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— THE —
BOHEMIAN VOICE

ORGAN OF THE BOHEMIAN-AMERICANS IN THE UNITED STATES.

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BOŽENA NĚMEC. (See p. 14).

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Notes.

"Pelop's wooing," a melodrama composed by Jaroslav Vrchlický and Zdenko Fibich was performed with unusual success in the National Theatre at Antwerp, Belgium.

* *

Mr. Francis Korbel, a prominent manufacturer of San Francisco, Cal., has recently been appointed Austro-Hungarian consul of that city—a very rare distinction for a Bohemian. The Racine, Wis., *Slavie* is responsible for the statement that Mr. Korbel is the first Bohemian in the entire Austrian consular service.

* *

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.

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, 28,366 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 *Leitmeritzer 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 applications for places, which they would likely secure because of the support of the present manager, Schweigert, also a Bohemian, who is, however, very discreet in manifesting any patriotism, owing to the German board of directors. This consideration would at once disappear if a Bohemian should be placed at the head of the managing board. We are anxious to know, if the German stock-holders of a prospering German railroad enterprise will entrust the same into Bohemian hands." If an American newspaper should write in a tone of this kind, it would be justly accused of nativistic intolerance—how shall we call it in Bohemia?

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 polyglot 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, Turóc, Trencsén, 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-

ance amongst Slovaks but that we attribute to the wretched poverty of the districts which they inhabit, (the "fellow" himself concedes them to be "the poorest in Hungary") and, to their inferior position in the country, and not to any intellectual inferiority itself. Abraham Lincoln used to say, "give the boy a chance," and we say, "give the Slovaks a chance." Heretofore they had none. Confined to the Carpathian rocks they have been for ages oppressed by the Magyars, whom Mr. Felbermann boastfully proclaims as "one of the most cultured races in Europe." Since 1867, when the "Hungarian state" was founded, the Slovaks are treated like pariahs by the Magyar tyrants.

* * *

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 Scandinavians 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, 1893), 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 191, 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) 293, 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 62, *Bohemia* 340, Canada (English) 1,630, Canada (French) 218, Denmark 228, England 3,912, Finland 2, France 820, Germany 13,546, Holland 276, Hungary 98, Ireland 28,256, Italy 290, Mexico 84, Norway 738, Poland 438, Russia 128, Scotland 1,150, Sweden 1,292, Switzerland 618, Wales 512, 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 such arrant flunkey, 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 353, 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 353 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, Terst 3, Gradisca 4, Carniola 8, Styria 21, 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 106 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 200, of writers 2,300. 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, 2,300 writers. How many did we have in 1793? Had Pelcl invited to his house, in 1793, Dobrovský, Procházka, Rulík, Kramerius, Puchmajer, 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 3600 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."

*Příspěvky ku statistice osvětové českého lidu, Praha, 1893.

ON THE VERGE OF RUIN.

The best evidence of the increase of poverty in Bohemia is the increase of mortgage debt. The entire mortgage debt in Bohemia in 1890 amounted to 1,170,675,151 florins, of which sum 869,500,000 fl. falls to the lot of small farmers. At the rate of five per cent, Bohemian peasants pay 59,000,000 fl. interest annually. The value of small land holdings in Bohemia is estimated at 1,650,000,000 fl.; and if we deduct from this sum the amount of mortgages, we find to our surprise, that peasant's holdings are half mortgaged already.

It is a most alarming fact that mortgages instead of decreasing are increasing year by year. For while the mortgage debt averaged 140 fl. and 45 kr. in 1868, it ran up to 212 fl. 14 kr. in 1890. Another evidence of the impoverished condition of the peasantry is the increase of sales on execution. The number of such sales was 46,388 within the last 13 years and their appraised value 106,077,018 fl. But the sales realized so little that creditors lost 79,566,718 fl. In 1868 the execution sales averaged 2,401 fl. while in 1890 they brought only 1,790 fl.

Another significant circumstance is the emigration of the poorer classes. According to an official report 29,000 people left the country in 1889 and 28,000 people in 1890.

The rearing of goats is an infallible sign of poverty. We see it in Ireland. In 1857 the number of goats in Bohemia was 136,911 and in 1890 320,099. On the other hand, there was a corresponding decrease in the number of cattle.

One can form an idea of how fast the small farmers are disappearing in Bohemia, from the statement of Prince Schwarzenberg. That nobleman declared in a meeting of agriculturists, held in Vienna in 1880, that he has bought in a great number of small farmers, merging their holdings in his and that he could, if he so desired, buy in entire villages. The Austrian minister of agriculture declared that in one year more that 600 farms were parcelled in Bohemia.

The drain in taxes is terrible. The yearly tax levy in

Bohemia amounts to 191,750,000 fl. Of this sum only 77½ millions are spent at home for administrative and other purposes and the balance, 114,000,000 remain in Vienna, and are spent in support of provinces that are passive. The various provinces which are represented in the Viennese Parliament, contribute annually 260,000,000 fl. Considering the area of Bohemia and the number of her inhabitants, she should pay 80 millions of this and not 114 millions, which are now levied. Besides these taxes the people have to pay the expense of home management, for which money is raised by means of various levies. In this way 33,000,000 fl. is raised in Bohemian crownlands. So that, in direct taxes and special assessments, the Bohemian crownlands pay 210,000,000 fl. yearly, which averages in a country of 8,000,000 inhabitants, 26 fl. per capita.

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 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 "Kulturvoelker"? 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 civilizing sea par excellence; it did not, as mediaeval France, Germany or England, 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

*The Essay on "Les Slaves et la Civilization," forms an introductory to a recent work of Mr. Louis Leger, Professor of the College de France, entitled "Russes et Slaves, études politiques et littéraires," Paris, 1890.

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 Slavs of the Elbe disappeared everywhere under the constant oppression, under the untiring efforts of the German crusaders. Prussia was built upon the ruins of twenty people that had been extinguished; 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" germanized 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 rests, 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 have had 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 woe-full 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. The university of Prague is the next after that of Paris in central Europe, and that of Cracow has creditably followed the example of her two elder sisters.

The recent progress of history and archaeology enables us to realize the intellectual, literary and artistic activity of orthodox Slavs, the Serbians, Bulgarians and Russians in the middle ages, an activity which though less intense than ours, deserves nevertheless the attention of a publicist or an historian. The circumstances in which they lived must be taken into account; on the other hand, it should be known that a greater portion of the productions of their art and literature has disappeared in the vicissitudes that have befallen the Slavonic race. Their edifices have been ruined, their manuscripts burnt or scattered. It is not half a century since in Bulgaria, Greek bishops burnt Bulgarian manuscripts which had fallen into their hands. During the seventeenth and eighteenth centuries the counter-reformation brought the same lot to Bohemian manuscripts tainted with heresy. In 1812 the conflagration of Moscow destroyed literary treasures the loss of which is absolutely irreparable.

With the exception of northern Germany, where it was absorbed by the German races, the Slavonic race has survived all misfortunes that ever befell it. After a long period of intellectual torpor the race has definitely entered European life.

At the commencement of the nineteenth century there was but one Slavonic state, Russia; to-day there are three new states on the Balkan peninsula: Serbia, Montenegro and Bulgaria. Diplomats may quarrel about their modus vivendi, but no one dreams of contesting their existence. In the Austrian state a short time ago the Slavs seemed only to constitute an ethnographical element. Latin and German played such a role in their public and literary life that it relegated the national idioms to second rank.

All this has been changed in the nineteenth century. Under the influence of a political movement which made them conscious of their nationality, all the Slavs, from the borders of Siberia to the shores of the Adriatic, have clung to their origin, have renewed the broken thread of their tradition. They searched the past for the great men whose memory they neglected, they threw light upon 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 Dalmatian 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 anaemia."

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 Illyrian movement of 1830 has left exponents as vigorous as their elders; in Serbia and Bulgaria the revival of letters follows political renaissance 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 sence 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, Bohemian and Polish composers, the Glinkas, the Moniuszkos, the Dvořáks. 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 Matejko's, the Brožík's, the Makovský's are perhaps more accessible, but we know only those who come to seek us in our annual exhibitions in the salon; 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 Sláva," 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 mesalliance.

Translated from the French by J. J. Král.

A MYTHICAL PATRON SAINT.

"Mayor Washburn, of Chicago, is a man of imagination and humor. He signalizes 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 Washburn 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 cogent 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 Jenstein of Prague. This Pomuk was drowned on March 20, 1393 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 1552), unable to reconcile Jenstein'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, 1388, of the second he disposed in the same way, letting him be drowned correctly in 1393. 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 Dobrovský, 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 1393, 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 1893, 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, 1892, 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 1380.

On the arrival of the English ambassador, Sir Simon Burley, at Prague, the imperial court took measures which seem 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 despatches 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 fulfilment 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 spear-men 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. "Scarcely," 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

*Lives of the queens of England, by Agnes Strickland, London.

†The mother of Anne was the daughter of Boleslas, duke of Pomerania, and grand-daughter to Casimir the Great, King of Poland.

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 beneficent princess.

Grand tournaments were held directly after the coronation. Many days were spent in these solemnities, wherein 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 beauteous queen." At fifteen or sixteen, a blooming German girl is a very pleasing object; but her beauty must have been limited to statue and complexion, for the features of her statue are homely and undignified. 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 imbibed 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 (braad her with heresy) on that account, would be Luciferian 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 blood shed, 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

her neck; she appeared according to the taste of Maydeston, "fairest among the fair."

Anne died at her favorite palace of Shene, at the feast of Whitsuntide 1394; the king was with her when she expired. He had never given her a rival and she appears to have possessed his whole heart. In the frenzy of his grief Richard imprecated the bitterest curses on the place of her death, and unable to bear the sight of the place where he had passed his only happy hours with this beloved and virtuous queen, he ordered the palace of Shene to be levelled with the ground. Richard's grief was as long enduring as it was acute. One year elapsed before he had devised the species of monument he thought worthy the memory of his beloved Anne. He took withal the extraordinary step of having his own monumental statue made to repose by that of the queen, with the hands of the effigies clasped in each other. The inscription is in Latin, the literal translation being the following:

Under this stone lies Anna, here entombed,
Wedded in this world's life to the second Richard.
To Christ were her meek virtues devoted,
His poor she freely fed from her treasures;
Strife she assuaged, and swelling feuds appeased,
Beauteous her form, her face surpassing fair.
On July's seventh day, thirteen hundred ninety-four,
All comfort was bereft, for through irremediable sickness,
She passed away into eternal joys.

Richard departed for Ireland soon after the burial of Anne, but his heart was still bleeding for the loss of his queen; although her want of progeny was one of the principal causes of the troubles of his reign, he mourned for her with the utmost constancy of affection. Frequently when he was in his council chamber at Dublin, if anything accidentally recalled her to his thoughts, he would burst into tears, rise, and suddenly leave the room. A letter is preserved in the archives of Queen's College, Oxford, written by Anne in favor of learning.

BOHEMIAN CENTENNIAL EXHIBITION.

If you open your encyclopedia at the word "Exhibition," you may read that "exhibitions originated in France, where the first took place in 1798, at the suggestion of the Marquis d'Aveze. It was held in the Maison d'Orsay and its grounds; but it appears to have been rather a collection of such objects of French art-manufacture as could be borrowed from their owners, than an assembling together of competing artists and manufacturers with their respective works." This is an error. The first genuine exhibition in central Europe was held in Prague, Bohemia, in 1791, in honor of Leopold II., who was that year crowned as King of Bohemia. All subsequent exhibitions must be said to have originated from this.

It was but fitting that this important event in the history of Bohemia should be appropriately celebrated. A Bohemian commercial club "Mercur" proposed as early as 1880, to commemorate the event by holding what is now known as the "Prague Jubilee Exhibition." The project seemed fraught with insurmountable difficulties at first; but the newspapers took hold of it with great vigor and soon the public began to regard it favorably. With the aid of the Chamber of Commerce the scheme got in the diet, where it was decided to make the exhibition a national one. Financial support was promptly granted—and the diet selected from its midst a committee of seven, as follows: R. Jahn, F. Křížík, Emil Kubinzky, V. Nekvasil, Charles Umrath, Jos. Vohanka and Count Charles M. Zedtwitz. Owing to political grievances the Bohemian-Germans had decided not to participate and two members of the committee, Emil Kubinzky and Charles Umrath, withdrew from the committee in consequence. Later on the committee was supplemented by Messrs. B. Bondy, Dr. Jos. Fořt, Dr. Jeřábek, J. Kandert, J. Otto, J. Sedlák and F. Zabusch.

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 protectorate of the emperor himself. Count Frederick Kinský consented to act as president. Count Hohenstein, Marquis Bacquehem, minister of commerce; Prince Lobkovic, marshal of the diet, Dr. J. Šolc, 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 exposition 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 exposition, 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 of the Bohemian literary works 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 architectural 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 haughty pride refused to co-operate.

J. R. JIČINSKÝ.

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 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 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 own 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 without a tremor that she approached the cooking-stove, full of playful fire, and when she confided the white cakes to the agency of that fire, the poor countrywoman trembled all over, as if some Indian treasure were at stake, and she offered a devout prayer to God that everything might turn out well.

Novák remained indoors throughout the day. He followed every movement of his wife with animation and one could read from his eyes and face that he was agitated by the same anxiety as his wife, that he fully understood the danger of the moment.

At last the oak-table, standing in the center of the room, was covered with a pile of fragrant and smoking cakes of various makes and sizes. In silent admiration and with unspeakable joy, the old couple regarded this unusual display, the equal of which had probably never been seen in their poor cabin.

Of course they have not omitted to make offerings to God for all this.

Then their souls were filled with an eager desire for the end of day, and they longed too, that the night might soon pass over their old heads, which, they knew, would not invite slumber. This was true, for they remained awake the whole night, talking about their son and picturing to their minds as to what sort of reception he would give them to-morrow!

They had not seen him for years. When he grew up to a sufficient age, he was sent to school to a town, a few miles distant; there he remained all the time, coming home only during school vacations. At the termination of his studies he once more visited them. That time he made a present to each parent,—to his father he gave a silk handkerchief, while the mother got a woolen head-

* "Pádnó pod čáru. Kresby satirické, humoristické i vážné" (Written below the line: satiric, humorous and various sketches) by Francis Herites.

†After the harvest is in, and most commonly on St. Venceslaus and St. Martin's day, the country people of Bohemia celebrate what is called "posvícení" or feast day. It is a day of general rejoicing, on which the relatives, who are intermarried in the neighboring villages, exchange visits.

covering, with gold trimming. Both of these gifts were much treasured by them, and were taken out from the vari-colored trunk, where they were kept, only on the greatest church-holidays. That was the only present they had ever received from their son, and to them this seemed perfectly natural, since they had themselves hardly assisted him in anyway, owing to their poverty. He had to support himself in his studies as best as he could.

Nor could they reproach him for not visiting them. How could a gentleman that he now was, find any pleasure in their life replete with distress and poverty, why should he care to see their wretched hut and lodging, devoid of every comfort, to which he had probably become accustomed....

Moreover, young Novák, having entered the state service was transferred beyond the border, somewhere to Germany. The trip home would have been quite expensive and hence, it was but natural that he did not think of undertaking it.

Being so far away he may even have forgotten his native village. This last probability the old people could not themselves believe and they sought consolation in the hope that occasionally, at least, their son remembered them, though he could not spare the time to write.

Once indeed, they had heard from him. It was when he wrote a letter to the mayor of their native village, asking that some papers might be sent to him. He then lived in a foreign country, Germany, and contemplated to marry. Besides the official papers the letter contained a note, requesting that his parents might be informed of his approaching marriage at which, he said, they would not care to be present.

Nothing more was heard of young Novák, till one day, after many years had elapsed, somebody brought the tidings to the quiet mountain village, that its great son had been raised to the dignity of a councilor and in this capacity re-transferred to his native land—to the city where he had pursued his studies.

The entire village, as may be imagined, was filled with pardonable pride at this. The old couple, inhabiting the hut, could hardly believe this festal news and they were in transports. And what was their joy, when a brother villager, who had gone on official business to town, met face to face, Councilor Novák—and, behold, that gentleman, after transacting some official business of importance, desired to know of the embarrassed villager, what the old Novák people were doing and whether they were alive yet and in good health?.....

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, 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,

who are accustomed to perform everything with the speed of steam and electricity. In our place, down south, the villager, 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. . . . then, 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."

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 pilgrim would reach it 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 on the last 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 substituted their usual gambols on the village common for a grave and timely play, which they termed "Mr. Councilor."

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 flight did all these thoughts take?

The slightest noise outside attracted his attention. . . .

His mind went with 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 fatiguing 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 earth. The light of the moon and stars shone through the window of the hut.

The old man jumped from the bed and stood like petrified, unable to move or speak.

The incomer likewise remained standing at the door, without uttering a word.

"Didn't you find him?" Novák succeeded to say at last. "You could not find his house. . . . in that town. . . . or he has gone somewhere with his family. . . . and you could not speak to them."

The old woman, recovering her self-possession and having wiped her tears with the corner of her kerchief—the white kerchief with gold trimming which the son gave her. . . . approached towards the old man and placing 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 councilor. . . . 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. . . . high 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 as clear as pearls 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 covered her face with her horny hands and begun to sob pitifully. . . .

The man gazed sympathizingly at her honest and furrowed face. . . .

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 unique and interesting. One is calculated to supplement the other; for while the "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 strive to show 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 subdivided into:

1. *Geographic*, 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 people, etc.

3. *Anthropologie*, 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, omens and prognostics, will be elucidated by pictures and models.

6. *Folkloristic* section, which will be separate, will embrace a collection of printed and written literature of the people. The origin of many tales and fables will be traced and explained.

7. *People's Drama*, will consist of marionettes, canvasses of mounted, banks, pilgrim's songs, passover plays, etc.

8. *People's Music*, will include secular and religious music of past and present, and instruments such as were used formerly at popular festivals and gatherings, will be exhibited.

9. *People's Costumes and Embroidery*.

10. *People's Architecture*, will comprise models of typical huts, farm-houses, belfries, village common benches, etc.

11. *Plastic Art*.

12. *People's Food and Drink*, samples of which will be shown.

13. *Agriculture*, will be necessarily extensive, in order to show such allied pursuits as soil tilling, grass growing, fruit, hop and vine raising.

14. *Industries*, here will be found cattle-raising, bee-keeping, fish-culture, fluvial arts, forestry (poaching), lumber working, ancient mining, etc.

15. *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 natal 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 statistics relating to the manufacture 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*, canvasses of various ancient guilds, 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. *Societies*, extent and workings of Bohemian societies.

12. *Pastimes*, illustrations of Bohemian pastimes.

13. *Journalistic*, exhibition of political newspapers of all times, pictures of journalists, manuscripts and views of editorial rooms.

14. *School* exhibits.

15. *Educational* exhibits, like museums, libraries, etc.

16. *Military*, ancient Bohemian weapons employed in popular insurrections, Hussite wars, etc.

17. *Legal*, paintings representing the sessions of the diet, election statistics, pictures from the life of serfs.

18. *Religious*.

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

Bohemian-Americans will have a special pavilion all for themselves and the secretary of our National Committee has already sent out hundreds 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 seen it on exhibition in Prague and Muenchen, prior to its shipment to America, pronounce the workmanship of the various pieces excellent.

NEWSPAPERS AMONG SLAVONIANS.

The number of newspapers in the world is computed at 40,000. Germany has the largest number of them, 6,000; the other European states have: Great Britain 4,000, France 4,000, Italy 1,400, Austria 1,200, Spain 850, Russia 400, Sweden 350, Holland 300, Belgium 300, Denmark 250, Portugal 250, Greece and Turkey 200, Norway 178. The Asiatic states: Japan 2,000, East India 600, China 50, Persia 6, other lands 10. Africa claims 300 newspapers, North-America 17,000, Central and South-America 1,000, Australia 700.

Among Slavonians the Bohemians claim the honor of having had the first printed newspaper. In 1515 Nicholas Konáček of Hoděkov published an account of the meeting of Maximilian, Sigismund and Vladislav in Vienna; after that he issued, at irregular intervals, accounts of martial occurrences, etc. The first periodical newspaper came out in 1597, from the press of Daniel Sedláčanský, printer in Prague, entitled: "News for the whole month of September, 1597." Owing to the troublous times, however, the publication was discontinued, and it was not again till 1672—almost a century after that another newspaper saw the light of day in Prague. This time the publisher was Charles of Dobroslavín. His sheet continued to be printed to the end of the seventeenth century. From the year of 1700, when it died, till 1718, the capital city was again without a newspaper. The following year, 1719, constitutes an era in the history of Bohemian periodical literature, for Charles Rosenmueller, a Prague printer, issued the first copy of his celebrated gazette, entitled the "Postal news of Prague for each Tuesday and Saturday." (Outěrní a sobotní Pražské poštovské noviny.) Since Rosenmueller's time, Bohemia was never again without a newspaper. After his death which occurred in 1744 the gazette continued to be published by the widow, and on her re-marriage to F. Kirchner, by that printer. From Kirchner, the ownership of the plant passed successively to Klausner, F. of Schonfeld and B. Hass, the last named firm having obtained an exclusive right to newspaper printing in Bohemia. Up to 1845 this firm published the so-called "Pražské noviny," the only Bohemian paper in the kingdom at that time.

By far the most brilliant period of Bohemian journalism begins with the appearance of Charles Havlíček, who to this day stands unrivalled amongst our newspaper writers. Havlíček edited the "Pražské Noviny" until 1848, during which revolutionary year he founded the "Pokrok" and then, his well known "Národní Noviny." The disturbances in Prague necessitated his leave, and removing to Kutná Hora, Havlíček established there the "Slován", soon the most popular paper in Bohemia. The short-lived freedom of those days gave rise to several other Bohemian sheets, that, however, disappeared when order was again established—that is, upon the return of absolutism.

Most of the political newspapers of our day date back only to 1860. The number of journals in Bohemia at present is 418, of which 253 are printed in Bohemian, 157 in German, and 8 in other languages. In 1879 German newspapers were yet more numerous than the Bohemian; however, the year following they were distanced by the latter, until now, the Bohemian are almost twice as numerous as the German.

In Russia newspapers were unknown before Peter the Great. This progressive monarch caused the "Russkija Vedomosti" to be founded, of which the first issue came out on January 2, 1703. At first the Czar himself selected the articles which he wished to have translated for his journal. The Russian journals now number 600, of which 271 are devoted to literature and politics, 200 to science, 81 are religious, 24 illustrated, 9 humorous, etc. On an average, about 500,000 people in Russia maintain one political daily.

Amongst Ruthenians, journalism dates back to 1848. The russophile party of Galicia founded its organ, "Slovo" in 1861, which gave way subsequently to "Galickaja Rus". Outside Lemberg (Lwow) the Ruthenians have few papers in Hungary and Vienna.

Jan Gorzyn of Cracow printed the first Polish newspaper in 1661, calling it the "Merkuryjusz polski". The Swedish wars put an end to it. In 1729 another political journal was started, the "Kuryer polski." At the end of 1889 the Poles had 79 newspapers in Russia, 115 in Austria, and 45 in Prussia.

The ardent patriot, Ljudevit Gaj, edited the first Croatian newspaper in 1835. Now the Croatians support some 30 newspapers.

Somewhat older than either the Ruthenian and Croatian is the Servian press, its first pioneer the "Srpske novine," having made its appearance in Vienna, 1791. Altogether some 60 newspapers furnish the reading matter of Servians.

Vodnik's "Ljubljanske Novine," founded in 1797, were the first attempt at Slovenian journalism. It was not, however, till 1843 that Bleiweis founded a permanent newspaper, the "Novice." The nation is small and at present 26 papers printed in the Slovenian dialect, seem to fill the want of the reading public.

The Bulgarians, groaning under the yoke of the Turk for centuries, did not awake to the necessity of a newspaper until 1843. That year a journal styled, "Ljuboslovie" was issued in Smyrna, and several others soon followed from the presses at Constantinople. The "Svoboda," the representative political newspaper of the Bulgarians stands at the head of some 40 sheets.

The Lusatian Serbs, once a mighty stem of the Slavonian tree but now nearly extinct, have about half a dozen newspapers.

The Slavonians living in the United States, principally the Bohemians and Poles, publish about 75 newspapers in their respective languages.

BOŽENA NĚMEC.

To Božena Němec, the George Eliot of Bohemian people, a place had been assigned at the summit of our woman-writers, such as Caroline Světlá, Sophia Podlipná and Elise Krásnohorská. Božena Němec is the first Bohemian woman in this century who acquired a lasting literary renown and for tenderness of feeling, subtlety of insight in human nature, captivating style and simplicity almost childish, she stands unrivalled amongst our women. Although talented, yet she gave no hint in her youth, of the splendid ability that was to secure her afterwards a lasting fame as the authoress of that inimitable and captivating story of rural life, the "Babička" (Grandma), her acknowledged masterpiece. This work which has recently been translated into English by Miss Frances Gregor, is a perfect gem. In the entire range of Bohemian and Slavonic literature there is nothing which will bear comparison with the "Babička," and this story will be cherished and read by our people as long as the Bohemian language continues to be taught in the schools. Božena Němec was born in Vienna, on February 5, 1820, and died in Prague January 12, 1862. Her father was a German, her mother Bohemian. Like all the authors of those days, Božena Němec had to struggle with poverty, and died amidst want and disappointment.

Music.

"Die verkaufte Braut-Prodaná Nevěsta." Under this dual name, the German Theater an der Wien gave on Sunday, April 2, the first performance of Smetana's comic opera, "The Bartered Bride." Every available seat was sold, the speculators doing a regular land office business with tickets. With one accord the newspapers of Vienna pronounced the opera a masterpiece, expressing their regret at the same time that this pearl of Bohemian music lay hidden for such a long time from music loving Viennese while operas of less merit and beauty and composed by foreign (non-Austrian) composers, were constantly reproduced. "W. Sonn- und Montags Zeitung" writes: "At last the genial masterpiece of Smetana's, his comic opera, the 'Bartered Bride' has found a permanent asylum on the stage of our metropolitan city Vienna. It is the work of one of the foremost musical poets in Austria." "Wiener Allg. Ztg" says that Smetana's music speaks in a language intelligible to all, the language of beauty and unaffected tenderness, and that it is bound to capture every heart, no matter whether sung in Bohemian, German, or any other language." Bohemian critics praise the German translation of Max Kalbeck, which they claim has preserved all the freshness of the original.—Mr. Bohumil Holub, Bohemian musician of Chicago, has contributed a meritorious article on Frederick Smetana's life and work to the New York "Musical Courier," April 19. It is, we believe, Smetana's most complete biography in the English language. A beautiful picture of the composer accompanies the article.

The Appollo 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. This requiem written for the Birmingham festival, of 1890, was first heard in this country in February, 1892 at the concert of the Church Choral society of New York City, and again at the Cincinnati festival, May last. The London "Athenaeum" thus speaks of a recent production of the work. "Having regard to the special object for which it was composed, it is not surprising to find the mass concise, unpretentious, and far less arduous for the executants than the 'Stabat Mater' or other works. But it is not less characteristic of Dvořák, several of the simplest passages being remarkable as displaying alike his musical idiosyncrasies and his religious fervour. Attention may specially be drawn to the 'Credo,' in which the most solemn dogmas of the Roman catholic faith are illustrated by music which appeals to the most ordinary listener with startling effect, the treatment of the clauses commencing 'Et incarnatus est' and ending 'Passus, et sepultus est,' being as graphic as any setting of the sacred text that we can at present call to mind, though, of course, it is far simpler than those of Bach, Beethoven, Schubert and Cherubini."

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 Servia. The village of Veliki Popovitch was tumbled into ruins and several inhabitants were killed. Deaths in wrecked houses are reported from other villages in the kingdom. Large streams of warm water and yellow mud flowed from the fissures. Thousands of houses and many churches have been wrecked. Public buildings have been rendered too dangerous for occupancy. In the districts where the heaviest shocks were felt, the people were afraid to return to the villages and lived in the fields.

A tragic event has added great excitement to the anti-semitic agitation now going on in Vienna. An anti-semitic meeting was recently held, at which the Jews were violently denounced. Among those who spoke was Deputy Lueger, who is a leader of the anti-semitic faction. After the meeting a merchant named Sowald, enraged by Lueger's ut-

terances, made a desperate attack with a knife upon that individual. Two friends of Lueger rushed to protect him and a fierce struggle took place. Sowald killed one of Lueger's friends and wounded the other, but Lueger himself escaped any injury. The frenzied assailant was arrested by the police and lodged in prison. The anti-semites became madly excited over the tragedy, and they assert that Sowald is an agent of the Israelite alliance, formed to protect the Jews from prosecution and abuse.

The Bohemian race constitutes one of the irreconcilable elements in the Austrian empire. Slavonic in origin they are restless under that rule and desire independence. As a step towards it they are fighting now for home rule, in which contest many eloquent Bohemian tongues and pens are employed. Their organ in this country in the English language is the BOHEMIAN VOICE, a monthly publication published by the Bohemian-American National Committee at Omaha, Neb. The April number has a portrait of Dr. Edward Grégr, the foremost Bohemian statesman of the day.—The New York and Chicago School Journal.

Great excitement has been caused by an attempt to assassinate Cardinal Vaszary, the primate of Hungary. The cardinal was walking with his secretary when a well-dressed young man made a desperate attempt to stab him with a knife. The cardinal stepped to one side, evading the blows, while the secretary received two severe stabs at the hands of the desperate assailant. The would-be murderer was arrested, but refused to give any information as to his motive or identity. Cardinal Vaszary was unhurt. There seems to be no doubt that the attempt to murder the cardinal was prompted by the intense struggle now going on in Hungary in relation to civil marriage and the baptism of children of mixed marriages, in which the cardinal is looked upon as the leader of the ecclesiastical party. The assailant appears to be a fanatic.

An ex-diplomat who pretends to know, says that Emperor Francis Joseph during the lifetime of his mother, the late Archduchess Sofia, was completely subject to her influence, which was of a reactionary character and sad to relate, often exercised it against her beautiful daughter-in-law, Empress Elizabeth. It is no secret at Vienna that the old archduchess was in a great measure responsible for the differences which cast so dark a shadow upon the first twenty years of the emperor's married life. The influence wielded over him by this wonderfully clever and masterful old lady who was passionately fond of power, was all the more remarkable since she made no secret of the fact that her second son, Maximilian, held a far higher place in her affections than Francis Joseph, and it was by her advice that the ill-fated prince accepted the crown of Mexico. Since her death the emperor has been an entirely changed man.

Theodor Puskas a former disciple of our Edison at Menlo Park, established what is known as a telephonic newspaper, in Buda-Pesth. Scientifically the scheme has been a complete success. There are now subscribers in every town in Hungary possessing a telephonic system. One transmission enables every subscriber to hear the editorial voice with perfect ease. The electricians in charge say that if there were 500,000 subscribers scattered all over Europe each one would hear distinctly the voice of the editor in Pesth. Unfortunately the inventor of the system and founder of the enterprise died a few weeks ago. He was a real genius. He introduced the telephone exchange of Paris and was well known to the electricians of the world. His principal invention, of which the telephonic newspaper at Pesth was the first great application, is a device by means of which the human voice is carried over an unlimited number of circuits to all points of the compass. The newspaper is now being conducted by the inventor's brother.

Robert B. Jentzsch, member of the Imperial Austrian commission has arrived with his staff from Vienna. Mr. Jentzsch has been instructed by the imperial government to arrange at the World's Fair a special collective exhibit of Austrian inventions, which promises to become one of the interesting features of the exposition. The Austrian inventors' exhibit will comprise only inventions of high importance, which have not been introduced into this country as yet. Among many other interesting inventions are the latest models of the Mannlicher repeating rifles, the Kellner paper pulp machines, and machines for spinning the paper pulp into an exquisite textile fabric, the Wratisch electric kiosques, the wonderful Deckert microphones, the Kreitmayer artificial stone compositions, the Schindler-Jenny electric cooking apparatus, etc. Mr. Jentzsch has also been appointed managing director of "Old Vienna" at the Chicago exposition. "Old Vienna" which is now being erected in Midway Plaisance, will consist of about sixty buildings, and will give a true representation of Graben, or principal street of Vienna as it appeared about 150 years ago, surrounded by the old fortification walls.

Literature.

"The moral worth of our Bohemian-American press. With an inquiry into our relations to Americanism. By John A. Oliverius." The number of Bohemian newspapers in the United States at the present writing is 35. Narrow as this circle is, it nevertheless reflects the opinion of almost every leading party both in religion and politics. Catholics, Protestants and Freethinkers have representatives amongst "our 35" along with Democrats, Republicans, Socialists and the Alliance people. As regards its make-up the Bohemian-American press will bear comparison with any foreign press in the country, excepting, possibly, the German. While we do not want to assert that there might not be cases of venality among our publicists, we are sure that as a body, they are honorable men, having the courage of their convictions.

Mr. Oliverius, who has the reputation of being an alarmist, sees our press in an altogether different light. Assuming conditions that have no real existence, starting to reason from false premises, he arrives at conclusions, which, if true, would be very damaging to the reputation of our editors. Mr. Oliverius does not criticize—he condemns. He condemns everything and everybody and his utterances bear the taint of gall and vinegar. He confounds his personal grievances with those of the public. In his eyes all journalists (his former colleagues) are a set of vainglorious, domineering turn coats, who take a fiendish delight in snubbing people.

(1) 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 losing sight of. (2) It is no usurpation of power, as Mr. Oliverius believes, that newspapers, while pursuing a certain well defined policy, reject dissentient opinions. (3) Bohemian newspapers in this country are really American newspapers printed in the Bohemian language; they are a reflection of the native press and institutions, with all their virtues and faults, and it is therefore foolish to charge them with being the "tool of office seekers" ("zřídili jsme si jarmark mrzkého úřadovectví," etc.). They do nothing more nor less in this respect than thousands of others. If Mr. Oliverius desires a reform, he should begin at the very seat of disease—at the door of large American dailies. As it is, he raises his ferule against the wrong party.

*) Mravni hodnota našeho česko-amerického tisku a pojednání o tom, v jakém poměru stojíme k amerikanismu co Čechové. Přednášel Jan A. Oliverius. Tisk "Nár. Tiskárny", 702—704 Loomis ul., Chicago.

Freedom and Art, S. Slupski publisher, 207 W. Madison St. Chicago, Ill. Anxious to correct some of the false notions that prevail in this country about the citizens of Polish birth, several prominent people of that nationality in Chicago have decided to publish a monthly magazine, printed in English, for the purpose of acquainting the American public with the achievements of Poles in the various departments of science, art and literature. Newspaper readers, superficially informed, are apt to look with scorn at everything Slavonic; but a race which has produced such men as Copernicus, Hus, Comenius, Peter the Great, Chopin, Dvořák, Šafařík and host of others deserve the recognition of mankind. The Poles come in for a large share of the great things which the Slavonic people have done. We welcome the *Freedom and Art* in the hope that this elegant magazine will help to enlighten many an American as to the intellectual advancement of the Slavs. We are sure that the *Freedom and Art* will find many friends amongst the subscribers of the BOHEMIAN VOICE.

Messrs. Little, Brown & Co. announce for early publication "Without Dogma," a novel of modern Poland, translated by Iza Young from the Polish of Henry K. Sienkiewicz. This is a psychological novel, and in its contrast to the author's historical romances, exhibits the remarkable range of his genius. The same firm has in preparation "Pan Michael," an historical novel of Poland, the Ukraine and Turkey, by the same author, translated by Jeremiah Curtin. This great historical romance completes the remarkable series of novels by Sienkiewicz, begun with *Fire and Sword* and continued in the *Deluge*.

Lette or.

C. D. (1) The object of these "punctuations," or, as it is called "Bohemian settlement" or "Ausgleich" was to divide the governing and judicial bodies of Bohemia into Czech and German sections and to divide the kingdom into judicial, electoral and administrative districts, in which each of the two nationalities would enjoy the use of its own language and separate civilization, without coercion or restraint from the other. It was a bold strike at the unity of Bohemia. In January, 1890, a conference was held in Vienna for the purpose of effecting some compromise between the parties in Bohemia. A preliminary understanding was reached on the strength of which the Germans agreed to re-enter the Bohemian Diet they having left it. Dr. Kieger negotiated for the Old Czechs and Dr. Ernest von Plener for the Germans. But, fortunately, between the publication of the "terms of settlement" and the session of the diet, that was to give them the final sanction, the Young Czechs carried on a lively popular agitation against the proposed compromise. Soon the opposition was such as to threaten the Old Czechs with extinction; and therefore, a part of them were disinclined to carry out all the arrangements to which they had pledged themselves. The Old Czechs were defeated in the coming election losing 36 seats to the Young Czechs and were reduced to 10. "The Ausgleich" embraced the following points: (1) The division into Czech and German sections of the Provincial Educational Council, which would exercise control, subject to the approval of the government, over all the primary and industrial and many of the intermediate schools; the division in like manner of the school boards in districts having a mixed population and the establishment of minority schools in districts where the parents of forty children, who have been five years in a district, demanded the instruction of their children in their native language. (2) The separation into two national groups of the Landesculturrath or Provincial Agricultural Council, which was originally a free association, but has been endowed with official powers, having control of the agricultural schools and societies, and the traveling teachers of agriculture and of the distribution of the government and provincial subsidies for the improvement of agriculture. The Germans not being represented in this body, founded an association of their own, but have hitherto enjoyed no favors or subventions from the government. (3) The division of the supreme court into two national sections. (4) The restricting of the kingdom for administrative, judicial and electoral purposes on a comprehensive plan that would have afforded a legally recognized geographical basis for language regulations. (5) The repeal of the regulation requiring government and local officials to know both languages. Of the superior judicial officers about one-fourth, destined for employment in German districts, would no longer be obliged to prove their familiarity with the Czech tongue. (6) The division of the Bohemian Diet into national sections. Members before taking their seats would have to declare to which national curia they belong.

Peter Soušek. You are in error in supposing that Bohemia was Germanized during the period of abasement (za doby úpadku), in the eighteenth century. The first German settlement of which we have an authentic account arose in Prague in 1173-1178. Bohemian kings (especially Přemysl II.) invited German colonists to settle in the land and found cities, and the Germanization of Bohemia made such a headway, that at the coronation of King John (1311), the greater portion of the populace sang in German and the minority in Bohemian. The city people then were mainly German as we learn from Peter Zítavský, who says: "Almost all the cities of the kingdom, including the ruler himself, give preference to the German language."

F. Mass. (1) The Prague *Denník* (official), is said to have 59,000 subscribers, which is more than any other Bohemian newspaper can boast of. According to Perles (1891), the *Narodni Listy* has a circulation of 38,000, *Narodni Politika* 55,000, *Hlas* (Catholic) 17,000. The Prague Advertising Agency, however, publishes a different statement for the year of 1890. According to it the circulation of the *Narodni Listy* is only 18,000, that of the *Hlas Naroda* 15,000, *Narodni Politika* 26,000, *Zlata Praha* 10,800, *Moravské Noviny* 15,000. (2) The Vienna *Extrablatt* with 70,000 subscribers has probably the largest circulation. The *Neue Freie Presse* has 40,000.

Mr. Jos. K., Chicago. While the position of the Poles in the Austrian parliament is not exactly inimical to the interests of Bohemians, it is nevertheless a fact that on several occasions they have combined with our enemies. This course, seemingly inexplicable, will probably be understood, when it is remembered that during the Polish insurrection in 1863, our nation divided its sympathies between Russians and Poles. In times past, however, there always existed a friendly feeling between our nation and the Poles, the history of both being much blended together. According to tradition, Bohemians and Poles were descended from two brothers, Čech and Lech; and their close affinity is otherwise manifest from the striking resemblance of their legendary history. The Poles have Krak, the Bohemians Krok; the story of the wise daughters of these earliest heroes—Bohemian Libuše and Polish Vanda—are the same. Again, we have Přemysl, the Poles Piast. Poland received Christianity from Bohemia and St. Adalbert (Vojtěch) became a patron of both nations. In troublous times many of the Bohemian nobility, like the Vršovci and Slavníkovci, sought refuge in Poland and became particularly strong in the thirteenth and fourteenth centuries. King Casimir was wont to call King John of Bohemia "father" and his son Charles "brother." The growing attachment would have surely resulted in the foundation of a Bohemian-Polish-Russian dominion in Central Europe, had the Hussite spirit triumphed in Poland as completely as it did in Bohemia. In those days the panslavistic idea acquired a full sway. Surrounded by enemies on all sides, Bohemia sought the alliance of Poland and, although the Polish hierarchy threatened to punish everybody who would offer any aid to the Bohemian "heretics," it could not stamp out the sympathy in the people for their "Bohemian kin." Thousands flocked under the Bohemian standard in the wars against Germans. The Lithuanian Prince Vitold, who had entertained Jerome of Prague, complained severely against the unjust punishment of Hus. His nephew Sigmund Korybut, besides a host of other Russian and Polish gentry fought in the Bohemian army, by Žižka's side. Upon more than one occasion Bohemian warriors rendered effective aid to their Polish friends, and it was a common saying that "co Polak to pan, co Czech to hetman." Vladislav of Poland, notwithstanding his fidelity to the Church of Rome, wished secretly that the Bohemians would win; and, he adjured them "in the name of their common Slavonic extraction to make peace." For political and national reasons the consolidation of the Bohemian and Polish crowns could not for a long time be effected. In 1437, during the election of a king, a strong party of Hussites urged the election of Casimir of Poland, adducing as reason, "that Bohemians should select a king of Slavonic nationality if they cannot have one of their own blood." This produced a pleasing effect in Poland and King Vladislav, Casimir's brother, in his address to Albrecht of Austria, the rival claimant of the crown, attempted to show "that his brother had better claim to the Bohemian crown, because the Bohemians and Poles were of one Slavonic origin." The Jagellons dynasty had united finally the three Slavonic crowns of Bohemia, Poland and Lithuania. Henceforth, as may be imagined, the ties between the two countries became stronger than ever. Poles, Ruthenians and Lithuanians flocked to the Prague university, which served as a pattern to the Cracow university, founded in 1400.

Mr. Koukol, Conn. *Dialect* is entirely a relative term, and that what we call by that name in one connection, we may call a *language* in another connection. Thus Greek and Latin may be called sister dialects of that primitive language from which it is held that they as well as the other members of the Indo-European family, branched off. When a dialect has become the vehicle of written communication, we call it a language and in that sense *Bohemian* is as much a *language* as English, French, German, etc. To illustrate: Slovakian is a *dialect* of Bohemian, Platt Deutsch of German etc. Hence if your American friend assumes that Bohemian is a dialect like Platt Deutsch he is in error.

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