

that for which our own fathers exhibited so much of heroic endurance, together with the courageous resistance with which they withstood every effort of Russian proselytism exasperated the rage of the imperial tyrant, who is seized with an intemperate fury for forcing all those whom his aggressions and usurpations have brought under his infernal domination into a conformity with his own creed. The convent of these Basilian nuns consisted, it will be remembered, of forty-seven members, who were surprised at night in their peaceful retreat, rudely torn from their beds by a savage troop of Cossagues, and cruelly forced on foot a long distance of several leagues and were at last, when exhausted with extreme fatigue, thrust into a convent of Russian nuns where their feelings were incessantly outraged by scenes of outrageous irregularity and of grossest indecencies, and where they had in addition, to undergo a brutality of treatment, which in a short period of time cost over thirty of them their lives. Frequently scourged, and subjected to other most degrading and ignominious tortures, the frequent infliction of which produced mortified sores on the persons, they still continued faithful to the faith which they conscientiously deemed the true one. Even in the midst of their sore affliction they were forced to work as labourers, attendant on masons engaged in building, at the expense of the Russian treasury, a palace for an apostate Polish priest whom the emperors command invested with episcopal rank as a reward for his base conformity. And when these victims of intolerance became faint from the excess of toil, the remedy applied for their relief was to plunge them into a river. At length, after thirty of them had been martyred by these savage proceedings, the occurrence of a festival in the convent—an occasion at all times for indulging in disgusting and intemperate excesses—offered a means of escape which four of the survivors seized on and fortunately succeeded in. After numberless difficulties they contrived to enter into the Austrian territories, and then for the first time made known who and what they were, whereupon they received all the kind attention that their state demanded. One of these ladies—the mother abbess of their institution—instead of waiting to accompany her pious sisters on their journey to Rome, whither they resolved to repair for the purpose of laying a statement of the cruel wrongs they had endured at the feet of his Holiness the Pope, has made a visit to France, from the capital of which she started a few days since en route for the Eternal City. For the satisfaction of our readers we translate from the *Univers*, the following narrative of her journey, and of the reception given her in her passage through the several towns of that generous people:—

“A great number of the provincial journals, as well as those of our capital, have spoken of the ardent sympathies which the passage of the Superioress of the Basilian nuns of Miask, on her way from Paris to Rome, has excited among the Catholic

populations of the south. These relations were brief and detached; but we find ourselves to day in a position to complete them, and to present, in its ensemble, this glorious manifestation of the faith and charity which animate the clergy and the generous people of France. May the picture which we are about to retrace console, both in our own land and in every part of the entire world, all those who suffer persecution for justice sake! It must be acknowledged that, although the recital of the atrocities authorised, if not ordered by the Emperor Nicholas of Poland, has raised from the press a cry of indignation and of horror; in this affair, too, there have been deplorable exceptions, and shameful reticences. Into no one of the official journals has this recital found admission, and the entire of the legitimate publications have not considered themselves bound to cite the account even in the way of an extract.

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The Catholics of the south became acquainted, in spite of the treason of part of the press, with all that the heroic virgins of Poland have had to suffer, and they waited in patience for the passage amidst them of her whom Providence has brought off in safety, in order to make known to us the martyrdom and the glory of her sisters. At Lyons, when it became known that the venerable superioress was about to reach that city, the *élite* of its society, as well as of the clergy, assembled together by a feeling of tender piety, hastened, without delay, to the convent of the *Sacre Cœur* (the Sacred Heart), which had the honour of affording her hospitality. The greatest desire was felt to hear, in her own presence, from the lips of the Polish ecclesiastic who accompanied her, the recital of those scenes which their torturers had flattered themselves they could bury in eternal silence. But this first interview, as prolonged as the rules of discretion could permit it, had by no means satisfied the eagerness of the visitors. A second assembly, still more numerous, took place at the mansion of the *Sacre Cœur*, which is situated outside the city; it held for two hours amid increasing testimonies of supreme respect and piety. His Eminence, the Cardinal Archbishop received the humble nun with an air of paternal charity, offered to her his services, and extended to her the free entry into all the communities, whose members so ardently longed to see her, and whose prayers she was so happy to attain in favour of her persecuted brethren. The Poles, resident in Lyons, were anxious to hear mass with her at Fourviers. They then presented her with an address, expressive of their lively gratitude for the honor she had done to her religion and her native land. In getting down at Fourviers, the venerable superioress was entreated to enter the vast chapel of Mademoiselle Jaricot, foundress of the Rosary of Life. There, a numerous and fervent society implored for God's mercy on oppressed Poland, and Madlle. Jaricot, addressing the martyr, requested of her to call on