

At this juncture the State had ^{indeed} shown something more than a slight case of murder. But they were still several million light years away from connecting Stanislawka with the grim and mouldy murder. No jury on earth would have convicted her had the State rested its case at this point. Then the prosecution called a Mrs. Tylicki, a Polish woman, Stanislawka gasped and hastily conferred with her ^{three} attorneys. This woman had been in the county jail with her. What was she doing here ~~at~~ on the witness stand?

Mrs. Tylicki calmly testified that she was a female detective from Milwaukee; that she was hired by the Kalamazoo county authorities and was put in jail with the defendant supposedly as a prisoner; that after she had been in jail a few days the defendant asked her if she would do something for her. Mrs. Tylicki testified that she said, "If you want me to do anything, tell me what and tell me all."

The Polish lady then electrified the tense courtroom by stating that Stanislawka had then requested her to go to Father Biensawski at Maristec, upon her release, and tell him to have Father Podlaszewski put out of

the States; that S. had told her that she ^{had gone} ~~went~~ to
Father Nowack, a Polish priest in Milwaukee, and
confessed her sins; that she had killed Sister
Jamina; that she had dug a hole under the
church and dragged the body to it and put the
Sister in the hole she had dug, and covered the
body partly with earth; and that while she was
doing so the head rose three or four times
and that she struck the Sister on the head
three or four times with all her might;
that Father Nowack told her he could not
grant her absolution without seeing Bishop
Koslowski; that the priest went and saw
the Bishop, through whom the murder leaked
out, and that when the priest returned he
granted her absolution and that then she
left the church...

The prosecution rested its case and ~~the~~
upon Stanislawka, shaken but still defiant,
took the stand on her own behalf. In a low,
steady voice she denied all connection with
the death of Sister Jamina, and gave an
account of her doings on that fateful August
afternoon in 1907. She denied having expressed

stored there, and was struck down by Stanislaw
not far from the door, where her glasses were
found years later; that the defendant was a ^{sturdy} ~~large~~ woman
accustomed to hard work; that she moved the
pile of ~~boards~~ lumber and boards away, dug a
shallow grave in the sandy soil, buried her
victim and hurriedly replaced the lumber.

The trial ^{lasted} ~~took~~ three weeks. Stanislaw had
got herself thru of the best lawyers in that part of
the state. They fought every inch of the way. In
the early stages of the trial the prosecution called
(Spell out) Father P. as a witness to explain his unusual
conduct in secretly digging up the bones and
having them buried in the cemetery at night. His
explanation was this:

(Donna: Copy A to A on P. 490)
no fl.

(Spell out) When the People had done with Father P.,
~~Stamps~~ S's lawyers hove at him with the
traditional hammer and tongs, and developed that Father
Lempke had got his information from ^{in turn} a Bishop
Koslowski. ^{It was sought to leave the} The impression ~~was left~~ with the jury
that Bishop K. had learned these facts in the confessional
from S.

After considerable preliminary investigation the Sheriff of Leelanau county went to Manistee to the home of Father Bieniawski, and ~~placed~~^{arrested} his housekeeper, Stanislawna, ~~under arrest a warrant~~^{on a warrant} charging her with ^{of the} first degree murder of Sister Janina. She was taken to the Leelanau county jail ^{where she was} held in custody ~~for~~ until her trial at the October 1919 term of circuit court.

During the course of the trial the prosecution proceeded upon ~~the~~ and developed the theory that after the fishing, ~~the~~ party had left Isadore that August afternoon in 1907, years before, there were left but four persons besides Sister Janina: the defendant and her daughter and the two Sisters, Angelina and Josephine. The People showed that ~~of these four persons~~ the defendant was ~~shown~~ known to have borne ill-will towards this man; that she had on occasion deprecated his character, and had intimated that she would or should soon leave. The People ^{further} advanced the theory that Sister Janina, in preparing for the bishop's visit, went to the church basement for the artificial flowers

any ill-will towards Sister Jannia. She ^{also} flatly
denied her alleged confession, and ^{at this point} ~~her~~ her
testimony took a turn which would pale the
deepest purple patches of a dime novel. She testified
to a brutal and fiendish course of treatment
while she was in jail, including personal
outrage practiced upon her by the sheriff and
Mrs. Tylicki. She said she was struck over the
head by Mrs. T. with a tin dipper and that
she fled ^(what price prohibition?) with liquor that she was taken
into another cell where the bones of Sister
Jannia had been arranged, that the skull
had been strung on strings so that it
could be manipulated, that there were two
candles by the skeleton, and that she was ^{finally}
thrown into a ^{wooden} bunk with the skeleton and
kept there for a couple of hours; that on
another occasion the sheriff came to her
alone and worked the skull with his hands
and thrust it into her face; and that such
conduct made her mentally unbalanced so
that she was not responsible for what she
said, and that this treatment was what produced
the confession if one in fact was made, which she

solemnly denied.

"That's all," her attorney announced, ~~and~~
"The defense rests!"

The sheriff and Mrs. Tylicki were briefly recalled by the People and they denied all charges made against them by S. The trial of the case was at an end, and all that remained to be done was for Judge Mayne to drone out his instructions to the jury, which he did with great care and at considerable length. The emotion-battered jury retired to consider its verdict and after many hours filed out before Judge Mayne and the white-faced defendant.

"Have the jury arrived at its verdict?"
Judge Mayne inquired.

"We have, your Honor," the foreman replied.

"The foreman will ^{please} announce your verdict,"
Judge Mayne said.

"Your Honor, we find the defendant guilty as charged!" the former announced.

Judge Mayne then sentenced S. to imprisonment for life - there is no capital punishment in Michigan - and the reporters raced goggle-eyed to the nearest phones. ~~Then~~

~~"Murder will out!"~~ "Stanislawa convicted! Murder will out!" the papers gleefully proclaimed. The ~~sleepy~~ parish of Isadore gradually relapsed into its accustomed slumber. Stanislawa's lawyers appealed to the Supreme Court. Her conviction was affirmed. The newspapers noted it on the back pages. ~~On~~ The front pages were splashed with the latest unsolved love nest murder. "Who killed Ruby Smith?" That was in 1920. They still do not have the answers to that one.

Aug 3, 1944

WHO SAID "MURDER WILL OUT!"?

One of the ancient fallacies with which man comforts his way to the grave is that hoary shibboleth: Murder will out. I would suggest that if some ^{doubting} credulous soul would tabulate the unsolved ^{murder} cases--just in one state, any state, of this vast union--the results would stagger the imagination.

Our investigator should resolve his cases into two general categories: where the fact of the murder is unquestioned, but no murderer has been found; and where both the fact of the murder and the identity of the perpetrator remain in doubt. This last class would include its share of the constant march of deaths under suspicious circumstances, abrupt disappearances, many "suicides" and "accidental poisonings."

While the police agencies do not billboard the fact, I doubt if there is a community of any size in the entire world that doesn't have its unsolved contribution of real or suspected murders. When one contemplates the unknowable number of completely successful murders, that is, where there is no official suspicion whatever, the adage ^{that} murder will out becomes as empty as a mumbled political platitude. Even some of the old unquestioned murders in a community become forgotten; police and prosecutors ~~change, die, succumb completely to~~ ^{the electorate} ~~trout-fishing~~ ^{or perhaps dig} or move away, and another unsolved murder joins its endless shrouded company.

Anyone connected with police work knows this is so. One speculates on the origin and persistence of such a ^{contrary fable} myth in our folkways. The solemn truth is that murder will damn seldom out--unless it is dug out by main strength and awkwardness. Perhaps the publicity attending those rare cases when an old murder is solved is a contributing factor to the notion that the wronged dead shall be avenged.

~~Maybe it would be profitable to examine one of these cases.~~ Such ~~an~~ ^{old} ^{nearly forgotten} murder came to light in Michigan shortly after World War I. A prosecution followed, ^{of which} and the details were so bizarre and fantastic that the newspapers grew maudlin and almost pushed the League of Nations off the front page. ^{peace conference and} ^{with gaiety} "Murder will out!" ^{they shouted} - and thus the myth gained ^{new disciples.}

* * * SPACE * * * Michigan,
At the hamlet of Isadore in Leelanau^{aw} county in a Polish settlement there was in 1907 a Catholic church presided over by Father Bieniawski. In his household were his sister, then a young girl, his housekeeper, Stanislaw Lipsczinska, ~~the~~ ^{and} ~~defendant~~ her daughter, 16 or 17 years old, and a chore boy named Gruba. There was, near the church, a convent and school where three nuns of the Felician order lived and taught the children of the parish. They were Sister Mary Janina, or Mary John, as she was sometimes called, Sister Angalina and Sister Josephine. Sister Janina was the superioress. These sisters were of somewhat delicate health and all of them remained at the convent during the summer vacation. ⁹ It was expected that the bishop of the diocese would come to Isadore to bless the school on Sunday, August 25th, ^{1907.} Upon such events ~~the~~ school was usually decorated. Among the decorations used on such occasions were some artificial flowers which were stored when not in use under the church. The mother superioress usually saw to getting and putting up these decorations. The church faced on a north and south street and the ground sloped towards the back of the church. The basement under the church followed the slope of the land, no excavating having been done, and was of uneven height. There was wainscoting around it, and there was a pile of ^{loose} ~~pieces~~ of lumber and boards stored there.

On the Friday preceding the expected visit of the bishop, Father Bieniawski, his ^{young} sister and the lad Gruba went on a fishing trip for the afternoon to a lake not far from Isadore. They left shortly before one o'clock. The Father had been about home during the forenoon and saw Sister Janina several times. She was preparing for the decoration of the school. When they left for the fishing trip the three sisters, the ^{Polish} housekeeper, and her daughter waved them goodbye. These five persons were the only ones left about the premises. The sisters were in the habit of taking an afternoon nap. They had separate rooms and ^{the housekeeper later said} ~~defendant~~ says she saw them draw the shades in their respective rooms preparatory to taking their usual siesta.

Later in the afternoon and near four o'clock Sisters Angalina and Josephine discovered that Sister Janina was missing and communicated this fact to the housekeeper and her daughter. Search was made about the premises and in the neighborhood,

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* space. *
* * *

Insert I

¶ In the course of time Father Bieniawski was transferred ~~to the~~ from the parish, and the end of world war I found him living in Manistee, Michigan, where the aging ^{Capitulum} Polish woman, Stanisława Jędrzejewska, was still his housekeeper.

New ¶

WARRANT BOND

but she could not be found. The fishing party returned about half-past seven or eight o'clock and the Father ^{was} informed of the disappearance of the Sister. The search continued until late in the night and was resumed the following day. The officers were notified and joined in the search. ¶ On Sunday the Father reported to his congregation the disappearance of Sister Janina and requested the men to organize and conduct a systematic search. Some 360 or 400 responded, but of no avail. Detectives were brought in from outside and large reward ^{was} offered. These efforts were likewise fruitless. Some two weeks after the disappearance a bloodhound was brought to Isadore and being given the scent led the searching party through the cornfield into the woods. No thorough search of the basement was made, although some of the searching party went into it. ^{No one thought to look under} ~~It does not appear that~~ the pile of boards or lumber ~~was disturbed~~. All efforts to discover the whereabouts of Sister Janina, if living, or the location of her body, if dead, came to naught, ~~and~~ for years her disappearance was among the unsolved mysteries.

Invent I

¶ ^{then} In February, 1919, the ^{police} officials of Leelanau county received information which caused them to make an investigation. ^{They had heard that a human body had been spurned from under the church} They sought out the sexton of the church and from him learned that in the autumn before he had, by direction of, and assisted by, Father Podlaszewski, then priest of the parish of Isadore, ^{secretly} dug up a human skeleton in the basement of the church where the boards and lumber had been, and that he had ^{at night} interred the bones in the ~~the~~ cemetery. He showed the officials where they could be found. The officials dug at the place indicated and found the bones. ¶ The officials summoned the coroners of the county who assembled the bones and determined that the skeleton was that of a female from 62 to 65 inches in height. They also discovered a fracture in the skull. The officials then went to the basement of the church and

parish of Isadore.

^{Near the entrance of the basement they found a pair of glasses similar to those} screened the dirt where the grave had been. They recovered, among other things, pieces of cloth, a cross with an image on it, a piece of cord, a spool, a little metal cross, a part of a scapular, a thimble and a ring. ¶ It should be stated at this point that it appeared that the cloth found in the grave was of similar texture to that worn by the Felician Sisters; that the cord was likewise similar to the cord worn by the members of this order; that the piece of scapular and the cross

to worn by Felician Sisters.

3 4

were like those worn by this Sisterhood. But the most convincing proof of identification was the ring. It was of special design. The inside was of silver, the outside of steel. Sister Janina had graduated in a class of 22, each of whom had been given a ring of this design in which the date and certain characters were engraved. They were always worn by the Sisters after they took their perpetual vows and were left on their fingers at death and buried with them. There were but 22 of these rings made, one for each member of the class. Twenty-one of these rings were accounted for. The missing one--the one worn by Sister Janina--was found in this grave underneath the church. The identification of the skeleton as that of Sister Janina was a near perfect as circumstantial evidence could make it.

* ↑ * Space

Up to this point only half of the murder was out; that is, that a murder had been committed. The interesting "who dunnit" portion ^{continued to perplex} ~~perplexed~~ the authorities no end, and Intrigued, they gave it their undivided attention. ~~They~~ ^{and} finally ^{elected} ~~settled~~ on the Polish housekeeper, Stanislaw Lipsczynski, as their most likely prospect.

After considerable preliminary investigation the sheriff of Leelanaw county went to Manistee to the house of Father Bieniawski and arrested his housekeeper, Stanislaw, on a warrant charging her with the first degree murder of Sister Janina. She was taken to the Leelanaw county jail where she was held in custody until her trial at the October 1919 term of circuit court before Judge Frederick W. Mayne.

During the course of the ^{long} trial the prosecution proceeded upon and developed the theory that after the fishing party had left Isadore that August afternoon in 1907, years before, there were left but four persons besides Sister Janina: the defendant, Stanislaw, and her daughter and the two Sisters, Angelina and Josephine. The People showed that the defendant was known to have borne ill-will towards this nun; that she had on occasion deprecated her character, and had intimated that she would or should soon leave. The People further advanced the theory that Sister Janina, in preparing for the bishop's visit, went to the church basement for the artificial flowers stored there, and was struck down by Stanislaw not far from the door, where her ^{corroded} glasses were found years later; that the defendant was a sturdy woman accustomed to hard work; that she moved the pile of lumber and boards away, dug a shallow grave in the sandy soil, buried her victim and hurriedly replaced the lumber.

* * *
The trial lasted three weeks. Stanislaw had got herself three of the best lawyers in that part of the state. They fought every inch of the way. In the early stages of the trial the prosecution called ^{the parish priest,} Father Podlasewski, as a witness to explain his unusual conduct in secretly digging up the bones and having them buried in the cemetery at night. His explanation was this: The parish had planned to erect a new church at Isadore on the site of the old one. Father Lempke, a priest located at Detroit, where he was chaplain of the Felician Sisters, ^{learned of this project and} had informed him that there was a skeleton under the church at Isadore and had suggested to him that in order to save a ^{possible} scandal to the church he should secretly exhume the bones and bury them in the cemetery.

When the People had done with Father Podlasewski, Stanislaw's lawyers hove at him with the traditional hammer and tongs, ^{and} ^{their} developed that Father Lempke had in turn

got his information from a Bishop Koslowski. It was sought to leave the impression with the ^{misled} jury that Bishop Koslowski had learned these facts in the confessional from Stanislaw. The reason for this is that, as a general ^{legal} rule, the secrets of

the confessional are privileged communications and ~~this secrecy~~ may not be invaded by their use in a court of law. Judge Mayne was unperturbed by this development and ruled that since Stanislaw's lawyers, and not the State, had ^{first} shown the source of the information, the defendant could ^{not} complain of its introduction in court.

* * *

At this juncture the State had indeed shown something more than a slight case of murder. But ^{the prosecution was} ~~they were~~ still several million light years away from ^{convincingly} connecting Stanislawa with the grim and mouldy murder. ~~No jury on earth~~ ^{Few juries} would have convicted her had the State rested its case at this point. Then the prosecution ^{quietly} called a Mrs. Tylicki, a Polish woman, Stanislawa gasped and hastily conferred with her three attorneys. This woman had been ^{an inmate of} ~~in~~ the county jail with her. What was she doing here ⁱⁿ

^{court} on the witness stand, ^{swearing to tell the truth, the whole truth, and nothing but the truth?}

Mrs. Tylicki calmly testified that she was a female detective from Milwaukee; that she was hired by the Leelanau county authorities and was put in jail with the defendant supposedly as a prisoner; that after she had been in jail a few days the defendant ^{came to her and} asked her if she would do something for her. Mrs. Tylicki testified that she said, "If you want me to do anything, tell me what and tell me all."

The Polish lady then electrified the tense courtroom by stating that Stanislawa had then requested her to go to Father Biensawski at Manistee, upon her release, and tell him to have Father Podlaszenski put out of the States; that Stanislawa had told her that she had gone to Father Nowack, a Polish priest in Milwaukee, and ^{had} confessed her sins; that she had killed Sister Janina; that she had dug a hole under the church and dragged the body to it and put the Sister in the hole she had dug, and covered the body partly with earth; and that while she was doing so the head rose three or four times and that she struck the Sister on the head three or four times with all her might; that Father Nowack told her he could not grant her absolution without seeing Bishop Koslowski; that the priest went ^{away} and saw the Bishop, through whom the murder leaked out, and that when the priest returned he granted her absolution and that then she left the church...

The prosecution rested its case and Stanislawa, shaken but still defiant, took the stand on her own behalf. In a low, steady voice she denied all connection with the death of Sister Janina, and gave an account of her doings ^{on} that fateful August afternoon in 1907. She denied having expressed

any ill-will towards Sister Janina. She also flatly denied her alleged confession, and at this point her testimony took a turn which would pale the deepest purple patches of a dime novel.

Stanislawa testified to a brutal and fiendish course of treatment while she was in jail, including personal violence practiced upon her by the sheriff and Mrs. Tylicki. She said she was struck over the head by Mrs. Tylicki with a tin dipper and that she plied her with liquor (what price prohibition?); that she was taken into another cell where the bones of Sister Janina had been arranged, that the skull had been strung on strings so that it could be manipulated, that there were two candles by the skeleton, and that she was finally thrown into a wooden bunk with the skeleton and kept there for a couple of hours; that on another occasion the sheriff came to her alone and worked the skull with his hands and thrust it into her face; and that such conduct made her mentally unbalanced so that she was not responsible for what she said, and that this treatment was what produced the confession if one in fact was made, which she solemnly denied.

"That's all," her attorney announced. "The defense rests!"

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"Has the jury arrived at its verdict?" Judge Mayne inquired.

"We have, your Honor," the foreman replied.

"The foreman will please announce your verdict," Judge Mayne said.

"Your Honor, we find the defendant guilty as charged!" the foreman announced.

Judge Mayne then sentenced Stanislawa to imprisonment for life--there is no capital punishment in Michigan--and the reporters raced goggle-eyed to the nearest phones.

"Stanislawa convicted! Murder will out!" the papers gleefully proclaimed. The parish of Isadore gradually relapsed into its accustomed slumber. Stanislawa's lawyers appealed to the Supreme Court. Her conviction was affirmed. The newspapers noted it on the back pages. The front pages were splashed with the latest unsolved love nest murder. "Who killed Ruby Smith?" That was in 1920. ^{The police} ~~They~~ still do not have the answer to that one.

Written by:
John D. Voelker
Ishpeming, Michigan

WHO SAID "MURDER WILL OUT!"?

by
Robert Traver

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Anyone connected with police work knows this is so. One speculates on the origin and persistence of such a contrary fable in our folkways. The solemn truth is that murder will damn seldom out--unless it is dug out by main strength and awkwardness. Perhaps the publicity attending those rare cases when an old murder is solved is a contributing factor to the notion that the wronged dead shall be avenged. Such a nearly forgotten murder came to light in Michigan shortly after World War I. A prosecution followed, the details of which ^{were} are so bizarre and fantastic that the newspapers grew maudlin with gaeity and almost

pushed the peace conference and League of Nations off the front page. "Murder will out!" they shouted--and thus the myth gained new disciples.

* * *

At the hamlet of Isadore in Leelanau county, Michigan, in a Polish settlement there was in 1907 a Catholic church presided over by Father Bieniawski. In his household were his sister, then a young girl, his housekeeper, Stanislaw Lipczinska, her daughter, 16 or 17 years old, and a chore boy named Gruba. There was, near the church, a convent and school where three nuns of the Felician order lived and taught the children of the parish. They were Sister Mary Janina, or Mary John, as she was sometimes called, Sister Angelina and Sister Josephine. Sister Janina was the superioress. These sisters were of somewhat delicate health and all of them remained at the convent during the summer vacation.

It was expected that the bishop of the diocese would come to Isadore to bless the school on Sunday, August 25, 1907. Upon such events the school was usually decorated. Among the decorations used on such occasions were some artificial flowers which were stored when not in use under the church. The mother superioress usually saw to getting and putting up these decorations. The church faced on a north and south street and the ground sloped towards the back of the church. The basement under the church followed the slope of the land, no excavating having been done, and was of uneven height. There was wainscoting around it, and there was a pile of loose lumber and boards stored there.

On the Friday preceding the expected visit of the bishop, Father Bieniawski, his young sister and the lad Gruba went on a fishing trip for the afternoon to a lake not far from Isadore. They left shortly before one o'clock. The Father had been about home during the forenoon and saw Sister Janina several times. She was preparing for the decoration of the school. When they left for the fishing trip the three sisters, the Polish housekeeper, and her daughter waved them goodbye. These five persons were the only ones left about the premises. The sisters were in the habit of taking an afternoon nap. They had separate rooms and the housekeeper later said she saw them draw the shades in the respective rooms preparatory to taking their usual siesta.

Later in the afternoon and near four o'clock Sisters Angelina and Josephine discovered that Sister Janina was missing and communicated this fact to the housekeeper and her daughter. Search was made about the premises and in the neighborhood, but she could not be found. The fishing party returned about half-past seven or eight o'clock and the Father was informed of the disappearance of the Sister. The search continued until late in the night and was resumed the following day. The officers were notified and joined in the search.

On Sunday the Father reported to his congregation the disappearance of Sister Janina and requested the men to organize and conduct a systematic search. Some 350 or 400 responded, but of no avail. Detectives were brought in from outside and a large reward was offered. These efforts were likewise fruitless. Some two weeks after the disappearance a bloodhound was brought to Isadore and being given the scent led the searching party through the cornfield into the woods. No thorough search of the basement was made, although some of the searching party went into it. No one thought to look under the pile of boards and lumber. All efforts to discover the whereabouts of Sister Janina, if living, or the location of her body, if dead, came to naught. For years her disappearance was among the unsolved mysteries.

* * *

In the course of time Father Bieniswski was transferred from the parish, and the end of World War I found him living in Manistee, Michigan, where the aging taciturn Polish woman, Stanislaw Lipczinska, was still his housekeeper.

Then in February, 1919, the police officials of Leelanau county received information which caused them to make an investigation. They had heard that a human body had been exhumed from under the parish church at Isadore. They sought out the sexton of the church and from him learned that in the autumn before he had, by direction of, and assisted by, Father Podlaszewski, then priest of the parish of Isadore, secretly dug up a human skeleton in the basement of the church where the boards and lumber had been, and that he had at night interred the bones in the cemetery. He showed the officials where they could be found. The officials dug at the place indicated and found the bones.

The officials summoned the coroners of the county who assembled the bones and determined that the skeleton was that of a female from 62 to 65 inches in height. They also discovered a fracture in the skull. The officials then went to the basement of the church and screened the dirt where the grave had been. They recovered, among other things, pieces of cloth, a cross with an image on it, a piece of cord, a spool, a little metal cross, a part of a scapular, a thimble and a ring. Near the entrance of the basement they found a pair of glasses similar to those worn by Sister Janina. It should be stated at this point that it appeared that the cloth found in the grave was of similar texture to that worn by the Felician Sisters; that the cord was likewise similar to the cord worn by the members of this order; that the piece of scapular and the cross were like those worn by this Sisterhood.

But the most convincing proof of identification was the ring. It was of special design. The inside was of silver, the outside of steel. Sister Janina had graduated in a class of 22, each of whom had been given a ring of this design in which the date and certain characters were engraved. They were always worn by the Sisters after they took their perpetual vows and were left on their fingers at death and buried with them. There were but 22 of these rings made, one for each member of the class. Twenty-one of these rings were accounted for. The missing one--the one worn by Sister Janina--was found in this grave underneath the church. The identification of the skeleton as that of Sister Janina was as near perfect as circumstantial evidence could make it.

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The trial lasted three weeks. Stanislawa had got herself three of the best lawyers in that part of the state. They fought every inch of the way. In the early stages of the trial the prosecution called the parish priest, Father Podlaszewski, as a witness to explain his unusual conduct in secretly digging up the bones and having them buried in the cemetery at night. His explanation was this: The parish had planned to erect a new church at Isadore on the site of the old one. Father Lempke, a priest located at Detroit, where he was chaplain of the Felician Sisters, learned of this project and had informed him that there was a skeleton under the church at Isadore and had suggested to him that in order to save a possible scandal to the church he should secretly exhume the bones and bury them in the cemetery.

When the People had done with Father Podlaszewski, Stanislawa's lawyers hove at him with the traditional hammer and tongs. They developed that Father Lempke had in turn got his information from a Bishop Koslowski. It was sought to leave the impression with the mixed jury that Bishop Koslowski had learned these facts in the confessional from Stanislawa. The reason for this is that, as a general legal rule, the secrets of the confessional are privileged communications and may not be invaded by their use in a court of law. Judge Mayne

was unperturbed by this development and ruled that since Stanislaw's lawyers, and not the State, had first shown the source of the information, the defendant could not complain of its introduction in court.

* * *

At this juncture the State had indeed shown something more than a slight case of murder. But the prosecution was still several million light years away from convincingly connecting Stanislaw with the grim and mouldy murder. Few juries would have convicted her had the State rested its case at this point. Then the prosecution quietly called a Mrs. Tylicki, a Polish woman. Stanislaw gasped and hastily conferred with her three attorneys. This woman had been an inmate of the county jail with her. What was she doing here in court on the witness stand, swearing to tell the truth, the whole truth, and nothing but the truth?

Mrs. Tylicki calmly testified that she was a female detective from Milwaukee; that she was hired by the Leelanau county authorities and was put in jail with the defendant supposedly as a prisoner; that after she had been in jail a few days the defendant came to her and asked her if she would do something for her. Mrs. Tylicki testified that she said, "If you want me to do anything, tell me what and tell me all."

The Polish lady then electrified the tense courtroom by stating that Stanislaw had then requested her to go to Father Bieniawski at Manistee, upon her release, and tell him to have Father Podlaszenski put out of the States; that Stanislaw had told her that she had gone to Father Nowack, a Polish priest in Milwaukee, and had confessed her sins; that she had killed Sister Janina; that she had dug a hole under the church and dragged the body to it and put the Sister in the hole she had dug, and covered the body partly with earth; and that while she was doing so the head rose three or four times and that she struck the Sister on the head three or four times with all her might; that Father Nowack told her he could not grant her absolution without seeing Bishop Koslowski; that the priest went away and saw the Bishop, through whom the murder leaked out, and that when the priest returned he granted her absolution and that then she left the church...

The prosecution rested its case and Stanislawa, shaken but still defiant, took the stand on her own behalf. In a low, steady voice she denied all connection with the death of Sister Janina, and gave an account of her doings that fateful August afternoon in 1907. She denied having expressed any ill-will towards Sister Janina. She also flatly denied her alleged confession, and at this point her testimony took a turn which would pale the deepest purple patches of a dime novel.

Stanislawa testified to a brutal and fiendish course of treatment while she was in jail, including personal violence practiced upon her by the sheriff and Mrs. Tylicki. She said she was struck over the head by Mrs. Tylicki with a tin dipper and that she plied her with liquor (what price prohibition?); that she was taken into another cell where the bones of Sister Janina had been arranged, that the skull had been strung on strings so that it could be manipulated, that there were two candles by the skeleton, and that she was finally thrown into a wooden bunk with the skeleton and kept there for a couple of hours; that on another occasion the sheriff came to her alone and worked the skull with his hands and thrust it into her face; and that such conduct made her mentally unbalanced so that she was not responsible for what she said, and that this treatment was what produced the confession if one in fact was made, which she solemnly denied.

"That's all," her attorney announced. "The defense rests!"

The sheriff and Mrs. Tylicki were briefly recalled by the People and they denied all charges against them by Stanislawa. The trial of the case was at an end, and all that remained to be done was for Judge Mayne to drone out his instructions to the jury, which he did with great care and at considerable length. The emotion-battered jury retired to consider its verdict. After many hours it filed out before Judge Mayne and the tense white-faced defendant.

"Has the jury arrived at its verdict?" Judge Mayne inquired.

"We have, your Honor," the foreman replied.

"The foreman will please announce your verdict," Judge Mayne said.

"Your Honor, we find the defendant guilty as charged!" the foreman announced.

Judge Mayne then sentenced Stanislawa to imprisonment for life--there is no capital punishment in Michigan--and the reporters raced goggle-eyed to the nearest phones.

"Stanislawa convicted! Murder will out!" the papers gleefully proclaimed. The parish of Isadore gradually relapsed into its accustomed slumber. Stanislawa's lawyers appealed to the Supreme Court. Her conviction was affirmed. The newspapers noted it on the back pages. The front pages were splashed with the latest unsolved love nest murder. "Who killed Ruby Smith?" That was in 1920. The police still do not have the answer to that one.