

CORRESPONDENCE

of saint Michael Garicoïts

(New Letters: 9^{bis} - 501)

NEW LETTERS

9^{bis} - To unknown person

18th of September 1832.

M. B... to whom you have written has received and will receive always your good news with great pleasure. He is asked me to pass on to you faithfully what I sincerely feel you need. I believe I am able to assure you that you can trust him as a true friend. How do you give an exact idea of his friendship? It is neither from living together all from benefits received, or kinship, or the hope of gain or any other human interest which has brought this about. Hence neither time, nor separation, nor ingratitude, or most unjust behaviour (of which I believe you are incapable) would be able to alter it. Detest him, persecute him, calumniate him, and he will only love you more. What am I saying? He would think himself happy to be able to assure your happiness by the sacrifice of his life. Your name makes his heart throb. When he prays, he first makes his prayer for you, then for himself. The places where you lived are as dear to him as yourself; your memory arouses in him a marvellous calm.

To appreciate the sweetness of such friendship, you must experience it. You can freely and without fear to dispose of what ever he has and he can have. It is when you need his help that he will know you more intimately; if you are reserved in this respect he will be very upset. So I portray your love, such as it is, and believe me this is how you will find him in life and in death.

LJC in aeternum.

9^{ter} - To a lay person

15 January of January 1833

I'm sorry my daughter that I have not replied to your letter of the eighth of December. It is true that I had not returned from my journey in Switzerland¹ by the advice of the doctor to get rid of the remains of cholera² after I had several recurrences but

without serious consequences. This journey, a very agreeable rest, has been very useful for my health. Some little journeys since my return from Switzerland and a multitude of little occupations have been the cause of this delay for which I'm sorry.

I have just re read your letter and it has given me the same impres-sion that I had on first reading: consolation and joy experienced in recognizing the graces that God bestows more and more on his little servant. Oh with what sweetness you must repeat each evening this prayer: "how good God is!" yes may your heart beat a field, completely penetrated with this sentiment and a taste for God's goodness; may this feeling follow you always and extend to all your actions, so that they will season if I can speak in that way, all your conversation; and let all those who go out from you carry with them this sentiment of God's bounty.

Without doubt love the hidden life; but never fear to go out when ever the loving Providence of God gives you the opportunity of being useful to your neighbour, for love you have for the Lord must fill you with zeal to gain their hearts.

I urge you to increase the number of your communions and I wish if your position permits you that you do not leave it to one day a week, and yet I wouldn't wish an exception in the great octaves. You have done well not to return on your previous confessions. I've already said to you and I repeat: no doubts or anxieties and there is no longer any other occupation than that of loving God who is all love. Deus caritas est, there is a definition that the beloved disciple gives us of God after having reposed on the heart of his Divine Master.

I do not believe at the moment in giving you a fixed rule on the disposition that you are proposing to make of your temporal goods before the death of your good mother. But think about it before God. Consult both this parent so full of honour and uprightness and your director; then you can speak to me about the result of your own reflections and their advice and I will be able without lack of prudence give you my advice.

As the Bible... you do well to have complete trust in it. He is a holy priest, very advanced in age who has devoted himself entirely to this good and excellent work. Continue your complete trust in this priest.

Farewell my daughter be sure that if there is any change in my position I will let you know.³

Pray for me, I am so completely your devoted servant in our Lord Jesus Christ.

10bis - A M Jacques Monsarrat⁴

Dear Sir

Betharram has ceased to be a seminary a year ago. Fr Guimon and I remain here alone guardians of this vast edifice. We understood that the means of preserving such a precious establishment was to make a boarding school of it. Our Bishop⁵⁵ approves this idea but we find it prevented initially. I have not a BA degree and I cannot obtain it without being dispensed from the exam in Greek as I have never studied this language. I am 37 years of age.

I believe that in the circumstances where I find myself I am not able to do better than furnish you with the request for a dispensation from the Ministry of Public Instruction. You know that the services Betharram has given in the past and is able to give to Lestelle and to the surrounding communes, if they have the good fortune to keep it. You couldn't

choose better than to support the request of his Excellency. Your public spirit and your influence make me hope for a speedy success to our request that you have the extreme kindness to present.

Allow me to add another word. Having successfully been a professor of philosophy and theology for seven years I have had to deliver the kind of studies which have not allowed me to occupy myself very much with other matters that one must present for the baccalaureate. I would need some time to do this. Would it be too much to think of a general dispensation? I dare to leave this to your discretion.

I have the honour of being with the greatest respect, Sir, your very humble and obedient servant.

Garicoits, priest,
director of Betharram

Betharram 15 July 1834.

11bis - To Cleric⁶

Paris 27 January 1835

My dear B.

I sincerely deplore the particular motives which make you want with so much ardour and perseverance the return of your brother to the diocese of Bayonne. I do not find this measure as easy as it seems to be in your eyes. Your brother shows pretensions that the Bishop of Bayonne is evidently not able to appreciate without seeing him and speaking to him personally.

Hence I advise him last summer to go to the Pyrenees, to present himself to the Bishop and to the priests responsible which you speak to me about in your letter and to talk maturely and in detail with you, with your parents, with your friends on what your common interests would be and then make a definite decision. It is, I believe, the only way to spare yourselves bitter regrets. According to appearances he will follow this counsel.

As for me, my dear B. I consider it my duty not to be involved with the Bishop of Bayonne in giving him any references.

I wish to remain completely outside his leaving the diocese where he was admitted at my request which he had requested over several years, and without which he would not have become a priest.

In my opinion, he owes, this priest, all to the diocese which only agreed to make similar sacrifices for him on condition that he would act accordingly.

I would add that I would be very hesitant to support him as his intentions have been quite contrary and even a far removed from those I suppose he had.

Receive my dear B. use your ends of my sincere interest.

MONTSARRAT

17^{bis} - To sister Martha, Daughter of the Cross

Between 23rd April 1839 to 3rd November 1840

.....
 Form good sisters, keep them in good health, encourage them to study and to enjoy manual work; and especially that they are not lukewarm; that they have faith, charity, devotion, modesty, true humility. Oh! Say to them that all our important and conceited sisters do harm, displease the world are interiorly unfortunates and make the cross heavier for those who love them and are devoted to them. Oh! may the humble sisters give me joy on my visits! Oh! Let the good God bring his blessings on all that they do!

N... is dead; she was one of our most wonderful characters; may she now be with God! If you knew how good she was, simple and courageous! She suffered for five years.

Oh it is a terrible event ⁷ for us! What are they going to say at Colomiers, Toulouse? How to take away sister S... who is not able to travel without putting her life in danger? Pray and have prayers said for her but with great discretion. I do not believe in failing, dear sister, in soothing my heart like yours, for your devo-tion of the congregation is proved to me by your very generous sacrifices.

Oh! However, my sister Martha, what distrust in ourselves must these sad events inspire; but for the mercy of the Lord we would have been consumed! But we will not be for all is happening to instruct and warn us. ...

19^{bis} - To Monsignor Lanneluc, Bishop of Aire⁸

Monsignor

I return I am sending you a copy of the constitutions⁹⁸ of the poor priests are Betharram. As for the particular rules we observe those of the Jesuits¹⁰ apart from what is different in these constitutions.

I have the honour of being with the most profound respect, Monsignor, your Excellency, your most humble and obedient servant.

Garicoits priest

Betharram ninth of November 1842

20^{bis} - To the editor of the Memorial of the Pyrenees¹¹

Mr Editor

One must thank you for the continual encouragement that you give to whatever is beautiful and useful. Certainly some work used to lie buried or unfinished, if you had not drawn the attention of the public..

The Calvary of Betharram is going well; the fourth chapel is in place. It is the flagellation. We hope that it will be very much appreciated. The extensive studies of the artist on ancient monuments will not serve him badly this time¹². But this is not all; it was also a matter of giving to the Lord, an appropriate disposition under the executor's hand,

to bring it to life with the sentiments that he used to have, to make the flesh disappear and the spirit to live; for it is necessary to say clearly; without this last condition there would not be any Catholic art¹³.

Can one expect to find the triumph of the flesh where one finds death? And who could support the long line of profane statues of the way of the cross for so long? The proper character of these works should be to belong to the spirit; it is from this point of view that one must admire what a talent rises and all the artistic re-sources makes them so valuable.

Now the Calvary begins to take on another appearance;¹⁴ already one can walk around a great space which is occupied by new works. Most of the monstrosities have disappeared¹⁵.

It is true that the higher level is yet empty, since one does not think the paintings represent suitably the stations of the Cross; but it will happen, if everyone supports it; he who has begun with so much zeal doesn't wish to remain on the road.¹⁶ Let us hope that the example of him whose life he retraces, will there to the end the enormous weight of these works, so that he can exclaim with much content: all is completed!

Receive, etc.....

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21^{ter} - To the Memorial of the Pyrenees¹⁷

Before third of June 1843.

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The fifth station and the crowning of thorns is install during the last days in the chapel of St Louis,¹⁸¹⁷ the royal chapel of Betharram; it is there that one of the first houses of the country has witnessed the desire of the family to make a memorial in its name.¹⁹

We have no need to refer to the merits of the new bas reliefs of Renoir, scratch that. It is always the same perfection, the same poetry! If there was anything else to observe and to do it is that this station by the vast your, the severity of the persons is without contradiction the most remarkable that has come from the hands of the artist.

Monsieur Combalot,²⁰ who has been mentioned has wished to be one of the patrons of this work, and has visited it on several occasions. He understands what praise to give to his dear artist who has treated the subjects so grand and so Christian a manner. He has encouraged him as one agrees so well, to persevere in this endeavour, insuring that it rests on the foundation of Catholics tradition which draws its force from the one who aspires to make men better.

25^{bis} - To Sister Stanislas Kostka, Daughter of the Cross

Before 15 of August 1844

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I would be very happy to have a word about sister Hipp...Oh! I imagine with what respect you speak of her. Oh how much has this sister who helped you to leave Babylon is dear to you, and how much you ought to pray for her! And yet human respect must not stop you from saying to her what you know is necessary for her good.

She has enough faith to appreciate the supernatural affection you have for her select. Oh! It is profitable for us to pass through a little trial. I would like you to read in the Guide for Superiors²¹ the chapter which speaks about respect due to the older sisters.

I recommend you try to acquire more self-control and a fear of exaggeration, respect for your good name, fear of introducing a relaxation, there is a mantle ample enough to cover a zeal that is too harsh.

Good day and a special good evening to my dear sick sisters.

It is for me a true consolation to send you these lines and at least to give you a sign of life, and remind you of the benefits and graces with which the good Lord has filled you by uniting you to his divine heart.

Go-ahead then in everything! Change nothing in your way of life. In these days preceding the feast of the Assumption, I have no free time, and yet I do not wish to make you wait for a reply which your present position makes very urgent. I say a word, yes, my sister, it is only necessary to say one word to bring peace to your soul, and that word is this: "the Lord is good!"

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38^{bis} - To Didace Barbe²², superior of the College of St Joseph.

After the 2 November 1846

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When the superior is here all the priests are to address their requests to the superior; in his absence, to the Minister; in his absence to the most senior.

The brothers speak to Fr Barbe about matters concerning working the house (the direction of the novitiate) permissions and requests, without recourse to the superior.

M Barbe follows the rules of the Minister for whatever concerns the house.

In regard to things that you have to do normally as Minister, naturally you replace the superior, in the absence of the Minister and of the superior.

When they ask for the superior, you go to the parlour and represent the superior.

If there is business concerning priests, you speak with the most senior.

You keep letters unless they require an answer here and now and then you give them out...

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85bis - To a Sister

Betharram first of January 1852

My dear Sister

I am quite confused to have delayed replying to a letter, but better late than never, especially if the Lord speaks to you through me, as I pray he will with all my heart.

1 the feeling of negligence, of Luke warmness in the spiritual exercises, in your confessions and communions, and even the disgust that you feel about it are not the mark of your hardness of heart and of regret that it brings to you. Far from that! You can be fervent and do whatever the good Lord wishes provided that in the spiritual exercises and in all your other occupations, when you experience this weight and this disgust, you must say; "My God! Here is your very wretched, unworthily and useless child! Say but the word, oh my God, and I will be whatever you want me to be!" And then counting on him who loves you so much, and will not refuse to listen to your prayer, be quite sure that he will grant it, not having any other thought but that: "I know my father, he will hear me!" and have eyes and ears closed to anything else, you will cry in your-self: "Go forward! God wishes it!" And at the same time you will throw yourself body, and soul to holy communion, to absolution, in class, in a word whatever you have to do at the moment. You will do the same after this and with others, you will say: "My God, I am not worthy; but only say the word and I will be worthy by this word that you say to me, that I understand so well!" And then in proof of what you say, embrace it body and soul.

Do everything like that, forgetting what has gone before, not worrying about what will follow, and I promise you that you will make your way with divine help.

2 Consider all the temptations and imaginings however horrible as the devil's lies, and take no notice of your fears ... Go ahead body and soul and eyes closed.

Do not be afraid of contacting me, if you think it is useful to write. Tell sister Marie Gonzague²³ (I believe) that you can write to me whenever she wishes and whatever she wishes. I will reply as soon as possible through you!

Most profound respects and sincere regards to Fr Taury that you have the good fortune of living near you.

Farewell, dear sister, greetings to you and your companions in our Lord.

Garicoits, priest.

Pray and have your children pray sometimes and especially your sisters for our community at Betharram.

87bis - To Pope Pius IX

Before 28 March 1852

Most Reverend Father²⁴

Garicoits priest, Superior of the Society of Missionary Priests of the Sacred Heart of Jesus, Betharram, in the diocese of Bayonne in France, prostrate at your holiness' feet, humbly asks the following indulgences to the members of his Society.

1. Plenary indulgence on the day of admission to the Society.

2. Plenary indulgence at the hour of death.
3. Plenary indulgence on the titular feast of the Society.
4. Partial indulgence for every work of piety by members of the Society.
5. Plenary indulgence on four feasts chosen by the Bishop.
And God etc.²⁵

142^{bis} - A J Loustalot²⁶

In the undersigned declare to have received from Monsieur Loustalot of Lestelle the sum of 300 francs for masses to celebrate conforming to the wishes of his wife Jeanne Irma...

In witness thereof

At Betharram 27 November 1857
Garicoits priest

164 - A M Casimir Cotiart²⁷

20th line: Pray to God to make his well-known...

22nd line: It is he only to whom it is necessary to pray, before him alone who you ought to examine the reasons for against marriage or the celibate state on behalf of your parents, to help and support to them until their death or the life of a religious community.

28th line: Make it known to a competent director.

29th line: Follow his decision is the will of God...

170 - To Mgr Lacroix

Before 29 December 1858

Monsignor,

The paternal tenderness of your Excellency for his priests at Betharram and your Pastoral solicitude for the salvation of souls urges me to very humbly make it known to you once again, an important aspect of our situation.

The community is in real difficulty from not being recognized by the government as a legal entity²⁸. This situation causes us considerable disadvantages:

1. it cuts off from source the charitable status which Betharram would enjoy independently of delays and confusion etc There are people who have redirected their offerings for fear of them being redirected from the sanctuary into fiscal profit, e.g. some bequests from heirs, etc

More of our teaching brothers and our temporal helpers are subject to the law of National service. Because of this, some vocations and the salvation of souls are being

compromised.

Your heart as a father and pastor will feel what bitterness there is in this situation.

Your Excellency's experience will know how to find a speedy and effective remedy.

Allow me a simple suggestion obtained from Monsignor Laurence,²⁹ who had lately come to Betharram. He told me that government exemption would not too difficult, and that Monsignor of Tarbes had obtained it and would send me a copy of the procedure which had been followed with success. I take the liberty of sending it to your Excellency.

It seems to me, Monsignor, that the rights of Betharram to entitlement of the annex of Holy Cross is incontestable and much better established than that of Poeylain³⁰ to the annex of Garaison. As for Oloron³¹ it is in absolute abandonment, but Betharram by its happy situation and especially the attraction of its sanctuary reunites, if I'm not mistaken, the desirable conditions that merit this entitlement to the annex in the eyes of the government.

As for our poor brothers I believe you have already spoken to our former Prefect, M Layty.³² He believes that at the request your Excellency it would be easy to obtain their exemption from military service by affiliating them to an already recognized congregation.

Monsignor dare I ask you to speak to the parish priest of Boeil?³³ He wants to be here to begin his novitiate with MM Cazaban, Caseran and Sagorre. I know that he only awaits your replacements.

In conclusion permit me Monsignor to ask your Excellency to confirm your work at Betharram, the recognition of its precarious state, and to bring to an end to the complaints that I have to hear far too often.

Garicoits

486 - To Jean Espagnolle

Betharram 27th of May 1859

.....

14th line: one was only expecting to find peace and tranquillity.

If you do not get rid of this kind of activity, these unregulated and unreformable desires, to fashion others in your image, you will always be unfortunate and you will end up by making yourself impossible.

Believe me it is possible

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487 - To an unknown person

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I have written to M Lassus to go to M Cestac and to keep M Perguihem at Holy Cross.

.....

June 1859.

488 - To Angelin Minvielle

Towards the 21st of June 1859

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Arrange to speak about how you have understood this business; whether it was through a denunciation, consultation and the nature of this consultation. All correct behaviour depends absolutely on where the knowledge comes from, and this behaviour can and must be, not only different, but sometimes diametrically opposed to the manner in which one has understood the business.

All this shows the necessity of establishing without delay, and once well-established, to maintain vigorously the rule of the socius. How many misfortunes they will avoid.

It would be necessary that you establish if you can do it prudently that is no one will be neither to the sisters nor to any woman without the presence of a socius.

.....

PS once again, read the rule of the socius and see what it says towards everyone, either in the house, or outside; let no one have contact with persons of the other six, unless all the rules concerning the socius are observed.

Item de litteris (the same for letters). No secret correspondence. Certainly reasons are not wanting on these two points.

489 - To Monsignor De Salinis, Archbishop of Auch

Towards the 21st of June 1859

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Fourth line: to obtain from Rome the title of missionary apostolic...

Eight line: compatriots more neglected by reason of their language, etc...

15th line: to know precisely our position. We have learnt with extreme pleasure about your Excellency having to enter the apostolic College.

We sincerely wish that these hopes will be realised ad laudem et gloriam Domini nostri, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.³⁴

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490 - To Didace Barbé, superior of the College of St Joseph.

21st of June 1859

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The idea of the title of missionary apostolic has been opposed by me very forcefully after your departure from Betharram: "what is the point of it? I have asked Fr

Guimon; is it right to bypass the bishops this way and that?"

I do not see the reason to change my opinion about this. It is completely untenable! What do you want? When people have these fixed ideas, it is difficult to dislodge them. And then they believe in wasting time, when things do not go according to the inventions of their imagination. They do not know how to understand, appreciate and embrace corde magno et animo volenti et constanti³⁵ darkness, sterility, or being reduced to failure by obedience. For many it is the hidden manna.

What do you want? It is necessary to take men as they are and draw from them in every way possible, yet knowing how to sacrifice better things. For the rest it is necessary to limit oneself in the world to what is necessary. Help each other and certainly the good God will help us.

I say then:

1. it was for me to make a similar request; a collective request, made by inferiors, and not seem weak and inappropriate; but once again be patient! Why not limit yourself in exercising the bound-less of charity within the limitations of your position?
2. I have already said so: the request for a mission among the Indians appears to me inappropriate under the present circumstances.
3. I cannot for the present give you any kind of orders in Montevideo. We will see later when the position and the designs of God show themselves more clearly.

I would most heartily like to help of our patriots in Montevideo. At present the time has not yet come. We will need Basque missionaries and a good superior for this residence. M Sarraute³⁶ would do well by addressing himself to Monsignor of Bayonne or to me instead of the Bishop of Buenos Aires whom I respect and like more and more.

6. I can only bless the Lord for the dispositions of the Bishop of Buenos Aires, my God my God, when will we understand that our first and most indispensable as well as the most precious duty, is to place ourselves constantly before God and his representatives by recognizing and confessing our nothingness by saying to them; " here I am! "

My God, give us the spirit of your Divine Son!

It is to tell you that you must neglect nothing and oppose strenuously every tendency opposed to this conduct, which is a duty of our state and the great means of always attracting the blessings of the Lord on us and of gaining the respect, trust, and the affection of men, at least ending up with it.

Contrary tendencies should never exist even in regard to an unfavourable authority in your position. Today it is a crying and scandalous injustice, if they come about. They would want, I do not know what, more than we could ask for, even here!

My God, here I am!!! Here we are!!! Give us the right understanding and the joy of your consolation.

7. Do you know what M Larrousse³⁷ said at Coarraze to his nephew? Nowhere does anyone succeed in effacing himself and putting himself without reserve at the disposal of his superiors. An American by his simple good sense would he find himself more inspired than some religious?
8. In regard to M Idiart, there's no difficulties so long as this privilege is a sign of gratitude; you lose nothing by showing yourself, if not generous, at least grateful.
9. You can without recourse to the Council give a discount when you think it is appropriate, that is clear.

It is necessary to hope that Monsignor understands sufficiently human nature!

Poor people how they make themselves ridiculous rather than blameable!

However the experience must be a lesson to them. One must suffer them as they are, to excuse them on this occasion so as to train their characters, to make them understand that, although such may be perhaps up to a certain point, God hasn't given them special blessings.

Garicoits

491 - To Mgr Lacroix

Betharram July 1859

Monsignor

I am quite pained to hear that M Espagnolle has written to your Grace to request your authorisation to leave the community. I believe it my duty to say to your Grace that in my opinion, this young man has clearly lost his way. It is under the influence of the devil transformed as an angel of light. I have done what ever I have been able to remedy this but without success. Perhaps your Grace will be more fortunate and that through your fatherly care he may find the means to bring light and conversion to his led astray soul. We had very great hopes in him as expressed by M Segalas³⁸³⁵ and so many others.

He is at this time at Eaux Bonnes where I have permitted him to go after consulting the doctor and father Minvielle.

May God help him!

Garicoits priest

492 - To Jean Espagnolle³⁹

Betharram 29th July 1859.

.....

You speak to me about scales on your eyes. That reminds me of Saul, a man with great qualities, good intentions according to his view, a man of ardent zeal, always impressive, seeking for himself some mission, fulfilling it with burning intensity, undone by a flash of light and a call from on high, fortunately brought low, entering into himself, seeking the cause of his misfortune, shocked in realising it, so sure of himself in his predicament, recognizing that he is blind, ungrateful, a persecutor, then being disposed for whatever is wanted, no longer wishing anything himself, and seizing the unique means of being useful, eyes blind for the time, but yet surely led after the scales fell from his eyes to see clearly how it is necessary to suffer in order to be useful, far from finding the cross and scandals of one's situation, whatever they may be, an obstacle for doing good and a reason for being replaced. (Acts of the apostles 9).

My dear friend, read the Acts of the Apostles chapter 9, meditate, pray, and be sure you will see like Saul, you will not fail to imitate him. This is still a unique opportunity of ridding yourself of considerable distress, and becoming a true vessel of election. It is your vocation. God is near you in a visible way; sooner or later, it will need to give him an account. Otherwise you will see what he will hold you accountable for.

Euge then, hodie, in vocem Domini..⁴⁰. what I do not cease to ask instantly.
All yours in Our Lord Jesus Christ

Garicoits priest

493 - To Jacque Dartigues

Betharram 29th of July 1859

My dear friend,

.....

Re-establish then your primary class, not only on the former footing, but even on a much better one, because what it can and must be much better than it has been in the past with the help of three teachers that are there.

Have you not even this year, three teachers for French⁴¹?

494 - To M Didace Barbe, Superior and the College of St Josephs

After July 1859

.....

I am very happy with the College. I see that it is an excellent thing to have an overall plan, well-prepared, with the means of realising it. I continue to think that this work will succeed because I'm convinced that you are orientated; without neglecting anything to enable you to be more and more capable of promoting its advancement, you will never have the temerity nor the misfortune of substituting your action for that of the divine action. What is a great crime or at least a great misfortune, crime or misfortune very commonly found among the clergy and even among ourselves.

Having the happiness of avoiding it yourself, I recommend you in a special way with much insistence to make every effort to keep it amongst our members for whom you are responsible. Oh! Yes, sint homines idonei, expediti et exposoti,⁴² that with the grace of God they may be devoted and limited to that and to obey without delay without condition and without recompense through love rather than for any other motive. This will be the reign of God among you and amongst ourselves in place of the reign of human wisdom of Frs Barbe, Guimon, and Larrouy etc

Obedience according to our rules rightly understood and religiously embraced in practice is without doubt the best and I dare to say the only means of arriving at this happy conclusion of establishing and preserving among us the reign of God with this kingdom omnia pariter cum illo.⁴³ Amen Amen

It was the subject of this morning's conference, for since Fr Mouthes has been chaplain to Igon, I've taken Friday to give the weekly conference. The First and the Second Rule of the Sum-mary is so appropriate to orient ourselves and direct all our steps; the first shows us God, his action in us, and the means of helping us to be his humble and devoted co-operators, in place of being all becoming ignavi milites⁴⁴ or which is no better, baggage or trouble-makers; the second, in showing us our well

understood destiny as Suarez indicates, and alone conveys an understanding of each letter and the whole spirit of our rule.

2. The will, it is all right; but Fr Guimon will do well to make it in favour of Fr Etchecopar in case of death. These sort of things must be done by several or for several. I will tell you another thing that we're doing here.
 3. Concerning M Magendie⁴⁵...
 4. Your Letter has been heard with great interest as it is relevant for all who will go to America.
 5. As for the spirit, do what I've told you at the beginning, and then be patient and go forward!
 6. As for the Bursar, do all for the best, and go-ahead! Etc
- Devotedly yours in the Lord Jesus

Garicoïts

495 - To Monsignor Lacroix

August 1859

Monsignor

I have just received a letter from Cyprien Espagnolle. He tells me that he has this year come to the conclusion that he was not made for our community, that he has written to your Grace about his desire to leave, but your Grace had told him to return to Betharram to pray and reflect, that he hopes then to make a retreat under the eye of God, then to write under my guidance to your Grace.

On the other hand, Fr Minvielle, although sick, has given me to understand that the presence of M Espagnolle seems harmful in the community because of his secret contacts and by receiving goods with his brother, during this year, and now with Monsieur L. (Lapatz). Because of these unusual and irregular happenings with some of our members; and because also of certain remarks he makes, such as; I know individuals who one doesn't doubt are on the point of leaving the community. In brief Fr Minvielle who has observed his behaviour, blames him for all the trouble which is happenings among the personnel in the house, and he is of the opinion that he should no longer remain in the community.

I have said to M Espagnolle that it is shameful that the decision made to me today wasn't made a long time ago, when he had been asked to explain himself, notably last year, when after a retreat he made to understand better the will of God, he agreed to make the following promise: "I am disposed to live and to die in the society of the auxiliary priests of the Sacred Heart of Jesus as a true member of this society."

Recently I told him I sincerely believe that he should make his retreat elsewhere rather than at Betharram, for example under the direction of Fr Menjoulet, or if he prefers under Fr Lassus, where he will be able to stay and be fed during a retreat while awaiting your Grace's orders to whom he will be able to write under the inspiration of his director.

I have thought it useful to make these observations to your Grace for his benefit however painful they may be.

I have the honour etc

Garicoïts, priest

496 - To Cyprien Espagnolle

Betharram 2nd of August 1859

I dear friend

Believe me, I desire as much as you and in every way that your brother might be free from this kind of obsession that the evil spirit exercises on him.....

All yours

Garicoits priest

497 - To Cyprien Espagnolle

This Betharram 8 August 1859

.....
 You understand too late whatever I have done to free you from the influence of a very malignant spirit, which has already made you very bad, I repeat it possesses you still, as your last letter proves as well as the preceding ones.

I have only to look at it again to confirm more and more my convictions. Hence I haven't need to defend myself from the accusation of speaking disparagingly about you. If ever I felt culpable for making you evil, I would only have to publish your own behaviour, your letters in reply to mine. I have treated you in the same way as I have all others.

I regret you are acting against your own interests, that you are obstinate in not opening your eyes to the light. May you be able to say your mea culpa and begin to listen only to the spirit of Our Lord.

Once again, may you be able to do it on this side of the grave. This sentiment should explain my conduct towards you and why I have kept you for so long. It was quite simple. I would like to see you back on the rails whom I fear to see derailed. You will not always reproach me for this! In this world or in the next, you will see me justified! Emitte lucem tuam et veritatem tuam, ipsa te deducant.⁴⁶

All yours in the Lord

Garicoits priest

PS I will try to send you trunk to Buglose⁴⁷ as soon as I receive it.

498 - To Jean Espagnolle

After 8th of August 1869

.....
 I have received your letter with joy, a joy always mixed with deep sadness.

My God, emitte lucem tuam et veritatem tuam, ipsa te deducant et adducant.⁴⁸

To say everything in a word, whoever feels called to another work, that he has every

reason to believe divine, or to be associated with, must devote himself to this work as God wishes, and be disen-gaged from every person and thing, that is to say of oneself, without delay, without reservation, without seeking recompense, uniquely or at least principally through respect and love for the work, being on one's guard from imposing anything of oneself.

Outside that I only see deception and insecurity.

I have found your poor nephew...⁴⁹

.....

499 - To Monsignor Lacroix

19 August 1859

Monsignor

Allow me to point out to your Grace that the Saturday of Ember Days falls on the 24th September and that the first retreat at Igon will finish on the 26th of that month. As these two days are so close will we have the pleasure of entertaining your Grace successively at Betharram and at Igon? Sister St Edouard⁵⁰ joins me in requesting this pleasure and sincerely hopes you will agree.

We do not doubt, Monsignor, that the visit and the blessing of your Grace will do much good to our two communities in encouraging them and in bringing down help from above which they always have great need.

The parish priest of Asson⁵¹ has arrived here; he is quite weighed down! He always appears content. We will try to care of him as best we can.

.....

Garicoits priest

500 - To Monsignor Lacroix

Betharram 5 November 1859

Monsignor,

I have the pleasure of announcing to your Grace that in conformity with your wishes, I taken on the ministry of the orphanage of St Ursula. I believe that M Paradis would be suitable for this work and that the work would be suitable to him, and I've made him known to the Superior, by telling him that we agree with the stipends of 500 or 600 francs.

The work of the poor infants having being presented as facultative, knowing on the other hand M Paradis , I believe it better not to put him in charge of it.

Failing sufficient information, I'm still not able to say to your Grace how things are beginning to go forward in the residences. I think that at Oloron all is going well. As for Orthez, I have reinstated M Barbe as a director although it under the name of M Serres for Moncade, and the College, if it is necessary under the name of M Lalanne, helped by M Dartigues provisionally.

Made the good God and your Grace come to our aid.

I have the pleasure of being with the most profound respect, Monsignor, you're very humble and obedient servant.

Garicoits priest.

501 - To the Emperor Napoleon III⁵²

Sir

On your visit to Betharram which we will always treasure as a grateful memory, when your Majesty had the extreme goodness to assure us that he would take an interest in a question for us of capital importance; the legal recognition of our house.

Monsignor, Bishop of Bayonne is at this moment with your Minister of Cults to ask this favour.

Is it too much to presume, Sir, of your justice and your deep piety to ask you the favour of coming to our help at this time?

Our Lady of Betharram will bless you and the poor priests of the sanctuary will not cease in their sentiments of gratitude to pray for your Majesty, for her Majesty the Empress and for the prosperity of the Prince Imperial.

We have the honour of of being, Sir, the most humble and obedient subjects of your Majesty.

Garicoits priest
Superior of Betharram

Betharram (B – P) 29th September 1859.

¹ Michael Garicoits made the journey when he was 36. It is not mentioned in the biographies. Some doubt the authenticity of this letter although the vocabulary contains some phrases found in his other letters. E.g. little servant, taste for God and his well-known themes on the love of God, commit frequent Communion and confession.

² la cholérine is considered today is the mild form of cholera. This name at the beginning of the 18th century which was characterised diarrhoea and fatigue.

³ The major seminary of Betharram in 1833 was to be close the next year. Hence St Michael was expecting a change

⁴ Jacques Monsarrat born at Lestelle in the last years of the 18th-century was one of the most famous pupils of the former College and seminary at Betharram under the direction of Canon Procope Lassalle. His name figures in the registers between the year 1811 in 1812. After studying rhetoric he studied law at Paris. His doctoral thesis picked him out as an outstanding lawyer and on the 30 January 1819 he was appointed Councillor to the Royal Court of Paris. In 1834 he became procurator General. He had the reputation of a great lawyer and an excellent speaker. He died in Belgium at Spa fifth of January 1871.

⁵ Mgr d'Arbou

⁶ The unknown cleric is probably a member of the Monsarrat family at Lestelle.

Jacques Monsarrat seems to have obtained for the brother of this priest placed in a seminary in Paris. Having been promoted to the priesthood, he thinks of returning to the diocese of Bayonne. Jack Monsarrat had asked St Michael Garicoits a reference for his letter to Abbe B

⁷ Allusion to Vincent Elicabide former headmaster of the College who set the college on fire after St Michael sacked him

⁸ Francois Adelaide Adolfe Lanneluc born at Toulouse 12th of August 1793, curate in a parish, then secretary to Cardinal Talleyrand-Perigord in Paris, then vicar capitular in Toulouse and vicar general of Monsignor d'Astros, appointed Bishop of Aire in 1839, died 30th of June 1856 in Paris on the occasion of the baptism of the Imperial Prince.

He is responsible for the construction of the major seminary, the restoration of the cathedral, foundation of the Carmel in Aire on and the beginning of the chapel of St Vincent de Paul.

His predecessor, Monsignor Savi, 1771 to 1842 was responsible for the missionary character of his diocese; he had in particular resolve to create for the Landes and missionary core; to form it he turned to Betharram. He knew fathers Guimon and Perguilhem who had brought many back to Christian faith in Chalosse. He had also asked the help of the Saint Michael Garicoits as this letter to the vicar general, M Bousquet attests, on the 19th of August 1838. From the end of that year he established at Dax a society of auxiliary priests of the diocese of Aire. His successor, Monsignor Lanneluc who had found them a house near the sanctuary of Notre Dame de Buglose and called them the missionaries of our Lady of Buglose. He wanted to know the form of life that the founder of Betharram had for his disciples. But he freed them from the rule that he imposed on them and modified it in 1855.

Spiritual links between the missionaries of Buglose and those of Betharram were made. Saint Michael Garicoits came to pray on several occasions at the shrine renewing the pilgrimage that he had made during his studies at the major seminary of Dax. They saw there several missionaries of Betharram in particular fathers Guimon and Higuères in 1855 convalescing there after having escaped cholera. Fr Jean Espagnolle went there in 1862 when he moved away from the founder of Betharram.

⁹ Those constitutions imposed in 1841 by Mgr Lacroix.

¹⁰ The Summary of their rules and Common rules.

¹¹ The Memorial of the Pyrenees had published several articles on the way of the cross at Betharram: on the 10th is due in and the 15 December 1842, then eighth of January 1843; on 26th of May and third of June 1843, then 30th of March and the 17th of June 1845.

¹² Renoir was a pupil of Pradier who directed him towards ancient art.

¹³ This judgement on art coincided with the Scholastics and that of Maritain.

¹⁴ The Journal had already seized on the novelty of the works of art; his it explained them to the readers: "the following letter that we publish to our readers will enable them to know how the restoration work is progressing on the ancient Calvary which has been for many centuries the object of veneration of our region. We recall to the subject that the subscription has been opened in our offices and at MM Julien, lawyer and Peyrounat, notary, and that the donation of this pious foundation will continue to be receive there."

¹⁵ An allusion to the poor art and bad taste of the former Calvary, that Fr Joseph Sempe had assembled on the ruins after the Revolution

¹⁶ An allusion to Alexandra Renoir, see volume 1 page 119

¹⁷ This letter was published in the Memorial of the Pyrenees on Saturday the third of June 1843.

¹⁸ The chapel of St Louis was built from a donation of King Louis XIII.

¹⁹ The family of Angosse had generously contributed to the restoration of the chapel of St Louis.

²⁰ Abbe Theodore Combalot born at Chateney, Isere in 1798 and died in 1873. He had arranged for Alexander Renoir to come to Betharram, on his journey in September 1839; he returned on the 29th of May 1848 to see him and to congratulate him.

²¹ Guide for Superiors see volume 1 page 114

²² Didace Barbe see volume 1 page 102. After the death of father Cassou on the second of November 1846 who had accumulated the roles of assistant, bursar and master of novices, St Michael Garicoits chose Fr Didace Barbe as his assistant, and Fr Pierre Barbe as master of novices. Fr Chirou had been elected bursar. The founder clarified the role of each of his collaborators.

²³ Sister Marie Gonzague , daughter of the cross born Rosine Minvielle in 1819, died 27 October 1875 at Lapuye.

²⁴ letter translated from the Latin sent by the Bishop of Bayonne on behalf of the society of the Sacred Heart

²⁵ The reply from Rome on the 28th of March 1852 gave the requested indulgences: the partial one was a hundred days

²⁶ This family from Lestelle which had occupied through a long time the house Latisnere where St Michael Garicoits had opened the first school for a second-ary course in November 1847

²⁷ Casimir Cotiart born at Barcusin 1831, entered the society of the Sacred Heart in 1858, sent to Buenos Aires after his profession as the teacher where Fr Barbe confided to him the infant School, returned to France, and died at Betharram 8 January 1903

²⁸ Legal recognition would be sought and the ministry of worship by Monsignor Lacroix on the 30th of March and the 17th of September 1859 by letter to Napoleon III.

²⁹ Pierre Laurence born on the 5th April 1805 at Ousbelille, H-P, pupil of the seminary of St Pe de Bigorre from 1822 to 1827, Professor in the same establishment up to 1834, at the School of St Michael Garicoits and missionaries of Betharram for holidays in 1834 to 1836, superior of Notre Dame de Garaison from 1836 to 1850, vicar general of Monsignor Laurence from 1850 his death sixth of November 1866

³⁰ Poeylaun, very ancient sanctuary of the blessed Virgin Mary that Monsignor Laurence, Bishop of Tarbes had confided to the direction of the missionaries of Garaison.

³¹ The ancient monastery of Sainte Croix in Oloron which had been the cradle of the society of higher studies, founded by Canon Menjoulet, was no longer a simple residence of two or three religious since Monsignor Lacroix had encouraged the fathers of the Holy Cross to be united in 1855 with the fathers of Betharram.

³² The Prefect of the lower Pyrenees (B — P) had been noted for his devotion during the epidemic of cholera in 1855.

³³ Jean Mouthes see volume 3 page 3

³⁴ for the praise and glory of our lord, to the benefit also of the all his holy Church 33 with a great heart and a generous spirit.

³⁵ With a great heart and a willing spirit

³⁶ See Vol 1 163

³⁷ Calixte Lannusse was originally from Coarrazze and as a young man had left for South America. There he had amassed a large fortune which enabled him on his return to France to live comfortably in a Chateau of his native village. He had a nephew, Abdon Lannusse, at the College of Betharram. While visiting him he developed a friendship with Saint Michael Garicoits who led him gently back to the practice of his faith, and from time to time visited him in his Chateau.

³⁸ M Segalas born 19 July 1806 at St Palais and was a student with St Michael in this Town, pupil of the Lycee at Pau, directed towards the priesthood in 1822, ordained 22 November 1829, professor of the seminary at Oloron, rector of the major seminary of Bayonne in 1830, superior of the College of Saint Palais from 1838 to 1851 , died 4th May 1851. He had taught M Espagnolle Latin at Saint Palais.

³⁹ See Vol 2 194

⁴⁰ Go forward...today if you hear the Lord.....Ps 95:7-8

⁴¹ the free school at Orthez had a French course added to the official programme.

⁴² suitable, detached, ready for anything.

⁴³ In all things

⁴⁴ lazy soldiers

⁴⁵ see Volume 1 letter 140.

⁴⁶ send forth your light and your truth they were lead you

⁴⁷ The shrine of our Lady of Buglose which goes back to the 16th century had a society of missionaries who had originated under the influence of Saint Michael Garicoits, they were considered as part of Betharram and welcomed them as part of their family

⁴⁸ Sent forth your light and truth that will lead and strengthen you.

⁴⁹ This refers to Pierre Espagnolle who was very ill.

⁵⁰ Sr Saint Edouard See Vol 1 L 150

⁵¹ The curate at Asson was M Lapique, Paul in 1805 at Esquiule, B-P, pupil of St Michael Garicoits at the seminary of Betharram, curate at Labastide-Clairence in 1832, ministering at Ads in 1836, in Jasses in 1837, in Asson on the 1842 to 1859. Being ill he was received at Betharram.

⁵² Charles Louis Napoleon Bonaparte born in Paris in 1808 of Louis Bonaparte King of Holland and Hortense de Beauharnais, after having tried to have him self-proclaimed emperor at Strasbourg in 1836, at Boulogne in 1840, was elected President of the Republic on the 10th of December 1848; after the coup d'etat of 2nd December 1851, a plebiscite was made proclaiming him Emperor of France. He died after the war of 1870 at Chislehurst on the 9th of January 1873.

In the course of his stay in the Pyrenees, on his return from Saint Sauveur, Napoleon III and the Empress on Sunday 11th of September 1859 visited the sanctuary and the monastery of our Lady of Betharram. See volume 2 letter 277.

Like Saint Michael Garicoits, the Bishop of Bayonne wanted legal recognition for the house of Betharram but as an annex of the major seminary of Bayonne. Monsignor Lacroix had sought this on the 30th of March 1859 from the Minister of Cults which he followed up with a second letter on the 17th of September of the same year.

The legal recognition in spite of the promises of the Emperor Napoleon III to Betharram wasn't given to Saint Michael Garicoits for his efforts.

The Minister of Cults however consented in favour of the Bishop that the institution of Sainte Marie d'Oloron become a church secondary school.