

The case of M. Lassotskey, an energetic Baptist Stundist, is of interest, and illustrates the fate of hundreds under exile law. This man, arrested as a "ringleader," suffered three different terms of imprisonment—confinement in the ill-kept prisons of Russia to the prisoner means no mere killing of time, but loss of health at once, of sight, hearing, and to many of reason itself.* After a most trying ordeal, Lassotskey, in 1889, was suddenly ordered by the Governor of Kieff to leave the district within a week and move to Khrson. He was obliged to sell his estate, and at the meridian of life, with a large family, to begin anew in a strange place. Hearing of his good fortune in securing a lucrative situation, the police at once pounced down and ordered him to quit his new home and proceed at once to Eessaraba. This ruined him financially. He and his family were compelled to undertake a march of 130 miles over a dreary steppe, and under a tropical sun. At the end of his journey all but fifty cents, a cow and cart was gone. Two of his children had succumbed to the hardships. Undaunted he sought and found enough work to keep himself and family alive. But Lassotskey, ruined in health, was at once ordered to the Crimea. His family this time were obliged to follow on foot, reduced to beggary. Ten days after his arrival the authorities ordered him to leave the Crimea at once, and spend the rest of his life at Geroosi, a dreary, cheerless town of fanatical Tartars on the Persian frontier.

In July last the struggle between the State Church and the Stundists, or Protestant Dissenters, took a new form. A council of clergy met at Moscow to devise measures against these people. The project of law drawn up and presented to the Government can be presented here only in brief.

The Stundists are to be deprived of the right to purchase or rent lands, of all labor, of liberty of conscience and family association. All Stundist families are to be ruthlessly broken up; their children torn from their parents and placed in the hands of Orthodox priests. Their passports, by the very mention of their religion, place them among the fugitives and vagabonds of the realm.

*Felix Volkovskoy, known to some of our readers, avoided this calamity by composing, without writing materials, an historical poem of 278 lines.