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— THE — BOHEMIAN VOICE

ORGAN OF THE BOHEMIAN-AMERICANS IN THE UNITED STATES.

VOL. 1.

OMAHA, NEB., APRIL 1, 1893.

No. 8.



DR. EDWARD GRÉGR.

In the fierce struggle between Bohemia and the Austrian government, Dr. Edward Grégr occupies a foremost place. An uncompromising patriot, a skilled parliamentarian, an eloquent speaker—Grégr owes his present eminence to his own genius only. Having mounted to power in the time of general dissatisfaction with the Old Chekh politics, he has been steadily rising in the estimation of the people, until now he fills the place that Rieger has held for more than twenty years—that of a tribune of the Bohemian nation. Ever mindful of the fact that Bohemians thrive best in the ranks of the opposition, he has waged, since assuming the leadership a bitter fight against the present centralistic system. And although

his political enemies may claim that his opposition had not borne any fruit so far, it is nevertheless true, that under Grégr's leadership and owing to his parliamentary course, Europe gained more knowledge of Bohemian affairs than it ever had before. His last speech in parliament was, for instance, commented on by every leading journal of Europe. Grégr was born in 1829 in a little village named Březhrad, Bohemia, and unlike most of his colleagues in parliament, who are lawyers—Dr. Grégr is a Doctor of Medicine. In 1859 he was assistant to the celebrated Purkyně in the University of Prague, and in 1861 he made his first entry in the Bohemian Diet. This was a stepping stone to his future political career.

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THOMAS ČAPEK, - - - - - EDITOR.

Address Editorial Correspondence to THOMAS ČAPEK, 10 Creighton Block, Omaha, Neb.

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Executive of the Bohemian-American National Committee:

L. J. PALDA, Prest., JOHN ROSICKY, Vice-Prest.,
Cedar Rapids, Iowa. Omaha, Nebraska

R. V. MISKOVSKY, Secretary,
1444 South 16th Street, Omaha, Neb.

ANTON KLOBASA, Treas., F. B. ZDRUBEK, Librarian,
2716 Russel Ave., St. Louis, Mo. 150 W. 12th St., Chicago Ill.

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Notes.

Francis Smolka, until recently the speaker of the Austrian Parliament, had a remarkable career. He was condemned to death by the same government which in later years he so astutely defended.

* * *

The jubilee money already received by the Pope amounts to 7,000,000 francs. The Austrian Emperor, Austrian Archdukes, the Bishop of Prague and the Primate of Hungary gave 100,000 francs each. The Bishops of Hungary gave 250,000 francs, the nobility of Bohemia 300,000, the Mexican Catholics 150,000 and the South American Catholics 250,000.

* * *

Our readers will be sorry to learn that the heirs of the illustrious Bohemian poet, John Kollár, are opposed to the removal of his ashes from Vienna to Prague. The "Svatobor" society of Prague received a letter from Prof. Schellenberg, husband of the only daughter of the poet, stating that the remains of the author of "Slávy Deera" must not be removed from Vienna.

It will be remembered that the National Committee maintains a correspondence Bureau at Prague, whence telegraphic dispatches are sent to England and the United States. Desirous to extend the service, the committee is at present negotiating with James Gordon Bennett of the New York *Herald*, and that gentleman has already signified his willingness to accept the Bureau's news. Hence, news relating to Bohemia will be sent in future via London and Paris.

* * *

"One Hundred Years of Work," is the title of a costly book that has just been published at an expense of 20,000 florins to commemorate the "Prague Jubilee Exhibition" of 1891. The work describes the immense progress which Bohemian industry has made since the first exhibition held in Prague one hundred years ago—the first exhibition on the European continent,—and speaks of the men who made that country what it is to-day. The net profit from the sale of the book will go into the school fund of the "Matice."

* * *

The ethnographic exhibition which it is proposed to hold in Prague in May, 1894, promises to be a success. The executive committee has decided to divide it into four sections. The first or main section will be again subdivided into anthropological, geographical, lingual, literary, artistic and agricultural sections. The second section will comprise the exhibits of various towns in the country. The third section, which is intended to supplement the first, will contain industrial, commercial, journalistic, school, military and religious exhibits. The fourth and last section will be devoted to various business ventures incident to all exhibitions. Bohemian-Americans will be represented.

* * *

In no other European country is the legislative apportionment so thoroughly abominable, rotten and partisan as it is in Austria. It is impossible to contemplate this stupendous fabric of fraud without righteous indignation. Incredible as it may seem on this side of the ocean, it is nevertheless a fact that 8,640,000 Germans in Cisleithania (Western Austria) have 177 deputies in the Viennese Parliament, while 14,680,000 Slavonians can elect only 136 deputies! In the Kingdom of Bohemia almost 6,000,000 of Bohemians elect 50 deputies and 3,000,000 of Germans 53 deputies! Let us see who upholds this infamy. If the present electoral law of Austria were based upon equitable representation of races and made universal, as the Young Chekhs proposed in a recent bill, the composition of the parliament would be: The Bohemians, instead of 50 votes would have 89; the Poles who now have 57 would have 61; the Ruthenians now have 8 and then would have 36; Slovenes who now have 14 would have 17; Croats and Serbians would be entitled to 11 instead of 8. At present, as already stated, the Slavonians have 136 deputies, then they would have 223, while the just share of the Germans, who now command 177 votes, would be 137. In other words, if the electoral law in Austria were just or universal, the Slavonians would be in a majority—and here lies the rub.

European countries do not like to receive any one, who has formerly been their subject, and Mr. Max Judd, of St. Louis, the newly appointed consul general to Vienna, may for that reason be *persona non grata* to Austria, for he was born in that country. Moreover, he is a Jew—a class of people not much liked by the high diplomatists of Vienna. It will be remembered that the Austrian court, eight years ago, declared Mr. Kelley of Richmond, appointed minister to that country, *persona non grata*, because his wife was a Jewess. Mr. Charles Jonáš, of Wisconsin, was also objected to, because he was born a subject, and not because of any "political offense," for that had been condoned by an act of amnesty, June 30, 1867. If an ex-subject is appointed to Prague, it is more than likely, that Austrian agents in the United States will discover some displeasing feature about him.

* * *

As usual, Grégr's forcible speech in the Austrian Parliament attracted the attention of the entire Europe. German, French and Russian newspapers commented at length on the utterances of the Young Chekh leader. Grégr's attack upon the triple alliance was especially pleasing to the French press. The Paris *Revue Bleue* says that Austrian-Hungarian dualism is the main pillar of the alliance. It is an institution which enables Prussian statesmen to hold in check the various nationalities of Austria and to spread Germanism along the Adriatic coast and Balkan provinces. The St. Petersburg *Den* (Day) is of the opinion that the Bohemian question has taken a favorable turn of late, for which credit is due to the Young Chekh party. The German-Austrian press sees new constellations forming in Austrian politics. It dwells on the conciliatory attitude of Deputies Plener and Russ, who stated in their answer to Grégr that peace and order cannot be restored in Austria unless the Bohemian-German difficulty is adjusted.

* * *

The Chicago Poles have entered a vigorous protest against the Russian extradition treaty now pending in Congress. They adopted a condemnatory resolution on March 19, and forwarded a copy of it to Gresham. "The United States of America," says the memorial, "always have given protection and shelter to the oppressed of all countries and never have taken measures to strengthen the bands of the oppressors. The government of the United States is a living protest against tyranny and injustice, and should, neither by direction nor indirection, aid the tyrant who calls himself God in his attempts to silence a people who are crying for liberty." Apart from the action of the Chicago Poles, we think there is no likelihood of the passing of the treaty. Principal American journals condemn it. The Chicago *Herald* says for instance, that "we shall not leave to foreign despotisms the first right to decide whether the fugitive is a moral criminal or only a political one. The difference is material. England would have hanged George Washington as a moral criminal if she had not been compelled to make peace with him as rebel. The line between moral and political

crime is one that the American people prefer to see tested in their own courts. There is too much confusion about it in the courts of Russia."

* * *

The Bohemian workmen of Siebenhirten, in Lower Austria organized a "reading club" recently and, in accordance with law, sent their by-laws to the Lieutenant-Governor of that province for approval. That official, however, refused to sanction the by-laws on the ground that they permitted the business of the society to be transacted in the Bohemian language. The "reading club" appealed from the unjust decision of the Lieutenant-Governor to Deputy Kaizl, who in turn interpolated the government on the matter. Premier Taaffe, like a true Solon, approved of the action of the Lieutenant-Governor of Lower Austria, giving as a reason "that the use of Bohemian would render it impossible for the state to keep surveillance over the doings of the society." That this is not the true reason, but only a stupid pretext, must be clear to everybody. There are at least twenty Bohemian societies in Germany in all of which the Bohemian language is used. Again, there are scores of English, French, Italian, Polish and other societies in Austria where these respective languages are used without any hindrance or objection on the part of the government. This is a characteristic instance of the treatment the Bohemians receive at the hands of the government. And yet the venal press of that rotten, absolutistic monarchy continually declaims that Bohemians lack in Austrian patriotism! Shall they lick the hand that lashes them?

* * *

"Shall we become Russians or Germans?" is the theme of a newspaper controversy between the Prague *Čas* and the *Národní Listy*. The first newspaper, which by the way is the organ of the realistic faction of the Young Chekhs, assumes the well known position of Francis Palacký, that if we are doomed to lose our language and nationality, it must be a matter of indifference to us whether we become Russians or Germans. "Some of our people," says the *Čas*, "are enthusiastic for Russia as she is, with her autocracy and orthodoxy, and because Russian they extol things which they would heartily condemn at home." The *Národní Listy* is of the opinion that we should always be mindful of the ties of kindred which bind us to the rest of Slavonians. "Distinction should be made between Bohemians as such and Bohemian-Slavonians," argues that paper. "The Bohemian must confess to himself: I am vanquished, I lose in territory, I am on the decline. But as Slavonians we continue to live, holding in that great family of ours one of the most important positions—that of being a rampart against the aggressive west. Let us not forget that as Bohemians we are lost, as Bohemian-Slavonians we shall live forever." So much for the *Národní Listy*. In our estimation this quarrel "is neither a vineyard nor an olive ground, but an intricate wood of briars and thistles, from which those who lost themselves in it brought back many scratches and no food." It is an unfruitful disputation, distracting the public mind from the main issue, the recovery of our independence. Why spec-

ulate upon the manner of our death when there is every indication of life? "Shall we become Russians or Germans" is a query that the future alone can solve. If the nation remains firm and perseveres in its noble struggle, if it does not lose confidence in its own power and resources, it will become neither Russian nor German, but will remain what it is to-day and has been since the making of its history—Bohemian. Let Henrik Ibsen brood over the unsolvable problems of life,—a living nation should discuss live issues of the day.

* * *

The 70th anniversary of the birthday of Count Hohenwart, a prominent figure in Austrian politics, recalls to our nation the most pleasing memories. When, on January 18, 1871, the victorious King of Prussia proclaimed himself as Emperor of Germany in Versailles, Austria perceived the necessity of changing her policy. Ejected, together with her ancient hopes and traditions, from the German confederation, she was compelled to move her center of gravity toward the Slavonian south. And as the Bohemians occupied the most important Slavonic territory in the empire, it was obvious that their claims must be satisfied first. A fortnight after the Versailles proclamation Count Hohenwart was charged with the formation of a new ministry. On September 11, 1871, the emperor issued an "irrevocable" rescript wherein he said: "Recognizing the political importance of the crown of Bohemia, calling to mind the renown and glory which the crown has conferred upon our predecessors, and full of gratitude for the fidelity with which the Bohemian nation has supported our throne, we are ready to recognize the rights of the kingdom and to repeat this recognition by the coronation oath." At last, then, had the hour of delivery come! Bohemia's wrongs were to be redressed. Both the emperor and his premier were favorable to the idea of Bohemian home rule, and people were so sure of the coveted prize that ministries were already given away. Amidst the rejoicings of the people came the crushing news from Vienna that the "fundamental articles" of settlement proposed by Count Henry Clam-Martinić had been rejected in the imperial council! Aursperg and Lasser entered the ministry and the federalistic policy of Hohenwart was changed into one of centralism and repression. The "irrevocable" rescript of course could not be revoked, but it has remained a dead letter since—a disgrace to Emperor Francis Joseph whose signature it bears. To-day it is difficult to say whether the settlement of 1871 was frustrated through the obstinacy of Count Martinić and his colleagues or Hohenwart, but so much is certain, that successful or not, Hohenwart's intentions with Bohemia were honest.

* * *

The *Illustrated American*, an exceedingly bright weekly, prints in its issue of April 1st., the pictures of Emperor Francis Joseph, his wife, Empress Elizabeth, Charles Louis, the emperor's brother and Archduke Francis, the latter's son and since the demise of Rudolph, the crown prince of Austria. Then it pretends to give the history of the House of Hapsburg under these headings: "The resigna-

tion of the Emperor Francis Joseph.—Glimpse of the race that has ruled the fairest states of Europe.—A compact of kingly thieves.—How Europe was despoiled by royal bandits." Altogether the article is the most terrible arraignment of the House of Hapsburg that we have ever seen in print, and though that dynasty has been the cause of much of the suffering of Bohemia, yet we cannot endorse the violent language of the *Illustrated American*. Here are a few citations: "The Hapsburgs have been as men, as a family, what the Normans have been as a race: covetous, parsimonious, hypocrites, sneaks, liars, cheats, shams, frauds, snobs in dignity, flunkies in adversity, tyrants in victories." "Brothers, mothers, fathers, cousins were prisoned, poisoned, tortured, beheaded, that the thick-lipped, empty-headed idiot in Vienna should be saluted as lord of the Holy Roman empire." "They gave idiots to Spain in the guise of kings; harlots to France in the guise of queens, bunco bosses to the Netherlands in the guise of regents; they gave monsters Cortez and Pizarro to the new world; they gave the world's cut-throat, England, armies to stifle the rising tide of freedom." "There has never been a Hapsburg, who, if a private citizen, would not have been a convict or a felon." To Maria Theresa, alone the chivalric editor gives pardon, calling her "the brave, brilliant, masterful Maria Theresa." "After Marie Theresa came Francis I. He was a philosopher. He adored Rousseau and Voltaire. He visited Paris incognito and passed his time with the encyclopedists and doctrinaires, who were preparing the way to the guillotine for Francis Joseph's sister—Queen Marie Antoinette. Rascality was so indelibly part of the Hapsburg bone, so ineradicably part of the Hapsburg flesh—that Joseph I. couldn't even tell the truth to his sorely best kinswoman, Marie Antoinette." In one place the editor is mistaken when he says that "a king of Poland, John Sobieski, saved the Austrian monarchy from the flood tide of Turkish conquests in the fifteenth century." As a matter of fact, the siege of Vienna by Turks occurred two centuries later, in the seventeenth century, 1683.

BOHEMIAN ACTORS IN AMERICA.

Ludvík's Theatrical Company, well known in Bohemia, arrived on March 20 in New York city. The company consists of the following members, all professionals: Messrs. Rudolph Innemann, Frederick Kovář, Václav Kačerovský, Frank Ludvík, Bohumil Ludvík, Frank Leščinský, Frank Mach, Charles Novák, John Pittner, Jaroslav Raimann, Joseph Skalský, Frank Škaloud, Frank Šípek. Ladies: Mrs. Bohumila Ludvík, Mrs. Lidunka Innemann, Mrs. Albina Mach, Mrs. Eliška Novák, Mrs. Anna Šípek. Misses: Christine Hrnčič, Bettie Kozlanský, Božena Kluk, Marie Klier, Fannie Klečka, Běla Pacalt.

The first appearance of the company will be in New York city. From that place the company will start on a tour throughout the country, giving performance in every large Bohemian settlement.

As this is the first venture of the kind much speculation is indulged in as to its financial success. That the company will receive the liberal patronage of the Bohemian-American people goes without saying.

A PLEA FOR BOHEMIAN HOME RULE.

If the argument is true that oratory can flourish in free countries only, or in times when the national heart is heaving with excitement, we can easily understand why the Austrian Parliament can boast of so few genuine orators. Men like Brougham, Pitt and Fox in England, and Webster and Clay in the United States were the product of constitutional freedom. Mirabeau, Danton, Benjamin Constant, Royer-Collard, Lamartine, Thiers and Gambetta in France and O'Connell in Ireland were again orators, who mounted to power during periods of great political crisis or national misfortune.

In polyglot Austria the candidates of forensic honors are at a serious disadvantage, because they have to use a language in parliament, that probably in half the cases is not their mother tongue. The debates in parliament are carried on in German. True, deputies may employ their respective dialects, but in order to command attention and insure success, one must talk German and have a perfect mastery of that language.

Years ago, Dr. Rieger, leader of the Old Chekh faction, was considered one of the best speakers in the Austrian Parliament. Suave in manners, possessing an excellent literary education, and gifted with a deep, voluminous voice, Dr. Rieger used to deliver speeches on the banks of Donau, that inspired with hope every lover of liberty in Austria. Some of these speeches were even translated into French and Italian. But as Rieger advanced in years and political reverses multiplied, his oratorical powers are said to have declined; he became less truculent and of late years lost much of his popularity, like Pitt the elder, by his conciliatory attitude toward the government.

Dr. Edward Grégr, the present leader of the Young Chekhs, is such an orator as Rieger used to be in his best years. His speeches are events and Grégr probably commands greater attention, both of the parliament and the press, than any other deputy. In every one of his speeches he dwells upon the grievances of the fatherland, repeating constantly what O'Connell might have said in the English House of Commons: "I will never be guilty of despairing of my country; and to-day, after over two centuries of suffering, here I stand amidst you in this hall, making the same complaints, demanding the same rights, which was claimed by our predecessors; but no longer with the humble voice of the suppliant, but with the sentiment of force and the conviction that one day we shall be heard. I make no compromise with you; I want the same

rights for us that the Germans enjoy. Otherwise what is union with you?"

On February 25th Grégr again delivered one of his memorable home rule speeches that created an unusual stir in the parliament. He was ably seconded by Drs. Herold and Kaizl, both eloquent deputies from Bohemia.

"This parliament," said Grégr in the course of his address, "is foreign to us, it is an unjust institution—our parliament is the Diet of the Kingdom of Bohemia.

"The Bohemian Diet is our only legal representative body; that body alone has the right of interpreting the needs of the land to its king, without interference of any other nation or state. That is what we understand by Bohemian home rule.

"We observe with indifference—more like disinterested spectators than anything else, the occurrences in the Reichsrath. And the more this parliament is agitated and disturbed by internal dissensions and partisan struggles, the more it loses in dignity, influence and strength, the better it is for our cause, the sooner will it be seen, that the present system is destructive and untenable.

Again: "Fortifying ourselves within the rampart of Bohemian home rule we shall await calmly future events.

"Nothing shall ever entice us from this rampart—neither promises, threats, deceit or force.

"Many a majority and probably many a government will ineffectually storm this rampart."

"We, on the other hand, shall continue to struggle for the rights and convictions of our people, with but one aim before us: to secure the liberty and independence of our dear, beloved fatherland.

Speaking of the constitution, which at one time was praised by Europeans as a source of civil liberties, Grégr said: "A distinguished lawyer, sitting in this parliament, has demonstrated recently,—the same gentleman is a member of the conservative party, I believe,—that Austria cannot be considered as constitutionally free, because she is governed by police. It would be an irony to speak of liberty in such a state.

"Considering all, can our estimation of Austria be any different? No. With a constitution that protects such electoral law as we have, which insures supremacy to one nationality over others, true liberty can never put forth blossoms. Under such conditions nothing can grow, but thistles of oppression and reaction.

"Certain it is, that centralistic Austria can never be a free state, can never be governed but through absolutism and illiberalism.

"The Bohemian nation has always been liberal. Hardly a people sacrificed so much at the altar of freedom, suffered and bled as profusely as the Bohemians.

And again: "I am no advocate of *coups d'état*, of coercion, of constitutional curtailments, but since through the ignorance and clumsiness of architects, a hideous and impracticable structure has been erected, which dissatisfies every tenant, a structure lacking light and air, a structure which accommodates neither party and which neither expense nor labor can make habitable, it would be wisest to tear it down to the foundations and build upon its ruins an edifice answering all the manifold needs of its inhabitants.

"In the judgment of Dr. Menger this would be a treason, and I confess it would be a treason upon the present constitution. Yet, is not this very constitution a treason on the rights and liberties of this state, especially on the rights and liberties of our Bohemian nation?"

Grégr's vehement speech could of course not remain unanswered. Drs. Plener and Russ, leaders of the German party, undertook the task, and to the surprise of everybody, their tone was at once modest and conciliatory—the best evidence of the fact that the Bohemian cause is gaining year by year. "Every member of the Reichsrath," said Dr. Plener, "whether he be from Bohemia or not, must have come to the conclusion by this time that order will not be restored in Austria before the race conflict in Bohemia is settled. For several years past the entire parliamentary life in Austria has revolved around the German-Bohemian question. Its unsettled state impedes every work, particularly in the parliament and every advancement in Austria. Those who strive to conciliate the warring races would, if successful, deserve well not only of Bohemia, but of the entire monarchy."

The *New York Herald* in printing a telegraphic dispatch of Grégr's speech on February 25, subjoined an editorial on the life and work of the speaker. Incorrect in many respects, the comment is nevertheless interesting.

"Herr Grégr," writes the *Herald*, "is one of the best parliamentarians in Austria. Dr. Grégr is a remarkable man. For more than twenty-one years he has been fighting for his cause. He is the editor of the *Národní Listy*,* the organ of the young Czech party. He writes all night and makes speeches all day. He is an indefatigable worker.

His object is to obtain the greatest possible measure of autonomy for Bohemia, and if possible the rights belonging to the historic crown of St. Wen-

*It is his brother, Dr. Julius Grégr.

ceslaus. This, too, is the object of the old Czech party, headed by M. Rieger, but their proposed means are different. The Germans have no more indomitable adversary and the French no better friend than Dr. Grégr.

Dr. Grégr has attacked the Hungarians, accusing them of a lack of patriotism. Although old in the battles of his country, he is still young. He was not a figure in the chamber until 1884, although he might have often taken the lead. The old Czech party fought him because they feared his sweeping eloquence and his grand philippics. They thought it was a mistake to elect him.

When he spoke for the first time in parliament the anxiety was general. Each party—and there are many in the Austro-Hungarian chamber—was afraid of being attacked. But when the patriot spoke it was in the choicest language, with perfect ease and as a practiced politician. He was modest and cautious, but he threw his whole soul into the effort and was an unqualified success. Even the German liberals were obliged to applaud him, although he had dealt them some hard blows.

Then the old Czechs began to regret that they had for so long kept out of parliament an orator so brilliant and powerful. Built like a Hercules, his genius had a grand physical frame and he exemplified the saying, 'A force of nature.'

WILL FRANCIS JOSEPH ABDICATE?

Jacques St. Cere, the Paris correspondent of the American press is responsible for the following dispatch:

"There is the possibility of the abdication of the Emperor of Austria, which will be as much on account of the illness of the empress, who is almost entirely losing her reason, as of the political situation, daily becoming more complicated.

"The populations of the Austro-Hungarian monarchy are becoming more opposed to the triple alliance, which they feel costs much more than the advantages. Besides this the Hungarian monarchical party demands liberal reforms that Francis Joseph, who is the most honest man in the empire, does not see his way to grant.

"He prefers therefore to descend from the throne and content himself with watching and guiding the debuts of his youthful nephews as governors. The young princes are not popular. They have shown themselves too authoritative upon some trifling occasions and all the authority of Francis Joseph will be necessary to maintain a good understanding between sovereign and people.

"The abdication will be of great political importance because with the early arrival of the young archduke the clerical party will come into power as regards internal policy, while the external policy of the country will be directed by the party which has not forgotten 1866 and is desirous of reapproachment with Russia. For these reasons the highest personages in Europe are making strenuous efforts to prevent the abdication.

Francis Joseph was born August 18, 1830, and was proclaimed Emperor of Austria after the abdication of his uncle, Ferdinand I., whom the common people were wont

to call "Good." He married in 1854, Elizabeth, a daughter of Duke Maximilian of Bavaria, with whom he had three children: Archduchess Gisela, born 1856 and married to Leopold, son of the regent Luitpold of Bavaria; Archduke Rudolph, heir apparent, born in 1858, and who died by suicide in 1889. Rudolph married in 1881 Stephanie, daughter of the present King of the Belgians and had by her one issue, the Archduchess Elizabeth, born 1883. The third child of the emperor was Archduchess Marie, born 1868 and married in 1890 to Archduke Francis Salvator of Tuscany. On the death of the Crown Prince Rudolph the right of succession to the throne passed to the emperor's eldest brother, the Archduke Charles Louis, who was born in 1833. But as the archduke has declared his unwillingness to rule, the Austrian crown will go to one of his three sons, most likely to the eldest, Archduke Francis, born in 1863. The other two sons are Archduke Otho, born in 1865 and the Archduke Ferdinand, born in 1868.

The Paris correspondent says that Emperor Francis Joseph is the most honest man in his empire. This may be true, but unfortunately it is not honesty alone which goes to make great and successful rulers of men. What Francis Joseph lacked throughout life was decisiveness and force, and at no time of his reign did he display that weakness as during the Crimean war. In 1849 the Russian soldiers saved his tottering monarchy and when Russia herself, five years later, needed his assistance, his attitude was such that he forfeited the respect of entire Europe. Having been placed on the throne in 1848 for the purpose of defeating certain concessions, which his weak-minded uncle, Ferdinand the "Good," had made to the various nationalities, his rule has been throughout one of vacillation and indecision. The revocation of the constitution in 1852, the concordat, the humiliations in Italy in 1859, the disasters in Bohemia in 1866, the dualism of 1867, promises repeatedly given and so many times broken, these were the fruits of his weakness.

If Francis Joseph contemplates abdicating at this juncture, it is evident that he is unwilling to satisfy the legitimate demands of his subjects. Some people deceived themselves with the hope that he would close his inglorious reign by redeeming his solemn promises to Bohemia, if not reconstructing the empire altogether. But the constant assurances of Count Taaffe that dualism must be considered as final, together with this story of abdication, would make it appear that the life work of Francis Joseph is ended.

Of the successors of the emperor the history knows nothing, at least nothing good. Two of the younger archdukes are said to be worthless young men, who hate books and the serious duties of state. They are certainly not qualified to guide the destiny of a great monarchy.

The long reign of Francis Joseph will be chiefly remembered for the phenomenal growth of the Bohemian nation, to which, however, he contributed nothing. On the contrary, the uncrowned King of Bohemia tried more than once to retard its progress.

Petitions are being signed in Austria against the reception of Mr. Judd to Vienna.

SLAVONIANS IN THE UNITED STATES.

Bohemians.

According to the advance bulletins of the United States Census Bureau, just published, the Bohemian population is distributed by states as follows: Maine 3, New Hampshire 3, Vermont 10, Massachusetts 581, Rhode Island 14, Connecticut 177, New York 9,129, New Jersey 306, Pennsylvania 2,031, Delaware 3, Maryland 1,554, District of Columbia 10, Virginia 73, West Virginia 6, North Carolina 11, South Carolina 11, Georgia 35, Florida 5, Ohio 11,009, Indiana 288, Illinois 26,627, Michigan 2,311, Wisconsin 11,999, Minnesota 9,655, Iowa 10,928, Missouri 3,255, North Dakota 1,129, South Dakota 2,488, Nebraska 16,803, Kansas 3,022, Kentucky 58, Tennessee 13, Alabama 25, Mississippi 6, Louisiana 14, Texas 3,215, Oklahoma 259, Arkansas 97, Montana 98, Wyoming 31, Colorado 212, New Mexico 8, Arizona 3, Utah 8, Nevada 11, Idaho 11, Washington 239, Oregon 79, California 243. This shows a total of 118,106 Bohemians who were born abroad.

Of this number 57,065 or 48.32 per cent live in the 124 cities having a population of 25,000 in 1890, as follows: New York 8,099, Chicago 25,105, Philadelphia 189, Brooklyn 143, St. Louis 2,301, Boston 104, Baltimore 1,368, San Francisco 82, Cincinnati 28, Cleveland 10,287, Buffalo 15, New Orleans 9, Pittsburg 95, Washington, D. C., 10, Detroit 513, Milwaukee 1,400, Newark 69, Minneapolis 393, Jersey City, N. J., 11, Louisville, Ky., 7, Omaha 2,675, Rochester, N. Y., 6, St. Paul, Minn., 1,279, Kansas City, Mo., 90, Providence, R. I., 10, Denver 63, Indianapolis 9, Allegheny 560, Albany 6, Columbus 6, Syracuse 1, Worcester, Mass., 11, Toledo, O., 35, Richmond, Va., 4, New Haven, Conn., 11, Paterson, N. J., 4, Lowell, Mass., 1, Scranton, Pa., 11, Cambridge, Mass., 6, Atlanta, Ga., 2, Wilmington, Del., 3, Dayton, O., 25, Troy, N. Y., 6, Grand Rapids, Mich., 22, Reading, Pa., 6, Trenton, N. J., 1, Lincoln, Neb., 250, Hartford, Conn., 6, St. Joseph, Mo., 98, Los Angeles, Cal., 17, Des Moines, Ia., 39, Bridgeport, Conn., 68, Oakland, Cal., 4, Portland, Ore., 32, Saginaw, Mich., 168, Salt Lake, Utah, 1, Springfield, Mass., 19, Manchester, N. H., 1, Utica, N. Y., 1, Hoboken, N. J., 4, Savannah, Ga., 10, Seattle, Wash., 16, Peoria, Ill., 28, New Bedford, Mass., 89, Erie, Pa., 10, Somerville, Mass., 20, Harrisburg, Pa., Kansas City, Kan., 10, Dallas, Tex., 5, Sioux City, Ia., 68, Elizabeth, N. J., 2, Wilkesbarre 29, San Antonio, Tex., 23, Covington, Ky., 13, Tacoma, Wash., 34, Holyoke, Mass., 12, Fort Wayne, Ind., 3, Binghamton, N. Y., 19, Wheeling, W. Va., 2, Youngstown, O., 6, Duluth, Minn., 22, Yonkers, N. Y., 4, Quincy, Ill., 3, Topeka, Kan., 9, Elmira, N. Y., 6, Long Island City, N. Y., 173, Altoona, Pa., 1, Dubuque, Ia., 73, Terre Haute, Ind., 4, Chattanooga, Tenn., 1, Galveston, Tex., 3, Waterbury, Conn., 10, Bay City, Mich., 25, Akron, O., 7, Houston, Tex., 1, Davenport, Ia., 30, Sacramento, Cal., 2, Canton, O., 32, Birmingham, Ala., 4, Little Rock, Ark., 9, Allentown, Pa., 9, LaCrosse, Wis., 388.

Hungarian Slavs.

The number of Hungarian Slavs (Slováks) and Ruthenians found in the country in 1890 is 62,435. The state of Pennsylvania alone has 24,901 of them. The other states having large Slovák settlements are: New York 15,598, Ohio 5,431, New Jersey 3,417, Illinois 3,126,

Minnesota 1,256, Connecticut 1,146, etc. The cities having the largest Hungarian Slav population are: New York 12,222, Cleveland 3,210, Chicago 1,818, Brooklyn 1,354, Pittsburgh 794, Scranton, Pa. 655, Trenton, N. J. 539, Yonkers, N. Y. 440, Bridgeport, Conn. 409, Youngstown, O. 390, etc.

Poles.

The number of Poles is 147,440 and of this number 84,200 or 57.11 per cent have resided in the 124 principal cities. The Poles are most numerous in the following states: New York 22,718, Pennsylvania 25,191, Illinois 28,878, Michigan 15,669, Wisconsin 17,660, Minnesota 7,503, Massachusetts 3,341, New Jersey 3,615, Ohio 5,937, Indiana 3,114, Nebraska 2,332. Cities having the largest Polish population are: Chicago 24,086, New York 6,750, Buffalo 8,979, Milwaukee 9,222, Detroit 5,531, Cleveland 2,848, Philadelphia 2,189, Pittsburgh 2,750, Jersey City 1,206, St. Paul 1,015, Toledo 1,971, Bay City, Mich. 1,852, etc.

Austrian Slavs.

Superintendent of Census Mr. Porter classes all those immigrants from Austria who are not otherwise classified as Bohemians or Hungarians as "Teutons," which is just as erroneous as to class the Russian immigrants as "Slavs." Every one knows that the immigrants from Russia are mainly Jews and these people are certainly not Slavs. Of the Austrian "Teutons" Mr. Porter has discovered 123,271 in the United States. It is no exaggeration to say that half of them are Slavonians from Slavonia, Croatia, Carniola, Carinthia and Moravia. It is well known, for instance, that there are large agricultural colonies of Bohemian-Moravians in Texas; yet we notice that the number of Bohemians in Texas is only 3,215, while that of "Teuton" Austrians 8,758! Again, the census makes no mention of the strong colony of Slavonians, principally of Dalmatians, and Croatians in California, but gives the number of "Teuton" Austrians in that state as 3,687. The principal colonies of these Austrians in the various states are: New York 33,145, Pennsylvania 21,038, Ohio 5,115, Illinois 8,087, Michigan 3,639, Wisconsin 4,856, Minnesota 5,168, Kansas 2,384, Nebraska 4,032, Texas 8,758, Colorado 2,700, California 3,687, etc.

The total number of foreign persons in the United States is 9,249,547, of which number 4,081,927 or 44.13 per cent are found in the 124 principal cities in 1890. Of the whole number of persons born in Ireland 55.97 per cent are found in the same cities, while of the whole number born in Germany 48.71 are contained in these cities. Of the total number of persons born in Russia these cities contained 57.90 per cent; of persons born in Poland 57.11 per cent, of persons born in Italy 58.79 per cent, of persons born in Bohemia 48.32 per cent, of persons born in Spain 58.32 per cent.

Exclusive of the immigrants from Russia the number of Slavonian people in the United States would be: 118,106 Bohemians, 62,438 Hungarian Slavs, 147,440 Poles, and about 60,000 of Austrian Slavonians (classed as Teutons), together 387,546. Including their children and children's children, born here, we may safely state that the number of people of Slavonic blood in the United States is over 1,000,000.

THE ANNIVERSARY OF A POET.

"Whoever observed Bohemian affairs carefully and impartially, from a distance" says Prof. Albert of Vienna, "can not be unconscious of the fact, that our development within the last 20 years has been unusually rapid. Herein lies the key to the situation. Nobody anticipated such unprecedented advancement. The national organization was taken by surprise. It is amazing to contemplate the changes that occurred during the last 30 years. National theater, university, academy, the rise of Bohemian art—all that shot out at once. The nation has demonstrated a wonderful force."

Probably in no other direction was the progress of which Prof. Albert speaks so astonishing as in poetry. To such a perfection has the poetic language been brought since the revival, dating from the first French Revolution, that Svatopluk Čech, a poet of the first rank, exclaimed: "there is not a language in the wide world which we could envy. In this regard further improvement is impossible." The quality of poetry improved correspondingly; and there is nothing more suggestive in this respect than the fact that Puchmajer, Chmelenský, Jablonský, Vocel, Štule and other writers of 50 or 75 years ago are denied all poetic merit by the present generation.

Of all the Bohemian poets of our day, Frederick Frida, or to call him by his *nom de plume*, Jaroslav Vrchlický, is the greatest and most prolific. At 40 years of age (his anniversary was celebrated a few weeks ago) Vrchlický stands without a peer in Bohemia and probably in the whole of Europe. His literary activity is fully as amazing as his versatile genius. To-day he is the author of 40 collections of lyric and epic poems, 19 dramas, 2 music texts, 28 volumes of translations of foreign authors, 3 volumes of sketches in prose and 3 volumes of essays, altogether 95 works since 1875, when he published his first effort. The translations are from 383 poets—168 French, 159 Italian, 22 German, 21 English, 3 Spanish, 4 Latin, etc., making a total of 2,356 poems.

Svatopluk Čech, already quoted, published a remarkable "feuilleton" upon the occasion of Vrchlický's anniversary, where he said: "One day, while I was co-editing 'Lumír' I sat down to peruse the manuscript of a lengthy poem, entitled 'Satanella,' by a young poet, whom I had already known as the author of some fragmentary verses, published in the 'Světobor' and 'Lumír.' These poems displayed an undoubted talent and I was curious to know, what course their author would pursue. Though I was prepared to read tolerably good verses, yet, at the outset, I could hardly suppress a feeling of distrust, confronted as I was with the first long poem of a young beginner. The distrust, however, soon disappeared and as I went on reading, I felt myself irresistibly seized with something new, heretofore unknown, great and fascinating, and carried into a realm of beauty more resplendent, and music more enrapturing, than I ever saw or heard within my own soul, during my poetic transports.

"To tell the truth, I had no mean opinion of myself then. I had already published a series of poems from the 'Storm' to the 'Adamites,' that gave me quite a name. But more than these evidences of achievement—

you will pardon the conceit of a young poet—I prized the consciousness that those poems did not describe the full grace and splendor of the visions reflexed within my soul; that there yet seethed a world full of other beauties, which I might succeed faithfully to portray in the future. The moment after I had finished reading the "Satanella," I had to confess to myself that the world, opening itself before me in this poem, far exceeded in beauty and charm, everything which blossomed and sang in my own bosom.

"I beheld rising before me a giant poet, though I could not yet measure the height he would reach. He grew amazingly from year to year, and to-day, after 20 years, he has outgrown not only all the Bohemian poets, living and dead, but all the contemporaneous singers of other nations as well. Future ages will measure his true greatness."

Jaroslav Vrchlický is a secretary of the Prague university, and it must be presumed that a great number of his works were written or planned while performing the annoying duties of his office. Poets of Vrchlický's rank would live in affluence in other countries; in Bohemia they are compelled to work for a living.

FOREIGNERS IN AUSTRIA.

Dr. Stremayer, president of the Austrian Court of Cassation, issued an order recently that was the cause of a heated parliamentary discussion. It provided that cases in his court must be submitted in the German language, and should any other *foreign language* be used in the pleadings, the litigants must provide a German translation of the case. This means by implication, that German is the native language of Austria, while Bohemian, Polish, Croatian etc., are foreign languages, or, applying it to people, that Germans are natives, while Bohemians, Poles, Croats, Ruthenians and the others who compose the monarchy are foreigners. In other words, as there are 23,000,000 people represented in the Austrian Parliament and as the number of Germans is only about 8,000,000, Western Austria, or Cisleithania, has according to Chief Justice Stremayer 15,000,000 foreigners or 66 per cent of her entire population. We have always believed that the United States with its 9,249,547 immigrants has the largest foreign population of any country in the world, more so, than either Switzerland or the Argentine Republic in both of which countries large numbers of foreigners are known to live, but we were grievously mistaken.

Incidentally the question arises: what country do these Bohemians, Poles, Croats and Slovenes, whom Chief Justice Stremayer has denationalized with one stroke of the pen, belong to, if not to Austria? They are not Russians, much less Germans or Frenchmen. What are they then?

Another question, more pertinent than the first is, who has built and made the present Austrian empire? He who remembers his lessons in history knows that the Germans did not do it. The foundation to the Austrian monarchy was laid in 1526 by Bohemians and Hungarians, it was preserved by Poles in 1683 and by Russians and Croats in 1849. Of all the strange things in Austria this is the

strangest, to be branded as a foreigner in one's own home.

The official and semi-official press tries to palliate and explain the insolent utterance of the Austrian Chief Justice. It was an unfortunate lapsus linguae, they say, a mere misapplication of the word. The Chief Justice did not mean any harm by referring to "foreign languages."

In our estimation this is a very ill-made story to be believed by the Slavonic people of Austria, against whom the thrust was intended. The Chief Justice must be understood as having meant exactly what he has said. He is certainly no wantwit who desires to have his language construed differently in court and differently out of court. What he said was uttered deliberately, premeditatedly. It was an echo of a cry too familiar to practiced ears, the war cry against Austrian Slavonians.

It is self-evident that a policy which persistently ignores the lingual and political rights of 15,000,000 people must be pernicious. It cannot hold out forever. It must crumble down by the weight of its own odium. And when it does fall, may it not happen that the people will in turn consider as "foreign" the Austrian government?

SOCIETY OF BOHEMIAN BRETHREN.

Amidst the degeneracy of the times, and the extravagance of the sects, there had gathered at Prague, as members of the Týn Church, in which the celebrated preacher Rokycana preached, a little band of Calixtines (whose chief purpose was the restoration to the laity of the cup in the Lord's Supper, hence their name from *calix*, cup¹); and, throughout the country, many entertained similar aspirations and distinguished themselves by the same austere mode of life. No outward confederation existed among them. They were an invisible church. From the ranks of these men arose the founders of the Brethren's Church.

About the year 1450 Rokycana, induced partly by his better convictions, but chiefly by his disappointment in not securing from the Pope his consecration as Archbishop of Bohemia, began to inveigh against the corruptions of the church, and to exhort the people to return to the principles of Hus. They sought counsel of their eloquent teacher, fellowship one with another, and opened a correspondence with those of like mind in various parts of Bohemia.

Rokycana directed their attention to the works of Peter Chelčický, an eminent and forcible writer, who had retired from the conflicts of the Hussite war to an obscure retreat, whence he protested, with all the sternness of a Puritan, against the corruptions of the age. His views made so deep an impression upon them that they could not wait for a future, but wished to begin an immediate reformation. To this end they besought Rokycana to put himself at their head, promising to follow him wherever he might lead. But he was not willing to undertake the risk. Convinced finally, that a reformation at this time was not possible, these Puritans determined to seek a retreat where they could live together in undisturbed communion.

About eighty miles from Prague, in the circle of Kralové Hradec and the shadow of the Giant Mountains, they

found such an asylum. It was an estate called Litice, belonging to George Poděbrad and his sons, with but a sparse population, and still suffering from the ravages of the Hussite war. Its chief point was an ancient castle, the ruins of which remain to the present day, among the rest a gate bearing the inscription: "A. D. regnante Geo. Podiebrado 1468." To the east of the castle lay the town of Senftenberg or Žamberk, and to the north the village of Kunwald.

To this estate the awakened members of the Tyn Church retired, in 1446, by permission of the Regent, who hoped to improve its material condition through their industry. A number of others of like mind joined them from different parts of the country. Kunwald became the centre of the colony, and Bradacius its spiritual head. Its most eminent lay agent was Gregory, a nephew of Rokycana, a man of sound judgment. The object which these men had in view was not, at this time, to found a church, but to carry out, on the basis of the Articles of Prague and the Compactata of Basle, the reformation begun by Hus. To this end they drew up and adopted a formal declaration of principles and took the name of the "Brethren and Sisters of the Laws of Christ." But as this title induced the belief among the ignorant peasantry that the society was a new monastic order it was soon changed into the "Brethren," and subsequently into the "Unity of the Brethren," (*Unitas Fratrum* or *Jednota Bratrská*). Though the details are wanting, it is certain that it occurred in 1457.

The Brethren now lived in their retreat for some years, undisturbed by the factions that rent the country. In 1461, however, a persecution broke out, owing, in part, to the complaints of the neighboring parish priests, and, in part, to Poděbrad himself. In 1467 the first three ministers were elected, namely, Matthias of Kunwald, Thomas of Přelouč, and Elias of Křizanov. They were consecrated by two Waldensian bishops, of whom a colony had settled on the Moravian frontier. John Hus, the reformer of the fifteenth century, laid the foundation to the Brethren's Church by his teachings; Rokycana, the Calixtine bishop, without meaning to do so, furthered it; Peter Chelčický, by his writings, gave it a more positive aim; Gregory, the patriarch of the Brethren, carried it out; and the Waldenses of Austria, who soon after passed away, completed it.

In the years which followed, the Brethren, in spite of the persecutions to which they were subjected, increased numerically. Their strength lay in their discipline and austere living. They had about 400 churches in Bohemia and Moravia, with a membership of 150,000 souls. Their principal seats were Mladá Boleslav and Litomyšl in Bohemia, where they owned printing presses, and Přerov in Moravia.

The Brethren may be said to be "reformers before the reformation." As such Luther himself acknowledged them after he had become acquainted with their principles. And although there were points, especially in reference to the discipline, upon which he and the Brethren could not agree, the relation between them, with some interruptions, was a friendly one. The Brethren sent several deputations to him; and he published their confessions of faith, with a preface of his own, at Wittenberg.

Still more cordial was the connection between them and some of the reformers of the sixteenth century, especially Bucer and Calvin.

Soon after Luther's death, the Smalcaldic war broke out between the Catholics and Protestants. The Bohemians having refused to take part in it, Ferdinand, a brother of the Emperor Charles V., came to Prague to wreak his vengeance upon the people. The Brethren being weak then, he began to persecute them. In 1548 a decree was promulgated commanding all persons living on royal estates to join either the Calixtine or Roman Church, or to leave the country within forty-two days. A large number of the members of the Brethren's Church emigrated in consequence to Prussia. Meanwhile operations were extended to Poland, and with such a success that in less than six years forty churches were established in that country. Gradually the Brethren had three confederate provinces—the Bohemian, Moravian and Polish. Under the liberal Maximilian I. the Brethren flourished and prospered in every respect. They numbered many of the noblest and most influential families of Bohemia and Moravia among their members; they established theological seminaries and developed their ecclesiastical resources in other particulars, publishing among the rest the celebrated Bohemian bible of Kralice, translated from the original by their bishops, after a labor of fifteen years, and printed in six folio volumes. In the year 1609 the Emperor Rudolph II., was constrained to establish permanently the liberties which the evangelical party had enjoyed under Maximilian, by the promulgation of his well-known Imperial Letters Patent. Thus the *Unitas Fratrum*, which had been founded in great humility, became a legally acknowledged church in the land; held as its own the Bethlehem chapel at Prague, where Hus, its forerunner, had preached; and had a bishop associated with the administrator of the Evangelical Consistory. But from the pinnacle of outward prosperity this church was to fall into the depths of adversity, in common with the other Protestant denominations of Austria.

The fall of the Brethren begins with the anti-reformation in Austria. It began in 1621, in Prague, with the execution of twenty-seven rebels, several of whom were members of the church. The fundamental principle of the anti-reformation was "Abjure evangelical faith or leave the country." More than thirty thousand of the best families emigrated. The sanctuaries of the Brethren, Lutherans and Reformed were closed; their congregations scattered. Soon the evangelical party in Bohemia and Moravia ceased to exist. In 1627 it was no more. The Polish branch continued for a period longer.

The Brethren, though extinct as a religious society, left an imperishable impress on Bohemian civilization. "This religious society," says Prof. Charles Tieftrunk in his "History of Bohemian Literature," "fostered schools, using as medium of instruction the Bohemian language, which the most learned men of the Unity constantly sought to improve. Some of the foremost stylists of the sixteenth and seventeenth centuries were members of the Brethren, like John Augusta, John Blahoslav, Charles de Žerotín, John Amos Comenius and others. The Unity also contributed to Bohemian literature, by establishing printing presses in Bohemia and Moravia." The Moravians of the United States claim to be direct descendants of the ancient Brethren.

AUSTRIAN ARMY.

General Kaulbars, for some years a military attaché to the Russian embassy in Vienna published a book not long ago, highly complimentary to the Austrian army. He contends that the Austro-Hungarian army in its present condition takes a foremost place among the armies of the world.

The Austrian cavalry has been underestimated by some of its German critics, and it was, indeed, chiefly this circumstance that led to the long-distance ride, which proved that the Austrians are at least a match for the Germans. The Germans were, moreover, alone in their opinion, all foreign critics having unhesitatingly recognized the superiority of that branch of the Austrian army. General Kaulbars acknowledges the existence of many other excellent features, not the least of which is the *esprit de corps* which prevails throughout the service. The efficient organization for mobilizing the forces of the monarchy is the object of special mention on the part of the Russian critic.

To make the army still more effective it is proposed to introduce the two year term of service. The object of the change which the Austrian minister has practically resolved upon is to increase the army rather than to relieve the recruits. The nominal term of service in the Austrian army at present is three years. One hundred and seven thousand recruits are now taken into the army annually, but by various devices the peace strength is kept about fifty thousand men below the standard of 321,000 thus indicated. The plan now is to introduce 162,000 recruits annually and to have them serve regularly with the colors. The peace strength then will be some 324,000, against about 270,000 at present. The war footing will be swelled from 1,800,000 to at least 2,500,000. This force, together with the force to be placed at Emperor William's disposal by the German army bill, will raise the peace footing of the triple alliance to 1,250,000 men, against the 1,350,000 men in the standing armies of France and Russia. On a war footing, moreover, the triple alliance eventually will be able to oppose 8,500,000 soldiers to the same number at the disposal of France and Russia.

It is hardly necessary to say that any such improvement as is contemplated in Austria, would impose additional burdens on the taxpayers. The military authorities in order to gain their point, will claim that the security of the state requires sacrifices from every citizen. But what benefit do the common people derive from this security? On the contrary, such security only protracts their misery. Defeat means relief. Defeat meant relief for the Russian people after the Crimean war, it meant relief to the Austrians, after the last Italian campaign, defeat of the present military machine would again mean relief to the oppressed of Austria.

A BOHEMIAN VIRTUOSO: JOSEF SLAVIK.

July 14, 1892, a touching celebration was held in the retired little village of Jince (Yintseh), near Pířbram. Prince William of Hanava, the lord of Hořovice, had ordered a memorial plate to be made in the steel works of Komároř for the house at Jince, in which the famous

violinist Slavík was born, and the plate was solemnly unveiled on the day mentioned.

Here are a few notes of the life and work of this great artist.

In his time Slavík was celebrated as the best violinist next to the Italian Paganini and the Pole Lipinski. He was born at Jince, in the former district of Beroun, on the 26th of March, 1806. His father Anthony was a teacher and a skilled musician—in Bohemia these two characters were always found united in one person in those days.

Already in his fourth year of age the precocious son began to be instructed in music by his father and later on, when the family moved to Hořovice, his young talents developed in such a remarkable degree, that in his ninth year he often played in quartets at Mr. Bill's, the secretary of the count of Vrbno.

The unusual progress of the boy attracted the attention of the count himself, the lord of Hořovice, Jince and Valdek, and in 1817 he sent him, at his own expense, to the Prague conservatory, where he passed the examination for admission (he played the études of Kreutzer), with such decided success, that President Dennis Weber at once admitted him to an advanced class, where, under the direction of Professor Pixis, he soon surpassed all his colleagues by his genius and indefatigable industry.

After graduation he gave concerts in his native village and in Prague, whereupon in accordance with the wishes of his father, he went to Vienna where he gave his first concert in 1825, in the Hall of the Estates with brilliant result. Everybody was charmed with his bold music, and the critics at once classed him among the first artists of the time, especially praising his strong individuality. Maysedř, a recognized master of violin playing and in his time a much-sought-for composer for the violin, came to Slavík's house and requested him to play his concert pieces once more for him; with a marked interest he watched Slavík's peculiar way of striking the keys with his fingers and the unusual connections and the successions of different positions. He was greatly surprised to find such a technical skill in so youthful a player. In June of the same year he played in Teplitz in the presence of the King, Queen and Crown Prince of Prussia, who honored him with an invitation and hearty praise.

The poet Vinařický who had been present at the concert, praises Slavík with fiery words in classic hexameters which, for obvious reasons, we do not attempt to translate.

Then followed concerts at Carlsbad, in Prague and again in Vienna. There the decisive moment of his life arrived in 1828 when, for the first time, he listened to the famous wizard of the violin, Nicolo Paganini. There for the first time he met a friendly soul, an ideal he had been longing for, and conscious of his art he sought the great master of the concert and requested Paganini to listen to his play. Paganini consented kindly, watched his play with a growing admiration and at the conclusion of the play, these significant words slipped unwillingly from his lips: "You are a demon, the world trembles while you play!" (*Vous-etez un diable, le monde tremble quand vous jouez!*) Afterward he always showed a special favor

to his young colleague, so that Slavík did not hesitate to present to his old master his double concert in Fis-dur, asking that they should play it together in public, whereupon the Italian cautiously replied: "I admire your art, but play with you—no, do not ask that!"

In the same year Slavík went to Paris where he was introduced to the Parisian noblesse in the salon of the Austrian ambassador, the count Apponyi, and later played in a public concert with the most brilliant success.

There participated with him in that concert the famous singer, Mrs. Sonntag and John Peter Pixis, a celebrated pianist, brother of Frederick, the professor of violin at the Conservatory of Prague. *Revue Musicale* said of him that, "the music of Slavík greatly resembled that of Paganini, and hardly any one else would overcome so many technical difficulties."

Soon after his success in Paris, he was called to Vienna by Count Harrach, the chamberlain of music, to become a member of the imperial orchestra. Thus having secured a life of ease, the untiring artist pursued his studies with feverish ardor. Oftentimes he played eight hours a day. You can easily tell why: his soul was burning with the desire to be the first among the first ones. In his mind he compared himself to Paganini, he knew well his manner of playing, and feeling that he possessed sufficient power in his soul to surpass his great rival by a new mode of playing and originality, he studied with all the fervor of his energetic mind. After an unceasing hard work of two years, he appeared before the Viennese public with a new programme of his own compositions, a concert in A-moll, variations on the theme of the opera "Il Pirata" on the G string, and an "Impromptu" without accompaniment. The concert was one great victory, the enthusiasm of the people knowing no bounds. Our master was twenty times encoired and many critics praised him above Paganini. On the 18th of April, 1833, he played in Vienna for the last time. A contemporary writer says of him: "He did not play—he was performing wonders with his violin."

Slavík contemplated making a concert tour throughout the whole of Europe. Vienna was conquered; next he intended to visit both royal cities, Pesth and the dear golden Prague, and then go abroad. What a glorious future opened before him! In his youth he had reached that degree of skill and perfection, which others reach in mature age after years of hard work. But cruel death suddenly blasted all his hopes.

Slavík fell a victim to the epidemic influenza which ravaged in Vienna at that time. Not having fully recovered yet, he undertook a journey to Pesth, where he was attacked by typhus fever which caused his death on the 30th of May 1833. His sudden and premature death aroused universal regret and sympathy; for much was expected from the artist, who in his twenty-seventh year had achieved such perfection. He was buried in Leopold cemetery at Pesth. A few days after his funeral, his two countrymen, Doležálek and Cindulka, members of the orchestra of the Pesth theatre, gave a concert, from the proceeds of which, a monument was built for Slavík's grave.

As a composer Slavík has left the following works: A

concert in Fis-moll for violin with orchestral accompaniment; a concert in H-moll; a potpourri with orchestral accompaniment; variations in E-dur and F-dur; andante in D-dur; an impromptu with piano accompaniment; cadences for a concert in Fis-moll; a polonaise in D-dur. The polonaise was written in the album of his friend, Mr. Lábor, of Hořovice. Slavík composed, besides, variations on the G string, which were owned by his brother Rudolph, who was the first violinist of the Moscow theatre. He also composed a double concert in Fis-dur, a string quartet in E-dur and a rondeau in A-dur, all of which have been lost. It would surely be worth the trouble to collect, revise and publish these compositions.

The administrator of Slavík's property was Nicolaus, Knight Rehořovský, a Pesth advocate, who, for a fair price, bought of Slavík's heirs his violin, a fine make of the Italian master Giuseppe Guarneri. The violin had been purchased for Slavík in 1819, by Count of Vrbno, from Professor Pixis for 290 guldens (about 120 dollars). It would command more than ten times that sum to-day.

Slavík was an ardent patriot. Of our Bohemian artists, who have achieved an international fame, Slavík was the first pronounced and sincere patriot, and it is a remarkable fact, that our violinists like Laub and Ondříček are noted as genuine Bohemian characters. The first biographer of Slavík, Alois Šembera, speaks of him as a pronounced Bohemian, who was proud to let it be known even in little things. Thus, for example, he always took care that in his concert announcements in Vienna and Paris, his name should be correctly printed, and not merely with a prosaic dot above the i. Of our literature Kolár's "Slávy Deera" appealed most strongly to his sentiments. He always carried the book with him on his journeys and sometimes would write some of its sentences on the walls of ruined ancient castles in the environs of Hořovice. Thus, they say, one may read even now the sentence, "What a hundred ages of error have intended, time will destroy," written by him on the walls of Točňsk and Valdek.

The criticisms of Slavík's art by his contemporaries are worthy of notice. There is an interesting passage from a letter of Professor Böhm, afterward director of the Prague observatory, who wrote to his parents after the Vienna concerts of Slavík: "In mechanical skill no one, not even Paganini, is Slavík's equal; but in adagio Paganini excels him, for Slavík is harassed by his youthful and stormy vividness." Šembera writes: "There arose three classes of critics of Slavík's art. First those (his most ardent admirers), who extolled him above Paganini himself; others who considered them as equals; and still others, most moderate and judicious, who wished him well and encouraged him not only to equal, but to surpass the hitherto unrivaled Italian."

[Translated from the Bohemian by Josef J. Král.]

THE GERMANS HONORED HUS AS A SAINT.

It has been a common opinion, heretofore, that only the Bohemians and Moravians honored their noble countryman, Mr. John of Husinec, the fearless champion of truth, as a saint, that the Germans considered him an heretic and hated him from the depth of their souls because in 1409 he

had opposed the German professors of Prague and so (as they alleged) had proved himself to be an enemy of the Germans, for which, (as well as for his heresy,) he was deservedly punished at Constance. With but few exceptions the Germans of the XV. century undoubtedly saw the cursed and detested heretic in that light and rejoiced that at the hands of German executioners he suffered the ignominious death at the stake, but in the XVI. century when the light was dawning upon Germany and Dr. Martin Luther followed the footsteps of Hus, the Germans began to look upon the Bohemian martyr from a different standpoint and having obtained from his admirers in Bohemia trustworthy information as to his nobleness and piety, his spotless life, his love for the nation and his true teachings, they learned to love him and enthusiastically proclaimed him—a saint. We have contemporaneous evidence at hand. Shortly after the death of Luther, in 1559, a renowned scholar of his time, Kaspar Goldtwurm, the Protestant preacher of Weilburg (Nassau) and author of an historical almanac, sermons and an allegory of the first book of Moses, published an "Ecclesiastical Calendar" of 347 pages in which he narrated the lives of saints and other noted men whose memory was celebrated and illustrated the text with pictures. In this evangelical calendar, which, to our knowledge, was yearly published, unchanged at Frankfurt-on-the-Main from 1560 to 1612 and enjoyed great popularity, we find under the date of January third, the name of the "Saint John Hus," whom Kaspar Goldtwurm himself, as he says, introduced into the calendar in the place of the pope John VIII. (pope from 872 to 882), where he says of Hus: "Heretofore this day has been celebrated as the day of John VIII. I have replaced him with St. John Hussen, who in the time of Emperor Sigmund, preached incessantly like John the Baptist exposing the priests and the lewdness of the pope and his associates, and for this reason was sentenced to death by an unjust decree of the council of Constance and burnt at the stake; he died peacefully while professing Jesus Christ and praying to him. But his innocent death did not remain unavenged, for it brought discord and bloodshed upon the enemies of the gospel. He was burnt A. D. 1416, on the thirtieth day of May." (By mistake he gives the day and year of the death of Hieronymus of Prague. Hus was burnt in 1415, July 6.) Beside Hus, Goldtwurm entered in his calendar also Hieronymus of Prague, for September 30th, and the patron saints of Bohemia, St. Venceslas, September 28, and St. Adalbert (Vojtěch), Aug. 30th, with short biographical sketches. This is what he says of Hieronymus of Prague: "Hieronymus of Prague, an eminent theologian and a disciple of the saint John Hus, was also burnt in the year 1416 on the thirtieth day of May, after a long term of imprisonment, in consequence of his professions of Christianity which he made voluntarily and willingly in fighting the pope and the devil's kingdom. The very enemies of Hieronymus, ay, the enemies of Christ themselves greatly admired his keen reasoning, his eloquence, his Christian bravery and persistence, as among others, Poggius of Florence testifies in his epistle."

In Bohemia the year 1620 put an end to the public celebration of the holidays of John Hus and Hieronymus of

Prague, and in 1621 the name of Hus, which up to that time had annually appeared in the almanacs in red print, was expunged from the calendar. How long the German evangelical calendars retained the name of Hus, how long after 1612 the publication of Goldtwurm's calendar was continued, and at what time the name of Enoch was substituted for that of Hus, under the date of January third, we have been unable to ascertain.

*(Translated from the "Lumir", by Jos. J. Král.)

FIRST BOHEMIAN LECTURE IN THE PRAGUE UNIVERSITY.

March 13th, one hundred years ago, T. M. Pelcl delivered his first lecture on the Bohemian language in the renowned Carlo-Ferdinandian University of Prague. This chair was founded on January 5, 1793, by an imperial decree.

Pelcl delivered the lecture in German. The joy, however, was great in Prague. The patriots of those days considered the re-introduction of Bohemian in this institution of learning as a great achievement.

With a pardonable pride the new professor pointed to the fact that Bohemian Slavonian was spoken by 6,000,000 souls in Bohemia, Moravia, Silesia, Hungary and elsewhere. Moreover, a person conversant with that tongue can talk intelligibly with Croats, Slovenes and Poles. "Noblemen especially," said he, "should receive instruction in Bohemian, because through its medium, they can easier master other languages." Emperor Joseph II. spoke Bohemian, but unfortunately, his instructor was the evil Pohl, whose linguistic monstrosities caused the august learner to detest the language. In this connection Pelcl related the following anecdote: Some Bohemian peasants appealed once to Joseph for relief in a certain matter. "Go for the lords," (Jděte na pány!) answered Joseph in his bad Bohemian. The good peasants interpreted the sentence literally, and, in accordance with the monarch's behest—"went for the lords." As a result, an uprising took place in the neighborhood of the petitioners and many castles were sacked.

"This," continues the lecturer, "shows the necessity of a thorough knowledge of Bohemian by monarchs."

It is also related of Pohl that he once instructed a certain Viennese nobleman in the use of Bohemian and when that beguiled pupil visited Prague, nobody understood him.

In order to demonstrate the advantage of knowing the Bohemian among the military, Prof. Pelcl cited the incident which follows: Once Joseph, while yet a crown prince, rode past a soldier's drilling ground. He chanced to see a corporal abusing a recruit in a terrible manner. Inquiring for the cause of such treatment, Joseph was told that one did not understand the other, as the corporal was a German and the recruit Bohemian. Thereupon a Bohemian corporal was called, and the private, knowing what was wanted, went readily through the exercise. Joseph told of the incident to his mother, Maria Theresa, and the empress soon after caused Bohemian instruction to be given in the military school at Neustadt, near Vienna, and afterwards in the capital itself.

The knowledge of Bohemian, proceeds Pelcl, facilitates the study of music, because that language is rhythmic and adapted to music. Hence it is seen that Bohemian dis-

tricts produce more musicians than the German. To prove it, he adduces the Bohemian musicians of the day, as Koželuh, Dušek, Mašek, Ložek, Matějček, Mysliveček, etc.

In richness of declensions the Bohemian resembles Greek and Latin, and had Voltaire known the Slavonic languages, he surely would have no reason to complain, as he did of the other European languages, that they are surcharged with auxiliary verbs. The clergy, too, he says, should study the tongue, and he recalls to the students some of the glorious periods of our history, as under Rudolph II., when our mother tongue resounded at the very throne. The lecturer finally expressed the hope that the language may prosper and spread amongst generations to come!

How everything has changed since Pelcl's time - in one hundred years!

The modest lecturer would have thought it a phantasy had one of his students told him, at the conclusion of his talk, that one hundred years hence as many will speak and treasure that degraded language *beyond the ocean*, as there were lovers of it at home in 1793!

The greatest living Bohemian violinist, Charles Ondříček, who has very few equals in Europe and probably no superior, will shortly visit the Chicago World's Fair. The little wizard will be accompanied by Arthur Krása, Mme. Matura and Miss Urban, all artists of eminence. Ondříček has played within the last few years, in every capital on the European continent, and it is but fitting that he should also visit the United States in emulation of such artists as Paderewski, etc.

Miscellaneous.

The estate of the late Archbishop Fürstenberg of Olomouc, Moravia, shows a deficit of 2,000,000 florins. What became of the money is a mystery, that will probably never be explained publicly.

The Bohemian Gymnastic Association "Sokol," which has branches in almost every Bohemian colony in the United States, shows an aggregate of 2,488 members, an increase of 351 new members during the last year.

Lars P. Nelson of Chicago has just finished the laborious task of compiling a list of statistical tables, showing the voting strength of the various nationalities in that city. According to Mr. Nelson the vote is: The Canadian 6,693, German 45,005, Irish 23,578, English 7,844, Scotch 2,555, Swedish 10,838, Norwegian 4,832, Danish 3,333, French 643, Bohemian 5,721, Polish 4,865, Austrian 3,250, Russian 2,903, Italian 1,032, Hollandish 1,000, others 1,933. The total foreign vote is 259,547.

Dr. Palitschek, Austrian commissioner to the Chicago World's fair received a list of artists whose works will be exhibited. Among the painters we find the following Bohemians: William Bednářik, Václav Brožík, Joseph Hynals, Václav Hradecký, Benes Knüpfer, John Staiger, Ernest Novák, Rudolph Rybář, Henry Tomec. The well-known sculptor, Joseph Myslbek, will exhibit his bust of Count Thun-Hohenstein, Anton Kfenek bronze relief of Richard Wagner and Lewis Michálek a pen picture of Francis Joseph and Joseph Hayden.

Advices received from the province of Astrachan in southwestern Russia, adjoining the Caspian Sea, are to the effect that a strange epidemic of a character as yet not recognized, is killing thousands of the people in the trans-Caspian region. It was partly by this route, that cholera entered Russia last year. The news has created great consternation on the European shores of the Caspian Sea, and there the ques-

tion is being considered as to whether later and fuller information may not show the disease to be a form of cholera more deadly than usual in its effects.

What appeared at the outset to be an undertaking fraught with an almost unlimited number of insurmountable difficulties is now rapidly developing into one of the most magnificent facts of the present century, and the world's first Parliament of Religions, to be convened in Chicago, September 11 next, bids fair to be such a gathering as the world in all its history has never before known. All religions and all nationalities will be represented in this religious Parliament. The Bohemian Church will be represented by two delegates—Rev. L. P. Kaspar of Prague, and Rev. Ferdinand Císař of Moravia.

The domestic relations between Emperor Francis Joseph and the Empress Elizabeth are far from pleasant. Lately the emperor went to Switzerland to persuade his spouse to return to Vienna with him, but his mission was unsuccessful. She refused to accompany him. She will continue her restless travelling up and down Europe, probably for the rest of her life, and it is doubtful whether she will ever again set foot in Vienna except to pay an occasional hurried visit to the vault wherein rests the remains of her suicide son. The empress suffers terribly from insomnia. During her stay in Switzerland she walked at least thirty miles every day in the hope of tiring herself into sleep, but in vain. She obtains upon an average only three hours of broken sleep nightly, and it is feared that she will become utterly worn out. Fortunately, she has resolutely resisted temptation to use opiates, and if she continues firm in this wise and courageous course physicians are not without hope that in a few months she will be restored to health.

On the birthdays of the royal Wales and during Lent the Princess of Wales usually wears her sacred Dagmar cross, which ages ago, belonged to Princess Margaret, daughter of King Ottakar of Bohemia, who was married to the Danish King Waldemar II. The memory of this princess is cherished by the Danes with the deepest affection, and she is known by the name of Queen Dagmar—the lovely maiden of the day. This sacred cross which the Princess of Wales now wears was many years ago found in the tomb of Queen Dagmar, when it was opened by order of the King of Denmark. The cross was discovered suspended round the skeleton neck of the once beautiful Danish queen. It is one of the earliest known specimens of the art, and it was so highly prized by the King of Denmark that he considered he could offer nothing more appropriate to the Princess of Wales on her marriage than this sacred cross. It is worn suspended from a magnificent necklace of pearls and diamonds which were given to her royal highness by her father.

Cardinal Vanutelli, a strong opponent of the Greek Church, has published what is called "The Truth About Russia," in which some remarkable statements are made about that country. He begins by asserting that in this nineteenth century Russia is the greatest, the strongest, and the most solid power in the world; that the largest portion of the people are profoundly attached to the government, which represents to them their nationality in all its strength and glory; that until now the people have not been touched by the revolutionary principles which are wrecking by degrees all the kingdoms of Europe, and that in consequence the future of Russia will be more important than that of any other country. He considers that she has a great mission before her; first, the destruction of the Ottoman Empire in Europe, and with it Mahometanism; secondly, the crushing of the revolutionary spirit which is invading all other European countries; and thirdly, the arresting of the extension of Jewish influence, which is making ever-increasing progress elsewhere. But that which makes the body and strength of the Russian government is its national religion.

L. Šlesinger of Denver, Colo., one of the very few survivors of the Austrian revolution of 1848, in this country, is dead. Šlesinger was born October 28, 1806, in Ústí, Bohemia, and since his youth took a prominent part in the national movement of his country. At the memorable meeting held in 1848 in St. Václav's Bath, Prague, Šlesinger was appointed one of a committee to present a petition to the emperor; and when the revolution broke out in Prague he fought upon the barricades. Revolution suppressed, Šlesinger was arrested and with many other Bohemian patriots of that day kept in prison. While yet in prison he was elected a deputy to the Bohemian Diet. But the espionage of the Austrian police becoming more and more intolerable to him, he went to Servia with the intention of locating there. But the backward condition of that country did not suit him and in 1856 Šlesinger emigrated to the United States, settling in Nebraska. He was one of the first pioneers of that state. From Nebraska he drifted to Colorado and since 1876 he resided permanently in Denver, enjoying the esteem of everybody who knew him.

The pleasant relations between Montenegro and Russia have for a long time worried German and Austrian journalists. Recently the crown prince of Montenegro went on a visit to St Petersburg, and different theories are current with regard to that trip. According to one of them marriage must be the object of his journey, but it is not likely that any princess connected with the Russian imperial family would be tempted to make Cetinje her home. Another supposition is that Prince Danilo is acting as mediator between his father and the czar, who have latterly been on cool terms. This version may eventually prove to be correct. To judge by the czar's attitude in the case of Prince Alexander of Battenberg there would not seem to be much chance of his favor being restored to Prince Nicholas, although in the latter instance the estrangement is by no means so absolute. The Prince of Montenegro can hardly afford to dispense with foreign patronage, whether it be that of Russia or Austria. If, therefore, the present Montenegrin ruler has irrevocably forfeited the favor of the czar it would seem almost inevitable that he should abdicate. There would, however, be little use in his doing so unless his successor were sure in advance of the czar's good will, it being altogether inconsistent with the policy of the Austrian emperor and his government to extend their protection to the sovereign of the Black Mountain. A Russian marriage would be calculated to ingratiate the crown prince with the Emperor Alexander, even if his spouse was not a princess of the imperial house. For some time past there have been unmistakable symptoms of impending political changes in Montenegro, and the visit of Prince Danilo to St. Petersburg may be looked upon as an indication that they are near at hand.

Literature.

"Popular Bohemian Poetry and Music" is a meritorious article published in the Chicago *Music*, and written by J. J. Král of that city. We shall reserve our opinion of the article for the next issue of THE BOHEMIAN VOICE.

Correspondence.

To the Editor of the BOHEMIAN VOICE: I read in the newspapers that the Bohemian National Committee has resolved to publish a history of our nation in the English language. I would beg to call your attention to a Bohemian work recently published in Prague, by J. R. Vilímek, entitled "Obrazkové Dějiny Českého Národa" (Pictorial History of the Bohemian People). In my opinion, this history, if translated into English, would answer the purpose better than any other which has been suggested so far.

I know a good many young men who would like to read our history, but are unable to do so because of their imperfect knowledge of the Bohemian language. We should also introduce the teaching of our history into the Bohemian-American schools, and even our numerous social clubs could arrange for historic lectures with profit to their members. The Plzeňský Sokol of this place already passed a resolution to this effect and it is to be hoped that other gymnastic societies throughout the country will follow the example and arrange for a series of lectures on the history of our fatherland.

Wishing you much success, I remain yours truly,
JOSEPH L. VOBORSKY.

Letter or.

Long Island, N. Y. (1) The Austrian dominions, exclusive of Bosnia and Herzegovina, which have been under the administration of Austria since 1878, but have not as yet been formally incorporated with it, have an area of 240,942 English square miles, with a population at the census of December 31, 1890, of 41,231,342. (2) The state of Texas has 237,000 square miles.

J. F. Louda. The largest estates in Austria proper are: Prince Schwarzenberg 510,000 acres; Prince Lichtenstein 460,000; Archduke Albert 305,000. There are in Bohemia 63 nobles holding estates, none of which is less than 12,000 acres. In 1888 the nobles held in Bohemia 4,300,000 acres of land, of which 2,800,000 was under forest, and in Moravia 2,100,000 acres, 1,200,000 acres under forest. The peasants held in Bohemia 5,470,000 acres, or 43 per cent, the total area of the country being 12,800,000 acres. In Moravia, out of a total area of 5,500,000 acres, the peasants held 2,720,000 acres, or 49 per cent. It is said that the Bohemian nobles resident at Vienna in 1832 possessed lands valued at \$225,000,000.

"Bohemian" Texas. (1) There are 19,232 Latin priests in Austria. (2) We have no figures as to their holdings in Bohemia. In the whole of Austria the forests and other properties belonging to the Catholic Church are valued at \$65,000,000. (3) The archbishopric of Dr. Theodor Kohn in Olomouc is the richest in the empire. His yearly income is \$150,000.

J. L. V., Chicago. A monthly letter from your metropolis would be acceptable.

K. Wiesenberger. On another page of this paper you will find the number of Bohemians, Austrians, Hungarians, etc., according to the census of 1890. The *News and Herald* is correct in saying that prior to 1881 the Bohemians were not classified separately. Immigration from Bohemia was considerable since 1870, yet we have no exact figures as to its yearly volume owing, principally, to the aversion of the German Steamship Companies to book them as "Bohemians" and not as "Austrians." Since then the number of immigrants from Bohemia was: 1882, 6,602; 1883, 5,462; 1884, 8,230; 1885, 6,352; 1886, 4,314; 1887, 4,379; 1888, 4,127; 1889, 3,085; 1890, 4,505. The number of "Austrians" in 1876 was 5,648; 1877, 5,023; 1878, 4,504; 1879, 5,331; 1880, 12,904; 1881, 21,109.

Jos. Madar. The name of "Bohemians" given to gypsies by the French may be owing to the circumstance of some of them having come to France from Bohemia, for they are mentioned as having appeared in various parts of Germany previous to their entering France; others derive the word from "Boem," an old French word signifying a sorcerer. The Germans gave them the name of "Zigeuner," or wanderers; the Dutch called them "Heiden" or heathens; the Danes and Swedes "Tartars;" in Italy they are called "Zingari;" in Turkey and the Levant, "Tchingenes;" in Spain they are called "Gitanos" or "Zincali;" in Hungary and Transylvania, where they are very numerous, they are called "Czigany;" but they call themselves either "Romany" or "Zincali."

J. F. Lukeš. (1) Šafař k believes that the Slavs or "Wends" (as they were called by their Teutonic neighbors) were settled at a very early period on the Southern coast of the Baltic. The word "Wend" he connects with the Slavonic "voda," water; thus it would signify the people dwelling about the water. He appears to include under the Slavs all people bearing the name "Wends," notably the Veneti on the Adriatic. They were spread over a great part of northern Germany, extending as far as Utrecht. Thus Slavonic was certainly spoken in Pomerania, Mecklenburg, Brandenburg, Saxony, west Bohemia, Lower Austria, the greater part of Upper Austria, north Styria and north Carinthia a large part of what is now Hungary, and in the localities occupied by Kiel, Lubeck, Magdeburg, Halle, Leipzig, Baireuth, Linz, Salzburg, Graz and Vienna. The first historian who relates anything about the Slavs is probably Herodotus, whose account of the north of Europe is very vague. (2) Bohemians or Chechs came into their present fatherland some time in 499 (correct date uncertain), after the Marcomanni who had dispossessed the Boii, a Celtic tribe. The derivation of the name Chekh has never been satisfactorily traced. Dobrovský sought to connect it with the word "četi," signifying to begin, and thus makes the name imply the original inhabitants. Šafař k, however, does not endorse this etymology; and whatever it may signify, it occurs, as Šafař k has shown, in other Slavonic countries. (3) Tradition has it, that our original ancestors came to Bohemia from Croatia and on their march they had to cross three rivers. (4) Russians are a branch and not a tree of the Slavonians. The Russians were formerly divided into many tribes themselves whose chief seats were near the sources of the rivers Volkov, Bug, Dniester, Dnieper and Don. In the beginning of the fourteenth century Eastern Russia was divided into the principalities of Soudsal, Nizhni-Novgorod, Tver, Riazan and Moscow, and long and bloody contests took place between them. At last, under the guidance of Ivan Kalita (1328-1340), the founder of the system of centralization which prevailed down to the time of Peter the Great, Moscow became the chief grand duchy. (5) Like Bohemia, Moravia was anciently occupied by non-Slavonic races, the Quadi, etc. Finally it was invaded by a colony of Slavonians, who, on their settlement in the country took the name of Moravians, from the river Morava. In 1229 Moravia was incorporated with Bohemia, after having for a time been a prey to the incursive attacks of its Slavonic and Teutonic neighbors. Moravia remained a fief of Bohemia till 1526, when it was annexed, with all other Bohemian lands, to Austria. In 1849 it was formally separated from Bohemia, and declared a distinct province. (6) Silesia formed part of Moravia and afterwards of Bohemia, and was settled by Slavonians about the same time as these two countries.

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