The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

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All Correspondence should be addressed to

The Herald Printing Company, Charlottetown.

Calendar for May, 1888.

MOON'S CHANGES.

Last Quarter 2nd day, 7h., 34.6m., p. m., N.
New Moon 10th day, 9h., 11.0m., p. m., N.W.
First Quarter 18th day, 7h., 52.6m., p.m., R.
Full Moon 25th day, 6h., 27.6m., a. m., N. W.

D M	Day of Week.	Sun Rises	Sun Sets.	The Moon. Rises	The Moon. Sets.	High Water Ch'town
		h. m.	h. m.	morn	m'rn	aft'rn
1	Tues	4 50	7 2	0 16	9 32	2 28
2	Wed	49	4	1 3	10 34	3 42
3	Thur	48	6	1 47	11 34	4 55
4	Fri	47	7	2 14	aft 42	6 12
5	Sat	45	8	2 42	1 47	7 18
6	Sun	44	9	3 7	2 47	8 3
7	Mon	43	11	3 26	3 51	8 51
8	Tues	41	12	3 53	4 47	9 27
9	Wed	39	13	4 17	5 48	10 1
10	Thur	38	14	4 42	6 49	10 34
11	Fri	37	15	5 5	7 55	11 6
12	Sat	35	16	5 41	8 50	11 49
13	Sun	34	18	6 19	9 48	morn
14	Mon	33	20	7 2	10 43	0 15
15	Tues	32	21	7 56	11 34	0 52
16	Wed	31	21	8 50	m'rn	1 33
17	Thur	30	22	9 51	0 18	2 19
18	Fri	29	23	11 0	0 58	3 12
19	Sat	28	25	aft. 10	1 43	4 20
20	Sun	26	25	1 23	2 4	5 39
21	Mon	25	26	2 27	2 33	6 57
22	Tues	24	27	3 54	3 3	8 2
23	Wed	23	28	5 13	3 33	8 56
24	Thur	22	29	6 32	4 6	9 45
25	Fri	21	31	7 49	4 43	10 28
26	Sat	21	32	9 0	5 26	11 13
27	Sun	20	33	10 4	6 17	11 59
28	Mon	19	34	10 57	7 15	aft 42
29	Tues	19	35	11 42	8 18	1 28
30	Wed	18	35	morn	9 22	2 17
31	Thur	4 18	7 37	9 16	10 40	3 3

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged.

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

A NERVE TONIC.

GEORGE W. BOUTON, STAMFORD, CONN., says: "For two years I was a sufferer from nervous debility, and I thank God and the discoverer of the valuable remedy that PAINE'S CELERY COMPOUND cured me. It is a valuable remedy. Long may it live. Let any one write to me for advice."

AN ALTERATIVE.

ALONZO ABBOTT, WINDSOR, VT., says: "I believe PAINE'S CELERY COMPOUND saved my life. My trouble seemed to be an internal humor. Before I used it I was covered with an eruption from "head to heel." The eruption is rapidly healing, and I am five hundred per cent. better every way."

A LAXATIVE.

A. C. BEAN, WHITE RIVER JUNCTION, VT., says: "For two years past I have been a great sufferer from Kidney and liver trouble, attended with dyspepsia and constipation. Before I began to take CELERY COMPOUND it seemed as though everything ailed me. Now I can say nothing ails me.

A DIURETIC.

GEORGE ABBOTT, SIOUX CITY, IOWA, says: "I have been using PAINE'S CELERY COMPOUND and it has done me more good for kidneys and loins back than any other medicine I have ever taken.

Hundreds of testimonials have been received from persons who have used this remedy with remarkable benefit. Send for circular

Price $1.00. Sold by Druggists.

WELLS, RICHARDSON & CO., Proprietors
Montreal, P. Q.

Executors' Notice.

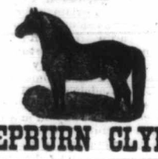
THE undersigned, Executors of the last Will and Testament of OWEN CONNOLLY, late of Charlottetown, Merchant, deceased, hereby notify all parties indebted to the said Estate of the said Owen Connolly to make immediate payment of their respective debts to them at the premises on Queen Street, in Charlottetown, formerly occupied by the said Owen Connolly; and all persons having accounts or claims against the said Owen Connolly, or his Estate, are hereby notified to present the same, duly attested, to the undersigned at the said premises, on Queen Street, within Twelve Months from this date.

Dated at Charlottetown this Seventh day of January, 1888.

ANDREW A. McDONALD,
WILLIAM W. SULLIVAN, } Executors
FREDERICK PETERS,

January 4, 1888—tf

The Thoroughbred Clydesdale Stallion



HEPBURN CLYDE

CANADIAN STUD BOOK No. 738, American Clydesdale Stud Book, No. 1201, will stand for the season in the following places:—

Monday, May 7th—He will leave the owner's stables for Montague Bridge, remaining over night.

Tuesday, 8th—Will proceed to Cardigan Bridge, remaining over night.

Wednesday, 9th—By St. Peter's Road, at or near Chas. Hayden's, for noon; thence to St. Peter's Bay, where he will remain till Friday morning (11th).

Friday, 11th—By Fortune Road to Webster's Mills, remaining over night.

Saturday, 12th—By Fortune Road to Dingwell's.

Monday, 14th—To Dundas.

Tuesday, 15th—To Cardigan Bridge.

Wednesday, 16th—To Montague Bridge.

The above route will be continued every two weeks, health and weather permitting.

PEDIGREE—Sire, Glenlfer, Canadian Stud Book, No. 208; American, 1017; G. B. & I., 1447. Grand Sire, Clansman, G. B. & I., 159. Dam of Sire by Johnny Cope, G. B. & I., 418. Dam, Dolly Hepburn, Canadian, 576; American, 1252. Sire of Dam, Glancer, Canadian, 197; American, 81; G. B. & I., 1477. Grand Sire, Annandale, Canadian, 5-3; American, 3. G. G. Sire, Lonsdale Tam, 127; American, 18; G. B. & I., 1462. G. G. G. Sire, Grey Clyde, Canadian, 170; American, 78.

"Hepburn Clyde" is 5 years of age, is a beautiful bright bay color, is possessed of superior bone and action, plenty of style, good temper, and is an excellent specimen of a Clydesdale Stallion. Being free from all hereditary blemishes, and sound, of excellent symmetry, and of pure-bred stock of great fame, he must certainly be well qualified to be a good stock-getter.

"Hepburn Clyde" was shown at Whitby, Ont., in the Fall of 1886, and gained the first prize, competing against twelve colts in his class, one of which carried off the first prize at the Exhibition held at Montreal the same fall. He gained the first prize at the Peterboro, Ont., Show in the spring of 1887, also the first prize at the Peterboro Spring Show, 1887, and first prize at Central Exhibition, Peterboro, in the fall of 1887. His Sire, Glenlfer, was a great show horse, and won everything in the fall of 1886, including first for aged stallion, diploma for the best draught stallion, and gold medal for the best stallion of any breed at Toronto Industrial. He was taken to the United States in 1886, where he took a great many prizes, including first and sweepstakes, at the Minnesota State Fair where he was sold for $5,500.

TERMS: $10 for season, payable 1st December, 1888.

All mares served at their owner's risk.

J. A. ANNEAR, Lower Montague.
JAS. L. McMILLAN, V. S., } Owners.

April 25—tf.

Executors' Notice.

THE undersigned Executors of the last Will and Testament of Michael Sharkey, of Lot 53, Farmer, hereby notify all persons indebted to the said Estate of the said Michael Sharkey, to make immediate payment of their respective debts to them at the office of David Lewis, at Cardigan Bridge, and all persons having accounts or claims against the said Michael Sharkey or his Estate are hereby notified to present the same, duly attested, to the undersigned at the said office within Twelve Months from date.

Dated at Cardigan Bridge this First day of May, 1888.

JOHN SHARKEY,
DAVID LEWIS, } Executors.

May 9, 1888—3m

CASTORIA

for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

THE CENTAUR COMPANY, 77 Murray Street, N. Y.

FOR THE NEXT FEW WEEKS,

Previous to Stock-Taking,

—We offer the balance of our—

Winter Goods,

Such as Ulster Cloths, Dress Goods, Tweeds, Overcoatings, Shawls, Scarfs, Gents' Underwear, Cardigans, Jersey Jackets, Skirts, Gloves and Mitts, Fur and Cloth Caps, Overshoes, Millinery, &c., &c.,

At PRICES TO CLEAR.

Come & Get Bargains.

REUBEN TUPLIN & CO.

Kensington, Feb. 29, 1888.

Death of Archbishop Alemany, O. P.

The San Francisco *Monitor*, of the 9th inst., contains the following, relative to the death of the first Archbishop of San Francisco:—

On Saturday last we received a letter from Very Rev. Joachim Adam, Vicar General of the Diocese of Monterey and Los Angeles, which contained the sad news of the death of the venerable pioneer Prelate, the first Archbishop of San Francisco, Most Rev. Joseph Sadoc Alemany, O. P.

Here are the particulars of the last days on earth of the dearly-beloved deceased as we have them from the pen of our thoughtful correspondent:—

VALENCIA, Spain, April 17, 1888.

Editor of the Monitor:

DEAR SIR,—In this Metropolitan city to-day took place the funeral of him who was for so many years the pioneer Bishop of California, revered to this day by all who had the happiness to know him personally, or by means of the tongues of those who with justice extolled his many virtues. Most Reverend Joseph Sadoc Alemany, the first Archbishop of San Francisco, is no more. His pure and holy soul returned to God last Saturday, the 14th inst., at 6 o'clock p. m. *R. I. P.*

I will not give a synopsis of his labors in California and his apostolic zeal—they are known to you all. I will give only a few particulars received this morning after the funeral, by one of his bosom friends here, the Rev. Nicholas David, who assisted him up to the last moments of his dissolution, and in whose church His Grace said Mass up to a few days before his death, and wherein he, for the last time, heard confessions and administered the Sacrament of Confirmation.

His Grace was afflicted with the first attack of brain fever on the feast of the Epiphany, while he was hearing confessions in the Church of Pillar, adjacent to his residence, and on that festival he was not able to say Mass or to administer the Sacrament of Confirmation as he intended to do. A week afterwards he arose from his bed and was able to say Mass for three successive Sundays, but realizing that his memory was failing him, and that he could not remember certain prayers and ceremonies of the Mass, he did not dare to celebrate it any more. However, the dear Archbishop continued to hear confessions until the eve of the feast of St. Joseph, when, feeling very sick again, he returned to his bed which he continued to occupy from that day until the 28th of March, when the Holy Viaticum was administered to him; he also desired to be annointed at that time, but he was told there was no immediate danger then. His Grace recuperated so much in strength and health that his physicians gave him leave to get up on the 12th inst., but having that day experienced another attack of brain fever, Extreme Unction was administered to him, and the venerable Prelate remained that way, partially unconscious, until he died on last Saturday.

Archbishop Alemany arrived at Valencia in the beginning of the year 1886, and during the two years he has resided here, he captivated in his favor the hearts of all, as was fully testified by the honors he received this morning. His Grace's remains were embalmed at the request of his brother and relatives, as they intended to convey them to their family grave at Vich.

By a quaint law now existing in many parts of Spain, corpses are not allowed to be brought inside the church, but the funeral cortege stops at the door, and there the priests chant the *Libera* and other prayers for the dead, so that *manes Corpore presenti* is a thing of the past here. This law was made at a time when there was cholera here and it has never been revoked. This is the way that so-called Catholic governments interfere with the discipline of our Mother the Church. On account of this prohibition the mortal remains of His Grace were left in the house where he died, while a Solemn Requiem Mass was celebrated for the repose of his soul in the parochial church of the two St. Johns, in which parish the Archbishop lived. I arrived in time this morning to assist at his funeral, after travelling from 1 o'clock yesterday afternoon until 8 o'clock this morning. A friend of mine telegraphed to me last Saturday that His Grace was dying. I did not get the despatch until yesterday at noon, being absent from Barcelona. After seven hours staging I was lucky enough to be able at 10 o'clock last night to catch the train at Villanueva, which was on its way to Valencia.

I visited the mortal remains of the saintly Archbishop before Mass. Nothing was more simple than that mortuary chapel. A black cloth was spread over the bare floor of the room, and upon it was placed a coffin covered with zinc, with a few candles placed around it. The face of the dear departed was alone visible, and it was very much changed on account of the operations in embalming, which had swollen one-half of his face. No persons were there except a few peasants, perhaps some of his penitents, the rest of his friends being in the cathedral. I reflected as I looked at the simple surroundings that if His Grace, who in life was so humble, could see from Heaven how modestly his remains were laid out, he would feel happy to realize how pleasingly his wishes were obeyed even after his death, so that in his last sleep he appeared humble before men.

But if the surroundings at the modest mortuary chapel were simple, quite different was the scene in church. On entering the church I observed a superb catafalque with the insignia of His Grace's episcopal dignity. The church was crowded, the sanctuary being filled with priests, more than one hundred of whom were present. Cardinal Archbishop Monacillo being very aged and weak, his Vicar-General, the Canon of the Cathedral, presided at the mortuary services. All of the thirteen parishes of Valencia were represented by the clergy; the Captain General and other civil authorities were also present.

The Mass for the deceased Archbishop was the plain Gregorian Chant, sung by priests and accompanied by some brass instruments. At the Offertory of the Mass, the Vicar-General and the brother of the deceased, Rev. Michael Alemany, with lighted tapers in their hands approached the celebant and kissed the maniple and offered wax candles. This ceremony is practiced in Spain at all Requiem Masses, and on many occasions it takes a long time for this ceremony, as all the friends invited to the funeral go up to present a lighted taper each as an offering. As we have no such ceremony in America, neither did I ever see it in Rome or elsewhere, I am inclined to think it may be some remnant of the Mose-Arabic rite.

After Mass the clergy of the parish, preceded by a cross-bearer and followed by hundreds of persons who had assisted at the Requiem Mass, went to the house wherein the Archbishop died and where his remains reposed. There requiems were sung; and, carried on the shoulders of pall-bearers, and accompanied by a large number of priests and lay people, His Grace's remains were brought to the railway station to be conveyed to Vich, his native place, where they will arrive this evening, and where more solemn services will be performed prior to their entombment in the family vault of the cemetery at that place.

It was told that at the Requiem Mass not only the Seminary but also the University of Valencia was represented by some of the professors of both. In fact it seems that every class of society, from the lowest to the highest, united this morning by a spontaneous sentiment of veneration, to pay the last sad tribute of respect to the memory of humble Archbishop of Pelucium, who in the two years that he spent amongst them, had attracted to himself in his own humble quiet ways the hearts of all. But, beyond doubt, it is in his dear California that thousands of people will assist at the Requiem Masses which will be celebrated for the repose of his soul in the church that was for so many years his cathedral, as well as in every church which has come into existence through his fostering care.

I expect very soon to return to California, as I am becoming tired of travelling. Our life is short, it is necessary to work a little more, otherwise death will come and find me with my hands empty of good works.

Respectfully yours,

J. ADAM, V. G.

The details of the last chapter in the life of the dearly-beloved pioneer Prelate of this Archdiocese which Father Adam has so faithfully delineated, will be read with mingled feelings of joy and sorrow by the multitude of Catholics in California who have grown up under the parental care of that venerable Prelate of whom it may be truly said:

His life was so gentle and the elements
So mixed up in him, that Nature might stand up
And say to all the world: "*This was a man.*"

Our Divine Saviour says: "Blessed are the dead who die in the Lord," and in the demise of Archbishop Alemany every Catholic who had the happiness to know by reputation or in person, will feel fully satisfied that as he bravely and constantly fought the good fight; as he finished his course consoled by the soul-saving sacraments of God's church; as he not only kept the faith himself, but also instructed tens of thousands of others in the way, the truth and the life—so may his purified soul enter into the joy of the Lord, which is promised to those who walk through their worldly career in the same sanctified path which was daily trod by this true follower of Christ.

Our natural sorrow at the death of one so dearly loved is thus assuaged in a measure when the star of Christian hope shines forth resplendent in the spiritual vision of the Christian soul. In the brilliant light of faith and hope we see the everlasting sign of eternal peace indelibly imprinted upon the soul of every true soldier of the Cross, by the divine hand of an omnipotent and merciful God. Then sweet charity whispers that prayers for the dead remove the temporal stains from the departed soul, and the tarnished spirit, by their operation, becomes as bright and as effulgent in celestial purity and beauty as when it was implanted by its Creator in the shell of flesh which covered it during its earthly career.

Thus it is that joy and sorrow become intermingled when, as in the case of Archbishop Alemany, the just are taken from among us, full of years and adorned with those undying honors which emblazon the escutcheon of those who carry the Cross constantly and willingly through this vale of tears, and who walk in love, as our Blessed Redeemer hath loved us, who hath delivered himself for us as an oblation and a sacrifice to God.

For thirty-five years Archbishop Alemany labored unceasingly in this portion of the Lord's vineyard. Under his mild and paternal administration he saw the church of God increase and multiply in every section of this State, and he may rightly be styled "the corner-stone of the church in California."

When the deceased Archbishop came to this State in 1850 he found a scattered flock, a few churches and a few priests, but his Grace was spared to witness a marked degree of progress in the spread of the true faith and development in Catholic educational institutions which are the most enduring monuments of his zeal for the promotion of God's glory. His consecrated hands poured the oil of unction on those who are to-day among the oldest and most venerated ornaments of the priesthood in this ecclesiastical Province. From his hands also many prelates received episcopal consecration. It is not to be wondered at, therefore, that the clergy looked up to the dear deceased with the true Christian love and veneration due to a pioneer and patriarch. The laity, too, learned to love him in the first years of his administration in this archdiocese, when they themselves were few in number, and this affection deepened and strengthened with the flight of time, growing stronger year by year, as they discovered new virtues in the saintly character of him whom God had called from the retirement of the Dominican cloister to wield the crozier over the small and scattered flock of Christ in California.

Humility is honorable in the sight of God, and in the possession of this great virtue Archbishop Alemany was a shining light before all men. Hand in hand with his saintly humility went his love for the poor, whom he constantly helped out of his personal resources, depriving himself of much, so that he could have more alms to distribute among the numerous applicants to whom he ministered with his own hands. In the true spirit of Christian charity Archbishop Alemany delivered the poor out of their distress and his ear was always open to hear the tale of affliction.

In all the multifarious duties incumbent upon a bishop of God's church, Archbishop Alemany was a model of scrupulous conduct. He fed the flock committed to his care, not by restraint, but willingly, according to God. No thought of the gain of filthy lucre ever sullied his mind, but voluntarily he devoted himself to perform the humblest, as well as the most arduous duties which fall to the lot of priests to perform. To his priests he was a father and a friend, a counsellor and a consoler. His long administration of the affairs of this archdiocese remains uncheckered by any act that was not in consonance with the tie of Christian love which should ever bind in bonds of union the priesthood and the prelate called to preside over them. To the laity likewise, the tender love which animated Archbishop Alemany's heart, was made manifest upon every occasion which brought them in contact with their spiritual ruler. And now that his earthly career is ended, every Catholic in California should earnestly petition the throne of mercy that the prince of pastors may present the dearly-beloved deceased prelate with a never-fading crown of glory.

The bond of affection which united the priests and the Catholic laity of this archdiocese to Archbishop Alemany, was beautifully manifested to a most edifying degree when, in May, 1885, the time came for his departure from these scenes of his long years of sacerdotal labor. Then it was that Catholic love for the true shepherd of Christ's flock culminated, and the sweet memory of his Grace's many virtues was revived in the hearts of both priests and laity. The scenes of the week prior to the venerable prelate's departure from the clergy and Catholics for whose spiritual welfare he had labored so long and so well, will be treasured until death by those who witnessed them. Rich and poor, priest and sister, Catholics and non-Catholics, came from all sections of the State to take their last farewell and to receive the last blessing of the great and holy prelate, who was, in the language of sacred scripture, "*Beloved of God and men,*" and whose memory will be in benediction for all time to come.

With all the ardor which our holy faith inculcates, therefore, we ask the fervent and frequent prayers of the priests and sisters, the religious and the laity throughout this archdiocese, for the eternal repose of that good and gentle soul, who, as our spiritual father, was all that each could wish him, and the memory of whose moral worth will have an enduring influence for good throughout many generations.

When the dear departed was about to leave California for his native land, his last request just prior to his departure was couched in these words which brought tears to the eyes of many among the large delegation of clergy and laity assembled to say the feeling word "farewell." "And now, my dear children," said Archbishop Alemany, "I have one request to ask of you. *I seek your prayers* for my welfare, wherever I go, so that I may be kept safe from all harm. My children, my body alone departs, but my heart is with you and *will remain with you.*"

Let, then, the dear deceased Archbishop's plea for prayers be answered by every Catholic man, woman and child in California. Let all give back to him at least a little of that great love he evinced for those he so lovingly called "his children." And then, when the great mercy of God has washed away the few stains that may be left upon his faithful soul, we each may rest assured that the dear good prelate, who so endearingly called his flock "his children" on earth, will gladly, joyfully and unceasingly implore Almighty God for their spiritual welfare while on earth, so that he can have the supreme happiness of presenting each and all of them before the judgment seat of God as "his children" who, profiting by his example in virtue on earth, have thus become the celestial children of their Father in Heaven. *Requiescat in pace.*

Some Modern Martyrs.

BY REUBEN PARSONS, D. D.

By a decree of September 5th, 1772, the Czarina Catherine II. promised to respect the religious rights of her Catholic subjects, and especially of those who belonged to the Ruthenian or United Greek rite. To this latter, and not to the Latin rite, belonged then nearly all of the Poles who by the first act of dismemberment of their country in 1772 became subjects of the Russian sovereign. But the philosophical Czarina soon ignored her promise, and in spite of the protests of Maria Theresa, one of her co-partitioners, she robbed the Polish Catholics, as early as 1774, of more than 1,200 churches, which were handed over to the schismatics or members of the Russian "Orthodox" Church. By Catherine's unscrupulous use of every kind of means, after the two subsequent partitions of Poland, the United Greek rite lost eight million followers, all its bishops, nearly ten thousand parishes, and one hundred and forty-five convents. Alexander I. restored a few of the Catholic bishoprics. But Nicholas abolished, in 1832, all the monasteries and convents of the Basilian order, and all the United Greek bishops had been taken from this order. In addition to this blow to Catholicism, Nicholas deprived the Latin rite of more than two hundred convents, and in 1835 he confirmed and republished a ukase of Catherine II. whereby it was ordered that "the punishment due to rebellion should be inflicted on every Catholic, whether priest or laic, whether of noble or of plebeian family, who would dare, either by word or act, to oppose any conversion to the dominant Russian church." He also prohibited all communication between the see of Rome and the United Greeks, and forbade all Catholic priests to publicly refute any objections the schismatic clergy might make against the Roman communion. But it is easier, even in Russia, for the State to issue decrees concerning religious matters, than to enforce them. It was very easy to assert, in the words of the catechism which Nicholas caused to be printed for the benefit of Russian Catholics (Wilna, 1832), that "the emperor's authority comes directly from God; that he is an emanation from God, and is his vicar and minister." Millions of Catholics, and among them nearly all of the priestly order, refused to follow the example of their apostate bishops, who, to a man, obeyed Cæsar rather than God, and obtained their reward here below. The persecutions which followed were scarcely less thorough and horrible than those of Decius and Diocletian, and we desire, in the present paper, to furnish the reader with an authentic account of one of them. The narrative is condensed from the sworn deposition of the principal sufferer, made before a commission specially appointed by Pope Gregory XVI. When Nicholas ascended the autocratic throne of all the Russias, nearly all the Catholic convents in his dominions belonged to the Basilian order, and one of the most flourishing was that of Minsk †

During the summer of 1838, Siemaszko, the apostate bishop of Minsk, had vainly endeavored to induce these nuns to join the "Orthodox" church. When his third attempt had failed, he presented himself at the convent and demanded of the Abbess Makrena why she had not signed the act of abjuration which he had sent to her. The conversation which ensued was, on the part of the abbess, a series of heroic and apostolic rebukes to the apostate; and on the part of Siemaszko, an altercation of cajoleries and diabolic insults. On the third day after this scene the wretched prelate, accompanied by the Civil Governor of Minsk, at the head of a company of soldiers, broke open the doors of the convent at 5 a. m. The nuns were in the act of proceeding to their chapel, and naturally each one started for her cell. But the soldiers barred the way, and at once the frightened creatures grouped themselves around their mother. Then Siemaszko advanced and asked: "Whither were you going?" "To the chapel, for meditation," replied the abbess. "Meditation," returned the bishop, with a sneer, and then he added: "By command of his majesty I accorded you three months for reflection, but I have considered the matter, and have come to the conclusion that delay in action will only render you more obstinate. This present moment, therefore, is the last one you will have for a free choice. Which will you have—the revenues you now enjoy, and greater ones also from our magnanimous sovereign, if you embrace the Orthodox religion, or hard labor in Siberia if you refuse?" To this question the abbess replied: "Hard labor and a hundred Siberias rather than desertion from Jesus Christ and His Vicar!" "But wait a bit," insisted Siemaszko; "when my rods will have stript from you the skin with which you were born, you will be more amenable." A cry of indignation burst from all the religious, and one of them, Sister Wawrzecka, said: "Skin us; cut our flesh from our bones, and then crush those bones; you will find us even then faithful to Christ and the Roman Pontiff." At this the apostate burst into a torrent of blasphemies, and then ordered the soldiers to eject the nuns from the convent. "Blood of a Polish hound," he shrieked; "I will pluck out your tongue." The troops at once obeyed, but as the unfortunate women passed the chapel, the weeping abbess threw herself at the feet, not of the bishop, but of the Governor, and besought permission to make a farewell visit to the Blessed Sacrament. In spite of Siemaszko's protests the Governor assented, and the nuns all knelt, for the last time, in what is, to all religious, the dearest spot on earth—their own chapel. Thirty-five thus bent before their Sacramental Lord; thirty-four arose. One of them, Sister Rosalia Lanagecka, 57 years of age, who had been a religious 30 years, lay dead on the pavement.

When all had been thrust out of the chapel the abbess again knelt before the Governor and begged that she might be allowed to carry on the road one of the crucifixes belonging to the convent. "It will teach us," she said, "to bear our own cross patiently." Again Siemaszko objected, but the Governor yielded. He had already snatched from the hands of one of the nuns a richly ornamented crucifix which contained relics of St. Basil, but he gave to the holy Makrena a heavy processional cross, which she carried on her left shoulder throughout the ensuing march of seven days. As the little band took the road of exile, their orphans and pupils filled the air with lamentations, and many of the more courageous of the townspeople pressed on the wall of soldiers in an endeavor to touch the garments of the confessors of Christ. Bayonets were threatened, and the stocks of muskets were used to keep back the multitude; and after a league of march had been accomplished the sisters were chained in couples by both feet and hands. They were driven at the speed of a forced march, and those who sank to the ground, bleeding at nose and mouth, were aroused to some kind of strength with the lash. A sum of money, equal to one of our dollars, had been given to each nun, and this was to procure her food for a month. Each month the Governor promised they would receive the same sum. But scarcely were they on the road when the commanding officer announced himself as their treasurer and provider, and appropriated the thirty-four dollars. During the seven days that the sisters passed under his care, only once did he buy them any food, and that was a little bread and milk. On the first day these weak women marched forty-five miles, and this rate of travel was nearly always equalled. The nights were passed in the huts of the poorest peasants, and the soldiers, two of whom guarded each nun, allowed merciful hands to give the fainting victims no article of cooked food. We may easily imagine the state of exhaustion in which they arrived at Witebsk, where they were to be confined for two years. Alas! their troubles had only begun.

At Witebsk there was a convent of Basilianesses, which, like all the houses of that Order in Lithuania, dedicated to the Holy Trinity. Six months before Siemaszko's schismatic campaign in Minsk, the abbess of this community, an aged woman named Eusebia Tyminska, had undergone and experience similar to that of the Abbess Makrena. Not one of her eighteen subjects proved recreant to their duty and their faith, and all were expelled from their home, though not from the locality. A more exquisite torment than that of territorial exile had been devised for them. They were destined to be the menial servants—hostlers, scullions, farm hands, etc.—of a community of schismatic nuns, who were transferred from the regions of the Don to occupy this Catholic sanctuary. Most of these so-called religious were widows of Russian soldiers, and utterly wanting in education or in anything even approaching refinement. The eighteen Basilianesses were quartered in a little shed adjoining the convent stables, and before the arrival of the nuns of Minsk, the Abbess Eusebia and four of her subjects had succumbed to fatigue, squalor, cold, blows and starvation, and had gone to their Spouse in Heaven. In her deposition, the Abbess Makrena says of the Black Ladias (*Czernice*, so-called from the color of their robes: "We never saw them at prayer or at work. There days were devoted to the singing of obscene verses, to mutual recriminations, hair-pulling, etc. After some bloody scenes their *Igumena* or abbess would appear, a kind of crosier in her hand, and after condemning both parties to a number of prostrations before herself, she would pronounce a fine, which would be destined for the purchase of brandy, of which all were accustomed to partake, even to drunkenness. Their nightly orgies ended in songs and hurrahs in honor of the Czar Nicholas, and thus these Black Ladies fulfilled their obligation to pray for the sovereign, from whom they derived their support, and a pension, each one, of seven roubles a month." With such women for taskmistresses, it is not strange that the thirteen faithful Basilianesses of Witebsk threw themselves at the feet of the Abbess Makrena, when, with her daughters, she was led to the squalid "community-room." With tears and moans the brave sufferers cried: "We have lost our mother. Adopt us, therefore, mother, as your children, and together we will give glory to God." Popes (schismatic priests), Black Ladies, and guards, immediately heaped blows and curses on their victims, but nevertheless, said the Abbess; "We prayed and wept together, and God consoled us." One of the first proceedings of our heroines' new jailers was to separate the couples, probably because more labor would, therefore be accomplished by their slaves. But chains were retained on the galled feet of the unfortunates, and there they remained during the seven years of the persecution. One of the most painful features of the tasks to which our religious were assigned, was the fact that they were generally supervised by F. Ignatius Michalowicz, a Basilian monk, and once almoner in their convent at Minsk. This wretched man was now a schismatic and he repeatedly urged the faithful nuns to conform with the imperial decrees. He had been insane, said he, when he had insisted on fidelity to the Holy See; now his eyes were opened. He often beat these frail frames, and even threatened to have them flayed alive. But the nuns merely answered: "We are ready to follow St. Bartholomew, but we will not follow an apostate." The Abbess Makrena thus describes the day's performance: "Before six o'clock we were obliged to have the whole house cleaned and warmed, wood for the day prepared, water drawn and carried, and general order produced to hide the disorders of the previous night. At six we were led out to our 'hard labor,' which varied with the seasons. In the beginning we broke stones, and transported the fragments in wheel-barrows to which we were chained. At midday we rested (?) for an hour. From one until night, hard labor. Then we were employed around the house, or in the kitchen, or in the stables. This work finished, we were locked in our shed, where our only furniture was some straw. But we had the cross we had brought from Minsk, and it was our church, our altar, our Master, our Father, our *all*! At its feet we spent the nights in vigil and in prayer, often taking but two hours of sleep. We always performed at night such execrcises of our rule as we could not perform during the day. We always began our prayers prostrate on the earth, with one for the conversion of the Czar Nicholas." The food assigned these weak women was so insufficient in quantity and quality that hunger drove them, in summer, to search the fields for edible roots and plants, and in winter to purloin the food of the cattle. For this latter action they were often scourged by the Black Ladies, who would say that the food of cattle was too good for such obstinate creatures. Notwithstanding the cold of a Lithuanian winter our nuns were never allowed any fire or extra clothing, and so their limbs were generally half-frozen and almost useless.—*New York Freeman's Journal.*

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