

afternoon, and his addresses were delivered in his usual mild and impressive manner. I hope sincerely that we shall all reap the fruit of his charitable visit, by a strict performance of our religious duties."

General Intelligence.

PERSECUTION IN RUSSIA.

The narrative of Makrena Mieczyslawka, Basilian Abbess of Minsk, or the History of a Seven Years' Persecution, suffered by her and her Nuns; written from her own words, and under the orders of our Most Holy Father the Pope, Gregory XVI., by the Rev. Father Maximilian Rylto, Rector of the Propaganda in Rome; the Abbe Alexander Jelowski, Rector of St. Claudius, in Rome; the Abbe Aloys Leitner, Theologian of the Propaganda, in Rome. Beginning on the 6th of November and ending on the 6th of December, 1845, at Rome.

I.

Expulsion from Minsk, Imprisonment and Persecution at Witebsk.
(1838—1840.)

Continued.

At Witebsk, we were placed under the command of a Protopope, or the superior of a sort of schismatical convent of nuns called Czernice (black nuns,) to whom the Basilian monastery of the town had been given six months before our arrival. The establishment, like all Basilian convents in Lithuania, was dedicated to the Holy Trinity. The Czernice, who already filled the place, had been transferred there from the Don and the Government of Jaroslaff; they were generally women of a low cast, and most of them the widows of common soldiers; we never saw them either at prayer or at work. In the daytime they busied themselves with singing obscene songs; with insulting each other, or even with fighting and pulling themselves by the hair. On such occasions, the abbess, or *Tgumena*, used to come to the spot, bearing a sort of crozier in her hand, and she condemned both parties to numerous prostrations in her presence, as well as to a fine destined to purchase large quantities of brandy, which they drank until they were tipsy. These daily bacchanalia ended in songs and hurrahs for Nicholas the First. This is the manner in which the Czernice accomplish the obligation of praying for the Emperor and his family in compensation for their board and lodging, as also for the seven silver roubles they receive every month from Government.

Such were the Czernice we found at Witebsk

in the Basilian convent, where the nuns had been persecuted six months before ourselves. Expelled from their own house, our poor sisters were all crammed up into one single, cold, and damp room, situated in the stable-yard, and there, bereaved of every comfort, they were condemned to the most disgusting labour for the Czernice. When this catastrophe took place, the Basilian community of Witebsk consisted of eighteen Mothers and Sisters under the direction of a godlike abbess, called Eusebia Tyminska, of an advanced age, now no more, having died, together with four other nuns, under the shocking treatment and the tortures they had endured. When we ourselves entered this abode of grief, the officer who delivered us into the hands of the Protopope, offered to give him what remained of the money we have received at Minsk. But the Protopope, after promising to fulfil the injunctions of Siemaszko in regard to us, told the officer to keep the money! "God has given it you," he exclaimed, "to reward your fidelity in guarding these prisoners." The chains which tied us two by two, were then taken from us, and we received others that were fixed to our feet, and by which we were bound day and night during the seven years of our torments. As soon as we got into the room destined to become our prison, the thirteen Basilian nuns whom we found there, threw themselves, all in tears, at my feet, exclaiming: "We have lost our mother, we are orphans; pray, adopt us for your children, O dear mother! and we will all glorify the Lord together!"

CONVERSION.—At Lisieux, says Le Normand, on the Feast of the Epiphany, Mrs Hatton, of London, made abjuration, and received baptism from the hands of the Abbe le Bourgeois, Vicar of St Peter's. She was converted by the letters of her two daughters, one of whom is a nun, and the other a boarder in the community of Providence at Lisieux. She has two other daughters, still Protestants. The service was very interesting, and the prayers for 'unfortunate England' were repeated with increased fervour after so touching a ceremony.

The Pope, the Czernice, and the guardians, endeavoured to prevent this heartfelt effusion by dealing blows and insults upon them; but their efforts were useless; we wept together, we prayed together, and God sent us consolation.

Every morning before we were called to labour, I exhorted my sister nuns in the following manner:—God's will must be our will; let His holy will be done! Let us go cheerfully to our work and sufferings; let us pardon those who make us endure martyrdom, for such is the will of God; we are going to suffer for God; for God we are going to work."

A week after, we were already placed in the