It was after these highly cultured proceedings that Henryk Sienkiewicz, the author of *Quo Vadis?* addressed an open letter to (if I remember aright) the Kaiser. I may be permitted to quote from it at some length, for the reader will find in it, I think, an expression of what many must be feeling to-day:

. . . Not a hand had been raised against the master executioners. Not a single deed of violence had been perpetrated. And yet the Prussian Courts of Justice condemned the parents of those poor children who had been tortured in the Prussian schools, because, moved by despair and pity, they allowed words of indignation to escape their lips against such schools and such masters. . . . We . . . who, since a fraction of our nation has formed part of Prussia, are well acquainted with that *milieu*, we alone have no right to be surprised . . . One of their own authors, a German, once expressed the characteristic opinion that it was a mistake to think that an immoral policy did not deprave society and its future generations. What was bound to happen did happen. Ever since the time of Frederick II and even a still more remote period, Prussian policy has been but a series of crimes, of deeds of violence, of knavery, of humility towards the powerful, of tyranny towards the weak, of falsehoods, of violated treaties, of broken promises.

That is not only the opinion of foreign historians, but it is also that of independent German historians themselves. How, then, can we be surprised that in such circumstances a decomposition of souls should follow, that the sentiment of justice and truth should have degenerated, that moral sense should have completely disappeared, and that in the midst of the general depravity the school should have become an instrument of torture and the debased Courts of Justice the tools of savage instincts and of violence? . . . The only consolation in all this is that it cannot last. . . . Christian and cultured nations cannot submit to barbarism for any length of time. Nor can the German people be for