BOZENA NEMEC. (See p. 14).
Under the title of “A Courageous Woman,” a Cleveland newspaper tells of “how Frau Rosa Holub, the wife of a German explorer, spent four years in Africa.” We know of only one African explorer Holub – Emil Holub, whom Henry M. Stanley compares to Emin Pasha. But he is a Bohemian.

The Austrian State Department produces figures to show that emigration from that country is increasing year by year. In 1891, 71,042 persons are said to have left Austria, of whom 11,758 persons were from Bohemia, 28,396 from Hungary and 30,918 from other parts of the monarchy; altogether 80,000 people or 2.01 per cent. of all the population. The report complains that many young men liable to military duty had left the “mother country” and acquired American citizenship. This, of course, the government wants stopped and hence it warns the people from emigrating.

It is not generally known that the celebrated philosopher Leibnitz once addressed himself to Peter the Great of Russia “as a Slavonian.” The latter monarch invited the philosopher to a meeting at Torgau in 1713, and bestowed on him a pension of 1,000 rubles, with the title of privy-councillor. The since celebrated Academy of St. Petersburg owes its plan to Leibnitz. During the conversation Leibnitz said to Peter: “We are of common origin—being both Slavonians. You have wrested the world’s mightiest power from barbarism and I have founded a realm of equal extent. The originators of a new epoch, we are both descendants of that race whose fortunes nobody can foretell.” Leibnitz was also the first writer who turned the attention of historians to the now extinct and forgotten Slavonians along the Elbe.

Racial hatred is rampant in Bohemia. Through the newspapers it has been infiltrated into every class and condition of people, and its baneful influence is felt even in private families. The following extract from the Leitmeritzter Zeitung, (Bohemia) will show how this damnable passion will sometime unbalance the minds and reason of men. “It would be exceedingly disappointing”—remarks that paper—“if the Bohemian, Dr. Tragy, should be elected president of the Ústí-Teplitz railroad. What this would mean is obvious. Bohemians would instantly send in their votes into Bohemian hands.”

A Russian writer describes his country as a vast building adorned with a European front, furnished in Asiatic style, and served by Tartars disguised in European dress. Many persons would carry the simile further: they would see bars placed across all the windows, and would look upon Russia as a prison where the knout was the chief delight of the despotic jailor, and where unspeakable deeds of lawless violence were wrought in torture chambers hidden far from human eyes.
Emperor Francis I., who proclaimed himself in 1804 hereditary emperor of Austria and renounced the dignity of "German emperor," was the greatest absolutist of the age. His nod was law. "New ideas are being promulgated," said he to the professors of a lyceum, "of which I cannot and will not approve. Abide by the old; for they are good, and our fathers have prospered under them—why should not we? I do not need learned men but brave citizens. It is your duty to educate the young to become such. He who serves me must learn what I command; he who cannot, or he who comes to me with new ideas, can go, or I will dismiss him."

The memorable utterance of Dr. Stremayer, the Austrian Chief Justice, stigmatizing as foreign, every non-German language of that polyglotic monarchy, may yet have far reaching results. As a direct consequence of Stremayer's affront, resolutions are being passed, calling upon the Bohemian land Diet, now in session, to re-establish in Prague an independent Supreme Court for the crownlands of Bohemia. Such court had existed in Prague in ancient times, but when the Bohemian kings took a permanent residence in Vienna, it had been removed, with the other administrative offices to that city, until Austrian centralization became complete. Of course, there is no immediate hope of wresting this important prerogative from the government. "It was in abeyance for such a length of time that the government learned to regard it as a lapsed right; in the present state of affairs a Bohemian Supreme Court, independent of Vienna, would be considered as a dangerous decentralization. Yet it would be no more than right, to be judged at home, in one's native tongue, by judges and juries of one's own blood."

The memorable utterance of Dr. Stremayer, the Austrian Chief Justice, stigmatizing as foreign, every non-German language of that polyglotic monarchy, may yet have far reaching results. As a direct consequence of Stremayer's affront, resolutions are being passed, calling upon the Bohemian land Diet, now in session, to re-establish in Prague an independent Supreme Court for the crownlands of Bohemia. Such court had existed in Prague in ancient times, but when the Bohemian kings took a permanent residence in Vienna, it had been removed, with the other administrative offices to that city, until Austrian centralization became complete. Of course, there is no immediate hope of wresting this important prerogative from the government. "It was in abeyance for such a length of time that the government learned to regard it as a lapsed right; in the present state of affairs a Bohemian Supreme Court, independent of Vienna, would be considered as a dangerous decentralization. Yet it would be no more than right, to be judged at home, in one's native tongue, by judges and juries of one's own blood."

Mr. Louis Felbermann, "Fellow of the Hungarian geographical society, etc.," has published a work recently in London, entitled "Hungary and its people." Describing the character of the Slovaks, he says: "Those who argue that Russian ignorance is due to the neglect of the Russian government in not providing education for the people, cannot be upheld in their theory if we point at their kins­men inhabiting the counties of Nitra, Turócz, Trenčín, Arva and Liptó, who most nearly approach the Russians, both as regards language and general character. These people were left by the Magyars in full enjoyment of their liberties, and possess the same privileges as to education, etc., as they themselves do, and had, in fact, this great advantage over the Magyars, that they had the Saxons settled in the Zips for their neighbors. Yet while the Magyars are now one of the most cultured and advanced races in Europe(!) there being scarcely a peasant who cannot read or write; the Slovaks on the other hand, remain almost as ignorant as their ancestors were in the time when Arpád conquered Hungary, and therefore we must come to the conclusion, that the Slavs are inferior to the Magyars." This is a bombastic slush that one would not expect from a "fellow of the Hungarian geographical society." It is true that there is yet a great deal of ignor­}

The Burlington (Ia.) Hawkeye publishes a New York letter on March 30, by Allan Forman. The writer complains that "there has been a small percentage of sturdy Scandinavian immigrants who have gone to farming in the northwest; a few thrifty Germans who have gone into our factories; some Irish, who make good laborers, policemen and aldermen, but with them have come the Russian and Polish Jews, the worst class of Italians, the Bohemians and Hungarians of the lowest grade." Then Mr. Allan Forman proceeds to say: "I admit that we want farm laborers and factory operatives and mechanics, but we do not want paupers, criminals and anarchists." Quite true, Mr. Forman, but let us examine who supplies this undesirable element. According to a compilation made by Frederick Howard Wines, under the direction of the Superintendent of Census (Nativity and percentage of prisoners and paupers, census bulletin 352, February 9, 1889), the number of white prisoners born in the United States, who had one native parent and one parent foreign born was 2,881. Distributed by nationalities the figures are as follows: Algiers 2, Australia 9, Austria 4, Bohemia 4, Canada (English) 278, Canada (French) 14, Cuba 4, Denmark 3, England 449, France 91, Germany 394, Holland 5, Ireland 1,276, Italy 5, Mexico 41, Norway 5, Poland 1, Prussia 5, Russia 3, Scotland 101, Spain 22, Sweden 7, Switzerland 10, Wales 35, etc. The number of white prisoners born in the United States but having both parents foreign born is 12,601, which distributed by nationalities is as follows: Arabia 1, Australia 6, Austria 16, Bavaria 1, Belgium 5, Bohemia 5, Canada (English) 238, Canada (French) 48, Chili 2, Cuba 2, Denmark 6, England 590, France 107, Germany 1,709, Holland 13, Hungary 1, Ireland 7,935, Italy 33, Mexico 114, Norway 31, Poland 19, Russia 16, Scotland 240, Sweden 32, Switzerland 25, etc. The 63,587 foreign parents of American paupers, are divided by nationalities as follows: Austria 190, Bavaria 18, Belgium 82, Bohemia 340, Canada (English) 1,630, Canada (French) 219, Denmark 225, England 3,912, Finland 2, France 820, Germany 15,546, Holland 276, Hungary 98, Ireland 23,596, Italy 298, Mexico 84, Norway 738, Poland 438, Russia 128, Scotland 1,150, Sweden 1,392, Switzerland 618, Wales 519, etc. The number of foreign-born Bohemians in this country is 118,106; and, if Mr. Allan Forman compares figures, he will undoubtedly find that our people do not contribute as much to the pauper or criminal classes as other nationalities, which he takes under his protection.
UNIVERSAL SUFFRAGE IN AUSTRIA.

Daniel Webster made this remark in his Faneuil Hall speech, May 22, 1852: "But I say to you and to our whole country, and to all the crowned heads and aristocratic powers that exists, that it is to self-government, the great principle of popular representation and administration—the system that lets in all to participate in the counsels that are to assign the good or the evil to all—that we may owe what we are and what we hope to be."

It is this magnificent principle of self-government that induced the Young Chekhs, the most progressive party in Austria, to introduce a bill in the Austrian Parliament, March 17, for universal suffrage. At present the empire of the Hapsburgs is managed by a vast hierarchy of officers—a class of mandarins for themselves—who are acting as though they formed and were the state, and the people only the substratum on which the state is founded.

Of course, the bill of the Young Chekhs will not pass. That no one knows better than the party introducing it—Not that the people are not ready for universal suffrage—for that fallacy is being exploded at every election in the United States, where the ex-subjects of Austria take intelligent part—but because the enormous mass of fraud and corruption by which the electoral law of Austria is upheld, cannot be moved. The bill is intended more as a protest against the present system, that disfranchises the very bulk of the nation. There are yet too many people in Austria, who believe that the Prince Schwarzenberg should have more political right than his coachman, to hope for the passage of the above law.

Indeed, Dr. Žáček, a deputy from Moravia declared to his constituents recently, that "Prince Schwarzenberg—that honorable and patriotic man—cannot permit that his coachman should have the same political rights as he!" And yet, should sucharrant flumkey, as Dr. Žáček appears to be, visit the United States, he would find that the vote of an ex-president of this country counts no more than the vote of his negro coachman—and it works famously. "A vote is one man's opinion," says a newspaper commenting on the universal suffrage agitation in Belgium "and it is only by giving the opinion of each man equal weight that men can be said to have an equal chance. And if suffrage stands for anything it is for an equal chance."

Universal suffrage in Austria would not only give an "equal chance" to every citizen, but it would at the same time bring relief to the hitherto oppressed Slavonians. We have shown more than once how infamously unjust the present electoral law is. Though constituting over 60 per cent. of the people, the Slavs have but 136 deputies of a total of 333, while 36 per cent. of Germans have 177 members in the Austrian parliament.

The Young Chekh bill contemplates an increase of the number of deputies of the lower house from 333 to 400, to be divided among the various lands of the monarchy, as follows: Bohemia 98, Moravia 38, Silesia 10, Galicia 110, Bukovina 11, Dalmatia 9, Istria 5, Treb 3, Gradiska 4, Carniola 8, Styria 24, Carinthia 6, Tyrol 14, Vorarlberg 2, Salzburg 3, Lower Austria 45, Upper Austria 13. These 400 deputies would be apportioned by nationalities thus: Germans 145, Bohemians 92, Poles 63, Ruthenians 52, Roumenians 4, Servo-Croatians 12, Slovenes 21, Italians 11.

Every Austrian citizen of the age of 24 years or upward would be entitled to vote, excepting those who are disqualified for cause. The election districts would be established by the land diets in such a manner, that no less than 50,000 and no more than 70,000 people would elect one member of the lower house. The election would take place on Sundays, to enable the working classes to vote.

But as we have said, the bill will not pass. What has proved to be a blessing to other nations will for many decades remain a desideratum in Austria, over which yet hovers the evil spirit of Clemens Wenzel Nepomuk Lothar Metternich.

HOW WE GROW.

We have a compilation before us by Dr. Max Wellner*) illustrative of the intellectual advancement of the Bohemian people. The main feature of the compilation are the names and addresses of 2369 living Bohemian writers, the names, location and membership of 166 political organizations, the names and addresses of 205 Bohemian book-sellers and publishers, the subscription lists of principal newspapers, etc. The arrangement of the book is bad and the data relating to the United States as usually incorrect. The author, for example, estimates the number of Bohemians belonging to various orders in this country at 10,000, while as a matter of fact, there are four or five times as many. The membership of the Č. S. P. S. order alone exceeds 10,000. The organization of the Catholics is of about the same strength as the Č. S. P. S. Besides these there is a perfect host of social, gymnastic, benevolent and theatrical societies. Again, Dr. Wellner includes in the list of Bohemian-American "writers" people, whose literary productions, as far as our knowledge reaches, consists of private correspondence, omitting those who are entitled to that doubtful distinction.

The natives of the United States who are accustomed to compute everything by thousands and hundreds of thousands will be disappointed to learn, we fear, that the number of newspaper readers in the Bohemian crown, (Bohemia, Moravia and Silesia) is only about 500,000, hardly more than the combined subscription lists of two leading New York journals. The number of book readers in round numbers is 200,000, of book buyers 11,500, of book sellers and publishers 300, of writers 2,500. Contemptible figures, some of our readers might say—and we agree with them, they would be contemptible, if compared with similar results in this country; but they are not so if we compare in this respect Bohemia of 50 years ago to the Bohemia of to-day. Then it would be seen that we are growing at a healthy rate. To-day we have, as stated, 2,500 writers. How many did we have in 1793? Had Pelc invited to his house, in 1793, Dobrovský, Prochážka, Buhl, Kramersin, Puehmajer, Rautenkranc, the brothers Thams and young Stach and Jungmann, and had the ceiling of the house crushed in on this band of eleven people, Bohemia would have been then without both writers and literature. Likewise so with the publishers and book sellers of whom Dr. Wellner has found 200 in the country. A noted author,
referring to the days immediately preceding 1848, remarks: "There was only one Bohemian publisher then, the old Pospíšil. Nothing could be published but stories, folk tales and poems." The authors would receive for their trouble old clothing or an occasional meal, just like the Englishman of letters of the eighteenth century, who was sometimes glad to obtain, by pawning his best coat, the means of dining on tripe at a cook shop under ground, where he could wipe his hands after his greasy meal on the back of a Newfoundland dog. During the persecutions (1848-1860) the publisher could not even set up a sausage meal for the starving author.

According to the official figures for the year of 1891 the number of Germans in Cisleithania is 8,000,000, and of Bohemians 5,100,000. In 1860 the sale of German school books amounted to 95,000 volumes, of Bohemian to 50,000. During the last 23 years these figures changed to the disadvantage of Germans who now have only 1700 writers, (instead of 3000 that they should have) while the Bohemians, as already stated, are represented by 2300 writers. "Hence the Bohemians excel the Austrian Germans in civilization," concludes the compiler "and should have equal political rights."

THE SLAVS AND CIVILIZATION.

Since a few years everything that concerns the Slavonic race, excites a particular interest in France. We feel instinctively that this race is a natural enemy of the German world, that it alone is able, especially if united with France, some day to stop the unbridled expansion of Germany. It has not been so always. Only twenty five or thirty years ago we were willing to consider the Slavs as barbarians unworthy of forming a part of the political system of Europe. Many large volumes were published to prove that Russia did not belong to the Aryan race and that it should purely and simply be relegated to Asia; we dreamed of an independent state, more or less chimerical, for the Polish; but we would willingly abandon the Slavs in the basin of the Elbe and the Danube to the supremacy of Germans and Turks. Even to-day a person will hear men of great talent regretting that circumstances have obliged France to seek a union with barbarians. If the Germans were wise enough to return Alsace to us, it would be our duty to make peace with them and agree to defend the ancient culture of the west against the intruders. The Franco-Slavonic union is a last resort (according to them) a sort of a mesalliance analogous to those unions of Germans and Turks. Even to-day a person will hear men of great talent regretting that circumstances have obliged France to seek a union with barbarians. If the Germans were wise enough to return Alsace to us, it would be our duty to make peace with them and agree to defend the ancient culture of the west against the intruders. The Franco-Slavonic union is a last resort (according to them) a sort of a mesalliance analogous to those unions of nobles, with inferior families, the main object of which is to repair a shattered fortune and gild anew the family escutcheon.

Is it true that the Slavs are unworthy to be classed among the "Kulturvolker"? Are they really barbarians unfit for civilization? The question is worth the trouble of examining. If you look at the map of Europe, you find that the Slavonic race is domiciled all along the southern and western boundary line, separating the Europeans from the foreign heathens or the Mussulmans. Unlike the Latin race it has not spread itself along the sweet scented shores of the Mediterranean, the civilized sea par excellence; it did not, as mediaeval France, some day to stop the unbridled expansion of Germany. It has not been so always. Only twenty five or thirty years ago we were willing to consider the Slavs as barbarians unworthy of forming a part of the political system of Europe. Many large volumes were published to prove that Russia did not belong to the Aryan race and that it should purely and simply be relegated to Asia; we dreamed of an independent state, more or less chimerical, for the Polish; but we would willingly abandon the Slavs in the basin of the Elbe and the Danube to the supremacy of Germans and Turks. Even to-day a person will hear men of great talent regretting that circumstances have obliged France to seek a union with barbarians. If the Germans were wise enough to return Alsace to us, it would be our duty to make peace with them and agree to defend the ancient culture of the west against the intruders. The Franco-Slavonic union is a last resort (according to them) a sort of a mesalliance analogous to those unions of nobles, with inferior families, the main object of which is to repair a shattered fortune and gild anew the family escutcheon.

Is it true that the Slavs are unworthy to be classed among the "Kulturvolker"? Are they really barbarians unfit for civilization? The question is worth the trouble of examining. If you look at the map of Europe, you find that the Slavonic race is domiciled all along the southern and western boundary line, separating the Europeans from the foreign heathens or the Mussulmans. Unlike the Latin race it has not spread itself along the sweet scented shores of the Mediterranean, the civilized sea par excellence; it did not, as mediaeval France, Germany or Hindustan, receive the direct inheritance of Latin culture. Confined to a rigorous climate, in the midst of forests, in the fogs of the north, it received the benefits of Christianity much later than other nations; a majority of the people that compose it had for their teacher Byzantium which
represents an interesting, but decaying form of civilization. Those who came in contact with the Germans, saw their primitive constitutions, their existence threatened: in the hands of German missionaries the Scripture appeared in most cases as a symbol of slavery. In northern Germany the Slava of the Elbe disappeared everywhere under the constant oppression, under the uninteriting efforts of the German crusaders. Prussia was built upon the ruins of twenty people that had been extinquished; into Bohemia the Germans penetrated at times as colonists, at other times as conquerors; in Poland, the Teutonic order repulsed the Slavs from the Baltic Sea, the "Drang nach Osten" germannized Silesia long before the partition had allotted to Prussia that province of great Poland which had been the very cradle of its history, Gniezno, where St. Adalbert rested, and whose bishop a short time ago was the primas of the kingdom, and where now a Prussian prelate is officiating.

Russia, after having established a flourishing commonwealth around Kiev, labored for two centuries under Mongolian rule: the Servians and the Bulgarians, who had in their national kings, their independent bishops, succumbed, in the fourteenth century, to the yoke of the Osmanlis; since the twelfth century the Croatians and the Slovaks have been included in the Hungarian state. Is it surprising then, that under such difficulties the Slavonic people have not rendered the same service to civilization as nations more fortunate to whom they served as a barrier against the heathen? The greatest part of their efforts was absorbed in the struggle for existence. Moreover, is it a trifling service, that they have protected us against the Tartars and the Osmanlis? What would have been our lot had not the Moslem people wasted their destructive powers in fighting against the energy of a race less happy than ours?

Again, does this mean that even during that period so woeful the Slavs were absolutely inactive, that they have produced nothing to advance the intellectual or moral progress? It will suffice in answer, to mention the names of John Hus in Bohemia and Copernicus in Poland. During the seventeenth and eighteenth centuries the art and literature has disappeared in the vicissitudes of their works and gave them worthy successors.

The Hussite period in Bohemia is as interesting as the reformation in Germany. The revival of Polish literature in the sixteenth century is not less brilliant than the renaissance of Italy. The productions of the Palian poetical school of the seventeenth and eighteenth centuries may be compared to the most remarkable works of the west. Among these people less rich in scientific literature, there has been discovered a treasure of popular songs which might alone in Europe rival the epics of Homer. Under the influence of these discoveries the Slavonic idioms have resolutely freed themselves from the supremacy of foreign languages. In the eighteenth century it was necessary to call Germans to fill places in the Academy then founded in St. Petersburg, to-day Russian literature spreads over the entire world and one hardly thinks of being surprised to hear a distinguished critic declare "that it will refresh our degenerated temperament and cure our intellectual anaemina."

But it is not in Russia alone that literature is reviving, in Poland our century has produced a series of remarkable works which do not pale besides those of Byron or Hugo. In Croatia the Ilyrian movement of 1830 has left exponents as vigorous as their elders; in Serbia and Bulgaria the revival of letters follows political renascence step by step. Fifty years ago the Serbian prince did not know how to read or write; at present Belgrade has an Academy of Science and her university numbers more than three hundred students. Under the Turkish rule Bulgaria did not even know of the benefits of typography: now the grand mosque of Sofia is converted into a national printing establishment and the two departments of her new university which have been opened, see their lectures attended by more than a hundred students. The Bohemian university of Prague, recently founded to the detriment of the German university, has more than two thousand students, and an academy, following the plan of our institute will soon be opened. At Zagreb (Agram) a South Slavonic university and academy
was recently established through the liberality of the generous maecenas, Mgr. Strossmayer. The first Russian university dates from 1755; the empire including Poland and Finland, has already nine of them not counting that of Siberia whose departments have not all been opened yet. One of them was established at Kazan, the very city which was one of the last seats of Tartar power.

Literature and science are not the only moving powers of nations. Art is their noblest corollary. And dare anybody say that Slavs have ignored art? Has any race a deeper sense for music or more harmonious melodies? "What the nightingale is among birds, that is the Slav among nations," says the poet Kollár. Side by side with these popular songs which we have scarcely commenced to appreciate, we must place the works of the great Russian, Slavonic genius,柴可夫斯基, the Glinkas, the Moniuszko, the Dvořák. We know their names at the most, and when Bohemian composers are in question, we eagerly attribute their works to Germans. In this respect we have yet to learn nearly everything; the works of painters and sculptors, the Mateško's, the Brožík's, the Makovsky's are perhaps more accessible, but we know only those who come to seek us in our annual exhibitions in the salons; a great number escape our eyes, unfortunately. Travelers who went to see them in their home have generally reported that they have been wonderfully impressed, expressing their astonishment in the well known formula. "I did not believe they were capable of doing so much."

Half a century ago Jan Kollár, a Bohemian poet published a strange poem entitled "The Daughter of Slava," in which he sang the destinies of his race and attempted to foretell its future.

"What shall become of us Slavs, in a hundred years? What shall become of the whole of Europe? Slavonic life, like a deluge will spread."

"And that language which the Germans in their ignorance regarded as the language of slaves, shall resound in palaces, shall flow from the very lips of its foes.

"The sciences too will run in Slavonic channels, the costume, the customs and the songs of our people will be the fashion on the Seine and on the Elbe.

If Kollár arose from the dead to-day he would see a great part of his predictions realized. It did not take a century to produce that miracle: fifty years have sufficed. But the enthusiasm excited in us by certain productions of the Slavonic genius, is not to be a mere caprice of the salon, a passing fancy. We must confess this truth: at the present time there is no race in Europe that deserves to be studied more seriously than the Slavonic race. None has given in the course of a half century, more proofs of its vitality and capacity for progress. In endeavoring to grasp the genius of that race and to join it politically, the mind and the spirit of France can not be suspected of seeking a messalliance.

Translated from the French by J. J. Kreit.

A MYTHICAL PATRON SAINT.

"Mayor Washburn, of Chicago, is a man of imagination and humor. He signals the closing hours of his term by a lesson in morals to the City Council that ought to be pondered in every Legislature in the Union. It seems that some Teutonic joker, exasperated by the calendar of feasts and fasts that alien lawmakers have succeeded in making legal holidays, jocosely proposed that the birthday of the silly young Hohenzollern, William, so-called Emperor of Germany, should be set apart as a legal day of rest. To his own surprise and the dismay of Chicago the resolution passed. Mayor Washburne thereupon issued an order to the employees of the city gravely impressing upon them their duty. At the same time he humorously satirized the demagoguery of the council by gravely recommending that the saints and great personages of all peoples represented in Chicago's piebald citizenship should be honored, as St. Patrick and the Hohenzollern are now! He points out, too, that if there should be any days of the year left, not thus devoted, that it would please him to see some hero, statesman, or sage of this republic thus honored!

"The Mayor thus pursues Grant's cogenic policy, when he declared that the best way to get rid of a bad law was to diligently enforce it. Perhaps, when John Sobieski, the Leander of the Poles; Nepomuzen, the saint of the Bohemians; St. Denis or St. Louis, the beloved of the French; St. George, the paragon of the English, and other personages of other peoples have had days set apart for them, the voters of this republic will call a halt upon the ridiculous demagoguery that rules in matters like these.

"There is no more reason why the Irish of this country should ask the legal setting apart of St. Patrick's day than that the three score other alien races should demand the same honor for their saints and heroes. Mayor Washburn deserves well of his country for a ménage full of humor—the definition of a principle that must be observed."—Illustrated American.

If the Bohemians of Chicago were inclined to have a certain day set apart as a legal holiday, like the Germans, though we know that such is not the case, they would surely find a more worthy subject for a national fete day than St. John of Nepomuk, or more properly, John of Pomuk, who is an historical nonentity and a myth.

Bohemian history knows only one person of that name, to wit, John of Pomuk, vicar-general to Archbishop John of Jenenstein of Prague. This Pomuk was drowned on March 29, 1386 by order of King Venceslas IV., for confirming to office a certain individual, contrary to the express wishes of that king. Of this sad occurrence we possess minute details, both from the pen of the archbishop who lodged a complaint in Rome against Venceslas as well as by contemporaneous and subsequent chroniclers.

In time the story of Pomuk's death assumed a legendary form, and Hájek of Libočan, (the greatest defiler known to Bohemian history, died in 1382), unable to reconcile Jenenstein's account of Pomuk's death and that of popular tradition, invented two John Pomuks. One of them, a supposed confessor of the queen Johanna he allowed to drown on May 16, 1383, of the second he disposed in the same way, letting him be drowned correctly in 1383. Hájek's story was eagerly disseminated by the Jesuits, especially by the learned Balbin. And, when finally the church consented to canonize John of Pomuk, misfortune would have it that it selected the one invented by Hájek, protesting against the canonization of the second John of Pomuk, the vicar-general.

Before long the error was discovered and Catholic historians, like Gelasius Dobner, (died 1790) spared no effort to harmonize the two conflicting versions of history and tradition. The learned abbé Dobrovsky, however, pointed out the utter impracticability of their task. Referring to Dobner's attempt in this direction, the abbé remarks: "He concedes that there was but one John of Pomuk, the vicar-general of 1383, which in itself would conflict with the canons and the canonization bull. There can hardly be a mistake more fatal than that of canonizing a person who had never lived."
The historian Tomek has of late discovered in the annals of Prague, an account of the life of John of Pomuk, but nothing could be found of John Nepomuk, the alleged confessor of queen Johanna, although the chronicle of those days is so complete that we can ascertain the name of every chaplain. By this dictum of history the church was obviously placed in an embarrassing position: it could not celebrate, in 1883, the 500th anniversary of the martyrdom of the alleged saint, much less could it do it in 1883, because in that year suffered a martyrdom a man who had been rejected by the church. Any of these two celebrations would have made matters worse. Owing to this perplexing situation an order was issued in December, 1882, that the pope does not wish the annual pilgrimage to the St. John of Nepomuk statue in Prague, to take place this year.

ANNE OF BOHEMIA, QUEEN OF ENGLAND.

Anne of Bohemia* was the eldest daughter of the Emperor Charles IV. by his fourth wife, Elizabeth of Pomerania; she was born about 1367, at Prague, in Bohemia. The regency that governed England during King Richard Second's minority, demanded her hand for the young king just before her father died, in the year 1399.

On the arrival of the English ambassador, Sir Simon Burley, at Prague, the imperial court took measures which seemed not a little extraordinary at the present day. England was to Bohemia a sort of terra incognita; and as a general knowledge of geography and statistics was certainly not among the list of imperial accomplishments in the fourteenth century, the empress dispatched Duke Primislas of Saxony, on a voyage of discovery, to ascertain for the satisfaction of herself and the princess, what sort of country England might be. Whatever were the particulars of the duke's discoveries,—and his homeward dispatches must have been of a most curious nature,—it appears that he kept a scrutinizing eye in regard to pecuniary interest. His report seems to have been on the whole satisfactory, since in the Foedera we find a letter from the imperial widow of Charles IV. to this effect; that "I, Elizabeth, Roman empress, always Augusta, likewise queen of Bohemia, empower Duke Primislas to treat with Richard King of England, concerning the wedlock of that excellent virgin, the damsel Anne, born of us; and in our name to order and dispose, and, as if our own soul were pledged, to swear to the fulfillment of every engagement."

When the duke of Saxony returned to Germany, he carried presents of jewels from the king of England to the ladies who had the care of the princess's education. The young princess had attained her fifteenth year, and was considered capable of giving a rational consent to her own marriage; and after sending a letter to the council of England, saying she became the wife of their king with full and free will, "she set out," says Froissart, "on her perilous journey, attended by the duke of Saxony and his duchess, who was her aunt, and with a suitable number of knights and damsels. They came through Brabant to Brussels, where the duke Wenceslaus and his duchess received the young queen and her company very gladly. The lady Anne remained with her uncle and aunt more than a month; she was afraid of proceeding, for she had been informed there were twelve large armed vessels, full of Normans, on the sea between Calais and Holland, that seized and pillaged all that fell in their hands, without any respect to persons. The report was current that they cruised in those seas, awaiting the coming of the King of England's bride, because the King of France and his council were very uneasy at Richard's German alliance, and were desirous of breaking the match. Detained by these apprehensions, the betrothed queen remained at Brussels more than a month, till the duke of Brabant, her uncle, sent the lords of Rousselaus and Bousquehoir to remonstrate with King Charles V., who was also the near relative of Anne. Upon which King Charles remanded the Norman cruisers into port: but he declared that he granted this favor solely out of love to his cousin Anne, and out of no regard or consideration for the King of England. The duke and duchess were very much pleased and so were all those about to cross the sea. The royal bride took leave of her uncle and aunt, and departed for Brussels. Duke Wenceslaus had the princess escorted with one hundred spears. She passed through Bruges, where the earl of Flanders received her very magnificently and entertained her for three days. She then set out for Gravelines, where the earl of Salisbury waited for her with five hundred spears, and as many archers. This noble escort conducted her in triumph to Calais, which belonged to her betrothed lord. Then the Brabant spearmen took their departure, after seeing her safely delivered to the English governor. The lady Anne stayed at Calais only till the wind became more favorable. She embarked on a Wednesday morning, and the same day arrived at Dover, where she tarried to repose herself two days.

The young bride had need of some interval to compose herself, after her narrow escape from destruction. All our native historians notice the following strange fact, which must have originated in a tremendous ground-swell. "Scarce," says the chronicler, "had the Bohemian princess set her foot on the shore, when a sudden convulsion of the sea took place, unaccompanied with wind, and like any winter storm; but the water was so violently shaken and troubled, and put in such a furious commotion, that, the ship in which the young queen's person was conveyed was very terribly rent in pieces before her very face, and the rest of the vessels that rode in company, were tossed so, that it astonished all beholders."

The English parliament was sitting when intelligence came that the king's bride, after all the difficulties and dangers of her progress from Prague, had safely arrived at Dover; on which it was prorogued, but first funds were appointed, that with all honor the bride might be presented to the king. On the third day of her arrival, the lady Anne set forth on her progress to Canterbury, where she was met by the king's uncle, Thomas, who received her with utmost reverence and honor. When she approached the Blackheath, the lord, mayor, and citizens, in splendid
dresses, greeted her, and, with all ladies and damsels, both from town and country, joined her cavalcade, making so grand an entry into London, that the like had scarcely ever been seen. The goldsmith's company splendidly arrayed themselves to meet, as they said, the "Caesar's sister." Nor was their magnificence confined to their own persons; they further put themselves to the expense of sixty shillings for the hire of seven minstrels, with foil on their hats and chaperons, and expensive vestures, to do honor to the imperial bride, and two shillings further expense, "for potations for the said minstrels." At the upper end of Cheapside was a pageant of a castle with towers, from two sides of which ran fountains of wine. From these towers beautiful damsels blew in the faces of the king and queen gold leaf; this was thought a device of extreme elegance and ingenuity; they likewise threw counterfeit gold florins before the horses' feet of the royal party.

Anne of Bohemia was married to Richard II. in the chapel royal of the palace of Westminster, the newly erected structure of St. Stephen. "On the wedding day, which was the twentieth day after Christmas, there were," says Froissart, "mighty feastings. That gallant and noble knight, Sir Robert Namur, accompanied the queen, from the time when she quitted Prague till she was married. The king at the end of the week, carried his queen to Windsor, where he kept open a royal house. They were very happy together. She was accompanied by the king's mother, the princess of Wales, and her daughter, the duchess of Bretagne, half sister to King Richard, who was then in England soliciting for the restitution of the earldom of Richmond. Some days after the marriage of the royal pair they returned to London, and the coronation of the queen was performed most magnificently. At the young queen's earnest request, a general pardon was granted by the king at her consecration." The afflicted people stood in need of this respite, as the executions, since the Tyler's insurrection, had been bloody and barbarous beyond all precedent. The land was reeking with blood of the unhappy peasantry, when the humane intercession of the gentle Anne of Bohemia put a stop to the executions. This mediation obtained for Richard's bride the title of "the Good Queen Anne," and years, instead of impairing the popularity, usually so evanescent in England, only increased the esteem felt by her subjects for this benificent princess.

Grand tournaments were held directly after the coronation. Many days were spent in these solemnities, where in the German nobles, who had accompanied the queen to England, displayed their chivalry, to the great delight of the English. Our chroniclers call Anne of Bohemia, "the beautiful queen." At fifteen or sixteen, a blooming German girl is a very pleasing object; but her beauty must have been limited to statue and complexity, for the features of her statue are homely and undistinguished. A narrow, unintellectual forehead, a long upper lip, cheeks whose fullness increased towards the lower part of the face, can scarcely entitle her to claim a reputation for beauty. But the head-dress she wore must have neutralized the defects of her face in some degree. This was the horned cap which constituted the head-gear of the ladies of Bohemia and Hungary, and in this "moony tire" did the bride of Richard present herself to the astonished eyes of her female subjects.

Queen Anne made some atonement for being the importer of these hideous fashions by introducing the use of pins, such as are used at our present toilets. Side-saddles were another new fashion brought into England by Anne of Bohemia.

Notwithstanding the great accession of luxury that followed this marriage, the daughter of the Caesars (as Richard proudly called his bride) not only came portionless to the English throne matrimonial, but her husband had to pay a very handsome sum for the honor of calling her his own; he paid to her brother 10,000 marks for the imperial alliance besides being at the whole charge of her journey.

To Anne of Bohemia is attributed the honor of being the first in that illustrious band of princesses, who were the nursing mothers of the Reformation. The Protestant church inscribes her name at the commencement of the illustrious list, in which are seen those of Anne Boleyn, Katharine Parr, Lady Jane Gray and Queen Elizabeth. Whether the young queen brought those principles with her or imbued them from her mother-in-law, the princess of Wales, it is not easy to understand. A passage quoted by Hus, the Bohemian reformer, leads us to the inference that Anne was used to read the Scriptures in her native tongue. "It is possible," says Wickliffe in his work called the Threefold Bond of Love, "that our noble queen of England, sister of the Caesar, may have the gospel written in three languages—Bohemian, German and Latin; now, to hereticate her (brand her with heresy) on that account, would be Landefrier folly." The influence of Queen Anne over the mind of her young husband was certainly employed by Joanna princess of Wales to aid her in saving the life of Wickliffe, when in great danger at the Council of Lambeth in 1382.

Anne of Bohemia unlike Isabella of France, who was always at war with her husband's favorites and friends, made it a rule of life to love all that the king loved, and to consider a sedulous compliance with his will as her first duty. In one instance alone did this pliancy of temper lead her into the violation of justice; this was in the case of the repudiation of the countess of Oxford. Through the participation in this disgraceful transaction, she was degraded in the eyes of subjects who had manifested great esteem for her meek virtues.

The queen's good offices as a mediator were required in the year 1392 to compose a serious difference between Richard II. and the city of London. Richard had asked a loan of a thousand pounds from the citizens which they peremptorily refused. An Italian merchant offered the king the sum required, upon which the citizens raised a tumult and tore the unfortunate loan lender to pieces. This outrage being followed by a riot, attended with bloodshed, Richard declared "that as the city did not keep his peace he should resume her charters" and actually removed the courts of law to York. In distress the city applied to Queen Anne to mediate for them. Fortunately Richard had no other favorite at that time than his peace loving queen, "who was," say the ancient historians, "very precious to the nation, being continually doing some good to the people and she deserved a much larger dower than the sum settled on her, which only amounted to four thousand five hundred pounds per annum." The manner in which queen Anne pacified Richard is preserved in a Latin chronicle poem, written by Richard Maydeston, an eye witness of the scene; he was a priest attached to the court, and in favor with Richard and the queen.

Through the private intercession of the queen, the king consented to pass through the city on his way from Shene, (queen's favorite resort) to Westminster palace, on the 29th of August. When they arrived at Southwark the queen assumed her crown which she wore during the whole procession through London; it was blazing with various gems of the choicest kinds. Her dress was likewise studded with precious stones, and she wore a rich coronet about
The principal object of the exposition of 1891 was to illustrate the progress which Bohemia had made during the past century. Prince Charles Schwarzenberg spent much of his time in aiding the executive committee in its work. By consent of the diet a park known as Stromovka, a fashionable resort, was selected as the site. The cost of the buildings was estimated at $2,000,000 and private buildings, pavilions, etc., were planned to cost about the same amount. However, as the work of construction of the public buildings proceeded, it was found, that the original estimate would be inadequate and by the time of completion, nearly $5,000,000 had been spent in buildings alone. The Bohemian Diet together with the city of Prague appropriated large sums of money to the general fund. A large amount was realized by a lottery scheme under the protectoate of the emperor himself. Count Frederick Kinsky consented to act as president. Count Hohenstein, Marquis Bacquehem, minister of commerce; Prince Lojkovic, marshal of the diet, Dr. J. Sole, mayor of Prague and Count Zedtwitz and Prince Schwarzenberg were named honorary presidents. In addition to the extensive public structures, several cities and commercial houses have promised to erect buildings of their own. These latter, while illustrating the progress, the wealth and the natural resources of various sections of Bohemia served afterwards as headquarters for friends from those localities. Several of these buildings are of considerable size and remain on the grounds to this day. The exhibition area comprised about 4,000,000 square yards, the site being situated on the banks of Vltava, one mile from Prague.

Archduke Ludwig, representing the emperor, opened the exhibition formally on May 15. And between this date and October 18, the day of closing, the grounds were the scene of a number of brilliant festivities. People poured in from the country in thousands every day, and what at first seemed a doubtful undertaking had proved to be an unprecedented success. The average daily attendance reached 15,000. Excursion trains were run from almost every town in the Bohemian kingdom and hundreds of visitors came from Poland, Hungary, Croatia, Germany, France and the United States. The wish of the people that the emperor himself should visit the exhibition and see with his own eyes what progress the Bohemians had made in the last century, was gratified on September 26th, when Francis Joseph came in person. The great display on the banks of the Vltava must have convinced the sovereign, that Bohemia stood second to no country in the Austrian empire.

The "Palace of Industry"—the main building of the jubilee exposition was modelled after similar structure of the Paris exhibition, located on the Champ de Mars. It was ornamented with statues of "Genius," of Leopold II., of Francis Joseph, and coat-of-arms of all the Bohemian cities. The most beautiful building, however, of the whole group was the "Palace of Art." The city of Prague built a pavilion, containing, among other interesting exhibits, all the memorable works of Bohemian art of the last century. Especially interesting were the pavilions of some of the noble families, imitation of villages, the old log cabins of the peasants, samples of national architecture and art of a century ago, etc.

The "great show" closed with a lottery, the innumerable prizes being selected from the articles exhibited. After all the expenses had been paid there was a moderate balance left, so that there was no call on those who had subscribed the guaranty fund.

Altogether, the Prague Jubilee Exhibition of 1891 was a perfect success. It demonstrated the national strength as no other event in our modern history did; we say national, because the exhibition was planned, conducted and made a success by Bohemians alone, the German part of the population having from a hasty pride refused to co-operate.

J. R. JICINSKY.
A City Son.*

The whole village was astir, everybody had his hands full. But the most significant preparations for the coming feast-day were being made in the Novák's cottage.

Not that the feast-day was to be celebrated here in a particularly costly style; it was the manner in which everything was done, that lent a sort of dignity to the occasion.

The display, if there was any, was noticeable only because the inhabitants of the cottage were extremely poor, their daily wants being limited to the bare necessities of life. Hence their conduct on this day must have had a weighty cause. The old Novák-woman had made two trips to the neighboring town with her big hand-basket, and on both occasions brought it back over-laden with goods. The karchief, whose corners were carefully concealed in the bosom recesses of the solicitous pilgrim, on her start from home, now covered the purchased goods.

The extravagances of the two days had emptied, to the last penny, the contents of a little box, which lay hidden in the bottom of a vari-colored trunk—probably the scanty savings of many years. Besides this, the old man Novák had given his wife, before her last trip to the grocer, a piece of crumbled and folded paper containing the results of his savings. Since the spring-time has the old man been denying himself his daily pipe—a sacrifice, which only few know how to appreciate.

The Nováks were spending their little treasure with a joy truly affecting. Poor people will part with their money only after deliberate consideration and never without sighs and sadness—but on this occasion the aged people were nothing but smiles and self-abandonment.

And with what celerity and impatience the woman went to work, when the great moment arrived, in which she was to demonstrate her culinary art! It was not with out a tremor that she approached the cooking-stove, full of playful fire, and when she confided the white cakes she was to demonstrate her culinary art! It was not without a tremor that she approached the cooking-stove, full of playful fire, and when she confided the white cakes with goods. The kerchief, whose corners were carefully concealed in the bosom recesses of the solicitous pilgrim, on her start from home, now covered the purchased goods.

The Nováks were spending their little treasure with a joy truly affecting. Poor people will part with their money only after deliberate consideration and never without sighs and sadness—but on this occasion the aged people were nothing but smiles and self-abandonment.

And with what celerity and impatience the woman went to work, when the great moment arrived, in which she was to demonstrate her culinary art! It was not with out a tremor that she approached, the cooking-stove, full of playful fire, and when she confided the white cakes with goods. The kerchief, whose corners were carefully concealed in the bosom recesses of the solicitous pilgrim, on her start from home, now covered the purchased goods.

The solicitude of the son as to their fate moved the old couple to tears. Behold! he had not forgotten them yet! Since this incident they felt themselves raised in the estimation of the whole village.

They were seized by an indescribable desire to see once more, after long years, their beloved child and hear from his own lips a few kind words, without the mediation of anyone else. Of course they could not expect that he, a councilor, would himself undertake the journey to their village—their son was married, had a loving wife and perhaps children. But God granting, the heart was burning with the desire to know these also—it was therefore indispensable to visit him in the city, to cheer one's self in his company and in the company of all those who were dear to him.

Soon the old people talked of nothing else but of this trip to the city.

It was concluded that the mother will search out her August son, while the old man Novák, whom the weight of years hardly allowed to cross the threshold, was to be satisfied with a promise that his wife will tell him faithfully of everything that she will hear and see in the city.

It was decided in spring that the visit shall take place, but it could not be executed at once. Our country people have a different measure for time from other people,
The Bohemian Voice.

who are accustomed to perform everything with the speed of steam and electricity. In our place, down south, the village, if required to write anything important and immediate, will read carefully and deliberately the letter which he has received and which he has to answer. . . .

them, with his wonted slowness, he proceeds to do what is asked of him. At the next market-day which is held in the nearest city, he buys paper and pen and on the Sunday that follows, after he comes home from mass, he puts on his spectacles and commences laboriously his task. The letter written, he boastfully shows it to every inhabitant of the village and on the next market-day, or if the weather be disagreeable, on the next holiday, he mails it.

In like manner the Novák people, after having firmly determined to visit their son, set first to thinking about the many details of such a weighty step. They deemed certain preparations unavoidable; and after much deliberation they have concluded that it would not do to go empty-handed; that with the proceeds of their poor savings they will buy some appropriate gift for their son's family, which they divined must surely be high-toned, and that the mother will start out on the feast-day.

It was well towards winter already. The mountain village, where our couple lived, was the last in the vicinity to celebrate the significant feast-day—on St Martin's day, which saint as the saying goes, "arrives on a white horse." The letter written, he boastfully shows it to every inhabitant of the village and on the next market-day, or if the weather be disagreeable, on the next holiday, he mails it.

Sure enough the first snow was falling and a light frost covered the fields. When, early in the morning, the old woman, tearful and agitated by impatience and anxiety, issued from the Novák's cottage. She was attired in her Sunday finery, a white kerchief with gold trimming constituting her head-gear. On her arm she carried a basket. The old man Novák followed her with his gaze till she had disappeared beyond a knoll.

The district town was three miles distant and the pilgrimage was some time past noon.

No smoke issued to-day from the chimney of the hut. There was no cook around and the sole inhabitant of the hut could not eat a mouthful, even if the cook had been there. He went to a neighboring church after which he sat down on the threshold of the hut and with a pipe in his mouth and a contented smile seemed to enjoy this festive ease. His mind was constantly with his companion, who had probably left him for the first time in many a year, to make such a long journey, and uncertain as to the time when she might return; no understanding was reached at this point, though it seemed certain that the son would not let her leave that day. . . .

The old man sitting with his pipe in front of the hut was not left a moment without some company or other. The curious villagers asked him various questions, offering advice and urging him to do this or that. It is hardly necessary to say that the entire conversation revolved around the most illustrious son of the village. Fabulous stories were being circulated concerning him. His name was repeated so often in this mountain retirement, that even the children and adults repeated their usual gambols on the village common for a greater and timelier play, which they termed "Mr. Councillor."

The sun went down and the dusk of a November evening enveloped the hills and valley, in which the village was situated. The usual quiet of the place was somewhat disturbed by the hum and stir issuing from the village inn, where the people were celebrating the feast-night. Old Novák, too, spent a few exciting moments amongst his neighbors in the inn, but went home early to his hut.

He laid down, yet could not sleep. Thousands of thoughts flitted through his head.

What delight did all these thoughts take? The slightest noise outside attracted his attention. . . .

His mind welth her. Was she coming? Was it she? The simpleton! How can he deceive himself thus? The old woman will want to take a rest after her fatigue journey . . . enjoy herself a little . . . and all that will take some time . . .

Just about midnight the door opened and the old Novák woman entered.

The darkness had disappeared. The queen of night sailing over the dome of heaven, cast her mellow light on the old woman, tearful and agitated by impatience and anxiety, — her hand soothingly on his shoulder, remarked: "I have found him and his house too, and I spoke to him."

"And he?" queried the old man trembling with excitement. "Your son scorned you? he did not want to know you?"

"Oh! yes—yes — how unjust you are—though it would not be surprising if he did not. . . . our John is such a great man. . . . a councillor. . . . Oh yes, he recognized me, and he invited me to sit down and ordered the meal to be brought to me to the kitchen. . . ."

"And they. . . . his people—how about them? . . . . . . . . His wife—his children?"

"A great lady. . . . a born lady. . . . And the children are like angels—so sweet. . . ."

"What did they say to you?"

"I do not know. . . . I could not understand it. They do not speak our language. . . ."

A silence ensued.

"But he" resumed the old man after a while—in a voice full of bitterness and grief—"our son spoke to you in the same language in which you taught him to say his prayers, though?"

"He did that—indeed" protested the mother, "however he has forgotten a great deal—"

"Forgotten. . . ." groaned the old man.

"He lived such a long time among strangers. . . ." interposed the mother, "one forgets easily . . . ."

"What! one forgets easily, did you say! We country people do not forget so easily. . . . But he—he is a fine gentleman now! He scorns our bread!

"Yes, yes—he scorns our bread—. . . ." cried the old woman in a choking voice, while tears welled out of her eyes, "he himself told me so."

"What have you there, mother?" said he, when I was about to give him what I had brought. . . . "Ha! ha! ha!" laughed he. "What got into your head to drag all this such a distance. We do not eat such stuff! We are used to different things! But, it does not matter—since it is here already. . . ." he went on, saying, 'thank you—sit down. . . . rest yourself by us mother. . . ." and then he said something to his wife in German. . . .

"And you?—what did you say. . . ."

At this question the old woman placed on the floor the basket which was as heavy and full as when she started out in the morning.

"I left. . . . Our bread is not good enough for them. . . . they have scorned our bread. . . ." And the unhappy woman wiped her tears with the corner of her kerchief. . . .

"Our son scorned you. . . . He himself told me so. . . ." She well up of bitterness and grief. . . . "our son spoke to you after our bread is not good enough. . . . What did they say to you?"

"But he. . . ." resumed the old man after a while—in a voice full of bitterness and grief—"our son spoke to you in the same language in which you taught him to say his prayers, though?"

"He did that—indeed" protested the mother, "however he has forgotten a great deal—"

"Forgotten. . . ." groaned the old man.

"He lived such a long time among strangers. . . ." interposed the mother, "one forgets easily . . . ."

"What! one forgets easily, did you say! We country people do not forget so easily. . . . But he—he is a fine gentleman now! He scorns our bread!

"Yes, yes—he scorns our bread—. . . ." cried the old woman in a choking voice, while tears welled out of her eyes, "he himself told me so."

"What have you there, mother?" said he, when I was about to give him what I had brought. . . . "Ha! ha! ha!" laughed he. "What got into your head to drag all this such a distance. We do not eat such stuff! We are used to different things! But, it does not matter—since it is here already. . . ." he went on, saying, 'thank you—sit down. . . . rest yourself by us mother. . . ." and then he said something to his wife in German. . . .

"And you?—what did you say. . . ."

At this question the old woman placed on the floor the basket which was as heavy and full as when she started out in the morning.

"I left. . . . Our bread is not good enough for them. . . . they have scorned our bread. . . ." And the unhappy woman wiped her tears with the corner of her kerchief and began to sob pitifully.

The man gazed sympathizingly at her honest and furrowed face.
THE BOHEMIAN VOICE. 13

PRAGUE ETHNOGRAPHIC EXHIBITION IN 1894.

The unprecedented success of the “Prague Jubilee Exhibition” of 1891, of which we give the history on another page, has prompted our people to hold another exhibition next year, in the nation’s capital, Prague, of less magnitude than the “Jubilee”, it is true, but nevertheless of great national importance.

The unprecedented success of the “Prague Jubilee Exhibition” of 1891 was intended to demonstrate the remarkable resources, wealth and progress of Bohemia, the coming ethnographic exhibition, as we may see by reading the scheme of it below, will similarly exhibit the national characteristics in all its phases, commencing from the earliest civilization of our race to the close of the nineteenth century.

Section “A” will be sub-divided into:

1. Geography, will describe the nature of the soil, inhabited by the Bohemian people.
2. Demographic, is calculated to show the density of the people, now and in the past, composition and condition of the city and country population.
3. Anthropologic, will supplement the demographic, showing charts of the color of the eyes and hair, size and weight of the inhabitants of the various provinces.
4. Lingual, will illustrate the limits of the Bohemian language, its dialectical peculiarities, etc.
5. Customs of the people in regard to quackery and superstitions, omen and prognostics, will be elucidated by pictures and models.

The leaders of the work which is to be a collection of printed and written literature of the people. The origins of many tales and fables will be traced and explained.

1. People’s Drama, will consist of marionettes, canvases of mountie, fables, pilgrimage’s songs, passover plays, etc.
2. People’s Dance, will show the capabilities and religious music of past and present, and instruments such as were used formerly at popular festivals and gatherings, will be exhibited.
3. People’s Costumes and Embroidery.
4. People’s Industries, will comprise models of typical farms, huts, farmhouses, belfries, village common benches, etc.
5. Plastic Art.
6. People’s Food and Drink, samples of which will be shown.
7. Agriculture, will be necessarily extensive, in order to show such allied pursuits as soil tilling, grass growing, fruit, hop and vine raising.
8. Industries here will be found cattle-raising, bee-keeping, fish-culture, floral arts, forestry (pensioning), lumber working, ancient mining, etc.
9. Home Life, on farm-houses and cottages of the poorer classes.

Division “B” will contain city and district exhibits, as follows:

1. Archaeological, like ancient weapons, instruments, pottery, tombs, etc.
2. Literary, the progress of Bohemian literature, including the principal works of authors, their pictures, their native houses, monuments, etc.
3. Dramatic, the development of Bohemian drama in Prague, statistics of plays, etc.
4. Musical, compositions of our authors, their pictures, manuscripts and state collections of musical instruments.
5. Architectural, models of Bohemian architecture in general.
6. Costumes, historical Illustrations.
7. Women, the condition and work of Bohemian women.
8. Art, models, famous Bohemian art, models, decorations, etc.
9. Commercial, illustrations of market places old and new, weights and measures, Bohemian coins, statistics of commerce, etc.
10. Social, condition of humanitarian and other societies.
11. Socialistic, extent and workings of Bohemian societies.
12. Pastimes, illustrations of Bohemian pastimes.
13. Journalism, exhibition of political newspapers of all times, pictures of journalists, manuscripts and views of editorial rooms.
15. Educational exhibits, like museums, libraries, etc.
16. Military, ancient Bohemian weapons employed in popular insurgencies, Hussite wars, etc.
17. Legal, paintings representing the sessions of the diet, election statues, pictures from the life of saints.

Section “C” will contain modern home industry and money-making enterprises, incidental to exhibitions.

Among the enterprises which will have a special pavilion all for themselves and the secretary of our National Committee has already sent out several hundred of inquiry sheets to every Bohemian settlement in the United States, with the object of ascertaining the actual number, and the condition—moral, social, financial—of our Bohemian-American people.

The Bohemian garnet industry, justly celebrated in Europe, will be exhibited in Chicago this year. Most of the jewelry is provided with American emblems and those who have set their eyes on exhibition in Prague and Munich, prior to its shipment to America, pronounce the workmanship of the pieces excellent.
The Bohemian Voice.

BOZENA NEMEC.

To Bozena Nemec, the George Eliot of Bohemian people, a place had been assigned at the summit of our woman-writers, such as Carolina Světíš, Sophia Podlipké and Ilse Krasnoborská. Bozina Nemec was born in Vienna, on February 8, 1830, and died in Prague January 12, 1862. Her father was a German, her mother Bohemian. Like all the authors of those days, Bozina Nemec was completely subject to the influence of the Church. Her character and speech is a reflection of her religious faith. She had a passion for the slavonic and czech languages. Her father was a deacon and a schoolteacher. In 1847, she became a nun. She was not only a great writer but also a great teacher. She taught in the schools of Bohemia and Slavonia. She was one of the first women to be assigned a place in the Bohemian literary world.

Miss Frances Gregor, in her translation of Max Kaibeck's biography of Bozina Nemec, has contributed a meritorious article on Frederick Smetana's "Bartered Bride". This play, which was a great success in Prague, has been produced in this country. The article is a beautiful picture of the composer accompanied by the music of the opera. The Appolno club of Chicago produced the other day, in the Auditorium, Dvořák's requiem, a work which the newspapers claim will never become popular in this country, owing to its vocal and orchestral difficulties.

An excursion to Bohemian Kendall, in the State of Wisconsin, has been arranged by the Bohemian-American National Committee at Omaha, Neb. The April 18, 1860, will consist of a special collective exhibit of Austrian inventions, which promises to become one of the interesting features of the exposition. The Aus-

Miscellaneous.

The people of Bohemian Village, Long Island, N. Y., will unveil a monument to John Hus on the anniversary of that reformer's martyrdom, July 6. It will be the first monument to Hus in the United States.

A severe earthquake was felt in many parts of Siberia. The village of Velik Popowitch was tumbled into ruins and several inhabitants were killed. The houses were thrown down, and the roads were blocked with the ruins. The people were in a state of great excitement and fear.

A tragic event has added great excitement to the anti-semite agitation now going on in Vienna. An anti-semitic manifesto was published, held at which the Jews were violently denounced. Among those who spoke was a leader of the movement, who is a member of a group of anti-semites.

The moral worth of our Bohemian-American press. With an introduction by the editor of the Chicago Bohemian. The number of Bohemian newspapers in the United States at the present writing is 25. As narrow as this circle is, it nevertheless reflects the views of almost every Bohemian Catholic. Protestants and Freethinkers have representatives amongst them.

The cardinal was walking along the street, when he was approached by a man who said he was a Papal envoy. The cardinal was surprised, and asked what he wanted. The envoy replied that he was in charge of the Papal legation in Vienna. The cardinal was asked if he had any message for the envoy. The cardinal replied that he had none. The envoy then asked if the cardinal would like to see the Pope. The cardinal replied that he would not.

Robert R. Jentzsch, member of the Imperial Austrian cabinet, has arrived with his staff from Vienna. Mr. Jentzsch has been in charge of the imperial government's arrangements for the World's Fairs special collective exhibit of Austrian inventions, which promises to become one of the interesting features of the exposition. The Aus-

The people of Bohemian Village, Long Island, N. Y., will unveil a monument to John Hus on the anniversary of that reformer's martyrdom, July 6. It will be the first monument to Hus in the United States.

A severe earthquake was felt in many parts of Siberia. The village of Velik Popowitch was tumbled into ruins and several inhabitants were killed. The houses were thrown down, and the roads were blocked with the ruins. The people were in a state of great excitement and fear.

A tragic event has added great excitement to the anti-semite agitation now going on in Vienna. An anti-semitic manifesto was published, held at which the Jews were violently denounced. Among those who spoke was a leader of the movement, who is a member of a group of anti-semites.

The moral worth of our Bohemian-American press. With an introduction by the editor of the Chicago Bohemian. The number of Bohemian newspapers in the United States at the present writing is 25. As narrow as this circle is, it nevertheless reflects the views of almost every Bohemian Catholic. Protestants and Freethinkers have representatives amongst them.

The cardinal was walking along the street, when he was approached by a man who said he was a Papal envoy. The cardinal was surprised, and asked what he wanted. The envoy replied that he was in charge of the Papal legation in Vienna. The cardinal was asked if he had any message for the envoy. The cardinal replied that he had none. The envoy then asked if the cardinal would like to see the Pope. The cardinal replied that he would not.

Robert R. Jentzsch, member of the Imperial Austrian cabinet, has arrived with his staff from Vienna. Mr. Jentzsch has been in charge of the imperial government's arrangements for the World's Fairs special collective exhibit of Austrian inventions, which promises to become one of the interesting features of the exposition. The Aus-

The people of Bohemian Village, Long Island, N. Y., will unveil a monument to John Hus on the anniversary of that reformer's martyrdom, July 6. It will be the first monument to Hus in the United States.

A severe earthquake was felt in many parts of Siberia. The village of Velik Popowitch was tumbled into ruins and several inhabitants were killed. The houses were thrown down, and the roads were blocked with the ruins. The people were in a state of great excitement and fear.

A tragic event has added great excitement to the anti-semite agitation now going on in Vienna. An anti-semitic manifesto was published, held at which the Jews were violently denounced. Among those who spoke was a leader of the movement, who is a member of a group of anti-semites.

The moral worth of our Bohemian-American press. With an introduction by the editor of the Chicago Bohemian. The number of Bohemian newspapers in the United States at the present writing is 25. As narrow as this circle is, it nevertheless reflects the views of almost every Bohemian Catholic. Protestants and Freethinkers have representatives amongst them.

The cardinal was walking along the street, when he was approached by a man who said he was a Papal envoy. The cardinal was surprised, and asked what he wanted. The envoy replied that he was in charge of the Papal legation in Vienna. The cardinal was asked if he had any message for the envoy. The cardinal replied that he had none. The envoy then asked if the cardinal would like to see the Pope. The cardinal replied that he would not.

Robert R. Jentzsch, member of the Imperial Austrian cabinet, has arrived with his staff from Vienna. Mr. Jentzsch has been in charge of the imperial government's arrangements for the World's Fairs special collective exhibit of Austrian inventions, which promises to become one of the interesting features of the exposition. The Aus-

The people of Bohemian Village, Long Island, N. Y., will unveil a monument to John Hus on the anniversary of that reformer's martyrdom, July 6. It will be the first monument to Hus in the United States.

A severe earthquake was felt in many parts of Siberia. The village of Velik Popowitch was tumbled into ruins and several inhabitants were killed. The houses were thrown down, and the roads were blocked with the ruins. The people were in a state of great excitement and fear.

A tragic event has added great excitement to the anti-semite agitation now going on in Vienna. An anti-semitic manifesto was published, held at which the Jews were violently denounced. Among those who spoke was a leader of the movement, who is a member of a group of anti-semites.

The moral worth of our Bohemian-American press. With an introduction by the editor of the Chicago Bohemian. The number of Bohemian newspapers in the United States at the present writing is 25. As narrow as this circle is, it nevertheless reflects the views of almost every Bohemian Catholic. Protestants and Freethinkers have representatives amongst them.
The primary object of every private newspaper enterprise is to make money, or, at least, to secure the means of livelihood, a fact which Mr. Oliverius is constantly looking at. (2.) It is not the only newspaper enterprise that is peevish to the press, and, therefore, pursue a certain well defined policy, reject dissentient opinions. (3) Bohemian newspapers do not differ from other newspapers in the language, for the Bohemian language; they are a reflection of the native press and important in a national connection, and it is the Bohemian language that we charge them with being the "tool of office seekers" ("zlidili jsme si jakem pomeru stojime k amerikam co Cechove. Prednasel.") They do nothing more, but publish the same reports and the same speeches. When Mr. Oliverius desires a reform, he should begin at the very seat of disease - at the door of large size daily papers. As it is, he raises his forces against the wrong party.


C. D. (1) The object of these "punctuation", or, as they are called "Bohemian settlement" or "Angleich" was to divide the governing and judicial bodies of Bohemia into Czech and German sections and to do this in such a way as to divide the administrative and judicial districts. Mr. Koukol, Conn. Insurance and Passage Agents. Mortgages for Sale. (2) Bohemian newspapers do not differ from other newspapers in the language, for the Bohemian language; they are a reflection of the native press and important in a national connection, and it is the Bohemian language that we charge them with being the "tool of office seekers" ("zlidili jsme si jakem pomeru stojime k amerikam co Cechove. Prednasel.").

J. J. VOIKA -:- PROPRIETORS -:- JACOB STAINER

Wholesale and Retail Dealer in
Hardware, Cutlery and Sporting Goods
423 West 18th Street, CHICAGO.
BOHEMIAN BREWING CO.,
OF CHICAGO.
The Largest Bohemian Brewery in America.

BRINGERS OF THE HEALTHIEST
BEERS IN THE MARKET.

* BRANDS *
"GENUINE BOHEMIAN LAGER," 
"PRAGUE," "GRANAT," 
AND "PILSEN."

Address all orders to
BOHEMIAN BREWING CO.,
654 to 656 Blue Island Ave., - CHICAGO, ILL.

M. SIKYTA,
Dealer in
Imported and Domestic Wines and Liquors
583 Center Ave. - CHICAGO.

Established 1875.

JOHN S. SIMAN,
New and Second Hand Art Glass
Cut, Ground and Beveled Glass.
11 and 13 S. Canal St. - CHICAGO.

Established 1885.

J. WALES,
GALVANIZED IRON CORNICES
Zinc ornaments specially designed.
358 Blue Island Ave. - CHICAGO.

Established 1885.

FRANK KASPAR,
Owner of the
NEW GROCERY HOUSE,
337 Blue Island Ave. 643 Loomis St.

CHICAGO.

JOSEPH TRINER,
Wholesale Dealer in
MICHIGAN AND CALIFORNIA WINES,
Fine Brandies and Kentucky Whiskies.
American Elixir of Bitter Wine, Specially recommended by prominent physicians.
311 to 313 W. 18th St. - CHICAGO.

JOSEPH HOIS,
Practical Plumber and Gas Fitter
SEWER BUILDER,
609 W. 21st St. - CHICAGO.
Tel. Canal, 87.

WESTERN TOWER CLOCK MFR.
J. BARBORKA, Prop.
Also the Largest Line of Watches, Clocks, Jewelry, Silverware and Musical Instruments in the City.
Manufacturers Tower Clocks of Every Description.
IOWA CITY, IOWA.

MRS. F. A. DOERING,
THE LEADING MILLINER,
378 Ontario St. - CLEVELAND, O.

Mail Orders Given Prompt Attention.

WESTERN BUTTON MANUFACTURING CO.
OMAHA, NEB.
FRANK J. KASPAR, Pres.

All Sorts of Buttons Manufactured.
Pearl Buttons a Specialty.

F. J. NEKARDA,
Attorney and Counsellor at Law.
99 Seventh St., New York City.


J. L. PALDA,
MANUFACTURER OF
FINE HAVANA CIGARS
AND CIGAR CLIPPINGS.
Nos. 241 and 243 South 2nd Street,
CEDAR RAPIDS, IOWA.

LOUIS VITAK,
CANTON, OHIO.
Sole Agent in U. S. for
V. P. ČERVENÝ & SONS,
Musical Instruments.

SEND FOR CATALOGUE.

If you want to Save Money, buy all your
Jewelry and Watches, from reliable house of
W. J. WISA & SON,
385 W. 18th St., Chicago, Ills.
Write for Catalogue.

JOSEPH KAVAN,
REAL ESTATE,
130 South 13th St.,
OMAHA, NEB.

Sole Agent for sale of Lots in several of the best
Additions to the City and South Omaha.
Property in all parts of the City
For Sale or Trade.

J. W. ZERZAN,
Manufacturer of
FLAGS, BANNERS, BADGES,
U. S. Nat'l Bk Bldg.
OMAHA, NEB.

Pokrok Zapadu Printing Co.,
Printing in Different Languages.
1211 S. 13th St.,
Omaha, Neb.

FRANK VODICKA,
FASHIONABLE MERCHANT-TAILOR
312 south 12th Street,
United States National Bank Bldg., Omaha, Neb.

NEW PRAGUE MFG CO.,
Manufacturers of
Breuer's Pat. Iron Window sill,
ARCHITECTURAL IRONs OF EVERY DESCRIPTION.
Exclusive Manufactures of the Patent Eureka Hand Cylinder Press.

GENERAL FOUNDRY AND MACHINE WORKS, ETC.
NEW PRAGUE, MINN.