for ordination. I am not convinced of his suitability. See what you can do about it.

Scis illum dignum esse¹⁵⁶?

Get me a clear answer.

.....

285. - To Sister Seraphia, Daughter of the Cross¹⁵⁷

Igon 10th October

OLJC

My dear Sister

I am taking advantage of the Sisters returning to Toulouse to say that I have received your letter which you promised to write. Thank you very much, sister, for the good news. I am very pleased about it, I bless the Lord and pray him with all my heart to keep you in this cheerful disposition, this joyful spirit. May your respect and love for your holy vocation, for all members and things belonging to the Congregation be affirmed in you more and more: may your charity and your desire to be wise, thankful, joyful in the service of the Good Lord always increase; may your zeal to make Our Lord loved by his little ones grow daily; in a word that your conduct makes you always more worthy of God, first to be always the joy and crown of the Good Lord, and then of your good Sister Superior, Sister Theogonie, and all your other superiors and companions.

You want me to pray for you; I think I can say with St Paul: 'I love you all(all the Daughters of the Cross, in particular eskualdunac¹⁵⁸) in the heart of Jesus, and I ask him that your love grows and abounds more and more in all knowledge and love so that you may experience what is best and what is pure on the day of Our Lord Jesus Christ, filled with the fruit of justice through Our Lord Jesus Christ, for the glory and honour of God. I give thanks to God for you all, remembering you in all my prayers' (Phil chap4; 1). Your dear Sister who was at Montory, has made her retreat, the first; she is still here; iduri du arras content eta uros dela.¹⁵⁹ She is a good child, I hope that she is also a good Daughter of the Cross, for ever! I do not know if she will return to Montory; long live the cart¹⁶⁰ always!

I am asking you when you write to Sister Seraphique, mila goantcy ene partez; othoitz decan enetaco; cuc ere bai gauca bera¹⁶¹ to Sister Theogonie and to the other companions.

My very humble respects also to the Curate of Portet¹⁶².

All yours in OLJC

Garicoits. Priest.

PS: Send me often news of yourself.

286. - To Pierre Barbe, Superior of the College of Moncade

Igon 19th October 1860

My dear friend

It is important that your roles are clearly defined¹⁶³.

1. You are at Moncade what I am at Betharram, the Superior.
2. Fr Guilhas will be the Headmaster like Bourdenne at Betharram, the one in charge and who arranges cover.
3. M Taret will be Deputy Head, assistant to the Headmaster of the School.
4. Down below, you take charge of the premiere without fees. Tomorrow you will leave for Orthez with Fr Guilhas. You will make out an exact inventory for Fr Goailhard of all the things which belong to Mgr, and all those which are ours and you will give them to Fr Guilhas.
5. On Tuesday and the following days you will receive the pupils at 370frs and at 6frs. I think, without giving any remissions. Those who ask for a reduction if they are doing French you will tell them as politely as possible to join your non-paying premiere; if they are doing Latin to go to Betharram. I do not understand why things have not happened like that in the past. The good Lord would have blessed this course of action; in which case you would have done his Will.

Once this operation is completed, you will give the money and business to Fr Guilhas, and then, you will send Fr Goailhard to Betharram. You will bring me an exact account of things and detailed lists of persons.

Busy yourself seriously with this.

All yours in OLJC

Garicoits. Priest.

287. - To Dominic Guilhas¹⁶⁴

[After 19th October 1860]

.....

Your duties¹⁶⁵ are clearly defined. You have the wisest and clearest rules which assure you all the freedom you need to implement them, accompanied by the safeguard that your age and inexperience require you consult your local Superior.

I feel it my duty to ask you to immediately and continually recommend yourself to God for a pure heart and an upright spirit, the *recta sapere*¹⁶⁶.

.....

288. - To a Religious in America

[After 21st October 1860]

.....

Good news! Now the Jesuits are at Pau¹⁶⁷; Fr Pichon is Superior; he plans to bring there a group from the noviciate of Toulouse.

.....

289. - To Didace Barbe, Superior of the College of St Joseph

[After 24th October 1860]

.....

You are sure of the places; since you believe it is better to extend the College,¹⁶⁸ do it by profiting from the good will of M Idiart,¹⁶⁹ to whom you should convey my gratitude. If you could advise me how I could do this, I will jump at the opportunity with great pleasure.

.....

290. - To the same person

[After 24th October 1860]

.....

Concerning M Idiart¹⁷⁰ there is no problem, in regard to this privilege or acknowledgement. You lose nothing by being generous, or at least by being grateful.

.....

291. - To Pierre Barbe, Superior of Moncade

Betharram 25th October 1860

My dear friend

1. Do the work which normally takes place on the occasion of All Saints for the reception and opening of the free school; and then we will see. Keep me informed about the number of registered pupils. Tomorrow I will send someone for the first division of French.

All yours in OLJC

Garicoits.Priest.

292. - To Pierre Barbe, Superior of Moncade

[9th October 1860]

My dear friend

It is important that you clearly define the posts at the beginning of term. One has been puzzled by what you are doing at Moncade and at the school below¹⁷¹? It is quite simple; you are the Superior there, no more no less; you will lead the staff and everything

else, as I try to lead them here: Fr Guilhas as Fr Bourdenne here, Fr Cazaban and Fr Hayet at Oloron; just like other staff and amenities. You will take the premiere below and you will be in charge of the black Sisters¹⁷². We will send you Fr Lalanne to be confessor for the infants below and above, if it is helpful. etc.

I am sending you a type of circular letter¹⁷³ which you will read, meditate on, put into practice fortiter in re, suaviter in modo in regard to all our members.

All yours in OLJC.

Garicoits. Priest.

293. - Circular Letter¹⁷⁴

[29th October 1860]

Ecce Venio!

Fiat voluntas tua in me sicut in cœlo!

Here I am ! May your will
be done in me as it is in heaven!

.....

At the beginning of the new year, I feel more and more the need to recommend that you insist on the following points to your teachers:

1. On the solid foundation of self emptying and progress in virtue, which must precede and accompany the study of literature and in its application¹⁷⁵.

Who can fail to see the importance of this point? Without this foundation, with all the learning and every possible qualification, one can only produce an empty display..., nothing solid..., ruins. It cannot be otherwise.

God from whom all good proceeds, asks for instruments not attached to anything, especially themselves, and entirely abandoned in their heart to the action of the Holy Spirit, to the law of love which he has imprinted in their hearts from the beginning, and the great law of obedience, from the example of Our Lord under these two aspects: **Spiritus Domini super me, propter unxit me**¹⁷⁶; he emptied himself and became obedient unto death on the cross; which is summed up in; **Here I am**¹⁷⁷!

Under pain of denying our profession as Auxiliary Priests of the Sacred Heart of Jesus and of placing ourselves beneath the standard of Satan, everything in our behaviour must respond to the Holy Spirit and to our Superiors; Here I am, without conditions, without rewards, for love of the Will of God! taking care to use all the means which the good God and our Superiors judge suitable to employ in redressing the gaps in any unintentional behaviour.

Either we must devote all our efforts to practice this teaching, or our profession of and striving for perfection and dedicating ourselves with energy to others is just a fiction.

2. ditto...

3. ditto...

4. ditto...

100. ditto...

Ecce venio! Fiat voluntas tua, in me sicut in cœlo!

So raise up this standard, and make sure, to at least lead everyone behind this standard; study, challenge and use with vigour all the means which our holy rules place in our hands for so important and absolutely necessary task; for it is particularly on the field of battle, and not on the Glacis¹⁷⁸ that the warriors of the Sacred Heart must march under the standard¹⁷⁹.

So viriter age et confortetur cor tuum; intende; attende doctrinae; prospere, procede et regna. Amen. Amen¹⁸⁰.

Garicoits.

PS: I advise all our members to be conspicuous in unity and uniformity amongst themselves. Unum sint, et unius moris! Et sic luceat lux vestra coram hominibus, ut videant haec opera et glorificent Patrem coelestem, dicentes; Ecce quam bonum et jucundum habitare, fratres in unum!¹⁸¹

294. - To Fr Jean-Francois Secail, of the Society of Jesus¹⁸²

[Towards the end of November 1860]

.....

It has not been difficult for us to welcome you, reverend Fathers. It is, I assure you, with all our heart that we have welcomed your arrival amongst us. I hope, by the grace of God, that we will never be an obstacle to them, just as they have never been to us.

Unfortunately we are far from those times, when great things flourished, when the Church found so many helpers in that multitude of religious Orders which it had at its service and which sufficed for its needs. If these good times return we will be happy, and very happy to give way completely before the true realities, and sing in all joyfulness of soul; Umbram fugat veritas, noctem lux eliminat. Vere dignum, justum, aequum et salutare¹⁸³, so that the substitute gives way to the real thing, the shadow to the truth, night to light.

Thank you for your kind help to us and our Brother; it is one more reason for our gratitude.

.....

295. - To Pierre Barbe, Superior of the College of Moncade

[before November 1860]

My dear friend,

I am sending you at the present time MM Lafont¹⁸⁴ and Lalanne¹⁸⁵ with M Ducasse¹⁸⁶ who will be very capable of supervising in the College above, provided that he does not speak, but confines himself to giving notes.

M Miro¹⁸⁷ is becoming amenable. I am able to send once more M Faur¹⁸⁸. But I need to inform Mgr of a staff reduced to the requirements of the work and sufficiently

adequate. M Guilhas¹⁸⁹ is extremely capable of managing all his staff and his 3rd and 4th year pupils; M Taret¹⁹⁰ the fourth and fifth classes; the sixth and seventh can be given to M Faur or Castainhs¹⁹¹. I do not see why the two French divisions should not be very well cared for either by M Castainhs or by M Faur or by M Miro, without speaking of M Logeray¹⁹² who would be able to teach below or small groups. M Pujo¹⁹³ will be more useful here rather than there.

I find your idea funny of establishing yourself below. Understand that you will be never too much in demand above, having appointed yourself to teach the first-class below, you should continue to give our members an example of devotion and be responsible for all the children, I would like to say ours, and then the Black Nuns and their boarders. With a little order and effort, you can do all that perfectly well, infinitely better, without involving yourself below. Simplify things and show a little devotion; that is what is necessary for good management of the works of Orthez and all divine works.

All yours in our lord Jesus Christ.

Garicoits, Priest.

PS: 'What is the point of teaching a class of two, three, or four secondary pupils or two poor divisions of French for two hours.' Arrange everything for the best and do not listen to these people. We will choose another time for your retreat. You will glorify God better for the moment by your devotion and your work in drawing the best possible results from your present position. Do understand this.

So set to work! And then send me the definitive programme of what is being done by our members at Orthez, so that I can put it under the eyes of the Bishop without blushing. It goes without saying that it is necessary to also send back those that are not needed. I am able to send you if you wish, brother St Martin who can receive and take visitors and our members to the parlour. Write to me after you have consulted Jean Baptiste¹⁹⁴ who can do a lot, having so few boarders, half at present.

296. - To Pierre Barbe, Superior of the College of Moncade

Betharram 6th November 1860

FVD

My dear friend

I am sending you Brother St Martin;¹⁹⁵ he is a saint, but you will need to prepare him to receive visitors, to take them to the parlour and to accommodate them there and then call the person concerned, that is all; do not let anyone go further than the doorkeeper's lodge with him. As a tailor, he will be very useful in repairing old clothes.

Oh! how difficult it is to grasp these things! and especially to submit oneself to God! Why worry over what they say, over what will happen? Each day has its own troubles. Do the will of God, and then whatever He wills will happen. When will we understand that? Faith and experience themselves should have over the years rooted this teaching in us, and you should have been one of the principle apostles of it.

And so to work! Once again, in place of receiving 2,3,4, or 5 pupils for a class, use all your ability to send them to Oloron or Betharram, so that egoists do not ruin our

establishment by a staff without proportion or reason and doing everything quite contrary to Mgr's wishes, which cannot attract God's blessing. See to it then and take action instead of complaining and occupying yourself with what does not concern you, by substituting your own wisdom which God will destroy, and your own discretion which he will disprove; the stupidity and spitefulness of your Superiors, which God has already blessed more than once before and will continue to do so. Haec dicta sunt¹⁹⁶ and for you and particularly for all your company.

All yours in OLJC.

Garicoits. Priest.

PS: Inspire yourself with what I have said and think it over, and then, realise your position, which is the same as mine. Exercise around you all the influence that you can as Superior of our members, but leaving them freedom of action in the accomplishment of their duties, only directing it when you see it in danger of being lost sight of, etc,etc. In any trouble, write to me. Bring all ours together at least once a week for a conference; and everyday keep personal contact with the staff informally according to needs.

Make M Guilhas quite aware that since he has this year only 3 or 4 pupils (one will obey, I hope, for another year), he can very well give them much desired care by assigning a third of his normal time to them, the other two thirds can be used very usefully by the pupils for study and M Guilhas will get them to work, according to the ways I strongly approve, in taking care of other classes. I do not understand why this is not clear.

If you adopt this method and make others do it, before the end of the year, you will see imprinted in the two establishments of Orthez, a very favourable change and more favourable results from these measures, among the pupils and even among our members. This will uproot their selfish spirit and obstinacy, which is so depressing and negative, and then they will become a force, rooted in unity; and God and men will say: **Ecce quam bonum et jucundum...**¹⁹⁷

297. - To Alexis Goailhard¹⁹⁸

Igon 9th November 1860

.....
Fr Minvielle would like to have the retreat for the children at the same time as that of our ordinands.¹⁹⁹ I would be very grateful if you could give this retreat. I do not know if you have been busy, as I had engaged you there with the preparation for this ministry, so important and inter-esting at the same time; in any case you will tell me tomorrow if you are able to undertake this mission.

All yours in OLJC.

Garicoits.

298. - To Sister St Liguori²⁰⁰, Daughter of the Cross

[Betharram 12th November 1860]

My dear sister,

You can be perfectly undisturbed in your case. Every time you believe that your good Superiors will have to eat meat with your sisters, do the same; you can and, when necessary, I give you and your companions this permission .

I am, while recommending myself to your kind prayers, all yours in OLJC.

Garicoits. Priest.

299. - To Pierre Barbe, Superior of the College of Moncade

[Igon 16th November 1860]

My dear friend,

1. Ducasse is authorised to confess the children either below or above, especially the infants. For the seniors they can go to you or Fr Guilhas. You can say that since there are more of these than the seniors they can go to Fr Ducasse and the others to both of you.

2. My intention for the retreat is to reserve you a place with the superiors. But that must not stop you coming to see us during that time, if you like.

3. You can speak either to Fr Guilhas or Fr Ducasse.

4. We have Noemi²⁰¹ here with us for two weeks. I would like to think that this time she will make her mind up.

All yours in OLJC.

Garicoits. Priest.

300. - To Sister St Thomas, Daughter of the Cross²⁰²

Betharram 28th November 1860

OLJC

My dear sister

I am taking advantage of Brother's journey to give you the information you have been asking for:

1. To be enrolled among our benefactors and to be included in our Masses for a year, they give a stipend according to their means for the restoration of the Chapel or the House.

2. To have a Perpetual Foundation Mass they usually give 100fr and the fruit of this Mass will be offered for the donor's intentions which you will convey to us in writing.

Garicoits. Priest.

PS: Everyone who contributes to the restoration of the Chapel of Betharram for 100fr will be enrolled in the Chapel registers among the benefactors, and in that capacity will participate in all the prayers and good works which are done by the priests serving the Sanctuary. It is useful to say that they will share in the four Masses each year which will be celebrated in the Chapel²⁰³ for benefactors living and dead.

My kind regards to all the good sisters at Tarbes. May Sister St Thomas know so that they do not forget her at Betharram. Pray for us also, I say again, continue to pray so that the good Lord will always bless us.

301. - To Miss Noemi Peyrounat²⁰⁴

[December 1860 or January 1861]

My dear sister in Christ

I received your letter. I have read it carefully: I take a genuine interest in everything you have had to experience. But I repeat that I only see in all this, even more proof as to where the divine Master wishes you to go in order to shape you into a faithful bride. It is after the determination with which he himself had inspired you, that you give the impression of wavering; in what you have done in showing consideration to your good, but too human parents; but in the end, you have led them to believe that you are leaving them without a calling, whereas you should have shown yourself more decisive and contented with what the Lord has given you, by showing how very grateful you are in being helped in your resolve. Yes, if instead of showing a sort of pain in embracing religious life, you had continued to have clearly stated, as was your duty without doubt in my opinion, that your parents had not recognised and respected your vocation, and would not have ceased to believe it and declared a desperate war against you.

What you have not done soon enough, you ought to do now while there is time. Tell your parents expressly that you have every reason to believe that God is calling you to the religious life. As a result of this call, you should hate,²⁰⁵ as our divine Master says those whom you cherish the most in the world, to become a spouse of Our Lord; you must leave them to find everlasting life. To hate them, is, so to speak, to treat them as if you were not loving them; to leave them sometimes is to love them and possess them better still; to lose them in this fleeting life is to find them in eternal life.

You are rendering them a great service in helping them to kill in themselves their natural sentiments which you have offered up in yourself on account of a higher cause, and in leading them to make their Christian sentiment triumph by which they will understand that they are your brother and sister, and have, as you have, God and the church as their eternal parents.; you belong above all to God and the Church which calls you by rights more sacred than those of your earthly parents.

So show yourself in these last events firmly rooted and set, privileged and joyful in your submission to those who alone have the grace and mission to lead you, and who alone take the place of God and his Church for you, which is to say the Superiors of the Daughters of Charity.

May you be for ever faithful to this direction! Amen, amen. Believe me: neither in life nor death will you ever regret it; whereas if you draw back, like a reed blown about by

the wind, I have no doubt, you will always regret it.

All yours in OL.

Garicoits. Priest.

PS Say hello to M Dulac²⁰⁶; let him take this letter to M Noelli.

302. - To Pierre Barbe, Superior of the College

[1860-1861]

.....

To encourage rather than to destroy this poor X...²⁰⁷ who is only ruining himself. Look at Pius IX who created a chair of Science to try to stop the complete fall of Passaglia.²⁰⁸ We ought to have the same spirit and follow him particularly in regard to our members. Enlighten him, lift him up, support him, and if need be, tell him that he should be like his predecessor in his post that this concerns him more than you can say, that God wishes it and the good of the Community requires it.

Tell Fr X...²⁰⁹ to see to it that there is some fire so that none of ours suffer from cold during the winter, and that all can work in warmth, each according to his needs. For that, strict silence around the hearth.

Can you not normally allocate a room beside the kitchen? See, let us understand this.

.....

303. - To Didace Barbé, Superior of the College of St Joseph²¹⁰

[1860-1861]

**Pray for our sick: MM Bailliencourt and Coumerilh, we are not sure of further developments.

**I have learnt with much sorrow about the illness of Father Harbustan. You must send him over here as his condition demands a long rest. I would add that I would like all our members to come over and take a necessary rest in their native air. I hope you will not forget my suggestion both for yourself and the others.

**Thank you very much for speaking about our dear sick. May the Lord bless you more and more.

**I would like all your sick members to become strong. Here M Bailliencourt is always between life and death, giving on all occasions and in every way, admirable edification and being very content with his condition.

**Thank you for your good news about the health of our members which does concern me. Embraced them and blessed them for me.

¹ This is one of St Michael's letters of direction which shows that he does leave the person some freedom to respond to the Holy Spirit, but he leaves no room for doubt in his own mind, based on his experience of using St Ignatius etc. He shows sensitivity to the Father's feelings and the daughter's duty of love and respect. His advice follows his principles and those of the Lord that she must live the Christian life perfectly and go forward through communication and patience doing God's Will and not leave her Father until the Lord changes his heart

² Is this to someone who has either left the Convent through bad health or because of bad health is not able to enter?

³ He had several minor strokes but felt he was regaining strength; this lasted for 3 years.

Here he shows his devotion to Our Lady. 'His devotion to Mary was exceptional.' said Fr Mariotte. In his funeral sermon 'Mgr Lacroix said; 'Our Lady of Betharram whom he loved so much and led others to love, led him by the hand to the throne of the Lord Jesus; he has given all his life in her service and for her glory; ask God to place on his head the crown of justice, if he has not already done so, as I believe he has.'

⁴ The residence of Montevideo was founded 1st March 1861 by Fr Harbustan. St Michael was pleased to make this foundation, firstly because it was asked for by his Basque compatriots. Fr Paulin Sarrote was recalled by his Superiors of Our Lady of Gethsemani. Another reason was that the population of the Town had witnessed the heroic devotion of Fr Larrouy during the epidemic of 1857, requested for the priests of the Sacred Heart. Also he was responding to the request of the Diocesan authorities.

⁵ Mgr Jacinto Vera

⁶ There were only 6 priests in South America at this time. Frs Barbe, Guimon, Harbustan, Larrouy, Sardoy and Superbielle, plus some students.

⁷ It is significant that Fr Etchecopar makes these visits rather than Fr Chirou who was a Missioner and not related to schools, also St Michael indicates that he knows his mind concerning the many matters that he himself would have liked to talk to him about. 'A desirable success' implies that certain attitudes could make it otherwise, so he is relying on and asking for a lead from the Superior..

⁸ What is St Michael referring to? On certain occasions Fr Minvielle had made some decisions with harsh effect against the Apostolics; is he referring to something of this nature? St Michael's language seems a little Jansenistic but possibly he is making a very profound and practical comment by saying that our people, presumably our members, may not be blameworthy in regard to certain evils for various reasons which he does not mention. He seems to be advising Fr Minvielle not to be too hasty in his judgements or hard in his actions relating to others, and to consider other factors, maybe lack of knowledge, maturity, ignorance etc..

⁹ Canning on the hand

¹⁰ Abuse by words or actions.

¹¹ Detentions

¹² The role of the superior was very exacting; all letters had to go to him first. No one could receive anything without his knowledge or approval. This was common practice in all religious houses but has long been abandoned. The original reason for such a rule seems to have been based on St Ignatius. Fr Etchecopar was sent to enforce such practices. Dismissal was immediate after a decision by the Superior and his council if a subject was not living the Rule. The general reason still holds that when a novice or scholastic is a source of bad example, though individuals now are given the opportunity to explain themselves and examine their behaviour, giving opportunity for personal development, in the past referred to as repentance.

¹³ St Michael shows how keen he was in developing a standard of excellence. Latin, as in most of Europe at this time, was the key language that opened the way to University and the professions.

¹⁴ Fr Etchecopar was given permission by St Michael to visit his parents who were living at this time in Oloron.

¹⁵ L 20

¹⁶ The motivation of heaven may be a feature of an age more spiritual and less materialistic than our own. Living in an age of technology and advances in all fields of science which has served to alleviate the burden of work, and diminished disease and illness etc could have brought a weakening in our focus on the life to come. St Michael's point in living the faith rather than speaking of it is as relevant as ever. The central point of God's gifts of life, and the need to recognise God as the source of all goodness rather than searching for it purely in ourselves and in our expectations seems as true as ever. The message of the cross is something he never forgets.

¹⁷ Born at Borde-Lembeye(BP)in 1834, pupil of ND de Betharram in 1850, Florent Lapatz entered the Society in 1852, ordained 22nd December 1860; teacher at the Seminary of St Marie d'Oloron from 1859-1863..

Intelligent, conscientious, he was teacher of rhetoric at this Minor Seminary which Fr Rossigneaux, see L112, had made a centre of humanities. He was so taken by greco-latin culture, a result of the Enlightenment that he changed his Bearn name which sounded to him too barbarous to one of the renaissance, Melanchton or Oecolampade calling himself Agramant. This letter shows the attitude that St Michael expected a priest of the Society to have.

¹⁸ Attend to yourself and to doctrine! Tim 4:16...which means here attend to your soul and the Word of God

¹⁹ Happy are those who possess these good things Ps 143:18.

²⁰ Happy are those who have God for their master. Ps 143;

²¹ For me it is good to cling to God. Ps 72;27.

²² It is a complete disgrace that very gifted persons waste their time in studies unworthy of themselves, and that those who hold responsible positions abandon themselves to leisure and vanities. Is not the heart of a priest the ark of the New Testament where, because he is attentive to spiritual doctrine, repose the tablets of the law?

²³ 'Turn away from godless philosophical discussions and the contradictions of the knowledge which is no knowledge at all' 1Tim 6;20

²⁴ We see now every day some priests of the Lord abandoning the Gospels and the Prophets to read comedies. (ad Damasum 21)

²⁵ An educated man should know everything that is appropriate, but leave vanities to those who are vain. Everything should be in its place. Let your conversation be inspired by the Scriptures or the Fathers; Tertullian, Cyprian, Lactantius, Hilary; Minutius Felix, Victorinus, Arnobius. Thus by careful reading and daily meditation, make your heart into a library for Christ.

²⁶ Chap 43. Against the vain sciences of the world

²⁷ agir dans les bornes de nos emploi, toujours petits, soumis, contents et constants.

²⁸ . St Michael not only gives encouragement but affirms her gifts in a way that urges her to use them to promote God's love and also to take up the cross; a characteristic of his devotion to the Sacred Heart. This letter is almost certainly to Sister Jerome as he makes similar references to the old man and old woman in an earlier letter.

²⁹ Jean Sauveterre born at Mirepeix in 1817 ordained on June the fifth 1841 vicar of saint James of Pau from 1841 to 1849, St Leon of Anglet 20th January 1849, canon 1883, died 1884.

³⁰ For a longtime Fr Cestac thought of establishing a chaplaincy at Our Lady of Refuge in the Parish of Anglet a community of more than 500 persons to be evangelized, to hear confessions. He was at first happy to have some of the local clergy minister to them. But then he envisaged with Father Bourdechar Superior of the College of Saint Francis of Mauleon, to found a society of priests, the Servants of Mary for the direction of the Servants of Mary. The plan was abandoned as it was not according to the views of the Blessed Virgin. He no longer hesitated then to confide his work to the Congregation of the Sacred Heart. He chose his friend Saint Michael Garicoits who lived at Betharram. The founder of Our Lady of Refuge felt that he needed more help for his spiritual family. Being beset by all sorts of business, and failing strength, he was over 60 and was no longer able to rely on his mediocre but devoted collaborator, Fr Duclos. He asked for the priests of Betharram. With the Parish Priest a plan was quickly drawn up, which the Bishop of Bayonne approved . Fr Sauveterre vacated his presbytery and the Priests of the Sacred Heart took up residence, charged at once with the care of Anglet and the chaplaincy of Our Lady of Refuge.

Saint Michael made some observations about this project. They were noted. Father Sauveterre remained in the presbytery and left the Parish. Two priests of Betharram were sent to Father Cestac, an assistant priest Father Casau. See L 305.

³¹ Interesting comments on the attitude of the Community and St Michael on community life and taking on Parishes.

³² The Venerable Louis Edward Cestac was born in Bayonne on the 6 January 1801. Despite his exceptional gifts for music, he went on for the priesthood. He was a pupil of the school of Saint Leon at first. Then he went to the Minor Seminary of Aire in 1816, and to the Seminary of Saint Sulpice in 1820. He was ordained priest 17 December 1825; from 1822 he was at the Seminary of Laressorre as a teacher of music and philosophy, then he became bursar. He remained there till 27 August 1831. His Bishop appointed him Dean of the Cathedral of Bayonne. There he developed into a man of extraordinary works. The 11 June 1836 he opened an orphanage, in 1837 a refuge for young women; in 1839 he founded the Congregation of the Servants of Mary, and the work of Our Lady of Refuge . and later the monastery of Saint Bernard for the hermits of Mary, and a house of education for young girls. 8th December he became Canon of Bayonne, which he resigned in 1855 to devote himself to his religious family. He died in the odour of sanctity on 27th March 1868. The process of his canonization began in Rome.

Fr Cestac was a friend of Saint Michael Garicoits, which began at the school of St Leon and the Seminaries of Aire and Larresorre where they were both teachers for three years. Fr Cestac visited St Michael at the beginning of December, 1841 to draw up the Constitutions of the Servants of Mary. He returned occasionally to consult him, and St Michael willingly went to Our Lady of Refuge to help Fr Cestac, out of admiration for his work and for his hermitage.

Saint Michael spoke at length to the community about his friend; "Look at Fr Cestac. Certainly he is a gifted man but also one whom God has qualified in a different way. What is it that strikes you in his work? There is nothing worldly about it. Worldly human ways would ruin it. Men who are self effacing and humble before God are capable of great things. The more they are weak and humble, the stronger they become. Is it not a great wonder to see this man that people misjudge with 500 people living in poverty for both spiritual as well as temporal needs. These young girls could not even find anyone to make a confession to; they wait for months and address themselves only to those they can. But how self-effacing and humble they are; they are models of edification for everyone.

As in a new desert one is made holy in Our Lady of Refuge. ' On his part, the Venerable Louis Edward Cestac respected Saint Michael for his work. He corresponded with St Michael asking for retreats from Frs Perguilhem, Higueres, Minvielle, Serres, Barbe and Castelnau-Tachaires. Frs Higueres and Lassus were the most popular. When he decided to ask for the Priests of the Sacred Heart as chaplains, he wrote to the Mother Superior; 'My daughters, the Blessed Virgin wishes that we turn to the Priests of Betharram.'

The priests who were chaplains of Our Lady of Refuge.

Jean Casau	1860-1864. 1868-1880
Salvat Etchegaray	1869-1887
Pierre Sarthou	1877-1880
Jean Buzy	1880-1883
Jacque Dartigues	1873-1877
Justin Simonet	1880-1895
Jean-Baptiste Castainhs	1883-1887
Pierre Claverie	1886-1895
Jean Florence	1887-1903
Dominique Descomps	1887-1903
Maxime Casanabe	1895-1903
Basile Lacrouts	1898-1903
Expulsion of Betharramites from France.	
Francois Carrere	1946-1954

³³ Mathilde Lestapis born 24th December 1811, died at Orthez 5th February 1885, married Raymond Plante born in Santander 1797, died in Paris 29th June 1855. He had been Mayor of Orthez and Deputy of the Basse Pyrenees. His wife was a benefactor of the College at Orthez. Fr Serres was her spiritual counsellor and her son Adrien was a pupil at Moncade. L245,248,252,255,266,277,337,338.

³⁴ the departure of the body of Fr Serres.

³⁵ The Requiem Mass for Fr Serres

³⁶ Adrien Plante born in October 4th 1841; he became magistrate, Mayor of Orthez, Deputy of the Basse-Pyrenees. Died 27th March 1912. He was a well known local historian.

³⁷ Sr Theodorine, Julie Cassou born 10th May 1814 at Igon, died at La Puye 16th October 1879.

³⁸ L 62

³⁹ L 200

⁴⁰ Does this refer to stress or depression or some psychological illness? 'Exaltation' has a particular meaning in the 19th century or earlier which I have translated as over-excitement.

⁴¹ Read Jean. L 353

⁴² L 183

⁴³ L123

⁴⁴ St Michael's letter of condolence on the death of Fr Honore Serres focuses not just on natural grief but on the end of all good things including people in the Christian context of coming from God and going back to Him. 'Seek first the kingdom of God.....' Perhaps one might consider this letter insensitive in our present age of less faith, yet it may have something which relates to the timeless message of the Scriptures, of detachment and complete dedication to God.

⁴⁵ Village in the Pyrenees of 650 inhabitants

⁴⁶ name erased

⁴⁷ The bursar of the Bishop of Bayonna (see letter 217) is Goillard, letter 278.

⁴⁸ This conformity to the Bishop's orders which St Michael requires is imposed on the religious of Betharram for two reasons: firstly because as Auxiliary Priests of the Diocese he is their bishop, secondly they have made a vow of obedience to him in addition to their three vows.

⁴⁹ Fr Barbe took over as headmaster after the death of Fr Serres.

⁵⁰ L278 The Bishop's Bursar was Fr Goillard

⁵¹ There were two reasons for this obedience; being Auxiliary Priests of the Bishop and being under the 3 vows. Today we might add good practice, found in well run businesses.

⁵² . Fr Etchecopar was Novice Master at this time. Fr Barbe had been from 1846-1849 when he succeeded Fr Cassou the first novice master of the Society.

Here is a summary of St Michael's Conference on obedience made by Fr Etchecopar.

Obey unless it is a sin. When the superior is mistaken, when he is over-reaching his authority (usurpateur), natural law itself requires that we unite ourselves with him to avoid evil and do the greatest good. In the War in Italy, it was not clear that justice was against us. They went out to their death; everyone; confessors and bishops abounded; what would they have decided if the war was unjust?

But to say that these beings who wished to live in Community, but in their imaginations, choosing to be here and not there, in this job and not in that; who say; 'I will stay here for so long, then I will go.'

These are the people who live in sacrilege!

Oh, let them come to explain themselves. I would send them away tomorrow by boat by the dozen, even if they are priests; judge from the brothers. I felt bound to do it.

No, I will not compromise, and God will not be compromised. What I say to you now, I say from the bottom of my heart.

These murmurers, calculators, sowers of the pestilence, by their words, their letters, etc,etc..are capable of every crime, even of sacrilege. Ah! if they are able to stifle Our Lord Jesus Christ in confessions and unworthy communions, they are quite capable of cutting the throats of their brothers.

How do you make your confessions and communions? In truth, one will give you absolution, trap those who trap others. Yet every cast of a line will not immediately catch a fish. You will have to render your accounts, at least at the hour of your death.

So give yourself to God, without reserve, without conditions, blindly, it is the best use of reason, and when it concerns God, the most philosophical conduct. Oh the height of his riches! Oh, the depths of God, O what an abyss! An abyss of riches. Provided that there is no sin in obeying, obey God, unite oneself with him, unite oneself with his heart, to avoid evil and to do the greatest possible good, these are the ones whom the good God governs....(Archives Betharram)

⁵³ Suitable, unhampered, available..L266. This shows his attention in giving a structured formation to even those who leave and making sure that his members do the same.

⁵⁴ L219

⁵⁵ One might call this being professional. It shows how the schools were to work as a unite and according to the best practice which for him was that of the Bishop.

⁵⁶ Although this letter is quite formal, the contents show that this lady received the priests at her home and was prepared to help the Community in practical ways. St Michael took much care in comforting and helping her and her family spiritually.

⁵⁷ Lk 24;36. Jn 20;19

⁵⁸ This letter encapsulates a spirituality of the heart through the Sacred Heart.

⁵⁹ One sees a very important aspect of St Michael's spirituality of how he applied the 'reflect, act and pray method' in the school situation. To act as if...so as to receive this disposition and its blessings... His remark about respect for the Bishop's authority is extremely important for the individual and the Society; to ignore or neglect it is to lose identity. his central theme is that its calling and position comes from God; God is all.....

⁶⁰ Ps 30; 25. Act like a man and feel good.

⁶¹ Founded in Lyons, France by Pauline Jaricot 1822 who united it with the Diocese of New Orleans, USA and raised \$400,000 that year to help poor Catholic missions. Originally it was founded for the Paris Foreign Missions in Asia, and those in Louisiana and Kentucky. The Society was established to help Catholic Missions by prayers and alms and approved by Pius VII in 1823. Although administered from Lyons and Paris, it was well established in all French Dioceses at this time and in Italy in 1827, Great Britain and Ireland in 1837, Spain 1839, South America 1840. (Cath. Encyclopaedia) Mgr D'Astros established it in the Diocese of Bayonne in 1827. St Michael interested himself in its development in the Seminary at Betharram, he organised a dramatic production to promote it. He spoke at meetings for the annual subscriptions in 1829 and raised 60,000 francs.

This letter shows that for 30 years he contributed with zeal to the progress of this work. He had offered to take Fr Barbe's place for the Mission to South America in 1856. 'I am going there myself...' The Society under St Michael supported these movements of the 19th century.

⁶² L118

⁶³ Abbe Larrouy born at Bardos(BP) 18th January 1819, ordained 29th May 1847, Parish Priest of Ustaritz, Choir master at the Cathedral Bayonne, Chaplain to Our Lady of Refuge 1855-1870, Bursar and Canon of the Cathedral of Bayonne 1878, died July 9th 1899.

⁶⁴ Passing his exams.L246

⁶⁵ Pierre Etchanchu born at Barcus 10th July 1812, ordained 22 September 1838, Parish Priest of Labastide-Clairence 16th November, of Ance and Feas 1844, with Esquiule 1849, chaplain to the Carmel at Oloron in 1859.

Just as Frs Sardoy and Harbustan were urged by Fr Guimon at Esquiule to join the Society as Missionaries to the Basques in South America, St Michael also asked Fr Etchanchu, but he had no success. L271

⁶⁶ Simon Guimon had reached Uruguay. He made an appeal in the Capital Montevideo by preaching a retreat which succeeded in rallying the clergy around the new Vicar Apostolic, Mgr Vera.

⁶⁷ Mgr Jacinto Vera born at Santa Catalina 3 July 1813 promoted Vicar Apostolic in 1859, Fr Larrouy had declined this appointment, L157. First Bishop of Montevideo in 1878, died with the reputation of a saintly life on 6th May 1881. His cause was introduced in Rome in 1904.

⁶⁸ Method for following the will of God. L16

⁶⁹ After the restoration, the Diocese was very poor. Mgr D'Astros applied to the Ministry of Worship for funds for his Diocese which comprised 3 Departments; Basse Pyrenees, Haute Pyrenees, and Landes.

In 1821 he had 1,090 priests but 1,546 were needed. 483 were over 60. 451 Empty Parishes. (Nat.Arch F19,827; Diocese Bayonne

⁷⁰ At this time the Diocese had 2 Major Seminaries, in Bayonne with 50 students, 53 in 1821, and at Betharram, the most important with more than 100 philosophers and theologians (Nat. Arch F19,287)

⁷¹ This letter reveals the influence that Mgr D'Astros had on St Michael as a young priest. His missionary spirit which led to his wish to go to South America may have been inspired when he heard a talk at the College of Aire on St Francis Xavier. Mgr D'Astros addressed a circular to the clergy 14 July 1823 proposing overseas Missions to seminarians referring to the advantages that the Government of King Louis Phillipe was offering to those who volunteered; an immediate fee of 600 francs, free voyage and a salary of between 1,800 to 3,000 francs. On 9th February 1826 he established in his diocese the Propagation of the Faith, one of his favourite works and assigned 8 people to administer it; literature, administration, management, finance.

One may gather what he said in his appeal in 1827 from his pastoral letter of 1826. 'Not only do we regard it as an obligation for us to take part in this work for the Propagation of the Faith, but as a duty to point out to our young seminarians the call to the Foreign Missions. In spite of the needs of our Diocese we are not afraid, but will even rejoice in seeing them respond, if God inspires them with the desire for this noble calling; and far from thinking that this will weaken the sacred ministry among us , on the contrary, we trust in the divine bounty that in recompense for our sacrifices God will shower abundant blessings on our Diocese, on our seminaries, on our faithful and priests; the little we give, will be rewarded by the hundredfold.'

⁷² The Boarding School which went up to primaire at Orthez.L64

⁷³ This is the subject of several letters showing the pressure to accept children from less wealthy parents. Fr Serres seems to have done this to the Bishop's displeasure as well as St Michael's. It is not clear what the reasons were on both sides. St Michael believes that it is a cause of conflict in the school and could cause its demise. His orders are to obey the authority of the Bishop. Fr Barbe seems content to follow the policy of Fr Serres.

⁷⁴ This letter strives to create unity among staff and contentment among pupils. His request for openness with the staff and care for the pupils is St Michael's way to create a conscientious, happy and successful school. His emphasis on consistency in discipline and respect for staff and pupils underlines this.

⁷⁵ There seems to be problems with parents which Fr Barbe is loathe to tackle.

⁷⁶ A metaphor showing Fr Barbe's indecisiveness. qui en lambin et poule mouillee.

⁷⁷ The Bishop of Bayonne had been able to obtain from the State what had been seized during the Revolution, the buildings that Fr Daguere L6 had built at Larressore for the seminarians and missionaries. One found them far away from the Cathedral at Bayonne. which was the opinion of the Vicar Generals Frs Hoquelt d'Alincourt and Lallemand. When Mgr D'Astros took possession of it and established a junior seminary there, they chose as rector a man of 67years who was too old for the work. He was Jean Capdevielle born at Pontac in 1753 appointed rector on 1st October 1820. He died in 1837.

⁷⁸ Jean Claverie born at Cazerres(Landes) 8th March 1790, pupil of the College of Aire sur l'Adour and of St Sulpice, Paris. As the Landes at the time of the Concordat was part of the BP and HP it was incardinated into the diocese of Bayonne. At first Mgr Loison was rector, bursar, professor of the major seminary of Bayonne from 1815 to 1821. In 1821 he was appointed in place of Jean Capdevielle, superior of Larressore where he was already bursar from 1820. He merited to be promoted canon and Vicar General in 1824 and on the 25th July 1830 after the departure of Mgr D'Astros as archbishop of Toulouse, vicar capitular. He was relieved of his position as rector of Larressore. In 1837-38 under Bishops D'Arbou and Lacroix he acted as Vicar Capitular in all but name.

In this capacity he came to Betharram to observe the life and organisation of St Michael's new community of the Sacred Heart. He did this with the understanding of a friend. On 26th January 1838 he made his report and suggestions in a letter based on his experience. He affirmed the founder in his providential mission.

He died 11th December 1850.

He was one of the great educationalists of the diocese. Not only did he reform the seminary of Larressore but he gave his spirit to that residence, the spirit of Larressore, of discipline, knowledge and virtue. He chose teachers and pupils, and also aspirants to the priesthood and the liberal professions with structures so well established that time and other influences did not break them. He gathered around him a team of young priests; he inspired them with his zeal for education and gave them his method of teaching which they spread in the institutions where they were sent. His glory is that he formed a saint among these scholars. Michael Garicoits was his disciple and all his teaching methods were inspired by him; in the schools and Colleges in Europe, South America and Asia and Africa through the religious of Betharram in following the lessons of the founder they would extend throughout the world the influence of this distant master, Fr Claverie.

He owed his prestige neither to his exterior appearance(he was small, thin and sickly), nor to his intellectual gifts which were quite ordinary, not even to his duties where circumstance brought him to the fore. His influence came from his character. As a secretary, administrator, educator, even priest you experienced always the man, who was sympathetic, dynamic, understanding. He attracted respect and friendship. At Larressore he conquered the hearts of his team of young collaborators.

Mgr Hiraboure, teacher of rhetoric, before being made bishop of Aire, said 'he was the pinnacle and crown of the edifice'. Like him St Michael affirmed that 'he loved and respected him, perhaps even more after, than before his memorable reign.' At Bayonne he followed the intellectual movement; his sitting room was like an academy; every Tuesday he gathered around his table lay and ecclesiastical intellectuals. They chatted and discussed philosophy, the sciences, history and literature. Born an educator he languished in his canon's stall, without pupils, without classes, without correcting, without young to turn to God. He supported the project of founding a College in Bayonne. His premature death did not allow him to see his dream realised.

⁷⁹ Paraphrase of the 2nd Rule of the Summary. L209. 'Apply yourself to it with energy.'

⁸⁰ Alexis Goaihard. L278

⁸¹ L 258 handwritten from Betharram in 4 pages with the seal of the Bishop of Bayonne. No1 has been reproduced in the Pensees p466 with some modifications; by Fr Bourdenne in Vie et Oeuvre p520..

⁸² This might seem a derogatory term to use towards members of his community or staff, but it is based on the scriptures which refer in many places to those who do God's will as his instruments.

⁸³ This journey to Lapuye was followed by two others in 1861 and 1862. He was in demand as a spiritual director among the Daughters of the Cross and his interventions helped them overcome a serious crisis.

They had received an Italian, Sr Apolonia who had ecstasies, visions, revelations etc. She was causing concern in the Community. Some Sisters thought she was favoured by God, others were suspicious. She was attracting the notice of important people including Fr Fradin, Superior General, and members of the General Council with the exception of Sr Saint Roger, Superior. She enjoyed a certain veneration, and was influencing all the postulants, even though she was only a novice. She was allowed to decide which should be accepted for admission, for going forward for profession; she closed houses, changed works and rules. Authorities obeyed her as sent from God. They refused excellent aspirants, sent away good nuns who were professed, she closed flourishing houses. The Congregation lived under a regime of uncertainty and fear.

The Superior General Sr Saint Roger was very disturbed. She had not forgotten how St Michael had unmasked a false mystic who had upset the house at Ustaritz in 1836. With the same confidence as the Foundress St Elizabeth Bichier Des Ages she asked St Michael for help. He came immediately arriving at Lapuye at the end of April 1860. He preached the Retreat. He met Sr Appolonia and questioned her and was told all about her extraordinary life. When he left at the end of May, he had made up his mind. With his usual candour, he told the Superior General. He said as reported by Sr Reine-Euphrasie. 'I have seen, this girl; she is a puppet of Satan.'

In 1861 he returned to Lapuye for the same case. On April 14th in the Chapel des Tombeaux, he was present at the profession of Sr Appolonia, who ended the ceremony in ecstasy. Full of admiration a witness, Fr Boinot lent towards St Michael and said; 'What do you think?' He replied; 'I will wait for the Church to make a judgment on it.' This was his only remark. It showed the way to follow. The Bishop of Poitiers and Mgr Pie had not been informed of anything. With discretion St Michael urged that it was important to do so; 'It is absolutely necessary that you submit all this to the control of the Bishop, who has the grace of state, if you do not wish to expose yourself to the danger of being deceived. Unless you act in the light, all seems to me to be suspect. If the devil's head isn't there, his tail is. It could result in harm to souls.'

A third journey in the Spring of 1862 allowed him to dispel all illusions, and to restore the Congregation of the Daughters of the Cross in the ways traced by their holy founders.

⁸⁴ Do it immediately (ITim 4;15)

⁸⁵ Glory to God in the highest and on earth peace to all men of goodwill. Lk 2;14.

⁸⁶ A Superior

⁸⁷ He should be a person whose example in the practice of all virtues is a help to the other members of the Society. Charity should be especially resplendent in him, for all his fellowmen and above all towards the members of the Society; and genuine humility should shine forth, that these characteristics may make him highly lovable to God our Lord and men. (ibid no 2)

⁸⁸ These remarks sum up St Ignatius; 'It is necessary that he be free from all inordinate affections through the grace of God and through self denial, lest his judgements be impaired; and that he be restrained and circumspect in speech so that his words serve to built up those in the Society and those outside it.' (Ibid no 3)

⁸⁹ St Michael may have been more blunt; toute idee maniaque.

⁹⁰ Recalls St Ignatius; 'Nonetheless he will teach righteousness and discipline with kindness and understanding so that he feels for those he corrects, even when he causes pain he carries out his office in the Lord with charity.(ibid no.4)

⁹¹ With generous heart and a willing spirit. L24,39.

⁹² L 218,227,257.

⁹³ This condenses ch 2 no5; Magnanimity and fortitude of soul are likewise highly necessary for him to bear the weaknesses of many, to initiate great undertakings in the service of God, our Lord, and persevere in them with constancy when it is called for, without losing courage in the face of the contradictions (even though they come from persons of high rank in power), and without allowing himself to be moved by their entreaties or threats from what reason and the Divine service require. He should be superior of all eventualities, without letting himself be exalted by those which succeed, or depressed by those which go poorly, being altogether and ready to receive death, if necessary, for the good of the Society in the service of Jesus Christ, our Lord and God. (ibid. no 5 and 6)

The third quality is that he ought to be endowed with great understanding and judgement, in order that this talent may not fail him either in speculative or practical matters which arise. And although learning is highly necessary for one of who will have so many learned men in his charge, still more necessary is prudence, along with experience in spiritual and interior matters, that he may be able to discern the various spirits and give counsel and remedies to those who have spiritual needs.

He also needs discretion in exterior matters, and a manner of handling such diverse affairs, as well as of conversing with different people within and without the Society. Ch2 no6

⁹⁴ (ibid no 7) The fourth quality was highly necessary for the execution of business, is that he should be vigilant and solicitous to undertake enterprises, as well as energetic in carrying them through to their completion and perfection, rather than careless and remiss in such a way that he leaves them begun but not finished.

⁹⁵ (ibid no 9)The sixth quality pertains to extrinsic endowments. Among these, preference ought to be given to those which help more towards edification and the service of God in such a charge. Examples are generally found in reputation, et demum quae ex celeris ad auctoritatem cum externis et cum iis qui de Sociatate sunt, adjuvant.

⁹⁶ On the same subject L 251,257, 261.

⁹⁷ Does this mean that some parents had been sued for not paying the fees? or was the college contemplating this?

⁹⁸ St Michael is referring to the Bursar of Moncade of whom he has received complaints. Fr Serres seems to be the victim. If he had been better cared for, he might have recovered.

⁹⁹ The money in hand with the Bursar was 6,000 fr; but the evening meal for the Community would consist only of a meager saucisson shared between two; the cook, Br Jean Baptiste affirmed.

¹⁰⁰ lumiere et rectification. The above rendering might be too euphemistic. fortiter in re, suaviter in modo.

¹⁰¹ St Michael uses the latin word mordicus which means 'bitingly', here it seems to refer to obstinacy of opinions and actions.

¹⁰² Is this the old problem of authorities governing from a distance? It would be interesting to know to what extent Fr Barbe was able to implement the required reforms. His seeming inability to understand workload and to appreciate teachers' efforts or lack of it, is a subject of complaint. Perhaps inexperience in leadership has made him tackle things he need not have, and fear may have prevented him from doing what the bishop and St Michael required in order to create proper discipline. Maybe he lacked some qualities of leadership. Were these teething troubles peculiar to this new school? All these problems would today be put entirely in the hands of a head teacher to solve without any outside interference. This seems to be what St Michael was trying to achieve.

¹⁰³ Since the foundation of the school at Orthez the menu was; at dinner, two courses and a dessert; at supper one course and a dessert. These courses were always the same, a three sou saucisson for two; so each teacher only cost a sou and half to the bursar, Fr Goailhard.

¹⁰⁴ L 212

¹⁰⁵ Before Fr Barbe was sent to Orthez, he had been novice master at Betharram. This qualified him to complete the formation of the novice.

¹⁰⁶ 105 It is interesting to see how much the battleground, the parade ground became a model for Religious life at this time. Culture and history have some part in creating the social structures of both secular and religious life of an era. Obedience held an eminent place in his formation and in the society of his time. For him it was seen as a sign and guarantee of one's love for God.

His life was imbued with it. It was the characteristic virtue of the Basque family and society. This attitude contrasted with the growth of a secular society which was slowly dismantling Christian mores and ethics during the Second and Third Republics in France and later throughout Europe after the consequences of two World Wars.

Obedience was seen as the bulwark of the Church and the State, holding both together. It was the standard of unity for his Society as it forged its apostolate in his changing and unstable world. This spirit brought about the Catholic renaissance in France and throughout Europe in the growth of Religious Orders and their achievements in the 19th and early 20th century. The Glacis at Bayonne was the outer wall of the fortress surrounding the town constructed by the famous military architect, Vauban, whose influence on fortresses extended throughout Europe to the beginning of the 20th century, even in England. St Michael as a young man used to walk Canon Honnert's dog along these battlements and enjoyed watching the soldiers of the garrison at drill and on manoeuvres. It is now called Place des Basques.

¹⁰⁷ Who acts in truth, comes to the light.

¹⁰⁸ The bursar seems to have been a difficult person to live with as bursar. His purchase of too little food for the community is one complaint, not providing adequate food or medication for the sick and either his unwillingness or an inability to understand people's needs. On the other hand the Superior's apparent inability to communicate with him.

¹⁰⁹ and 106a petite means small, little, but is a particular word referring to one who does not seek the limelight.

¹¹⁰ despised may give the impression of self hate, but it is not meant in this sense. It was seen as a way of attaching oneself purely to God. This might not have helped everyone's self image, or everyone to love oneself. Although this ideal is based on Christ emptying himself or sacrificing himself to save others, might one feel a tinge of Jansenism here? From what follows his aim seems to be to equip her to serve as an Apostle.

¹¹¹ petite

¹¹² This shows us something of his own very high spiritual ideals, but what does it tell us about him as a person?

¹¹³ See note 106

¹¹⁴ This letter demonstrates the deep affection and appreciation he has for the Congregation of the Daughters of the Cross as well as the Sister he is writing to. Their influence was an important part of his life.

¹¹⁵ This is one of the few letters preserved from St Michael referring to the lay vocation. It differs little from what he says to religious. The message in what a lay vocation is still relevant, but would not be so easily understood or accepted in our less faith orientated world. He expects complete and total service to God and the desire for perfection ; not just for religious, but for lay people.

See Doct Sp. p 120. A man who possesses nothing, is attached to nothing, light as a bird, and truly free. He is a soldier of Jesus Christ, ready to go anywhere, to gain all victories..

¹¹⁶ suitable, unfettered, ready.

¹¹⁷ St Michael uses 'parole' or 'mot'; does he relate this to the Word that brings life?

¹¹⁸ Jean-Baptiste Castelnau-Tachaires born at Labastide-Monrejeau(BP) 29th June 1810, ordained 10th June 1843, entered the Society 1850, Cure of Sarrance from 1852 to Nov 25th 1868, date of his death at Oloron. One of the restorers of the Sanctuary of Notre Dame.

¹¹⁹ Let your modesty be known to all men Phil4;5

¹²⁰ Rejoicing in hope, patient in tribulation

¹²¹ His brother Pierre from Ferrieres died at 16. St Michael visited and admired his saintly character.

¹²² 115 Pierre Sardoy was born at Barcus 21st of September 1810, ordained priest 20th of May 1837, in the parish of Menditte in 1842. He entered the Society of the Sacred Heart in April 1856, volunteered for South America, in 1862 he was chaplain to the Poor Clare's of Buenos Aires. He founded the parish of San Carlos, which was given to the Salesians when they arrived in Argentina. He was superior in 1871 in the residence of San Juan, and died on the road to Paulliac June 7, 1875 in the course of his first holiday in France from Argentina. This letter was written when he was in Buenos Aires. It was Fr Guimon who recruited him while he was at the parish of Menditte saying: "Do you want to come with me to South America? The Basques are living there like pagans."

He replied: "Why not?"

Sometime after that he arrived at Betharram to enlarge the team of missionaries that St Michael was sending to South America. Scarcely had he landed on the new continent, than he was the companion of Fr Guimon on his travels across Argentina and Uruguay. At 52 he was appointed chaplain to the Poor Clare's. From here he organised the ne St Michael sent him a letter asking for help from Evariste Etchecopar who was living at Tucuman. Here is a letter sent by Fr Sardoy to Evariste.

Sir,

Without having the pleasure of knowing you, I feel confident that you can help us. A young man whom you have as a gardener told us when he was passing through this town that Father Etchecopar your brother had asked him at Oloron to deliver a case to Fr Barbe, our Superior, and that this case had been aboard with others which were addressed to us. In spite of all our efforts we have not been able to discover its destination. If you can question your domestic to give us some news about it, we would be very obliged.

We were expecting various objects of importance which were in the case from France. So we hope that you can help us to find the case in question. If you can give us an answer, please address it to Fr Barbe, the Superior of the French priests in Buenos Aires. The writer of this letter is one of your compatriots, a true Basque by birth and by sentiments, who would be happy to make your acquaintance. Awaiting your reply. Every good wish.

Sardoy . priest. parish of San Carlos.

¹²³ Railroads were being built throughout France and there was plenty of work.

¹²⁴ After 1860 the modern State of Argentina emerged, social disorder marked its history up to this time. Is St Michael referring to what the priests had to endure at this time? There was some persecution of the Church. St Michael's advice to be patient seems to have been the right one .

¹²⁵ Fragment of the lost letter.

¹²⁶ Fr Etchanchu had been invited by St Michael in the letter. 256. to join the missionaries of the Sacred Heart at Montevideo. His refusal was the the reason for this letter. He speaks as a director, a man of God. The letter conveys his intense feelings concerning the mission. He would have gone himself if he had had his wish, but he was needed in Betharram. 'I am good for nothing here' he once said.

¹²⁷ His words are vous avez eprouve ce mouvement interior which means he felt an inner call to the Missions which St Michael as his director saw as a divine call to the Missions. Grace is like a bird on the wing and can easily be lost, St Michael tries to help him retrieve it. See L 16.

¹²⁸ All these were Basques. Fr Etchanchu had promised Fr Guimon he would follow him to South America.

¹²⁹ The Parish where he was before being appointed to the Carmel at Oloron.

¹³⁰ The Basques emigrated to Montevideo and its surrounding areas and were left without any priests who spoke their language, thus they were losing their faith. A certain Fr Paulin Sarrote in April 1856 had come to them and regrouped them, and evangelised them for four years up to his entrance into the Trappist monastery of Gethsemane in the United States. St Michael appointed Fr Harbustan to continue his work. He arrived in Montevideo on the first of March the following year. He needed help for the Basque population was 10,000 people.

¹³¹ How beautiful are the feet of those who bring good news. Rom 10:15

¹³² Missionary of Hasparran, Superior of the College of Mauleon, in 1856 Chaplain to Dominicans in Mauleon. Died 1899.

¹³³ You will not be able to do as much here as there. St Augustine. City of God

¹³⁴ He died in 1860 a saintly death. L268

¹³⁵ This is quite a powerful letter. One can feel the pain of St Michael. At this time he was quite seriously ill. He speaks of his sickness in passing but he couldn't hide the pain caused by his correspondent. He had resisted for a long time all his friendly appeals to reorganise the college at Moncade and to restore some kind of peace in the community.

¹³⁶ He seems to have had a stroke.

¹³⁷ iPet3; 8-16 Love the brothers

8. Finally: you should all agree among yourselves and be sympathetic; love the brothers, have compassion and be self-effacing.

9. Never repay one wrong with another, or one abusive word with another; instead, repay with a blessing. That is what you are called to do, so that you inherit a blessing.

10. For who among you delights in life, longs for time to enjoy prosperity? Guard your tongue from evil, your lips from any breath of deceit.

11. Turn away from evil and do good, seek peace and pursue it.

12. For the eyes of the Lord are on the upright, his ear turned to their cry. But the Lord's face is set against those who do evil.

13. No one can hurt you if you are determined to do only what is right;

14. and blessed are you if you have to suffer for being upright. Have no dread of them; have no fear.

15. Simply proclaim the Lord Christ holy in your hearts, and always have your answer ready for people who ask you the reason for the hope that you have.

16. But give it with courtesy and respect and with a clear conscience, so that those who slander your good behaviour in Christ may be ashamed of their accusations.

¹³⁸ Industries Aquaviva ch 14 see L 22. If you love someone you must pursue their vices. St Gregory Ep. VIII It is not too clear what is meant; de maniere a donner toujours tort, sinon aux mechants, du moins a la mechancete..

¹³⁹ It is not quite clear whether St Michael means suspending a class or a teacher. le refus de la classe.

¹⁴⁰ Jean Marie Miro L 195

¹⁴¹ Jean Michel de Madaune born at Auriac(B-P) 20 97 November 1838, pupil at the College of Notre Dame in 1851, professed into the Society of the Sacred Heart 29th October 1854, ordained priest 20th December 1862, teacher and director at the College of Moncade from 1860 to 1866, then in 1867 Chaplain to the English Franciscans of Sevres. In 1868 he was parish priest of Sainte Mandé, in 1869 of Sainte Louis D'Antin, in 1888 Sainte Severin, retired in 1892 to Auriac where he died ninth of February 1897. He published a number of works among others was 'Priestly Heroism of M l'Abbe Garicoits and Cestay' in 1882. "Gaston Phebus" in 1864. "The Origins of Gaston Phoebus." "Studies on the paintings of Notre Dame de Sarrance" in 1867, "History of the Renaissance of Catholicism in England" in 1896.

Throughout his life he had a great devotion to Sainte Michael Garicoits who had formed him spiritually and encouraged his studies. On two occasions he gave witness in favour of his former Master for his beatification. In his witness he showed his extreme veneration for Saint Michael Garicoits. "His memory and thoughts have guided me in my priestly life, and his influence has been the most profound in my life."

¹⁴² The same as L 232

¹⁴³ Canon Etienne Haramboure born at Ciboure in 1799, taught at Larressore with St Michael, then a Missionary of Hasparren in 1827, chaplain to the Ursulines at Pau, Superior at Larressore in 1834, Vicar General in 1852, died in 1869.

¹⁴⁴ It is interesting to realise some of St Michael's other duties at Lestelle besides ministering to the Sisters. In this way he would have contact was many young people

¹⁴⁵ Florent Lapatz a very able teacher of rhetoric at the College at Oloron who left the Society. L241

¹⁴⁶ On Sunday the 11th September 1859 in the course of a journey, Napoleon III and the Empress Eugenie had stopped at Betharram in the evening. They made the gift to the chapel of the present organ, a Cavaille-Coll. On 2nd September 1860 there was a solemn ceremony of inauguration. St Michael blessed it, then two organists: Kun of Bordeaux and Alois Kunc of Toulouse gave recitals. Father Etchegaray was the preacher of the day. His homily was published in the Moniteur.

¹⁴⁷ The Prefect of the Basses-Pyrenees was M d'Arribeau

¹⁴⁸ He belonged to an old Irish family long established in the Bearn, probably from the Napoleonic Wars. He was Deputy in Pau from 1852-1865. He left Parliament to become Receiver General of the Basses Pyrenees.

¹⁴⁹ Alexis Goailhard was born at Igon on 17th July 1815, ordained in 1839, entered the Society of the Sacred Heart in 1840. He made his profession on 16th September 1843. He taught in the School of Notre Dame, he was founder with Father Hayet and Father Quintaa in 1849 of the College of St Francis of Mauleon, teacher at the College of Moncade in Orthez from 1851 to 1855, at the seminary of Oloron from 1859 to 1860, Chaplain of Notre Dame at Betharram, died 7 January 1884. In Betharram at the College of Notre Dame he was the organiser of school celebrations, and directed and produced theatrical productions

¹⁵⁰ a fragment of a letter

¹⁵¹ Unfinished letter, with seal No 2.

¹⁵² M Cousy had a cutlery shop which St Michael used.. Ernest Cousy born at Orthez in 1840 entered the Society in 1857, was for some time chief of the trumpets at the College of Moncade, but did not persevere in the Society.

¹⁵³ He had gone for treatment at Eaux Bonnes in the mountains but due to tropical storms he had come down to Oloron in the plain.

¹⁵⁴ He had with him his brother Mark born at Coarrazze 22 December 1823, ordained 25th May 1850, member of the Society of Holy Cross up to his entry into the Society of the Sacred Heart 24th October 1855, teacher of rhetoric and philosophy at the seminary of Oloron from 1855 to his death on 18th December 1868.

¹⁵⁵ Seems to refer to either Pierre Pomme or Auguste Dulong. L 188

¹⁵⁶ 'Is he worthy.' This would possibly be the question the Bishop had asked St Michael.

¹⁵⁷ Sr Seraphia born Marie Etchandy at Barcus. On 27th January 1837 she entered the Daughters of the Cross. She was not able to remain in the order for reasons that St Michael approved of. See letter 21st March 1863. She had two sisters who became Daughters of Cross, the eldest sister Marie Seraphique and the youngest, Seraphie-Marie.

¹⁵⁸ Means Basques.

¹⁵⁹ She appears to be content and happy.

¹⁶⁰ This was a cart which carried the Sisters and their baggage.

¹⁶¹ a thousand greetings on my part, tell her to pray for me and you do the same.

¹⁶² he was an ancient pupil of St Michael and the major seminary of Betharram.

¹⁶³ in spite of all these recommendations and instructions given by St Michael Garicoits, they do not seem to have been put into effect.

¹⁶⁴ Jean Dominique Guilhas was born at Morlaas in 1834, a pupil of Notre Dame from 1847 to 1849, entered the Society in 1851, a student and teacher of Betharram, ordained 17th December 1859, teacher at Orthez from 1854 to 1859 and from 1860 to 1863, at Oloron from 1859 to 1860 and from 1863 to 1867, on which year he left for the diocese of Paris, assistant at St Elizabeth, of St Germaine des Pres, parish priest of St Jean and Francois from 1896 to his death in 1906. He was appointed by St Michael at 26 as headmaster of the College of Moncade, where the superior was Father Pierre Barbe. In the process of canonisation he was a witness to the virtues of St Michael, stating that his spiritual teaching was very solid and illuminating..

¹⁶⁵ these duties were legally defined by the University.

¹⁶⁶ Psalm 50:12 ...a taste for what is right.

¹⁶⁷ After a century of absence, the Jesuits founded a new house in Pau on 21 Oct 1860. St Michael Garicoits used all his influence to facilitate their installation and to defend them when they were attacked. See letter 294. Jean Francois Pichon born at Batz (Loire Inferieure) on 26th February 1794, pupil of the College of Geurande, of the seminary of Nantes, superior of the College of Machecoul, entered the Society of Jesus in 1825, teacher and Rector of the College of Chambéry, Rector and master of novices at Melan, in 1859 Rector and master of novices at Toulouse, Rector and master of novices at Pau from 1860 to 1866, died at the College of Tivoli near Bordeaux on 20th January 1868.

¹⁶⁸ Less than two years after his arrival at Rio de La Plata, Didace Barbe had opened a School at Buenos Aires on the 19th March 1858. The beginnings were difficult. There were only five pupils at one time, and 8, 10, 20 at another. See letter 207. Thanks to the happy intervention of the priest at Balnavara, Fr Brid and the Commissioner of police M Pico, classes increased to a 100 students and others waiting to come in. To accommodate them Fr Barbe bought more land, and built a larger school. Even this became too small v The school year of 1859 -1860 began with 73 pupils, and ended with 116 of which 46 were boarders. The year 1860 to 1861 began with 126 children with others expected. It was necessary to build again, after having long resisted the suggestions of his friend, Don Manuel Erasquin, a Basque priest, who urged him to build a college for 500 students. Father Barbe decided to extend his house. He mentioned this to St Michael who left him entirely to his own initiative which was rather exceptional at that time.

¹⁶⁹ Idiart attended the Church of St John administered by the priests of the Sacred Heart and became a centre for the Basques. In Buenos Aires he had a construction business. On two occasions he was both builder and backer for Fr Barbe's project in the building of St Josephs College.

¹⁷⁰ As he had been an exceptional benefactor to the College of St Joseph's, St Michael obtained a papal medal for him, from the Holy See.

¹⁷¹ Fr Barbe still had not implemented the reforms suggested in the last letters 286/287. St Michael's patience seems to have been endless.

¹⁷² Sisters of St Maur.

¹⁷³ The circular letter carried the seal of the Bishop.

¹⁷⁴ The school year at this time began in November. This copy was circulated to superiors of all the houses of education.

¹⁷⁵ One can recognise the translation from the text of the constitutions of the Company of Jesus. Self emptying is central to the spiritual life and to producing lasting fruit in education.

¹⁷⁶ The spirit of the Lord has anointed me. Lk 4:18.

¹⁷⁷ Here is one of the fundamentals of our charism; abandoning one's heart to the influence of the Spirit which implies sacrifice and obedience before everything else. From here comes the law of love.

¹⁷⁸ Means place for military exercises, noviciate. L261

¹⁷⁹ Military model of religious life underlines readiness, mobility, detachment, yet does not in St Michaels understanding rule out the supremacy of love.

¹⁸⁰ Act like a man so that your heart may hold firm. Ps26;2 watch yourselves and your teaching. 1Tim 4:13. rush forward, advanced with success and reign. Ps 44:5

¹⁸¹ May they be one Jn17:21. Let your light shine before men, so that they may see your good works and glorify your heavenly Father Mt 5:16. saying;how good and pleasant for brothers to live together in unity.Ps132:1

¹⁸² Jean Francois Secail born at Bertrem (H-P) 126 launch 1821, pupil at the minor seminary of Polignan and Saint-Pe, at the major seminary of Tarbes, ordained 25th December 1847, missionary of Notre Dame de Garaison for two years, then Professor of philosophy and ecclesiastical history at the seminary of Tarbes from 1849 to 1853, after which he entered the Society of Jesus. He was Rector of the noviciate from 1867 to 1872, superior of the house in Toulouse from 1876 to 1890, died at Toulouse on 25th November 1901. At the process of beatification, he gave witness to the heroic virtues of Saint Michael Garicoits and declared that he had received his vocation from him. With three other priests and two brothers he was directed towards the Society of Jesus. At Saint Pe. Tarbes, Garaison he came into contact with Saint Michael Garicoits. He felt himself called to the religious life and particularly to the Society of Jesus. The superior of the Daughters of the Cross, Fr Fradin, urged him to join the Society of the Oblates of Saint Hilary of Poitier. He preferred to enter Betharram. He made a retreat there for this purpose. When it was over, Saint Michael Garicoits whom he consulted often didn't hesitate to tell him: "it is necessary to exploit an open vein until it is exhausted; you thought of the Jesuits from the beginning; now follow this inspiration."

The vocation of Fr Secail was now definitely established. He waited patiently in the seminary of Tarbes, as director, because Monsignor Laurence would not consent to losing so precious an auxiliary. Twice a year he went to see Saint Michael who supported and encouraged him: "Persevere, and you will end up having permission."

After his profession, Fr Secail was called upon for retreats by the Daughters of the Cross, at Igon, at Colomiers and at La Puye. He often met Saint Michael in these convents. He said of St Michael: "He unravelled my confusion by his humility and charity."

This letter may seem rather flattering and artificial, but it shows St Michael's admiration for the Jesuits who had been suppressed for nearly a hundred years in

France, and from 1773 throughout the world by Pope Clement XIV.They were just reforming to the dismay of the rationalists and republicans in the growing secular society which was strongly established in French towns. The achievements of the

Jesuits had reinvigorated spiritual life in France before the Revolution especially against Jansenism by promoting devotion to the Sacred Heart after the Apparitions of St Margaret Mary Alacoque as well as keeping France Catholic during the Reformation.

¹⁸³ Truth drives out the shadows, light destroys night. It is truly right and just.

¹⁸⁴ Auger Lafont born at Labastide-Clairence 13th January 1833, entered Betharram in 1853 as a teaching brother, began teaching at Orthez. He was a very good teacher who encouraged learning and good behaviour.

He was popular and respected. He was greeted in the streets. Even when he was in the company of the superior they would say: "Good day M. Lafont and company." He was given the title, first teacher of the town. In 1874 to 1883 he taught at Betharram. The closure by the government of the College at Betharram in 1903 deprived the pupils of this dedicated teacher. He went to Belgium where he died in January 1908.

¹⁸⁵ L 213

¹⁸⁶ Jacque Ducasseborn at Ibos HP 12 January 1826,entered the Society 5th November 1853,ordained 2 June 1855,teacher at Betharram 1855 to 1858and 1862 to 1871, at Oloron 1858 to 59, and 71 to 76,at Orthez 89 to 62 to 71,Chaplain at Sarrence and Betharram , died 3 April 1877.

¹⁸⁷ Jean Marie Miro L195

¹⁸⁸ Germaine Faur born at Lagos 28 May 1838, pupil at Notre Dame from 18521854, entered the society 15 May 1856, ordained 21st of October 1864, teacher at Betharram from 1864 to 1869, at Oloron from 1869 to 1875, curate at Angais from 1875 to 1876, St Martin in Pau from 1876 to 1882, parish priest of Mirepeix in1882, in Bizanos in 1886, died in 1924.

¹⁸⁹ Dominique Guilhas L287

¹⁹⁰ Honore Taret L311

¹⁹¹ Jean Virgile Castainhs was born at Pau the 16th October 1840, pupil of Notre Dame from 1853 to 1854, entered the society 15th October 1856, teacher at the College of Moncade from 1858, volunteered for South America where he arrived in 1861, teacher at the College of St Joseph in Buenos Aires where he was ordained priest 17th December 1864, teacher, secretary, and for 20 years Bursar of the house. He was the assistant to Father Magendie, letter 140, superior of the residence at Montevideo in 1897, of Betharram in 1899, of San Juan Buenos Aires from 1903 to 1915, died 24 Jan 1919.

¹⁹² Pierre Logeray borne at Barcus(B-P) in 1831 entered the society as a teaching brother in 1852, taught at Orthez up to his departure for South America where he was teacher at the College of St Joseph Buenos Aires from 1864 to 1882, died 30th of August 1882 at Betharram.

¹⁹³ He was one of the great figures among the teaching brothers that St Michael trained. He had all the qualities of a Christian teacher, piety, virtue, knowledge, the love of children, affection which attracted them to him, dignity which commanded respect.

This good man always had a happy disposition, being pleasant, yet firm and patience with children. The scholars held him in great respect. He brought peace wherever he was. They called him holy Joe. He was very good at art. He drew in pencil a portrait of St Michael Garicoits which used to be at Betharram till 1932. Being an architect, he completed the plans of Father Pailloux SJ for the Chapel of the resurrection and directed its construction with Father Bourdenne. During his noviciate he was so weak that St Michael consented to send him home to his family for a time to regain his strength. He suffered from bad health most of his life. He died as he lived, as a man of God. After the sacrament of extreme unction in the presence of the community at Orthez, his confessor leant towards his feverous face and gently asked him:

"And now what do you want, Brother?"

"I only want to go to heaven." At these words he breathed his last.

¹⁹⁴ L 441

¹⁹⁵ Brother St Martin Lamon born at Saint Martin(H-P) 15th May 1821, entered the Society in 1850, died at Betharram 5th March 1884. L295. "He is a saint!" This remark of saint Michael which was not only a pun on his name but a fact. In appearance he was small frail and a little hunchbacked. He was a tailor by profession. He had been doorkeeper all his life at Betharram and Orthez. In this last residence his outspokenness made him famous. Tradition has it that a lady, of a somewhat talkative nature, who was multiplying her visits to the college at Moncade, presented herself once more at the porter's lodge and ask for Father Barbe. Brother Saint Martin went quickly to warn Father Barbe, who was at the time very busy and a little bit out of sorts. He replied with some authority:

"Go and tell that chatterbox that I am not able to receive her." The Doorkeeper who had learnt successful ways of showing angry people the door, returned to the lady and said: "Excuse me, Madam; but the superior cannot come."

"What did he say to you?" insisted the visitor. Brother Saint Martin became quite embarrassed. He hesitated a little, for he didn't want to upset the lady; but then he could not tell a lie. So he repeated what Father Barbe had said.

"The superior said to me, 'go and tell that chatterbox...etc....'" This incident made him far more famous than his extraordinary virtue.

His devotion to the Eucharist, which kept him in the chapel for long hours, especially at the moment of the celebration of masses, merited him to make six communions each week. His charity admitted no lies, nor criticisms. He was an exemplary religious: assiduous in work, a perfect observer of the rule, and the example of silence. Never did he violate it. He kept the vow of poverty, having only one habit, which he kept clean jealously. In his office as doorkeeper, sometimes very busy with the continual sound of the bell, he welcomed all the smile. He refused no one his ear. From the sound of the bell he was at the service of each person.

He showed his love for souls, and his devotion to the church. On the third of

January 1857, the Archbishop of Paris,Mgr Sibour, was presiding at Saint Etienne du Mont for the novena in honour of Saint Genevieve, when a priest under interdict, Abbe Verger, assassinated him with the blow of a dagger. As soon as Brother Saint Martin was informed, he went to the Sanctuary of our Lady and prayed there a long time. He then went to Father Etchecopar, and told him this: "I have heard about the crime committed by a priest of God. What a scandal for our religion, but this will be even greater, if they see the priest mounted on the scaffold to be guillotined..... Allow me to offer my life for his."

His request was not accepted. But the generosity of his offering may have contributed in leading the unfortunate priest to God who said from the scaffold: "I ask pardon."

Brother St Martin died in great suffering, supported by a deep sense of hope and trust: "Soon, he said, there will be joy, perfect joy!"

¹⁹⁶ Say these things.

¹⁹⁷ 'How good and pleasant it is to see brothers living in harmony.' Ps 82:1

¹⁹⁸ Fr Goailhard was Bursar at Orthez but was more inclined to missions and retreats.

¹⁹⁹ For the ordination on the 22nd of December 1860 St Michael presented five candidates: Florent Lapatz for the priesthood, Auguste Souberbielle and Michel de Madaune for the diaconate, Prospere Chirou and Jean Passabet for the sub-diaconate.

²⁰⁰ Sister Saint -Liguori, born at Pontaq 23rd October 1825, entered Daughters of the Cross, taught at Labatide Villefranche, superior of Baigorry, ofSoustons, provincial Superior in Paris, in Igon, assistant general at La Puye, died 3 June 1912. She had known Saint Michael Garicoits at Igon, where her brother Jean was chaplain with him.

²⁰¹ Noemi Peyrounat. L 301. This refers to making a decision to enter the Convent.

²⁰² L100 Sr Thomas d'Aquin born Madeleine Beyle,29 October 1832 at Ossun(H-P) died 1904 at Igon.

²⁰³ St Michael Garicoits studied in 1860 with the painter Anatole Dauvergne, decorator of the Cathedral of Auch and of the chapel of the seminary of St Pe, a restoration of the sanctuary of Notre Dame at Betharram was completed in 1836.

²⁰⁴ Noemi Perounat was the sister of Marie Hortense Peyrounat, who died as a sister of charity on 30 July 1858 at the psychiatric hospital of Pau. They were the daughters of a friend of St Michael, Alexandre Peyrounat from Lestelle, a pupil of the ancient seminary college of Betharram. He was registrar of Saint Pe de Bigorre, then living at Morlaas. There he was appreciated by the priest at Salinis who took him to Paris to administer his College at Juilly. When he returned to the Bearn, he bought a practice as a solicitor (notary) which made him a wealthy man. He was a man of faith, and as president of the board of trade, he did much to contribute to the construction of the Church of Saint Jacques.

St Michael consulted him for advice in business matters, and in his study he often had his legal documents signed. Their friendship was profound. But it suffered a serious crisis when their daughter Marie Hortense entered the daughters of charity in 1851 following the direction of St Michael. Mr and Mrs Peyrounat gave their consent. But some time after he directed Noemi their other daughter towards the religious life. "We did not wish it for our second daughter," declared the mother later on.

She explained: "for five years we had arranged a marriage for this last daughter with the young man to which my husband wished to pass on his practice." Noemi, supported by Fr Garicoits, refused to entertain this idea of marriage and wished to follow her sister into the sisters of Charity. On our part we opposed her."

Certainly this was not without good reason. they had for their peace of mind consulted, not St Michael, who was intransigent in this matter, but the superior of a religious community with a reputation of being an eminent director. "You have, said he, given one of your daughters to God, you can keep the other."

This judgement did not convince the young girl who showed little interest in marriage. Tired by Noemi's indecision, the parents turned to the fiancée: "Write our daughter a letter that will make her decide." The young man obeyed and wrote; but it was in vain. When the young girl received the letter, without even reading it, she took it to St Michael. He replied, "His answer is written here." Miss Peyrounat, supported by her director, waited for a long time for the moment to follow her vocation. She was a minor. After four years, when she was of age, she suddenly left her family and without warning them, entered the Daughters of the Cross.

Her mother and father were devastated. They broke all contact with St Michael. Little by little, time and faith mended their hurt feelings. When Mme Peyrounat recounted this episode, she said that her sick husband, as he was dying said these words: "Father Garicoits was a great saint."

²⁰⁵ The advice in this letter enters into a complex situation and blames Noemi for her indecision. It is very persuasive and clear, showing St Michael's influence over this young person. It is a powerful letter. One cannot be sure why she acted in this way towards her parents; was she unsure that she should become a religious, was she afraid of taking this step? St Michael took the Lord's word to 'hate' in a way that would be hard to uphold today. Her action and entry into the religious life was the cause of the rift between the parents and their daughter and St Michael. One asks whether there could have been a better way of dealing with this situation. It would be interesting to know what happened to this person after she entered. St Michael was sure that she had a vocation. One also wonders what was the cause of her sister's death in a psychiatric hospital and did this have any influence on her indecision?

²⁰⁶ Dominique Dulac born at Montgaillard(H-P) in 1806, pupil of the seminary of Saint Pe from 1823 to 1826; first teacher at Soues, curate at Ossun, parish priest at Bonnefont, Villembits; entered the missionaries of Notre Dame de Garaison in 1844, preacher, superior of Notre Dame de Pietat from 1861 to 1876, General Councillor from 1876 up to his death on 18 December 1886.

His tall figure, his well chiselled face with ardent eyes, his resonant voice, his large and dramatic gestures, made him a great missionary, even if Jansenism distanced people from his confessional. He feared for his own eternal salvation. He came to Betharram with Fr Miegerville to consult Saint Michael who said to him: "Do not be afraid; you will be saved, but with difficulty."

²⁰⁷ Refers to Dominique Guilhas who takes over the headship of the College of Moncade after the death of H Serres.L287.

²⁰⁸ 198 P Passaglia, Jesuit, born at Lucques in 1812 and brilliant professor at the German College in Rome. Following his campaign for the unification of Italy, he had to leave the Jesuits in 1859. The Pope named him to Sapiencia. Attracted by politics, he became chief spokesman of the Liberal clergy, and accepted the chair in the University of Turin and in 1861 a seat in the Italian Parliament. He was reconciled to the Church eventually and died in 1887.

²⁰⁹ D Guilhas

²¹⁰ These are a collection of unedited copies from fragments