

a treatise on pedagogy, in criminal statistics. But there is another and a more human point of view. You must yourself be able to feel deeply if you wish to understand what is felt, for instance, by an Austrian Pole, when he hears of the wrongs suffered by his compatriots in Prussian Poland. Unless you accept the evidence of those who have observed this people, unless you have been in Polish patriotic meetings, unless you have heard a national song sung secretly, with tears in the eyes—it is not easy to understand what the Polish spirit really means. And Poland of to-day is not a country of wealth and power which can reward her devoted sons with highly-paid positions and orders and titles. The Pole considers himself the son of a poor mother, whom he sees bound hand and foot, and whom he earnestly desires to make free and happy.

I should like to dispel at once a very common delusion, which arises from the oft-repeated calumnies of Poland's enemies. Polish patriots have often been represented as the sons or friends of a corrupt aristocracy, who desire a re-established Poland for their own selfish purposes. That view shows only a profound ignorance or a wilful misrepresentation of the life of the people. Polish patriotism is in the fullest sense a popular sentiment. Have the detractors forgotten that in the interval between the second and third partitions (1793–5) it was the peasants who took up—I was going to say arms, but alas! they had no arms: they took their scythes and turned them into swords—peasants, I repeat, who went into the field in thousands to face the enemy? Their leader was the famous Tadeusz Kosciuszko (*pron.* Kostewshko). It is said that the populations of boroughs were neglected or oppressed: was it not the heroic population of Warsaw, was it not a humble shoemaker (Kilinski) who