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BOHEMIAN VOICE

ORGAN OF THE BOHEMIAN-AMERICANS IN THE UNITED STATES.

VOL. 1.

OMAHA, NEB., MARCH 1, 1893.

No. 7.



DR. ALOIS PRAVOSLAV TROJAN.

On February 10th there died a man in Prague, whose efforts and triumphs will hereafter fill one of the brightest pages in Bohemian history. Constant in his attachment to the best interests of the fatherland, unflagging in his efforts to impart political education to his people, a man of undoubted probity who held the interests of his nation above the fortune of partisanship — Alois Pravoslav Trojan will be remembered by posterity as a model citizen and patriot. Born in 1815, Trojan entered public life as a very young man. In 1848 when political excitement was at fever heat in Austria, the rising attorney took already a prominent part in every national movement. With Rieger, who was three years his junior, he organized the

famous balls in Prague, which had for their object the introduction of Bohemian language in the better classes of society. Early associations led him to join the Old Chekh party, once omnipotent in Bohemia; but the tortuous and vacillating policy of that party finally drove him in the midst of the more aggressive Young Chekhs. Both as a journalist and politician, the "Old Democrat," as the people liked to call him, enjoyed perfect confidence. Trojan was one of the very few Bohemians who faithfully remained in the service of his nation, and who saw it rise from humble beginnings to the influential position it now holds in the Austrian empire. His funeral on February 13th gave rise to a great national demonstration.

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Notes.

Austria persists in having a German head with Slavonic body.

* * *

The spring promises an unusually brilliant batch of scares. Red rumors of prodigious war preparations along the whole Russian frontier are offered side by side with statements that Russia's rifle factories have entirely broken down and that she is on the eve of signing a commercial treaty with Germany. It is claimed by those who know that Germany permits the entry of Russian corn and cattle and in return Russia gives facilities for the importation of German coal and iron. As usual, Russia—the land of plots, nihilism and savage Cossacks—will supply her share of these journalistic scares.

* * *

There exists in Prague a Protestant reading club known as the "Evangelická Beseda." Recently the by-laws of that club were slightly changed by the introduction of the

following sentence: "The object of the Club shall also be to observe yearly in Bohemia, the memory of John Hus." The Lieutenant-Governor of Bohemia, however, prohibited the alteration. "Being calculated to disturb religious peace in the land and to disquiet the mental equanimity of people professing other religious belief," says his order, "it is dangerous to the safety of the state." Thus was Hus officially disowned in Bohemia—his native land, and dear, tottering Austria saved.

* * *

Ireland is on the eve of obtaining autonomy or home-rule. Mr. Gladstone's bill of 1893 is an improvement on that of 1886, the evident purpose of the new bill being to adopt a plan which shall unite Ireland with Scotland and England on a plan very similar to the union of the states, and Mr. Gladstone occasionally refers to American institutions in explaining his bill. The one gratifying thing to record is that a sincere effort has been made to do justice to Ireland by making the union with Great Britain a real union of otherwise independent states. When will Bohemia find her Gladstone?

* * *

Prince Lichtenstein is fighting for a lost cause in the Austrian Parliament with his "confessional school." In 1855-1861 under the so-called concordat common schools in Austria were placed under the supervision of the clergy and every vestige of the sciences eliminated from the school books. The instruction was limited to spelling. And what was the result? Obviously this, that the schools were checked in their development. This is exactly what Prince Lichtenstein proposes to do with the schools in 1893. Fortunately the liberal element of Austrian Parliament is decidedly opposed to Lichtenstein's pet schemes, regardless of party affiliations. Recently Dr. T. G. Massaryk delivered a strong speech against the confessional school.

* * *

According to a telegraphic dispatch Dr. Edward Grégr, leader of the Young Chekhs, made a vehement appeal in the Reichsrath, on February 25, in favor of home rule for Bohemia. Several leading Germans spoke in reply. They declared that the settlement of the Bohemian question was desirable for the struggle marred the liberty and progress of the country, but they declined to make any of the concessions demanded by the Young Chekhs. These concessions, as our readers know, are a mere farce, the true objection to Bohemian home rule being that the Germans of Bohemia, unaided by their allies from other provinces, would find themselves in a minority in the home Parliament. To avoid this they conspire with the archenemies of Bohemia in the Viennese Parliament, they conspire against men who were born on the same soil as they. If, for instance, the representatives of Texas in Congress should deride, mock and conspire against the people of their native state, they would be branded as enemies of the commonwealth; yet this is exactly what the Germans of Bohemia are doing yearly in the sessions of Parliament, without fear or remorse.

Never friendly, the relation between Norway and Sweden is getting very strained of late. Norway up to 1814 belonged to Denmark; Danish at present is the language in ordinary use both in writing and speaking, although dialects nearer akin to the old Norse are spoken by mountaineers of special districts. Since the separation of the country from Denmark, a strongly national tendency has been manifested by some of the best Norwegian writers, and attempts have been made to reorganize these dialects into one Norwegian language, and thus, in fact, revive the ancient Norse. The Norwegians are practically independent; for although they constitute one joint kingdom with Sweden in regard to succession, external policy, and diplomacy, it is in all other respects a free state, having its own government, legislative machinery, finances, army, navy. The constitution is purely democratic. Nobody can be raised to the rank of a noble, and with the death of the members of the few still surviving noble families, who were born before 1821, all personal honors, privileges and distinctions belonging to the nobility will cease. The latest move of the Norwegians is to secure their own minister for foreign affairs, and they want to be represented in other countries by consuls of the "state of Norway." The Swedes have already expressed the hope that a solution of the difficulty might be found in the appointment of a common minister for foreign affairs, who might be either a Norwegian or a Swede, in the way as the foreign representatives of Sweden and Norway are now selected, indifferently among members of both nationalities. This conciliatory proposal appears to find little favor with the ruling party in Norway. Nothing will satisfy them short of a separate ministry of foreign affairs. The Bohemians, we are sure, would gladly accept the lot of the dissatisfied Norwegians.

* * *

Rev. H. L. Wayland contributes an article to the February *American Journal of Politics* entitled "Has the State Abdicated?" Although patriotic and honest, the writer seems to be of an atrabilious disposition that is given to brooding and worry. He fears that our country is on the verge of ruin and that Hungarians and Poles are to blame for it. "Here is a village of one thousand people," says Rev. Wayland touchingly, "living about a mill in which the fathers and husbands earn bread for their families. They are gradually paying for their homes, are sending their children to school. They understand the constitution, though mayhap they do not all interpret it alike. Some of them fought in the great War for Liberty and Union, or their fathers did. They sustain their churches. Some of the children find their way to college." One day alas! everything changes. A strike breaks out—the fathers and husbands are thrown out and the employer hires Hungarians or Italians for half wages. The idyllic scene of yore changes; the schools are silent, for the foreign children are put in the mill. The American-speaking churches are closed. The village has become Italian or Polish, filled with ignorant, superstitious (?) anarchists, addicted to assassination. And the state—what does the

state do in the face of such atrocities, asks Rev. Wayland mournfully? Nothing. It is so speechless that the silent grave or the voiceless tomb is chattering loquacity in comparison. "In these words" continues Rev. Wayland, "I but faintly outline a picture which is drawn from real life and from personal observation by Mr. Henry Rood, in the September Forum article (Mine Laborers in Pennsylvania)." We are sorry that the reverend gentleman should have wasted so much eloquence in vain. Accepting Mr. Henry Rood as an authority, and his article, "Mine Laborers in Pennsylvania," as accurate, he was entrapped, like many others, in a maze of falsehoods and prejudices, which have been fully answered and exposed in the November issue of this journal.

* * *

We are in receipt of a pamphlet entitled "Comenius, the Evangelist of Modern Pedagogy," by Will S. Monroe of Palo Alto, Cal., university. Alluding to the greatest work of Comenius, the "Didactic," which was completed some time in 1628, the author says: "The original manuscript is yet in the archives at Lissa (Poland), and was published in the Slavic language at Prague in 1849, by a Bohemian society." Strictly speaking, this is incorrect. The "Didactic" was discovered in 1841 by Prof. John Purkyně in Lissa and printed in *Bohemian*, at the expense of the Prague "Matice," in 1849. Dr. Henry Beránek published a more thorough edition of it in 1891. Again in a foot-note to page 4 and referring to the well known "Janua" Prof. Monroe remarks: "This copy of the Janua was kindly loaned me by Dr. W. T. Harris, U. S. Commissioner of Education; and, so far as I know, it is the only copy of this edition in America." We are sure the Moravian library of Bethlehem, Pa., which owns many interesting Comenia, contains one or more copies of the Janua. We also miss in the pamphlet, the very interesting fact that Comenius received an offer of the presidency of Harvard College, of which mention is made by Cotton Mather in his Ecclesiastical History of New England. On page 7 Professor Monroe remarks: "And during the present year (1892) the three hundredth anniversary of his birth, educators, Moravians and Bohemians the world over, have met to honor his memory and reflect upon the vast significance of his life and teaching." Here again the author is mistaken, though the mistake is not wholly his. The truth is (humiliating as it is to confess) that the Austrian government, whose schools were reorganized by Felbinger in the last century on the principles taught by Comenius, has forbidden the celebration of the above mentioned anniversary. This may sound strange to an American like Prof. Monroe, but it is perfectly clear to us, who know the history of our fatherland. Comenius, it must be borne in mind, was also a Bohemian patriot and bishop of the Bohemian Brethren. These latter offenses Austria never really forgave him. And when progressive nations were celebrating last year the three hundredth anniversary of "the noble priest of humanity" (Herder), the Austrian minister of education, Baron von Frankenthurn, said no, the Bohemian school children must not lose a day.

"Last among the civilized nations, we are the first among barbarians," is the boast of the Magyars or Hungarians. In 1896 it will be just 1,000 years that the Magyars settled in their present home, and if we are to believe certain well authenticated newspaper reports, these descendants of Hunyor and Magyar profited but very little from western civilization. From day to day they commit atrocities upon the non-Magyar races, the recital of which would thrill the soul of every reader. Themselves unproductive and goaded to despair by their inability to assimilate the non-Magyar people, they have taken recourse to the most revolting means of accomplishing the Magyarization of the country, namely, to kidnaping. They organize veritable child hunts on a vast scale and transport the innocent victims to purely Magyar districts. The first of those child hunts was undertaken in 1874 under the auspices of the "Society of Magyar culture," resulting in the capture of 400 Slovák children; second hunt in 1887, in the same region netted 190 children, the third in 1888, 86 children, the fourth in 1892, 300 children. Besides kidnaping, they close the private schools and museums of the Slovaks, sequester the property of their national societies, prohibit the erection of monuments to Slovaks of distinction, harass the people with domiciliary visits, in fine, act like vandals. Yet Professor Arminius Vambéry has the temerity to say in his "Story of Hungary," "that the Hungarians did not oppress the ancient inhabitants of the land, but left them undisturbed in the use of their native language, and, even in latter days, their tolerance went so far as to actually favor foreign, and, more particularly German immigrants, and to this exceptional forbearance (!) alone must be traced the survival of so many nationalities, and the lack of assimilation, after so many centuries." These nationalities, of which Vambéry speaks, are more numerous than the Magyars themselves. They are: Hungarians or Magyars, numbering 5,688,100 (or, in relative figures, 36.89) who are the ruling, political nationality of the country, their language, the Magyar, being the language of the state; Croats and Serbs, 2,405,700 (15.60); Slovaks 1,841,100 (11.95); Roumans, 2,477,600 (16.08); Ruthenians 448,000 (2.91); Germans, 1,894,800 (12.30); Slovenes, 58,000 (0.37); Jews, 552,100 (3.58); Italians, 600. The cruel practices of the Magyars finally aroused to action the other nationalities, and according to a report from Vienna, a Congress will be held in that city in May, attended by Slovaks, Croats, Ruthenians, Germans and Roumenians. Plans will be devised for some concerted action on the part of the non-Magyar races of Hungary. The leading spirits of the movement are in favor of publishing a defensive journal, printed in the German language and published in Vienna.

SLAVONIAN IMMIGRANTS.

Of the 16,000,000 immigrants who are said to have settled in the United States since 1820 the Slavonians were the latest to arrive. Bohemians led the van, and then came successively Polanders from Germany and Austria, (Galicia) and Hungarian Slavonians, these latter including Croatians, Slovaks,

Dalmatians and Ruthenians. If the United States census is correct, about 6,000 Bohemians are coming yearly, while the immigration from Hungary has been every year increasing by leaps and bounds, having reached in one decade (1880-1890) the unprecedented figure of 127,678 souls. Between 1860-1870 the number of immigrants from that country was only 448, and in 1870-1880 13,475.

It would be foolish indeed to assert that Slavonian immigrants from Galicia and Hungary are equal in point of intelligence to immigrants, say from Scotland, England or Germany. Born in lands, constitutional in name, in many cases destitute of early schooling, reared under the most sordid surroundings, these unfortunates seem to possess nothing to commend them to an hypercritical American. Nevertheless they have many cheerful traits, which are overlooked, viz., their willingness to work and to obey the laws of the land, and the capacity to accommodate themselves.

Occasionally we meet with a man among the host of magazine writers who is discriminating and honest enough to concede to Hungarians and Poles these good qualities. Mr. A. A. Halbrook is one of them. In a short but very forcible article entitled "The other side of the immigration question," and published in the February *Journal of American Politics*, Mr. Halbrook exposes the threadbare theories of some labor leaders to the effect that we have an abundance of labor and that immigration should be prohibited. He demonstrates that the immigrants are labor-saving devices, and the idea that they interfere with the American working people is that same false notion which has agitated labor circles in years past, that a labor-saving machine is an injury because it appears to throw people out of employment. European labor is not crowding Americans out of work, though the Huns and Polanders may be crowding the natives into a class of work which requires more skill and consequently demands higher pay. If America were deprived of European labor the trainmen, firemen and engineers would be compelled to leave their cars and engines and take their place among the section gangs. The Polanders and Hungarians are not crowding out the Welsh and Irish in the coal regions, where so many thousands are employed, they are rather crowding them up. They are running the engines, bossing the breakers, making up the reports in the offices, and are finding more congenial work in manufacturing establishments and machine shops. Surely we ought to welcome a class of men who are willing to bear the exposures of the mine and face its dangers and allow Americans to engage in a better class of labor.

Instead of abusing the Hungarians and Poles, as is often the case in our magazines, Mr. Halbrook courageously takes a cudgel in their defense. "The Hungarian and Pole," he goes on to say "possess the elements which are the foundation of good citizenship. In the coal regions many of the most ignorant Poles who came to this country penniless a dozen years ago, have by application to work and business accumulated comfortable fortunes and are thoroughly Americanized, speaking our language as correctly as the average man who has known it from childhood." And again: "But we ought to hope for little from the present generation. Their children, however, are growing up under far different surroundings from those which their parents knew, and the result is all that one could expect. Many bright-eyed Polish and Hungarian children are today reciting their lessons in public and parochial schools, and are crowding the native classmates closely for honors, some have passed from schools to fill positions in offices and banks, where they are invaluable. Those who are in association with these nationalities must admit that the generation of American-born Poles and Hungarians which is springing up is as full of promise as that of any other foreign nationality."

This last argument of Mr. Halbrook's is the best. Yes, it is in the children of the Poles and Hungarians, springing up full of promise, that our chief hope lies. Like their kindred, the Bohemian children, of whom one generation has already grown up, they too will stand and aspire higher than their fathers. Inheriting the patience and thrift which is common to all the Slavonian nations, and possessing the advantages of education, the children of the Poles and of the Hungarian Slovaks and Croats, will be found equal, in the battle of life, with the best of native Americans.

BOHEMIAN MONEY AND OTHER MONEY.

During the period extending from the era of Charlemagne (A. D. 814 to 1492), when Granada fell, two countries in Europe were always noted for excellence and comparative abundance of coined money; not, perhaps, at all times an actual plenty of coin, but a rich supply compared with the dearth of that commodity elsewhere. These two countries were Bohemia and Moorish Spain. Charles the Great, as we have seen, had seized the Saxon and Bohemian mines and worked them by slaves, as mining by free labor had never proved a profitable employment to all engaged in it as free laborers. From that date the supply of silver was credited to Germany, but that country itself did not produce

the silver. So strong was the control exercised over fiscal conditions in Europe by Bohemian silver that the proportion of that metal to gold in Germany as late as the fifteenth century (1455 to 1494) was 10½ to 1; only in Aragon was it higher—12 to 1. During the interregnum between the decline of the Saracenic power in the Levant and its subversion in Spain—say from 1050 to 1492—and the arrival of the first important supplies of the precious metal from America, Germany controlled the ratio of value in Europe; because it was Germany that produced and coined the greatest quantity of these metals. So say the wise chroniclers. The Moors were celebrated for the purity of their coin which they never debased.

A few instances will suffice to illustrate the wealth of Bohemia in money during that period. These instances are taken without any special selection. In 1059 Spytihněv agreed to pay yearly to the treasury of Pope Nicholas II. the sum of one hundred marks in silver for influence to obtain a royal title. One hundred marks in silver at that date were fully equal to ten thousand dollars at present. In 1072 the sum of one hundred marks was paid to the Bishop of Olmütz out of the revenues of that province, in lieu of the episcopal residence promised to him. This sum was probably a commutation in full. The sum of four thousand silver marks was contributed in cash by Vratislav in 1081 in aid of Henry IV. for his expedition against Gregory VII. No other sovereign in Europe could have furnished an equal amount in good silver at that time. The statement of Cosmas, the eminent and excellent chronicler of Prague of the eleventh century, respecting the wealth of the Jews, was: "*Ibi monetarii opulentissimi.*" ("There they are the most opulent in money.") Prague at that date was the richest city in Europe in money—good coin, not debased. Neither Berlin nor London as yet possessed a charter. In 1096 large amounts of coin were seized by Břetislav when the Jews prepared to quit Prague and take their moveable wealth with them. This wealth consisted chiefly of coin. Banking constituted almost their sole business. This threatened exodus was caused by the irruption of the Crusaders in the year mentioned; and their very compulsory propagandism among the Jews. During the eleventh century the opulence of the kingdom had grown so rapidly that in 1107 Svatopluk bid ten thousand marks in silver for recognition as King against his rival, Bořivoj, and, although this full amount was never paid, yet a large part of it was actually transferred to the imperial coffers. In

1180 Frederic offered a large sum—we are not told how much—for the same recognition. Heinrich Břetislav, the bishop, offered six thousand marks on behalf of Otakar I. for the same honor; and as he paid a portion the dignity was conferred on himself; and he enjoyed it but a short time. This sum seems extraordinarily great when we remember how severely the kingdom had been recently distracted by civil strife. Henry VI. had not a dollar when he received the money. From the very interesting correspondence between Otakar I. and Pope Honorius III. we learn what kind of money Bohemia produced and how it protected that money. "A former spiritual person," the king says to the pope, "was indeed condemned to the gallows for wherry and counterfeiting." This brief and pithy extract affords a key to the financial integrity of Bohemia, and to the secret of the surpassing greediness of her enemies. On all sides stood armed bandits, steeped in poverty and nursed in violence, who ordered Bohemia to "stand and deliver" on every highway. A curious reference to this subject is also found in an out of the way place—Anderson's History of Commerce: "A. D. 1301.—In this year groschen or grosses were coined in Bohemia, then a powerful kingdom." At least one example of these grosses is still extant and shows the Bohemian lion on one side and on the other an adaptation to the reign of King John of Luxembourg. In fineness and elegance this money was equal to the best and always had been such. Witness the fate of the "spiritual person" above referred to. It is not a little remarkable that this correspondence arose out of the attempt of Bishop Andreus—the Thomas à Becket of Bohemia—to wrest from the crown all jurisdiction over ecclesiastical offenders. A close similarity exists between the convention finally agreed on in Bohemia and the Constitutions of Clarendon in England under very similar circumstances.

Now let us see what kind of money they had elsewhere during the same period.

At the siege of Tyre by the Venetians, in 1122, the Doge Michieli was obliged to issue and did issue leather money to pay his troops.

Philip I. of France (1060 to 1108) had recourse several times to the same expedient from downright want of better.

At the siege of Milan, in 1137, that resulted in that dreadful barbarism—the utter razing of the city, the great Frederic Barbarossa was compelled to issue leather money. He adopted the same expedient from necessity at the siege of Parma and Tarentia. In 1240 the Milanese, after their restora-

tion, issued paper money—the origin of modern paper money in Europe. So high stood the credit of these notes that bullion in great quantities was receipted for from "Germany." But the silver was Bohemian silver, every dollar of it, as Germany had no other. Even the imperial exchequer was utterly exhausted. So great was the quantity of bullion brought to Milan that one hundred mints were employed to coin it at the time.

In England, wise as she generally has been in finance, Edward I. was reduced to the humiliation of leather money in 1280, at the very hour when the gold and silver coins of Otakar II. sounded on every counter in eastern Europe.

In France, under Charles the Bold, in 1299, when famine raged and pestilence smote down multitudes, and cities literally crumbled, and visions of horror drove the people to frenzy, leather money became the only resource of the impoverished nation.

In Russia leather money had been the original and only money for a lengthened period. Louis the Pious employed leather money; John the Good did likewise. Charles the Wise, in 1364 and subsequently, had recourse to leather.

Under the direst extremities no such money was ever known in Bohemia.

Philip the Fair of France, in many respects a great prince, debased the coin of the realm with such frequency and to such an extent that he acquired the title of "The Counterfeiter." Among the expedients adopted by Philip was seizure of the Jews, and confiscation of their property, with expulsion of themselves. Again they were permitted to return for a consideration, again seized, plundered, expelled, and re-admitted for a payment as before. Similarly the Lombard usurers were alternately seized and released on paying enormous ransom. The most arbitrary extortions wrung the last sou from the wretched citizens. Counterfeiting became universal; and Philip, himself the chief culprit, enacted the most severe penalties for debasing the coin, that was already so bad that it could hardly be made worse. Among other punishments for counterfeiters was boiling them in caldrons. To this day may be read in the public accounts of that period such entries as these: "27 livres 4 sous to Master Henry for having boiled forgers;" "100 sous for the purchase of a cauldron to boil forgers," etc. The value of the silver mark changed continually. In 1304, three years after the coinage of the Bohemian grosses above mentioned, the silver mark changed value five times. Constant revolts, confusion, destruction of commerce and impoverishment resulted from con-

stant debasement of the coin. Among other insane devices, Philip undertook to create money by forbidding the circulation of it. He prohibited the wearing of robes, with gold, gems or ermine, thus forbidding trade in these articles. Every lord with not more than six thousand livres a year must not purchase more than four new robes a year, and the stuff of these must not be worth more than twenty-five sous a yard. Knights' bannerets who had not more than three thousand livres a year must not purchase more than three robes a year, of stuff at eighteen sous; prelates and knights, two robes at sixteen sous; esquires must pay only ten to fifteen sous a yard; clerics twelve and a half sous, canons fifteen sous; citizens, one robe at twelve sous six deniers, their wives, 16 sous; working men, one robe at twelve sous. At dinner, only two dishes and soup; at supper, one dish and pastry; on fast days, two stews of herring and two dishes; each dish must contain only one kind of meat! Trade was totally ruined.

At that identical period Bohemia had begun to restore the prosperity struck down for a season by the disaster of the Marchfield, chiefly caused by her wealth and greatness and not yet obliterated wholly, although Bohemia triumphed as the center of empire.

ROBT. H. VICKERS.

WANTS TO KNOW US.

Mr. V. K., a Bohemian journalist, sent a petition some time ago to the Liberal club of the Chekh deputies, wherein he solicited pecuniary aid for his contemplated tour to the United States. He says, that between 1880 and 1890, 304,027 people emigrated from Bohemia, Moravia and Silesia—mainly Bohemians. Whither they went and how they are faring in their voluntary exile nobody seems to know or care. This indifference to the fate of these lost brothers is highly reprehensible; and Mr. K. is of the opinion that something should be done to discover their whereabouts, to investigate into their social condition, and, if practicable, to secure a reciprocity of action between them and their old home. The Polish patriots, Princes Sapieha, Lubomirski and others have already taken steps in that direction and, if reports be true, they were successful. Deputy Habdanek-Dunikowski has been sent by them to the United States as intermediary between the Poles abroad and Polish immigrants living in this country. Should not Bohemians, asks Mr. K., do likewise?

We hope the petitioner will be successful in his importunities. Not that we anticipate any practical results from his trip to the United States; not

that we believe in the realization of his fond schemes (those of reciprocity), for they are puerile delusions; but, incidentally, some good may result from his coming. Mr. K. may give an interesting account of his journey. Bohemian literature is wretchedly poor on all things pertaining to the Great Republic, and that little which has been published so far is of such doubtful quality, that we must hail with pleasure *any* move that is likely to refresh this literary barrenness. Aside from a few translations of choice works and historical essays, we have almost nothing or next to nothing on the United States. In 1876 Dr. Joseph Štolba published a book of 181 pages ("Beyond the Ocean," "Za Oceánem") and in the preface he made the sorrowful confession that before his time nothing original was written concerning the United States. Seventeen years have elapsed in silence. In 1889 John Wagner's little volume made its appearance. This latter product, however, had all the faults of Dickens' *American Notes* and *Martin Chuzzlewit* and none of their raciness or wit. Jefferson Bricks pop at you from every page. Mr. Joseph Pastor's "Bohemian Colonies in America," which is intended more as an emigrant guide, completes our bibliography of the United States. This, of a country where the most stupendous social problems are being worked out every decade—where there live thousands of people reading Bohemian literature!

Considering this dearth of reading it is no wonder that our people have but a confused notion of the institutions of this country. Whence shall they derive their information? The Austrian schools, as we all know, teach very discreetly only the geography of the country, and beyond the statement that the United States is a republic they do not dare to go, "for reasons of state policy." Shall the people learn from newspaper clippings?

Hence, whatever the impressions of Mr. K. might be (assuming, of course, that he would put them in print), they cannot fail to contribute, in a measure, toward the true understanding of our institutions, and to help to dispel the maze of stupid lies and extravagances current about America. And, while we do not anticipate anything profound or thorough, à la Tocqueville or Von Holst, because, in our estimation, such works as these require years of patient study, observation and actual residence in the country; we hope to see a book, if Mr. K. writes one, judicious both in censure and praise. We confess the United States has a tendency, at first, to bewilder a subject of Austria; there is a great deal of meanness about small things that ob-

scures those which are great. Experience has demonstrated this. He who lives here a few years and then returns discovers invariably that what at first appeared to be the defect of the country was the error of his own brain.

Mr. K. is welcome, even if he should modestly limit his "impressions" solely to Bohemian-Americans, refraining from saying anything either flattering or censurable about their new country. If he be a "seeker of truth," he cannot but acknowledge that his countrymen have materially benefited themselves since their expatriation; that they try to keep abreast with other nationalities, and that, if they have not succeeded yet, it is no fault of theirs, but of the government which held them in bondage so long.

ARE REPUBLICS UNGRATEFUL?

Mr. Pierre Botkine, secretary of the Russian legation in Washington, publishes a defense of his native country in the February number of the *Century Magazine*, against the attacks of unthinking, injudicious writers. In his article Mr. Botkine undertakes to refute some of the statements appearing daily in our press that the Russian government is terrible and despotic; that Russia is persecuting the Hebrews; that there is no liberty in Russia; that everything non-Russian is there Russianized by force, etc. He points to the long friendship between Russia and the United States, and, as an additional proof of the sentiments of his country, he cites the official utterance of the Mayor of St. Petersburg upon the occasion of Rev. Talmage's visit to that city, July 18th, 1892. "The Russian people know how to be grateful," the mayor is made to say; "if up to this day these two great countries, Russia and the United States, have not only never quarreled but, on the contrary, wished each other prosperity and strength always, these feelings of sympathy shall grow only stronger in the future—both countries being conscious that, in the season of trial for either, it will find in the other cordial succor and support; and when can true friendship be tested, if not in the hour of misfortune?"

Upon one occasion this friendship between Russia and the United States came to a test, and those who remember their history lessons will know that during the civil war our republic had no stauncher friend than this Slavonic empire. France and England had both come to the conclusion that the last hours of the American republic were at hand. They only differed in opinion as to what might subserve their individual interests best. They sat by the bed of agony, the death bed as they supposed, of the Union. France was thinking of Louisiana and the valley of the Mississippi, which she had discovered and settled, where her language was not yet forgotten, but which, unwisely, she had sold.

Very different was the conduct of the Russian government. At the very time that the news of the battle of Bull Run reached Europe, and England, filled with mock-

ery and derision, was clapping her hands at the downfall of the "Disunited States," Prince Gortschakoff, in a letter to Baron de Stoeckl, the minister from St. Petersburg to Washington, made known "the deep interest of the Emperor of Russia in the state of affairs in America." He desired the baron to use his influence in promoting reconciliation, telling him that "the Union is not simply, in the eyes of the Russian government, an element essential to the universal political equilibrium, but also a nation to which the emperor and all Russia have pledged the most friendly interests." He directed him "to express himself, as well to the members of the general government as to the influential persons whom he may meet, in earnest friendship, giving them the assurance that in every event the American nation may count upon the most cordial sympathy on the part of the emperor during the important crisis through which it is passing."

Again, the Russian government dispatched, during the civil war, two fleets to America, with sealed orders. They were to await developments—one in the New York harbor, the other at San Francisco. That this fleet was instructed to fight, if necessary, for the preservation of the Union, there can be no doubt. Yet these acts of friendship are matters constantly forgotten, and some of our newspaper writers are ready to publish any slander concerning Russia, little knowing that in so doing they become the dupes of the Semitic press of Berlin and Vienna.

It is gratifying, however, that there are a few broad-minded men in the United States, who, besides words of censure, have also words of kindness for Russia: men who have not altogether forgotten the debt of gratitude which we owe to the Slavonic empire of the North. The venerable Dana of the New York *Sun* is one of them. Commenting upon the article of Mr. Botkine, that distinguished journalist says:

"The services of the House of Romanoff to the American republic culminated in the stand taken on our behalf by Alexander II. at a crisis when our national existence was at stake, the French emperor having put forth all his influence at Westminster to persuade the British government to join him in intervening on the side of the Southern Confederacy. Then it was that the Czar, who freed the Russian serfs, caused his ambassadors at Paris and London to announce that if France and England undertook to assure the destruction of the American Union and to perpetuate the regime of slavery in the western hemisphere, they would find Russia arrayed against them. Nor was the friendly interposition of Alexander II. confined to words. Simultaneously with the utterance of diplomatic warnings, a Russian fleet was directed to proceed, under sealed orders, to the harbor of New York, and a Russian squadron was dispatched to the bay of San Francisco. For us, for the American Republic, for the constitution of our Union, the Czar made known his willingness to fight; and there is not a shadow of a doubt that his willingness averted a catastrophe. Is it likely that Americans will ever forget services like these? Not so long as our children remember with gratitude their fathers' friends; not so long as the blood of the men of the Revolution, the war of 1812, and of the war for the Union, courses through our veins and electrifies our hearts."

THE DISUNITY OF SLAVONIANS.

In the Middle Ages religion was the guiding and determining force of individual nations; now it is the idea of nationality. Under this latter banner, the Italians after centuries of struggle, successfully created "united Italy,"—an achievement which Prince Metternich considered impracticable. Under this banner of nationality the Germans of our own day have built one mighty nation, thus realizing the fondest dreams of early German patriots.

Different conditions, geographical and political, produced different results in the history of Slavonians. The Slavonians had not the good fortune of either the Germans or the Italians. Through various causes the great Slavonic family was, from remote times, severed and dispersed over an immense territory, each branch being surrounded by people of other origin. The introduction of Christianity from two directions and the circumstance that the Western Slavonians were unable to build a powerful empire, were causes that contributed toward the dismemberment and isolation of individual Slavonic tribes. Divided, these tribes henceforward were left to themselves, their future development depending upon the influences of their environment.

The Western Slavonians, including the Bohemians, Poles and the Slavs, who inhabited the Baltic and the Polabian provinces constituted once a dominion whose component parts bore a closer resemblance to each other than the various German tribes. Yet they failed to construct a permanent empire like the Germans. The South Slavonians had a similar misfortune as their kin in the north and north-west. In the course of time the political breach of Western Slavonians led to a national disunion; several distinct languages were formed, producing as many distinct literatures, rich or poor as the case might be; and the dismemberment of Slavonians became complete. Of the numerous Western Slavonian tribes only Bohemians, Poles and a remnant of Lusatian Serbs maintained their existence; of the South Slavonians there remained Croats, Slovenes, Servians and Bulgarians. The separation of the Slavonian family into various distinct branches is complete, as we have stated, and can never be remedied. To re-unite this 100,000,000 of people into one nation, under one central government, with one language and one religion is an unattainable dream that can only captivate the youthful mind. Though the affinity is close the respective Slavonian nationalities are no nearer to each other than the Latin races—the French, Italians, Spaniards, Portuguese and Roumenians or the Germanic races—the Germans, Dutch, Flemish, English, Danes and Swedes. Besides, the Latin and Germanic races advanced equally in civilization, they formed a geographical unity, the respective branches were composed of powerful nations, independent of each other, as for example the Spaniards, French, Germans and English; the smaller nations, as the Dutch, Swedes and Danes were secure on account of their geographical position, and thus preserved their national independence. The Slavonians, with the exception of the Austrians, were early bereft of

all these advantages; their culture being uneven, their geographical position disadvantageous, they became an easy prey of their aggressive neighbors.

Though the Slavonian people have in many instances succeeded in throwing off the yoke of their oppressors; though they are making rapid strides towards culture and civilization, yet, collectively, they do not present such a picture of advancement as the Germans and the Latins. The reason is that some of them have yet to struggle for their national existence.

The Bohemians, on account of their culture and their past, are the vanguard of Slavonians, not only in Austria, but in entire Europe. At present all their energies are bent upon recovering the position of supremacy in the crownlands of Bohemia, which was wrested from them, in the seventeenth and eighteenth centuries. Destined by history to guard the westernmost border of the Slavonians against the encroachments of Germanism, they battle as they did for centuries, with their aggressive German neighbors.

The Slavonians, inhabiting the Hungarian crown: the Slovaks, Ruthenians, Servians and Croats, struggle with the Magyar element as the Bohemians do with the German. The Slovaks have tried in vain to organize a separate district, which would afford them a certain measure of safety from the advancing Magyars; the Servians have likewise failed in a similar attempt. Croatia, Slavonia, Dalmatia and the Military frontier also tried in vain to form a confederation, which would occupy an independent position in Austria. They became a pendicle to Hungary in the present "Austro-Hungarian" empire.

The South Slavonians of the Balkan peninsula, with the possible exception of the Montenegrins, are hampered on all sides, and many years will probably elapse before their final delivery from the Turks.

The condition of the Poles is very precarious at present. They lose more territory than any other Slavonian people, the Germans pressing them from the west, in West and East Prussia and Upper Silesia, and the Russians from the East. In Galicia (Austrian Poland) alone, are the Poles secure, though by no means free or happy. The Ruthenians, who compose the peasantry, are in a majority here and they harass the Polish nobility and frustrate all their schemes at legislation.

The Lusatian Serbs, once a mighty stem of the Slavonian family are near extinction.

The Russians alone, of all the Slavonians, have succeeded in perpetuating a mighty empire, to which all the weaker races look with pride and solicitude, like children to a mother.

One of the most fatal heritages of Slavonians—that has pursued them like an evil spirit from times immemorial, is their disposition to discord and separation. Not long ago the Slovaks broke away from the Bohemians, and after a literary unity lasting for centuries, created a language and literature of their own. This same tendency is observable among the Ruthenians (Little Russians), who have been planning of late to elevate the Little Russian dialect to an independent literary language.

JOHN HUS AND HIS DETRACTORS.

Some time ago a discussion arose in the city council of Prague, relative to a monument of John Hus to be raised in that city. The clericals in the city council made some disparaging remarks about our reformer, opposing the erection of the monument to his memory.

In concluding the biography of Cnæus Julius Agricola, Tacitus remarks: "Not that I would reject those resemblances of the human figure which are engraven in brass or marble; but as their originals are frail and perishable, so likewise are they; while the form of the mind is eternal, and not to be retained or expressed by any foreign matter, or the artist's skill." Very true indeed! For 478 years the memory of John Hus lived in the recollection of our people without any monument in Prague and we hope he will continue to live for 500 years more. His fame has been consigned to future ages, because the fruit of his reformatory work became the common heritage of all mankind.

While there are detractors of Hus at home, there are foreigners who have nothing but words of praise for him, as our readers may see:

John Hus was burnt; but convicted he was not.—*Erasmus.*

Hus was burned but not the truth with him.—*Luther.*

In point of doctrine, he had not departed widely from the established creed of the Roman Catholic Church; and his condemnation was brought about, not so much by any suspicion or charge of spiritual heresy, as, first by the boldness with which he had attacked the corruptions of the clergy, and especially the danger which threatened the ecclesiastical revenues from the dissemination of his doctrines, and, more particularly by the resentment of the Germans, whom he had been instrumental in removing from the University of Prague.—*Alfred Lyall and others.*

In the one hundred years between Hus and Luther, some changes took place for the better in the civil and social condition of Europe. The labors of Wickliffe, Hus, etc., and the revival of learning, were exerting a beneficent influence.—*Daniel Dorchester.*

In his conceptions of the functions and duties of the clergy, in his zeal for practical holiness, and in his exaltation of the scriptures above the dogmas and ordinances of the church, in moral excellence and heroism of character, Hus was outdone by none of the reformers before or since.—*George P. Fisher.*

The mighty host of the pilgrims (in Constance) stand silent as though smitten by some vision of heavenly apocalypse, and when the smoke clears away, there are some ashes and a handful of iron rings hanging to a blackened stake. But John Hus is with God.—*S. E. Herrick.*

The vastness of the odds against which they contended, and their resolute endurance amid peril and obloquy, and death even, commend their memory to the regard and gratitude of the race.—*William R. Williams.*

Poor Hus; he came to that Constance Council with all imaginable promises and safe-conducts; an earnest, not rebellious kind of man; they laid him instantly in a stone dungeon "three feet wide, six feet high and seven feet

long;" burnt the true voice of him out of this world; choked it in smoke and fire. That was not well done.—*Thomas Carlyle.*

What Luther did for the German language, and Calvin for the French, Hus accomplished for the Chekh. Each was the father of his native tongue in its modern form.—*Edmund DeSchweinitz.*

Inferior to the Englishman (Wickliffe) in ability, but exciting greater attention by his constancy and sufferings, as well as by the memorable war which his ashes kindled, the Bohemian martyr was even more eminently the precursor of the Reformation.—*Henry Hallam.*

New and valuable manuscripts of John Amos Comenius have been recently discovered in Holešov, Moravia, and they are now placed in the National Museum of Prague. The find comprises 11 Bohemian letters written by Comenius and letters from Charles de Žerotín, Lawrence Geer, Pembroke Montgomery, Paul Vetterin, S. Janius, John Fabricius, P. Muratus, Geo. Bafanides, etc. There is also a manuscript of the first part of "Theatrum universitatis rerum," a work entirely unknown, besides many other rare papers, relating to Bohemian Brethren of whom Comenius was bishop.

DANISH OPINION OF RUSSIA.

Dr. George Brandes, the celebrated Danish critic, received an invitation in 1887 from the Russian Author's Association of St. Petersburg to deliver a course of lectures in French. The result of this trip were his "Impressions of Russia," a work full of original observations. Unlike the ordinary traveler, who sees nothing of especial interest in Russia outside of the imperial stables in St. Petersburg, the gold and gems hoarded in the monasteries, the droshka drivers and the big bell, Kólokol, in Moscow—Dr. Brandes, with his acute penetration, for which he is noted, describes the "undercurrents" of Russian society. And as he has recently visited Bohemia and we may reasonably expect his "impressions" of that country, the following stray thoughts, picked at random from his "Impressions of Russia," will certainly prove of interest to our readers:

The truth has been expressed in many different ways, especially in earlier times, that the Russians have invented very little, have contributed nothing, so to speak, to the development of civilization, but have only appropriated the culture of others. They are, it is said, a people of imitation, a people without originality.

It cannot be denied that of all the larger European nations, this is the one which has borrowed the most of foreign culture, and whose native culture strikes one least. It shows itself in something external, as in this, that, while a traveling Englishman may be detected at the distance of a hundred paces, you must look well to recognize a Russian on his travels. It is, moreover, scarcely any extravagant exaggeration to say, as in the first part of the "Main Currents" that a square yard of the Roman Forum has more history than the whole Russian Empire.

And yet the observation is very superficial which characterizes the Russian people with the word exotic. The traveller in Russia who asks himself the question, what is there here original? will not fail to find an answer when he directs his mind from the trivial and unimportant to the most fundamental qualities which he can trace.

He is, very likely, first struck by the way the horses are harnessed to the carriages. In no other place is this done as here; in no other country are three horses used with one carriage in so stylish a manner. It is no slight or common sense of beauty which prompted this. In the next place there is a very striking originality in all kinds of manual labor. This is seen in the patterns of embroidery, in the harmony of bright colors which characterize all Russian ornamentation and decoration, from the ancient manuscripts down to the beautiful enamel in gold and silver of this present day, and, finally, in the style of architecture, which although it is a composite of Byzantine and Mongolian, Hindoo and Persian and Renaissance, still has obtained a marked national character as the embodiment of the Russian Greek Church.

In the next place this people have an original conception in their civil relations, the so-called *mír* a municipality whose bond of union is home rule and common ownership of the soil.

The trait, however, which struck me personally more than any other, and one which I met with in the most developed and also, so far as I can judge, the most typical individuals, was what they themselves called *une large franchise*, a broad and proud frankness. Nowhere else are men and women occupying the most advanced places in culture, heard expressing themselves so openly and without reserve. They not only give utterance to their ideas and thoughts without hesitation, but they not infrequently expose traits of their own lives, traits which they must see may be judged differently, without any fear of losing anything in the opinion of others. Behind this transparency, which especially surprises us in the women, there lies: "Such am I; I appear as I am—too broadly and largely constituted to be reserved and prudent and too sure of my position in life not to be dependent on my own judgment." The meaning of this in social intercourse is: "This is what I am. Tell me what you are. What is the profit of this reserve? Life is short, time is scantily measured out; if we are to get anything out of our intercourse, we must explain what we are to each other." And behind this frankness lies the emotion, which works most strangely of all on one who comes from the north, a horror and hatred of hypocrisy, and a pride which shows itself in carelessness—so unlike English stiffness, French prudence, German class pride, Danish nonsense. The basis of this is the broadly constituted nature, without frivolity, without narrowness, without bitterness—the true basis of originality in Russia.

There is one more fundamental trait of the Russians, one which seems most vigorously to combat the idea of originality; the inclination to imitation, the power of echoing, of reflecting after the Russian spirit, the capacity

to accommodate themselves. It is first and foremost a capacity to understand and then a disposition to appropriate.

This remarkable capacity for assimilation is also met with, in matters of artistic handicraft, among the peasants. The peasant readily takes to any kind of work. He can imitate anything he sees. He knows ten trades. If a traveler somewhere in the country loses a cap with a peculiar kind of embroidery, ten years later the whole region is reproducing it. Another traveler forgets in a corner a piece of chased copper or enameled silver, and this waif gives rise to a new industry. Some of the most celebrated producers of industrial art are self-made men from the peasant class, men who have groped their way to the position they now occupy.

The want of sufficiently nutritious food makes the blood thin, the requirements for protection against the cold make the temperament nervous. Passivity becomes a fundamental trait. This stolidity becomes a popular ideal. It is not the one who takes the lead—the daring the defiant—who is admired; but the one who, without complaint, knows how to endure, to suffer and to die. This characteristic may be seen more at large in Dostoyevski's "Recollections of a Dead House in Siberia," in which, according to the popular view, he who endures the lash and the knout without asking for mercy, is the object of veneration—such as, among other nations, is bestowed on the hero or conqueror for dealing blows.

This explains the fact, that although the Russians are a brave people, and a remarkably steadfast people in war, they are the most peaceful nation in the world.

In the next place, it seems as if the hard contest with the harsh climate, which at the same time has made the people hardy and inactive, has given them the apparently contradictory qualities—good nature and gruffness.

The popular temper seems to be at once unfeeling and kindly. There is a Russian indifference to their own sufferings, and a Russian sympathy for the sufferings of others, to which this indifference contributes.

The Russian peasant often shows himself indifferent to death. He generally has no especial fear of death, and he is indifferent as to inflicting death on others, especially if it is a question of children or old people. Horrible murders are thus sometimes perpetrated among the peasants, without passion or malice.

At the present time, the unlimited capacity of receiving that which is foreign, means scarcely anything else than the intensified ability to fructify. It is this, which among other things, becomes ardor, enthusiasm, deification of genius, hero-worship.

All this springs from the broadly constituted nature (*shirókaya natura*). The Russians have an expression, "chernozíóm," the black earth mould. They mean by it the broad and deep belt of fertile soil, humus, which extends from Podolia to Kazán and even across Ural into Siberia. The wonderful fertility of this soil is ascribed to the slow decay of the grass of the steppes, which has been going on for centuries.

The richest and broadest Russian natures remind us of this belt of rich soil. Even the circumstance that the

Russian nature has been lying fallow for hundreds of years increases its wealth. - You occasionally meet a man or woman who exactly embodies this Russian soil—a nature which is open, rich, luxurious, receptive, warm without glow or heat, but which gives the impression of inexhaustible exuberance.

In the year 1887, the hostility in Russia towards the German Empire reached its height. They had the feeling that the future conflict was not very distant, and the foreigner frequently heard expressions about the impending European war. As a rule, these expressions were desponding. There is nowhere such a lively perception of the very great weakness of Russia as in Russia itself. But what without qualification was significant for Russia was the almost universal wish for defeat. The foreigner heard this, not only in Northern but in Southern Russia, and it made no difference whether the speakers were Russians from the east or west, provided only they were able men, who loved freedom. I have certainly heard the wish expressed, as if by common consent, by more than fifty Russians, of the most varied classes of society, unacquainted with each other, that there should be a decisive defeat in an ensuing war. We can scarcely imagine a more instructive symptom than what I have here stated of the deep despair which exists as to the present condition of the country. No other possibility of liberation from predominant misery presents itself, than that which is offered in the weakness which an unsuccessful war will entail on the ruling system.

It is not the first time that this sentiment has flourished in Russia, and that wishes apparently so unpatriotic have been cherished by men, who have the greatest love for their country, and are the best educated. It was the case in the time of the Crimean War, and the wholesome results which accompanied the defeat, are distinctively remembered.

The terrible oppression which exists at the present time, is by no means of so old a date as is sometimes believed by those, who think Russia, as a matter of course, is and constantly has been behind Europe. On the whole, in Russia freedom is the old, and oppression the comparatively new. The oldest Russian law-book (*Pravda Russkaya*), does not recognize corporal punishment. Serfdom was first introduced in the sixteenth century, and Pskov, the last free city, like the old Novgorod, a republic governed by a popular assembly for centuries, by the cruel order of the Muscovite Tsar, Vasili, was deprived of all its privileges, its inhabitants carried away to the interior of Russia, "in order to live happily by the grace of the Tsar," and replaced by a new race of men. In the eighteenth century the deliberative assemblies of the provinces, the *Zemstvos*, which in the Middle Ages had spoken loudly and energetically, first lost all their importance, and the theory of absolute power, on which the authority of the rulers now rests in Russia, first took form in the nineteenth century. It is not even of domestic origin.

The importance of the press in Russia must be dated from the end of the Crimean War (1854-6) and from the *début* of Herzen as a journalist. For, before this time,

the influence of the writers was extremely small, chiefly because the more intelligent circles spoke and read only French, with persistent contempt for the journalistic productions in their mother tongue; besides, they were compelled to limit their attention to purely literary questions, especially such as this, whether the Russian literature ought to be purely national or not.

Now at the close of the sixth decade, hundreds and hundreds of newspapers and periodicals were at once established. How numerous they were is best shown by a fact stated by Eckhardt, that in 1858-60 not less than seventy-seven large newspapers were compelled to suspend publication, without being perceptibly missed. Then as it still happens down to the present day, the large monthly periodicals, each number as thick as a good-sized book, began to give abstracts of books in the natural sciences, literary history or economy, to furnish political comments, and to publish long society novels of German, French, English or native authors. The legitimate daily newspapers, with genuine Slavic enthusiasm, plunged into the most extreme radicalism. They became, as it were, giddy from the heights which European culture had attained, and to which the youth of the capitals and the denizens of the provincial towns, who had known nothing of the life of Western Europe, were now suddenly carried.

The first question which forced itself upon the thoughts of all was about the education of the people. There were hardly any schools in the land, and the few that did exist were, in the rural districts, wholly in the hands of the ignorant popes. There were no other teachers than the priests of the country towns.

It was under these conditions that the great, far-reaching reforms, which characterized the beginning of the reign of Alexander II. were begun. The first of these was that which on the 19th of February, 1861, led to the emancipation of the serfs, and gave to more than fifty millions of men personal freedom and a share in the ownership of the soil of Russia. The best known newspaper, in a foreign language, is a French official journal (the *Journal de St. Pétersbourg*); next the two larger German papers in St. Petersburg (St. Petersburg *Zeitung* and the St. Petersburg *Herold*); and a small German sheet in Moscow (the *Moscow Zeitung*). Besides the official government paper and a little sheet written in a light and entertaining, and sometimes rather frivolous style, but which has a very large circulation, there are in St. Petersburg two newspapers which are generally read. *Novosti* (News), a so called liberal paper, dignified in its tone, is edited by Notovitch. With this paper the *Novoye Vremya* (New Times) lives in constant controversy. It is a well written journal, but entirely without principle, edited after the pattern of the French *Figaro*. Moscow, like St. Petersburg, has two large newspapers. One is liberal, written in the best style, and the most honorable of all the Russian newspapers, *Russkiya Vedomosti*. This daily paper, certainly the most widely circulated in Russia has 30,000 subscribers. Next to this is the newspaper hitherto better known in Western Europe, the *Moskovskiy Vedomosti*, the organ of the lately deceased Katkov.

Besides the *Moskovskiya Vyedomosti* which still exists, but has lost all its importance, there has just been started another newspaper in a similar spirit, *Grazhdanin* (Citizen). Every month there appears a number of each of the large periodicals, as thick as two numbers of the *Revue des Deux Mondes*. The best known is *Vyestnik Yevropi* (The European Messenger), with a circulation of 7,000. By the side of this great St. Petersburg review stands Goltzev's Moscow periodical *Russkaya Mysl* (The Russian Thought), with 10,000 subscribers. Finally there is the *Severni Vyestnik* (The Northern Messenger) with 4,800 subscribers, published by a lady, Miss Evreinova.

AMERICAN OPINION OF AUSTRIA.

Since the heavy hand of Prussia fell upon the loose jointed empire of Austria in 1866, the Hapsburgs have posed as liberal and constitutional rulers. These terms must have distinctively different meanings in the two hemispheres if an incident reported from Pittsburg be true. The police authorities of that interesting town received some weeks ago a request from the Austrian officials who have dealings with recusant journalists, to "suppress" a newspaper printed in the Hungarian tongue.

As a rule, even those phenomenal agents of law and order, the American police, do not number languages among their accomplishments. Hence, the interdicted journal was unknown. It illustrates the self-confidence of the police that the Pittsburg chief, on receipt of the Austrian mandate, obediently set to work to comply with the autocratic dictum of a foreign government. The Hungarian toilers of the Alleghany regions would have found themselves deprived of their single organ had it not been casually discovered by the Pittsburg authorities that there was no "ordinance" regulating the confiscation of newspapers!

The journal, whose name is fairly unpronounceable,* is naturally in sympathy with the prolétaire, as it is supported by those aliens in this country who use the Hungarian tongue. During the calamitous strike in western Pennsylvania its sympathies were, naturally, with its subscribers. Copies containing what the Austrian authorities stigmatize as revolutionary were promptly confiscated on their way to home subscribers in the mongrel empire. The autocratic agents of imperialism, ignorant of a system where the people are the lawmakers and the press free as air, thought they could strike the offending journal, root and branch, at its source. The extraordinary phase of this ludicrous international episode is that the Pittsburg police were not aware that they could not receive instructions, requests or commands from a foreign power. An ordinary schoolboy must, it would seem, know that governments maintain an expensive diplomatic corps for the purpose of exchanging requests; that no American official save the Secretary of State in Washington has the legal right to take cognizance of any document sent from a foreign power, and that he can only act upon it by and with the consent of the President and Congress! The fact is, however, the police have come to disregard the plainest mandate both of the constitution and the code that regulates state and national comity. It further illustrates the tendency toward arbitrary power and official license, that this incident has passed almost unrebuked by the press of the country. *The Illustrated American*.

*The name is *Amerikansko-Slovenske Noviny* (American-Slavonian News)—easier to pronounce than Pottawatamie, (la.), Passamaquoddy Bay, (Me.), or the Welsh Gwladgarwr (Patriot).

CHURCHES IN BOHEMIA.

Catholic.

The number of Catholics in Bohemia is 5,909,046.* For ecclesiastical purposes, the country is divided into four sections: the archdiocese of Prague (the first archbishopric was established under Charles IV., in 1344) caring for the spiritual welfare of 1,860,608 souls; the diocese or Litoměřice (Leitmeritz) with 1,405,768 souls; the diocese of Kralové Hradec (Königgrätz) with 1,493,846 souls; the diocese of Budějovice (Budweis) with 1,148,825 souls. The number of priests in these four dioceses is 3,414, of nuns 1,412, of priests belonging to various religious orders 720, of benefices 1,945. The dioceses are subdivided into vicarages, each vicar supervising the affairs of from ten to twenty parishes, and being the intermediary between the consistory and the priests of his vicarage. Each of the four dioceses maintain their own seminaries, and besides these seminaries there are Bohemian and German faculties of theology attached to the university in Prague. The emperor appoints the archbishop and the bishops, while the right to appoint incumbents to benefices belongs to their respective patrons.

To the archbishopric of Prague are attached: three provosties, two archdeaconries, 42 deaconries, 520 parishes, eight cures, eight expositures. To the bishopric of Kralové Hradec: one canonship, one provosty, one archdeaconry, 33 deaconries, 460 parishes, two administratorships, six parishes of Premonstrants, 10 parishes of Benedictines. To the bishopric of Litoměřice: three archdeaconries, 31 deaconries, 386 parishes, eight expositures. To the bishopric of Budějovice: two provosties, two archdeaconries, 39 deaconries, 280 parishes, of which 29 belong to religious orders and one is an administratorship.

Protestants.

Protestants numbered in 1890 127,236—66,499 of the Helvetian and 60,737 of the Augsburg confessions. Up to 1781, when Josef II. issued his memorable patent, Protestants were not recognized by the government in Bohemia. Besides these two named denominations, there are 380 Herrnhuters in Bohemia, or Moravians, as they are known in the United States, and about 800 Baptists, Methodists, etc. These latter are usually classed as "confessionless" because the state has not yet officially recognized them. The Helvetians maintain one seminary for girls, and a normal school for future teachers, besides two orphan asylums, one for boys and one for girls. The Augsburgers, who are partly Bohemian and partly German, have a seminary and an asylum for orphans and widows of preachers.

The Jews.

The Jews, numbering now 94,479, constituted a separate community till 1848. Most of the restrictions placed upon them were removed that year and the constitution of December 21st, 1867, placed them on an equality with the rest of the Austrian citizens.

*Figures compiled by Dr. Clement Borový, Professor of Theology in the University of Prague.

Selections from Robert Burns. Translated by Prof. Jos. V. Sladek.

(ENGLISH.)

To a Mountain Daisy.

Wee, modest, crimson-tipped flower,
Thou'st met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem;
To spare thee now is past my power,
Thou bonny gem.

The Banks of Doon.

Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair;
How can ye chant, ye little birds,
And I sae weary fu' o' care!
Thou'lt break my heart, thou warbling bird,
That wantons through the flowering thorn,
Thou minds me of departed joys,
Departed — never to return!

Aft hae I roved by bonny Doon,
To see the rose and woodbine twine;
And ilka bird sang o' its love,
And fondly sae did I o' mine.
Wi' lightsome heart I pou'd a rose,
Fu' sweet upon its thorny tree;
And my fause luvier stole my rose,
But ah! he left the thorn wi' me.

A Red, Red Rose.

O my love's like a red, red rose,
That's newly sprung in June;
O my love's like the melody,
That's sweetly played in tune.
As fair thou art, my bonny lass,
So deep in love am I;
And I will love thee still, my dear,
Till a' the seas gang dry.
Till a' the seas gang dry, my dear,
And the rocks melt wi' the sun,
I will love thee still, my dear,
While the sands o' life shall run.
And fare-thee-weel, my only love!
And fare-thee-weel a while!
And I will come again, my love,
Though it were ten thousand mile.

Miscellaneous.

Preparations are being made to fight the advance of cholera. Russia, Germany, France, Italy and all other nations are making arrangements for quarantine precautions.

Emperor Francis Josef has become a grandfather. His youngest daughter the Archduchess Marie Valerie Matilde Amelia, and wife of the Archduke Francis Salvator of the Tuscan branch of the house of Hapsburg, has been delivered of a son, at the chateau of Lichtenau.

The papers of Buda-Pesth say that M. Belimarkovits, one of the regents of Servia, went mad suddenly a few weeks ago. It was with the greatest difficulty that he could be restrained. It is said that he is now in an asylum for the insane and that little hope is entertained of his recovery.

The papal jubilee was celebrated in all large Austrian cities on Feb. 19th. Flags were flying from all the public buildings and most of the private houses. Most of the buildings were illuminated. Solemn mass was said in all the Catholic Churches in the empire. Galimberti, papal nuncio in Vienna, received for several hours. All conspicuous members of the royal family were present except the emperor, who sent his congratulations direct to the pope. All the cabinet ministers, most of the diplomats and hundreds of the nobility and deputies expressed their congratulations to the nuncio.

Prince Adam Sapieha-Kodenski, hereditary member of the Austrian House of Lords, who died a few days ago in Lemberg, had an interesting career. He took part in 1863 in the Polish revolution and was arrested.

(BOHEMIAN.)

Horské chudobce.

Ty něžný kvítku rudobílý,
my potkali se ve zlou chvíli,
můj pluh a hroudy rozkrušily
tvé listky prosté;
tě ušetřit jest nad mé síly,
ty drobný skvoste!

Břehy Doonu.

By břehy, lesy na Doonu,
jak můžete tak krásně kvést,
jak zpívati, vy ptáčata,
když mně tak smutno, smutno jest!
Mně srdce zlomíš, ptáčátko,
v tom květném hlohu zpívajíc,
těch blahých dnů mi vzpomínáš,
jež nevrátí se nikdy víc.

Já bloudím jsem u Doonu,
kde réva růží objala
a každý pták o lásce pěl
a já si o své zpívala.
Já růži s trnem utrhl
tak veselé, tak bezděky,
hoch nevěrný mi růži vzal
a trn mi zůstal na věky.

Má milá jest jak růžička.

Má milá jest jak růžička,
když v červnu vypučí,
má milá jest jak písnička,
když sladce zazvučí.

A jak jsi krásná dívko má,
tak z duše mám tě rád,
spíš' moře vyschnou, než bych já
tě přestal milovat.

Spíš' moře vyschnou miláčku,
a ze skal bude troud, —
a k vroucímu tě miláčku,
chci srdci přivínout.

A s bohem buď má milená,
buď zdráva, Bůh tě sil, —
však přijdu zas, ať vzdálená
jsi deset tisíc mil!

He succeeded in making his escape from prison, however, settling in Paris, where he became the chief of the Polish immigrants. In 1886 he was allowed to return to Galicia and devote himself to the management of his immense estates, which had been in danger of confiscation. He took an active part in the political life of Austria, and was a great authority upon agricultural subjects. In 1885 the government forgot his former revolt and made him a privy councillor.

The mineral springs of Bohemia number only 20 out of 218 in Austria, but their celebrity is greater than that of the rest of the empire. The number of summer visitors of these Austrian springs was, in 1888, 204,004 of which number 62,327 fell to the share of Bohemia. Among the most important of the mineral springs in Bohemia we may include: Carlsbad (Karlovy Vary) with 30,248 guests in 1888; Marienbad with 13,004 guests (in 1880, 17,591); Francisbad 7,124 (in 1880, 8,150); Teplice 4,506 guests (in 1880, 7,383). In the exports of mineral salts and waters the Bohemian springs again occupy a foremost part in Austria. Of the total 12,998,495 bottles exported in 1888, 7,490,922 bottles came from the Bohemian mineral springs.

The number of hospitals in Bohemia, in 1888, was 141, public 62 and private 79. The number of beds was computed to be 7,055, while the patients numbered during that year, 70,792. By far the largest hospital in Bohemia, in size second to that of Vienna, is the government hospital of Prague, which cared during the year for 15,306 patients. Insane asylums of which there are four in Bohemia (Prague, Kosmonosy, Dobřany, Opořany) are maintained at the expense of the land. Though they have at present 2,836 beds, they cared for 3,956 patients in 1888. There is but one hospital of maternity in the land, namely that of Prague, which took care in 1888 of 3,202 mothers and 3,007 babies. One foundling hospital, also in Prague, during the year cared for 2,858 foundlings. Of these only 158 died. Outside of this hospital 6,975 foundlings were taken care of, among whom the mortality was much

higher. Of deaf and dumb institutes there are four in Bohemia (Prague, Budějovice, Litoměřice, Hradec Králové) with 417 inmates. Two asylums for the blind in Prague, contained 214 inmates.

It is reported from Vienna that the endurance of the various nationalities in the army was tested—Poles, Germans and Hungarians. The results are reported to have been very satisfactory. The young Archduke Ladislaus was out with a detachment of troops for several hours in extremely cold weather, and none of the men was any the worse for the experience. A Vienna correspondent, writing on the subject, says: "The opinion is gaining ground among our leading military men that the next war between Russia and Austria will open in winter. The Russians hope to have an advantage in the fact that their troops are better seasoned. The Austrians, on the other hand, believe that the portions of their army that are permanently in garrison in Galicia, northeastern Hungary and Transylvania are equally accustomed to hard winters, and further, they hold that the only season when the marshy country situated between the quadrangle of Russian fortresses in Russian Poland is accessible for the purposes of an offensive movement on the part of Austria in midwinter, and that it is the least accessible in spring, when these marshes and extensive tracts of country in Russian Poland are flooded."

Letter Box.

J. V. Tadić, (1) One who is born in Dalmatia, may call himself a Dalmatian, with the same justice as the citizen of Kentucky calls himself a Kentuckian. But, being at the same time a subject of Austria, of which Dalmatia forms the most southern part, he may also, if he choose, call himself an Austrian, as indeed, our American newspapers designate the smaller nationalities of that empire. In the early days the Bohemians, too, were known here as Austrians. But with pardonable pride they have rejected the name which is not theirs and which properly applies only to natives of Lower and Upper Austria. (2) The Dalmatians speak the Illyrian-Servian or Hercegovian dialect. (3) There is practically no difference between the Croatian and Servian languages. We quote from an authority: "As far as the literary language is concerned, the grammatical differences are insignificant and etymological there are none, and there is nothing to justify any distinctions between the Croatian-Servian tongue and it is only due to an old custom that we designate as "Croatian" that which is printed in Latin letters and "Servian" that which is printed in the Cyrillics.

K and M. Bohemia sends 92 representatives to the Reichsrath, being one representative to 63,512 inhabitants; Galicia 63, or one to 104,884 inhabitants; Lower Austria 37 or one to 71,940 inhabitants; Moravia 36, or one to 63,246 inhabitants; Styria 23, or one to 55,769, etc. The smallest number of representatives is from Vorarlberg, which sends three, or one to 38,691 inhabitants. The duration of the Lower House of the Reichsrath is for the term of six years. It is incumbent upon the head of the state to assemble the Reichsrath annually. (2) The Provincial Diets are competent to legislate in all matters not expressly reserved for the Reichsrath. They have control over local representative bodies, and the regulation of affairs relating to taxation, the cultivation of the soil, educational, ecclesiastical and charitable institutions and public works. Each Provincial Diet consists of one assembly, composed (a) of archbishops and bishops of the Roman Catholic and Greek Churches; (b) the rectors of universities; (c) the representatives of great estates; (d) the representatives of towns; (e) the representatives of boards of commerce; (f) the representatives of rural communes. The strength of the sixteen separate diets is shown in the following: Lower Austria 72 members; Upper Austria 50; Salzburg 26; Styria 63; Carinthia 37; Carniola 37; Gradiska 22; Istria 33; Tyrol 68; Vorarlberg 21; Bohemia 242; Moravia 100; Silesia 31; Galicia 151; Bukovina 31; Dalmatia 43. The deputies to the Provincial Diet are elected for six years. The diets are summoned annually.

Two disputants: Emperor Francis Josef has a civil list of 9,300,000; one moiety of this sum, 4,650,000 is paid to him as Emperor of Austria, out of the revenues of Austria, and the other moiety as King of Hungary, out of the revenues of Hungary.

KEY TO PRONUNCIATION.

Every letter of the Roman alphabet has its one distinct sound in Bohemian.

The accent is always on the first syllable.

The consonantal combinations *cs*, *cz*, *sz*, common to Polish, were removed and substituted in the 15th century by John Hus by a perfect system of diacritic marks.

Letters in the Bohemian names have the following values: Unaccented *a* in what; *á* in far; unaccented *i* in virgin; *í*—*ee*, in eve; unaccented *e*—*ts* in tsar; *ě*—*ch* in check; *ř*—*rz* in harsh; *š*—*sh* in shave; *ž*—*zh* in rouge; *j*—*y* in yes. Thus: Jonáš, pron. Yonash; Čermák, pron. Chermak; Dvořák, pron. Dvorshak; Šimek, pron. Shimek; Žilka, pron. Zhishka.

Correspondence.

SCHUYLER, NEB., February 3, 1893.

Editor BOHEMIAN VOICE—Dear Sir: For many years I have been an ardent student of history. Even before I had ever made the acquaintance of a native of Bohemia, I had conceived a great admiration for the kingdom and its people. I said: "surely the nation, that for twenty years withstood, single handed, the might of the house of Hapsburg, must have yet the stuff from which heroes are made in its people."

Then as a student of pedagogy, as I found myself turning to those grand first principles of my profession enunciated by Comenius, I said: "surely the nation must have, even yet, the seeds of great scholarship remaining as a legacy from its former great men and their greater deeds."

Since I have been a resident of Schuyler, I have found, experimentally, that I had formed correct conceptions of the Bohemian people. I find in our schools, the children of Bohemian parents studious, careful and capable students. We have graduated three from our high school and each one is doing honor now to themselves and the school. Mary Šmatlan is now in the junior year of the State University. Francis Bednář is teaching the primary department in the schools of Prague, Neb., while Emma Zerzan is teaching in Schuyler. I have been at considerable pains to find what work is being done by each of these three and find it to be remarkably good. This year we will graduate a class of thirteen, two of whom, Mary Bláha and Ed. Hrubský, are Bohemians.

Excuse me for writing thus at length but I wish to add my mite to the weight of testimony, that the Bohemians in the United States are a careful, industrious and intelligent addition to our population.

Yours respectfully,

A. B. HUGHES,
Sup't City Schools.

WASHINGTON, D. C., February 14th, 1893.

Editor BOHEMIAN VOICE—Dear Sir: I notice in your issue of the 1st, instant you question my statement that the Bohemians of the United States "are found mainly in the great cities" and express your belief that, like the Swedes and Norwegians, they seek rural life.

I have before me a tabulated statement from the Census Office showing the number of that nationality in each of the twenty-eight largest cities. This list includes all those cities whose population exceeds 100,000, and in these cities there were found in 1890, 54,980 Bohemians, or no less than 46 per cent. of all the Bohemians in the country. How many more there may have been in the smaller cities I am not prepared to state, but certainly if their number were added the sum would include a large majority of all the Bohemians in the country. Comparing the Bohemians and other nationalities in their tendency toward city life, it may be stated that while 46 per cent. of the Bohemians are found in these twenty-eight cities, there are found in these same cities, of Canadians but 16 per cent., of Norwegians, Swedes and Danes 20 per cent., of British, including in that designation the natives of England, Scotland and Wales, 26 per cent., of Germans 39 per cent. and of Irish 42 per cent. The only nationalities which in this regard exceed the Bohemians are the Poles, of which 49 per cent. are found in these cities, and the Russians and Italians of which there were found 51 per cent.

In the city of Chicago alone there were found in 1890 no fewer than 25,105 Bohemians, or more than one-fifth of the whole number in the country; in New York there were 8,000, in Cleveland 10,284, and in Omaha 2,675.

Very truly yours,

HENRY GANNETT

About 100 Bohemian belletrists signed a manifesto condemning the vilification of deceased authors by the clerical press of Bohemia. Dobrovský, Jungmann, Beneš-Třebízský and Neruda have been attacked successively and Neruda's incomparable writings were branded as immoral and dangerous to Catholics. It is easy to understand why Jungmann and Neruda should be maligned by the clericals for they were Voltairists. But why Dobrovský, an abbé and Třebízský a priest should receive similar treatment is not clear at all to an ordinary reader. The insensate attacks of the clericals are liable to produce mischief both amongst Catholics, whom they will mislead and in the ranks of the freethinkers, whom they will stir up to resentment.

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