

oppressors was unrelenting, and the Poles were subjected to many a reign of terror. Arrests, banishments, executions, confiscations, and enforced contributions were made familiar to them. Any display of love of country, which has such a large place in the Polish heart, was ruthlessly suppressed. The sacred ministers of religion were persecuted. In Prussian Poland an immense amount of money has been spent for the purpose of expropriating them and replacing them by Germans, but without any marked success. The Poles, despite all the adverse conditions, have increased and multiplied and have preserved their national spirit.

Russia made fair promises to them at the beginning of the war, and Austria and Prussia have also been offering them pledges. The end of the conflict will, it is hoped, be a turning point in the fortunes of the Poles. There is a prospect of a bright future for them, but at present they are sorely tried. Poles are fighting against Poles, some fighting for Russia and others for Austria and Prussia. The whole of Poland is a battlefield. The fields are broken by trenches; many of the houses are mere ruins. Entire villages have been pitilessly wrecked. The population are victims of hunger, cold, and misery in various other forms.

In support of an appeal for help addressed to the Christian world on behalf of the Poles by Mgr. Sapieha, Prince-Bishop of Cracow, the *Nova Reforma*, a Polish paper published in that city, raises a cry of distress. 'Twelve million Poles are (it says) plunged deeply in misery at this moment. Several millions of them

Are Literally Perishing of Cold and Want.

It is not a question of one province, but of all the Polish people. A horrible tragedy is being enacted on Polish soil. But no one pays any attention to us. America does not think of us. We have not only lost everything, but we are daily obliged to see thousands of our fellow-citizens dying of cold and starvation. Mothers lose their senses through grief at not being able to appease their children's hunger. Great numbers of our people have no homes but abandoned trenches and no food except the bark of trees. All the countries watered by the Dunajec, the Wisloca, the Vistula, the Nida, the Pilica, and the Wartha have been turned into a vast desert, covered with burnt houses and tombs. One may travel a long distance without meeting a single living person as well on the banks of the Dunajec and the San as on those of the Vistula, places which were lately inhabited by people in easy circumstances. The ruin caused by the military operations is widespread.

The thought that the nations are indifferent to their trials makes the bitterness of the suffering through which the Poles are passing more acute. 'Surely (says the *Nova Reforma*) they will not allow us to perish of hunger and misery. If there is still a civilisation, still a conscience in Europe, if compassion is still felt for the misfortunes of others, they cannot refuse to give us, as soon as possible, the help of which we are in need. It is the duty of the civilised countries to come to our assistance. We who have constantly defended civilisation have a right to call upon the whole world to save our people.' This is a cry of distress which evidently comes from the soul.

There is, I am glad to see, a 'Great Britain to Poland' Committee which has been established to raise funds for the relief of the Poles, and a branch of it has just been formed in Manchester under the chairmanship of Dr. Weisse, Vice-Chancellor of the University. Whether the Catholic members of the population are represented on the committee I do not know, but either through this or some other agency they will, no doubt, show practical sympathy with their Polish co-religionists. Let us comfort Poland in her sorrow, and, when the time comes, rejoice with her in her joy.

I canna leave the auld folks now,
I'd better 'bide a wee,
Dad's got a cold, and Mum's not well,
And pipes the ither e'e.
I'll gang doon to the corner store
For Woods' Great Peppermint Cure,
And Mum and Dad will 'greet' no more.
Aye—they'll be richt for sure.

Kononi

(From an occasional correspondent.)

There was a large gathering of parishioners in the hall at Kononi on the evening of March 4, when Rev. Father O'Connell, who had been transferred from Lawrence to Oamaru, was entertained at a farewell social.

Mr. J. Fahey occupied the chair, and spoke at some length of the admirable qualities of Father O'Connell. He said that everywhere he went throughout the district he heard the people speak in the highest terms of Father O'Connell, who, by his kind and gentle disposition, had won the affections of all, and he felt sure those present found it hard to have to say good-bye.

Mr. McGovern then on behalf of the parishioners made the presentation of a well-filled purse of sovereigns. He expressed his sorrow at having to say good-bye to Father O'Connell, and in saying this he was certain he voiced the sentiments of all present. Father O'Connell was a man of splendid qualities, a gentleman in every sense of the word, and a worthy representative of the great name he bore. Though in delicate health, he had worked with untiring zeal and energy for the past three years amongst them. Mr. McGovern concluded by wishing Father O'Connell perfect health and happiness in his new sphere of duties, and hoped that he would remember them sometimes when offering the Holy Sacrifice.

Messrs McTerney, Hartstonge, and Hart also spoke in eulogistic terms of Father O'Connell, and expressed their regret at his removal from the Lawrence parish.

Rev. Father O'Connell in replying said he rose with feelings mingled with pleasure and regret—pleasure at being made the recipient of such a handsome gift and at hearing all the flattering remarks that were made about him; sorrow at having to leave them. During his three years' sojourn in Lawrence he had always found the people most hospitable and kind-hearted, and it was with feelings of the deepest regret that he was leaving them. He promised to remember them always in his Masses.

Musical items were contributed during the evening, and supper was provided by the ladies of the district.

Tuakau

The people of Tuakau were treated to a concert on Saturday evening, April 10, by members of the Marist Brothers' Old Boys' Club, Auckland. The concert was arranged with a view to reducing the debt on the Tuakau Catholic church. The hall was taxed to its utmost, many of the audience having to stand throughout the performance. The Rev. Father O'Hara, in a few well-chosen words, introduced the performers and expressed his deep gratitude to them for visiting the district and his happiness at seeing such a packed audience. The following contributed items:—Messrs. T. King, J. Lonergan, N. Tremain, E. Casey, F. G. Bourke, C. Dod, W. Miller, J. F. McKenna, and J. P. Lonergan. On Sunday the visitors were taken for a pleasure trip in launches on the Waikato river. The launch chartered for the occasion was inadequate to accommodate the large number of people who arrived at the beach, and an additional boat was procured. A landing was effected at Roose's Island, a short distance above Mercer, where lunch was partaken of. After a little further cruising the party returned to Tuakau, where on landing short speeches were given by Messrs. Clarke, Casey, and Lonergan, in which they each expressed their deep appreciation of the kindly manner in which they had been received by the people of Tuakau, and their willingness to favor them with another visit when opportunity offered. After the singing of 'For they are jolly good fellows' and 'God save the King' the happy party dispersed to their respective homes. At the evening service in the Catholic church the club members kindly relieved the local choir of their responsibilities, and rendered the music. Much credit is due to the committee for the completeness of all the arrangements, and to the secretaries, Miss A. McGuire and Mr. T. B. McGahan, for their assiduous attention to every detail.

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