

Bishops of Ireland the extension of those Indulgences to the Sodalties of the Sacred Heart, which were and would be established in their respective Dioceses. He extends also to these sodalties all the spiritual favours and privileges conferred on the Arch confraternity in Rome.

Each of those particular sodalties ought to keep a Register given in charge to the directory or to a Secretary, in which all the names of the members will be inscribed, according to the order of admission.

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*Act of Dedication to the Sacred Heart of Jesus,
or Form of Certificate to be signed by each
associate.*

To promote the glory of Jesus, who for us was nailed to the Cross, and of his divine Heart, glowing with love for mankind in the most blessed Eucharist; and at the same time to make reparation for the offences which are committed against his divine Majesty in this sacrament of love. 'I, N N do freely and willingly associate myself to this pious sodality, hoping thereby to participate in the Indulgences and other spiritual benefits annexed thereto, for the expiation of my sins, and the relief of the suffering souls in purgatory. O sweetest Jesus, may the members of this Sodality abide in thy Sacred Heart, that, observing thy saving precepts, and faithfully discharging our respective duties, we may be daily more and more inflamed with the fire of thy divine love. Amen.'

Concluded in our next.

General Intelligence.

PERSECUTION IN RUSSIA.

To the Editor of the Tablet.

PARIS, Jan. 21, 1846.

My dear Sir—A few words about the document I now send you, that your readers may know how far to rely upon the following narrative. Some friends in Rome have been kind enough to forward to the directors of the *Correspondant* a copy of the narrative made by the Abbess Mieczyslawska, concerning her own sufferings and those of her sister nuns in Lithuania. This copy is authentic, being signed by the venerable Abbess and by the members of the Commission. It is from that same copy that I have made the present translation, which you will print on the very same day that the document will be published, for the first time, by the French Catholic Review. The bulk of my present communication requires no apology, and I trust you will make room for it. Besides, as some Protestant papers in France and Germany have dared to doubt the reality of the horrid persecution you are going to read, it is

necessary that I should take every precaution to make this narrative as well known as can be.

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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.)

During the year 1838, Siemaszko, an apostate Bishop, invited us three different times, and in writing, to embrace the schism. In his impious diatribes, he called St. Basil a schismatic, pretending that the rule of the Basilians was nothing but a gross error, which he had abjured through the grace of God; and that, after finding that truth was in the sole orthodox (Greek) religion, he exhorted us, as a pastor to his flock, to abandon the Roman Church, together with the Basilian rules.

These blasphemies of Siemaszko against St. Basil and his rule, appeared to us the more extraordinary as the schismatics themselves venerate St. Basil as a saint, and observe his discipline in their Monasteries, though disfigured by numerous errors. A circumstance that may serve to explain Siemaszko's hatred against St. Basil, and the fury so openly manifested against the United Greeks during the whole of the persecutions is, that the Catholics make use of that Father's doctrines and rules, as an invulnerable shield against the schismatics' doctrines and rules, which the Basilians of both sexes observed in their primitive integrity.

Siemaszko required that at the bottom of the fatal invitation he had sent us we should write, *We have read it*; words equivalent in his mind to these: *We have accepted it*. After a first and second refusal on our part, he insisted very strongly; after a third, he began to threaten.

He then came himself, and, for the first time after his apostacy, he addressed me in an angry tone:

Why did you not sign the writing I sent you three successive times?—Because in that writing I have discovered the most infamous lies.

What do you mean by that?—I mean that if, after becoming a Basilian, you have been misera-