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# THE CROSS.



NEW

SERIES.

VOL. 2.

No. 12.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, MARCH 21, 1846.

## CALENDAR.

- MARCH 22—Sunday—IV of Lent.
- 23—Monday—In IV Week.
- 24—Tuesday—In IV Week.
- 25—Wednesday—Annunciation of B. V. M. (Holiday of obligation)
- 26—Thursday—In IV Week.
- 27—Friday—Most Precious Blood of our Lord.
- 28—Saturday—St Sixtus III, Pope and Conf.

## NEWS FROM THE OLD WORLD BY THE HIBERNIA.

On St. Patrick's Day, this noble vessel entered our harbour after a very favourable passage. When we heard the firing which announced her arrival, we naturally looked for the Green Flag and Musical Harp of the lovely land whose name she bore. The entry of the *Hibernia* on *St. Patrick's Day* into the magnificent harbour of so thoroughly *Irish* a City as Halifax must necessarily be an event of rare occurrence; and we think it might have been duly commemorated by a display of all the silk and embroidered decorations which the gallant vessel possesses, the Ancient Flag of the Green Isle being proudly conspicuous. But, perhaps, we are unreasonable. There is nothing Irish about the vessel but her name, and when Ireland shall attain such a prosperous condition that her Merchant Princes will have wealth and commercial enterprise enough to build a fleet of Irish steamers in Irish Dockyards, we may expect that every thing about them will be racy of Ireland and of Irish associations.

The news from Ireland is not encouraging. Famine and disease have begun their deadly work, and no imagination can conceive the horrors which are impending, and which will speedily overwhelm that long-suffering country unless the remedial measures of Government be prompt and comprehensive. Several Bills have passed, and others are being expedited through Parliament, which will have the effect of giving employment to great numbers of the people. Some of the Railroads too, have been commenced, and if the great famine crisis were over, the prospects of Ireland would brighten considerably.

The excellent Bishop of Cork, Right Rev. Dr. Murphy, who has for thirty years presided over that see, was recovering from a dangerous fit of illness. The obsequies of the Rev. Justin McNarrara, the exemplary P. P. of Kinsale, who died recently at Gibraltar, were celebrated in his parish with extraordinary marks of respect and attachment. The warm-hearted people poured in from forty miles round, to pay the tribute of their veneration and grief to one of the best of pastors. The Rev. C. Rooney, of Westland Row, Dublin, after many years of edifying, zealous and unobtrusive labours in the Parish of St. Andrew, has been promoted by Archbishop Murray to the important parish of Clontarf, vacant by the demise of the Rev. Mr. Callanan, who had governed the parish for the last 17 years. A fearful state of

excitement has been produced in the midland counties of Ireland by the execution, at Mullingar, of a man named Bryan Seery, whom the whole country, and we think with justice, believe to be innocent. He was accused of firing at Sir Francis Hopkins, and although that gentleman positively swore to his identity, there is now little doubt that he was mistaken. The attack was made about the middle of a rather dark night, and Sir Francis only got a momentary side view of his assailant's face. Seery was tried twice in one week for this offence, at a Special Commission. At the first trial the Jury could not agree. At the second, three most respectable Catholics, Grand Jurors of the county, were called on the Panel but challenged by the Crown. A more unwise or unfortunate exercise of the Royal prerogative was never made. We have had the pleasure of knowing for many years two of the gentlemen thus wantonly insulted, one of them the uncle of the Earl of Fingal, and more respectable or intelligent persons could not be found in any County of Ireland or England. Seery protested his innocence on the scaffold, and the unfortunate man who really fired at Sir Francis Hopkins is now well known, and is torn with remorse from the consequence of his guilt, by which an honest, religious neighbour of hitherto unblemished character has been brought to the gibbet, and a widowed wife left with five unprotected children. The whole affair has assumed a religious and party complexion, and it has done more to weaken the people's respect for the laws than anything that has occurred for a long time. Those concerned in the administration of justice thought no doubt that they were discharging a public duty in bringing a great culprit to deserved punishment, but we cannot help looking on this legal murder as a very great calamity in Ireland just now.

Mr. O'Connell has appeared in Parliament, and in an earnest and heart-rending speech called the attention of the House to the progress of famine in Ireland. He has also made some pointed allusions to the atrocious cruelties practised on the Basilian Nuns of Minsk. It is said that the Liberator and that uncompromising Catholic and truly honest man, the Hon. Charles Langdale, are about getting up a Public Meeting in London on the subject. We hope the example will be followed by the

Catholics of Ireland and England, as well as by every lover of humanity, that the indignant lash of public opinion may at length reach the ferocious hide of the savage monster of the North. The Pope has nobly performed his duty as Head of the Church and protector of the rights of humanity. The Roman people have immortalized themselves by their treatment of this huge Russian Tiger, and we trust ere long that all civilized and Christian Europe will raise one universal shout of execration which will be heard along the banks of the Neva, and penetrate even the heart-crushing mines of Siberia.

A Bill has been brought into Parliament by Mr Watson, most creditably supported by Lord John Manners for the abolition of the Penal Statutes against Catholics, which still disgrace our modern legislation. The Bill was drawn up by that very clever and promising Catholic Barrister, Mr. Anstey, author of the 'Guide to the Laws affecting Roman Catholics,' a most valuable work. The Liberator was, as usual, in his place, to defend the interests of his religion, but we are sorry to perceive in the short debate which ensued, that Lord John Russell delivered himself of an ignorant, wanton, and unstatesmanlike attack on the religious orders of the Catholic Church. His speech betrayed a narrow-minded bigotry which we think will seriously damage his future political career, and most especially in Ireland. It is evident that Lord John had read and swallowed all the one-sided accounts of the Jesuits and other orders. But, we must admit that the proprietors of Woburn Abbey would not find it very convenient to believe that the Religious Orders were always distinguished for piety, learning and hospitality, as it might be difficult in that case to justify the sacrilegious pillage of the Reformation. That travel-stained and industrious naturalist, Charles Waterton, has addressed a rebuke to Lord John on the subject, which will find an echo in millions of hearts. We confess we are sorry to be obliged for the future to place this Great Liberal, and Constitutional Scion of the House of Bedford, in the same category with those celebrated characters, Mr. Eugène Sue, the profligate novel-writer of France, and Messrs. Michelet and Quinet, its Infidel Professors.

Speaking of France we are delighted to find that Religious principles are getting into the ascendant,

## ST. PATRICK'S DAY IN HALIFAX.

and that the united opposition of the ~~the~~ Episcopacy, on the vital question of Education has produced the most salutary effect on the Minister. Guizot is inclined to make concessions, and no one knows better than Louis Philippe that if the destructive principles of the University continue much longer to corrupt the youth of France, the throne as well as the altar will be overturned.

The Cardinal Bishop of Arras has arrived in Rome, and received the insignia of his office with all the usual ceremonies. His Eminence was most graciously received by the Holy Father.

The Hat has also been delivered at the Tuilleries to the new Cardinal Archbishop of Aix, but not until he had satisfied his Holiness that he had written three protests against the Infidel University scheme, in full accordance with those of the other French Prelates. This fact at once demolishes all the lying statements about the successful result last year of M. Rossi's mission at Rome.

Mgr. Dupuch, the zealous and indefatigable Bishop of Algiers has resigned his see into the hands of the Pope, and is about to spend the rest of his days in holy retirement.

The Anniversary of the Pope's Election was solemnized at Rome, on the 2d of February, with extraordinary pomp, and a general illumination of the Eternal City. A Papal Chapel was held in the Vatican. It being the Feast of the Purification his Holiness blessed and distributed candles, and assisted at the Pontifical Mass, celebrated by Cardinal Lambruschini, who was the first Cardinal created by Gregory XVI. After Mass the Holy Father received the homage and congratulations of the Cardinals, and replied in a speech of paternal affection. Abundant alms were distributed on this occasion to the poor of Rome.

The Rongeist schism in Germany has exploded amidst universal contempt and derision as we long since foretold. The Great Public Instructors in London which were wont to proclaim in leaded types, the triumphant progress of this new Reformation, are now quite silent on the subject.

The conversions to Catholicity in England proceed with marvellous rapidity, and nothing can exceed the zeal and fervour of the neophytes, or the heroic sacrifices which they make for conscience. Throughout the greater part of France, Masses, Novenas, Communions, Prayers, &c, are offered up for the conversion of England. In Rome too the work of charity has commenced under the most favourable auspices.

We have received ample reports of Dr. Pusey's sermon, which we hope to publish next week. The doctrines of the last are far more Catholic than those of his former discourse. What glorious results might we not expect both in a political and religious sense, if England and Ireland were once more united in the same faith which they once professed in common, and which they received from Everlasting Wonderful Rome!

The celebration of the National Festival of Ireland in the Capital of Nova Scotia on Tuesday last, was eminently worthy of the Day and of the Country and the Religion which inspired it. By the gracious permission of His Holiness it was raised to the dignity of a Holyday of the First Class, and was solemnized as such on Tuesday in a manner which reflects immortal credit on the piety and patriotism of our devoted and enthusiastic Exiles of Erin in Nova Scotia. It is a proud boast for the Irish Catholics of Halifax that they were the first throughout the whole American Continent who had the great honour and happiness of solemnizing as a Holyday of their Church the hallowed Festival of the Great Apostle of their Fathers,—of him who called their ancestors out of the darkness of Paganism into the admirable light of Heaven. There is something extremely touching too in this sweet manifestation of the spirit of Catholicity, the memory of whose heroes never dies, and the virtues of whose sainted children are embalmed in immortality. Here, after the lapse of fourteen hundred years the virtues, the learning, the Apostolic zeal of the Holy Patrick are commemorated in a distant land which was undiscovered for a thousand years after his death.

St. Mary's Church was decorated as for a High Solemnity. Over the Altar was placed for the first time a magnificent Painting of St. Patrick in a superb gilt frame. This valuable picture has been universally admired, and it certainly far exceeds any representation of the Great Apostle that we have ever seen at home or abroad. The whole Episcopal costume is conformable to the style of the earliest periods of Christianity, and has been carefully copied in detail from the most ancient models. Halifax may be justly proud of possessing such a treasure. It was painted by Mons. E. J. Lafon a highly distinguished artist of Paris, who has already produced several exquisite pictures in the highest style of Catholic art, for M. Lafon is as remarkable for the piety of his life as for his artistic talent. He has been successful in obtaining Medals amongst a host of competitors, and has for some years past painted several pictures for the Churches of France by order of the Minister of Public Worship. We understand he is at present engaged in painting a large Crucifixion for the New Church at Fredericton.

Under a very handsome canopy at the right of the High Altar was placed an elegant statue of St. Patrick in full Episcopal dress, and painted and gilt in the most correct taste. The countenance of the Saint was considered very beautiful; on his breast was a Pectoral Cross formed of Emeralds, in his left hand a gilt Crozier and his right a Reliquary in which was to be seen a small portion of his venerable body which the Bishop procured at the old church of St. Mark, in Rome. Waxlights burned before the sacred emblem, and the respect in every way shown to the mere representation of the Saint testified the deep veneration of the Irish Catholic Heart for his memory. On, and around the altar there were also placed six precious Reliquaries, containing relics of the true Cross, of the Crown of Thorns, of the Pillar at which our Saviour was scourged, of the Crib, of the Apostles, and upwards of 40 of the most illustrious Saints in the Calendar of the Church. There were also some richly embroidered banners of white and crimson damask, interwoven with gold and silver amongst which were the Most Holy Mother

of God, St Patrick, St Martin of Tours, his maternal uncle, St Nicholas of Myra, &c. Four additional statues of solid oak were placed in niches and on pedestals about the great Altar, and several more were to be seen in different parts of the Church as well as some additional paintings. On the whole we may safely say that so much solid and appropriate splendour was never seen before within the walls of St Mary's.

There were four early masses in the town for the convenience of the faithful. The Charitable Irish Society mustered in great numbers at the Mason Hall about ten o'clock and walked in procession with flags, banners, and the music of the Temperance Band, to the Cathedral. The officers were introduced to the reserved seats and the President of the Society, James Boyle Umcke, Esq., had a Fautenil and Prie-Dieu prepared for him in the centre of the nave at a short distance from the rails of the Sanctuary.

Soon after, the procession entered the Sanctuary and the Bishop attended by Deacon & Subdeacon went to the Throne where the preparatory Psalms and Prayers before High Mass were recited. After this the Pontifical Mass commenced, Dr Walsh was attended by the Rev Messrs Tracy and Henry as Deacon & Subdeacon and Rev Mr Nugent as Master of Ceremonies. During the High Mass, Mr Edward Dally received some of the Minor Orders. After the Gospel had been sung the Rev Thomas Connolly delivered an eloquent panegyric on the Apostle of Ireland. The Church was crowded to excess, and a great number of our fellow-citizens of other denominations was present. The interesting ceremonies of the morning closed about one o'clock, after which the Irish Society again formed in procession, and walked through the principal streets of the town.

The morning having been thus devoted to religious exercises, the Irish Society and their guests dined at Mason Hall in the evening. The room was most tastefully decorated with flags, banners, evergreens and artificial flowers. Many of those present were Teetotallers, and the evening was spent in the utmost harmony. When the Bishops and Clergy of Nova Scotia were toasted, the Bishop returned thanks for the Poplats, and the Rev Mr Connolly for the Clergy. His Lordship also before his departure proposed the health of the President of this truly charitable institution and Mr Umcke returned thanks in a neat and appropriate speech.

We must say that the whole proceedings were very creditable to the Society, with perhaps a single exception to which some might naturally object. We allude to the manner in which one of the Toasts was framed, and which seemed to contain an unfair expression of political feeling. A charitable dinner was surely neither the time nor place for such an exhibition, especially when we consider that there were persons present of different political views, who could not expect to be placed in any embarrassing position by lending their advocacy to so excellent an Institution. And when we express our opinion that the slightest allusion to politics, was not in good taste, we do so, not in any spirit of anger, but from a sincere desire to promote the prosperity of the Irish Society itself. There is a proper time and place for every thing.

A very handsome collection for the Poor was taken after the Sermon on St. Patrick's Day at St. Mary's.

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SUBSCRIPTIONS RECEIVED FOR THE FUEL AND CLOTHING FUND.

Anonymous per the Bishop	£1 5 0
Mr John Sinnott, Joggins, Cumberland	0 5 0
" Denis Regan, do. do.	0 2 6

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The Second Conference of the Clergy of the District of Halifax will be held on Tuesday in Holy Week, the 7th of April next.

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ST. JOHN'S, N. B.

From a recent number of the *Liberator* we find that the Bill for the incorporation of the Catholic Bishop of New Brunswick has been rejected by the Colonial Legislature. Thus, a narrow-minded bigotry has triumphed for the present over the just claims of at least one-third of the population of that Province. If the petition of the Catholics had been one for assistance in the erection or endowment of their churches, and religious Institutions, we would not be so much surprised at its refusal. But it merely prayed that property already acquired by Catholics, for Church purposes, should be secured by law in such a manner that it would be impossible to apply it to any other use. This has been already done, and even in a recent instance, in Canada. Thank God, there is more liberality and toleration at this side of the Bay of Fundy; for we are persuaded that if so reasonable a request were preferred here, the Legislature of Nova Scotia would accede to it, without a dissenting voice.

—  
BERMUDA.

On Saturday last we received our letters from the Summer Islands. The latest dates were the 2d of March. The Rev. Mr. Kennedy, to the great joy of the Catholics, had arrived, after a long and stormy passage of eleven days. Our worthy Rev. friend had already commenced the great work of his mission, and on the first Sunday of Lent twice offered the Holy Sacrifice for the military and civilians, and delivered instructions at Mass and Vespers. We have seen a private letter from a pious Catholic in the Island, who makes the following allusion to the newly-arrived Missionary:—  
"The Rev. Mr. Kennedy is very active and zealous in the performance of his religious duties, and meets the approbation and esteem of us all. I heard him twice yesterday (Sunday) morning and

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

hands and under the orders of the worthless Father Ignatius Michalewicz, a Basilian monk, formerly our chaplain, and remarkable for his zeal and exemplary conduct.

In other times, when the news of the apostasy of three Graco-united Bishops, and of the persecutions they commenced, had disheartened us, the good Father encouraged and supported us most admirably in our fidelity to Catholicism. When separated from him, our most ardent wishes were to be near him again; and lo! after a week's imprisonment at Witebik, his features broke in upon us, but with a false beard.\* His very first words were blasphemies and lies, uttered in the language of the Muscovites—he who always used to address us in our dear Polish tongue, and to teach us the love of God and truth! Ah! who could ever understand our grief.

'Formerly, you were our Father,' I exclaimed, sobbing; 'you helped to save our souls, and now you want to damn them! What has become of your old lessons add examples?'

'My dear children, when I preached you faithfulness to the Roman Church I was a madman—I was a blind man; but, at last, God has opened my eyes.'

And then, after repeating the whole doctrine of Siemaszko, he added: 'and now I have turned an apostle!'

'No! an apostate! an apostate!' exclaimed my sisters, all in one breath. 'No, not an apostle!'

Scenes like this were very frequent, for this miserable man was constantly by our side, superintending the forced labour to which we were condemned; and his presence was far more painful to us than his hard-dealt and repeated blows. He threatened us with the most cruel tortures, and even with slaying us alive. We answered: 'Well, slay us, slay us alive; we are ready to follow the apostle St. Bartholomew, but never an apostate!'

We were subjected to the vilest and hardest service by the Czernice. Before six o'clock in the morning we were obliged to sweep the whole house; to warm it; to prepare and carry the wood; to run for water, and to distribute it where wanted; to set all in order and decency after the revels of the preceding day.

At six o'clock, they led us out to the convicts' labour, which varied according to the season. At first, we had to hew stones and carry them about in wheelbarrows, to which we were chained. From twelve to one, one hour's rest;—from one till night, labour;—after that, we were employed either in the kitchen, or attending the cattle, making ready wood and water for the next day.

\* In the Slavonian countries a long beard is the distinctive mark of the schismatical priests.

The Czernice did all in their power to make their service as difficult and painful as possible; for instance, they dirtied the kitchen and the house on purpose, spilt the water we brought, and were constant'ly scolding or beating us.

After our day's work, we were shut up in our prison without being freed from our irons. The only furniture of our prison was a little straw that served for our bed; but the true ornament of our dwelling, the delight of our hearts, the strength of our souls, was our dear crucifix brought from Minsk; to us it was a church, an altar, a master, a Father, it was our all. We passed whole nights praying and meditating at its foot. We used to begin by the prayers and devotions of our rule, which we had no leisure to go through during the day; we took scarcely two hours sleep, and this was our life for the seven years of our martyrdom. We always commenced our devotions by falling prostrate on the earth to ask of God the conversion of the Emperor Nicholas.

The food granted to us was so scanty, that we were often obliged to eat the grass in the fields during summer, and to share the fare of the cows and pigs in winter, notwithstanding the blows of the Czernice, who told us brutally—'You do not deserve the food of our pigs.'

Though the cold is so excessive in winter, we were refused fuel; our limbs were often frozen, and this made our wounds the more painful.

At the end of about two months (1838) began the torture of flagellation, to which we were submitted twice a week; Siemaszko had ordered us thirty lashes, but Michalewicz added twenty more of his own accord.

On certain weeks we were not to be whipped, but, at the suggestion of Michalewicz, Siemaszko gave orders that this torture should be applied to us oftener, to punish our faithfulness to the Holy Church.

On every occasion, I required that Siemaszko's written orders should be presented to me, and I always read them aloud, in order that they should be made known to my sister nuns.

We used to prepare for flagellation by meditating on that of our Lord Jesus Christ; his passion was our strength, our support, our consolation, our cure through all the different tortures by which they hereafter tried our fidelity and constancy.

We were whipped in a yard, under a sort of barn, exposed to the general view, under the eyes of Michalewicz, of the Czernice, Popes, Deacons, chanters, children, and of all those who lived to desecrate by their blasphemies a house dedicated to prayer and retreat by the spouses of Jesus Christ!

As soon as the order had been read, I made a

point of always falling down the first to be whipped; no one was obliged to hold us, for the cross of Jesus Christ was sufficient to keep us quiet under the blows which lashed our bodies. All the time we endured the torture, we thought we saw our Lord flagellated, and this sight alone took away all feeling of pain. We had but one real pain, and that was to be thus exposed naked! . . . But that, even that, we united to our Saviour's sufferings.

"O Jesus! Please to save my soul by your Cross and Passion." Such was our only lament under the lashes which cut into pieces our bleeding bodies. And, in order to aggravate the torture, they were cruel enough to oblige us to see the flagellation of each of our fellow-sufferers, whilst the Czernice went on rejoicing, swearing, and clapping their hands at the sight of our reeking wounds.

The whipping once over, we sang the *Te Deum*, and our persecutors led us back to our labour, without giving us one single moment of rest. Our footsteps were marked out in blood, and we could frequently see on our own body whole bits of flesh cut out by the rods. When the weakest of us fell down exhausted, a cudgel brought her up again on her legs. After a whipping of this kind, one of our sisters, named Columba Gorska, fainted in going to work. Michalewicz brought her to her senses by beating her most cruelly; she succeeded in reaching her wheelbarrow, which she even loaded; but at her very first to wheel it along, she fell down dead.

Baptista Downai was burned alive in a large stove where the Czernice shut her up, after sending her there to light the fire.

To be continued.

## ROME.

[Extracts from the *Diario Romano*.]

January 24, 1846.—In the last annual academical meeting of the Propaganda the language of the savages of the Oregon was heard for the first time. The representative of that mission on such an interesting re-union, image of the great Catholic unity of the nations, was the venerable Vicar-Apostolic of that remote region, Monsignor Blanquet, a Canadian, Bishop of Drasá, who had arrived at Rome some time before. He, the first of all missionaries, has dived into these savage tribes, of which a great number of individuals have been converted by him. Besides this, he has begun to form durable establishments which assure the future of the indigenous clergy of that mission. This rising church, daughter of the church of Québec, is a new proof of the power that is given everywhere by the establishment of episcopal authority.

January 27, 1846.—The pious union, under the patronage of the Blessed Virgin Queen of the Apos-

tes, has celebrated also in this year, in the church of St Andrew della Valle, the solemn Octave of the Epiphany, in order to obtain the protection, the increase, and the propagation of Faith. High Masses sung in several rites; sermons preached every day, three times in the Italian language, and in one of the others more common, viz., French, English, German and Spanish; spiritual lessons; preaching in the evening in the streets; the assistance of religious Orders with their Superiors, of the colleges of Parish Priests, of the seminaries and colleges, &c., the whole contributed to render the ceremonies more august and give occasion to the different classes of the people to be present. The general Communion was administered by the Cardinal Asquini, and as every afternoon the Benediction with the Blessed Sacrament was given by a Cardinal, so on the last day of the Octave the ceremony was closed by the Benediction with the image of St Bambino given by the Cardinal Ferretti, who afterwards gave the same image to the people to kiss. It is incredible to say how extraordinary has been the concourse of every class, of both sexes, of every nation, and how such a vast temple was always full and crowded with people. It was very beautiful in such a variety of rites, of languages, of religious practice, and of a great number of the ministers of the Church equally zealous to remember the great favour of the vocation of Gentiles to the Faith. Very copious and singular have been the graces that God in such a salutary time has deigned to pour down upon the soul. A very beautiful and magnificent machine, representing our Redeemer adored by the Magi, all expressed in figures as large as life, executed with rare skill, and adorned with royal munificence, exacted universal admiration and applause. It was a gift of the Prince D. Alexander Torlonia. It is hoped that the above pious work should not only grow firm in our city, but extending itself in the Catholic world cause those fruits of grace, to obtain which it was established, and with great care supported till now by the piety of the devout.

January 29, 1846.—On Monday last, at St Mary Magdalen's parish church, was celebrated the solemn burial of the deceased Roman Priest, D. Peter Vagnuzzi. He was a true priest according to the apostolical model, and his life of 67 years has been irreproachable. For many years he was a Professor of Logic and Metaphysics and afterwards of Mathematics at the Gregorian University, and lastly at the Papal Roman Seminary. Several illustrious personages who now adorn public chairs, and others eminent for nobility or for public employments, have been his disciples. He was very dear to our chief professors Calandrelli and Conti, and an indefatigable associate in their astronomical observations. Although belonging to a distinguished family, although possessing a large patrimony, although for his learning, and much more for his extraordinary goodness, very dear to all, he was nevertheless



wholly a stranger to ambition. His patrimony was divided by him with the poor, who never departed from him without being relieved; and such was his charity, that the day before his last sickness he had stripped himself of a casah which he wore, to dress with it a poor priest who was in want of it. He died with the death of the just on Friday, 23d inst, at the hour at which our blessed Lord expired. The carrying of his mortal remains from the house to the parish church was very touching; for the sailors who were at the port of Ripagrande (to whose Christian culture he dedicated himself gratuitously for about forty years with the zeal) in a regular procession, accompanied by the priests, his associates in such a good work, four of whom bore the bier, followed the funeral pomp, and by their sorrowful aspect and fervid prayers exhibited the most beautiful eulogy of the deceased. The pious Union of St Paul, composed of the very flower of the Roman clergy, assisted in the church at the solemn exhibition of the corpse, and a learned and moving funeral oration was read by the Priest, D Raymond Pilliacelli, Professor of the Canon Law in the Urban College of Propaganda Fide.

**MORE OF THE CZAR AT ROME.**—The following extract of a private letter of the 26th ult., written from Rome, by a Protestant Gentleman, will be read with interest:—"The other day I drove out with a Roman of rank, an old friend of my family, to see his villa. On the road the conversation naturally turned on the Emperor's visit. He said that everything short of inhospitality and discourtesy was done to show him that he was an unwelcome visitor. In the first place, the Pope did not return his visit, nor did the Sacred College call upon him, as is usual in case of a Sovereign visiting Rome. Four Cardinals only called—Cardinal Acton, the Cardinal Secretary of State, and Cardinals Bernetti and Toschi, who had been on previous occasions decorated by the Emperor. And, in the second place, so universal was the feeling against him in Roman society, that no Roman gentleman or lady called upon him. I must here remark, that it is given out in society that the Pope did not return the Emperor's visit, because the latter begged the former to dispense with the ceremony. To my friend I remarked, that many of the Siennese were angry with the Pope for having admitted the Emperor to an audience, or allowed of his entering the city, and I added, that I myself apprehended the use that Russia would make of it in those quarters where she could exclude truth as contraband. He replied, that the Pope could not have refused the Emperor entrance into Rome, or to receive his visit, had he been so minded, as there is a Russian Minister resident at his Court. I said, that is the great error. The Emperor has refused to receive the Pope's Nun-

cio, and it is even contrary to the rules of official routine in that case to receive a Minister from the Emperor. My friend told me, the Pope had received the Emperor with the greatest dignity, and hardly had he entered the room when he began to address him in the language of dignified reproof. He pointed him out as the only Sovereign of those that had the only Sovereign of those that had subjects of different persuasions, that persecuted his subjects. I expressed my regret to him, as I do to you, that His Holiness—to see an argument that was plausible, and in consonance to the spirit of the times—abandoned the 'vantage ground of broken treaties and violated pledges. What a glorious opportunity was lost to him, of making himself the source and interpreter of international law, by exacting the fulfilment of that treaty to which all Christendom stood guarantee, and by virtue of which solely the Emperor holds the kingdom of Poland! However, my informant told me that the Emperor denied point blank there being any persecution; to which his Holiness replied by bringing forward three or four well-authenticated instances. The Emperor, it seems, was anything but content with his reception here, and was at no pains to hide his dissatisfaction. Not a penny did he give to the post-boys that drove his carriage from Rome to Florence, or to the dragoons that accompanied him; and even when a poor postillion, who was driving one of the carriages before him, fell from his horse and broke his leg, he refused to give him a sou. This whilst he lavished elsewhere his ducats. He spent great sums here. There is another symptom which is very pregnant—viz., though elsewhere he went to the Royal houses prepared for him, at Florence he determined to go to an hotel, and not to the Ducal Palace—doubtless to conceal his mortification at his reception at Rome.

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#### DEATHS RECORDED.

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##### AT ST. MARY'S.

- MARCH 16—Mrs. Mary Callahan, of a Son.  
 " Mrs. Ellen Feehan, of a Son.  
 " Mrs. Anne Kier, of a Daughter.  
 " Mrs. Elizabeth Eustace, of a Daughter.  
 17—Mrs. Margaret Harton, of a Daughter.  
 " Mrs. Ellen Heffernan, of a Daughter.

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#### INTERMENTS.

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##### AT THE CEMETERY OF THE HOLY CROSS.

- MARCH 15—James Foley, native of county Waterford, Ireland, aged 58 years.  
 17—Mr. Robt. Phelan, native of city Waterford, Ireland, aged 63.  
 20—Lawrence Doyle, native of Ireland, aged 52.