

CORRESPONDENCE

of saint Michael Garicoïts

(Last section)

LETTERS WITHOUT DATE

This last section consists of 82 letters without signature or date. They are not in any chronological order, yet convey further insights into St Michael's thinking. Certain pages are more striking than others: some on the spiritual life, on spiritual guidance, often reflecting his own spiritual struggles, others to those with scruples and others which speak to those going through a crisis in their religious vocation.

The smallest events can be seen as a milestone in someone's story. Like a sudden ray of light they can reveal the deeper feelings of the man and saint, in the accomplishment of his duties as superior, chaplain, and headmaster.

Michael Garicoits recalls the essential elements of his doctrine. Christian perfection means union with God through the law of love and obedience. The works of God promise immortal life; the workers, have only to consecrate themselves to it and not preoccupy themselves with the outcome of their efforts or their success; this is God's business who can draw good from evil. Trials are the sign and price of salvation.

In different ways without too much emphasis, he draws out a moral profile. Firmness addresses abuse, prevention the cure, when painful decisions impose themselves on the superior. In the exercise of these important responsibilities he places less emphasis on authority than on love. "It is our duty but also our pleasure." His heart is always open to affection and friendship. Goodness inspires his confidence in others, imperturbable good sense favours patience and resignation: "do not do what you want, but do what you can.". His understanding becomes apparent in his analysis of others behaviour, and moreso against that hunger for the humanist culture of his time, which brought neither fulfilment "to doctors nor to teachers."

One can recognise in his words the soul of a saint. One hears him invite his correspondent "in all circumstances pray." Disengaged from all other affairs, he only interests himself in God, or his representative for the salvation of souls. He placed much emphasis on the missions in South America.

As headmaster, he begins by creating structures for effective spiritual direction. Endowed with the gift of discernment regarding supernatural phenomena, he had a facility for identifying unhealthy characteristics or what one might diagnose today as types of mental illness.

He demonstrated his experience in discerning priestly or religious vocations. Within the divine call he distinguished with sensitivity both the obligations, which candidates had to fulfil and the outcome, which rests alone with God. Although he had a

special sense in discovering vocations, he used his methods to recognise them and to cultivate and preserve them. He gave advice to nourish and develop vocations by following the Directory and the Industries of Father Aquaviva. Among the most outstanding temptations, was "the fear of losing one's freedom." Sometimes he helped some to return to their vocation, and referred to them as "derailed carriages."

As Chaplain to Igon, he was more of a director. He taught the Daughters of the Cross, the doctrine of the cross, complete detachment, and the accomplishment of the will of God. To one, he might detail the practice of their confession, to another, who was very materialistic, he might say: "do not take things like a Jew!": a remark that would not be at all appropriate today.

As Superior, St Michael held the pen. His contacts as much as his many duties, obliged him to write. He had first to teach and form his religious, so that in their work they had that sense of order and unity to achieve God's spiritual plan. He led his community in the observance of the rule which he obeyed. Some decisions were imposed for the recruitment of fathers and brothers in regard to the organisation of work and rest. He watched over the teaching of theology with great care. He urged the young to study and obtain university degrees: BAs and doctorates. By his daily correspondence this leader prepared the future of the Society of Sacred Heart.

401 - Circular Letter

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Illud nobis in primis propositum sit, ob oculos perpetuo versetur, ut Societatis cordis Jesu nomen dedimus eisdem Dei beneficio, non solum in iis propria sunt Instituti nostri, verum etiam in rebus quae minimi videntur esse momenti, concodissime vivamus¹¹.

I ask you to insist on this point before all our members. If we help ourselves in this way, so heaven will help us!²² Non humeris nostris, sanctae obedientiae viribus freti, libenter suscipiemus omnia, feliciterque perficiemus³³.

This will be the subject of our conference today.

402 - Circular Letter

.....

What does order mean for a community⁴?

It means that everything we have to do is done at the right time, in the place and in the manner specified, in accordance with the regulations actually in place; this is what constitutes the discipline of religious life. This is what is meant by order in the Community, and order in the house.

How does this affect individuals?

It means that each one from the Superior to the least of the brothers must fulfil his appointed duty exactly, and if after this he has some time over, he distributes it suitably with prudence.

What are the advantages of these two kinds of order?

1 By being faithful to them more things are done at a given time. There is no time wasted in making choices and wondering what to do next.

2 What has to be done is done better and with greater merit. Consequently each act is linked to a particular virtue, and has the merit of being performed through obedience, rather than being the result of some personal urge or the fruit of one's own will.

This kind of order increases and multiples the value of our actions; disorder diminishes them.

403 - To a Bishop

Monsignor

The interest that your Lordship shows towards our community and the confidence that your kindness, inspires me, engages me....

403^{bis} - To Fr Pierre Perguilhem

My Friend

I have received Fr X.⁵ into the Congregation.
The sick, far from being an obstacle to our work for God, attract the blessing of heaven by their sufferings and their prayers....⁶

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

.....

If you are happy with the excellent news that I give you of Betharram, we are equally happy with yours.⁷ Oh! How good and sweet it is to live together! Quam bonum et quam jucundum habitare, fratres in unum⁸!

I received important news today by courier, which has excited our community to fever point.⁹ Sit nomen Domini benedictum¹⁰ for whatever happens and especially for the dispositions that it has inspired and which you have had the happiness to follow.

I only can encourage you to march along that path.

Tell Brother X to advise his parents not to send his young brother without a trade to Buenos Aires, without having any skill. It would be sacrificing him. It would be better for him to learn a trade; and then would he not be useful to his parents in their work? It is so dangerous to be without status. Brother X ought to understand this.¹¹

These two brothers who wish to come to France interest me very much; but are they really able to procure for themselves what would-be necessary for a return passage and how? They must not leave any debts.. Yet if they wish to come here without inconvenience, why do you not admit them with you? This appears much simpler.. And what do their parents, relatives and friends have to say?

So whatever happens, you, being on the spot, will see far better than I from here what the designs of God are for these young men. So having considered these things, I leave this entirely to you. Whatever you do, will be well done. ¹²

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

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I do not believe that Sarrance is included in the Bishop's ban¹³ if you send a supply priest from your community to help your confreres on certain occasions, if you can release someone to supply for the Feast next Sunday.

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

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Fr X can take his degree and study the authors indicated provided that you supervise him conscientiously in his studies of these dangerous authors.¹⁴

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407 - To Auguste Etchechopar

.....

Try to assist the good Basque who has asked for your ministry.. Help him to put himself back on the rails,¹⁵ so that he can fly from virtue to virtue until he can see the God of gods in Sion.¹⁶ Amen! All yours in Our Lord Jesus Christ.

Garicoits Priest.

408 - To a Superior

Without doubt, you are right to be alarmed, when you witness such spectacles¹⁷. But once you know that you have done whatever you can in preparation be patient, leave everything to Providence and redouble zeal and show courage in doing your work.

Tell Father X to watch himself, to pray much over what saddens me about him, unless you do I can give him an true report. Tell him that, on my part, I will continue to pray for this intention; tell him to be a true auxiliary of his local Superior: neither more nor less, and to be extremely discreet in his relationship with his neighbour.

409 - To a Superior of a College¹⁸

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Without doubt it is necessary to avoid giving these young souls unfavourable impressions of religion. In fact, they ought to carry from our houses healthy memories.

This is of extreme importance to everyone else, in regard to the great task of the salvation of souls. Since it is necessary to say without ceasing and always: 'have mercy on us! help us! Quickly!' To plant and water at the same time.

.....

410 - To a Superior

I do not wish to give the slightest impression of being in conflict with the will of the Bishop! I only want to know it so that I can do it. Ask His Lordship to let me know so that I can have the pleasure of always doing it in all matters, without anyone, especially a member, ever being able to believe he is justified in disobeying me and opposing the will of His Lordship.

411 - To a Superior

FVD

Ask the parish priest of..... to tell, Brother X of my profound regret that I cannot do anything for him; that he has closed the door himself on our community by the great scandal that he has given, and which has had more repercussions than he believes.

I believe him to be much more deaf than wicked. The good God will do him a great grace, if he can be received among the Premonstretions or the Cistercians. I do not doubt that this is the place for him to make amends nobly for his apostasy¹⁹ and putting himself back on the way of his vocation.

The Superior,

Garicoits, Priest.

412 - To a Superior

.....

From what I gather, it is a sickness caused from a tired head, but he is prey to fixed and negative attitudes, which he entertains and could lead him into doing something stupid. You need to tell him, it seems to me, that he avoid, rather than embrace these sort of ideas, under pain of serious trouble, as experience teaches. He should abandon himself to obedience which offers all the guarantees of religion and common sense.

We must work in every way to cure him. It would be most unfortunate after promising such fine hopes, his future was permanently shattered!²⁰

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413 - To a Superior

.....

How slow they are to understand something I have repeated so many times and so openly; non praeire, but simply sequi.²¹²¹ This is what brings life to a work of God and makes it flourish; non praeire sed sequi, which I recommend you adopt. In waiting I will ask

the Good Lord to give you *recta sapere et de eius semper consolatione gaudere, quae recta sunt sapere ipso inspirante, et gubernante eadem facere.*²²

.....

414 - To a Superior

.....

Fr X tells me of visits to his Aunt, for the settlement of her affairs.. See to it yourself, make sure that anything which for any reason is unsuitable is made suitable; we very willingly give these permissions, but it is necessary to avoid any abuses which are to be feared.

.....

415 - To a Superior

.....

I can only explain your conduct by a veritable ignorance of a fundamental truth, and an essential duty which is that every member of our Society be convinced that it is necessary before everything else to keep his vows and the rules of the Society whatever his position, be he Superior or inferior, Parish priest or teacher. He will never be better than he is unless he keeps faithfully the vows and rules of the Society. It is absolutely necessary to avoid unfortunate and often scandalous shocks.

Hoc meditare in hoc insta, ut teipsum salvum facies et eos qui te audiunt.²³
Amen. Amen.

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416. - To a Superior

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Regarding letters, fear of abuse must not prevent the observance of the rules relative to them. So all letters pass through the hands of the Superior, even business letters, unless circumstance dictate other-wise, as in the absence of a Superior.etc.

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417²⁴ - To Superiors

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 Require that all observe the rule; in principle you cannot dispense; in practice, there are many good and charitable ways of effecting it.

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 I shudder over the behaviour of M. X.. It is truly the influence of Satan's rage. I have wished before everything else recourse to prayer.

.....
 If the convalescence of Fathers X and Y is to last a long time, send them when they can face the journey. It is only right that these Fathers come to recover here.

.....
 Appoint Fr X to the class of theology and make sure he is supported, on Thursday and Sunday at least. It is not right for you to take this class. Let them begin with justice and contracts.

.....
 There should be no meals for the priests and brothers outside the Community. In general no invitations.
 Keep what Fr X has left you in writing.

.....
 Regarding the letters which will come to you for me, or which are addressed to me, send them immediately without reading them.

.....
 Receive all letters and post them yourself, according to the rules.

.....
 No smuggled correspondence; certainly reasons are not lacking for it.

.....
 Once again, read the rule of a socius and see that it is kept by everyone, either in the house or outside; no one is to meet a person of the opposite sex without the rules of a socius being observed.

.....
 All this shows the need of establishing without delay, and once well established, of keeping rigorously the rule of a socius. What misfortunes one will avoid!

.....
 It is necessary that you establish if you can discretely, that no one will speak to the Sisters, nor to any woman, without the presence of a socius.

.....
 Let all observe the rule of the socius. See to it.

.....
 Make sure that Fr X observes the rule of a socius, have care not to neglect it in regard to others.

.....

418 - To an American Missioner

My Dear Friend.²⁵

So, be brave! Quam pulchri.²⁶...Exulta ut gigas ad currendam viam..²⁷ What a vocation! What an honour, what happiness! How one can be overwhelmed, humbled! and at the same time fully devoted and engrossed! How you ought to say to God with complete and filial abandonment; 'Here I am! Let us go forward!' Yes, always forward, corde magno et animo volenti.²⁸

Farewell, as an Apostle; every day, my prayers at the holy altar accompany you in your work. I hope that you do not forget our poor Community in yours.

Garicoits, Priest.

419²⁹ - To a Missioner

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I rejoice more than I can tell you in your return; when you are able without any inconvenience, come to regain your former apostolic strength. In passing you can spend some days at your parents, three or four for example or more.

The rest I leave to you.

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420 - To a Missioner

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Begin by completely putting your mind at rest. This is what has taken place between the Parish Priest and myself.

Knowing that this good priest had come from your region. I told him that a mission ought to take place at..... I did not even think of a mission at Z..

Only in speaking about this region, my old and always young friendship for you led me to ask this priest if he knew you, and to chat to him a little about you ex abundantia cordis.³⁰

That was all. In writing these words to you, I assure you of my unaltered friendship. Pray sometimes for us.

Garicoits, Priest.

421 - To a Missioner

.....

Avoid familiarity with lay people. If they criticise their Parish priests, be careful about intervening. This makes our missionary work impossible and our Society disliked. If need be, you must be quite open about this; the missioner must remain a stranger to these kinds of things.

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422 - To a teacher of the Seminary at Oloron

.....

I say that all the teachers are far from being what I would like them to be; but I have no doubt that they can be good teachers in the first, sixth and even the third without having degrees. It is not that I was not so charmed to give so much more to the qualified teachers as to the others.³¹

In the world it often happens that one can and ought to do, not what one wishes, but what one can...

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423 - To a teacher

.....

You do well to decline the invitation of your parents:

1 Because Our Lord does not wish that one detaches oneself from the College for these kind of works.³²

2 If one gives in to these precedents, the consequences would be too numerous or too frequent, as can easily be seen.

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424 - To a teacher

.....

So the response from Bayonne has arrived;³³ to prepare for the doctorate or at least to occupy yourself with it, with due allowance being made for time.

Do not forget however that this university degree does not count; much more is needed; another doctorate, which I would like you to obtain one day.

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425 - To a teacher

.....

Knowledge without theology is deadly for some, contagious for others; one needs faith. That is the perfume which preserves knowledge from corruption.³⁴

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426 - To a priest of the Sacred Heart

My dear Friend

1. Have always before your eyes;

Firstly and above everything else, God and his adorable will. Then our form of life, which expresses so well this divine will for each of us.

2 Use all your strength to tend to that end, according to the measure of your grace and responsibility,³⁵ by embracing with boundless love in every aspect that grace and responsibility, while respecting at the same time the limits of each one's responsibilities with extreme sensitivity.³⁶

Hoc fac et teipsum salvum facies et plures alios.³⁷ Amen.

All yours in OLJC

Garicoits, Priest.

427 - To a priest of the Sacred Heart

.....

I have always given you credit for your openness towards your Superiors, although there might be something to say about your manner.

You had no need to justify yourself on the score of being ambitious, which I have never suggested. I see it is one of those thousand things that you have the misfortune to note, to pick up here and there, and which falsify your judgements, give you the wrong impressions, and lead you into most regrettable indiscretions.³⁸

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428 - To a priest of the Sacred Heart

.....

I bless the Lord for the strength of mind which he has given you to take on this business as you have done. Especially these words: 'I will have the courage with God's help to go forward', have pleased me immensely.

In effect, everything which weighs on you so much enters into the dispositions of

Providence, to help you to be a perfect religious and to act as such; to know how to be silent and to speak when and how it is necessary, and at the same time to propose and to speak out; in a word to always go forward on the path of obedience following the rules of St Ignatius...

This is perfect, good.

Hoc facite et teipsum salvum facies et eos qui viderint et imitati fuerint.³⁹

.....

429 - To a priest of the Sacred Heart

My dear Friend

I bless God for your openness, be persuaded that I understand only too well how to commend the way in which you have ended your letter. Yes, what is lacking generally, is this prudence, that true and practical appreciation of things, that discretion or discernment, that the Apostle places among the greatest gifts of the Holy Spirit,⁴⁰ that clear eye, that sun which holds all the body in light,⁴¹ in the riches and in the charms of unity and love.

Continue then, my dear friend, to recite with a very special devotion this prayer said so frequently among us: Da nobis in eodem Spiritu...gaudere.⁴²

The unique means, infallible for co-operation that you should use, is to carry out faithfully to the letter and in the Spirit, the practices printed that I am sending you,⁴³ and asking you immediately, in your interest and in that of our dear Society limit all your efforts to it. Study them, understand them, examine your conscience; see if you are following exactly these seven practices and if you are limiting yourself to them, how you should do this in your thoughts, in your feelings, in your words, in your actions, in a word in all your behaviour towards God, towards your Superiors, your equals and your inferiors.

After this exercise, open your heart frankly to me. It is before God and for the fulfilment of my conscience that I make this offer to you. Be brave! Ecclesia non exemplis, sed regulis regitur.⁴⁴ Do what it says, whatever those who have responsibility say, and then you will see water changed into delicious wine. Amen.

Euge, serve bone!⁴⁵

You will easily understand how anxious I am to receive your letter.

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430 - To a priest of the Sacred Heart

.....

God be blessed! Certainly it is necessary to know how to surmount or overtake otherwise considerable obstacles. Some things of a fairly serious nature have not compromised Betharram, where some priests more than once have had to swallow hot water for soup, and even some visiting priests, and while picking up the stew, one saw several snails, which had decided to climb up the outside of the soup tureen, but were stopped in their ascent by the heat of the soup, salted as you will understand, displaying

them-selves on a throne of scum, and making a sound like hissing serpents. ⁴⁶

Neglect nothing to avoid these sort of things, but do not be disconcerted by anything. No point being worried with preoccupations; leave success entirely to God. God knows how to draw good from evil. And then what God wills, will happen.

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431 - To a priest of the Sacred Heart

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Be brave! Virtus in infirmitate perficitur.⁴⁸

And then beati qui persecutionem patiuntur propter justitiam..

Gaudete et exultate..⁴⁹ Orantes.⁵⁰

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432 - To a priest of the Sacred Heart

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My dear friend, how can I forget you?

There are so many persons, so many things which recall you to my mind

...And always urge me to pray, as by instinct, this most sincere and ardent wish;

'My God, have mercy on him, bless him for ever'⁵¹.

I rely on you doing the same for me.

G.

433 - To a priest of the Sacred Heart

.....

It appears that they draw attention to all our directives, which they manipulate, publish with all kinds of innuendoes and most disagreeable interpretations, some quite scandalous.⁵²⁴⁹.and often to enemies and friends who collaborate in playing this pitiful game! So be prudent always and everywhere!

Do not forget; watch and pray.

Hell expends a rage and a formidable power, especially against the Auxiliary Priests of the Sacred Heart of Jesus.

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434 - To a priest of the Sacred Heart

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Believe me; I would like as much as you and with all my heart that Fr X free himself from the obsession that the evil spirit exercises in him which leads him apparently to doubt and return to the Order in the way of God and peace. For this reason I have written to you several times and do not cease praying for you. Certainly if some-thing can be done, I am ready to do it; but in conscience, I cannot approve of any type of measure nor promise to respond to all the demands of a soul led astray.⁵³

In the first place all remedies would demand that they would want to be guided; then I will do everything I can within reason that de-pends on me. Can you doubt it? You will do very well to go to see Fr X..try to enlighten him, to lead him ad majorem Dei gloriam, utilitatem quoque nostram totiusque Ecclesiae sanctae, et especially ad propriam utilitatem.⁵⁴

I thank you, my dear friend, for your efforts. They have been dictated by a good spirit and I ask you never to listen to others about it.

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435 - To a Priest of the Sacred Heart

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Try to make yourself understood by Fr X..⁵⁵...if he is to do any good, he really needs to be zealous and be seen to be zealous in doing the community exercises and when he has leisure to work showing interest and suitable application, so as to appear less.....less animal⁵⁶ and more religious..

Who is this Brother who, after Fr Sarty's refusal, goes and gets permission from Fr Cazaban?⁵⁷

Fr Sarty has allowed Br J-M to help Br N⁵⁴.....and then to have dinner at the second table; this Brother has never tried to understand this.

In what ...is he working to destroy the Order?

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436 - To a priest of the Sacred Heart

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Whoever feels called to a work that he rightly believes divine, or to associate himself with it, must devote himself to this work in the way God wishes, and not let any person or thing get in his way, devoting himself without delay, without conditions and without seeking any reward, solely, or at least in principle from respect and love of the work, being careful not to demand anything for himself. Outside that, I see only deception and insecurity.⁵⁸

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437 - To a priest of the Sacred Heart

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 I challenge you to produce one word, or one fact which could make you believe that I suspect you of being influenced by material interests. I do not understand where my letter could persuade you to understand something which never entered my head.⁵⁹

438 - To a priest of the Sacred Heart

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 We hope that the good Lord will turn whatever you are learning to his greater glory and our good. We will not fail to pray to Our Lady for this.⁶⁰

439 - To a Scholastic⁶¹

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 With reference to the letter I am about to write, you know that you can belong to the family of the foolish virgins and share their unfortunate lot, by the same lack of oil, which is a pure intention.

This intention is;

To choose God after a considered and generous commitment; To be united to him with all your heart, all your soul and all your mind; this is wisdom;

Without letting any difficulty divert you; this is strength; Not allowing yourself to be seduced; this is temperance; No pride; this is justice...

O what wisdom there is in this choice! O what strength! O what temperance! O what justice in this union! Would that you are able to retain the portion of this dear child!

For that, listen to your Superior and God will bless you. Never let certain mysterious airs, so contrary to your candour, to your past simplicity, your childhood fervour disappear from within you and around you.

440 - To a Scholastic

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Even learning theology can become a pitfall; even electing to study divine things, one can still belong to the family of foolish virgins and share their unfortunate fate. I have reason to fear that something like this is happening to you, by the same fact and the same lack of oil; which is a pure intention.

This pure intention is revealed by choosing the Supreme, Immutable and Eternal God, through the love which one vows to him for ever; no obstacle, not even life itself, can divert it; not even seduction or pride. O what wisdom in such a choice! O what strength in such a union! O what temperance! O what justice! Would that you would be the dear child I had known in the past, so innocent, modest, and sincere! Where then do these airs come from which are so out of tune with that little child?

Work, my friend, to become again what you were in the past, *talium est regnum coelorum*,⁶² for it is to these that the kingdom of God belongs. And for that, pray and speak frankly with your Superior; listen to him and God will bless you.

Believe me all yours in OLJC

Garicoits, Priest.

441 - To Brother Jean-Baptiste⁶³

My Dear Friend

Help Brother Joseph⁶⁴ to obey you like God himself, in conformity with the rules. This is a very important commission that I am giving you. If you fulfil this commission without success, it is done for the religious future of this poor Brother, I will be sadly obliged to send him away. If, on the contrary you are successful, if you share the grace of God in making him acquire the habit of obeying his Superior in your person as God himself, you will render him an immense service. God will be glorified and the Community will gain a treasure.

All yours in OLJC

Garicoits, Priest.

442 - To a Brother of the Sacred Heart

My dear Brother

It is always with renewed satisfaction that we associate ourselves with your sentiments in edifying us by your fervour.

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443 - To a Brother of the Sacred Heart⁶⁵

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I have received your letter with great pleasure. What has particularly made me put my trust in you is your desire to examine your character and to go forward in the way you have shown. So go forward. Be unpretentious, obedient, happy, and faithful, and God will bless you, and consequently all your family. You can already see your two Sisters are settled in religious life. God will protect the others also. I have no doubt. Ah! only be more faithful to him.

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444 - To a Brother of the Sacred Heart

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I have received your letter with great pleasure; I have indeed recognised Br X in it. For all the difficulties that you tell me about, you have nothing to fear in obeying. In the unusual circumstances agree with Fr X.⁶⁶ Abandon yourself to divine Providence: Fr X will come to your aid as he does for all our other members. It is our duty but also our pleasure, believe me. Have patience about the hair; the important thing is that you act correctly, to serve God and the Society of the Sacred Heart. The best recipe for that is to be a little child, submissive, happy and faithful.⁶⁷ May it be.

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445 - To a Brother of the Sacred Heart

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Please tell Br X that I have received his letter with much pleasure, that I always recognise Br X in it with the cloak I lent him, expecting that I can have it back if need be, after I have carefully finished reading his letter; may he always be a good Brother and that the good God will give him the grace to be always a good Brother; for which he will gain that beautiful crown. I will also write to Br X.. Tell him; *May you always live with Jesus in your heart; with the devil never. (In Basque)*

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446 - To a religious of the Sacred Heart

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Would it not be better if you entered⁶⁸ on the Feast Day of the Sacred Heart?
And yet, my friend, it makes no difference: there is a plenary indulgence whatever the day; all the more reason that you receive Communion on Saturday, as the other day is

not convenient for us.

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447 - To a religious of the Sacred Heart

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Believe me the local Superior will not cause any problem. When in need, be ready to receive the light; be completely docibiles (docile). That would be if we did not have the misfortune of listening to the other one (devil in Basque) who always runs around us. Cui resistite fortes in fide.⁶⁹

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448 - To a religious of the Sacred Heart

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Be always one of the good religious! When even the superior will tell you; 'I no longer wish to be involved in your affairs'. He can neither dispense you nor himself from above. This is clear; only the devil can stop you seeing this.

Go forward always!

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449 - To a postulant

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I cannot understand what you are worried about. With this fear of everything which restricts your freedom and mortifies your passions, you will get lost in any state of life. No matter where you are, you will have to overcome yourself to reach heaven.⁷⁰

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450 - To a postulant

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God wants you to present yourself to the Superior of the Jesuits who will tell you what you have to do. Will you be professed? Blessed John Berchmans and other Religious saints died before their noviciate.⁷¹

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451 - To a postulant

FVD

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The Fr Superior of Betharram, after having examined everything, did not dare to take on himself the decision that Fr X..^{72,68} was called to enter our Community. If the Bishop believes that this subject should be admitted, the Superior in Betharram will consider it his duty and privilege to admit him.

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452 - To a former member of the Society

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I have received your letter. Thank you for the 100 francs for Masses, etc.

I recognise in these characteristics the same Fr X.as in the past. May the Lord give him and keep him always *recta sapere et de Spiritus Sancti consolatione gaudere*, to know, taste and do what God wishes of him, and in the way he wishes, which is to say, precisely at the right time, place, and circumstances where he finds himself, *ex amore, non in perturbatione timoris*, especially through blind obedience which is at the same time wise and the only wise thing in his circumstances. Even those who are the most informed, wise, holy and successful in leading others, have a need to be guided.

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453 - To a former member of the Society

.....

As I promised, I remember you and X everyday at the altar; 'May they be given *recta sapere et de Spiritu Sancto consolatione gaudere, ut quae agenda nsut videant et ad implenda quae viderint conualescant*,⁷³ uniquely in their interests.

.....

454 - To a former member of the Society

My Dear Friend⁷⁴

*Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et cordis nostra mandata tuis dedita, et, hostium sublata formidine, tempora sint, tua protectione, tranquilla. Amen.*⁷⁵

All yours in OLJC

Garicoits, Priest.

455 - To a priest⁷⁶

.....

I can only applaud the excellent project you have mentioned in confidence. In my opinion, your efforts and sacrifice could not be better employed. I agree entirely with your idea, in the time you have, of only undertaking it when you are in a position to consolidate it. I will ask the good Lord to bless your project and I will not fail to recommend it to the prayers of the good souls that I meet.

I cannot help always feeling dismayed about the extreme position you felt you had to take, please believe that my regrets are completely detached from any personal interest.⁷⁷ *Da nobis, in eodem Spiritu recta sapere et de euis semper consolatione gaudere.*⁷⁸

.....

456 - To a spiritual director

.....

Certainly it is necessary that they seriously concern themselves with their vocation; but I see nothing better in this matter, nothing more admirable, than the Directory and the Works (of Fr Aquiva), the first chapter especially. The matter of a general choice is treated perfectly in the Directory. The difficulty is to fully grasp everything which is there concerning discretion and of applying it:

1 To be an instrument of the Holy Spirit, just that and nothing else.

2 To help souls to help themselves to go and put themselves under the guidance of the Holy Spirit to make a choice; which demands leaving to them a great amount of spontaneity.⁷⁹

.....

457 - To a spiritual director

.....

In general when a vocation is revealed, it is necessary to quickly unburden the parents of paying for their board, especially as time goes on and in our region.⁸⁰ By taking these steps, you avoid taking on yourself the responsibility of vocations, exposing them to perish miserably; *durum est contra stimulum calcitrare.*⁸¹ For the rest⁸² it is a striking truth based on every day experience. Do not forget these things in the matter of vocations.

.....

458 - To Sister Sophie-Justine, Daughter of the Cross⁸³

My dear Sister

I am writing this end of the letter to tell you that I have not forgotten this good Sophie-Justine, this Trouillet de Boeil⁸⁴, and that I heard about her with great pleasure especially today as she is no longer that child of the past, but a seasoned and venerable Sister, settled and reliable in her holy vocation, ardent and devoted to perfect herself in it more and more so as to save many others through her; and you can believe that this thought of your sublime vocation, every time comes to mind fills my soul with unforgettable consolation and makes me say; 'My God bless her always and guard her now and for ever.'

I am also pleased to hear about you in this place, which I visited at the time.⁸⁵ You have no longer the venerable Parish Priest there whom I saw,⁸⁶ but you are still watching over the graces of your precious vocation with the Lord, who is always faithful to you. May you always be more faithful! Fidelity for fidelity, and you will be happy now and always! Amen!

Pray for me who remains always all yours in the heart of our Lord Jesus Christ.

Garicoits, Priest.

P S I feel the need of giving you a spiritual bouquet, taken from a very good garden. Acts of the Apostles chapter 14 verse 22. Smell this precious bouquet often. You can draw from it its treasure of light, love and courage by carrying the cross of the Daughters of the Cross with dignity, like warriors of Christ, happy and proud to have something to suffer for him in his beloved family. Yes, it is the general law in all countries: it is necessary to enter into the Kingdom of God by much suffering. God wills it!⁸⁷ We can only gain merit by the sufferings of our position in life.

Let us love, dear Sister, and accept with respect and love each cross of our state of life; it is our first duty and our first need. Yet what reasons are there to encourage us! Sins to expiate, enemies to fight, God our Saviour to imitate, the Kingdom of heaven to conquer, and so many souls to lead there!⁸⁸

.....

459 - To Sister Lucie, Daughter of the Cross

Sister Lucie,

Although I do not recognise the wisdom that you attribute to me, I have to thank you for your trust; I ought to be grateful to think that the fruits of my studies, please someone like yourself. I will try even more in seeing that your heart attaches itself to the love of eternity and truth in the love of that heavenly community of which Our Lord is the Superior General.

I see that you are approaching it, and I love you because of your ardent desire to reach eternal truth. From that flows true friendship; which does not draw her prize from temporal advantages; it is a love entirely and freely given, for no one can be truly a friend of another, if he does not first respect the truth; if it is not given freely, this cannot be made

by any bargain.⁸⁹

Men may speak a lot here below, but one does not always find true piety in them, that is to say, true worship of God, which indicates the duties needed to live a good life. Their mistake comes from wanting to create from their own resources in some way, a happy life which they believe ought to be done, rather than asked for; whereas only God can give this. No one can make a man happy, if it is not he who made him.⁹⁰

Say hello to Fr Dulac,⁹¹ would he please pass on this letter to Fr Noelli.

.....

460 - To a Sister, Daughter of the Cross

1. You will do well to speak to Sister Saint-Roger,⁹² or to another whom you can trust and who is in a position to help you with your concerns about the letter, if you are sure that the letter has really been intercepted and perhaps read by this Sister en route. In any case, obedience will be your safeguard.

Ah! if we had come to be entirely detached from ourselves, and have no other wish than that of God and our Superiors whom he has given to us! We would then be the object of his kindness, and all our life would pass in joy and peace. Amen!

2. For the second case, do not worry; you have not committed a serious fault. But another time see that you do not laugh too much over these kind of things. It was not necessary to speak about this in confession; you have good reason not to do it, so that you do not give the impression of giving a lesson.⁹³

All yours in OLJC

Garicoits, Priest.

461 - To a Provincial Superior⁹⁴

.....

This is what we should want for ourselves and our Communities, because the happiness of a Community depends on nothing more than the happiness of mankind, for a Community is nothing more than a collection of individuals in union with each other.

Therefore, if the wisdom whereby you are watching over the welfare of your province; the strength which helps you to resist slanderers; all the mortifications whereby you remain peaceful and pure in the midst of such upheavals; the spirit of justice which helps you to render to each one what is her due; if the sole aim of all these qualities and admirable efforts is the health, the repose and the high opinion of those to whom you want to do good; if your one and only ambition is that they should be like well groomed plants, well cared for and well trained; that things and persons in your Community and your Province should appear to no one, including your Superiors in a state of ruin or irregularity.

.....

462 - To a Superior of the Daughter of the Cross⁹⁵⁸⁹

I have told the Superior of the Carmelites at Oloron that the bearer of my letter is the young person that she wished to try her vocation. I have said nothing about board. I am asking you to advance one hundred or two hundred francs to her for her needs. We will speak later about needs and definite arrangements.

All yours in OLJC

Garicoits Priest.

463 - To a Superior of the Daughters of the Cross

My Dear sister

Nothing is simpler than your position. You have temptations; yet however violent they may be, they cannot stop you knowing and embracing the will of God.

The will of God! It is so easy for you to understand it and to find in it your happiness! What must you do?

Seek your happiness in the accomplishment of God's Will and not elsewhere.

Is that not easy?

A hundred times more easy than what you are doing or at least what you believe you have done for a long time.⁹⁶ Yes, a hundred times easier, do you not understand? Try it and you will see..You will see!

All yours in OLJC

G

PS My dear Sister, watch what you are doing...⁹⁷.

464 - To a Daughter of the Cross

Igon 15th April

LSNSJC

My dear Sister

Despise all these trifles, do not think about them, always go ahead. ⁹⁸Only I repeat you should avoid this kind of curiosity. Be undisturbed about your past, you have not sinned. So do not be disturbed!

All yours in OLJC

Garicoits, Priest.

465 - To a Daughter of the Cross

Igon Thursday morning

LSNSJC

My dear Sister

Be perfectly calm about your appointment. I understand you very well; you have not to return back there. Only take care for the future, on similar occasions do not presume, do not to be so sensitive, be calmer, more dignified, humble and charitable ,etc,etc. That is all.

Farewell, my dear Sister, all yours in OLJC

Garicoits, Priest.

466 - To a Daughter of the Cross.

Dear Sister,

I am going to answer you using your own letter. Take it step by step.

*Reverend Father*⁹⁹

I have no hesitation in writing to you especially at this sacred time of the year when all the ideas have to be tested. To drag myself out of these still waters which might even prevent me from rising again, (it's up to you to decide), with the help of the account which my faltering discernment will provide you with, beginning by what is most personal.

1. First of all, it seems to me that you already know the cause of my failings which is due, if I'm not mistaken, to my lack of obedience to the orders of Providence.

I agree with you; so, be more obedient to Providence.

Of course, I am still very angry against my Superiors because of my poor sister's expulsion; I imagine constantly that this was only done by Sister X just to get even with me. The result is that I am constantly grumbling to myself.

Put all that aside. These are simply temptations from the devil.

Then, I am not doing all in my power to be as nice as I could be, if I didn't listen to the voice of revenge; I often say " If things as they are don't satisfy them, then hard luck!"¹⁰⁰

Be kind! It's what God wants.

2. Furthermore, Father, I am not too sure of persevering in my vocation. It often occurs to me that I don't know what will become of me; if I become a burden on the Congregation do you think I shall be expelled after 9 years in religious life?

There you would have a very heavy responsibility; I wouldn't give you absolution even on your death bed if you were to give in to such a temptation¹⁰¹.

God forbid!

Amen!

3. There's something else which is distressing me - it's all those events of days gone by which flood back to my memory now and again, even at the altar rails, at the

moment of Holy Communion. What can I do then?

It's a good sign; it shows that the devil is not pleased with you; you have only to say to him: "Do what you like but I shall live and die in God's grace."

Everything that you see is going on in silence.

Very good! Carry on!

Back here, I don't mention this to anybody. Should I continue with confessions and communions as usual?

Very good! What's the point of going over all these devilish things?¹⁰²

Reverend Father, I find that I have very poor judgement in every situation. The slightest failing in others, causes me to be lacking in charity in thought, word or deed. I just skim over all this in confession because I am unwilling to disclose what-ever is at the bottom of my problems; and at the same time I am afraid of an uneasy conscience. What do you say?

I just skim over all this in confession because I am unwilling to disclose whatever is at the bottom of my problems; and at the same time I am afraid of an uneasy conscience. What do you say?

It's a great grace to be aware of your shortcomings; say "My God, have pity on me."

Reverend Father, I must tell you that my poor mother died on the 28th December. I would ask you to have a thought for the happy repose of her soul at the memento.

I shall not forget your mother.

She had been to confession ten days before her death, in case of ill health, with the intention of going to Communion at church. God had other plans. She didn't have time to receive the Last Rites nor the prayers for the recommendation of the soul. As for my poor sister, she's heart broken because she had no other means of support except our mamma. Now she is an orphan at Madame 's at Us...,¹⁰³so unprotected.. Imagine the dangers in which she is every day.

This family has a very good reputation. She will work out her salvation. What's to be done? If only she could have been in some Community!!..May God's will be done.¹⁰⁴

I also wondered if there could have been some means of sup-port in another Congregation! Pray for us. I am very sincerely... Reverend... your...¹⁰⁵.

Be brave, Sister. God loves you and will always bless you; but you must always be faithful to Him.¹⁰⁶

Yours in Christ.

Garicoits, Priest.

467 - To a Daughter of the Cross

.....

Tell this good Sister not make herself at all conspicuous. Tell her, if you wish, from my point of view, her fads or eccentricities will do her infinite mischief....¹⁰⁷ whereas the spirit of the Community, is constantly a self effacing and devout spirit which makes it continually pleasing in God's eyes and useful to our neighbour.

Assure her of my continued interest and understand the importance I attach to the recommendation you have to help her on my behalf.

Be assured, dear Sister, for yourself and your companions the further promise of my most respectful sentiments and complete devotion.

Garicoits, Priest.

467^{bis} - To a Sister

.....

Say to the good Lord

'My God, have pity on me! Let me love you!

Are you not enough for me?

Oh! yes, superabundantly and for ever!

Be deaf and blind in relation to all these things, which the devil shows you in attractive colours and full of enticements to overcome you; raise yourself above this miserable confusion, be ashamed to feel it, dread it, especially of being guilty of it; in any case, limit yourself to doing what I have said above; 'My God, have mercy on me! Are you not enough for me!'

Then as you know how, do good, be edifying, dignified, courteous; better still, do as the Holy Spirit will teach you.

.....

468¹⁰⁸ - To a Sister

My dear Sister,

I am complaining as much as you, and you are complaining a great deal. To speak clearly, I can scarcely see a sadder condition in life than yours. You are in some ways more of a martyr than the martyrs themselves. Martyrs were attached to their crosses, but they experienced interior delights on their cross, which stripped them of nearly all their pain. Instead you have a cross, a very heavy cross to carry by itself, which I can call the observance of religious life, and that on this cross you find yourself without any consolation. This is not at all good enough, my dear sister; not only are you without any relish, any consolation, but you are positively in revulsion and desolation: two quite different things. Everything you do it is drudgery, each step hurts, each exercise is tiresome, the past causes you regrets and unhappiness, the future brings dread, the present disappointment and dismay. You frequently think about what you have left in the world with regret. You worry yourself on the other hand with your life and what must happen to you; these thoughts disturb you, all the practices to which you find yourself constantly and necessarily applied, displease you, and are an overwhelming burden. Oh, what a life, my dear sister! I can understand what you must be suffering, and it must be a relief for you to know that someone knows at least what you suffer and sympathizes with you. But will you always

suffer without any remedy? Will you always have the unhappiness of knowing yourself in so strange a pain of heart and spirit?

On the other hand I see so many other contented religious, and hear them rejoicing in their good fortune, in the state where it has pleased God to call them. Will I always see you with tears in your eyes and will I always hear you sighing and trembling? I would be very insensitive not to be touched by it, and pray to heaven that the feelings that I have of your pain might diminish in so far as the suffering it causes you. And my dear sister whatever I may feel removes nothing of your sadness with all its intensity; and it needs something more effective and more solid, if not to bring you peace, at least to sweeten as much as it is in you the bitterness of this chalice. What can you do?

You are bound; your word is given and there is no longer any going back. When people of the world in different occupations become ill, they can give notice and take up another. But it is not the same in your position. Whether you feel satisfied or not, you must live there and death alone will break the bonds which attach you to it. What can you make of this? and is it not for your spiritual development, your growth in wisdom and your own interest to find help in such pain, inevitably found all around, and not to dwell on sad thoughts which only serve to gnaw away within and consume you?

Oh, my dear sister, your illness is not without a remedy, and per-haps in this storm, peace will happen sooner than you think, provided that you take the right means which it pleases God for me to suggest and which I am going to tell you. May the Lord bless my attempts and may you be able yourself to profit from my advice! I forgive you for those particular feelings and complaints which the first stages of your distress have torn from you. Jesus Christ himself on the vigil of his passion, was not able to contain his deep sadness and disappointment from his Apostles. He said: 'I am sorrowful now unto death!'¹⁰⁹ but he did not stay there, but instead of uselessly complaining to men, he turned to his Father and found the most solid and the most unshakeable support. My dear sister, ought you not to hope to find it there yourself? God, through the example of his Son, has he not wished to show us what we must do and for what we should hope?

What joy it would be for me to see in you the same change which appeared in the Son of God, when after being three times prostrate... on the ground, knowing distress, sadness and fear, he rose suddenly and returned to the apostles filled with new courage, he reproach them for their weakness and said in an assured voice: 'Why are you sleeping? Get up and let us go.'¹¹⁰³ What happiness it would be for you, if the Son of God brings about this conversion!

But why will he not do it, dear Sister? The all powerful has performed other miracles. On your part you need to dispose yourself for it and this is how;

1 Discover the origin of your loathing; where it comes from. Sometimes it is a punishment from God, and at other times it is simply a trial from God.

How do you know that is a punishment from God? There is reason to believe that it is a punishment from God when a religious falls in disgust at his own state after a long period of infidelities.

How does this happen?

This is how; one enters into religion with the best intentions; one even takes on in the noviciate a new fervour; one retains it for some years after profession; and God then rewards it with an abundance of graces and takes pleasure in filling the soul which he has loved and which he loves. The less she sets up house for herself, the more God sets it up for himself. The more she wishes to feel the weight of the yolk that she carries, the more God applies himself to make her feel the truth of that promise of our Lord: 'Come to me all you who labour and are overburdened, and I will give you rest; take my yoke upon you and

you will find rest for your souls, for my yoke is sweet and my burden light'¹¹¹. Sustained then by the grace of God she walks with holy joy. She has peace of heart and that is enough. Nothing upsets her, nothing stops her; but all turns to good for her; even those exercises naturally most difficult and if I can use this expression, thorns turn into flowers. However as she becomes subject to degeneration, it happens that this religious, at first so fervent, only too often, relaxes a little. She is no longer so exact in the observance of rules, less faithful in her practices of piety, less recollected in prayer, less devout in prayers. The more she advances, the more she would wish to become independent of all her superiors. Believing to have the right to be less submissive because she is less young. These faults escape her notice; but when people remark on it, she is offended and shows resentment, complains, becomes embittered; from this she is led into the company of less religious people whose spirit she adopts. What she didn't find inside her community she searches for outside; she adopts habits, acquaintances; she encourages visits, and in conversation she becomes entirely worldly and gives very little edification to people of the world, she takes on all the ideas of the world and beneath a religious habit becomes completely secular. Is it not surprising after this that she conceives a secret dislike for the practices of religion and she treats them like trifles and she feels a loathing for her state? Since she cannot have any consolation, either human, or divine. where will she find any? Inside the house? But she is only there in body, without being there in spirit and heart, outside her irregular conduct attracts recriminations, conflict, disappointment, and advice which depress her. What about outside the house? However hard she tries to draw close to the world, the world is always too far for her to be able enjoy its pleasures. Quite often without realising, she becomes its toy; yet the world, unjust as it is, has nonetheless an understanding and judgement in merely wanting religious persons to do their duty, that is to say, those they perceive as religious, should act as religious. When it hears worldly maxims coming from the mouth of a religious person, when it becomes the depository of spitefulness, quarrels, complaints from those who believes themselves all devoted to God and yet sees it only occupied with itself, its resentments, its anxieties, its little intrigues, if, from a sense of politeness, it does not object to it at the time, and seems to approve of what she says without any restraint, it is the first to condemn, and to criticise. Why does she not do what she is supposed to do! She should have thought about that at the right time; once a way of life is taken it should be followed. I would like to see certain religious hear themselves speaking for their instruction that they might hear their vile insinuations, and disrespect etc.

But for the rest do not think that the remedy does not have its own bitterness, and there will be times when perhaps it seems even worse than the evil. However it must be done, if you wish to be cured; and remember that a sick person does not examine, nor should he examine whether the medicine he is given is unpleasant, but whether it is can cure.

2. To return in peace and with a taste for our state when we have lost both through our own fault, we have to draw near, my dear Sister, to God and by this engage him to draw himself to us. I wish to say that it is necessary to take up all the exercises that have been neglected, to do whatever depends on us, to miss out nothing and to do everything more exactly than ever; to renounce all those vain comforts that were sought elsewhere than in God and which only served to confirm us in our laxity. We must give up everything else and with true faith in divine Providence consent to whatever He wills us to do, putting ourselves entirely in his hands, either in leaving us in pain as long as he pleases, or bringing us relief when he pleases and how he pleases.

Here is something in a few words. But there is merit in our efforts by making a start.

I should not flatter you but warn you that some effort and some means are necessary; seek, meditate, imagine, you will never find anything else which will bring you peace. Anything else will merely amuse you for a time; but you will never find truth in it, never anything substantial, anything permanent, and, after a thousand turns and a thousand returns, you will always have to come back to the advice that I have given you and that I have just set out for you in more order:

With so little human consolation and no divine consolations if we are faithful to our duties, God will fill us with graces; but if we become tepid and lax, God leaves us to ourselves, he vomits us from his mouth little by little. God, like the sun, in leaving our hemisphere, disappears from our sight, and leaves us in darkness and night, so God distances himself from a soul, and leaves it in trouble and confusion. And like a traveller who walks in the dark and in the night finds the road longer, especially if it becomes difficult and rough: in the same way a soul deprived of divine grace finds regular observances and religious practices far more painful and irritating. Some practices themselves are uncongenial. If God no longer attaches some unction of his Spirit to them, only two things remain possible for her which would plunge her into the most unfortunate state and make her yoke insupportable. One being her own weakness which is extreme; the other being the weight of religion which does not in the least diminish its weight. So lacking power and finding oneself overburdened, she has to give way under the burden. There, dear Sister, is the most common source of evil and it is very much worth knowing because then one can more surely apply the remedy.

1. Take up all the exercises of religion and bring to them a new fidelity.

Accedite ad eum et illuminamini et facies vestrae non confundetur.¹¹² The peace and joy of a good conscience will return to you.

What should be avoided is an illusion too common among religious sisters? It is persuading themselves when they are in trouble that they can dispense themselves more easily from their religious observances; it seems to them that this is a consolation which is permissible or at least more excusable when in difficulty. They believe that in not troubling themselves with their exercises, and their work, etc they are easing their trouble. Mistake, mistake, and the most harmful of all their mistakes; for it is in this way that they lose little by little the holy habits which attach them to their rule, which makes the rule, not only supportable, but even agreeable; and once they loose this practice, they will find only difficulties everywhere, and insurmountable problems, in relation to their weakness. So it is important to hold tight at certain times and to steal oneself against oneself. One will subsequently be rewarded. The trouble goes away, the cloud is dispersed, the victories that have won over a soul, strengthen it more and more and make it from then on invincible.

2. Recommence also the work and the external duties of your state. At first it will seem to be adding to your pain, as if you were not already sufficiently upset by your repugnance. But here is one of the most sublime and one of the most beautiful mysteries of the spiritual life: the more you mortify your body in the cause of obedience, the more you will live by the Spirit; and when the spirit is strong and animated by the Holy Spirit, everything becomes, not only practicable, but easy and pleasant; cum infirmior, tunc potens sum, ¹¹³says the Apostle. It is quite the contrary if we let the body take control over the spirit. The same goodness of God gives us the pleasures of the Spirit, when we deprive ourselves for Him of those of the body, and one can say that the less we spare ourselves, the more he spares us .

3. By the same rule, renounce all empty comforts that you are looking for, other than those in God. He is jealous and you should only have recourse to him. As he has the means to make our hearts fully content, he wishes that we turn them entirely towards him

and that we seek all our repose there.

4. Without doubt, we do need courage to uproot and to turn ourselves towards the pursuit of God. We need to use violence, just as Jesus Christ tore himself away from his disciples and made an effort to pray. Yes, we need courage to convince ourselves that this is the only way to rediscover peace and true happiness of heart.

5. You must not expect to find him in one's first attempts and first victories. Jesus Christ prayed three times and for a complete hour each time, before his Father sent an angel to comfort him. Then even the angel's visit was very short and the consolation which he gave was only a passing light which was eclipsed later. It is necessary then to arm oneself with perseverance and prayer. It is a punishment that one must endure with firmness and unflinching perseverance.

Furthermore this is the most essential point, and the most likely to astonish you, which is that you ought not even directly to expect God to take care to console you. Let him treat you as he pleases. 'Not what I will, Oh my God, but what you will'.¹¹⁴

.....

469¹¹⁵ - To a Member of Parliament

M le Depute

It suits you well ...

Without congratulating you on your election...

.....

470¹¹⁶ - To a Deputy

My dear Friend,

I ignore God's plans for you.

.....

471¹¹⁷ - To a Magistrate. M le President

Mister President,

Watch yourself carefully.

What does it matter to you?

.....

472 - To Mr Julien¹¹⁸

Sir

After I have taken all the information, from the people who work for us, there has never been a question of taking stones from the stream that runs through your field, nor raising the least doubt over the legitimacy of your rights. I am sorry about the trouble you have felt over whatever has been done, and I am pleased that our house has taken no part in it. The kindness with which you honour and generously show us would be so badly returned by something like this. If however my information is mistaken, I am extremely sorry and ready to restore whatever you judge necessary.

In these sentiments I have the honour to be with greatest respect and sincere gratitude your very humble and obedient servant.

.....

473 - To a sick person

.....

The good Lord continues to try you; blessed be his holy and very gentle will! Are we not always united with him, since having become one and the same with him, de ossibus eius et de carnibus eius?¹¹⁹ We can only wish and desire what he wishes and desires in the perfect knowledge which he possesses of all our needs...

We will ask him for peace and courage for you....

When will we see each other again? If we are united in Our Lord, we will communicate in him and through him to all those we love, despite distance and time, which cannot separate our hearts, but only our corruptible flesh..

.....

474¹²⁰ - To a unknown person

My dear Friend

I am asking you to have the kindness to stop and pay for a place to the courier for.

.....

475¹²¹ - To a person in distress

.....

I do not doubt that the Lord has already spoken to you in the depths of your heart, as I know with what pious zeal you have always listened to his voice. Rise up then, my dear

Friend, ; Our Lord is never lost to those who belong to him, and God will not lose his own. But he wishes to warn you of the fragility and uncertainty of human beings in whom one is very often too concerned, this is to break the chains of cupidity towards which these kind of good things are dragging you and that your love turns itself towards him from whom no one will be able to steal.

Think then, with all the strength of your soul that you are a Christian and redeemed at the price of God's blood. It is not only his eternal wisdom, but also by the presence of his humanity on earth which he has taught you to despise the prosperity of this world and to bravely support adversities; as a reward he promises you a faithfulness that no one will take from you.

.....

476¹²² - To an unknown person

.....

Your letter of the 27th November has been delayed on route, so I have not been able to answer it sooner, in spite of my wish to satisfy your justifiable anticipation.

First I thank your good Master for the health that he has given you and the great merits he has enriched you during your long illness. May he be blessed in all things.

I would like to support the good work you are doing, if only to show you the way. But the more I think about it, the more I see it not being possible as it is so far away. Only a Congregation already established in your region could hopefully provide for the subjects needed for a foundation, and I do not know any Congregations near you.

Take all the information possible to make a choice of a Congregation which is still fervent. This choice is of great importance.

For the rest, trust in God! It is necessary that God's work be carried out. Do not come to any decision without the advice and agreement of your Bishop; it is the means of attracting God's blessings.

I would like very much to speak to you briefly when possible. At present I am extremely busy. But I will not delay to make up what is lacking in this letter, for the consolation of your soul, which is and will be for me very dear in the Lord. I pray the good Lord to protect and establish it more and more in peace and grow each day in grace and love.

.....

477 - To a scrupulous woman

.....

I will sign it with my blood that you should have only one director.

.....

478¹²³ - To a scrupulous woman

.....

Rules for yourself

I underlined declare before God the duty to prescribe the following points.

1. choose a confessor
2. Tell him; I am the servant of the Lord, let it be done to me according to his word.¹²⁴
3. Follow his direction exactly, obeying him blindly and without examining anything, without going to consult other confessors to know if he has judged correctly, and having care not to give up easily once you have decided on it.
4. Never read any examination of conscience, no book on general confession, etc, etc.
5. Avoid the conversation and the direction of scrupulous people.
6. To save wasting time thinking about your sins, your confession, use it to make acts of faith, hope, charity,¹²⁵¹⁰ and do some work, and other exercises of piety.
7. Never stop doing something from fear of committing a sacrilege in the desire to confess your sins.
8. Only go to confession once a week
9. In your confessions never go back over the past, even to declare one sin to receive absolution.
10. Only use half an hour to prepare your confession
11. Be always faithful to all these points and you will live.

.....

479 - To a young girl

Miss

You have cut out for me quite a task! And since I am so busy! Here are my answers to your questions.

1 Must I go to confession each week or every 2 weeks?

Not more often than every week, nor less than every two weeks. Rather every two weeks to give others the opportunity to go. You ought to be the most accommodating penitent of the parish for the confessor and all the other penitents; a little corner of time ought to be enough for you; you ought to be last in pretension and the first in the spirit of sacrifice and charity.

2 Must I blindly obey my ordinary confessor as I do for you?

Yes, without doubt, he is worthy of all your trust apart from certain considerations dictated by his prudence and charity, but caused by your pious, let's say more accurately, by your Satanic pretensions that I have already indicated to you.¹²⁶¹⁰

3 The two vows that I have made, do they carry a strict obligation?

Yes, without doubt. so study the qualities of confession in your catechism; they are indispensable to your ordinary confessions.

4 What are the mortifications suitable for me?

Before everything else cut out in your confessions and elsewhere all unnecessary

details, and let your spiritual behaviour be like a stick or a corpse in the hands of your confessor; for the rest, nothing but obedience.

5 What books must I read?

For spiritual reading I advise you to limit yourself to the Imitation of Jesus Christ, to the Spiritual Combat, to the Introduction to the Devout Life, to Roderiguez and similar books.

6 Must I continue to go frequently to Holy Communion?

Yes, at least until one sees you are incorrigible; I like to think that one will see you reformed.

7 Should I get married?

No, it would be a crime, a folly for you to marry; confine yourself to your duty and suitable things and give up the rest, and you will only think of pleasing God and God will suffice.

8 Must I be at peace over my past life?

Yes, as for the declaration God has spoken in your heart in solitude; be faithful to the resolutions that he has inspired, and you will cease to be a monstrosity; you will be a little and pleasant copy our Lord. You will live.

.....

480 - To an unknown person

.....

Jesus and Satan are arguing over your heart. What is all this about! To balance between this hideous, impure and furious tyrant, and the good and loving Jesus! Only please God! Jesus alone is worthy of being chosen. Put behind you the infernal seducer! To Jesus alone I give myself and wish to belong without delay, without reserve and without return.

1. There will be nothing in common between me and whatever the cruel imposter, and assassin of souls could do to me.
2. Let no one be able to suspect anything like that of me.
3. Never give place to these infernal works.
4. When in spite of myself I feel the first impressions of it in my body, in my imagination, in my will or in my mind, let me turn to the Lord,, who wants to live in me always and turn myself towards him with all speed, and all energy. Imprint in your soul a dread of Satan and a love of Jesus. Say to him; **'My God, I give myself all to you without delay, without reserve, without return. Let me rather die than separate myself from you'**.

.....

¹ 401 Firstly we propose to have always before our eyes that as members of the Society of the Sacred Heart of Jesus we give ourselves to the service of God and live in harmony, not only for what regards our institute, but also for what seems of least importance.

² 2 See Letter 316

³ Not only counting our own strength, but on the power of holy obedience, we will accept with joy all our responsibilities and happily realise them

⁴ This is an important theme in St Michael's teaching arising not just from common sense but from the Word of God. 'Let everything be done with propriety and with order.' 1 Cor 14:40 The good servant stands for order, the lazy servant who buried his talent for disorder. *Omnia secundum ordinem fiunt.*

⁵ 403. This is a copy cited by Fr Higuere at the process of beatification. *Summarium*, p 35 Although Fr Perguilhem (See letter 19) was one of the first members to join the society, he was not a member of the general administration from 1841 to 1845. St Michael was quite open about the decisions which were taken and made them known to the whole of the Society. So informs them of the admission of a sick postulant. At that time Fr Perguilhem was at Charre (BP) with Fr Higuere, where they were giving a mission.

⁶ Saint Michael welcomed sick clergy to stay at Betharram with great hospitality and sometimes admitted them to the Society. He saw a double blessing in receiving the sick clergy. Firstly, it was an act of charity, and secondly, it brought a blessing on the community. (*Spiritual doctrine*, page 173).

He never forgot the teaching of St Vincent de Paul, who is said to his sick sisters: "Never fear to be in any way overburdened with your sick members; on the contrary, they will be a blessing to us."

⁷ Cannot fix the period or date of this fragment.

⁸ How happy it is to see brothers living together in harmony

⁹ A pity we are not able to ascertain what this refers to. It might refer to the growing numbers of pupils or academic success at St Jose.

¹⁰ May the Lord be blessed. This sentence emphasises St Michael's trust in Providence; whatever happens after one has done all one can, if it is ordained by providence, it will turn out well.

¹¹ St Michael was quite aware of the exodus of Basques seeking a better life or fleeing military service to South America and the ensuing problems for those without any trade.

¹² This seems common sense advice in dealing with requests to travel to France, especially if they would be the responsibility of Betharram.

¹³ Mgr Lacroix had forbidden priests of the Society involved in schools and colleges supplying outside: sometimes this was imposed under pain of suspension.

¹⁴ These would be books on the Index forbidden to Catholics to read under canonical penalties. e.g. excommunication. Such authors like Voltaire, Rousseau etc would be required reading for University degrees. St Michael seems to have the authority from the Bishop to give permission

¹⁵ The nature of this ministry is not mentioned, but it seems related to keeping this Basque 'on the rails'. Maybe administering Viaticum or merely pastoral visits.

¹⁶ Ps 49

¹⁷ St Michael is reassuring this Superior of his concern over the conduct of a member of the Society outside the Community. He advises prayer and seems to refer to the report he has to give to the Bishop. What Fr X's indiscretions are, is not clear.

¹⁸ St Michael gives the principles of behaviour for his schools and that his Religious need humility to ask forgiveness when their conduct could turn the young against the Church or religion

¹⁹ It is not certain whether he is seeking admission to the Society, nor what is meant by his apostasy. In general it means denying ones faith. It seems St Michael thinks that a life in a strict order would be a grace for him to make amends.

²⁰ This fragment shows not only St Michael's care and concern for gifted individuals in formation but a deep understanding of tendencies and dispositions which could permanently influence behaviour. Lacking the developments in the psychology of human behaviour of the present century, his final answer is an answer of faith which will always be valid; obedience to God.

²¹ Do not be precipitate, but follow. This is a longstanding principle instilled into St Michael by Bishop d'Arbou which means do not precede the signs given by Providence...follow them through the guidance of the Holy Spirit

²² 'to be truly wise and ever rejoice in his consolation and act on his direction' taken from Collect of the 4th Sunday of Easter. 'May we reflect on your inspiration and act on your prompting'

²³ Think about this now so that you may be saved and those who hear you.

²⁴ All these are fragments of letters having no date or destination

- ²⁶ 418 In this letter St Michael conveys his own missionary zeal and the enthusiasm he would transmit to others.
- 26...Unfinished quote which all would know. Is 52;7 Quam pulchri pedes evangelisantium...How beautiful are the feet of those who bring the Good News
- ²⁷ Ps18;6 He springs forth like a giant on the running track...
- ²⁸ With an open heart and a generous spirit. See L 39.
- ²⁹ 419 See Pensees p 518. St Michael allowed members to visit their families.
- ³⁰ From the abundance of my heart: in all sincerity.
- ³¹ 422 St Michael's response to a complaint about teachers... docteurs que de professeurs...
- ³² The work in question is a retreat for First communicants.
- ³³ The Bishop of Bayonne remains Superior of the Society in this matter. St Michael proposed, but the Bishop decides.
- ³⁴ Quote from Francis Bacon
- ³⁵ 426 In the Pensees p444. addressed to a consulter. This is based on Cardinal Berulle's spiritual direction: 'One must in the first place look to God and not to oneself.' St Michael often recalled this when he said: 'Having God in mind before everything else and always.' He condensed his thought in this way; 'The perfection of all perfections is to look only to God.' Another variant is; 'to exercise the boundlessness of love within the confines of one's responsibility.' See L 85.
- ³⁶ dans la mesure de votre grace et votre rang...rang refers to position or station in 19th century. avec une delicatesses virginal. This 19th Catholic expression is difficult to render in all its complexity.
- ³⁷ Do this and you and many others will be saved.
- ³⁸ An attempt to iron out misunderstanding and to correct.
- ³⁹ Do this and you will save yourself and those who see and imitate you.
- ⁴⁰ 429 This letter seems destined for Eugene Peyret. L 310 1Cor 12;8-10
- ⁴¹ Mt 6;22. Lk 11;34
- ⁴² Prayer to the Holy Spirit
- ⁴³ Method of knowing the will of God. See letter 164.
- ⁴⁴The Church is governed not by examples but by laws
- ⁴⁵ Courage, faithful servant
- ⁴⁶ 430 This must be after the seminarians left for Bayonne in August 1833 and October 1834 when MgrLaurence arrived and the future Missioners of Garaison. The cook and the refectory was cared for by an old servant of Fr Procope Lasalle who came once a week to clean the kitchen pots. Fr Meyaa euphemistically writes his service was not perfect and the new formed community was poor.
- ⁴⁷ 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."
- ⁴⁸ 431 This letter was destined for South America. 44 How the world has changed in regard to hygiene! Perhaps the translation of serious for 'grave' if it applies to these sort of things which is not exactly the right word! 45 Virtue is made perfect through weakness. 2Cor 12;9
- ⁴⁹ Rejoice and exult
- ⁵⁰ Praying for you..Ephes 4;18
- ⁵¹ Paraphrase of Ps 66;1
- ⁵² St Michael realised with sadness that his religious were sometimes the butt of malicious gossip. He put up with this because in most people's opinion he had a very high reputation. Here is how one witness described the first fathers of Betharram. "For about 18 months, we have not ceased to admire their virtues. Their serious demeanour, which gains them respect, their great hospitality, as they open their hearts to all; their simple word, their manner of preaching, which does so much good. To see them together united you would imagine that they were the Apostles; at the altar, they were angels: in the confessional they were friends, consolers and fathers. The people of the locality usually referred to them as saints."
- ⁵³ This seems to refer to a member who has decided to leave the Congregation. It is not clear what demand or requests he is making.
- ⁵⁴ For the greater glory of God, also for our advantage and that of the whole Church. (Prayer of the Mass)
- ⁵⁵ This letter was probably written when Fr Sarthy was bursar at Notre Dame 1851-6. The Headmaster was probably Fr Didace Barbe to whom this letter seems to be addressed. It is not clear who Fr X is. See letter 65
- ⁵⁶ Exactly what does this imply? Maybe it refers to impulsive reactions devoid of any religious considerations, a lack of self control; note St Paul: the fruits of the spirit versus the fruits of the flesh.
- ⁵⁷ Fr Cazaban was assistant to Fr Chirou who was General Bursar in 1856 which seems to date this letter to 1856 when this Brother received permission from the Assistant Bursar over the head of the local one. Br J-M could be Jean-Baptiste Montesquieu. See letter 441 and notes.

⁵⁸ St Michael felt that God's work required complete commitment and points out the pitfalls that can befall any who lack this commitment. He traces the outcome which could be a guide for those in positions of responsibility and counselling

⁵⁹ Some member was upset by an unfounded suspicion. St Michael believed in resolving these problems quickly and directly. His example is holy and healthy.

⁶⁰₄₃₈ Here is an example of St Michael's support and encouragement to those doing higher studies.

⁶¹ St Michael had five categories for admission into the Society: non committed(indifferent), material associates, spiritual associates, scholastics and professed . They became scholastics after 2 years noviciate. For 6 years they took temporary vows which were renewed every six months. They pursued their ecclesiastical studies, interrupted after 3 years by a 3rd year of probation. This was when St Michael had them teach in the schools. After 6 years of temporal vows they were admitted to final profession. This letter conveys the dispositions for entrance into the Society.

⁶² ₄₄₀ This letter has a resemblance to the previous one and throws some light on St Michael's attitude and meaning. e.g "mysterious airs." Mt 19:14 for of such is the kingdom of heaven

⁶³ ₄₄₁ Br Jean-Baptiste Montesquieu born at Lacq (B-P) 24 June 1815, died 23rd December 1904. He was made responsible for forming this Brother Joseph who was much older than him.

⁶⁴ . Br Joseph Palisse born at Montaut in 1802 entered at Betharram in 1856, died at Betharram 21 April 1871.

⁶⁵ This letter is to Brother Joannes.

⁶⁶ The superior according to Fr Meyaa.

⁶⁷ See letter 264.

⁶⁸ According to Fr Meyaa this means to enter a pious association. ⁶⁴ Ready to understand and do.

⁶⁹ 1Pet.5,9. Resist him strong in faith....

⁷⁰ This postulant was wavering between the priesthood, religious life or the world.

⁷¹ It seems that this person was concerned about health and whether he would live long enough to make the course

⁷² ₄₅₁ This letter like many others was dictated by St Michael to his Secretary M X the postulant was a member of the Society of Jesus for ten years but had not been ordained priest when he asked to enter the Society at Betharram. He had an impressive CV in his ministry as a Religious and Teacher.

⁷³ be truly wise and ever rejoice in consolation of the Holy Spirit so that they may understand what they should do and have the strength to do it.

⁷⁴ This letter is addressed to a young scholastic who had left after causing some pain to St Michael as Canon Pouret testified at the process found in the Summarium p156. 'As he told me himself in a letter after his departure, he contented himself by quoting from the prayer for peace in Latin as he often did. 'O God from whom all good desires....' I have read this letter written by him.

⁷⁵ O God, source of holy desires, good intentions and true deeds give to your servants that peace which the world cannot give, so that our hearts may cling to your commandments, and that, being delivered from the fear of our enemies, we may enjoy peaceful days under your protection. Amen.

⁷⁶ Written to one who had left the Society. St Michael was obviously appreciated and consulted by those who had left even when they knew he thought that they should not have done so.

⁷⁷ See The Directory and Industries of Fr Acquaviva Letter 22

⁷⁸ May we always be truly wise and ever rejoice in his consolation. See letter 316

⁷⁹ May we always be truly wise and ever rejoice in his consolation. See letter 316

⁸⁰. This is very important advice which can be sometimes overlooked with the results that St Michael mentions.

⁸¹ It is hard to kick against the goad

⁸² Not clear what this is referring to.

⁸³ ₄₅₈ This letter has an endearing and personal tone to someone whose family St Michael would have known.

⁸⁴ Sister Sophie Justine Trouillet, whose nephew in 1866, an infant of 8 months, was miraculously cured through the intercession of St Andre Hubert Fournet (Saubat Andre Fournet p524) Sophi-Justine was born 3rd May 1826 at Boeil, B-P died 28th December 1902 at Colomiers.

⁸⁵ Colomiers L 22, 31

⁸⁶ M Viguier Letter 71

⁸⁷ Our age of pain relief by drugs and anaesthetics etc. is so different to his age when pain was largely accepted as inevitable and gave a different perspective on suffering..

⁸⁸ Here is an example of St Michael's teaching on carrying the cross and bearing suffering

⁸⁹ This passage is inspired by Bossuet.

⁹⁰ This letter shows St Michael's deep faith in God .

⁹¹ 85 See letter 301

⁹² Besides being unaware of the background, the scrupulous detail of these kind of letters indicates the complete trust that St Michael enjoyed in such a different world to today.

⁹³ See letter 62

⁹⁴ 461 Copy published by N. E. F. 20th of October 1949. 88 This letter was inspired by a letter of Saint Augustine written to a Sister Provincial (155 in the edition of Pujoulat III 280). "It is what we should want for ourselves, and for the state in which we are citizens, since the happiness of the state arises in principle from the happiness of the individual because the state is only a multitude of people united among themselves.

If then all this wisdom, which you apply to human development, all that power with which you confront crime, all that temperance by which you keep yourself untainted in the midst of corruption, all that justice by which you give to each one his due, if these qualities, and these noble efforts have for their unique end the health and the peace of mind of those whose good you seek; if your only ambition is that they have sons like well supported plants, daughters decorated like temples, warehouses that supply fertile sheep, and fat cows, whose enclosing walls show no signs of decay."

⁹⁵ 462 St Michael was extra ordinary confessor for the Carmelites at Oloron founded 29th August 1833 at the request of Mgr d'Arbou from the Carmelites in Toulouse and Rodez. From here the Camel of Pau was founded on 8th September 1852 and that of Bayonne in 1858.

⁹⁶ 463 The original letter is in a bad state. The final signature and the post script have been torn off. One part of the letter has been published in Bourdenne Vie et lettres p 383. The questions and responses are characteristic. St Michael liked to analyse an idea, a problem. after determining the elements he exposed them clearly and attempted appropriate solutions

⁹⁷ Some words have been lost

⁹⁸ 91 What was she thinking about which St Michael called 'trifles'?

⁹⁹ Note the address 'Mon Tres Reverand Pere' a form of address indicating great respect used by the Sisters to St Michael. Otherwise the normal address was Monsieur Garicoits.

¹⁰⁰ This terse advice against harbouring harmful thoughts of revenge echoes what the Sister is inwardly aware of and precisely clarifies a course of action.

¹⁰¹ Many have left religious life in these circumstances. St Michael's counsel or command may seem extreme. His understanding of responsibility undertaken through the vows to God and to the Society outweigh that due to the individual. He sees no possibility of change in these circumstances. He also discerns realistically the Sister's own deeper desires. Without his spiritual guidance this sister may have left religious life. This shows St Michael as a spiritual master.

¹⁰² It seems that St Michael does not think she should raise these inner feelings in confession since a normal confessor would not be trained to handle them. He is telling her not to keep returning to these 'devilish things' which harm her inner life and become the cause of behaviour which she will regret.

¹⁰³ Names effaced. referring to some well known family in Ustaritz.

¹⁰⁴ This letter is another example of St Michael's spiritual counselling and guidance. Seemingly it meant very much to the Sister to which it was destined.

¹⁰⁵ Her sister entered service for a wealthy family; one of the few openings for a peasant girl of that time or someone who left a convent. St Michael tries to calm her well founded fears, not too convincingly in regard to the vulnerability of servants. Both St Michael and the writer prefer the possibility of her serving a religious community. He concludes with an affectionate and very positive message, revealing his devotion to the Sacred Heart; 'God loves you' and his familiar and final exhortation in hard times; 'Be brave'.

¹⁰⁷ 467 The beginning of the letter is missing. 1 The words have been erased

¹⁰⁸ 468 This letter has been found in a note book with various notes of St Michael, hastily written in his handwriting with a title but no signature. Did he compose this?

The fact is that it was written by him with many abbreviations in his notebook, the careful style with many contrasting points of view, the absence of his own particular expressions, especially conveying a Jansenistic savour in the beginning have left Father Fargues who knew St Michael perplexed. But according to Father Mieyaa his corrections and additions and the structure, thought and themes are very similar to St Michael's: joy and peace, love and obedience: this persuades him that St Michael is the author. On the other hand the careful composition, the distinctions at the end and its comparison with other letters make it somewhat different in composition. Yet this letter contains most of St Michael's thinking and counsel towards those who have lost their initial enthusiasm or are thinking of leaving religious life.

¹⁰⁹ Mt 26;38

¹¹⁰ Mt 26;38

¹¹¹ Mt 11;28-30

¹¹² Ps 33;5 Go to the Lord and you will be in light and confusion will not cover your face

¹¹³ 2 Cor 12;10 When I am weak then I am strong.

¹¹⁴ Mk 14;36 St Michael often advocates abandonment to God in such circumstances.

¹¹⁵ 469 Fragment of a letter found in the correspondence of Father Garicoits. Cahier no 513. Presumably this would be some Deputy he knew in his region, in the Basse Pyrennees.

¹¹⁶ 470. Fragment of a letter found in the correspondence of Father Garicoits. Cahier no 513

¹¹⁷ 471 Fragment of a letter found in the correspondence of Father Garicoits. Cahier no 513 Again a local magistrate, possibly in Pau

¹¹⁸ 472 Unedited copy. M Julien, was an appeal court judge in Pau. When he was a young barrister he was appointed by M Peyrounat, a notary, with administering the subscriptions for the restoration of the Calvary at Betharram from 1842 to 1846.

¹¹⁹ 473 Dictated by St Michael. It seems to be to M Etchecopar. We are members of his body, of his flesh and his bones. Eph 5;30

¹²⁰ 474 Fragment from Cahier 513. He seems to be asking someone to buy a ticket a place on a stage coach

¹²¹ 475 This letter is inspired by St Augustine Letter 244 which is found in a letter to M Plante. It seems to be over some loss either of a member of the family or financial; maybe of a son leaving home.

¹²² 476 This seems to be a request for a foundation in another region.

¹²³ 478 Found in Bourdenne Vie et Oeuvres p 290

¹²⁴ 477 This was advise to someone who went from one director to another and became very confused and scrupulous as a result. 9 Lk 1;38

¹²⁵ a word added after a cut

¹²⁶ meaning not too clear