

CORRESPONDENCE

of saint Michael Garicoïts

(eighth period: 1861-1863)

THE LAST ORIENTATIONS

From 1861 to 1863 St Michael wrote his last letters. At this period in his life people tended to keep them with more care seeing them as his spiritual testament; hence there are more of them.

Their content was prompted by ordinary circumstances: greetings, news, invitations, thanks, excuses, sending a photograph, financial affairs, business with the police and local authorities etc. If it was a matter of a nurturing a vocation, supporting or counselling, reforming a residence or examining a mystical experience, the tone was heightened. He began to write with a premonition of his approaching death; his words express his final thoughts.

One feels close to him when he writes to the Sisters of the Cross. The Chaplain of Igon remained 'The good Fr Garicoïts', expressing himself in Basque with the Basques, giving news of their families, of himself and sometimes requesting help. Goodness accompanies zeal, permitting him to point out to a postulant that it is time to enter the Convent; at other times he is inspired to console those who for valid reasons have to withdraw. By recalling the happiness of their religious vocation, he boldly leads them forward and shows them a way to holiness. He encourages those with scruples and lack of confidence not to falter, not to entertain Jansenist fears which halt their momentum: 'It is absolutely necessary to be cheerful....Allow yourself to fall gently into the secure arms of your Father...' Spiritual life only develops in a climate of trust and abandonment to God; 'do not give yourself to the works...where you are employed... only lend yourself to them'. so that 'not being in pain for anything, give yourself to Our Lord Jesus Christ'. in a movement of union with God, in an effort of obedience and conformity to the Divine Will in love and charity.'

This spiritual tone is accentuated in his correspondence with his disciples, the members of the Society of the Sacred Heart. It consists in simple explanatory notes: regarding school achievements, the arrival of the Jesuits in Pau, the state of residences, the apparitions of Our Lady at Lourdes, orders to be carried out; obediences, organisation of works, selection of collaborators, inquests; he slips in a set of rules for chaplains.

However even in his business letters, a word, a consideration crosses the page like a flash of light. But it is in whole letters, written at some length that he addresses himself to those chosen ones, lined up under his standard; with firmness

in the strength of their vocation and profession, the saint speaks to them of holiness. If anyone gives way for one instant, he calls that one to order, entreats them to have be open, even in one's heart', he redirects and redresses; 'get rid of all this nonsense!' To all, he taught abasement of oneself, he proposes 'to create the emptiness of creation', to establish them all the better and re-assert union with Christ, with the Holy Spirit, through the reign of the law of love and obedience. Nothing should move them to dare refuse this father who gave his heart to his children; 'You will tell them all how much I love them'.

304 - To Mgr Lacroix, Bishop of Bayonne.

Monsignor

I am quite shocked to learn that M X.¹..has written to your Excellency to ask for permission to leave the Community. I think it is my duty to tell your Excellency that in my opinion this young man is truly misguided. He is under the influence of Satan under the appearance of an angel of light. I have done all I can to keep him, but without success. Perhaps your Excellency will be more successful and you will find in your paternal charity the means of bringing light and conversion to this stray soul. You had conceived such high hopes!

He is at present taking the thermal waters where I allowed him to go after having permission from the doctor.... May God help him!

I have the honour to be with the greatest respect, Monsignor, the very humble and obedient servant of Your Excellency.

Garicoits. Priest.

305 - To Jean Casau², Chaplain of Our Lady of Refuge

1861

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Give the convent all the help you can as a true assistant of the Superior, just that. By doing this, you will be God's helper, completely at the service of this counsel, unaffected by whatever could be said or happens to the contrary, especially officially or otherwise. Even officially, after you have explained yourself beforehand to those in charge.

306 - To Jean Pedebearn

Beginning of 1861

I heard some days ago that we can no longer count on you in realising our plan to acquire the Mareu property³. I give praise to Divine Providence for a second time and bow to this change, which I accept but do not understand.

This gives me the opportunity to thank you once more for all your past help which assures you a prominent place for ever among our benefactors. But at the same time, I would like to make a request. I would be grateful if you would let me know where I stand; let me know what I owe you so that I can, in the event of death⁴, act correctly in this affair.

I assure you, once more, of my most sincere and esteemed sentiments of gratitude and friendship in Our Lord Jesus Christ...

Garicoits. priest.

307 - To Dominique Guilhas⁵

January 1861

Why does the same rule, the same painstaking and constant efforts not bear the same results? Everything leads me to think that like Fr Serres you are not communicating with Fr Barbe . So what is to be done?

This is what I suggest you try. After having put into practice the five first points of the little text enclosed,⁶⁶ tell Fr Barbe frankly your difficulty as if it was to Fr Serres; and believe me you will find in Fr Barbe the same help you had from Fr Serres and perhaps even more.

Always try; let me know how you get on. You will never regret it before God, or before your Superiors. God will bless you, I have no doubt.

.....

308 - To Sister Seraphia,⁷ Daughter of the Cross.

January 1861

My Dear Sister

By the grace of God, you loathe these things; always continue to detest them. And so with good reason say; 'What comes in dreams and temptations are not sins,' there is nothing to worry about especially in what you have told me; you have no need to confess anything. Continue to go to communion, and work in peace at your tasks. I will take responsibility for all.

Happy New Year to all the Sisters at Arros;⁸ ask them to pray for us. Goodbye, my dear Seraphia, be always brave and always good; your little Sister⁹ is happy; we all believe that she will keep in step with her elder sisters and that you will all make a true and holy trinity.

All yours in OLJC

Garicoits Priest.

309 - To the Religious in America¹⁰

Betharram 4th January 1861

I send you my blessing at the beginning of this New Year and ask God to bless you all. I know that he is always speaking to us in the depths of our hearts so as to take possession of them, to enlighten them, to make them fruitful, and help them live his divine life. I also know that in the depths of these same hearts, there is an unbounded enthusiasm, prompted and sustained by his creative hand which demands, as from an infinite distance,

in the midst of the darkness of sleep and so much turmoil, asking us to respond and abandon ourselves to God's divine pursuits.

Why can these demands not be met? If they could; **God would be all things for us and we would live his life!** Why is it that these demands so intimately linked in the depths of our souls, remain at so great a distance? The Prophet answers this question in these words: *Nonne Deo subjecta erit anima mea?* Ps LXI 2. According to the Hebrew¹¹; **My soul be silent before your God.** According to the Latin: **Will you not then submit to your God?**

At the beginning of this New Year, may we be able, by the grace of God, to impose absolute silence around and especially within us, and then **omnipotens sermo Dei veniet in nos et habitavit in vobis.**¹² This is my prayers for all our members on the other side of the Atlantic as I wish them a happy new year.

All yours in OLJC

Garicoits priest.

310 - To Eugene Peyret¹³

Betharram 10th January 1861

FVD

My dear friend

I have been very touched by your letter and by the sentiments expressed in it, one sees it coming *ex abundantia cordis.*¹⁴ I thank the Lord who alone has the secret of making true happiness and I pray him to keep you always in such good dispositions. Especially these words; 'I expect nothing for myself, but all for God,' have filled me with joy.¹⁵

Continue, dear friend, to fulfil the duties of your position, as for yourself say *servum inutile*¹⁶, to make within yourself the emptiness of a creature¹⁷ and be certain that God will fill you with his gifts and with himself. May his goodness and wisdom which has led you into the society, make you advance firmly in his holy service, firstly and especially by that law of love and charity which he is accustomed to engrave in the heart, and after that most certainly by your rules and your Superiors.

Euge¹⁸ then! For your sanctification and for those who will see, hear and imitate you.

All yours in OLJC

Garicoits priest.

311 - To Honore Taret¹⁹

After 10th January 1861

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I have read and re-read your letter. But I tell you quite frankly that the more I think about it, the less I can make of it. The way to understand and to walk in the light is from prayer, and for your part, after sincerely stripping yourself of what passes, and only thinking about what does not pass, examine yourself and speak to me frankly.²⁰ Believe me, you will find in God and from me every kind of paternity, security and happiness. God knows if I

desire anything else for those who have confided in me.

So I have been filled with joy reading what you have written to me these past days: 'I know that you want no more than your children's happiness; I also know that their happiness is your happiness. So it is! Allow me to say that I am truly happy in my position as teacher and especially in this little Society of the Sacred Heart! Oh, blessed be the day when God inspired you to bring to birth such a work! And if it can be judged by what one hears others are experiencing, that souls have come to seek peace and happiness in your new family.'²¹

So why is it not the same for all the rest?

I am looking forward to your reply, I will pray for you in a special way, so that he will throw light on your conduct.

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312 - To a Daughter of the Cross LSNSJC

Betharram 17th January

My dear Sister

1 You do not need to worry about what has happened to you during the night; continue your confessions and communions as if nothing happened. Just continue to detest this kind of pleasure with all your heart, and when you cannot swear that you have not freely wished it, do not pay any attention to it . Keep to what has been decided.

2 As for the Dean²² you can and ought to be completely unflustered when you do what your respected Superiors wish, always without fuss, and simply be good at your work. Do what you can, and then whatever the good God wants will happen!²³ Always be happy before God and before men, and be discrete with people outside.

I wish a good and very happy New Year to all the Sisters of Accous, and commend me to their prayers. I will not fail to put them under the protection of Our Lady, as well as I can.

All yours in OLJC

Garicoits Priest.

PS Be brave always.

313 - To a Superior of the Daughters of the Cross

10th February 1861 Igon
Quinquagesima Sunday

LSNSJC

My good Sister

All the sisters as well as yourself as superior are dispensed from fasting. Do not forget

this.²⁴ Be content to redouble your zeal in fulfilling your other duties by being good Daughters of the Cross. You will offend God if you fast, because you will be unable to carry out your expected duties properly.

My dear Sister, I understand only too well about what good things you would like to tell me. It is true that on this journey²⁵ I have seen Daughters of the Cross everywhere, quite unassuming, ready to obey and united among themselves: and believe me, I have been greatly consoled and edified²⁶ and will remember this for a long time to come.

All yours in OLJC

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314 - To a Daughter of the Cross

Betharram 12th Feb 1861

My Dear Sister²⁷

I was hoping to see you on this occasion, before going with Fr Merigot²⁸ from Tarbes to Bayonne, Ustaritz, etc, etc. I even told others about it, including your good Superiors to know whether there would be some way of linking my plan of passing by J.²⁹ on our journey to Ustaritz; but that could not be done. We must be patient and always press on.

On the return, I learnt with much joy through Sister St Roger³⁰ that during my absence, she has been able to visit you. May God be praised! I am quite sure this visit will have done you much good.

It was nothing; you should and ought to go forward without explaining to anyone, as if it was of no importance, contenting yourself only in offering to God the sacrifice of your heart, of what it is, I am not sure: needs, pain, temptation do not matter, just say to this good master: 'My God, have mercy on me, let me love you....Are you not enough for me?' Oh! yes, more than enough and for ever!

That is simply all that you need do in similar circumstances. Believe me, the contrary would make me blush for you. Is it then necessary to tell you once again when you manifest these kinds of sulkiness, these explanations which are always useless, and often impertinent, etc,etc?³¹ Keep to what I say, put no value on these impressions; do not speak about them, not even part of them in any way; on the contrary go forward simply and cheerfully as if they were nothing. Do that and you will be happy, rich in merit and a good example before God and men. Let us go then, be brave! Certain that this is worth the trouble.

For the rest, I will tell you for your encouragement that Sr St Roger seemed to me to be happy with you; which proves to me that you have anticipated me and you have begun to practice what I told you. Be brave then and persevere.

All yours in OLJC

Garicoits Priest.

P.S. Please wish your dear companions from me a good and happy New Year. Amen.

I am opening the letter to add a few more words.

By putting all that I have told you into practice towards Our Lord Jesus Christ, you

will act as a true and good religious towards your neighbour, your sisters, children etc., doing it absolutely as if you were deaf and blind to everything else that the devil makes you see in particularly enticing colours, yet filled with deceit, in his attempts to conquer you. All these impressions should be attributed to him rather than to yourself. For yourself, I can only put this down to your weakness in paying attention to them. You must lift yourself above this wretched mess, being ashamed to experience it, but while having such disgust and hoping not to be to blame for it, and in any case limit yourself to do what I indicated above: 'My God have mercy on me... Are you not enough for me!' And so be good, edifying, noble, rich in merit, as you well know how, even better than that, as the Holy Spirit will teach you to be.

If you cannot always read my writing, you can guess.

So, be brave! and be always worthy of yourself and of Him who loves you so much. Oh! always be faithful to him!

315 - To M Jean Florence³²

18th March 1861

The agent for Matheou's garden has written the enclosed letter. See if you could ask your good Father³³ if he could help realise the sum that he needs for the purchase.³⁴ I will guarantee to pay your good Father the rent on the sum that he wishes to make.

I was not expecting this snag. Let us go forward in any case! In the hands of God!
Affectionately yours Garicoits priest.

316 - To Sister Seraphia, Daughter of the Cross³⁵

Betharram 22nd March 1861

My dear Sister

This morning³⁶ I was at Igon. We made the meditation on these words: The Mother of Jesus stood at the foot of the Cross. such a mother...the Mother of such a Son...stood... not discouraged; on the contrary, brave, submissive, content to be there at the foot of the Cross, to which her dearly beloved Son was so cruelly nailed; there in the darkness of the night, even though it was daytime; she stood there in the midst of this rabble; she who was so good, so submissive before the executioners of her Son.

We cannot tire contemplating this inestimable Mother of God and men. What modesty, what gentleness, what peace was in her demeanour. Without doubt, in the face of immense suffering! yet without bitterness, complaints, murmuring, anger batere phixic,zer nahi sendituric ere; oro ezti, caritatos eta sumissa³⁷ to the will of God, happy doing the will of God although this will proved bitter for her. What a daughter of the Cross! Haurra, cu ican bethi holocoa.³⁸

The will of God made her such a good daughter of the Cross. Learn more and more to find the same happiness as Mary , falta gabe, haurra; bacindeki cer placer eguin

dautan cure lettrac; berri on hanitz.³⁹

How I thank the Lord for your good resolutions and the good you are doing! Continue to help yourself in this way and God will help you.⁴⁰ He will accomplish in you what he has already begun. Yes, he will succeed in perfecting you and making you happy, and believe me, through your happiness you will do much good to people who will find happiness from your happiness: your superiors, your sisters in religion and your sisters in your family, ne ere eta ez guti. Be brave beraz eta bethi aitzina.⁴¹

All yours in OLJC

Garicoits priest.

PS: I received a letter from Caraman⁴² some time ago. I am not sure if I have answered it. I have been so busy preparing a replacement for Buenos Aires⁴³ that I do not know whether my head is still on my shoulders. Sei igorri tit Casimir Cotiart⁴⁴ bat; arras content partitu dira.⁴⁵ Please ask your good Superiors and companions to pray for our travellers; cuetaco ere; adio haurra.⁴⁶

317 - To a priest of the Sacred Heart⁴⁷

April 1861

All manual offerings, stipends, etc., belong to the Society and not to individuals, and therefore must be handed over to the competent authority.

Be careful on this point in future; as in the past, it is normal that I should know what I am permitting. Besides, during visitations you must declare all such items, hiding nothing, not even your heart. So Euge!⁴⁸ Do your best to be discerning and dependable, steadfast and reliable.

318 - To Canon Inchauspe⁴⁹

Igon 2nd April 1861

FVD

My Dear Friend

You can tell good Fr Fidele⁵⁰ that we will very willingly receive his dear Brother, and employ him to work in the garden as requested . He can come when you like.

The other day I passed by your house; the door-keeper at the Hospice told me that you were at Ustaritz.

We have been very pleased to learn that you have made a perfect recovery. I thank the Lord for it with my whole heart. I pray you will remain so for many years to come and for his greater glory.

I hope when the weather improves they will send you to the spa to become stronger. In any case come and make yourself at home at Betharram for some days. Believe me the water, the fresh air and the Mistress of the House, Our Lady, will do you much good,

and you will make us very happy if you wish consider Betharram as your home. I cannot forget how much you wished to be one of us⁵¹.

All yours with all my heart

Garicoits, Priest

319 - To Fr Pierre Barbe, Superior at Moncade

3 April 1861

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I have made two remarks to M X..⁵², to make him realise the importance of dedication and respect for the rules for a Teacher and a Religious.

I suggest you make this the subject of your conference on Friday during this year and in all other spiritual gatherings either public or private with our members during this year. Recommend to directors; respect, importance, devotion, one should give to the practice of the rules; and you yourself put in hand how the rule is to be observed, firstly through the Exercises and then through the vows and other essential points to teachers and religious; e.g. forbid all talking in bed rooms, etc., all undue familiarity, and particular friendships.

What we oblige the pupils to do, we must give the same example ourselves.

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320. - To Jean Ducasse⁵³

Betharram 3rd April 1861

FVD

My Dear Friend

You ought not to be embarrassed. When Fr Barbe is not able to hear his penitents, you can hear those who come to you or the Sisters⁵⁴ sent to you. If they wish to ask for another confessor, leave them perfectly free to do so. Limit yourself, in the school below, to doing with charity what they ask, after having consulted Fr Barbe.

I have not been able to speak for the school without first speaking to Monsignor. He told me to leave things as they are. This is what I foresaw. We have to limit ourselves to the College and to the free school. We will see to the rest later. It is probable that Mgr will not agree to a fee paying school below. That is what I have come to understand. The free school and the Confraternity⁵⁵ is popular and will do much good, if the job is well done. It is not necessary to think of becoming a communal primary school teacher nor of removing pupils to the fee paying school, nor in promoting its usefulness other than by success . Concerning everything you have told me in the past, you need not worry; whatever you said or did was in good faith and with the best intentions. So do not be at all worried. Only avoid obvious indiscretions and understand that we must always work to diminish even the

simplest number of faults because they can compromise, scandalise.....etc⁵⁶. Become more and more a man of common sense, discretion, courage and constant obedience, just as you are a good priest.

For advice, you will not find anyone better than Fr Barbe. Be assured he is the best counsellor that I know.

Tell him to inform me that it has been sorted out, sooner than expected. If it is perhaps useful, he may come to rest here for a few days.

All yours in OLJC

Garicoits, priest.

321 - To a Priest of the Sacred Heart

April-May 1861

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Your letter has given me much pleasure, for you must not doubt that you are always very dear to me. Also I do not cease to ask God to fill you with his spirit of wisdom, counsel, and courage that it will make you a man of weight, firm and especially prudent, unlike the victims of imprudence, false consciences, - or those who have never had the opportunity to understand **recta sapere et de Spiritus Sancti consolatione gaudere**,⁵⁷ and who are the despair of their parents, their bishops and the Church of Our Lord Jesus Christ.

I wish you with all my heart, with the Apostle to be always and everywhere an example **in verbo, in conversatione....verbum sanum**,⁵⁸ **irresprehensibile, ut qui ex adverso est vereatur, nihil habens malum dicere de nobis**.⁵⁹

They used to say in our days that hell releases all its legions with unbelievable rage even here, especially against the priests of the Lord. 'Watch then and let us pray and be always **homines idonei, expediti et expositi**...⁶⁰

322 - To M Didace Barbe, Superior of the College of St Joseph⁶¹

May 1861

The Jesuits at Pau, after weathering a storm which threatened to drive them out, obtained from the Emperor the authorisation to establish a residence and a noviciate in this town, are in peace for the time being.

They have just made their pilgrimage with their novices;⁶² all on foot: experimentum novitiorum, pedibus autem...⁶³ The novices met our own in a very friendly and edifying manner: **Quam bonum et quam jucundum!**⁶⁴ They remained with us for twenty four hours. After that, Father Etchecopar with our novices and the scholastics accompanied them to Igon. There they separated after being given a brotherly accolade. **Ad multos annos**⁶⁵.

Father Ramiere⁶⁶ would like some useful and edifying news of your mission, on the state of the faith in those countries, on the good which is being done and will be done, on

the natives of the surrounding areas. See if you or someone else can write something which will be suitable for the Messenger of the Sacred Heart⁶⁷.

323 - To Sister Zepherin-St Blaise,⁶⁸ Daughter of the Cross

Poitiers 7th May 1861

LSNSJC

My dear Sister,

Here I am at Poitier, returning to Betharram, having passed a very agreeable 28 days at La Puye.

I did not wish to leave here without giving a sign of life to good Sister Zepherin Sainte Blaise, who appears to believe that I am no longer thinking about her, and have forgotten her. The truth is that I never forget those who have once excited in me such a lively interest. I often think of the day when you came from Betharram to Igon, to this parlour where you were presented to dear Sister Martha⁶⁹ and where your admission was settled without any ceremony etc; and I always said : 'Oh God, may she always be most faithful; guided by that original spirit which has brought her to the dear Congregation, having no other will than yours and her superiors whom you have given to her. May she always be by the same token an object of your satisfaction, and may her life be spent in joy and unalterable peace to bear abundant and lasting fruits that you wish her to produce in the Congregation where you have placed her.

Such are, My Dear Sister, the very sincere wishes that I frequently address to the Lord. But at the same time: I feel the need to ask him not to abandon you to your own particular activities,⁷⁰ to always inspire you with the right thoughts, and to guide you in their accomplishment⁷¹. If my prayer is heard, you will be always at peace and happy, always produce the fruits of salvation.

Some days ago a Daughter the Cross who is today in the Province of Toulouse wrote to me: 'Father, you will be pleased to know that I am happy and content. In the midst of some thorns which, in any case, are inevitable everywhere, and far more numerous and dangerous in the world, I appreciate all the more my holy and precious vocation'⁷².

That is a sister who seems to me so enlightened and happy. This is, dear Sister, how I would like all the Daughters the Cross to be, because in God's sight they want for nothing, and nothing would be wanting to them, because the Good God leads them and places them in the best conditions to enjoy all these inestimable advantages; it is enough for them to desire it; and yet he who has done so much for them, would he not fail to help them to want it, if they are not opposed to it. This Sister was not mistaken in believing she was right in telling me of something so pleasing to her. Would that my Sister Zepherin Sainte Blaise felt the same!

You yourself, my dear Sister, will learn with great pleasure, I do not doubt, that the good Sister⁷³..... this old and always new friend will help you. I quote this example to encourage you and when needed to give you someone to follow.

Farewell, my dear Sister , I greet you from some distance, but with all my heart.

In our Lord Jesus Christ

Garicoits. Priest

324 - To Fr Pierre Barbe, Superior of the College of Moncade

FVD 11th May 1861

My Dear Friend

1 When Father Perguilhem⁷⁴ gets better, he will return to Betharram; I am neither able nor do I have any desire to impose him on Moncade; you have my word on that.

2 I find it surprising that things have been done without your approval. My very formal intention is that they give accounts to you of whatever is done there; you are responsible for it before God and men. Have I not said and say again that Father Guilhas⁷⁵ must act by always referring to you just as Father Bourdenne⁷⁶ acts through me? Is it necessary to be always unaware of that instead of executing it efficiently yet very firmly. Is it surprising then that they act on all sides without your permission? This is what you are exposing yourself to: seeing subjects driven from the society,⁷⁷ ordinations put back etc, etc. I cannot understand how people can always ignore the first principles of all society, of every association. Think about it: and make others do the same.

All yours

In Our Lord Jesus Christ.

Garicoits Priest

325 - To Dominic Guilhas

May 11th 1861

You are very well placed to become a man capable of great things,⁷⁸ on condition that, **hos sentiens in te quod et in Christo Jesu**,⁷⁹ you are humble and obedient, perhaps not up to death on the cross,⁸⁰ but to the observance of the Holy Rule. Far from hampering your freedom as legal headmaster, it will not only enhance it, but will obtain for you the greatest advantages before God and before men, so much so that the burden that has been place upon your shoulders will become light;⁸¹ easy to bear and even a pleasure: rest assured of this.

Your manner of acting, by not consulting your superior⁸² nor discussing problems with him, is neither Christian nor even reasonable. This is obvious. Nothing like this would have happened, had you followed my advice. I pray the Holy Spirit grant you. **recta sapere et eius consolatione gaudere.**⁸³

326 - To Fr Dominique Dupont⁸⁴, Superior of the College of Nay

Betharram 19th May

My Dear Friend

I believe that you are back, and happy to see your dear Andre established in his vocation. You can be sure that I am no less happy myself. Never having doubted his vocation, I had to see him being tormented by our nature's enemy⁸⁵. But also how I have prayed for him! How happy I have been with his last letter. Tell him this. May he be always faithful, now he has returned and is convinced of his vocation.

I saw your sister last Saturday; you are right in thinking that we have not forgotten her brothers on that day.

What has become of those two? ⁸⁶

All yours in Jesus Christ our Lord.

Garicoits Priest

327 - To Pierre Barbe, Superior of the College of Moncade

13th June 1861.

My dear friend

I want to remind you of one of your main duties, and one of which I have so often advised, namely to do everything possible to be on good terms with M Guilhas. Day by day, inform him, and him only, of everything you think could be helpful and be for his formation, instead of brooding and giving the impression you have a grudge against him. This is what I fear and what your appearance could make him think. Make use of him as if he were your arm,⁸⁷ but a free arm; as you understand from all I have said to you. Therefore pray and be **consentiens in adversario tuo cito, dum es in via cum eo**⁸⁸... What you have failed to achieve, you will, if you avail yourself of our rules together with our prayers. Consequently you will be spared real and bitter regrets. God will bless you and, through you, save the child who has been entrusted to you and through his direction, with which you are familiar, he will save many others.

All yours in Jesus Christ our Lord.

328 - To a Spiritual Director

July 1861.

Reverend Father,

I have prayed and shall willingly continue to pray for this dear priest you have been telling me about. I thank God for all the favours he has deigned to bestow upon

such a chosen soul.

As for what this dear colleague is going through, it seems obvious to me that this arises from his state of health and state of mind, which he will have to bear with, like the cold, heat, rain or fine weather, putting up with them as the natural condition of our passage here below. From the moment that this good soul rejects the shortcomings of which he is aware, I don't for a moment hold him responsible.

It is my firm conviction that, in spite of all he is going through, whether in his feelings, his mind or his faith, he must focus all his attention on what is most important, what St Francis de Sales calls the summit of achievements.⁸⁹⁸⁶ Let him sit like Mary Magdalene at the feet of Jesus, not wanting anything other, than to listen to what the Good Master has to say to him, totally obedient and submitted to him in heart and in soul; patiently and calmly supporting the trials which he has to bear in the three other realms of his being⁹⁰.

It is obvious that the Lord himself is guiding this soul who has nothing to fear. He lacks nothing . Let him therefore cry out: **Magnificat anima mea Dominum...** . Dominus regit me...⁹¹

You will not mind if I don't congratulate you on your new job. I know that with God's help you will try to put into practice what you are suggesting to this good man, as our own Fr Guimon used to say:⁹² like a useless servant, aiming for that sublime summit of your own soul, as a permanent dwelling place, and there to practise the most perfect act of submission.

O sublime indifference **Unum necessarium!**⁹³ May God grant it to us.

Ora pro nobis

Yours in Christ.

329 - To Fr Dominique Miegeville⁹⁴, Missioner of Garaison

Betharram 12 July 1861

FVD

My Dear Friend

This is what I understand in the business you refer to:

1 I am of your opinion. 1 about the need for unity in the direction of a community; 2 on the spirit of humility, obedience and charity, which ought to be the soul of all the members; 3 on the centralisation of administration and direction which ought to be in the Mother House, the 'Centre' understood always as subordinated to the superior appointed by the ecclesiastical authorities.⁹⁵

2 Concerning the behaviour of the superior who, appears to me, to have very sensible ideas, I believe that she must make known all the facts, as she sees them: to the Bishop, and then be ready to abide by his decision. Let her take her time about it, and during that time: 1 let her redouble her zeal in doing her duties each day; 2 let her dispense with all disorderly⁹⁶ business, however good it may appear to be ; 3 let her put into practice the most perfect imitation of our Lord. 4 let her pray; 5 let her examine everything; 6 let her make these things known in writing to the Bishop; 7 let her obey the will of God from love rather than from any other motive⁹⁷.

For the rest, she is only what she is in virtue of these rules, after God; it is only in

helping her in this way that she has been helped by Heaven; ⁹⁸ she must not then, in my opinion, cease to be what she is, to do what she is doing, in following the same method. However you will do well to help her to do what is necessary and even to draw up her report to the bishop on the information that she gives you after she has fulfilled the conditions laid down that you understand and that you will find in the small leaflet enclosed.⁹⁹

Pray for Fr Guimon ¹⁰⁰ and for us all.

All yours in our Saviour.

Garicoits Priest

330 - To Fr Pierre Barbe, Superior of Moncade¹⁰¹

Betharram 9th august 1861

My dear Friend

1. I do not see anything unintelligible in my letter.¹⁰² It is all about cutting down your engagements ut esses consentiens adversario¹⁰³ and to show you a very simple way of doing it: to do day by day under the eyes of M G¹⁰⁴ only what you believe can enlighten and inform him; in a word, to put you at ease with this child by forming or restricting him; it is so easy.

2. You ask to be here for prize-giving day. This would be almost a scandal. Your place is at your own day. Besides, you have to make that day special for Moncade. I think that you should give a holiday to the lower school. ¹⁰⁵¹⁰¹

3. As for organisation, etc. It is the business of the Bishop; it does not belong to me to destroy, nor to edify, nor to change anything; but to be associated with it, that is all; before everything else, the assistant must be always an assistant¹⁰⁶.

Have you lifted a finger to put into effect the instructions I gave you? Have you rather not distanced yourself from them? You should not get worried, everything has to end in one way or another. Neither God nor man will ask you to do the impossible, be sure of that.

All yours in our Saviour

Garicoits Priest

PS Do not let anything happen at Moncade without your knowledge, least of all the day to break up, speeches, meals, invitations etc, which took place for the First Communions; it was a pitiful scandal.

331 - To Pierre Barbe, Superior of the College of Moncade

Betharram 19th August 1861

FVD

My dear Friend

1. You can let the young man go who wants to make the retreat.
2. I am upset by the behaviour of M G.¹⁰⁷ We will try to sort this out. Let us pray the good God helps us. May he be blessed in all things.
3. Send back the teachers and brothers to Betharram who are not needed, as you did last year.
4. I have allowed Father Taret¹⁰⁸ to remain on till Father Goailhard¹⁰⁹ has finished his accounts. But as soon as it is finished both will return to Betharram, at least let the bursar¹¹⁰ determine the right moment to send his accounts to Bayonne instead of meeting the Bishop at Oloron, for example, or perhaps at Pau or at Betharram, where I would very much like to ask him to bless a bell and perhaps other things¹¹¹.
5. I have written to Father Guilhas about the speech and repeated to him to keep to what I have already sent him, as you well know, and in banning him from all speeches if he is not able to do what I have said¹¹².
All yours in our saviour.

Garicoits priest

332 - To Count Severin Uruski¹¹³.

19th August 1861

.....

PS You will not find it a bad idea that I have asked you to accept a photo of my old carcass.

333 - To Madam, the Countess de Baliros¹¹⁴

19th August 1861

Madam Countess

We have sadly missed the visit of his Excellency, Count Uruski which we were very much looking forward to. From his letters, he says that he was sorry to abandon his plans to visit Baliros and Betharram with his family, because he was unable to leave his wife who is in much pain, to think of a journey by coach.

He ends his letter by giving me his address in Paris: 73 Fauborg, Saint-Honore, and has asked me to tell you that he has had to postpone his plans to see you, firstly because he feels that he would not give you the least pleasure by it, and since his wife needs him in her painful condition, as she is alone with only a chamber maid.

I believe Count Uruski has left for Paris.

Count Uruski's letter was sent to me by Count Bonvouloir, his friend, who called here yesterday on his way to the Spas,¹¹⁵ and gave me his letter at Igon. I believe it is better to return the letter which you asked me to give him.

.....

334 - To Fr Didace Barbe, Superior of the College of St Josephs

After 22 August 1861

.....

If I can make arrangements with the post, I am going to send you an Apostleship of Prayer¹¹⁶ booklet which I recommend as a very fruitful source of spiritual good, a very powerful means of co-operating in the salvation of souls, as you will see. I will send the enrolment leaflets when I have a list of names of those who wish to be part of this very good Association which does not interfere with others in any way, but can even be very helpful.

.....

Let us always pray for the Church, for the Sovereign Pontiff and for all our members; let us be apostles of prayer in the heart of Christ...

.....

Regarding the political situation, we have no news. Let us pray and watch events. Let us pray always and be patient.

.....

335 - To Didace Barbe, Superior of the College of St Joseph

September 1861

.....¹¹⁷

This year at Oloron, out of fifteen candidates for the baccalaureate, fourteen¹¹⁸ have passed and the Dean¹¹⁹ of the Faculty at Bordeaux has expressed to me through one of the parents great satisfaction at the excellent preparation of these young men. He announced publicly in the hall before the parents and others: 'If I was thinking of sending my children to a boarding school, I would send them to Oloron.'

All this should encourage us not to neglect anything of what God wishes and to expect every blessing from God alone.

.....

336 - To Fr Pierre Barbe, Superior of the College of Moncade

Igon 6th September 1861

My dear Friend

Tell Fathers Taret and Guilhas that I am surprised at their delay in joining their companions at Betharram. There is nothing for them to do at Moncade. Only keep the

personnel who are absolutely necessary for completing your scholastic year and send all other useless beings at this moment of time whether priests or brothers to Betharram.¹²⁰ As you are there, you can very easily look after all the business by yourself at Moncade. Later on we will make provision for any needs.

Know and make known at a convenient moment to anyone who is interested that it is a tendency among ourselves to cordially detest our home and our establishments, so much so that I feel obliged to fight and dispel it as far as I possibly can . Rather die than renounce that¹²¹.

All yours in our Saviour.

Garicoits priest

P S Give me a frank reply on how you feel about this; why has there been so deep a division over these two years among yourselves? No trifling phrases, no facile justifications. Facts, exact and certain, positive reasons without any omissions. This is for yourself, for Fathers Guilhas and Taret, and the cook. I ask you to tell them separately that it is an order to each, not to communicate his response to anyone (except the Bishop), nor anything of what concerns your divisions¹²².

337 - To Madam Raymond Planté

Igon 8th Sept 1861

Madam

On my return from Bayonne I found both your letter and the portrait of Father Serres at Betharram. I have been very pleasantly surprised and moved by your thoughtful concern. At first glance, I recognised Father Serres¹²³, the resemblance is striking. It will be a souvenir for our community, all the more precious as it comes from a friend and a benefactress of Betharram.

I myself assure you with all my heart that I will climb up the Calvary¹²⁴¹²¹ and place your souvenirs there with mine. This ascent will be repeated often..... It is so sweet for me go and pray and be in that place in the midst of our members.¹²⁵¹²²

I have the honour of being, with the most earnest gratitude and profound respect, your most humble and devoted servant.

Garicoits, priest

338 - To Madam Raymond Planté

Betharram 26th September 1861

FVD

Madam

Since I received your letter, I am praying to the good Lord, in a special way for the important business which you have made known to me¹²⁶.

Certainly, if we have so great a need of help from on high in the smallest matters, it is more so when it is a matter of choosing a permanent state of life that we should ask the Spirit of wisdom and understanding to raise our hearts higher to search and accomplish only the will of heaven.

So I will ask God everyday that he prepares for the great sacrament,¹²⁷¹²⁴ that he himself may unite and extend his most abundant blessings and keep in lasting peace those that will have been united in a lawful and holy union.

I send my very sincere wishes for the preservation of your health and true happiness.

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

All yours in Jesus Christ Our Lord

Garicoits priest

339 - To Didace Barbe, Superior of the College of St Joseph

Nov 1861

.....

With all my heart, I send my blessing to all the dear pupils of America, from whom you have been so inspired to convey their sentiments.¹²⁸ I have been charmed and touched, almost to tears, to see them so beautifully expressed.¹²⁹ They are souls with great expectations. May the Lord bring them to reality. You yourself should be greatly consoled seeing them feeling and expressing themselves in this way. I will not forget the sentiments of these young and interesting friends among which I have noted in particular the young Dillon¹³⁰ to whom I give a special place in my heart.

340 - To Fr Pierre Barbe, Superior of Moncade

Nov 1861

.....

God be praised. I hope that unanimity is established in prayer and in action among you all, and that it will continue, I do not say that for nothing, as in the past, and even before the greatest obstacles, the devil had the habit of upsetting the unity of the apostles of the Lord.

May all our members be one: unum sint¹³¹. Insta in hoc opportune et importune.¹³²

341 - To his Assistants¹³³

November 2nd 1861

.....

1. M. Carrerot.¹³⁴ It is the right time; however it seems rest will be useful for him. The Sisters of St Ursula¹³⁵ would like to have him.
2. M. Paradis¹³⁶ appears disposed to take on a work in the country and among the poor class.
3. M Dartigues below¹³⁷; children always with their assistants.... M. Sarthou¹³⁸.
4. M. Cazepats¹³⁹ fourth and fifth; three or four in the third, two or three in the fifth.
5. M Poure,¹⁴⁰ sixth and seventh, a dozen.
6. Logegaray,¹⁴¹ Barbe,¹⁴² classes for French; in all, fourteen pupils, thirty two present; Father Sarthou and Father Dartigues.
7. I have spoken to Sister St Agatha,¹⁴³ about the sermons given last year at the convent that our members should no longer have this ministry which will distract them from their duty.

.....

9. Montevideo: Harbustan only¹⁴⁴.

.....

13. Oloron is going well

.....

342 - To Didace Barbe, Superior of the College of St Joseph

22November

.....

You will tell Father Harbustan, and all our other members, how much I always love them and how I am pleased to present them several times each day to Our Lord, as the children of his heart, saying to him: 'Lord, no one is a Father like you; here are your children, the children of your heart¹⁴⁵.'

343 - To Canon Barrere¹⁴⁶

Betharram 4th December 1861

FVD

My dear Friend

Your welcome letter did not surprise me. I was expecting all that it tells me; which does not stop me from being delighted in reading it. I have thanked and continue to thank God with all my heart for the special grace of your vocation, and I will not cease to ask him for your fidelity till death. Go ahead always, corde magno et animo volenti, ut sis vir obediens, homo idoneus, expeditus¹⁴⁷....God wills it.

Ora pro me, pro nobis. My very respectful greetings to Rev. Frs Secail,¹⁴⁸ Mazaris,¹⁴⁹ etc,etc..... May they have the goodness to pray for us.
All yours in our Lord Jesus Christ

Garicoits, Priest

344 - To Didace Barbe, Superior of the College of St Joseph

4th December 1861

The Bishop has authorised me to suggest you take Father X.¹⁵⁰ as an auxiliary. He has shown very good dispositions, so here is the helper we can offer you from our poverty of subjects. I believe that he will do well as a teacher of Latin, French, English, and Literature. Today, age, experience of the world and its deceptions, and above all grace, seem to have mellowed and subdued him, who used to be so proud, so arrogant; which M N.... and M Z who would not have forgotten the old X¹⁵¹ must remember. The others would not know what he was like in the past. For me, I still think that he will be useful as an auxiliary and will find in our College a means of remaining what he should be, living and dying as a holy priest; which is not a small thing.

Make Father N and Father Z¹⁵² understand as much as you can that the Bishop and I do not find serious problems in his being an assistant in your college. Let them be discreet, and charitable to him; let them fully understand that this is a good work which will not cost us much, and which may even be of great help. How inconvenient will it be at the end of the day, if we had to put such an assistant out of the door because we are not happy with him?

Father de Bailliencourt is a little better. May the good God preserve him.

The letter of Father Serres has given much pleasure to everybody here. Do understand how happy you have made us when you enabled us to assist in all your pursuits.¹⁵³ I embrace you with all ours and bless you with all my heart ..

345 - To Sister St Thomas Aquinas, Daughter of the Cross

Betharram 5th December 1861

FVD

My dear Sister

Counting on your kind services, I have enclosed a letter which I just received from the station¹⁵⁴. At the same time I would be pleased if you could collect the two boxes we are expecting by arranging for them to be picked up from the station. In a few days we will collect them.

Yours with profound respect and praying abundant blessings from on high for you and all your sisters.

All yours in Our Lord Jesus Christ

Garicoits, priest.

346 - To a Daughter of the Cross¹⁵⁵

Betharram 12th December 1861

FVD

My dear Sister

Some days ago I received your letter with a lot of others. I had a look at it; but I have no idea how your letter got mixed up with all my other correspondence. The truth is that having looked for it several times, I still have not found it. Probably one day I will find it when I am not looking for it. However I can still remember the gist of what you have written. It seems to me that you are anxious about certain questions: principally that you are not sufficiently faithful to your retreat resolutions. 2 and some other things.

First let me say that when leaving a retreat, and getting back into the run of everyday pre-occupations you do find obstacles and tendencies against which you should be on your guard with the help of the Divine Master's presence under whose eyes you constantly serve with a heart such as yours, in such a friend's service and under such a friend's regard. Is there further need to protect one's self against our natural inclination to activity¹⁵⁶, and above all, against the other questions you have raised.

I would simply suggest this spiritual bouquet to you: Here I am... just as I am!!! constantly at the service, and in the presence and under the watchful eye of such a friend. What more do you need not to be embarrassed? In fact I am quite delighted, empowered and fully reassured that you are beyond all reach, in great or small matters, of your terrible and detestable enemy?

Rest assured every time you know that you are not guilty of serious sin, be at peace. Bring your thoughts back to the spiritual bouquet and to your heavenly friend and draw comfort from both. That is all you need to do to live according to God's Will.

All yours and to your dear companions in Our Lord Jesus Christ

Garicoits, Priest.

P S Keep us in your prayers. Father de Bailliencourt had the joy of celebrating Holy Mass on the Feast of the Immaculate Conception. Farewell.

347 - To Sister Reine...¹⁵⁷, Daughter of the Cross

27th December 1861

FVD

My dear Sister

I have received your letter on time; unfortunately I have not heard any news of your good father, as I had promised at the General Assembly.¹⁵⁸ I am very eager that the good Lord keeps him for many years to come.

I have thanked the good God with all my heart for having led you back to your former and good Superior. I like to think that the grace of God will make you more faithful to your holy and precious vocation day by day without continuing to examine whether it is

real (or pleasing to God after so many years, ... Away with these after thoughts... This is frightful and horrible!)

Be always little, submissive, happy, content, and reliable. Amen Amen. Because in this way you will not fail to be a crowned a Queen¹⁵⁹ for ever.

...You yourself be always little, submissive, happy, content, and constantly faithful. Amen Amen.

Go forward then. Never look back even to examine your life. No doubt the good Lord, wishes you to be happy. Farewell. Pray for us. I am writing little these days. I pray for you everyday. Do the same for me.

All yours in Our Lord Jesus Christ.

Garicoits, Priest.

P S My respectful regards to Sister Similienne¹⁶⁰ and to the others. Father Pujoulet¹⁶¹ is well and always doing good. Sophie,¹⁶² Julie¹⁶³ are good but not very well; this is enough.

348 - To Sister Sophie-Flavie, Daughter¹⁶⁴ of the Cross

Igon 27th December 1861

My Dear Sister

I am snatching a few minutes to answer your letter. First of all, I must say that your letter has come as a very pleasant surprise, since I did not know you in our part of the country¹⁶⁵. Everyone did tell me that with the grace of God you would do much good work there. Now I want you to pay attention to what I am going to say.

1. You can be assured of the help of my prayers such as they are.
2. It is absolutely necessary to open up your heart¹⁶⁶ when facing exterior and interior difficulties, knowing that you are a very much loved child of the heavenly Father, you are always doing his chosen work, always in his presence, always supported by Him with the greatest favours, and his incessant care. All this is beyond doubt and requires on your part the greatest openness, complete self emptying, humility, gratitude, calm, joy and that interior and exterior peace, which nothing should ever perturb. What more could we want under the guidance of such a good Father and Friend?

Let there be no anxiety about all this interior work. Let everything, yes, including all communions etc etc be as before, despite all the problems that I am aware of and which I know you detest. Carry on as before¹⁶⁷.

Carry on through situations where you might not recognize at first sight that you are guilty of serious sin either in delicate matters or above all in lacking charity. From the moment that you must listen to certain conversations, you are rarely, if ever, obliged to interrupt these conversation.

At the very most, you can sometimes change the subject of the conversation, without causing embarrassment.

Remember this: it is Satan who is making you miss Communion. Never give in to such a temptation. The devil has his reasons for separating you from Christ... Do the exact opposite and practice frequent communion, but always under the direction of your Superiors, and for the needs of the Church. As regards the question which you mention, you are in no way guilty of a serious offense; not even a minor one. Similarly, deal with your Sisters with simplicity and trust, as you repeat interiorly to Jesus "My God, have pity on me".

Do this every time you are tempted or in difficulty.

There you are! for the moment this is all I have to tell you for the time being. Be faithful to it; and the New Year which you are about to begin will be a very happy one, just as I would like it to be

All yours in our Lord Jesus Christ.

Garicoits, Priest

P S I have not re-read this, I hope you will understand what I have been saying. With your Sisters, please keep us in your prayers.

349 - To Didace Barbe, Superior of the College of St Josephs

1862

.....

As to the business of the conferences at the chapel of the Basques of Montevideo¹⁶⁸, it is really deplorable. Anything like this ought only to be done very rarely and after being discussed with those in authority.

It is inexperience, providentially a false position ; it will suffice to bear this in mind to prevent the repetition of similar indiscretions.

.....

350 - To Bernard Sanstort, Cure of Soumoulou

Betharram 1862

FVD

My Dear Friend

I have received your letter. I am writing to Father Vignolles¹⁶⁹ to remind him of who we are and who we ought to be before every-one at all times. I stress what we need to be because I believe that Father Vignolles may have forgotten this.In any case, I want to say and repeat: we are and we should be auxiliary priests of the parish priests among whom we work; auxiliary priests, neither more nor less; and if it is true as you give me to understand that Fr Vignolles has misunderstood his role, I can only blame him and apologise and expect him to do the same, if it is true that he has once again acted against your wishes.

All yours in Our Lord.

Garicoits, Priest.

351 - To Didace Barbe, Superior of the college of St Joseph

January 1862

.....

The good God is certainly blessing the college: five examined, five admitted; this is very good.¹⁷⁰ Tell these dear children how I have been touched by their efforts, their success, and their three hundred and twenty optime.¹⁷¹ All that deserves a day of holiday: all that supposes especially how much God wishes their well-being and spiritual progress; I am so pleased to hear that these results have given you even more satisfaction than the first ones.

.....

352 - To sister Seraphia, Daughter of the Cross¹⁷²

Betharram 7th January 1862

FVD

My Dear Sister

I have received your letter of 29th November. I have read it and re-read it. You have presented yourself as you see things and it seems to me that I was reading in your soul whatever you wrote to me. Also I will say, without any hesitation that I bless the Lord, for the disposition that he has given you and those who support you. For do not doubt that whatever happens to you interiorly and exteriorly, is by his Providence. He treats you like his best friends, as his tender spouse. So be brave. Be always faithful to him, for love of him; he deserves it so much from you. You have everything to gain from this side.

So continue to be and to show yourself always as a good and happy child, as you are and you show yourself by the grace of God, and not through yourself, although you are naturally good. Accept whatever happens in consolation and in desolation as coming from the hand of your best friends, of God himself. Be always faithful to him as he is always to you. Yes, always: 'Not what I wish, oh my God, but what you wish, on Calvary and in the Garden of Olives, as well as on Mount Tabor'. Yes! To walk safely and surely, take advantage of the company of good sister Lucy; you will find in her direction enlightenment and encouragement to do good. Have no concern for things outside the Will of God; for His Will be ardent and brave. Farewell my child.(in Basque)

Pray for me as I pray for you; and briefly some news.

Your good sister is at Igon; I have found her happy and doing well. also be yourself

When you write to sister Seraphique at Caraman,¹⁷³ send my greetings, my best wishes for a happy New Year. I have not forgotten you, nor your Sister, nor your family, your father and Sisters.

May the good God be always helping you.

All yours in our Lord Jesus Christ

Garicoits, Priest.

353 - To sister Theodorine, Daughter of the Cross

Betharram 12th January 1862

My Dear Sister

1. I received your kind letter more than a month ago. It is always a pleasure to see grateful people, happy and reliable in God's service. Oh! I pray with all my heart to keep you always in these sentiments; nothing is more proper than these dispositions in making yourself walk in a dignified manner in your holy and precious vocation and to make yourself always more pleasing in the eyes of the Lord¹⁷⁴.
2. Without doubt, around here, it is not too brilliant, especially when one thinks of what one has seen at other times.¹⁷⁵ Poor John¹⁷⁶ is, they say, always the same; the sister-in-law is sick. It is distressing, as you say, but God permits it; patience then, and prayers, so that whatever the end may be it ends up in a completed Christian life. Let us join our prayers to those who are already in heaven.

Let us pray for Therese,¹⁷⁷ I have not seen her for a long time; the other day, I met her at the Peyronat's,¹⁷⁸ she seemed well. For her, there is nothing to say, except that she has always her own ideas and that she is always a little bit odd. On the other hand good, for that she will be saved.

Bridget Fontarabie, sister of Philippine Peyrounat died this week.

Farewell, my dear Sister, I leave you for the moment, and wish you a happy new year. Pray for us.

All yours in our Lord Jesus Christ.

Garicoits, Priest

P S I can completely remember most vividly and with much interest being with all your family. Pray for us, for Father de Bailliencourt in particular, who has the consolation of celebrating Holy Mass from time to time; it is surely a miracle that he is still alive. My profound and affectionate respect to Father Viguer¹⁷⁹ and to sister Lucy¹⁸⁰.

354 - To Didace Barbe, Superior of the College of St Joseph

After 18th January 1862

The apparition of the Immaculate Conception at the grotto of Lourdes has just been proclaimed by Monsignor Lawrence who is going to build a beautiful chapel and consecrate this new pilgrimage.¹⁸¹ Several of ours have already been there, notably Father Perguilhem¹⁸² with our little offering. It will be perhaps good for you also to send something to Monsignor Lawrence, to help him in the construction of the new Chapel,¹⁸³ also write a letter to his excellency to express your joy in learning about this great and new benefit to our Pyrenees¹⁸⁴.

355 - To Didace Barbe, Superior of the College of St Joseph

January-February 1862

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It is with pleasure that I learnt of the ordination of ours¹⁸⁵; may they never cease to be at the service of the Holy Spirit whom they have received by the imposition of the bishop's hands.

.....

356 - To a Daughter of the Cross¹⁸⁶

Betharram 12th February 1862

LSNSJC

My Dear Sister

I have received your kind letter with great pleasure, because of the excellent dispositions it contains. I do recommend you to receive from God's hands whatever happens to you, as this is a reality. In fact everything happens to us from this good Master, who wishes to lead us to the heavenly Kingdom, in whatever position he calls us, each by the trials of her position, which are in great numbers. Oh! Yes, receive these precious annoyances when they present themselves, with respect and with love while saying; 'Blessed be God, my Father, always what you wish and not what I wish!'

But, dear Sister, this conformity with the will of God, which is quite easy, hidden and within our reach. See God in all things and all around you, always do his holy will. What a means this is to be always at peace with him, with ourselves and our neighbour! Whatever happens, whatever people say, whatever they do; even great harm, we have always everything to gain before God and men; what more happiness could there be? May we know how to profit from it.

It was not long ago that I saw your good Sister who is at Igon. She seemed to me to be well and very happy; she was with sister St Symmaque, her good friend, the one from Viven¹⁸⁷ whom you have not forgotten.

So be happy, my good Sister, and pray for us. Always go forward! Always submitting to the good God, being content to serve him in your holy Congregation, where you are in security, and which offers you so great a means of sanctification. You must profit as much as you can from it, must you not? Day by day, more and more.....

Farewell. Be brave!

All yours in Our Lord Jesus Christ.

Garicoits, Priest

357 - To a Superior¹⁸⁸

22 February 1862

.....

As for Father Xhave patience. The initiative for my proposal comes from the Bishop himself. I myself do not agree with it. yet once again, be patient and whatever happens will be what God wills.

.....

358 - To a Daughter of the Cross

March 1862

.....

So do not get worried¹⁸⁹.

I have been celebrating at Ustaritz, is among your good Sisters of Ustaritz. All is always going well. God be praised.

I have not been able to accompany Sister Saint-Edward¹⁹⁰ to Sauveterre, for fear of my angina; I have to be patient!

Pray for those who pray for you. Be assured of my kindest regards.

Garicoits Priest

359 - To Sister Marie-Seraphique, Daughter of the Cross

Igon 5th March 1862

LSNSJC

My Dear Sister

I am taking this opportunity to write you a few words. Your very good and respected Sister St Roger is in the vicinity¹⁹¹.

How have you been keeping? Are you always strong, wise, grateful, faithful, happy and steadfast? That is at least what I often ask the good Lord for: to be a wise virgin, because you have chosen what the good Lord wished of you; grateful, because this choice is a divine gift; faithful, through your love for God; happy, because God merits being served with joy; steadfast, because perseverance alone will win the crown¹⁹².

Your sister at Montory¹⁹³ and Father, and your niece¹⁹⁴ who is here, are all well.

Farewell, dear Sister; all yours in our Lord Jesus Christ.

Garicoits, Priest.

P S My regards to your superior and others.

360 - To sister Zepherine-St Blaise¹⁹⁵,
Superior of the Daughters of the Cross

FVD Igon 10th March 1862

My Dear Sister

I have read and re-read your letter. But do you know the effect that it has made on me? Absolutely the same as the behaviour of Jansenists have on me. Instead of taking the Gospel and our holy Faith for what they are; equally distant from the extremes of rigor and culpable laxity, these maintain and preach doctrines of unreasonable respect and perfection far beyond genuine respect and perfection, resulting in nothing less than the destruction of faith and establishing a reign of impiety.

You are also going beyond how you ought to behave towards the parish priest; the devil makes you think that rules should be observed with super-human perfection, and as a result you become discouraged and regard them as impossible to keep, and then you finish up by compromising and observing them with a very long face etc etc.¹⁹⁶

It is so simple! Look at all your temptations as a cul de sac, and take no heed of them, do nothing for them or against them,¹⁹⁷³¹ and when you feel them say: 'My God have pity on me!' And then act as any other Daughter of the Cross would do in your place towards God and men, avoiding as she ought within and without, any kind of effusiveness and gossip; and concern yourself, not only with the duties of a Superior of the Daughters of the Cross, but with the behaviour that goes with it. Once again, what could be more simple, more reasonable?

Pray and put this into practice,¹⁹⁸ and you will have nothing to reproach yourself with, you will do much good among your Sister's and among people outside. I expect that of you; God demands it. So set to work! God will bless you!

All yours in Our Lord Jesus Christ

Garicoits, Priest.

361 - Circular Letter

21st March 1862

.....
Crescite in gratia et in cognitione Domini nostri et Salvatoris Jesu Christi: ipsi gloria et nunc et in diem aeternitatis. Amen. (11 Pet 3;18)¹⁹⁹
.....

362 - To a Missioner of the Sacred Heart

22nd of March 1862

Someone has told me that you have been walking at C²⁰⁰..... with M. X... in the house of the enemies of the Parish Priest. On that occasion, they repeated fully what you

might have said either at Pau or at X.....and which have been taken to mean that you are no longer in the Society; and furthermore that you were quite irresponsible etc..... I would like to disbelieve this, but it has not been the first time that similar things have been said about you. But the fact is that you ought to have considered where you were, which was in public.

In spite of this, you have everything that is necessary to be the joy and glory of the Society totiusque ecclesiae.²⁰¹ I pray you to put aside this kind of company, this kind of criticism, which compromises the Society, yourself and your ministry, which lacks common sense, and the very reason and the holiness of your state.

Get rid of this trivial behaviour forever which prevents you being seen as reliable,²⁰² as you ought to be, as a man of God, an apostle, and exemplum fidelium²⁰³ etc...

363 - To a Missioner of the Sacred Heart²⁰⁴

22nd March 1862

.....

I hear that the parish priest of X has been very upset by something you said. I do not know what it is about: but in any case I am advising you to have much more discretion:

1. not to compromise the Society
2. not to compromise yourself and your ministry.

I urge you, to be and to show yourself always as a man of God, an apostle. exemplum fidelium in verbo, in conversatione.²⁰⁵.' Verbum sanum, irreprehensibile, ut is qui ex adverso est vereatur, nihil habens malum dicere de nobis.²⁰⁶..Sic faciens te ipsum salvum facies²⁰⁷ et multos alios, et sic eris gaudium et corona nostrae Societatis totiusque Ecclesiae. Amen²⁰⁸.

Embracing you with all my heart, all yours in Our Lord.

364 - To Jean Lafon²⁰⁹, Parish Priest of Ousse

22March 1862

Monsieur le Cure

I was shocked to learn that you have been upset by remarks made by Fathers X X. I cannot excuse them and I apologise for what they have said. On the first occasion I will remind them once more of what is expected of them: by their profession they are auxiliary priests,²¹⁰ and that these remarks have made them obstacles²¹¹ instead of auxiliaries.

Poor human nature!

I very sincerely thank you for your charity and friendship in putting right as much as possible the real harm that has been done. I promise you I will make every effort to tackle the source of this; pray that God will bless my efforts.

.....

365 - To a Daughter of the Cross

April 1862

My dear Sister

Just a word to recommend to you the family of Betharram; pray for it and ask others to pray for it... The Sons of the Cross²¹² and the Daughters of the Cross must expect the Cross.

May God's blessing be on both! Be brave, be brave always!

All yours in OL.

Garicoits, Priest.

PS Do not be surprised at these words...It is what one starts out with... Later more news in detail, please God.

Pray for me in particular; I need special grace as Superior to deal with the crisis.²¹³
May we have Patience!

366 - To Henri Sempé²¹⁴, Curate at Saint-Martin

Igon 9th April 1862

My dear Friend

I have returned from Bayonne, and I am sorry to say that I cannot help you.. Without doubt, if, outside active ministry, we are able to find someone having the requirements you need, we would be able to loan him; but that is what we have not found.

So let us be patient. We will pray that you are successful elsewhere !

All yours in our Lord Jesus Christ

Garicoits, Priest.

P S At least, Father Labourdette,²¹⁵ who at the moment is at Sainte-Croix, has just passed the baccalaureate! For this stage, he has done well since he has been in teaching for several years. See, to the need, which is about. ...

367 - To Michel Fradin, Superior of the Daughters of the Cross

9th April 1862

.....

This dear Father X²¹⁶.....is doing very well. He is only annoyed that our Bishop feels that he could not allow him to work in this region. So all the steps that I have very sincerely undertaken to employ him as an auxiliary for Father Barbe at Buenos Aires have floundered before the strict precautions that the Bishop of this place believes he has to take against foreign priests, and against the admission of priests whose credentials are not without reproach²¹⁷.

However for a year his conduct has been so acceptable and conscientious, that it would be desirable that his position be regularised enabling us to keep him. A good community, devoted to teaching in a distant country would seem to be right for that. See if

your many connections will furnish you with the occasion of pursuing this worthy cause. You can easily understand how much it would please me. He is capable and so well dis-posed! It only needs to have some work and to work in good surroundings.

I hope that having brought this to your attention will be all that is necessary. Amen

.....

368 - Circular Letter

24th April 1862

.....

Have these prayers said to our Lord Jesus Christ for our Society by each of our members during the forty hours²¹⁸.

My God, do not look on my sins but on the Society which your Sacred Heart has conceived and formed. Give it your peace, that peace according to your will, which alone can pacify and unite closely together all its members with themselves, their Superiors and with your Divine Heart, so that they become one as you are one with the Father and the Spirit²¹⁹. Amen Fiat. Fiat.

Let each one say this prayer each day, with the dispositions that the priest shows us at the moment of receiving Holy Communion, and when St Francis Xavier, was writing on his knees to his Superior, protesting that at the first sign of his will, he would return home, leaving all behind; his works, his will and his thoughts, everything! And when he carried in the shape of a rosary all the names of the members of the Society, to whose intercession he attributed all the fruits and all the miracles in his life and his work.

What profound humility, yet how true humility, respect, confidence, love, and devotion for the members and things of the Society! And all that with an immense interest felt deeply, which, far from being altered, only grew in the face of the evils that he noticed in the community! From that came this ardent prayer.. eamque secundum voluntatem tuam pacificare et coadunare digneris.²²⁰

369 - To Angelin Minvielle, Superior of the Seminary at Oloron²²¹

9th May 1862

.....

I feel very upset that our members have publicly made known differences against a superior. Whatever they may be, he has been sent to them by authority. Where is this spirit going to end? This makes any religious society impossible to govern! Every religious society is a union of men governed by other men, who take the place of God for them, but who are always men with all their human failings. Is it so necessary that we be always slow of heart to believe²²² the Will of God, when it is presented to us, and to embrace it, and to place in it our happiness? And this spirit that I deplore would find even a seraphim²²³ more insupportable than Father X, because this seraphim would be a friend of order, obedience, humility and charity, etc etc, and would not fail to upset this spirit, which nothing can satisfy or please.

In the presence of these pretensions I consider it to be a plague in the community.

This is what I see should be done. 1 When one experiences these feelings; far from speaking about them, run away from them with the greatest speed and energy as you would from impure temptations. 2 Replace them with this sentiment of humility for oneself, humility and charity for others, as we admire in St Francis Xaviour and to which I have drawn the attention of our members in the circular letter that you have received.

.....

370 - Last Testament²²⁴

This is my will and testament.

I appoint Fr Auguste Etchecopar²²⁵, auxiliary priest, living at Betharram, heir to all my goods.

At Lestelle 10th May 1862

signed
Michael Garicoits

371 - To a Daughter of the Cross²²⁶

13th May 1862

My dear Sister

Not to delay my response I have put my answers to your questions which I ask you to re- read.

1. For the young girls and the poor people to whom you have a mission of doing good, you must listen to their troubles, you should give briefly and charitably helpful advice; that is all; no gossiping.

As for the priests, if it is in passing and that there are no obvious improvements, have patience! Behave as if you did not hear these scandal mongering's; you should be sociable, more so, charitable, not evidently imprudent. If you have clearly been imprudent, you will at least mention in the confessional that you are troubled by it.

2. You do not have any need of returning to this in confession.

Do not say anything, humble yourself before God and then go ahead.

3. It is not important; there is nothing serious in it for you.

Continue as far as you can to separate them, to draw them to yourself, one on one side, the other on the other, pray for them particularly.

Certainly not.

You need not be worried if you do not go beyond 30 or 40 sous; you ought also to pay attention to the marked prices in the shops; have care not to sell dearer than them.

4. You need not worry; there has not been any evidence for that.

So go ahead. Act like that in anything doubtful.

All yours in Our Lord Jesus Christ

Garicoits, priest

P S So when will you stop harking back to the past²²⁷? Believe me, my dear Sister, you have a strong and powerful 'arm' full of love for you, who lends itself to you, in times of feeling depressed and confused, let yourself be carried in these arms and rest in them. By yourself, you can do nothing, except by infinitely tormenting yourself; have complete faith and let yourself go into the safe arms of your God, your Saviour and your Father, as a little child, innocent and simple, without worry, without anxiety, without looking ahead in regard to your future, casting on him all your anxieties because he cares for you. Can you doubt this? So do not let yourself be agitated and flurried again, not knowing where to turn. Let yourself gently drop into the safe arms of your heavenly Father, who chose to honour you by his intimate and unceasing presence night and day.

In this way do not worry about anything, neither your weakness because God is your strength, nor even your sins, because this act well done, will take them all away. Give yourself entirely to him with faith and love, in order that God works in you and with his help you may also work with him, and rest yourself in Him. 'My God! What abundant and unbelievable riches are you able to give in this single act!

That is enough for now. What I have just said was the subject of my meditation this morning. In doing it, I was not thinking of writing to you, but I have thought after having read your letter that it would be better to answer as soon as possible.

All yours in our Lord Jesus Christ

372 - To Jean Vignolle

27th May 1862

Read this and see if you can give your friend the help he needs while you are nearby, give him an answer and then come back; the sooner, the better. What a fine mess! I know you will forgive me²²⁸!

All yours in our Lord.

Garicoits, Priest.

373 - To Father André Cazaubon²²⁹

June 1862

.....

Each man who really and truly wants to go forward²³⁰ in the service of God must:

1. Be prepared for anything, when he follows the unfathomable Will of the Lord.
2. Go ahead²³¹ without being upset on this path of abandonment²³² to Divine Providence.

Yet it is the only and infallible condition for merit, steadfastness and peace. Without this condition we could break ourselves to pieces, and have only that kind of peace which comes from the world, and receive our reward on earth. We need to abandon ourselves to Divine Providence and be ready for anything, however justified we may be, and, like Mary Magdalen, rest at the feet of the Saviour without being upset by the glares, the judgements, the outbursts of indignation from the Pharisees, from Simon the Leper, or even

of Martha's officious complaints. And then, in everything we do we ought to show that our part is from above, and that our heart is filled with this sentiment of complete abandonment, without which there is never any real conversion.

Ah! if we only knew how to go forward, to persevere in this way made by God himself, without putting ourselves in danger of bringing the future to nothing, without worrying about other people's opinions, yet always being content, provided that we do only what God wants, and provided that God is content!

I would love so much to see that you had this disposition, and that you steer your ship by this course through all storms, so that no darkness, or no night steals this star. If it is lost, sooner or later there will be a ship-wreck²³³.

374 - To a Daughter of the Cross

Betharram 27th June 1862 My Dear Sister

We have just finished our annual retreat, I am taking this first free moment to answer your last letter, which I read before the retreat.

Oh! Yes, you are quite right, I have not forgotten you - and that I am de-lighted to know where you stand - with the good Lord,. Yes, yes, I have blessed the Lord for that good will he has given you, and for the fruits that this good-will has already started to produce. Believe me, it is only the beginning of great and wonderful divine blessings, that he will work through you, from the moment, you have no concern for anything else, and give yourself like Mary, with a sincere and perfect 'Here I am,' to our Lord. Yes, if you do that, very soon, in spite of the devil's rage and your own weakness, believe me, your heart will not be able, nor will it know how to live, to beat, to love and to act unless it is in union with our divine Lord.

So from that time, what progress will there be in his imitation and in the truth! Your heart will no longer be your heart, but the heart of Jesus, interiorly and exteriorly, the interior and the exterior of Jesus himself; this will become easier, and all the more pleasant and agreeable in spite of what the deceiver and murderer⁶⁷ would have you believe. Just look at his eternal lie: or at 'I can do this by myself without the grace of God', or 'It is impossible', or 'It is too hard', Pelagianism, Protestantism or Jansenism²³⁴.

Say to this: I can do all in Him who gives me strength,²³⁵ united with his adorable heart, entirely abandoned to him! And then always go forward.

That is what is decisive for the other world and even for this. If you only knew how much I want and pray for such happiness for you and for others. I hope for this always. It seems to me that your very good mother has the same desire as I have; with this I greet you and also your companions, in union with the Sacred Heart of Jesus.

All yours

Garicoits, Priest.

P S This poor soulis at Igon²³⁶.

375 - To a priest of the Sacred Heart²³⁷

Betharram 29th September 1862²³⁸

My Dear Friend

My absence for several days is why I have not replied immediately to your letter.

Certainly, we are willing to take your young nephew on payment of a 100 francs for board which is required for our own members. I am sending you a prospectus which will show you what he needs to bring and first day of term etc.

All yours in Our Lord Jesus Christ.

Garicoits, Priest.

376 - To Jean-Pierre Etchecopar²³⁹

Betharram 29th September 1862

My Dear Friend

Each day we have delayed writing to you , in the hope that Auguste²⁴⁰ would be able to do this himself and at the same time to reassure you. But the doctor, as a special precaution has sent him again to bed for four or five days for a complete rest. But it is necessary to let you know that the Doctor reassures us completely about his condition, as he has always done. This is to say that our hope of a prompt recovery has been the only reason which delayed our reply to your letter and led us not to cause you undue anxiety. Everything makes us believe that we are not mistaken.

In regard to your letters²⁴¹ to America, we had given them to Father Irigaray²⁴²⁷⁶ and are about to notify Father Barbe following exactly your recommendations as Auguste expressly intimated. The letters arrived at Bourdeaux before the twenty fifth, the day of their ship's departure.

All yours in Our Lord Jesus Christ.

Garicoits, Priest.

377 - To Didace Barbe, Superior of the College of St Joseph

October 1862

.....

Regarding the chaplaincy of St Jean²⁴³, you know what I think: we should lend ourselves as welcome auxiliaries, never as embarrassments or obstacles; let us not quote our real or alleged constitutions, by the way we present ourselves not as auxiliaries but as embarrassments to the Bishop . Let us understand what we are and what our spirit is: never being arrogant, but practising the great rule of brotherly charity,²⁴⁴ and being more inclined to excuse than to blame; when it is not possible to excuse their actions, excusing their intentions; when it is not possible to excuse their intentions, exercise charity without failing in our duty or respect.

.....

378 - To Pierre Sardoy, Chaplain to the Poor Clare's

October 1862

.....

What should a Chaplain do to be a good auxiliary²⁴⁵?

1. Never neglect anything with the religious²⁴⁶ in leading them to obey their Superior, that is to say as to God himself, by showing the same respect, the same love, the same devotion, the same joy, the same application, in whatever is not clearly a sin.
2. As for business outside confession, never occupy yourself with it unless the Superior provides the occasion and it would not harm our own rules or the directives of our superiors which, you understand, apply to the first rule in so far as, it can help the superioress to live by her rules and the will of her Superiors, neither more nor less ; do nothing beyond that.

Within these limits, practice the fullness of charity and devotion, by doing just that, and nothing more; by failing to do this would make the devil laugh at our expense and at the expense of our work. Which would not be pleasing to God.

379 - To a Religious Chaplain

October 1862

.....

Do not speak to anyone outside the confessional without good reason and without the permission of the Superior, only speak to the Superior herself. Do not allow our members to break this rule in regard to those in the con-vent, and vice versa. Avoid all unwarranted periods of time in the confessional.

All that is so important. Keep to this, otherwise the devil will laugh at your expense and at the expense of your work which would not be pleasing to God²⁴⁷.

.....

380 - To Didace Barbe, Superior of the College of St Joseph

Betharram c 8th October 1862

My dear Friend

I have taken a keen interest in the plight of the Vicar Apostolic of Montevideo. You can very well imagine, as always, my feelings. I have approved, and approve without any reservation the action that you have taken in regard to this worthy vicar of Jesus Christ.²⁴⁸ Yes, in case of exile, which does not please God, we will be happy and honoured, to have him with you, with us! I have shed tears of joy reading your offer to this well loved, revered and persecuted confessor of the Faith. What you have done for his safety, I would have done myself, without hesitation.

As regards Canon Pinero, this business is for you to decide before God. I leave it

entirely to you. You know that in these circumstances you need to be prudent. It is also necessary to be very generous with well-placed charity.

Yours in Our Lord Jesus.

Garicoits, Priest.

381 - To Didace Barbé, Superior of the College of St Joseph

11th October 1862

.....
 I am very pleased to learn that you have sent to our dear Father Harbustan a companion, at least for the time being. May you be able to send others! I still do not know when I will have this good fortune²⁴⁹.

382 - To Florence Lapatz²⁵⁰

November 1862?

-
1. Send the copies of the pupils. I will examine them with a Commission.
 2. While waiting, I am led to understand:
 - 1) that the state of all your classes is deplorable²⁵¹;
 - 2) that the programme requires that there should be no more than 15 candidates studying rhetoric;
 - 3) that the programme is impossible to implement.
 3. Four of the five pupils of which you have spoken are precisely those who followed the old programme and have done all their classes from class eight. The best of the pupils you have are the fruits of the new programme. More than two of them have gone into the fourth class and so why should it be that such a large number are always at the bottom?
 4. I am of your opinion about the age for studying rhetoric; but I would also want these years and more if necessary employed in their exclusive study in subjects of primary teaching; and certainly you would not want those studying rhetoric ignorant of French grammar or orthography.

I am not saying anything else for the moment; think a little about what I have said. And we are only asking to see....²⁵²

383 - To Fr Vignau²⁵³, Superior of St Louis de Gonzage Igon

2nd November 1862

My Dear Friend

Father Labourdette²⁵⁴ whom you know already, has been obliged to interrupt his Religious life. His superiors have advised him to take up an active ministry. But from love of community life, he would have enough taste for our type of life. Monsignor²⁵⁵, whom he has seen, agrees with what he is trying to do in one of our residences.

I thought that you would be able to usefully engage him in your Church and when needed, to replace Father Paradis²⁵⁶ in his work at the college ministry that he would like in his condition of Health. As a consequence of this, would you receive him in your house for the time being, it does not matter in what capacity; guest, assistant.... while waiting for what will be decided in regard to Father Paradis.

All yours in our Lord Jesus Christ

Garicoits, Priest.

384 - To Jean Pierre Blanquine²⁵⁷, Mayor of Lestelle

Betharram 24 November 1862

Monsieur Le Maire²⁵⁸,

There is no religious community at Lestelle;²⁵⁹ they are simply auxiliary priests living in the house at Betharram. Some are legally authorised to run a small secondary school in Betharram and others are at the service of the Bishop of Bayonne to preach the stations in the parishes of the Diocese. These priests like all others of the diocese are under the immediate authority of the Bishop. They observe a rule to form a single body with the clergy of the diocese.

385 - To Monsignor Laurence²⁶⁰, Bishop of Tarbes

Monsignor,

Our Father Barbe in Buenos Aires has told me to send to your excellency the sum of 140 francs. These 140 francs are given by Madame Maria Josefa Piran, who is already inscribed among the donors of the Chapel of Our Lady of Lourdes so that they inscribe in their number of benefactors as follows:

80 francs for Miguel Ogando, his nephew;

20 francs for Manuel Piran;

20 francs for Ildefonsa Piran;

20 francs for Gabina Piran;

these three are dead.

Father Barbe would like you, Monsignor, to address the four donors through Senora Dona Maria-Josefa Piran.

I am with the greatest respect, Monsignor, your very humble servant.

Garicoits, Priest.

Betharram 26 September 1862

386 - To Sister Thomas Aquina, Daughter of the Cross²⁶¹

Betharram 26th November

My dear Sister,

Be good enough to offer my respects to Monsignor, the Bishop of Tarbes²⁶² and ask him to enrol the following in the number of benefactors ²⁶³:

1. Michael Ogando 80 francs.
2. Manuel Piran 20 francs (is dead).
3. Ildefonsa Piran 20 francs (is dead).
4. Gabina Piran 20 franc (is dead).

387 - To Fr Pierre Barbe, Superior of the College of Moncade

November-December 1862

Tell Fr Taret²⁶⁴ that in view of the needs of Sainte Marie, I am obliged to send him provisionally to Oloron. Advise him from me to watch himself, to pray often, ut Deus illuminet eum et det ei recta sapere et de eius semper consolatione gaudere;²⁶⁵ ut Deus illuminet in matters which sadden me about him, without which I cannot recommend him²⁶⁶.

Tell him that on my part I will continue to pray for the same ends. Tell him to be a true auxiliary²⁶⁷ of Father Minvielle,²⁶⁸ neither more nor less, and to be extremely discreet in his relations with his neighbour.

388 - To Sister Salvinie²⁶⁹, Daughter of the Cross

1862-1863

My Daughter²⁷⁰

Arm yourself with courage, prepare your soul for temptation, for I see Satan who is arming his batteries against you; I see him furious, fuming with rage against your soul. He will only tire when he believes he has trampled you down, crushed and trod you under his feet. But however strong your temptations and tribulations are, do not lose courage; but say often: O you who burn for love of me, heart of my sweet Saviour, give mine the same ardour for you!

Then, my Daughter, have great trust in the Blessed Virgin; and in particular never fail to receive your communions.

Take courage, my Daughter, for I see your soul going out from the strife more brilliant and beautiful²⁷¹.

.....

389 - To a Superior

January 1863

.....
 (First rule)²⁷² The chaplain must be your assistant, only your assistant²⁷³ to the point of neglecting nothing in leading those in your care²⁷⁴, as it is his duty to obey you, as to God himself, with the same respect, the same love, the same devotion, the same joy, the same importance, in whatever is not sin.

A second rule of conduct in business outside the confessional consists in only concerning himself as much as he can with the opportunities you will provide and which he can do without detriment to his own rules, the directions of his Superiors, and, no more and no less, to help you as much as possible to live by your rules and the will of your Superiors, and nothing beyond this. Within these limits practice the immensity of charity and devotion.

What is necessary is that the rule above is practiced sensibly, nothing better could be desired; and so it is more easily carried out. I know this from 36 years experience. It will certainly be costly to depart from it!!

Wishing you a happy New Year. I can do nothing better than ask the good Lord for the happiness of the same experience which only can lead you to everlasting happiness Amen. Amen.

390 - To Didace Barbe, Superior of the College of St Joseph

January 1863

.....
 I wish you all overseas a happy New Year, a year full of spiritual riches. As the indispensable way forward I wish you to go to the school of our Lord unceasingly²⁷⁵.

Sed ut veri veneratores et pii cultores eius mysteriuorum et disciplinorum, nihil falsum sentientes de euis natura humana, nihil indignum de euis deitate, nihil falsum de nostra cuiusque libertate, nihil indignum de pleno et supremo eius dominio ac voluntate, procul abigentes terrenarum caliginem rationum, curantes denique ut ab illuminatae fidei oculo mundanae sapientiae fumus abscedat²⁷⁶.

In this way, **abnegantes impietatem et saecularia desideria, sobrie, juste, pie vivent omnes socii**,²⁷⁷ they will root out their bad dispositions; a worldly spirit of reasoning, a carnal spirit and worldly wisdom.

Sobrie, sobriety, by the practice of temperance as in the 12th rule of the Summary and in the 29th²⁷⁸.

Iuste, in justice.

1. towards superiors whoever they are, by showing respect and obedience to those in authority;
2. towards ones equals, by offering advice and support, enlightenment and help;
3. towards those under one's care,²⁷⁹ **per custodiam et disciplinam**²⁸⁰.

So after having fulfilled all these duties of justice, towards superiors, equals or

inferiors, **pie**, in all sincerity declare themselves before God and before men truly useless servants, **et sic in cordibus eorum justitia et judicium erunt praeparatio sedis Domini, sicque Dominus regnabit et terra exultabit. Amen. Amen.**²⁸¹

Insta in illis opportune, impotune, in omni patientia, etc.²⁸² It is the only remedy to use against the humiliating and sometimes scandalous wretched-ness of our sad humanity, by doing the same always and every where²⁸³. For you, I have only one word to say: **Euge**, go forward! quae retro sunt obliviscens, forget what is behind you,²⁸⁴ and you will not want to fail. What the good Lord wishes will certainly happen.

391 - To Angelin Minvielle, Superior of the Seminary of Oloron

Arudi²⁸⁵ 15th January 1863

My Dear Friend

1. You must never permit downright disobedience, particularly in a case such as this. Let M Lapatz²⁸⁶ junior understand very clearly the risk he is taking if he persists in his disobedience. Apart from his scandalous behaviour, he must expect to be recalled, and even sent away. Isn't it unfortunate that we should have to use such threats when dealing with one of our own! What an unfortunate young man! They do not realise what they are doing, by causing us such suffering and giving such scandal! Yes, if Monsieur Lapatz junior continues to be rebellious, he must be given his freedom, after you have used all the natural and supernatural means at our disposal.
2. If silence cannot be observed, it cannot be helped. I think that we shall only achieve this if the refectory is apart.
3. You will certainly reprove those in whom you notice shortcomings, like sulking, etc. If you are afraid of over-reacting just now, I will write from here. The fact is that we must put an end to all misbehaviour which might prove detrimental to our best novices. M. X.²⁸⁷. quantum mutatis ab illo²⁸⁸. And there are others.
4. As for coffee, be patient! It should not do him any harm. However it would be a great pity, if it did not do him any good..... May they finally understand the will of God in the rule and in obedience.

We pray that God will bless your efforts for the common good.

.....

392 - To Sister Zepherin Saint-Blaise,²⁸⁹ Daughter of the Cross

Betharram 3 March 1863

My Dear Sister

Everyday thinking of you and never giving a sign of life, this is great. Yes, dear sister, yes, I do remember dear sister Zepherin Saint-Blaise and that day when she first came to see me at Betharram, and when, in my turn, I presented her to Sister Martha²⁹⁰ in the parlour at Igon; Sister Martha, who received her with a great welcome from the first

interview. Here are some memories which I will never forget. The good news that sister Joseph²⁹¹ and wonderful Father Merigot²⁹² from Chinon²⁹³ used to give me, completely set my mind at rest about her, without however stopping me from praying with all my heart for her and hers which I will always do. It is also necessary to tell you that every moment of my time has been taken. So there you are. I hope, this explains my silence.

On the other hand what can I tell you? I knew you were alright, doing good and that the good God has blessed your works for your neighbour who has found rest and peace in a gentle God. May he be blessed.

I will tell you however that I always intended to recommend one thing: do not become over preoccupied in work, only lend yourself to it, so as to keep yourself entirely for the good pleasure of God; in this way you will find and always preserve your freedom of soul, which no-one, nor anything can ever spoil. So do whatever obedience tells you by lending yourself only, yet giving yourself wholly with both peace of mind and happiness to God alone²⁹⁴. Then you will sleep in peace and you will find rest in this world and the next.

In such dual sleep, ask the good Lord to sleep like the prophet who says; ask it for me, as I ask it for you. Sleep is not everything; everyone sleeps, some naturally and others in death. Alas! To sleep in peace and to be rested is absolutely necessary and that is what I sincerely want you to have.

All yours in our Lord Jesus Christ.

Garicoits, Priest.

P S. Useless to tell you that I have received your news with much pleasure. No doubt you will tell me that you would certainly like to sleep in peace and to be rested in this world and in the next²⁹⁵.

393 - To a Priest of the Sacred Heart²⁹⁶

12 March 1863

.....
 As for the Bishop, I would suggest that you have the greatest respect for him. He has a mission and the grace of State; and for us, his will, whatever it is, is the will of God itself.

Concerning other matters, read and deepen your understanding of this letter ²⁹⁷ and you will not be able to stop yourself from admiring its precision and its richness and depth of doctrine. For me I have been impressed by it even though it has demolished my opinion and my dispositions which were, in practice, always subordinated to his.

Do not tell anyone about this.

Be discreet with strangers.

Show respect and interior and exterior obedience.

.....

394 - To Marie Etchandy²⁹⁸

Betharram 21 March 1863

FVD

My Dear Sister

As you have very well guessed, I am without doubt sorry that you have not been able to persevere in the choice of life you had entered to follow the will of God; but your letter reassures me about yourself. I see that you have entered into the service of a respectable family to obey those in charge of you and that in fact you have left God to find God²⁹⁹.

I suggest you never to put aside this path and I am sure that you will find your salvation where you are. So with God's grace in all your decisions, follow faithfully the practices I am sending you in the leaflets enclosed.¹³² So once again, keep and practice what you find and you will go from virtue to virtue up to eternal life. Yes, my dear Sister, help yourself and heaven will help you³⁰⁰. Amen.

All yours in Our Lord Jesus Christ.

Garicoits, Priest.

P S My very sincere respects, if you please, to your excellent, Father, to Adele, Matilde and Francois³⁰¹.

395 - To a priest

Betharram 10th April 1863

Monsieur L'Abbe

I regret not having answered your letter for so long.

.....

396 - To Didace Barbe, Superior of the College of St Joseph³⁰²

22 April 1863

.....

Regarding Father X³⁰³ it is certain that his presence here would be very useful in mission work, which needs to be reorganised, and we could occupy ourselves seriously with it. I am very consoled by the dispositions of Father X although I did not expect anything less than a sensitive conscience;³⁰⁴ one pardons much to those who end up like that. But I attach much importance to the South American work,³⁰⁵ to a perfect understanding with the Bishop of Buenos Aires and the Vicar Apostolic of Montevideo, but before all else I consider bearing no prejudice against them; and in my opinion the more we help in this sense, the more heaven will help us³⁰⁶.

.....

397 - Constance Mezard³⁰⁷

Before May 1863

Miss

I have read the letter that you have written to me very carefully and with great interest, and I am quite convinced that the good God wishes you to be in the congregation of the Daughters of the Cross. I believe it would be wrong of me not to say that, in every way, you should neglect nothing to become a Daughter of the Cross.

In my opinion, the reasons which others have made against this have nothing solid about them. Without doubt, the opposition which comes from your mother is one of these delicate trials which you must weather so that your virtue is developed and made stronger.

.....

398 - To Canon Poure³⁰⁸

Before 12th May 1863

My Dear Friend

Since I received your letter, I have given it much thought. The three good reasons for and against strike me equally and it seems that, if I were in your place, I would have come to this conclusion.

'Monsignor, after having prayed and reflected, and not finding any out-standing reason for either case, that I can put to your excellency, I desire only to concur entirely by your decision. Thus your will, shall be my will; I will stay or I will leave; et in pace in idipsum dormiam et requiescam.³⁰⁹ And I will try to do the best that I can.

This is, my dear friend, all I can say to you. this is all I know after my studies, my reflections and experience.

All yours in Our Lord

Garicoits, Priest.

399 - To Antoine Carrerot³¹⁰

Betharram 12 th May 1863

My dear Friend

I cannot understand brother Martin, especially his threats. I feel there is no reason for me to ignore this. All our members must always allow their superiors the free disposal of their person, if they wish to remain in the congregation. From the moment they refuse and persist in their refusal, they must be sent away. Their decision is at their own risk and peril. Particularly in his case, who owes so much to the Society. You understand how shameful it is³¹¹.

We are arranging to send Brother Wenceslas³¹² to Father Vignau³¹³. Speak with Father Vignau about preparing Brother Martin³¹⁴ for his responsibility; failing that he will go home; be patient! We will do what we can at Oloron.

May God come to our aid!

Garicoits, Priest.

400 - To an unknown person before

14th May 1863

.....
Retreat. On the vanity of this world: all passes. Sooner they will say to me what they say to others: 'He is dead'!. Happy the heart which meditates these things and attaches itself to God alone.

All yours in our Lord Jesus Christ.

Garicoits, Priest.

¹ This seems to refer to M Espagnolle. L194

² M Jean Casau born at Benejacq(B-P) on July 26, 1812, ordained priest in 1842, entered the Society of the Sacred Heart on the 24th September 1844, first a missionary, then Chaplain to Notre Dame of Refuge where he worked for 16 years. He had the confidence of the sisters and of their founder, Fr Cestac, who held him in high esteem. Fr Cestac made him his secretary and often asked for his advice. Fr Casau arrived there in 1860 and found himself in a difficult position. One of the priests asked Fr Cestac to help him, on the eve of his ordination in 1859 and was causing trouble in the community. What must have been the feelings of Fr Casau? He asked for St Michael's advice and followed his directions faithfully. When his guide died on the 14th of May 1863, he found himself quite disorientated, and one fine day, he discreetly left the Refuge of Notre Dame and returned to Betharram.

Fr Cestac was not pleased; "I've always shown him affection and respect." He wanted him to return. He returned in 1868. By then Fr Cestac had died but his work was reclaimed by this priest according to his heart and spirit. Both the Servants of Mary and the Bishop wanted him there He had adopted the motto of St Michael: "God and souls." He was a man of prayer: he loved to pray before the Blessed Sacrament. He expressed his devotion and was sometimes heard singing in his room with fervour: "Holy, holy, holy."

³ For his numerous community of brothers, St Michael Garicoits had acquired on 15th August 1846 at the northwest of Montaut, the small farm Esquerre, to which he gave the name Sainte-Marie. It's beautiful sight and variety of soil did not compensate for the distance of three kilometres from Betharram. The founder did not ignore the advantages of land nearer to the Mother house that were offered. He waited until the price was favorable. Little by little the property of the new society was enlarged by successive purchases.

In 1851 the meadow Lesle for 3000 francs in 1852 Gaye's garden for 4000 francs in 1853 Arcos' garden for 2000 francs in 1855 land for the school of Notre Dame for 158 francs in 1857 the enclosure for 600 francs in 1858 a field at Montaut for 2057 francs in 1858 the woods and the hill of Calvary price not known in 1860 Bourdet's field for 8000 francs in 1861 Matheou's farm for 8000 francs

What was called the farm of Matheou and the field of Arcos used to be the property which Hubert Charpentier bought on 20th September 1634 for the congregation of Calvary. It was administered during the 17th and 18th centuries by the Chaplains of Betharram. After the Revolution it was sold on the 7th May 1791 for £10,225 to Bourie Mateu of Montaut from which comes the name. In 1824 that family built the house and the barn which was opposite. They put this property for auction on 7th November 1860. Betharram wanted to buy it. It was a good moment. But would they have enough money? He alerted some generous friends. In his chaplaincy at Pau, was M Pedebearn who took a lively interest in the work of his old teacher, and knew how much St Michael wanted the farm. It was quite likely that he had heard in confidence his hopes and fears. "If I had the means, I would buy it. If not, we rely on the will of God." He felt sure that his generous disposition would bring him to give him financial help. M Pedebearn urged him to acquire the farm.

On the 17th of December, it was done. And on the 23rd December M Pedebearn offered St Michael his Christmas present in a small envelope. "How good God is!

You have prayed for his will to be done and he wishes it is yours! So that you can work fully for his greater glory, he has given you the good farm Mateu. From now on you can use it as you think best. For me I am pleased to do something for Our Lady of Betharram to whom I owe all that I am."

The business went well at first without any serious difficulties. The donor who was generous but somewhat unreliable told them that at the moment he had not the money to pay for it. Far from showing his disappointment, although he was a quite surprised, St Michael limited himself to writing this letter. In it he expresses his gratitude to him and his submission to divine providence. His sentiments in the letter touched the casual benefactor. M Pedebearn finally kept to his word and promised to give 5500 francs. Father Garicoits needed 8000 francs to conclude the purchase. He had to find a supplement of 2500 francs which he obtained from the father of father Florence. See letter 315. It was however only after the death of the founder on the 25th of November 1863 that Betharram took possession of the farm.

⁴ Is this a presentiment of his death. See letter June 6th 1860.

⁵ L287

⁶ These are the points of the Method to know and follow God's Will. L164

⁷ L169. There is obviously a friendship and close relationship. He probably knew their family and knew them before and during their formation.

⁸ Town in the diocese of Bayonne of 1,160 people

⁹ L 125

¹⁰ This letter was a circular sent to Didace Barbe. St Michael shows how close we are to God under the action of grace and that futile obstacles can put us at a distance from him. This circular merits further comment. In his great desire to deepen his knowledge of Scripture St Michael studied Hebrew using the grammar of Buxtorf, the celebrated German scholar of Hebrew in the 17th century

¹¹ Have taken the liberty in the last clause to translate 'en les embrassant tendrement'

¹² Paraphrase of the Introit of the Vigil of the Epiphany which St Michael had meditated on as he prepared for Mass. 'The Almighty Word of God will come to us and has dwelt among us.' Wis 18;14-15

¹³ Eugene Peyret-Labarraquette was born at Orthez on 13th of July 1840, entered the society in 1858, ordained in 1863, taught at Oloron 1859 to 1865, at Orthez 1865 to 1868, at Oloron 1868 to 1873, assistant at Lestelle 1873 to 1878, priest in charge at Lestelle 1878 to 1886. Died at Betharram 26th of March 1921. At the time of this letter he was teaching at Oloron, not yet ordained, when St Michael responded to his letter below of the 1st January.

Dear Rev and Beloved Father,

For some days I felt that I should send you a few words. It seems to me quite right as I feel like a son who is at some distance from his beloved father, to whom he wishes to renew his promises and express his sincere greetings. Yes, I renew before you with all the devotion of my heart my promises of respect, faithfulness, obedience, and boundless trust that I made to you when I took my three vows. And I asked the Divine Heart of Jesus to make them yet again, more holy and more inviolable, if that is possible. My greatest desire is to be faithful until death. I am weak, without doubt, very weak: daily experience has taught me this, but I expect everything from God and nothing for myself and so may it be. May it please the Sacred Heart of Jesus that I never lack his Grace, as I am sure it will never be lacking to me.

Shall I tell you now the promises which I planned to make through the one who is in charge of leading me on the path of salvation? But you know them; they are summed up in four words. My sweet Jesus, grant eternal happiness to this good father who has made so many happy, and let him for many years to come continue to prepare your ways for souls.

I know, my Reverend Father, that you desire nothing more than knowing that your children are happy. I also know that their happiness is your happiness.

So, allow me to tell you that I am truly happy in my position, and especially in this small Society of the Sacred Heart. Oh! Blessed be the day when God inspired you to found such a work! And if one can judge by what they feel, of what others experience, that souls have come to find in this family peace and happiness.

You have given us a true father in the one you have replaced at Oloron, and it seems to me that I am in his eyes as a child is to his father; so free and so much at ease. I only ask one thing of God: it is to respond generously to so many unappreciated blessings, and to remain faithful all my life to the humble Society of the Sacred Heart of Jesus. I am so happy with the distinguished favour that he has given me by choosing me among thousands of others, and placing me among his specially chosen servants.

Please give me, my Reverend and Beloved Father, your paternal blessing and received this letter as a witness of my sentiments of respect, obedience and love which I profess to you.

Your most devoted son

E Peyret

¹⁴ From the abundance of the heart. Mt 12;34

¹⁵ 'We can do nothing ourselves; but we can do anything through him who gives us strength' As this was a principle of the spiritual life that St Michael instilled into all his religious who were to strive for perfection. He was particularly pleased to find it in this letter.

¹⁶ We are useless slaves. Lk 17;10

¹⁷ 'We should empty the spirit and heart of all the vanities of the world.' D Sp p279. The original text of the Pensee has the same expression. 'First it is necessary to create within us a void for created things.'

¹⁸ Go ahead. Perhaps he was making a pun on his Christian name Eugene...Euge in place of en avant which means the same.

¹⁹ Honore Taret was born at Legugnon(B-P) the 29th of April 1838, entered the Society December 1856, teacher at Orthez from 1859 to 1863, ordained priest 20th December 1862, teacher and prefect at the seminary of Oloron to 1863, died 1864. He helped to establish the college at Moncade with Father Serres and Father Barbe under the direction of St Michael. He was one of the most devoted and was the first to immerse himself in the cause of education. He died at 26 years of age; a good disciple of his master. When this letter was written, he was deputy head at Moncade.

²⁰ One recognises here variations on some points of his method to know and follow the will of God. Letter 164.

2 To renounce all disorderly affection. To be stripped of all that passes.

3 to dispose myself for the most perfect imitation of Jesus Christ: only having in view what does not pass.

4 to pray

5 to examine oneself

6 to speak about oneself to the one who's in charge: the speak frankly.

²¹ This paragraph of the letter is almost identical to E Peyret's

²² The parish priest and Dean of Accous was then Pierre Larosse from Bedous(B-P) who was on 12 Oct 1801 a contemporary of St Michael Garicoits at the college of Aire and at the seminary of Dax, and later Deacon and teacher of theology at the seminary of Betharram when St Michael in 1825 went there to teach philosophy. He was ordained on 12th December 1825, appointed curate at Bidache on 1 Jan 1826, at Oloron 13th March 1828, served D'Eysus 1st July 1829, Dean of Accous in 1841, honorary Canon in 1877, died in 1884. Cardinal Touchet sketches a portrait of him: "he was a crude but saintly man. He often went on foot in two stages, from Accous to the clergy retreats at Bayonne. He ruled his parish with a firm hand, sometimes a little roughly, but he was so charitable, so devoted, so prayerful that the people forgave him his abruptness. When the Bishop went to confirm, so much the worse for the secretary, who had not asked to have a sleep of reasonable length; from 3. 30 in the morning, the four or five bells from his belfry broke into a formidable clamour. It was true that he immediately took the road from his church to prepare himself for mass which he used to celebrate without delay in order to hear confessions later. Although half blind, he was no doubt able to see the interior rather than the exterior. I am certain that he always saw God and his duty. He was austere, but with himself first. Such a man was not deceived in his judgements of virtue; and when he made them publicly and decisively he called a spade a spade." He said this of St Michael Garicoits: "when Michael went up to the altar for the first time, he was not a saint in the making, he was in fact a saint."

²³ Here is advice to this Sister working with a difficult Parish Priest who seems to be crude and insensitive, probably unaware of his behaviour towards those with more delicate sensitivities. The last remark 'Be brave' is a common one from St Michael to those who have to face difficult situations or people or take risks in their line of duty.

²⁴ As teachers they were dispensed from fasting.

²⁵ In her letter the superior mentioned the journey of St Michael to La Puye the year before. See letter 258. There he had met a sister Apollonia. This false mystic was the object of the community's curiosity. It was of no concern to St Michael who had been witness to these extravagances. What he does say is that he has been very consoled and edified by the humble and harmonious atmosphere in the community; something he will not forget. It was not this extraordinary character that impressed him, but the others who were unassuming, humble, generous and united. He suggests that the beauty of God's service is scarcely found in mystical phenomena; what shines out in the quest for perfection is doing well the ordinary things of life.

²⁶ The same expression See letter 265.

²⁷ This seems to be to a Superior at the Convent in Jurancon. The letter shows not only his close relationship with this Sister, an intimate knowledge of her character and special affection for her. The advice he gives could be relevant today as it arises from his faith and trust in the power of God

²⁸ Aime Joseph Merigot was director of the Daughters of the Cross. L 39. 27 L17 The journey from Betharram, Tarbes, Bayonne is the railway route. Tarbes, Morccenx, Bayonne was started in August 1859. The Tarbes-Bayonne line did not exist then. L135

²⁹ J the rest of the letters have been erased, but it seems to be Jurancon where the Daughters of the Cross had the only Convent beginning with

³⁰ Sr Saint-Roger was Superior General of the Daughters of the Cross. L 62.

³¹ It is not quite clear what he is alluding to. The value of communication as a means of therapy may not have been appreciated at this time, but spreading discord and bad feelings or merely gossiping may have been what he was referring to. His focus was on the effects this would have on the Community, a focus that can easily be lost when we look merely but quite rightly on the effect on the individual. This can probably be numbered among his special letters of counselling.

³² Jean Florence, born at Buzy(B_P) 22nd of March 1833, pupil of the School of Notre Dame from 1840 to 1841, minor seminary of St Pe, into the Society for Higher Studies of Holy Cross, and when it was dissolved, he entered the Society of the Sacred Heart on 24th of October 1855, ordained priest, 19th of December 1857. Teacher of mathematics, literature, philosophy, from 1855 to 1868 at Oloron, then from 1868 to 1887 Superior of the minor seminary of Sainte Marie, then from 1887 to 1903 superior of the chaplaincy of the Servants of Mary at Notre Dame de Refuge. From here, he had to undertake long journeys to Toulouse, Bapaume, Auch, etc for retreats. In 1888, and 1900, he was in Rome for the business of the congregation. In 1890, he made a pilgrimage to the holy places in Palestine. He died on the 15th of October 1917 in the chaplaincy at Igon.

He was handsome and tall with the face of a mountaineer and had quite an unusual character. He had an engaging personality in his ideas, learning, and writing. His discourses on prize-giving day at the College were literary master-pieces. He published four volumes of the letters of Father Cestac and one volume of the letters of Elise Cestac and various discourses: on the occasion of the death of M Menjoulet, Souviron. Abbe Gabe entrusted him with the publishing of his catechism for the Diocese of Bayonne. He left a picturesque account of his life at Betharram during the time of St Michael.

St Michael had written about Mateu, in his letter to Father Pedebearn. He writes this farm's name in the Bearn spelling. The name of this farm was spelt in many different ways Mateu, Matteu, Mateou, Matheou etc.

³³ Joseph Florence, Father of Jean, was a devoted friend of St Michael from the time he had sent his son to Betharram. He responded to his appeal and gave the 2500 francs required for the acquisition of the farm, Mateu. At the end of 1863, having realised a small fortune, he went with his wife to devote himself to the service of the community up to his death in 1883. They had given 12,000 francs for the construction of the IX Station of the Cross where they are buried with their son.

³⁴ The purchaser was Father Pedebearn see letter 45 and 306. The price of the farm was 8000 francs. Father Pedebearn paid 5500 francs, and it was necessary to find the rest, 2500 francs.

³⁵ See L 169

³⁶ It was 22 March the Saturday before Palm Sunday and Holy Week, the day before the Feast of Our Lady of Sorrows. Here is an example of, not only St Michael's meditation, but how he conducted a meditation for the Sisters. It shows his attitude to suffering both mental and physical and how he counselled others who had to suffer violence, abuse and humiliation. This way of meditation is very much Ignatian.

³⁷ Basque words; however she felt, she was always kind, full of love and humble.

³⁸ My child, be always like her. .

³⁹ without fault, my child; if you only knew what pleasure your letter has given me with so much good news.

⁴⁰ St Michael believed that we have to co-operate with God if we are to gain his help. L 163,201,394,401,DSp p 91,157,345,357. To spiritual directors he counselled 'help the soul to help themselves to co-operate with grace and in becoming disposed for this co-operation.'. DSP 345. If our help is indispensable, it is important in the spiritual life to "let God act, by following his holy will." Through long years of experience of success and checks, he was cautious about initiatives based on "natural activity." They are counter indicators, and quite disordered. Far from favouring the divine plan, they are contrary to it. It is here, particularly that it is necessary "to follow the paths of God, to follow his grace, and not to forestall it." non praecire, sed sequi. See letters, 59, 226. The expression "to help," and "to help oneself." is a translation of the Latin verb *adjuvet*, and *se adjuvet*, which you find in the original version of the Spiritual Exercises, of St Ignatius, published by P Roothaan. *Annotationes ad capiendam aliquam intelligentiam...ut earum subsidio se adjuvet.*

⁴¹ Basque phrases. 'and me as well. Be brave and always go forward'. Basque phrases. 'and me as well. Be brave and always go forward'

⁴² Canton of Haute Garonne with a Convent whose Superior was Sr Marie Seraphique

⁴³ At the beginning of 1861 St Michael made a great effort to increase the numbers in this Mission. He sent two priests Vigile Castainhs L 295. and Charles Sampay, a scholastique, Isaac Cazaban, two brothers Casimir Cotiart and Romain Fourcade and a lay man M Jean Lalanne.

⁴⁴ Casimir Cotiart was a Basque like Sr Seraphia and known to her, born at Barcus in 1831, died at Betharram in 1903. He was a teacher at the College of St Joseph where he taught the infants

⁴⁵ Basque phrases; 'I have sent six, one of them is Casimir Cotiart. they left in good spirits.'

⁴⁶ Basque; 'to you also. Farewell, my child'.

⁴⁷ There is a copy of this letter in the Pensee p515 46a Go ahead

⁴⁸ Go ahead

⁴⁹ Emmanuel Inchauspe born at Sunharette on 12th of November 1815, pupil of the major seminary of Bayonne, where he was ordained priest, 13, June 1840.

He was chaplain, at the town Hospice of Bayonne from 1842 to 1864, honorary Canon in 1855, titular Canon in 1863, the organiser for perpetual adoration in the diocese in 1864, secretary to the Bishop in 1869, theologian to Monsignor Lacroix at the Vatican Council, honorary Vicar General, then Vicar General in 1878, Vicar to the chapter in 1889, and died in 1902, 25th of September.

He admired St Michael, but was not free to become a member of the Society of the Sacred Heart. He worked for his canonisation and was part of the informative process from 1890.

He often went to Betharram to make his retreat under the direction of St Michael and as he said: "to put his soul in contact with his."

He was a tall man, and a great character, modest and kind. As Vicar of the Chapter, he declined public acclaim, when he was asked to remove a number of parish priests, who were accused of upsetting the freedom of voting among parishioners, his stance, turned him into an object of attack from the Government, and he was removed from the diocesan administration by the new Bishop Mgr Jauffret. He accepted this trial with dignity and faith.

He was a learned man, and put his knowledge at the service of the Church and his country. He published several works, among others, "the Basque Word." and the "Basque Country."

⁵⁰ Fr Fidele de Vera or Fray Fidel de Vera, with a Basque name also; Juan-Jose de Irazoqui. He was born at Vera de Bidasoa in Spain, on the 18th of June 1812, entered the Capucins 1st November 1827, studied philosophy and theology at the Convents of Tatalla and Peralta. He was expelled from there before his ordination by the Government and fled to France, where he stayed at Betharram. He was ordained priest, 19th September 1835 at the seminary of Bayonne. Having become ill, he asked to return to Spain in October, 1835.

He stayed at the convent of Fontarabia. From there, he was contacted by the parish priest of Ustaritz, Fr Sabarots, who wanted some Spanish Capucins in his parish. A local family provided furniture and accommodation. Fr Fidele visited there at the end of 1841, then returned in May 1842, with some brothers and founded the convent at Herauritz on the 15th of May. Their ministry was very appreciated in the parish and in the surrounding area. Monsignor Lacroix, and several prominent Catholics tried to attract them to Bayonne. Fr Fidele did not know how to refuse, but he needed authorisation from Rome. At the end of the summer of 1852, he left for Rome on foot. On the 2nd December, he obtained approval from Pius IX for a convent to be built in Bayonne. Building began in 1854. Land was given by a generous donor, the Bishop offered 11,000 francs for expenses and 4000 francs for retreats. He inaugurated the convent on the 6th April 1856 and Fr Fidele was appointed guardian and master of novices. He remained in this post for six years. He died the 16th of June 1862 at the age of 50.

St Michael Garicoit's connection with the Order of St Francis began in 1835. The Spanish Capucins, like other religious orders, were driven from Spain by the Carlists and had to flee to France. Those from the Province of Navarre passed through the diocese of Bayonne. St Michael offered them shelter in his house at Betharram. At least 15 lived there in community on the resources of his infant Society for more than a year. As a token of gratitude, the provincial of Spain affiliated St Michael to the order.

During this time St Michael knew Fr Fidele. He met him at Ustaritz when he gave retreats and heard confessions of the Daughters of the Cross or he found him in the home of his brother Paul, his sister Marie or his cousin J-B Etcheberry. They made much of his preaching in Basque, his ministry in the confessional where he was besieged up till midday. He had the reputation of a saint. When he established himself at Bayonne, his contacts with St Michael became more frequent and intimate: that of two friends.

In the small chapel of the orphanage of Grand Paradis, Fr Fidel on the 30th of September 1860 began the Franciscan fraternity a group who did works of charity in the diocese of Bayonne. St Michael who in October 1835 had asked Monsignor d'Arbou and Rome for the creation of the Third Order of St Francis at the Sanctuary of Our Lady Betharram in vain became a tertiary. At the beginning of April 1862 Fr Fidele gave the habit to his friend. He died before being received into the order. St Michael had to adjourn his profession because of bad health and died a novice.

⁵¹ Here is an example of St Michael's hospitality.

⁵² This seems to be M Ducasse

⁵³ This letter is an example of fatherly care and concern as well as wisdom.

⁵⁴ Benedictines of St Maur .

⁵⁵ St Michael wanted the Confraternity of the Blessed Virgin in all schools of the Society

⁵⁶ Interesting comments on encouraging a member to seek perfection. What one might call on-going formation today.

⁵⁷ To be truly wise and ever rejoice in his consolation

⁵⁸ in one's words and in one's conversation 1Tim 4;12

⁵⁹ By a message sound and irreproachable so that any opponent will be at a loss, with no accusation to make against us. Tim 2;7-8

⁶⁰ men who are suitable, detached and ready for anything . L266

⁶¹ There is another text of this letter slightly different found in the Pensee p 410.

⁶² Was this a Pilgrimage to Betharram or to Lourdes or both? Possibly Betharram.

⁶³ a noviciate experience on foot..

⁶⁴ How happy and pleasant...Ps 132;1

⁶⁵ Traditional greeting for birthdays, farewells etc...May you live for many years..

⁶⁶ Henri Ramiere born in 1821, entered the Society of Jesus in 1839, Professor of philosophy, theology, at the scholasticate at Vals at Toulouse, founder of the Apostolate of prayer and the Messenger of the Sacred Heart which was from the last half of the 19th century a powerful means of promoting devotion to the Eucharist and the Sacred Heart. He died in 1884. His principal works were: A Directory For Religious, A Christian Directory, the apostolate of prayer and the Apostolate of the Heart of Jesus, The Month of the Sacred Heart, The Social Kingdom of the Heart of Jesus.

⁶⁷ According to Fr Mieyaa no article on the South American Mission was published in the Messenger. Fr Etchecopar wrote an article on St Michael in 1863 after his death.

⁶⁸ She was at that time Superior at Chinon

⁶⁹ See L 70

⁷⁰ About being watchful over personal choices. See L 226

⁷¹ This is taken from the prayer of the Litany of the Saints...."O God, from whom all good comes, grant them through your inspiration we may think what is right and by your guidance do it."

⁷² The letter from which this quotation is made, touched St Michael. He also mentions it in one of his conferences. The sister in question must have caused him some concern and he must have prayed for her. Her letter was not only an answer to prayer but confirmed what he has written in this letter.

⁷³ Possibly Sr St Jerome.

⁷⁴ Fr Perguilhem who had given 3,000 fr for a house, used by Moncade, liked to stay there which he considered his own property and where he had been Superior in 1849-1850. L 19.

⁷⁵ Dominic Guilhas L 287

⁷⁶ Romain Bourdenne L108

⁷⁷ Fr Guilhas left the Society: Did this state of affairs have any influence on his decision to leave?

⁷⁸ This is one of the translations of the first term of the trilogy; idoneus, expeditus, expositus. Without doubt this is what expresses best the profound thought of St Michael Garicoits.(See letter 266). For him, the great means of sanctification is to do our ordinary actions well. But they are not done well unless one does them wholeheartedly and perfectly: "Apply yourself to the smallest things as though they were the greatest. God acts in this way. He does all things well."(Spiritual doctrine page 95)

⁷⁹ Have the same sentiments as Jesus Christ (Phil 2;3).

⁸⁰ Phil 2;8

⁸¹ My yoke is sweet and my burden light.Mt 11;30.

⁸² Pierre Barbe. L86

⁸³ that we may be ever truly wise and ever rejoice in his consolation..

⁸⁴ 81Dominique Dupont born at Nay June 1, 1827, a pupil at Notre Dame from 1842 to 1844, at the College of Saint Palais from 1844 to 1847, pupil at the seminary of Bayonne, ordained 21st of May 1855, Chaplain to the brothers of Christian schools in Bayonne from 1853 to 1856: he then returned to Nay, as a result of cholera where he lived with his parents in 1855, he opened a school for the education of the young which became the College of Saint Joseph which he directed with his two brothers Andre and Jean,(see letter 214) became honorary Canon of Bayonne and Archdeacon of the Patriarch of Babylon in 1876, died May the 11th 1897.

He owed his vocation to Michael Garicoits. After the fall of Napoleon, his father left the army and became a carpenter. He had changed his trade but not his character. He was a drunkard. One idea haunted him: to send his oldest son to the School of Betharram which was renowned in that area.

But with little money he had not the means to pay for his board. Saint Michael was informed of his desire and came to his aid. "Let M. Dupont send his son to Betharram, and let him not worry about anything. If he can give something, he will give it; if he cannot, he need not."

Dominique Dupont, the eldest son, arrived at Betharram in 1840. He realised that he was as good with the saw and the plane as his father and decided to return home. The director of the School M Barbe took an interest in him and recalled him to make a short retreat. It only lasted four days, but the time seemed long and interminable to him; on the second day he felt like running away. Only the intervention of M Barbe stopped him.

For his confession he was sent to St Michael. He continued feeling this throughout his retreat. On the last day, after his confession, Saint Michael said to him; "my dear child, you will be a priest." Dominique had never thought of that. With some surprise, he thought Saint

Michael was joking. But no he insisted: "You must do your studies for the ecclesiastical state of life; go and tell your father."

When this good man heard his son speak about studies and the priesthood, he became very angry, and with the tone of a soldier in battle, he retorted: "up to this moment I have provided everything for you; now I'm giving you nothing!"

In a state of alarm, he took refuge with Saint Michael Garicoits at Betharram who reassured him: "keep calm, everything will work out."

And everything was soon arranged, according to his promise, St Michael took on himself all the expense of his education. Dominique Dupont remained always grateful and did not hide his debt of gratitude. He made a gesture of offering the College of Saint Joseph to Betharram which it created at Nay under the support and advice of Michael Garicoits. His brother Andrew had the same views.(See letter 214).

⁸⁵ Andre Dupont having overcome the crisis in his vocation which lasted from 1858 to 1861, made his retreat for ordination before receiving the subdiaconate on the 25th May 1861. See letter 214.

⁸⁶ It seems that these persons wished to establish a community and came to consult St Michael.(See Spiritual Doctrine page 253). The foundation came to nothing. It was unfortunate. M Dupont, seeing their misery had pity on them and took care of their upkeep. He had told St Michael that he wasn't rich and he replied; "Continue to take care of these young girls. When your money runs out, you can begin with mine."

⁸⁷ St Michael uses this metaphor with a particular meaning.

⁸⁸ Mt 5;25 Come to an agreement with your enemy while on the road with him....

⁸⁹ "In this mystical temple, there are three courtyards or atriums which are three different degrees of understanding; in the first we speak according to the experience of the senses; in the second according to human knowledge; in the third according to faith; so beyond that, there is a certain eminence or supreme point of understanding... a simple apprehension and a simple movement of the will by which the spirit acquiesces... provided that this fine point looks always to God, we need not be worried."(Amour de Dieu 1.ch 12; see the sermon on prayer).

⁹⁰ This is an allusion to the Castle of the Soul by St Teresa of Avila whom St Michael counted among his mystical works together with St John of the Cross and Louis of Granada

⁹¹ My soul glorifies the Lord...Lk1;47 The Lord is my shepherd...Ps 22;1

⁹² Fr Guimon had just died in Buenos Aires. See L 66.

⁹³ Only one thing is needed...Lk 10;42

⁹⁴ Dominic Miegeville was a Missionary of Garaison(Hautes Pyrenees), a friend of St Michael who was his confessor and director. See L 55.

⁹⁵ These basic principles of unity in direction and administration, of humility, obedience and charity are not so easy to achieve in practice, and shows the care, concern and vigilance that St Michael expected of Superiors, as witnessed in his own life.

⁹⁶ This means business which is not focused on their mission or charism

⁹⁷ These are the 7 points of his Method for Directors in following the Will of God. See L 164

⁹⁸ This is one of the formulas in the Exercises of St Ignatius See L 316.

⁹⁹ This was the text of his Method for following the Will of God.

¹⁰⁰ Simon Guimon had died on the 25th May just after St Michael had recalled him to Betharram after 6 years of mission on the banks of the river Rio del la Plata. See L 66. Fr Miegeville knew him well and admired him as he had given missions with him in the Diocese of Tarbes.

¹⁰¹ In this letter St Michael seems to refer to a characteristic of the Barbe Family when he said 'They are all good people with warm hearts but poor heads.'L124

¹⁰² An allusion to letter 124..

¹⁰³ So that you may come to an understanding with your adversary. Mt 5;25

¹⁰⁴ Fr Guilhas

¹⁰⁵ The Primary School.

¹⁰⁶ Special meaning See L 221. This is one of the best definitions that he gives; an auxiliary is someone who collaborates with the one he serves.

¹⁰⁷ Guilhas or Goailhard, probably Guilhas.

¹⁰⁸ Honore Taret Deputy at Orthez. L311

¹⁰⁹ Alexis Goailhard L 278

¹¹⁰ This is Fr Goailhard Bursar appointed by the Bishop for Moncade.

¹¹¹ It is not clear what plans St Michael has in mind; perhaps the decoration of the Sanctuary of N-D. L 300. the reconstruction of the Chapel of the Resurrection, L 362, the building of the College of N-D on the plans of M Merigot, L 171.

¹¹² The speech for prize giving.

¹¹³ Count Severin Uruski, a Polish nobleman visited different spa towns in the Pyrenees. He often stayed with his cousin Madam de Vitzthum at the Chateau de Baliros. Before going back to his duties as Chamberlain to the Czar of Russia, it was his custom to make a retreat at Betharram, under the direction of St Michael, who knew him. He referred to St Michael in these terms; "Father Garicoits is one of the holiest priests I have ever met."

This photograph of St Michael Garicoits was taken in the following circumstances. A photographer in Pau, Subercaze, one of the first in that town since photography had only been invented 15 years before, came to Betharram to photograph, Fathers Vignolle and Rossigneaux. St Michael Garicoits, who was suffering from an upset stomach just happened to be passing by. They asked him to pose with them, which he did. He loosened his cincture and fixed it on the left side according to the ecclesiastical rules of the time, and stood at the foot of the stairs of the pavilion before the noviciate and the Latin quarter.

This is the only photograph of St Michael that exists. The original photograph is mounted on cardboard with the inscription of the photographer and the town, Pau. There was a copy drawn after the death of St Michael around 1875 which is sometimes confounded with the original. The original can be distinguished with the name of Subercaze on it, and the other with the inscription. R P Garicoits, under the image and the date of his death. See Meyaa's notes Volume two, page 171.

About 1890, an enlargement was made by Viron, a photographer in Lourdes, with some retouching. In 1936 M Jove a photographer in Pau made a new enlargement, with even more retouching, putting foliage in the background, etc. But he altered his face. In 1863 on the original photograph there was an engraving in brass, which was the basis of the design for the front of the book by Father Croahare, L'Amé Forte. In 1939 there was another engraving, based on the original. The photo, which is on the first pages of volume one of the correspondence is an enlargement of the original photo without any retouching .

¹¹⁴ Leonie Vitzthum, a Polish Countess, had a chateau at Baliros near Nay, cousin of Count Uruski

¹¹⁵ Bagnere de Bigorre

¹¹⁶ Fr Ramiere p 480 developed this idea, which was quite new, in his work

“The Apostleship of Prayer” which appeared at Lyon that same year, 1861 so that the good works of all Christians, priests, religious or lay, could contribute powerfully to the kingdom of God in the world. This aspect of apostolic prayer which one finds elsewhere in the thoughts of Cardinal Berulle and of St John Eudes was quite pleasing to a theologian like St Michael Garicoits. He mentions this quite frequently: see the Spiritual Doctrine, page 317, and he favoured its benefits in the houses of the Society of the Sacred Heart up to his death.

The Association of the Apostleship of Prayer received in 1860 an ardent director endowed with solid theological knowledge, Fr Henri Ramiere. In 1844 at the scholasticate of Vals, near to Le Puy, Fr Gautrelet, Spiritual Father of the house had invited the scholastics to offer to God all their life, day by day, in union with the Sacred Heart for the extension of his reign in the souls of men. In 1846, he developed his idea in a brochure, which received the approbation of the Bishop of Le Puy; later the work was enriched with indulgences in 1849 by Pius IX. It was only through Fr Ramiere and his Messenger of the Sacred Heart that the Apostleship of Prayer became a universal devotion.

Because it was a means of promoting frequent Communion and devotion to the Sacred Heart of Jesus, St Michael Garicoits, who had for a long time acquired these two devotions, made himself the ardent propagator of the Apostleship of Prayer among his followers and obtained from Fr Ramiere on the 22nd of August 1861 the certificate of enrolment for the Society of the Sacred Heart.

¹¹⁷ There is a variation of this letter in *Vie et Lettres* by Bourdenne, which begins “Blessed be the Lord! This year, once more at Oloron.”

¹¹⁸ Did this success of the seminary at Oloron encourage the teachers and pupils of the College of St Joseph to do the same? In any case, at this time, at the end of the scholastic year, the Superior Father Barbe could write to St Michael Garicoits: “Our successful candidates would like you to know their results. One of them said to me: “When you write to the superior, tell him: “Out of 15 candidates 14 have passed.”

¹¹⁹ This was M Dabas, professor and head of the faculty of literature . who was dean from 1851 to 1875.

¹²⁰ St Michael considered it essential for everyone to return to Betharram for assemblies and some kind of spiritual renewal. See L 431.

¹²¹ . These are angry words with a strong tinge of sarcasm. He seems to have felt the life and identity of the Society were affected by this kind of behaviour and that he would oppose it with all his power. We see his fighting spirit in these words. Although he believed in being kind and gentle *suaviter in modo* ...in matters which affected the existence of the Society he was unbending and forceful...*fortiter in re*. "Whoever wishes to follow me, must take up his cross."

¹²² Exactly how these divisions were manifested is not clear, but it seems that St Michael did not know why they were so deep, even if he knew their origin and symptoms. He wants to know how Fr Barbe feels so as to inform himself and maybe help others, but he ends by saying that the priests should convey their feelings to the Bishop, implying that the matter can ultimately be resolved by him alone. It is useful to remember that all members of the Society took a vow of obedience to the bishop. The advice not to speak among themselves about the divisions still runs deep. Today one would say that a third party could help to bring divisions into the open, to make people aware of their feelings; he or she could act as a facilitator for dialogue, but only the Community can ultimately resolve divisions. One may ask was there a third party or a facilitator in this situation, if no one was able to speak about it? It would be interesting to know how this situation was resolved and what were the effects of these divisions on individuals as well as the community.

¹²³ Honore Serres L245

¹²⁴ This is where all the early members of the Society were buried.

¹²⁵ This shows St Michael's affection and faith. Among the dead buried there were Frs Cassou, Gaye, Soubielle, Rossigneaux, Carrere, Cachica, Serres and Espagnolle; and seven Brothers; Jerome, Leonide, Arabehere, Victor, Vital, Marthe and Seyres.

¹²⁶ He is referring to her son's impending marriage. Who later became a Deputy.

¹²⁷ Eph 5:32 This mystery has great significance... In St Michael's time it was *sacramentum hoc magnum est* translated as 'a great sacrament'. St Paul is referring to marriage.

¹²⁸ Letter 230 is similar to this.

¹²⁹ This letter was written for the patronal feast of St Michael, St Michael the Archangel September 29th. The pupils from St Joseph sent greetings to the Founder. He was profoundly moved by what they wrote..

¹³⁰ There were two brothers at the College, Justo and Agustin, who were very gifted.

¹³¹ May they be one Jn 18:21

¹³² Do this in season and out of season. 2Tim. 4:2

¹³³ Minutes of the Administration on steps to be taken at Pau, Orthez, Montevideo and Oloron for his Assistants. One of these, Didace Barbe had been in Argentina for 5 years and was due to be replaced. The General Assembly of the Society had elected on 28th October in 1852 three Assistants for St Michael: Didace Barbe, Jean Chirou, and Guimon.

¹³⁴ Antoine Carrerot. L399

¹³⁵ Ursulines in Pau.

¹³⁶ Victor Paradis. L 166. Where this ministry is, is not mentioned

¹³⁷ Jacques Dartigues. L206. This refers to the Primary School in Orthez.

¹³⁸ Pierre Sarthou, born at Boeil-Bezing(B-P) 30th October 1838, pupil of Notre Dame, from 1851 to 1855, entered the Society on the 8th October 1857, ordained the 19th October 1863, teacher at Orthez from 1861 to 1873, at Betharram from 1873 to 1874, missionary, died 16th April 1917.

¹³⁹ Jean Cazedepats. L 215.

¹⁴⁰ Victor Poure-Gabe born in 1841 at Sainte Colome, entered the Society in 1860

¹⁴¹ Pierre Logegaray L 295

¹⁴² Pierre Barbe L 86

¹⁴³ Superior of the Sister of St Maur. L218

¹⁴⁴ Jean Baptiste Harbustan L125. at Montevideo since 1st March.

¹⁴⁵ Tertullian 'Who is this Father who is so understandable to us? No other than God Our Father.' Quis ille nobis intelligendus Pater? Deus scilicet tam Pater nemo. St Michael had a particular devotion to God the Father.

¹⁴⁶ Jean-Pierre Aristide Barrere, born at Ossun(B-P), 16th of April 1834: pupil of the minor seminary of St Pe de Bigorre, where he received confirmation in 1845; ordained priest on the 18th of September 1858 at Notre Dame de Garaison. He taught at the diocesan seminary; was the successor of Monsignor Peremale as parish priest and Dean of Lourdes, 15th of November 1877; he entered the noviciate of the Fathers of the Blessed Sacrament in Contich, Belgium 5th March 1905; professed 25th March 1906 and the 2nd October 1908; Superior of the residence of Paris; died 16th December 1916. He was an honorary Canon of the Cathedral of Tarbes.

He had been consecrated by his mother at Notre Dame of Betharram at the age of four. All his life he showed a great devotion to Mary; for his perpetual profession he would choose the 2nd October 1908, the anniversary of his consecration to the Blessed Virgin of the Beautiful Branch of Betharram. In the course of his studies at St Pe, he had known St Michael Garicoits, who came to the seminary as teacher of theology and confessor; he placed himself under his direction; at that school, he understood the priestly life, and felt the desire to enter religious life. After attempting this with the Fathers of Garaison, he entered the Jesuit noviciate in Toulouse where he received this letter which he kept like a relic. He was unable to continue with the Jesuits. He became a teacher, parish priest, canon, but he always felt a call to the religious life. At the age of 71, after 27 years in parochial ministry, he left the presbytery of Lourdes on the 23rd of January 1905 to enter the Fathers of the Blessed Sacrament. He lived the last years of his life, leaving a memory of piety and virtue.

¹⁴⁷ with a great heart and a willing spirit. L 39 so that you are a man of obedience, suitable, unhampered, open to all. L 266.

¹⁴⁸ Francois Secail L 294

¹⁴⁹ Pierre Mazeris L 65

¹⁵⁰ We are not given the name of this priest who seems to have been accepted by St Michael on behalf of the Bishop. The same subject is referred to in Letters 515,523, 537,

¹⁵¹ We are not sure whether Fr Barbe accepted this priest.

¹⁵² . Probably MM Sardoy and Larrouy.

¹⁵³ ebats means playing around, but in this situation seems to refer to finding teachers

¹⁵⁴ The railway line ran only from Bayonne to Tarbes from 1857 till 1867. Tarbes was the nearest station to Betharram in 1861

¹⁵⁵ This letter shows his affection and concern for this Sister

¹⁵⁶ Guard against rash initiatives in the spiritual life where it is necessary to await on God. L226

¹⁵⁷ Unedited letter. The full name has been effaced

¹⁵⁸ This refers to the general retreats at Igon where all the religious gathered together from their Parishes during the holidays.

¹⁵⁹ A pun on her name Reine.

¹⁶⁰ All this is written in Basque

¹⁶¹ L125

¹⁶² L 38

¹⁶³ L34

¹⁶⁴ This could be classed as one of the typical and profound letters of St Michael's spiritual counselling; a reflection on his own life in following Christ..

¹⁶⁵ Not clear what he is referring to. Was she Basque from his area or did he not know her when she was in formation in Igon even when he was chaplain.

¹⁶⁶ A characteristic of the spirituality of St Michael.

¹⁶⁷ En avant toujours; one of his favourite expressions

¹⁶⁸ The Church of the Immaculate Conception in Montevideo, built on the initiative of P Sarrote, a Trappiste of the Monastery of Gethsemini in USA and completed by Fr Harbustan 1st March 1861 and his Basque countrymen. Fr Carmel Souverbielle, see L 94, gave talks in the Chapel which became too noisy. St Michael thought this was unbecoming. A variant is; 'I am pained to hear that Fr X has forgotten his duty as an assistant Priest. Whatever has occurred, I can assure you that we are only auxiliary priests to Parish Priests. Fr X is failing in his duty, I can only blame him for this and apologise while expecting him to do the same....'

¹⁶⁹ L 80. St Michael, was only too well aware of human weakness in the best, but did not easily accept moments of weakness in those he had taken time to form with care. When he sent them into a parish, a college, he believed after such formation that they had been prepared for their tasks, that they were (idonei) suitable. He was also wary of unfounded complaints. See letter 115. Precisely what these complaints were about which seemed to be well founded, are not mentioned.

¹⁷⁰ The pupils of St Joseph's College, came before the University of Buenos Aires examining board, and passed on the 12th of December 1861. The following day Fr Barbe wrote to St Michael of their success. "A great weight has been lifted. Yesterday the exam of the 5 pupils took place. All passed. God be praised." The year of 1862 ended in success. 14 candidates out of 15 passed. The results of these candidates who were having a free education made the examiners hostile

¹⁷¹ Fr Barbe established at St Josephs the same organisation as the College of Betharram, with studies, recreations, classes and walks. The scholastic year began in February and ended in December. At the end of each month, each division had a classification of points and merits with special mention for the best pupil. At the end of each term before the distribution of termly prizes, the marks excellent satisfactory, bad, very bad took place in each subject after the exams. Optime means excellent. The custom was to give the marks in Latin: optime, bene, regular, male, pessime.

¹⁷² St Michael knew her and her family very well. This is an example of his counselling towards perfection for a very good Sister.

¹⁷³ Residence of the Daughters of the Cross in the Hautes Garonne

¹⁷⁴ Is St Michael using a metaphor here from deportment? Ladies would be taught to walk with dignity which would earn them respect in the society of the day. He is applying this to her religious vocation

¹⁷⁵ Is this referring to the national situation in regard to the College of Betharram?

¹⁷⁶ see letter 247. Lacking the medical care we have today, sickness was a prolonged and very often a most painful ordeal at the end of life

¹⁷⁷ see letter 42.

¹⁷⁸ see letter 301.

¹⁷⁹ L Abbe F_M J Viguer.see letter 71

¹⁸⁰ Sister Lucy. see letter 123

¹⁸¹ Here is a variant translation from Bourdenne Vie et lettres p194 "The apparition of the Immaculate Conception of the Grotto Lourdes was pro-claimed by Monsignor Lawrence. His eminence is willing to construct a beautiful chapel, and to consecrate this new pilgrimage. Several of our members have already gone there out of devotion, and I have appointed one of these fathers to take our little offering to him. It is necessary that you send yours also. You must address it to Monsignor Lawrence with a letter expressing your joy in learning of this great and new blessing accorded to the Pyrenees." Mgr Bertrand-Severe Laurence. (See letter 385) by decree on 18 Jan 1862. had officially recognised the Apparitions of the Blessed Virgin Mary to St Bernadette. "The finger of God is here."

¹⁸² Pierre Perguilhem (see letter 19) was understood to be the chief of protocol at Betharram. He was appointed to receive important visitors who came to the house. In fact he was St Michael Garicoit's ambassador to Monsignor Lawrence. As he had been a person of means, and wished to dispose of them, perhaps this was the reason why he had been called to make a little offering on behalf of the community to Monsignor.

¹⁸³ It was at the end of January after this decree of Monsignor Lawrence that St Michael sent an offering towards the building of the Sanctuary of Our Lady of Lourdes. On the 13th of April, the same year, he sent 500 francs, which earned St Michael title 'Founder of the Sanctuary of Our Lady of Lourdes' as a letter to M Fourcade, secretary of the Bishop of Tarbes, 13th of June 1862 bears witness . St Michael wanted all his residences, and whoever he could encourage to subscribe to the new chapel. M Barbe was an old pupil, and former collaborator of Monsignor Lawrence at Saint Pe de Bigorre. His devotion to Our Lady prompted him to think of dedicating the new college to her.at Buenos Aires. This did not arise, but the College in Montevideo was name after The Immaculate Conception. Fr Barbe hastened to send a large sum of money, which St Michael himself took to the Bishop at Tarbes. The bishop was delighted to welcome his former pupil, co-worker at Aire and Saint Pe and friend. He invited him to stay for the day and feted his generous benefactor with a meal and on the following day served St Michaels Mass

¹⁸⁴ From the day he was convinced that the Blessed Virgin had appeared at the Grotto of Lourdes St Michael couldn't contain his joy. "How God is good! How he will fill our region with his blessings."

St Michael had always believed in the apparitions in spite of a general disbelief amongst the clergy, and the open hostility amongst the professors in the seminary St Pe, and in spite of the initial hostility of the parish priest of Lourdes, the curate and Monsignor Lacroix who had forbidden priests to preach about it, and Monsignor Lawrence, who took it as a joke. St Michael's opinion was well-known and under his influence there became a growing devotion to our Lady of Lourdes. Several people came to consult him at Betharram. He with other priests like Abbe Desirat was amongst the crowd of early pilgrims who came from the plain of Nay. Other people like Admiral Bruat, and the Editor of the Univers, Louis Veuillot added their influence on the ecclesiastical authorities.

Why had St Michael been so certain of the apparitions? In the first place he was guided by his sense of the supernatural, that God works through his saints. His proximity to the grotto and contact with those who were most concerned with it, for example, the author *Of the Apparitions of Our Lady of Lourdes*; M Estrade whose daughters came to him for advice. He also knew Bernadette and her parents. She had visited Betharram on several occasions on pilgrimage before the apparitions. She had bought her rosary beads for two sous there, which she was praying with when our Lady appeared to her. After the apparitions she returned to Betharram with her mother to give thanks.

At this time contact between St Michael and Bernadette was renewed. Monsignor Lawrence from this time was being forced to take more interest in the apparitions and eventually asked the founder of the Priests of the Sacred Heart to interview Bernadette. The commission, he set up was composed of M Burosse, Superior of St Pe, who knew St Michael's opinion about the apparitions. St Bernadette came to Betharram. St Michael welcomed her and questioned her about the apparitions. When he saw her off at the door, witnesses record that he looked very happy.

As for Bernadette, she was not so happy. In the care of Sr Berthile of Lourdes she came from St Pe to Betharram. She was very frank with St Michael, and spoke of her vocation. It was he who directed her to apply to the Solitude of St Bernard at Anglet in spite of the Daughters of the Cross, Sisters of Charity, Dominicans and Carmelites looking for her as a postulant. Bernadette wanted a life of silence. "Then I will be at peace. People won't come to upset me."

The Founder of the Bernardine's, Father Cestac, didn't wish to have extraordinary vocations. He welcomed Bernadette warmly in the course of her visit, but he refused to admit her on the grounds of her poor health. Bernadette was resigned and entered the Sisters of Nevers.

Even though it was a year and a half before St Michael's death that pilgrimages had been approved by the Bishop, he was to be found on three occasions, kneeling with the crowd in front of the grotto; on one occasion with the director of the seminary of Bayonne. M Poure. Letter 398.

¹⁸⁵ This was the ordination to the priesthood of Auguste Dulong and Pierre Pomme. (See letter 188) which took place in Buenos Aires, 21st December 1861

¹⁸⁶ Sr Marie-Saint-Symmaque, Josephine Bourdeu born 22 May 1837 at Oloron Sainte Marie, died 9th April 1916 at Igon. It is a pity there is no indication what her troubles were. The advice calls for great trust in God, and the courage of a martyr to go forward in his service.

¹⁸⁷ A Parish in Basse Pyrenees of 240 inhabitants served by Fr Loustau.

¹⁸⁸ The Superior was Didace Barbe, headmaster of the College in Buenos Aires, where the number of pupils had increased each year. He asked St Michael to send him help in the form of assistants and teachers. St Michael had no one to spare as he was running five schools with reduced staff, so he consulted Bishop Lacroix. He suggested sending a retired priest. Father Barbe consulted the Bishop of Buenos Aires who refused to accept him.

¹⁸⁹ The beginning of this letter is missing; this is a fragment of it. This letter was the reply to this sister, who was concerned about St Michael's health. He had not been very well, but he didn't give any cause for alarm. He had been strong enough to make the journey to Ustaritz, but he hadn't dared to go as far as Sauveterre, as he had done during Lent.

¹⁹⁰ See letter 150

¹⁹¹ She was the Superior General of the Daughters of the Cross. L 125 & 228

¹⁹² This letter gives a clearer understanding of what St Michael meant when he uses these key words

¹⁹³ Sr Seraphie-Marie L 125 .

¹⁹⁴ Adele, niece, mentioned 27 in the letter of the 20th December 1856.

¹⁹⁵ See Letter 31

¹⁹⁶ St Michael seems to have a special understanding with this Sister. It is hard to imagine how this kind of advice would be accepted today. But it is equally hard to find anyone who would give it today in this way. Could it be said of St Michael as it was of Christ that he was no respecter of men for he knew their hearts?

¹⁹⁷ It was by a gentle process of chipping away that St Michael loosened the hold of temptation. 'Pious souls stir them up and make them very dangerous by a too direct resistance and violent efforts. A sure and easy way would be constant attention to do ordinary actions well. Pensees p42. Doct. Sp p98.

¹⁹⁸ This is a variation of the formula 'pray and act' which leads to spiritual health by co-operating with God and men through nature and grace, but under the influence of divine action. See L 40.

¹⁹⁹ Grow in the grace and knowledge of Our Lord and Saviour Jesus Christ; to Him be glory now and for ever. Amen 2Pet 3:18

²⁰⁰ Probably Castillon See *Vie et lettres* p100 Bourdenne...which has a variation..."They accuse you of irresponsibility...this is not the first time... you should remember what is expected of you.....however you have everything that is necessary to be the joy and glory of the Society. I beg you, get rid of all this kind of triviality, which prevents you being a responsible person, a man of God, an apostle."

²⁰¹ and of the whole Church. Phil 4;1

²⁰² un homme de poids

²⁰³ an example to the faithful, 1Tim 4,12

²⁰⁴ This letter in substances is identical to the last.

²⁰⁵ " be an example to all believers in the way you speak and behave"1Tim4;14

²⁰⁶ set an example....by a sound and irreproachable message , so that any opponent will be at a loss to find anything say against you.Titus2;8

²⁰⁷ in this way, you will save both yourself and those who listen to you . Tim 4;16

²⁰⁸ So then, my brothers and friends, my joy and my crown, whom I have missed so much, hold firm in the Lord. Phil 4,1

²⁰⁹ Jean Lafon born at Boeilh-Bezing (B-P) 28th July 1822, ordained in 1847, Curate at Benejacq August 1847, serving St Samsons-Lion May 1853, Ousse January 1859 to 1880, died 24th May 1880. He had been formed by St Michael and venerated him as a saint. 'From the day of his death, he used to say, I have asked God for his canonisation. I recommend myself to him every day, and I have obtained many favours through his intercession.' (Apostolic Process)

²¹⁰ These words are more than a title; they are a programme. 'We are auxiliaries. May this title confirm it! We should be a flying squad of auxiliary priests, detached from everything, going to any place at the voice of the Bishop.' (D Sp 223). Our state is auxiliary priests by profession. See Letters 221,330, 384

²¹¹ Bringing embarrassment, obstructing God's grace, scandalising people

²¹² The title Sons of the Cross doesn't come from the fact that the Sanctuary of our Lady of Betharram is at the foot of the Calvary, nor from our devotion to Jesus crucified, but is in reference to St. Andre Fournet, who had wished that a congregation of men would be founded as a brother congregation to the Daughters of the Cross, who would be called Sons of the Cross. He died without realising his wish. His cofounder, St Elizabeth Bicher des Ages took it up and inspired St Michael Garicoits in the foundation of a congregation of religious men on the model of the Daughters of the Cross. St Michael who had never forgotten the idea, calls his disciples by this name here.

²¹³ See Letter 368

²¹⁴ Abbe Henri Joseph Sempe, born 1st September, 1822 at Gan(B-P), ordained 5 Jun 1852, parish priest of St Martin at Pau, from 1852 to 1854, and from 1856 to 1865, Director of the Institution of St Martin in 1865, Canon in 1882, died 17 Jul 1903.

²¹⁵ see letter 27.

²¹⁶ The letter of 4th of December 1861 seems to treat the same matter.

²¹⁷ see letters 344 and 357.

²¹⁸ The Society of Priests of the Sacred Heart had known two great crises. The first was on the eve of the foundation in 1837 to 1838. Saint Michael Garicoits wanted to open the School of Our Lady of Betharram, Notre Dame. His first companions discussed this initiative, which threatened to stifle the work of the missions to the profit of those teaching the young. They hesitated to be involved in religious education, which was proposed to them. The problem became public. "We had to say: "they are not listening to us!" (Spiritual Doctrine, page 318 is). After a second retreat at Toulouse, see letter to 15. and the visit of M. Claverie this situation was settled. 20 years later came the second crisis; more difficult and longer. It was about admitting into the congregation, five kinds of members, who had neither the same ideal, nor the same obligations. This compact group of religious came from Holy Cross at Oloron. In spite of much goodwill, they did not share a perfect assimilation. Those that the founder considered as his accomplished disciples, men on whom he was able to rely, the pillars of his community, M. Guimon, M Larrouy, and M Barbe were in South America. The Bishop of Bayonne, Monsignor Lacroix, without refusing St Michael the right to organise his religious congregation taking the three vows, didn't hide his preference for a Society of priests without vows to serve the diocese. They even believed that he was waiting for an opportunity to take the superior from Betharram. The Bishop's views had won over certain members of the community. The partisans of the Bishop were unintentionally the agents of division. In the residences, especially at Orthez one recognised grave problems. St Michael, who was not able to speak, nor act without appearing to go against the authority of the Bishop left to God the solution of this conflict. He firmly believed God alone could resolve the situation. See a similar letter 401.

²¹⁹ One finds an echo of St John Eude's prayer in the Mass of the Sacred Heart. Most merciful Father and God of all consolation, who through your inestimable love has chosen us in the heart of your Beloved Son to whom in your ineffable goodness you gave the gifts of your love, so that we may love you with one heart through his perfect love. Grant we beseech you, that united in heart among ourselves and the heart of Jesus, we may act with humility and love under his guidance so that the real desires of our heart may be fulfilled. Through Jesus Christ our Lord. Amen.

²²⁰ And that you would deign to unite and pacify them according to your will.

²²¹ A copy of this letter has been reproduced in on say, page 426

²²² Luke 24 ; 25 To believe means also to obey; so in the thoughts of St Michael obedience is sister to faith, and to obey is to believe in God.

The obedience of the founder of Betharram is of the same quality, as that of the founder of the Company of Jesus with minor differences. St Ignatius was a soldier of the King, from his birth and since his conversion he became a soldier of Christ. His contempt for life in battle, which made heroes in the siege of Pampluna brought him to Christian self-denial, which the master of the spiritual exercises cultivates. St Ignatius is a professional soldier, St Michael is the servant of the professional. As a perfect servant of his master, he models himself on him in the service of God.

As a servant he exalts its prime virtue: obedience. After the law of love, the great law of serving God with all the qualities of an accomplished servant by obedience without indifferent passivity, without self interest: being neither haughty nor obsequious, but intelligent and loving, proud and active, adopting with all his heart. the thoughts of the chief, identifying himself with his intentions, sparing neither effort, nor sacrifice for the triumph of the will of the superior in the kingdom of God. The rigour of obedience for St Michael is such that it represses feelings and stifles the curiosity of reason. It is without whys and wherefores. If that is surprising, it is because of our little faith. We do not see, like him, that obedience is submission to the will of God, that the superior is the representative, the Lieutenant of God.

Three exceptions to obeying.

1, when he commands an evident sin.

2 when he commands something which is evidently opposed to the will of the major superior.

3 when he commands something, which clearly exceeds the limits of his authority.(Cahiers of Father Garicoits, number 372) However, he established just limitations.

²²³ "If people wished to appoint superiors, only if they were perfect, it would be necessary to ask God to send us Saints or Angels, but we will not find any among men.(Frances de Sales.Vrays entretiens XVI .p 295)

²²⁴ This document was deposited in the office of M. Fanget, notary at Pau. 30th of June 1863. registered, 4 Jul 1863. Because the congregation belonged to the diocese of Bayonne, presumably this was the only way to pass on property.

²²⁵ see letter 239

²²⁶ Hand copy at Betharram. St Michael's responses were inserted in the letter of this sister at the side of her questions. Unfortunately for us, the questions and even some of the responses have been missed out.

²²⁷ Quand donc vous corrigerez de vos tournillage. He uses his word when people are over concerned about themselves or about their past. This letter might be considered one of his outstanding letters in counselling, based on his own deep trust and faith in God

²²⁸ It seems that this remark refers not to Abbe Salles but to two big blots on the page of his letter which he hadn't any time to correct because of haste. The final sentence is added after his stroke. The writing looks different.

²²⁹ Andre Cazaubon born in 1812, ordained 22nd of September 1838, parish priest of Nay, of Os-Marsillon (B-P)from 1844 to 1865, when he retired from parish ministry, died in 1894. When Saint Michael wrote this letter, Fr Cazaubon had retired and was suffering from depression

²³⁰ St Micheal tends to use the word 'marcher' which I believe is an military metaphor as would St Ignatius who saw his Society as soldiers fighting for Christ against the forces of evil.

²³¹ This means completely placing oneself in the hands of God, implies openness to God's Will and self sacrifice in carrying out His Will or just putting up with the situation, but not just passively but actively and positively...

²³² This is an interesting letter that shows St Michael's attempts to deal with depression. It is a reflection of his own disposition in crisis which meant complete abandonment to God. Following the star of Faith seeking Christ like the Wise men and the popular metaphor of a shipwreck of faith concludes the letter

²³³ Reference to Jn 8;44,45

²³⁴ St Michael Garicoits finds in the spiritual life the same lies with which the devil deceived the Jewish authorities and the great heretics; Pelagius, Luther and Jansenius. As a spiritual director he puts us on our guard against such insidious forms of Judaism, Pelagianism, Protestantism and Jansenism. "There are," he said, "various spirits, which oppose the action of the Holy Spirit in our souls." Firstly, there is the Judaic spirit with its worldly idols, its worldly reasoning, its horror of poverty and humiliation, its narrow egoism which stands by the letter of the law, that kills charity, which brings life. It excuses laziness and lack of generosity by saying "the rule forbids me to concern myself with other people's affairs, and do you want me to interfere with others?" The spirit of Pelagianism relies too much and exclusively on oneself, on one's talents, on one's position, on one's virtues, one's eloquence and one's theological knowledge, etc. By that one is in contradiction with the real master, without which it is impossible to have a single saving thought. With the Protestant spirit, one refuses to collaborate freely in a filial way. One easily gives up and becomes incapable of achieving anything. It is God who must do everything. The spirit of Jansenism exaggerates the respect due to the sacraments and applies the teachings of the Gospel too rigorously. It forgets what is written; "my yoke is sweet and my burden light." It forgets that all becomes easy by love. (Spiritual doctrine, page 158, 159)

²³⁵ Phil 4;13

²³⁶ Some words of this postscript have been erased.

²³⁷ This seems to refer to Fr Larrouy. L157 he was then in Argentina and was hardly able to use a prospectus

²³⁸ The 29th September was the founder's feast Day. It was a Monday. Saint Michael doesn't seem this year to have been able to avoid the current solemnity. He found himself at Betharram, and they were able to celebrate their father's feast with joy. He lent himself to all their demonstrations of respect. It would be the last time. The following year he would be in the next world

²³⁹ Jean Pierre Etchecopar born at Saint Palais Dec 1798, married Ninette Sibas of Bayonne, 11th June 1817, died 16th March 1874 at Saint Palais

²⁴⁰ . Fr Auguste Etchecopar, then Novice Master.

²⁴¹ These were destined to Evariste, Severin and Maxime Etchecopar who were living in Argentina.

²⁴² Dominique Irigaray born at Camon-Cihigue BP, entered the Society 23 May 1856, ordained 22nd October 1860, left for South America 25th September 1862, worked with Father Harbustan at Montevideo, died 16th of April 1871 at Buenos Aires, while ministering to the victims of yellow fever. His name is on a commemorative monument that the town erected in honour of those who sacrificed themselves in the service of the sick during this terrible epidemic of yellow fever, which decimated the whole population

²⁴³ After their arrival at Buenos Aires 4 November 1856, the first missionaries of Betharram, passed the night near the port at Cafe de Bayona; on the following day 5 November, up to the 16th December, they lodged at the Convent of Saint Francis, by the Guardian Fray Aldazor at the expense of the government, which gave them two instalments of 2500 pesos. Then they looked for a residence, which was convenient to them. From the 16th of December 1856 to the 3 March 1858 they occupied an apartment in Moreno St for a monthly rent of 1000 pesos, and another on the corner of the streets Alsina and Saenz Pena, for a rent of 900 pesos from March 13, 1858 to the 31 Jan 1859, and a third from the 1st February 1859 to November 1862 on the corner of Alsina St and Salta St for a rent of 400 pesos.

They were quite near the church of St John. They were welcomed by a Spanish priest Don Jose Benito Godoy, Chaplain to the Poor Clares. He had been Chaplain for 40 years. He was old and had been imprisoned for seven years in Paraguay, which had broken his health. He could no longer celebrate Mass, without being assisted by another priest. The priests of the Sacred Heart, assisted him, and replaced him quite willingly in serving the sisters and the faithful. In return, he let them use the church for their ministry to the French emigres.

Canon Godoy died 8 September, 1862. To replace him, the Bishop of Buenos Aires, thought first of all of the priests of the Sacred Heart, who had helped him for six years and had given every satisfaction. After some objections of which this letter makes reference, they accepted. It was the desire of St Michael, and his desires were orders for them. Father Sardoy was appointed Chaplain and confessor to the Convent. See letter 389

The Poor Clares on this occasion, after some repairs gave the management of their chaplaincy to the priests of the Sacred Heart. They called it the House of Mission, where Father's Larrouy, Sardoy and brother Fabian lived. Father Larrouy was the first superior. Father Giumon had already died.

²⁴⁵ The word 'auxiliaire' as St Michael uses it means not only to assist but to help and be responsible. This word is not found in the original letter as found in the Pensee 493 which indicates it was a common term in the Society. 81.Pierre Sardoy letters 269. He had just been appointed Chaplain and confessor to the sisters of the Poor Clares in Buenos Aires. At 52 he began this ministry which was entirely new to him. To enable him to fulfil it better, he asked advice of St Michael, who had much experience being 30 years in the convent at Igon and also with many other religious . He gave him this advice, which enabled this director to be more and more appreciated in the religious community. See letter 389.

²⁴⁶ He uses the word 'inferieures' meaning those who are not Superiors, a word we would not use today.

²⁴⁷ 82 This letter seems almost the same as the last one.

²⁴⁸ At the death of Monsignor Benito Lamas, the Holy See appointed Vicar Apostolic of Montevideo, on the 26 May 1859 Mgr Jacinto Vera y Duran. See letter 256. The appointment displeased the Government of Bernado Berro. The public authorities did not except Monsignor Vera's nomination and threatened him with exile. On this occasion, Father Barbe, spontaneously offered accommodation to the Vicar Apostolic in one of the two residences of the Society. Monsignor Vera was banished from Uruguay, and took refuge in Buenos Aires welcome by Fr Barbe at the College of St Joseph. He was lodged at the convent of St Francis, from October the 8th 1862 to the 22nd August 1863 when he was returned to Uruguay. As his vicar apostolic Fr Harbustan on the 11 Oct 1862, succeeded to escape to Buenos Aires, where he lived for a month in 1863 in August.

²⁴⁹ Fr Harbustan on 1st March 1861 founded the residence of Montevideo. He asked for another priest to help him. Fr Barbe seemed to have sent him a priest for a certain amount of time before Fr Harbustan fled, 11th of October 1862. In December, that same year Fr Irigaray arrived to work there for some time. He was appointed to El Cerro, an area quite a distance from the centre of town, inhabited especially by Basque emigres. He established a religious centre, where Fr Laphitz, who later replaced him built a beautiful church. See letter 376.

²⁵⁰ Florence Lapatz replaced Fr Minvielle as Headmaster..

²⁵¹ We see St Michael's objective view without coming to any judgement before further investigation. One might call this, conveying the facts and expecting a reasonable response. In this case, it seems that it did not happen

²⁵² See letter 335

²⁵³ See Letter 106

²⁵⁴ See Letter 25

²⁵⁵ Mgr Francois Lacroix. Letter 37

²⁵⁶ Letter 166

²⁵⁷ Jean-Pierre Blanquine, municipal councillor, then Mayor of Lestelle. He was a strong supporter of Napoleon Bonaparte III. When Napoleon briefly visited Lestelle he asked him to protect himself against the coldness of the evening: he said: "Sire, cover yourself. Your Majesty may attract what is undesirable. Napoleon replied: "Are there any poor here?" He replied: "There are no poor in the Empire

²⁵⁸ The first phrase has been crossed out. "The answer is quite simple..."

²⁵⁹ This letter was destined for the Mayor of Lestelle who was to send this response to the Prefect of the Basse Pyrenees who had asked to be informed about the community of priests living at Betharram. St Michael, who had experience of this situation and the latest requirements in regard to religious schools and colleges was trying to protect them and stop them from being closed. At the beginning of 1859 the church was suffering from hostile laws under Napoleon III. The government had forbidden the publication in the press of letters and directives from the Catholic Bishops. In January 1860 they had suppressed the Catholic paper, *L'Univers* by Louis Veuillot. In Italy Garibaldi was threatening the Papal States. Several ecclesiastics had been deprived of their salaries. Religious Orders were threatened with closure. At the beginning of 1861 the houses of the Capuchins of Hazebrouck and the Redemptorists of Douai and Boulogne sur Mer were closed. At the beginning of the same year, the Minister of the Interior, told all prefects to put an end to recruiting for religious communities. To prevent a raid by the police, the founder wrote this letter to the leading magistrate of the commune: "there is no religious community at Lestelle."

The situation of the Society of Betharram, if the Ministry of the Interior ignores it, was well known to the Ministry of Worship, and even to the Court of the Emperor. In the end, to obtain the Decree of Legal Recognition, Monsignor Lacroix, had made a clear request almost three years ago. See below.

Bayonne, 17th November 1859.

Monsieur le Ministre

The Society of Betharram in my diocese that your majesties, the Emperor and Empress, visited last September and of which you assured me of your very keen interest have need of legal recognition. In regard to this request addressed to your Excellency, you gave me the honour of replying on the 29th of June last year when you asked me to clarify the three following points before it could be considered;

1 What teaching is given at Betharram to the church school pupils? Is it theology or humanities? These are two different categories. Up to 1824, it had been the major seminary for Bayonne, when theology was taught exclusively at Betharram. Although the course of theology has been transferred to Bayonne, since that time, there is a supplementary course of science at Betharram for reasons I explained in my last letter, and there is also a course in humanities up to class four taught by qualified and authorised priests, so that a primary school was directed by a priest with a primary license.

2 What kind of teaching is given to poor children? Is it secondary or primary? The poor children of Betharram, and the neighbouring villages only receive primary education.

3 Is the house of Betharram at the same time the residence of the auxiliary priests for the diocese? That is the case, Monsieur le Ministre. These priests do very much good and are very much respected by the surrounding population. They teach in the school of Betharram and serve the revered sanctuary, a place of pilgrimage. It would appear, M le Ministre, more suitable to establish in this area of Betharram a church secondary school, in view of the fact that there is only one such school in the diocese. Your Excellency might very well add with as much goodwill as justice will permit that the area and importance of my diocese would justify the construction of a new establishment.

I myself would not have hesitated to propose that Betharram, should become a secondary school, if I had not been long preoccupied with the construction of a more important and necessary school for the diocese; that of Oloron Sainte Marie, which provides the greatest number of pupils from the Bearn to the major seminary. The house of Oloron, has been a church school, authorised by law, on 14th March 1823. Up to 1828, the number of pupils fell below the legal limit, so they were obliged to unite with that of Larressore. But by force of circumstances, it has not ceased to be a church school under the title, Institute of Sainte Marie.

The needs of my diocese, Monsieur the Minister, require two church schools; that of Larressore, in the heart of the Basque country, used by pupils speaking that language, which is spoken throughout the surrounding countryside around Bayonne and Mauleon. The school of Oloron takes only church pupils from the Bearn, which forms 3/5 of the diocese around Pau, Oloron and Orthez. For a long time, M. the Minister, I have requested the legal recognition of the church school of Oloron. Allow me to refer to my letter of fourth of June 1843 which is recorded in my correspondence on the 8th of the same month, where I explained all the reasons for its re-establishment. You did not refuse this and you have given me some hope. However, it is not taken place yet.

²⁶⁰ Monsignor Bertrand-Severe Laurence, born at Oroix H-Pyr centres of December 1790, entered the seminary of Betharram . in 1811, on the name of Mascarou, a pupil of the College of Aire sur l'Adour in 1811, where he remained teaching students up to his ordination 29th of April 1821 as assistant (regent) and Professor of grammar, humanities, arithmetic, algebra and geometry. Monsignor D'Astros appointed him to organise the Minor Seminary at Saint Pe de Bigorre which opened on 13th of November 1822. He was Vicar-General to Monsignor Double in 1833, Superior of the Major Seminary in July 1834, Vicar Capitular of the diocese of Tarbes on the 3rd of April 1844, appointed Bishop of Tarbes 31 Dec 1844, consecrated 1 Jun 1845 in Paris, enthroned 15th of June. He died in Rome, 30th of January 1870.

He had been Rector of other Minor and major seminaries, and contributed more than anyone in the restoration of this diocese and was distinguished for his devotion to the Blessed Virgin Mary. On the 31st May 1836 he appointed, the Missionaries of our Lady of Garaison, to form a community to care for the shrine and the sanctuary together with the shrines of Heas and Poueylaun. When the apparitions of our Lady appeared at Lourdes he was at first unconvinced. He became more interested after his inquiries and set up a commission to examine the facts and on the 18th of January 1862, he proclaimed the reality of the apparitions.

There was a mutual respect between Monsignor Laurence and St Michael Garicoits, which grew into a warm friendship. He had known him at the College of Aire when he taught the future Bishop mathematics. When Monsignor Laurence was at the Minor Seminary of Saint Pe if he had need of a Professor of theology for his teachers or a confessor, he called on Saint Michael Garicoits, who was only a few kilometres away at Betharram. St Michael sought his advice to make a plan and direct the construction of the monastery when he came to the convent at Igon. He visited there several times a year as he noted in his diary. He loved our Lady of the Calvary, at the foot of which he received his deaconate on the 19th of March 1821. People were not surprised when Monsignor Lawrence, before he made his official pronouncement on the apparitions of Lourdes sent St Bernadette to his friend, the founder of the Society of the Sacred Heart, whose feelings and judgements in this matter he appreciated. Scarcely had the Bishop began the construction of the Sanctuary of our Lady of Lourdes. when St Michael gave a donation and began to seek further donations. When Father Barbe collected a great sum for this purpose, Michael Garicoits went to the Bishop of Tarbes to give it to him. Monsignor Lawrence, in return, entertained his friend as a guest of honour, and asked him to stay the night; the following day before he left, St Michael went to be Episcopal chapel where the Bishop served his mass. Unfortunately their correspondence has disappeared. On his side, St Michael admired the goodness of this Bishop: "Monsignor Lawrence was charity itself, he had not only forgiven people, but showed generosity to people who were not grateful." *Spiritual Doctrine*, page 161. St Michael was given the title, founder of the Sanctuary of Lourdes, because of the sum of 500 francs that he had donated.

²⁶¹ Sr Thomas d'Aquin. See letter 100

²⁶² Bertrand-Severe Laurence

²⁶³ These gifts were given for the construction of the Chapel dedicated to a Lady of Lourdes, giving them the right to be benefactors. If anyone gave over 20 francs . they were benefactors. Those who gave 500 francs were foundation donors. St Michael Garicoits in his fervour for the Virgin Mary sought donors and benefactors for the building of the Chapel. He urged his teachers and his missionaries to search for benefactors in colleges and in the schools. His appeal extended to South America, where the Ogando and Piran families lived. The Piran family had their children educated by Father Barbe and his teachers at the College of St Joseph.

²⁶⁴ Honore Taret. Letter 311. He was a teacher of the third class, and the second at Oloron at the beginning of 1863 up to his death in 1864.

²⁶⁵ in order that God may enlighten him and give him a desire to be truly wise and to rejoice always in his consolation

²⁶⁶ sans que je puisse m'en rendre compte exactly...Does St Michael refer to something he cannot condone?

²⁶⁷ see letters to 221, 330, 384, etc

²⁶⁸ Angelin Minvielle. Letter 143

²⁶⁹ Letter 388. The original has disappeared. It was quoted in the process of beatification on 2nd September 1888.

102. Sister Salvinie, letter 204. She knew St Michael Garicoits since her entrance into the noviciate to the Daughters of the Cross in 1851. She appreciated his direction from which she often benefited at Igon, and towards 1856 at Colomiers. She was superior of the convent of Lezat-Sainte Leze in the Ariege when she received this letter. Surprised and thinking that St Michael intended the letter for someone else, she sent the letter back by return of post. St Michael returned it with these additional words. " I was not mistaken. This letter I have written is for you."

Some months later, St Michael died. The temptation that he announced, began, and she wrote: "I have experienced a great aridity, and no longer see anything in my soul, I was very discouraged. I experienced temptations of despair, of rebellion against God, believing that what he was doing was evil. It seemed to me during sleep I saw the devil under all kinds of forms. At that time, I had also been the object of suspicion and painful accusations." This diabolical infestation lasted for more than seven years."

²⁷⁰ "My daughter ." is not a term that St Michael, usually used when addressing sisters. Because of the exceptional circumstances, she merited this mark of fatherly affection.

²⁷¹ Sister Salvinie added this reflection: "On this last point, I realise he was not mistaken. I cannot deny that I see in him the spirit of prophecy, since I was so calm, and so happy in religious life that the Father with a perfect knowledge of my state. would not have normally been able to suspect what he was warning me of." *Summ* p 603.

²⁷² Letter 389. An unedited copy. This letter is similar to letter 378 to Father Sardoy, October 1862, which is reproduced in the *Pensees*. 105 These two words are added

²⁷³ Auxiliaire has been translated as assistant

²⁷⁴I have translated the word 'inferieures, literally inferiors which was a common term when referring to members who were under the authority of the superior. 108. It was in 1828, that Monsignor d'Astros granted to St Elizabeth Bicher des Ages, founder of the Daughters of the Cross, permission for St Michael Garicoits to be Chaplain to the convent of Igon, where he already exercised a temporary Ministry. See letter 18.

These rules on the role of the Chaplain for religious sisters, afforded Saint Michael wisdom and experience during his 36 years, where he remained with growing success as Chaplain at Igon. Its starting point was the influence and advice of Monsignor d'Astros. In the beginning, he was thinking of pointing out some defects in the administration of the convent to sister Elizabeth. They had become particularly noticeable during the government of Sister Saint Basil. Before sending his report, he submitted it to the bishop. Monsignor d'Astros replied: "Do not send this letter; the religious have the grace of state to rule their own affairs."

"I understand from this, replied St Michael, that I'm not to meddle in their administration. So the Chaplain, directs the consciences submitted to his authority with zeal and freedom, and is always limited by this duty, and is not to interfere in exterior affairs, which do not concern him, and at the same time, not to pay too much attention to complaints that might be made about it."

²⁷⁵ St Michael reflects on the Jesuit constitutions. As a man of his time he sees the confrontation of good and evil from the perspectives of the Church's problems in the Europe of that time: souls who sleep by following a path of sin and perdition, unless Christ raise them up and draws them to himself along the path of grace and salvation. The option is either the Reign of man in the school of the devil or the Reign of God in the school of the Lord.

²⁷⁶ But as true worshippers and devout observers of his mysteries and teachings, believe nothing false about his human nature, nothing unworthy of his divinity, nothing false about our freedom, nothing unworthy of his full and sovereign dominion and will, by taking care to be enlightened by the eyes of faith. Put far from you the confusion of worldly wisdom. (St Leo Sermon 7 on Christmas.)

In this Latin phrase, St Michael inserts some words of St Leo, which struck him in a sermon from the breviary: "On this day of the Nativity, dearest beloved, the true adorer is also the devoted worshipper, who neither feels anything unseemly about the incarnation of the Lord, nor anything unworthy of the Godhood..... when therefore, we approach to understand the mystery of the Nativity of Christ, his birth through the virgin Mother, let us cast aside, the confusion of rationalism, and by the light of faith take away the smoke of worldly wisdom." (Sermon VII De Nativitate Domini)

²⁷⁷ By renouncing impiety and the lusts of the world, the members of the society will live accordingly in sobriety, justice, piety

²⁷⁸ In the 11th rule of the summary of the Constitution, one finds a condensed programme of Christian self-denial, that St Ignatius proposes to the members of the Society of Jesus. See letter 293.

"It is likewise highly important to bring this to the mind of those who are being examined (through their esteeming it highly and pondering it in the sight of our Creator and Lord), to how great a degree it helps and profits one in the spiritual life to abhor in its totality, not in part, whatever the world loves and embraces, and to accept and desire with all possible energy whatever Christ our Lord has loved and embraced. Just as the men of the world who follow the world love and seek with great diligence honours, fame, and esteem to obtain a great name on earth, as the world teaches them, so those who are progressing in the spiritual life, those truly following Christ our Lord love and intensely desire everything opposite. That is to say, they desire to clothe themselves with the same clothing and uniform of their Lord, because of the love and reverence which he deserves, to such an extent that where there would be no offense to his Divine Majesty, and no imputation of sin to his neighbour, they would wish to suffer injuries, false accusations, and affronts, and be held and esteemed as fools (but without their giving any occasion for this), because of their desire to resemble and imitate in some way our Creator, and Lord Jesus Christ, by putting on his clothing and uniform, since it was for our spiritual profit that he clothed himself as he did. For he gave us an example that in all things possible to us we might seek through the aid of his grace, to imitate and follow him, since he is the way, which leads me into life. Therefore, the candidate should be asked whether he finds himself in the state with desires like these which are so salutary and fruitful for the perfection of his soul. 11th Rule of the Sum. Const.

St Michael Garicoits takes it up in his turn, with his complement of perfection, which he adds to rule 12 and rule 29. The better to arrive at this degree of perfection, which is so precious in the spiritual life, his chief and most earnest endeavour should be to seek in our Lord his greater abnegation and continual mortification in all things possible; and our endeavour should be to help him in those things to the extent that our Lord gives us his grace, for his greater praise and glory. Sum. Const. Rule 12.

All should take special care to guard with great diligence the gates of their senses especially the eyes, ears, and tongue from all disorder, to preserve themselves in peace and true humility of their souls, and give an indication of it by silence, which should be kept and, when they must speak, by the discretion and indication of their words, the modesty of their countenance, the maturity of their walk, and their movements, without giving any sign of impatience or pride. In everything they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves Phil^{2,3} and showing exteriorly, in an unassuming and simple religious manner, befitting respect and reverence, each to one's state, in such a manner that by observing one another they grow in devotion and praise of God our Lord, whom each one should endeavour to recognise in his neighbour as his image. Con.Summ. Rule 29.

²⁷⁹ He uses the word inferiors in the sense of the times accepted in a class society meaning those under the authority of others.

²⁸⁰ by watchfulness and discipline.

²⁸¹ cf Ps 89:14 Saving justice and fair Judgement the foundation of your throne. Ps. * The Lord will reign and lift up the earth. With justice and judgement In their hearts, they will be ready for God's throne (reign), so God will reign and the earth will be raised up.

- ²⁸² Insist on this in season and out of season with all patience. Tim
- ²⁸³ Allusion to Fr Sardoy found in a letter to Saint Michael. " the old man who accompanies me in this New World, lives always in me..."
- ²⁸⁴ Philip 3;13 See letter 48.
- ²⁸⁵ A letter giving advice in dealing with difficult characters in formation. In Basse Pyrenees not too far from Betharram. St Michael often went there to the Convent of the Daughters of the Cross and to the Presbytery. He was there 9th and 10th September 1860
- ²⁸⁶ Clement Lapatz born at Borde Lembeye, in 1841, pupil of the the College of Notre Dame in 1853, entered the Society in 1856..
- ²⁸⁷ Name effaced. Not clear whether this is a priest or a novice....
- ²⁸⁸ In so far as he has been changed by this
- ²⁸⁹ See Letter 31 St Michael had a very close spiritual relationship and understanding with this Sister whose vocation he guided from the beginning. There seems to be a light touch and some humour in referring to himself in the third person and in the last part about sleep probably referring to their very busy lives and the luxury of sleep. At the same time this letter conveys genuine affection
- ²⁹⁰ Sr Martha Letter 70
- ²⁹¹ Born Josephine Dibildouche at Urrugne (B-P) 19th March 1810, entered the Daughters of the Cross 19 October 1836, died at Ustaritz 7th September 1867.
- ²⁹² Aime-Joseph Merigot. Letter 39. He had recently died in 11th October 1862.
- ²⁹³ Famous for its Chateau in the Loire. House of formation of the Daughters of the Cross.
- ²⁹⁴ Quite profound insights into dispositions leading to an over emphasis and attachment to work, burn out, in contrast to sacred space, inner peace and Christian liberty.
- ²⁹⁵ There seems to be a humorous touch to Sr Zepherine in these two paragraphs.
- ²⁹⁶ This letter is found in the Pensee. It shows St Michael's great respect for the bishop as God's representative which he instils in others even when he differs in his opinions. Variant: ' I suggest you to show the greatest respect for the bishop.' Bourdenne
- ²⁹⁷ Variant: 'For the rest, read and deepen your understanding of this letter from His Grace
- ²⁹⁸ Marie Etchandy in Religion was Sr Seraphia. See Letter 169.
- ²⁹⁹ This indicates the social prospects of girls from poor families and the alternatives to Religious life. St Michael reflects the current attitude, a Christian attitude, of obedience and loyalty of servants towards their masters and master's responsibility to servants. He uses this maxim to leave God to find God as way of encouragement seemingly for himself as well as for Marie.
- ³⁰⁰ These were his Method to know and follow God's Will. See Letter 164 See Letter 316
- ³⁰¹ See Letter 125
- ³⁰² St Michael dictated this letter to his secretary from his sick bed, being ill and ordered by the doctor to keep to his room
- ³⁰³ M X could be M Carmel Souverbielle. Letter 94
- ³⁰⁴ la delicatesse de sa conscience....seems to imply some sort of on going conversion and an openness to grow and be open to advice
- ³⁰⁵ not clear what is being referred to in regard to M X or whether the Bishops are involved in this arrangement. Is St Michael implying that soliciting his help is worth the risk?
- ³⁰⁶ See Letter 316
- ³⁰⁷ Constance Mezard born at Bayonne 7 December 1836, entered the Daughters of the Cross 24th January 1866, died at Ustaritz 16th October 1893.

³⁰⁸ Isidore-Raymond Poure born at Arudy on the 15th of May 1818, pupil of Notre Dame de Betharram, and at the minor seminary of Saint Pe, ordained 21st May 1842 headmaster and teacher of philosophy in 1842, of dogma in 1856, at the Major seminary of Bayonne, Dean and Parish Priest at Laruns in July 1863, honorary Canon in 1877, titular Canon and honorary Vicar General, April 6, 1880, Superior of the Major Seminary on 18th October 1881 to 1889, died 25th July 1902.

Each year or oftener, Saint Michael Garicoits accompanied the ordinands of the Society of the Sacred Heart to Bayonne. On these visits to the Major Seminary, a friendship grew between M Poure and St Michael They loved to speak together. M Poure willingly came to Betharram, and it was with him that St Michael made one of his three pilgrimages to the Grotto of Lourdes. See letter 354.

In 1863 having taught at the seminary for 21 years, the bishop appointed him parish priest and Dean of Laruns. Surprised and undecided at this appointment he sought advice from St Michael. "I felt there was no other person to consult other than Michael Garicoits. I received his response, and felt this letter was a message from heaven."

This priest has left us an admirable portrait of Saint Michael.

"I seem to see his venerable face: his brow, not only serene but lit up in amiable austerity; under his rugged and thick eyebrows, his eyes glow with a gentle and sympathetic light; his lips curved with a smile, kind and affectionate, that seduces those who had the happiness of speaking with him. From there, I hear an effortless word, unaffected, straightforward, kindly which seems to come from him effortlessly and spontaneously yet filled with the creative energy of the Word of God, producing everything from nothing: goodwill, good works and good institutions."

³⁰⁹ In peace I lie down and at once fall asleep. Ps 4:8

³¹⁰ Letter 399 . This is perhaps the last letter of St Michael Garicoits. If he wrote others, they have been lost.

The founder of the Society of the Sacred Heart had been ill since the beginning of the year. His health improved during the Spring. On the 22nd of April he was again ill and confined to his room in bed. Illness overcame him at the moment, when the community was in need of a solid leader, exempt from external ministries which absorbed him, and almost alone. For more than 10 years, Monsignor Lacroix had not called a General Assembly of the priests of the Society and St Michael had lost his three best assistants: Fr Guimon. His most effective one was dead; Fr Didace Barbe; his beloved disciple, whom we wanted to be his successor was in South America; Fr Chirou, who had been the first to respond to his call, the call of the founder, no longer had his confidence, even if he had the spirit of the foundation. He was called the Bishop's man.

St Michael Garicoits felt that his strength was rapidly draining away, knowing that he was nearing his end. Yet he had a clear mind. He knew where his duty lay: to pass on the direction of his work.

"I want to give my resignation as superior and prepare to die."

On the 10th of May, his illness became more serious; a violent attack made them think the worst. His decision was made to go to the Bishop. The Bishop was pursuing his tour for confirmation in the plain of the Gave. The following day, he would be at Boeil Bezing and after that at Angais. It was there that Saint Michael wished to meet him, without waiting for his approach to Coarraze, where he would be on 14th Thursday. On Wednesday before midday, St Michael reached the door to go out. He was waiting for the carriage. It hadn't arrived. He asked Father Saubatte, his secretary, to accompany him on his journey when it would arrive. As he was waiting looking through the window, he dictated this letter to Father Carrerot; his last.

One knows the rest. He set out. At Igon, they were obliged to stop. The Superior Sister Saint Edoard, noticed that he was so pale and so weak that she told them to return to Betharram. The Bishop would be the next day at Mirepeix, where his last dramatic and mysterious meeting took place. On the Thursday the 14th of May, he died.

141 Antoine Carrerot born at Ger (B-P) on the 21 Aug 1806, pupil of the major seminary of Betharram from 1825 to 1830, ordained on fifth of June 1830, assistant at Salies de Bearn, 16th of July 1830 served at Limendous 21 July till 1831, at Bosdarros 31st of December 1835, entered the Society in 1840 and was one of the first eight professed on the 10th of September 1841. At this time, he was in charge of the Brothers and at the same time was a missionary. He filled various offices and posts. He was at Orthez from 1850 to 1852, at Pau from 1852 to 1860, at Orthez from 1860 to 1862, bursar at Oloron from 1862 to 1864, superior and parish priest of Notre Dame de Sarrance from 1869 to 1886. He retired to Betharram, where he died on the 30th of October 1891.

Fr Carrerot had been a pupil of St Michael Garicoits at the Major Seminary of Betharram and one of his most fervent penitents, whom he urged to receive Communion frequently. He was one of those whom the founder had spoken to about his project to found a missionary Society of priests. When St Michael returned from his first retreat at Toulouse, where Father Leblanc confirmed his calling as a founder, Fr Carrerot was the first he informed, making a detour to his presbytery at Limendous. From 1833, after a retreat at Betharram, which directed him towards the religious life, St Michael had him with Fr Chirou as the first aspirants to the Society. See letter 10.

On the 14th of January 1834, when the Society's work began, he was still in his parish. In March 1835, he requested the Bishop of Bayonne to allow him to enter Betharram. The Bishop refused, and appointed him parish priest of Bosdarros. The Bishop repeated his refusal on the 18th April 1837.

"I haven't forgotten, what you've said about your desire to enter our missionaries of Betharram which your parents spoke to me about when I was in their house last autumn. They explained the difficulty that they would need you during their old age, and annual sum of money to support them. This is your duty ordained by Providence.

As a result of this. I think, that you should not give up the important post you occupy. If you have any need of support in your mission, we have an equal need of relieving priests, animated by the spirit of their holy state in charge of large parishes, who can guide younger priests by their example on the path that they must follow in fulfilling their duty."

As Bishop D'Arbou underlined in this letter M Carrerot was a worthy, zealous, and ardent Minister of God; a new breed that St Michael had created at the seminary of Betharram. Though full of care for souls confided to him, he had to consider his own soul. He accepted to remain in his presbytery in obedience to the Bishop. But he never concealed from him, his intention to live according to the ideal, which had inspired his director so long ago in the seminary. After seven years of waiting, his desires were granted.

He was not an academic but his practical common sense and friendliness, endeared him to all who met him. St Michael Garicoits had no disciple, more willing and devout. He sent him to different residences, according to the needs of the moment. He was a worker and a man who brought unity and harmony. Communities were happy to have him: When he left, they missed him. At Pau, he had been chaplain in 1855 to the Ursulines. When his health deteriorated in 1861 it was necessary to make changes, but they still asked for him to remain. He was at St Vincent de Salies only one year as parish priest, but he was so well remembered 18 years later, that they asked for him as a dean and parish priest to succeed M Dulom-Sorbe in 1849 .

The Bishop of Bayonne welcomed their petition. St Michael dreading the consequences that this choice would have in the Society, dared to prevent it.

³¹¹ “ Monsignor, if you appoint Fr Carrerot, it's all up with the community of Betharram.” Monsignor Lacroix ignored this: he appointed Fr Carrerot parish priest and dean of Salies. The incident placed the founder in a delicate situation. A member of his

Society was invested with an ecclesiastical mark of distinction. All had renounced them by vow, according to their Constitutions

" promising both God and our Lord, to obtain no honours or dignities outside the Society, even if anyone was to confirm them, nor to consent to the bestowal of any gifts whatsoever, promising God also that if by any order they were compelled to take an ecclesiastical dignity outside the Society, it is only permitted if it is approved for a limited time by the General Council.(constitutions of the Society of Jesus Xa, article six)

With deference due to the Bishop St Michael spoke about this affair in his weekly conference. He recalled to all the professed their commitments, according to their second and third supplementary vows.

"Never do anything to obtain positions, dignities, in the Society and refuse them elsewhere, under pain of sin. Listen to the advice of the superior, if one is forced to accept a dignity outside the Society:(writings of St Michael Garicoits,Cahier 988) He clarified these obligations, in regard to the present situation. The Bishop has the right to appoint a priest of his diocese to a Ministry. If it is not imposed under pain of sin, the religious of Betharram has the duty to refuse it. Fr Carrero was told to follow these directives.

³¹² 143 Brother Wenceslas at this time was in formation.

³¹³ Fr Vignau. Letter 106

³¹⁴ It seems that brother Martin distanced himself from the community. Another interpretation is; this refers to brother Maximin