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its goodness alongside of others, the  
quality being INCOMPARABLE.

# "SALADA"

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own. These were then gradually removed from the supervision of the Protestant pastors who were Poles, and the Polish language, the one speech of the whole country was forbidden in them. In a word, everything was done by Russia to make these strangers dependent on themselves against the Poles; who were always represented as their worst foes, chiefly because they were Catholics.

The upshot was that these colonists remained to the last a foreign element in the land of their adoption, actually taught by a self-imposed governess to distrust and hate their second mother. Such was the situation when the war broke out.

Unhappy people! With fine disdain for all logic or consistency Russia turned upon them like a bear at bay—and rent them in pieces. The colonist—he was clearly the *avant garde* of German Kultur, a spy in sheepskin. The heat of distrust and fury grew in proportion as the march of events showed how strong Germany was and how difficult the march to Berlin would be. Fearful repressions followed. Cossacks were quartered, confiscations made, and finally the general order given that all males up to seventy were to be deported. The lands were put up for sale. This detailed the deportation of women and children also who suffered the worst of woes. Invited "to follow

their husbands and fathers" they had no chance of knowing whither the former had been taken. They died like flies. The scenes in Warsaw, the point of distribution beggared description.

Now came the second act of the tragedy, when the Polish peasant, seeing the hated neighbours thus removed from his sight, either bought for a song the lands they left, or in many cases simply took possession of them. In so doing he was smiled upon by the Russians; for surely the taking over of the land of enemies in order to till it properly was part of his duty as a citizen. The temptation was great. There are even cases on record where German colonists who were not deported "occupied" in the same fashion the deserted property of their unfortunate fellows.

But the war between Germany and Russia ended; and the colonist who had been deported, and did not die, began to find his way back. Coming home, glad at the prospect of seeing their former homesteads again, glad to have escaped tyranny and death—and Bolshevism, glad that peace was at last assured, they arrived to get a reception such as they had not expected. Another had taken possession of their goods, and they were not wanted.

Of course men were soon found to see that justice was done. It was a prime concern of the German military authorities to see that their own fellow-countrymen coming back from exile, people who would be their most loyal henchmen in the days to come, should get a square deal. The task of caring for the unfortunates was undertaken with German thoroughness. Their lands were restored to them. They were given the right to buy or even requisition timber for rebuilding from the nearest forests. The Polish peasant, the only person who had a wagon and horses was commandeered to haul the timber for them. More than this they were allowed to claim whenever found their former property, such as cattle, implements and the like, and to buy it back at the price then given—although everything had risen many times in value. All this could only make the Catholics, as the Poles are known among these Protestant strangers, dislike these returned people, seeing in them simply instruments and agents of hatred Prussianism.

To fill up the cup, the authorities urged the colonists everywhere to adopt German citizenship. The land would be in the future in any case under the Kaiser's control. A variety of schemes was launched, educational and commercial, to link them all up as closely as possible to the Vaterland. When the Polish pastors protested they got threats for their pains, and some were even removed entirely. Imported Germans were put in their place, and these were given *carte blanche* to preach what they would.

But the days of the Prussian terror passed away too, and the third act of the tragedy began.

Human nature is human nature. It is no wonder if the Roman Catholics do not deal gently now with those who have stunk in their nostrils who were the spoiled children of a hated foe, and who *volens nolens* played into that foe's hands. The Polish government is doing all it can to see ultimate justice done to these people. The Protestant Church council is working, although it is virtually without means, for their welfare. But between the authorities and the colonist there is a host of officials who often follow the line of least resistance and decline to champion the cause of a beaten foe. The peasants are revenging themselves, often cruelly on their "German" neighbours, and the magnitude of the task of maintaining order up and down the land makes it as good as impossible to put an end to this.

These people must be prepared to suffer still for the sins of their would-

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be wardens, whether Muscovite or Prussian. And they must be prepared as indeed many of them are, to be Poles just as really as Germans in Milwaukee must be Americans. Great help could be rendered from abroad if such agencies as have funds at their disposal could supply help for the rebuilding of these stricken communities under the express condition that the day of special privileges is over and that one and all, Protestant and Catholic, are to work together for the securing of the common national future.

#### LETTERS OF A PRAIRIE PARSON.

(Continued from page 507.)

Yes, I have read the Primate's message in the July number of the "Mission World." I do not doubt that "the genesis of the movement is rooted in a spiritual impulse, and not in one for material advantage." I do not doubt that the organizers of the movement are deeply spiritual themselves. But all this only emphasizes the mistake of making the financial

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