

ever subjected to the Prussian element. . . . The future must bring, and unquestionably will bring, expiation and a gigantic evolution.¹

At that time the Kaiser was talking about sculpture, the relation of art to nature, and ideals. 'For us,' he said, 'for the German people, great ideals have become permanent possessions, while other nations have more or less lost them.'²

The case of Wrzesnia, of course, aroused a storm of indignation among the Poles. The German Government did its utmost to force her Austrian ally to prevent the Galician Poles from openly condemning Prussia; and the notorious Prince Eulenburg, then German ambassador at Vienna, had to exert himself very energetically to put down these scandalous Polish assaults on Prussian culture.³

Without tracing in detail the further development of this question, I will point out only one significant fact. Those 'wicked boys', as an influential Berlin journal described them, had been punished; but the 'example' was not sufficient. The series of tragedies continued. In 1906, M. H. de Noussaine, of the *Écho de Paris*, published a letter which had been addressed to him, undertaking at the same time to furnish the Prussian authorities with names and details. I will give a few extracts:

The Prussian Government persists in endeavouring to give religious instruction in German to the Polish children in most of the schools. . . . The children and their parents, above all among the working classes, are determined to resist this abuse of power. Hundreds

¹ *The Times*, November 29, 1901, p. 5, col. e.

² *Ibid.*, December 20, 1901, p. 3, cols. c, d.

³ *Ibid.*, December 6, 1901, p. 5, col. c.