

duties, for example, they must not use a single word of Polish. In 1898 the authorities of Gdansk ordered that every schoolmaster should be answerable to the Government if members of his family spoke Polish in private life.<sup>1</sup>

The perfidy which characterizes the struggle is, if possible, even greater than its brutality. The Poles are German subjects ; in fact, in matters such as conscription or taxes, they are Germans. But they are Poles—and enemies—whenever there is an opportunity to violate their rights. The references made to the Poles by ministers in Parliament are invariably contemptuous or insulting. Singing the Polish anthem is now, of course, a crime. Yet in the Franco-Prussian War, Prussian generals ordered it to be played when Polish conscripts were sent to the attack. On one occasion the president of a Polish society was prosecuted and convicted, because on one of the society's excursions some Polish songs were sung. The Public Prosecutor admitted that the words were harmless, but held that the melody was likely to provoke a breach of the peace.<sup>2</sup>

The same policy does not shrink from encouraging immorality if it suits its ends to do so. Only recently there was considerable discussion in the Prussian Diet about a white slave trader in a Polish town, who was granted immunity by the police because he was doing useful service as a political agent.<sup>3</sup>

Out of the taxes paid by Poles, as well as by others, a 'settlement commission' was established in the 'eighties

<sup>1</sup> Buzek, p. 513.

<sup>2</sup> Judgement of the Court at Grudziadz, April 29, 1905 ; Buzek, p. 527.

<sup>3</sup> A part of this case is stated in *The Times*, February 21, 1914, p. 8, col. c