

'holy war' is still preached. A nation which is not German is, it would seem, destined only for the hostility of the Teutonic peoples.

Two other arguments are particularly dear to the Germans: they are fighting for civilization, and they are setting a profitable example to the world. No deed so barbarous which may not be justified on one or other of these grounds. Such arguments are particularly prominent in the struggle against the Poles. The Kaiser once stated, in Gniezno, that 'the name of German connotes civilization and freedom for all in religion as well as in thought and activity'.¹ I should like, therefore, to give some slight account of one or two of the most glorious achievements of Prussian culture in Poland. I shall try for the most part to confine myself to the twentieth century.² I must add that what I am about to say does not pretend in the slightest degree to be a full account of the immense tragedies which are the fate of millions of Poles in Prussia. Comparatively few of them are even ever reported: their occurrence is a fact of daily life in Poland and there is no necessity to repeat what everybody knows and feels.

It is difficult to know where to begin. But we may take as a first example the case of the Polish schoolboys in 1901. Some sixty of them were tried on a charge of

¹ *The Times*, August 11, 1905, p. 3, col. f.

² As a rule I shall refer to accounts published in *The Times*. Where that is impossible, the references are to Buzek's *Historia polityki narodowosciowej rządu pruskiego wobec Polaków* (*History of the Nationalist Policy of the Prussian Government against the Poles*), Lwów, 1909. The work covers the period 1815-1908. Dr. Buzek is Professor of Administrative Law in the University of Lwów, and member of the Reichsrat and was chairman of its Committee for Social Insurance. A copy of his book is in the British Museum.