

# CORRESPONDENCE

of saint Michael Garicoïts

(New Letters: 539 - 579)

## NEW LETTERS Year 1861

539 - To M. Honore Taret

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540 - To M. Edouard Pointis<sup>1</sup>

January 1861

I thank you feel for your good wishes and feelings you express. Take care to grow in them more and more; they are the only way to make you happy and to make you bear the fruits of education and salvation for your neighbour.

Dear friend, I do not understand how there can be any mistake over gifts received.

It is explained and read every month: all gifts, stipends, etc.....

All yours in the Lord.

Garicoits priest

541 - Dominique Guilhas<sup>2</sup>

Betharram January 1861

My dear friend,

You opened your heart to me on many occasions when we were together. I should have replied. I am doing it a little late because of a light indisposition. But I have been able to reflect more before God, before speaking to your sense of right, and your good heart.

Do you remember? You used to say to me; the difficulties of my position seem to me like an undefinable blur.<sup>386a</sup> These are feelings rather than realities. I do believe what you are thinking and in part what you say. All is quite correct, quite enlightening, especially

those two words: blur and feeling are so true and meaningful. Yes, my dear, blur, feelings; the blur of our quite limited ideas, our arbitrary opinions, our unreasonable wishes. Feelings are nearly always deceptive, sometimes a crime, and always feelings, nothing more, and nothing better, these are the eternal and sad fruits of our poor human nature, which leads to divisions among brothers, scandals in the house of God and an insupportable malaise in the service of God.

But thanks to the goodness and wisdom of God, who has called us and keeps us in his service; in place of vagueness and feelings, we have the pure light of faith and the great realities of faith! What happiness! What an honour! What a source of unalterable peace! Oh! It is true to say: *quam bonum et quam jucundum habitare, fratres in unum*.<sup>4</sup>

Vagueness is no longer possible for ourselves who are sure that God reveals his will to us by our rules and superiors. As for the life of feelings it must die each day and give way to a life of pure faith, a law of love and charity which makes men all new, with eyes, ears, opinions, hearts, new feelings, supernatural and divine; by this life of faith and love which changes impossibilities into opportunities, obstacles into means, miserable and misplaced instruments into worthy and honourable instruments, filled with superabundant joy, and false positions into magnificent positions, and which makes one say<sup>5</sup> *ex abundantia cordis, funes ceciderunt mihi in praeclaris, et quid retribuam Domino pro omnibus quae retribuit mihi?*

There are, my dear friend, the reflections that you yourself have suggested to me! Thank you for them and at the same time I wish you will find it valuable for God and souls. It is so easy! It only means that you attach yourself not only to what is good but to your superiors, as God demands of you, with the means they have given you, in the only way that they have directed by giving yourself to it., with a heart full of love, the heart of an apostle, immolating itself with abundant and superabundant joy, without neglecting any means received, responding to every area of grace, exercising in the limits of your position the fullness of divine charity and abandoning anything else: numbers of pupils, what people say, success according to men, etc etc to the protection of God.

Courage then, dear friend, *viriliter age, confortetur cor tuum et sustine Dominum, quia veniens veniet et non tardabit*.<sup>6</sup> A humble heart, means being effaced, obedient instruments exaltavit sooner or later.<sup>7</sup> It is certain. *Veritas Domini manet in aeternum*.<sup>8</sup> Look at Betharram; look at Buenos Aires. It is by this road that blessings come from on high. But any other way only serves to amass obstacles, ruins, scandals, by making God's helpers look ridiculous and perhaps criminal. It is what paralyses and ruins the best enterprises, God's designs.

I have been quite long, too long perhaps, excuse my heart, my affection, my confidence and whatever makes me your very devoted friend in the Lord.

Etchecopar

## 542 - D Barbe, superior at the College of St Joseph

Betharram 4 January 1861

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I have received your letter about the residence of Montevideo. I have spoken about it to Monsignor who has replied to me: yes, I like the idea very well, but we lack personnel.

He has not spoken to me about the request of the Apostolic Vicar; I have spoken

about it with him on several occasions.

Then it was the question of M Irigaray <sup>9</sup> whose promises call him to Montevideo where I believe he would be very useful, and of M Causauban <sup>10</sup> as a capable and useful auxiliary and before being very useful, if God, as we all hope, keeps him to his promises; it is really admirable. You ought to have received the two letters which refer to this.

But what I have said to Monsignor, after having read your last letter: "let us always pray and be patient."

I would sincerely like to send someone to M Harbustan to start this small residence; what has stopped me doing this, was the persecution which has increased against the brave Vicar Apostolic, and should not have had too many violence consequences as I think your silence indicates.

I must have already told you about the Lord's visit to the College of Oloron, of the cross that he has wanted to mix with the prosperity of this establishment. All has not ended. Several teachers and pupils have typhoid fever. We have been saddened by the death of a pupil and probably of a domestic soon.

M Bailliencourt <sup>11</sup> appears to be doing well. It is a small miracle. Deo gratias.

I give you all my blessing at the beginning of this new year...

## 543 - Monsignor Lacroix

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Betharram 8 January 1861

Monsignor,

I have the honour of addressing to your Grace two letters from M Paradis and asking you to let me know what I must say to him. What embarrasses me is that:

1 work with the soldiers is not his work

2 every time they tell him and criticise him that it is not his business, to let himself be involved in supplementary works which he is inclined to do and has no permission to do.

3 what does the chaplain of the hospice think of all this?

4 what does this personal money mean, these distributions by a member of the community; these presents in such conditions, coming from I know not where;... I have said otherwise, at Sainte Croix, carried along by this fashion, it has given foolish dispensations to unworthy subjects. Last year, I knew from certain sources that he had lent to one house the enormous sum of 800 francs, at the same time he received from the generosity of M Minchin five other hundred francs, doing all this without permission, to relieve a man by rescuing from embarrassment.

It is for these reasons, Monsignor that I am afraid of giving him the permissions he asks for, apart from the trouble and disorder that such a minister introduces into his life as a priest and a member of the community, he at the same time is involving the community in his expenses and borrowings which could become very compromising for us.

I have the honour....

Garicoits priest

544 - Mlle Marie Madeleine de Bonnecaze<sup>12</sup>

8 January 1861

.....

It's already a long time since I received your precious letter, which I feel was dictated by the Holy Spirit. I thank you for it with all my heart. Such respect, gratitude, and love of your sublime vocation; what graces! Oh! Cultivate them, will you not cultivate them always? Oh! How they will help you to march forward, to fly, in a way worthy of your vocation, even in the midst of the corrupt abominations of the kingdom of modern Egypt, just as the Holy Family was in the midst of the corruption of ancient Egypt.

Some days ago it was the subject of our meditation. This picture made me think of you, when some good aspirant for the religious life, someone like yourself, made me postpone this letter so that it would reach you. You can imagine what joy I felt in finding your letter without expecting it at the convent of Igon.

So always go ahead in whatever the good Lord instructs, exercises, manifests to his elect. Pray, beg for mercy, and then act within the limits of your work, always unassuming, obedient, happy and faithful. Let this be your motto, the aim of all your efforts, and God will not fail to bless us. I will not fail to ask him for you and all yours in whatever responsibility they have.

I like to think that you will repay me through your companions and your children.

All yours in the Lord

Garicoits priest

## 545 - Pierre Barbe, superior of the College of Moncade

Betharram 18 January 1861

My dear friend,

Tell M Guilhas to teach the quite strengthened theology class, on Thursdays and Sundays at least. Let them begin on Justice and Contracts. M Guilhas must take charge of this task.

Why does the French course have three teachers? Certainly two teachers are more than sufficient for this course. Why not send one of these teachers below? It would bring these fine people an excuse in not having time to listen to diabolical remarks, which are fed from Moncade and which would replace their regrettable attitudes with a real apostolic commitment.

It is the sole absence of the spirit in Moncade of humility and charity, obedience and commitment to respect the will of God, which divides, paralyses and ruins this work; nothing but the absence of this spirit.

A fine idea to say the opposite!

Sooner or later the truth will come out: fatigari potest vinci non potest.<sup>13</sup> God wishes the good of all, may this happen soon for the conversion of the victims of Satanic hallucinations! After that, all will go well at Moncade, under the guidance of God and his worthy and happy instruments, his peaceful instruments.

How can you expect things to go well under the conduct of instruments whom one believes to be in error, and unhappy, etc?

I can only pray, tremble and pray again: Fiat lux, illuminet vultum suum super nos

et misereatur nostri ut cognoscamus<sup>14</sup>. Etc.

All yours in the Lord

Garicoits priest

## 546 - To M. Canon Dhers<sup>15</sup>

Betharram 24 January 1861

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It is with deep regret that I learn from your letter the state of Monsignor de Salinis.<sup>16</sup> We have already been praying for his Excellency; we will continue to do this with all our heart. Tomorrow, we will begin a novena of masses and prayers which will end on the feast of the Purification.

May the Lord and his Divine Mother deign to keep such a good and valuable prelate, especially in these times of crisis, and for us a very special protector and excellent friend.

As for yourself, my dear friend, how can we forget you? There are so many people, so many things which bring you back to our mind, and always leaves for many instinctively this most sincere and most ardent wish; My God, have pity on him! Always bless him!

Looking forward to your reply.

Garicoits priest

## 547 - To M. Dominique Guilhas<sup>17</sup>

Betharram 26 January 1861

.....

1 After everything you had told me, I believe you should keep this child and continue to help him.

2 As for his admission, after his first request, you ought to have, before going further, made it known to Fr Barbe, then the child should have come with his mother two or three days after. This should have been easy, but it was necessary to think about it. I find that your information about him is not clear. You will have to be in agreement with Fr Barbe just as Fathers Bourdenne<sup>18</sup> and Cazaban<sup>19</sup> are with me.

Take note of this and put it into practice and God will bless you. I approve the rest of your conduct in this business .

3 I remain of the opinion that Fr Barbe or yourself ought to go to Bayonne, unless you want me to go there for you, since I have to go there on the first day. If you agree with this, I will tell you when I'm going and you will prepare clear note for me of what I will have to do.

All yours in the Lord

Garicoits priest

## 548 - To M. Angelin Minvielle, superior of the seminary of Oloron

Betharram 29th of January 1861

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Regarding M Hayet, as I've often said to you, he is an excellent right-hand, provided he fulfils that office and that he only thinks of the office in that area, but also within its limitations. Without that there will only be misunderstandings, sufferings, impossible situations, etc.. etc..., without end and no remedies. I do not see why, The Rule in practice, you have not made this clear both to M Hayet and to the teachers also.

Try to do what you can so that the teachers do not take advantage of the Bishop's Bursar. But M Hayet also must have understood that he is only responsible for his Bursar ship, and as for disorders which he doesn't report, he must limit himself to make them known to you without taking measures himself. For disorders which harm to the economy, he should also have made an agreement with you at first, who should have corrected them more often, so as to avoid unpleasant surprises.

It seems to me that there are things which ought to be sorted out with goodwill in the family way. Only in need, should one have recourse to the Bishop. That is in order! Pray an act in this sense, using the best possible means, ex amore, non in perturbatione tentationum,<sup>20</sup> and as far as possible face to face in private, without indiscreet communications, it is not right to cause mistrust. I do not think that Sarrance will understand the prohibition of Monsignor to yourself or your confreres in helping out on certain occasions. So if you can, send someone for the supply he re-requests for the feast next Sunday.

I see no inconvenience, on the contrary I find some advantages in what you are taking on in the bursarship for our members by collecting Mass stipends, manual gifts, etc, etc, and in overseeing urgent needs which cannot be met here.

All yours and the Lord.

Garicoits priest

## 549 - Monsignor Lacroix

Betharram 22 February 1861

Monsignor,

In his last letter ,M Barbe urged me to send him teachers and brothers, which I had the honour of discussing with your Grace.

He tells me he cannot any longer do without them. If your Grace permits it, we could send him some soon.

There are three scholastics: MM Sampay,<sup>21</sup> in minor orders, Castainhs<sup>22</sup> with tonsure, Cazaban, a pupil in class four and two brothers<sup>23</sup>, and a brother teacher<sup>24</sup>

I dare to ask you, Monsignor, a great favour at the same time, as a great encouragement for these young auxiliaries this. It is to give the subdiaconate to M Sampay minor orders to M Castainhs and the tonsure to M Casaban on the Saturday before Passion Sunday. Eight days after, we would send them by the ship which departs each month from Bordeaux.

I dare still, Monsignor, to ask you for a prompt response, so that I can have time to arrange everything . Only three publications of banns can take place.

I have the honour of being with the most profound respect, and regret in giving you so much trouble, Monsignor, your very humble and obedient servant

Garicoits priest

## 550 - Angelin Minvielle, superior of the seminary of Oloron

Betharram 1st March 1861

FVD

My dear friend,

I am sending you M Madaune<sup>25</sup> to replace M Sampay is that we are sending to Buenos Aires. Would you please send him immediately to Betharram with his trunk such as it is. Time is short. He must be ordained subdeacon on the vigil Passion Sunday.

I've asked M Madaune to discuss this with you so that the children do not discover the changeover. He is very capable by all reports of replacing M Sampay is, but from the beginning you will advise him. You will try to train him. Illud nobis propositum sit atque ob oculos perpetuo versetur ut qui Societati Cordis Jesu nomen dedimus eiusdem Dei beneficio, non solum in iis quae propria sunt instituti nostri, verum etiam in rebus quae minimi videntur esse momenti, concordissime vivamus.<sup>26</sup>

Insist on this point before everyone, I ask you. If we help each other in this way, how much more will heaven help us.

Non humeris nostris, sed sanctae obedientiae viribus freti, libenter suscipiemus omnia, feliciterque perficiemus<sup>27</sup>: this is the subject of our conference today.

All yours in the Lord.

Garicoits priest

## 551 - Madam Poey<sup>28</sup>

Igon 3 March 1861

Madame,

I have received the letter which you promised to write so that we can understand your proposal.

I have nothing to say this, if Madam your mother-in-law is in agreement with you and that the arbitrators are satisfied. But I doubt very much that this is the case and that this will be acceptable.

I believe that if you wish to avoid a lawsuit, you both must compromise, I can allow the arbitrators to make a provisional partition of all your items.

Neither you nor mother-in-law can exclude an item on your own accord which you do not want; you would be condemned on all sides and with good reason.

Still if you wish to put an end to this intolerable situation without a lawsuit, come to an agreement; put all your items into the hands of the arbitrator that you have chosen, explain to them and abide by their decision.

That is my advice, to do what is right in the interests of the Poey women and their children and grandchildren.

It is the only wise way to act before God and men. Do understand this is the right time and I will pray with all my heart so that the good Lord enlightens and protects you and that his holy will may help you

Your very humble servant

Garicoits

## 552 - Dominique Guilhas

Betharram 11 May 1861

My dear friend

I hasten to say:

1 that I do not understand threequarters of your letter.

2 that I maintain whatever I said to you in the last letter:

Do whatever the Bishop tells you and and will tell you, without believing that the Bishop contradicting me. There is no need to ask my opinion concerning his formal decisions.

This applies to mostly everything you have asked me.

3 I have told you what you have to do to clear things up with M Goailhard.<sup>29</sup>

4 Without doubt I had advised to listen to the lessons of experience, but I cannot understand this outburst of recriminations and to whom you are directing them, which urges me to repeat the same advice.

5 As for advertisement, you are not its author. I fear that you are letting yourself be carried away by it as as its continuator, instead of contenting yourself in attending to the needs of your position. How one is so slow, my God, to continually understand: non praeire, but simply sequi. I promise you I am not repeating this, I keep to what you always knew. I finish whatever I have said with these two words: what brings life and makes God's work prosper, it is<sup>30</sup> non praeire sed sequi, this is my advice instead of this sentimental clutter so full of ostentation, which experience will teach you to better appreciate, and that I will keep as something that will one day bring profit to you. In the mean time, I pray the good God give you,<sup>31</sup> recta sapere et de eius consolatione semper gaudere, quae recta sunt sapere ipso inspirante et ipso gubernante eadem facere.

All yours in the Lord

Garicoits priest

PS I challenge you to produce a word, a fact, which makes you believe that I suspect you of holding more or less to material interests of which whatever it is. I do not understand where my letter has given you to understand something which has never entered my mind

## 553 - Dominique Guilhas

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Betharram 13 June 1861

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As you say it is correct that I am exhorting you with a Christian spirits to instantly to put in practice these words of Our Lord, which he speaks you through me:<sup>32</sup> *Esto consentiens adversario tuo cito dum es in via cum eo, ne forte tradat te adversarius judici, et judex tradat te ministro et in carcerem mittaris.*

My dear friend, rely on what I have said: you were a child who has been at a good school to become a capable man the great thing is, more than that very great things, provided that <sup>33</sup>*hoc sentiens in te quod Christo Jesu* you become humble and obedient not just to death on the cross, but up to the simple observation of our rule is, which far from stopping your liberty of action as legal headmaster of Moncade, as bursar and Minister, will not only developed this and procurer you the most precious advantages before God and admit and to the point that the burden which has been imposed on you will become light, easy to carry and pleasant.

Take this for certain! Your way of taking things he's not Christian, nor reasonable, even in every case that you believe you ought to hide from me, and in supposing the most serious wrongness in your regard on the part of M Barbe.

It only remains for me to pray that the Holy Spirit gives you <sup>34</sup>*recta sapere et de eius semper consolatione gaudere. vir obediens louetur victorias. Amen.*

All yours in the Lord

Garicoits

PS: I ask M Taret<sup>35</sup> to convey my thoughts on working for good results. I have reopened my letter to tell you that you are very much deluded, when you say that you have not gone beyond your rights concerning M Barbe; you ought to have at least spoken to him and together settled your first Communion for example. It is obvious! Nothing like it would happen if you follow my recommendation, far from inspiring the one who unceasingly hangs around you.

## 554 - A M Larrouy<sup>36</sup>

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Betharram 12 July

M Dirassen<sup>37</sup> appears to have some dispositions or particular aptitudes for the ecclesiastical state; he would have gained even more through good contact us with the Jesuits. Because of his return to the Jesuits, there is need for a new assessment, or better, a new test in the major seminary or elsewhere, if the bishop sees fit.

For this it would be necessary to consult his Grace, who alone can, after having spoken to him, indicate or find him a place which he must take, in view of his situation. If need be, he could, it seems to me, to send him, for example, somewhere as a teacher so as not to be a burden to his parents.

You can arrange for an interview with Monsignor by asking the archpriest of Bayonne to accompany him to see his Grace.

That is all I can say to you about this young man, in spite of all the interest that he inspires in me. I would not presume to take on making any judgement on his account.

All yours and Lord

Garicoits priest

## 555 - Dominique Guilhas

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Betharram August 1861

.....

I am less surprised than you in not having been understood from the start. Nothing is better defined and organised than the plan made by Monsignor himself. Your work has been clearly set out. You have very wise and very clear rules which guarantee you all freedom of action necessary to fulfil them, accompanied by the safeguard, that your age and your inexperience need with the direction of Fr Barbe, a priest of some age, considered more than you believe filled with experience.

I've done whatever I can to dispel these obstinate and erroneous ideas. I've tried in vain for about a year, before the death of M Serres, when you were buttoned up to the point that he found you in need like another Sebastopol.<sup>38</sup>10 You have been (truly it is unbelievable) like a child, like an idiot. It cannot be necessary to be like that and not understand the sense of these words: act like M Hayet, Lapatz etc, her acted to M Serres and M Barbe..... as M Minvielle does to MM Bourdenne, and Cazaban does to me.

Since you find this impossible to understand, be assured that you will be replaced if it depends on me.

But also I ask you, so that I may follow my conscience, to demand instantly and constantly of God a pure heart and an upright spirit, recta sapere.

Concerning the discourse, keep to what I have written. And if you cannot, as I have said keep, to the beginning and the end, cut down the speech of M Serres to some words that you feel appropriate and leave it at that. The discourse is not essential for the distribution of prizes. They have not gone down well more than once at Betharram. Although it is a long discourse as yours is quite out of place in such circumstances, as well as the inconvenience that M Barbe quite rightly feels.

Is it necessary then to be a child! As you know little of men! We have a Basque proverb, full of sense, that nothing is more forgotten than the earth. I have many things to say to you about what you are doing and in your writings. Later if it pleases God, and especially if you find yourself disposed to be changed, to see the truth.

In anticipation, all yours in our Lady Betharram.

Garicoits priest

556 - Mgr Laurence<sup>39</sup>

Betharram 7 August 1861

Monsignor,

The postulant from Oroix<sup>1240</sup> that your Grace has wished to send us has been here. He should come back after having sorted out his affairs. He appears good and very willing, we will receive him and try to keep him.

I have the honour of being etc..

Garicoits priest

## 557 - Pierre Barbe, superior of the College of Moncade

12 August 1861

You have trampled on my most formal orders. Before writing my last letter to you, I said to myself: here is one of the most lost members of our community. I will no more to say to you: go and sort yourself out with the Bishop.

Your position was so clear, distinctly indicated by my letters of which I keep a copy, and that I can produce them, if need be. Your responsibility was so well set out by our rules themselves! You should give an account of these things by M Guilhas; and as for the assistant of M Guilhas, you ought to say to M Guilhas : " let your assistant be your right hand man, as you ought to be mine! Without that we will get lost."

You have never wished even to understand my intentions; you have substituted your ideas for them; you have heard and explained them in the sense of those ideas; there is only the devil who has been able to inspire you in such conduct. You have been his slave. You will have to give an account to God. Here you are useless, impossible in the community.

For me, I used to find all my responsibilities at Aire, Larressore, always so easy, here with my philosophy and the sisters of Igon, three quarters of the community to confess; everywhere they used to say: the good Fr Garcoits. It was so easy! I used to teach, I used to speak frankly there where I had permission or responsibility for it; but, after they received or sent another, it was all the same to me, I did not interfere. The same at Larressore, sometimes I had class five, sometimes philosophy and general surveillance of pupils. I only involved myself with that. And when they made me responsible for some pupil, I did it, I gave my reports to M Claverie and it was M Claverie who took responsibility. Why not observe the rule here? In observing it you will always be right by me, Monsignor, God and men.

How can M Barbe ask one to come for the distribution of prizes:

No! No! What do you want me to do in a place where my will is trampled underfoot? When orders are so formal, it is necessary to obey them.

Here I have seen M Barbe<sup>41</sup>, M Cassou,<sup>42</sup>etc.. and others cause great embarrassment. But they recognized it.

One-day, as I was going to leave for Igon, M Cassou put me in opposition with M Guimon. I said to him:

" Is it through M Guimon<sup>4315</sup> that you wish to be responsible for the administration? You have only one path to take, if you want us to stay together, it is to obey."

This struck home. He wrote to me the same day at Igon to apologise, saying that he had done wrong and promised that he would never question this again. He kept to his word.

## 558 - Count Urusky<sup>44</sup>

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Betharram 19 August 1861

Your excellency

The letter that you honoured me in writing has touched me more than I can express. I am happy to see the hand of God guiding and sustaining you in this strong desire of making yourself known to the priest who knows you.

These pious memories, already experienced and always remembered; knowledge of this truth, so necessary and pious, that it is necessary to enter heaven through many tribulations, this sentiment, so discerning and filial which makes you see trials sent by the Lord through which you must pass, as eased by a goodness which saves, this honesty which attributes to God alone all the merit and the glory of good works; the way in which you understand all political unrest; the ideas, in my opinion so holy, concerning the present and future of your country, so worth thinking about, the moderation which keeps you so well in the right milieu, while awaiting the good of Him who is the unique source, not failing to help and strengthen you with help from heaven; truly, your Excellency, the finger of God is here.

So be faithful to him and always be convinced that his fidelity or generosity will never be wanting: *Deus a quo bona cuncta procedunt, largire supplicibus tuis ut cogitemus te inspirante quae recta sunt et te gubernante eadem faciamus.*<sup>45</sup> Such is my prayer now and always for your Excellency and for your noble family.

The masses that you have asked for will be celebrated in our chapel next Thursday.

I would like you to give my kind regards to your cousin, the countess. I am extremely sorry to have been absent when Count de Bonvouloir passed here.

May the Lord fulfil all your desires.

I have the honour etc

Garicoits priest

PS: I hope you don't mind; I enclose a photo of my ancient frame.

## 559 - Countess of Baliros<sup>46</sup>

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19th of August 1861

Madam Countess

We have been deprived of Count Urusky's visit which we were looking forward to so much. In his letter dated the 15th of August he told me that he sees himself obliged, with much regret, to abandon his plan of going with his family to Baliros and Betharram

because of the state of the countess's health. Although he doesn't give cause for alarm, he cannot let her travel by coach.

He concludes his letter by giving me his address in Paris: 73, Faubourg Sainte Honore and asks me to tell you that he has abandoned his plan of going to see you himself, firstly because he will not give you much pleasure, and then his wife has need of him in her suffering, being there alone with only her maid.

I am supposing that Count Urusky has left.

His young friend, the Count of Bonvouloir, who came to Eaux Bonnes, has passed by here yesterday, and asked me to return his letter to Igon. Supposing then that Count Urusky is already in Paris, I return the letter that you asked me to send to him.

I have the honour etc....

Garicoits priest

## 560 - Pierre Vignau, Superior of Saint Louis de Gonzague

Betharram 21st of August 1861

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I would like you to go and see Fr Pichon<sup>47</sup> and ask him to help M Pointis<sup>48</sup> to see God's will for him. He is a young man who has some talent and ability, but is thoughtless and too worldly; I fear in his present situation he will become a slave of his mother. If Fr Pichon can take the trouble to see him at his home, you can put him up in your house. It is a charity to help him do this.

All yours in the Lord

Garicoits priest

## 561 - Pierre Barbe, Superior of Moncade

Sept 1861

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1 Tell M Guilhas and Taret to return promptly to Betharram.

2 Let them know and never forget this. It is something to be heartily detested in our house and by our members so much so that I would accuse them of being self-willed, and would combat and exterminate it as much as I could.

Rather die than give up this enterprise.

3 Answer this question frankly: how can it be after so many formal declarations one has not been listened to at Moncade?

Tell no one about this reply, including the Bishop, not even your confessor.

All yours

Garicoits priest

## 562 - Didace Barbe, Superior of the College of St Joseph

September 1861

.....

1 The business of missionaries from Montevideo must be arranged with the Bishop of Bayonne.

2 I wish that all your sick get strong again. Here M de Bailliencour is always between life and death and always admirable, always so edifying, happy with his state, witnessing to it on every occasion and in all ways.

3 before the great gathering this month, we have the solemnly blessing of the Belfry, which replaces the former one and costs 1800 francs.<sup>49</sup> It adds something to the proclamation of our feasts, for which the crowds have been more numerous than ever.

4 the Jesuits at Pau, after having weathered a storm which threatened them with expulsion, have obtained from the Emperor himself the authorisation to establish a residence and a novitiate in this town, are in peace for the moment.

They came on pilgrimage with their novices on foot, experimentum novitiorum, pedibus autem... the novices fraternised with ours in a friendly and edifying manner. Quam bonum et quam jucundum. They spent twenty four hours with us. After which M Etchecopar walked with them as far as Igon with our novices and a scholastics. There they departed after having been given the brotherly accolade. Ad multos annos!

5 acknowledge the receipt of 160 masses.

6 this year, at Oloron, out all 15 candidates for the baccalaureate, 14 have been accepted,<sup>50</sup> and the Dean of the faculty of Bordeaux has conveyed to me by one of his parents his complete satisfaction with the excellent preparation of these young men. He has said publicly in the assembly room before this parents and some other persons: "if I had to board my children, I would send them to the house at .Oloron."

All this must never make us neglect what God wishes and to be attentive to God alone.

7 and all my heart I send my blessing to all the dear pupils in America, whose greetings you have conveyed to me. I have been delighted and touched almost to tears to see them so well expressed.

We have great hopes in the these souls. May the Lord enable them to realise this. You ought to feel a great consolation in seeing them feel and express themselves in this way. I will keep this memory for a long time of these young and interesting friends, among whom I have noted in a particular way the young Dillon to whom I give of a special place in my heart.

If I can sort it out with the post, I'm going to send you an Apostolate of Prayer, and recommend to you this work which can become a very fruitful source of spiritual good, powerful means of co-operation in the salvation of souls, as you will find out. I will send you the affiliation cards, when I have the list of names of those who would like to be part of this very good association which does not in any way prejudice any other, but only helps it to be more useful.

All yours and Lord.

Garicoits priest

PS thank you Friel good news about the health of our members, of whom I am very concerned. Embrace and bless them all from me.

## 563 - To Marist Religious<sup>51</sup>

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Betharram 19 September 1861

My dear friend

1 After Gousset,<sup>52</sup> vows article Vx number 535, 536, 537, 538, it seems to me that you must speak with the Bishop and give him all your reasons and then you must keep to what he decides, after having given all your reasons. I am presuming that he hasn't given you the exeat.

2 you can write to the Monsignor that you will see him as soon as your foot is better; perhaps while you are waiting you will receive the reply from Reverend Father Petetot<sup>53</sup>26; if it is a late arriving you will go to Tarbe all the same.

3 in case there might be a disagreement between Reverend Father and the Bishop, it seems that you must obey the Bishop in your case. Whatever it is, read carefully the place indicated in Gousset.

All yours

Garicoits priest

## 564 - To Mgr Lacroix

---

Betharram 2 October 1861

Monsignor

I am writing to your grace to let me know the day when you will come for the minor ordination that you had the goodness to promise .

Monsignor, if you know the precise day when we can entertain your grace in this urgent business, I will willingly take advantage of meeting you.

The good MM Lousteau of Coarrazze who has just gone to God, has had the generosity of bequeathing to me is the sum of 2000 francs, on which I am told I have to pay 10% death duty.

I have the honour of being etc...

Garicoits priest

## 565 - To M. Jean Bellocq,<sup>54</sup> Superior of Sarrence

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22nd October 1861

My dear friend,

I am sending M Sagorre<sup>55</sup>28 to you for a rest. His mind is weary which makes him susceptible somewhat to depressing thoughts.<sup>56</sup>

Do not engage him in any philosophical or theological discussion; you will gain nothing from it. Recommend the same to the rest. He will carry out his exercises of piety privately, except the litanies. You can give him practically a carte blanche for everything.<sup>57</sup> From meals and recreations he will be with you all. He will be useful for serving Mass, etc...

I think that M Paradis will be ready to take up his very important work, from now onwards.

All yours...

Garicoits priest

## 566 - Pierre Barbe, superior of Moncade

24 October 1861

.....

So let me say to you and always repeat: do not just take account of the number of pupils, the number of teachers, especially the number of teachers. The number of teachers will depend on the number of pupils. Let it be understood that it is not a matter any longer of the number of classes.

Understand particularly that you must use all possible resources to prepare your pupils from the third to the second in Oloron, after having cared and formed them as well as you can (and with the least possible numbers of teachers) up to then they will have been least numerous.

So you have written to some second years to go to Oloron. That is good! Is there any chance of pupils going into the fourth? Be patient! There is one for the third? It is good! Are there four for the fifth, five for the sixth, ten for French? This is all that is needed for M Cazedepatz,<sup>58</sup> M Barre and M Logegaray.<sup>59</sup> They will be able to look after them perfectly well, better than if they had nearly 200 pupils, better than M Elicabide and Arabehere who could not manage this number of pupils with as much devotion and especially satisfaction. Be unaffected by whatever people say around you either outside or inside.

That is all. But do you understand?

All yours

Garicoits priest

## 567 - To Florent Lapatz

c. Nov 1861

My dear friend

1 Send me the copies of the pupils' work; I will have them examined by a commission.

.....

3 As I wait I am pained to understand;

1 that the discipline of all your classes is deplorable

2 that the programme requires that those studying rhetoric are at least 15 years old.

3 that your programme is impossible to achieve.

4 the five pupils from Betharram that you speak about are precisely in the number of those who followed the former programme, and they have completed all their classes since the sixth year.

Among the best pupils that you have had (Bellocq, Labarbère, Barthez) are the fruit of the new programme. Furthermore Labarbère and Barthez have jumped the fourth class. And so how is it that a very great number of pupils are always behind.

I admit that all the teachers are far from being what I would desire; but I do not doubt that one can be a good teacher in the primary School, in the sixth and even in the third without being a student who has passed the baccalaureate.

It was not that I was charmed to give as much to doctors as to teachers. One does or must do quite often in the world, not what one wishes, but what one can.

## 568 - Victor Paradis

---

4 November 1861

.....

5 line; you will find M Vignau good and very reasonable...

11th line: you'll sadden the Holy Spirit and your superiors, which has happened more than once and unfortunately too often up to the present.

15th line: these fruits will remain.

All yours in the Lord.

Garicoits. priest

I beg of you no more complaints: they will only ruin your soul and body.

So do the orphanage only for the moment, for your health's sake. We will see later about everything else. Give yourself completely to the orphanage and let everyone see it. And say for all the rest: "I cannot for the moment; later we will see." only that and do not forget it!

## 569 -Antoine Carrerot

---

4th of November 1861

This is the object of my journey and here is how it is controlled with and by Monsignor: after you have completed what you have begun, M Paradis will continue provisionally what he has done at the orphanage (his Grace wishes to keep you on the mission as long as God wills and will give you sufficient strength for it).

I do not know if Monsignor has spoken about this to the sisters; tell them I am sorry that I was not able to speak to them myself yesterday! I was in of a hurry and had to attend to other business. Go-ahead always!

All yours in the Lord

G.

P.S. Read to M Vignau what I have written to M Paradis, and tell him to make arrangements for a fire, so that none of ours will have to suffer cold during the winter, and that all can work in the warm according to their needs. But no word of this in the common room. Are you not able to allocate a room for this by the kitchen? See to it, let us aim for the good.

Try to encourage instead of allowing this unfortunate (M Paradis) to ruin himself....

## 570 - Angelin Minvielle, Superior of the Seminary Oloron

4th of November 1861

.....

I am not able to send M Sarthou<sup>60</sup>, he is at Orthez. You will have M Faur<sup>61</sup> who will do very well, if he wishes to replace M Casteran in the sixth. M Casteran<sup>62</sup> can replace in his turn M Sampay in training him and in helping him like himself, and when need be tell him that he must be like M Sampay<sup>63</sup> in his duties, and it matters much more that you can tell him that God wishes it, that the needs of the community require it. As soon as you can, send me the exact state of your very interesting community. May all our members be run she one. unum sint. Insta in hoc opportune et importune.<sup>64</sup>

All yours and the Lord

Garicoits priest

P.S. M Etchecopar has only been able to recommend that generally speaking M Hayet must be completely free to conveniently fulfil his duties as bursar and appointed priest. I say conveniently because when, need be, even as bursar he must obey you in special cases; I hope so, where your conscience would oblige you to correct and direct him. Help him in a friendly way to fully understand his position in regard to yourself. He is somewhat precipitate; but you know him, he is capable, devoted in his ministry. If you work with him, what an excellent right-hand he will be! Try it It's worth the trouble; in my opinion you will succeed by praying, by inspiring yourself with the rules and never relaxing but in always going forward *modo secundum regulas*<sup>65</sup>.

Always try, and whatever happens, in following this path, you will always be right before God, before the bishop and before your other superiors.

So be brave!

## 572 - To an unknown person<sup>66</sup>

Betharram 27 November 1861

My dear friend

I am asking you to go to Monsignor, and make known to his grace the observations that I have just received from Oloron. You will ask Monsignor to allow me to grant their request.

Garicoits priest

## 573 - Didace Barbe, Superior of St Joseph's College

---

4th of December 1861

My dear friend,

I tell your pupils if they are interested that I have been very happy to see from your account, how much they profit from the care that you have given them, and the efforts they are making to achieve your expectations by their application and their progress. Can they not be your joy and crown by their knowledge! Tell them that at your request I am giving them two holidays in the well founded hope of encouraging them to continue working under your care, and to take a generous step, like giants who run his course, corde magno et animo volenti. Fiat.

I've been speaking to Monsignor about the residence in Montevideo. I find him well disposed. But we lack personnel. He has spoken to me of M Irigaray<sup>67</sup>44 who is doing good work at Sarrenne, among the Basques who visit this place of devotion.

His grace has permitted me to propose to you M Casaubon<sup>68</sup>44 as a help, a former teacher of Larressore, former parish priest of St Martin in Pau, chaplain to the lycee in Pau, who 12 years ago had been at Bedous where he built a boarding school. Since then he has spent his time in Spain teaching of languages, making much money and acquiring a great reputation as a lay teacher.

Then a year ago, disillusioned by the world and wishing to make up in a dramatic way past scandals, he asked and obtained from the Bishop to retire to Betharram to make an indefinite retreat. It's nearly a year since he's been at St Louis, like M de Bailliencourt. His conduct has been impeccable since he's been here. He shows himself in the best dispositions.

This is then the helper that we propose for you in our shortage of subjects. I believe that he will serve you well.

The bishop has authorised me to propose to you M Casaubon as a assistant. I believe he will give you much service as a teacher of Latin, French, English, literature. Today age, experience of the world, its deceptions, and above all what grace seems to have achieved, to have reformed this former Casaubon, so proud and arrogant; M Larrouy, Sardoy and Harbustan understand, having known the former Casaubon. The others need not know what he was before. For myself, I think once again that as a helper, he would be useful and would find in your college the means of continuing to live and die as a holy priest which would be no small matter.

Make M Larrouy, Sardoy and Harbustan understand, as much as you can, that the Bishop and myself do not find any serious problem in him being an assistant in your College. Let them be discreet and charitable towards him; that it is a good work which will not cost us much and which will even be very helpful. What will be the harm when all is said and done if we are not happy with him as an assistant by sending him away?

Oloron is going well: at the beginning of the term there were a hundred boarders. There is the personnel... Orthez has 42 pupils; this is not bad if they work carefully with them. This will be an excellent starting point. Here everyone says that the former and the new houses will be filled.

Personnel – prefect of studies: Lasalle<sup>69</sup>45 and Saubatte<sup>70</sup>46, ordered to a rigorous silence, and giving an account of the facts and activities with the greatest care. M de Bailliencourt remains in his room always. However he is a little better. If God is able to keep him! M Bernede<sup>71</sup>47 is very weak also. M Lassus has been ill, he is better. Everyone else is well at present.

Let us pray always for the Church, the Supreme Pontiff, and all our members. Let us be apostles of prayer in corde Christi.

M Serre's letter has given all of us much pleasure here. You understand how much you make us happy when you share with us all your activities\*(frolics) I embrace you and all yours and bless you with all my heart. Adios, amigos.

All yours in the Lord.

Garicoits priest

## 574 - To a former member of the society

---

6 December 1861

.....

13th line: 6. If have to you have made yourself clear to M Causabon....

16th line: 7 If M Cazaban<sup>72</sup>48 tells you that you must go away....

All yours in the Lord

Garicoits priest

## 575 - Mgr Lacroix

---

Betharram 28 December 1861

Monsignor

M Etchegaray told me when he was at Bayonne that your Excellency has approved that M Irigaray<sup>73</sup> goes to Sarrance as a curate.

On the other hand M Barbe from Buenos Ayres has not ceased reminding me of the distress of our Basques in Montevideo, for whom M Harbustan is working all on his own.

M Barbe is still anxiously waiting to know if your Excellency has received the request for help that the Vicar Apostolic of that church has sent you. If your Excellency had not clearly arranged for M Irigaray to go to Sarrence he would have freely gone to Montevideo to help M Harbustan and his compatriots who are there in great numbers. In my opinion, he would be more useful there than at Sarrence. However that may be, your Excellency would surely wish to do what is for the best.

Permit me and all our members, Monsignor, at the beginning of the new year, to send you our best and most sincere greetings, and assurances of our heartfelt gratitude, obedience without limits, and our complete and filial commitment  
I have the honour of being with the most profound respect, Monsignor, your Excellency, etc.

Garicoits priest

## 576 - To Madame Agathe, Superior of the Dames of St Maur

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Betharram 31 December 1861

Good and Reverend Mother<sup>74</sup>.

I have just read your letter as carefully as I can, and here is, I think, how everything can be perfectly resolved.

M Barbe, like M Serres, must be your helper, your only helper, by neglecting nothing towards all your inferiors in leading them as much as he is able to obey you as to God himself, showing the same respect, the same love, the same devotion, the same joy, the same steadfastness, in all matters except where they would consider it sinful. M Barbe, as well as M Serres, should consider it a matter of conscience not to deviate from this rule of conduct. Why should the same rule, the same conscientious and constant efforts not bear the same result?

Everything leads me to think you have not spoken about this to M Barbe as you did with M Serres. What then should you do? This is what I propose you try. Make known your concerns to M Barbe as if he were M Serres, after having put or putting in practice the five first points of the small printed attachment,<sup>75</sup> and believe me you will find M Barbe will give the same help as you received from M Serres, and perhaps even more. Try this; let me know; you will not regret it, neither before God nor before your superiors. God will bless you, I am sure.

I end this letter with the thought that perhaps M Serres, in your opinion, has overstepped the second rule of conduct I outlined for him concerning matters outside the confessional, and which consisted in only concerning himself with what you required of him and that he wouldn't do anything detrimental concerning his own rules, the prescriptions of his superiors and, neither more nor less, in what would help you follow your rules and the will of your superiors; nothing more than that; keeping within these limits, while exercising the limitlessness of charity and devotion.

Did M Serres go beyond that? Does M Barbe remain within it? Perhaps. However this is something which is not paramount! What is above all necessary is the rule.

Reasonably speaking it leaves nothing else to desire. And it is very easy to do. I know this from 36 years experience.<sup>76</sup> On the other hand I am certain that it is costly to depart from it!

In wishing you a happy new year, I have nothing better than asking the good Lord for your happiness by having the same experience, which can only lead to eternal happiness. Amen. Amen!

I will consider it my duty to recommend you to Monsieur The Archpriest. I am not able to allow you to consult M Cazedepats. You know the reason, I urge you immediately to speak with M Barbe.

If you have not the strength for it within 12 days, you will have M Larrieu to help you.<sup>77</sup> In case..... I eagerly grant the permission that he asks to make a journey to Orthez. Be good enough to let me know if you have understood and what you are going to do.

All yours in our Lord Jesus Christ

Garicoits priest

## 577 - To Pierre Barbe Superior of the college of Moncade

---

Betharram 31 December 1861

My dear friend

I have just advised Mme Agathe to speak to you. You can lose nothing by it if you conscientiously keep to the following directions.

1. never neglect anything in urging inferiors to obey their superior.
2. concerning business outside the confessional, only ever be concerned with it only if she requests it, if it does not interfere with your own rules and the directions of your superiors, as agreed by the first rule, and will help her to conform to her rules and the will of her superiors; do nothing outside that: in these duties practice the limitlessness of charity and care. Do just that and nothing but that.

So why should you not get on together? But for anything else, write to me if necessary: let me know how things go.

All yours

Garicoits priest

Avoid all particular communication outside the confessional with anybody else except her, unless there is good reason and with permission from the superior, Do not let our members ignore this rule in regard to those in the convent and vice versa. Avoid all lengthy time spent in the confessional. Direct all these sisters to the rule of obedience already mentioned. All this is important. Keep to it. Otherwise you will make the devil laugh to your expense and at the expense of your works. Which is not pleasing to God.

## 578 - To Auguste Etchecopar

---

End of December 1861

.....

Serve the convent as expected and as a true aid to the superior; just that, with the objective of being completely at God's service.

Having this conviction, do not pay any attention to what is said or what happens to the contrary, unofficially or otherwise, even officially, before having clarified it with authority.

For example: the school of Betharram.

Ideas were made known to Monsignor alone. Ideas with Elicabide not received (that is to say not approved) to be approved by his Excellency.

After one-year, implementation by MM Elizabide and Arabehere alone. A visible blessing from God (from 150 to 200 pupils). Prodigious success under the direction of Elicabide almost by himself. A remarkable commitment on Elicabide's part. A shining success and achievement.

The need to dismiss Elicabide. This decision was universally condemned, but put into effect in spite of everything, sometimes through his own fault, by having refused to accept the appropriate conditions.

The school fell under the direction of a fool, M Lacazette from Oloron Sainte Marie, while M Barbe was preparing to take his teacher's certificate.

It was then that struggles with the Academy or with the inspectors from Pau might have happened ... when the superior found himself alone, without any help and where he needed to show great discretion, silence and especially patience.

## 579 - To Jean Cazedepats<sup>78</sup>

---

End of December 1861

.....

I've asked M Etchecopar to make the visitation. I hope the Lord will bless the steps he takes and that all our members will contribute to making it a desirable success.

I would have much to say on what you have just written to me. I fear that everything is not inspired by the Holy Spirit in your letter; but I have not the time to say anything more about it. Speak to M Etchecopar. He will give you my thoughts on all these sort of things.

I would like everything to be right, and that the devil and sad humanity were alone wrong and not individuals.\*

That our nature might be mistaken, it is quite simple; but that our persons be irreproachable. Amen. Amen!

All yours in the Lord Jesus

Garicoits, priest

<sup>1</sup> Edouard Pointis born at Nay in 1842, professed into the Society of the Sacred Heart in 1856, where he didn't persevere. A teacher at Oloron 1860 to 1861.

<sup>2</sup> see volume 2, letter 287.

<sup>3</sup> un vague is quite difficult to translate

<sup>4</sup> how good and how pleasant it he is to live as brothers together.

<sup>5</sup> the ropes have marvellously fallen away from me and for all that he has restored to me, I will give back to the Lord from the abundance of my heart,

<sup>6</sup> act like a man, strengthen your heart and remain faithful to the Lord because he is coming and will not delay.

<sup>7</sup> he will raise you up

<sup>8</sup> the truth of the Lord endures forever.

<sup>9</sup> 9 Dominique Irigaray born the 3 July 1828 at Camou Cihigue, B — P. entered the society of the Sacred Heart 23rd of April 1856, ordained 22 September 1860, curate of Notre Dame de Sarrance in 1861, sent to America August 1862, a member of the house in Montevideo from 1862 to 1871, died in Beunos Aires 16th of April 1871 due to his devoted ministry among those with typhoid fever.

<sup>10</sup> See letter 573

<sup>11</sup> See volume 1 letter 118

<sup>12</sup> copied from the original by Fr Etchecopar and destined for Sicily In spite of the destination, it seems that sister Marie Madeleine was in Egypt where she had opened a school under the title Our Lady of Betharram

<sup>13</sup> It can be tried, but not conquered

<sup>14</sup> May there be light, may his face enlighten, and have mercy on us, so that we may understand.

<sup>15</sup> 97 Canon Dhers, a member of the academic Council of the Basses Pyrenees. See volume 2, letter 188. Mgr De Salinis: see volume 1 letter 162.

<sup>16</sup> See vol I L 164

<sup>17</sup> see volume 2 letter 287

<sup>18</sup> Romain Bourdenne see volume 1 letter 108

<sup>19</sup> Bernard Cazaban see volume 1 letter 90

<sup>20</sup> With love, without trouble or temptation

<sup>21</sup> Charles Sampay born at 7 November 1839 at Bournos, (B-P), pupil at Notre Dame Betharram from 1853 to 1854, entered the Society of the Sacred Heart 21st of August 1854, Central America in 1861, disembarked at Buenos Aires May 30, ordained priest 12th of September 1863, first teaching of Latin, then apologetics and chaplain to the school, promoted Master of novices, died seventh of May 1928.

<sup>22</sup> Virgile Castainhs see volume 2, letter 295.

<sup>23</sup> two lay brothers Romain Fourcade and Casimir Cotiart.

<sup>24</sup> Instituteur(teacher) M Lalanne.

<sup>25</sup> Jean Michel de Madaune. See volume 2 letter 273

<sup>26</sup> This must be our objective and let it be always under your eyes: Since We Have Given Our Name to the Society of the Sacred Heart, for God, which is to live in absolute harmony, not only for what touches the work of the Institute, but on things which seem of less importance.

<sup>27</sup> Leaning not on our shoulders, but on the power of obedience, we will undertake all kinds of works and will gladly achieve them.

<sup>28</sup> Unknown lady. Original letter sent to the Bishop's house, this is a copy approving it.

<sup>29</sup> Alex Goailhard Vol 2.L278

<sup>30</sup> do not forestal, but follow

<sup>31</sup> to savour what is right and to rejoice in his consolation which is to savour good things by the same inspiration and act on it by the same prompting

<sup>32</sup> come to terms with your opponent in good time or while you are still on the way to the court, he may hand you over to the court and the judge to the officer and you will be thrown into prison. Matthew 5verse25

<sup>33</sup> have the same feelings as Jesus Christ

<sup>34</sup> see letter one note 3

<sup>35</sup> see volume 2 letter 311

- <sup>36</sup> Abbe Larrouy born in 1799 at Guiche ordained in 1826, curate of Araujuzon from 1835 to 1863.
- <sup>37</sup> M Dirassen who had returned to the Jesuit novitiate expressed a desire to go to Betharram as a teacher to pursue there his course in theology
- <sup>38</sup> Siege of Sebastopol 1854 to 55 brought about the defeat of the Russian army in the Crimea at great cost to both sides. Exactly what St Michael is referring to is not clear except that he is in need of help.
- <sup>39</sup> Monsignor Laurence, see volume 2 letter 385
- <sup>40</sup> Oroix a village in the High Pyrenees where Monsignor Laurence was born
- <sup>41</sup> Didace Barbe his brother. Vol 1 L16
- <sup>42</sup> Pierre Cassou Vol 1 L49
- <sup>43</sup> Vol 1 L66
- <sup>44</sup> see volume 2 letter 332
- <sup>45</sup> Prayer from the 5th Sunday after Easter then.  
God sort of all goodness, grant to your supplicants, that we may know through your inspiration what is right and by your guidance him do it
- <sup>46</sup> Count de Baliros. See vol 2 Letter 333
- <sup>47</sup> See Vol 1 Letter 106
- <sup>48</sup> See Vol 1 Letter 55
- <sup>49</sup> See Vol 3 letter 532 22 In the issue of the 24th of October 1861, the Memorial des Pyrennees recorded "the unfamiliar sound of a new bell of respectable proportions. Practical overtures will take away from the bronze the dull sound with which one reproaches it....."
- <sup>50</sup> According to the school records this number is incorrect, it should be eight, not 14.
- <sup>51</sup> This priest had become a member of the Marist congregation, but his bishop was reclaiming him because he had absolute need of him.
- <sup>52</sup> Cardinal Thomas Gousset, a well-known French theologian and bishop of the 19th century who opposed rigorism and Gallicanism, was born first of May 1792 at Montigny les Cherlieu in the diocese of Besancon; after studies in the seminary of that town, he was ordained priest in 1817; after nine months as a curate at Lure, and professor in the major seminary of Besancon, where he taught moral theology for 12 years. After different writings which established his reputation, he discovered in 1829 the moral theology by St Alphonsus Liguori, at that time unappreciated and even opposed.. With the approval of the penitentiary and of Pope Gregory XVI, he launched in 1831 his Justification for the moral theology of Alphonsus Liguori and, in 1844 his Moral Theology for parish priests and confessors, and in 1848 his Dogmatic Theology. In 1855 he supported papal infallibility in his work on the Immaculate Conception. In 1831 he became Vicar General of Besancon, in 1836 Bishop of Perigueux, in 1840 was promoted to Archbishop of Reims. Died 27 December 1866.
- <sup>53</sup> Fr Petetot, parish priest of Saint Roche in Paris, had reunited in his presbytery the abbes Gratry and Valroger with three young laypeople, MM Perroud, Gambier and Lescoeur on the 16th of August 1852. He refounded the former congregation of the Oratory, founded by Cardinal Berulle. He had published Four Conferences on education and Meditations on the Gospels of Lent.
- <sup>54</sup> See Vol 1 Letter 38
- <sup>55</sup> Sagorre See letter 494
- <sup>56</sup> Il a la tête fatiguée.....accessible aux idées noires.. He seems to be suffering from depression
- <sup>57</sup> It is interesting to see how St Michael treated people in the state, and more so was able to recognize it as needing some kind of treatment.
- <sup>58</sup> See vol 2 L 215
- <sup>59</sup> see vol 2 L295
- <sup>60</sup> Pierre Sarthou see volume 2 letter 341
- <sup>61</sup> Germain Faur see volume 2 letter 295
- <sup>62</sup> Pierre Casteran. born 1834 at Bise, entered the Society of the Sacred Heart in 1859, teacher at the seminary in Oloron from 1860 to 1862; on this date he left the Society
- <sup>63</sup> Charles Sampay. see letter 552
- <sup>64</sup> be one in season and the out of season.
- <sup>65</sup> according to the rules
- <sup>66</sup> Could have been addressed to the new chaplain of our Lady of Refuge, Fr Casau or Canon Etchegary at Bayonne. The teachers seem to have been asking for a change for class programme
- <sup>67</sup> See 1 354

<sup>68</sup> See L 373

<sup>69</sup> Joseph Lassallene born in 1827 at Ceste-Eygun, entered the society towards 1850 but left soon afterwards

<sup>70</sup> Victor Saubatte born 18 February 1823 at Asson, (Atlantic-Pyrenees) Pupil of the seminary of St Pe, and the School of Notre Dame, entered the society of the Sacred hearts first of August 1851, ordained 21 December 1850, died 23rd of August 1884

<sup>71</sup> Jean Bernede born 1 November 1835 at Bezingrand this, (B--P), pupil of the school of knock you down, entered a society of the Sacred Heart in October 1854, teacher at Oloron from 1856 to 1860, returned to best around because of illness where he died after the ordination to the diaconate on the 9 March 1862

<sup>72</sup> Bernard Cazaban see volume 1 letter 153

<sup>73</sup> Dominique Irigaray see Vol 1 L16

<sup>74</sup> Mother Sainte Agathe Carre had been the first superior of the Dames of St Maur at Orthez, a boarding school founded on the 15th of December 1854. Monsignor Lacroix had appointed Fr Serres of the College Moncade official chaplain.

<sup>75</sup> This printed document was the method of ascertaining and following the will of God.

<sup>76</sup> "36 years of experience" refers particularly to his ministry as chaplain to the Daughters of the Cross since 1825. Officially he had been appointed Confessor to these sisters in 1828.

<sup>77</sup> Jean Larrieu born the 16th of March 1792 at Astis, B-P, a former professor at the College of Aire, former pupil of St Michael Garicoits at Betharram, ordained 20 May 1826, curate at Orthez the same year, serving Meritein from 1828 to 1835, at Sarrenne from 1835 to 1850, entered the society of the Sacred Heart 27th of May 1852, Professor at Orthez from 1855 to 1867, returned to Betharram, died 7th March 1867.

<sup>78</sup> See Vol 2 L 215