John Neruda was one of the very few of our writers who excelled almost in every department of letters: in journalism, poetry, fiction, dramatic criticism, sketches of travels, feuilleton, etc. In feuilleton particularly—a satirical criticism on social, historic and literary matters—Neruda was without a rival in Austria. His Malostranské povídky (Littleside stories) are written in so quiet vein of humor that they were at once recognized as the author's best prose work. In poetry, the Kosmické písně (Cosmic Songs) translated in German, are admitted to be Neruda's master-piece. His inimitable raillery sometimes displeased prudes and the charge of irreligion was freely preferred against him. Neruda was born July 10, 1834, in Prague and died in 1891.
A number of prominent Bohemians of Chicago, who are anxious that a first class Bohemian operatic company should come to this country, have opened negotiations with the manager of the National Theater of Prague with the view of securing the operatic corps of that celebrated theater. Manager Subert, soon after the receipt of their offer, sent them the following cablegram: "Thanks for the good will of your committee. The National Theater cannot send its opera, but another Bohemian operatic company will come, numbering some 150 people, and which is being organized by manager Bauman on the model of the Prague Operatic Company and this company will travel through Europe and America. Bauman may be expected in America in August, September or October and his program will include the "Bartered Bride," "Kiss," "Dalibor," "In the Well," etc. Negotiate directly with Bauman, in care of the city theater of Brno (Moravia). We wish you success, Subert." Chicago Seamen's comments as follows upon the news: "After all then will we have the pleasure of hearing a great Bohemian operatic company, which, let us hope, will spread the renown of Bohemian music in this country."

Since the entente cordiale between Russia and France the latter power has learned to regard all Slavonians as the natural allies of Frenchmen. Notwithstanding this, however, the French newspapers paid very little or no attention to Bohemian affairs and whenever they printed anything concerning our struggle, it was invariably taken from a hostile source, like the Viennese press bureau, etc. The attitude of our people in parliament toward the triple alliance, has at last opened the eyes of the mercenary people on the Seine. A l of a sudden they have realized that Prague and Paris were swayed by the same sentiments. At the international tournament in Nancy, at which our "Sokols" carried off the prizes, the newly formed friendship received new strength and impetus. Of late no occurrence, either in the land diet or parliament passed off unnoticed in Paris. And, what is more gratifying to us, the reports, which are now printed almost daily about Bohemia, in all the principal French newspapers, are correct, and, if not positively friendly, at least bear the stamp of impartiality. We are confident that similar change of sentiment in regard to our people will take place in this country also; and when it does, the mission of the BOHEMIAN VOICE shall have been accomplished.

Notes.

Political weather-cocks are fast dying out in Bohemia. Now, when it is demonstrated beyond a doubt, that the interests of our nation are not the same as those of the monarchy, one must either be a Bohemian or Austrian. The old school of "Austrian-Bohemians" has out-lived its usefulness. Bold and fearless men must now go into action—"must hew to the line, let the chips fall where they may." Young Heiman Janda grasped the situation when he said in the diet in his maiden speech: "We are convinced that alone by education and organization, reaching the remotest villages, will we be able to restore our rights and I assure you, that we hope to succeed in both. Gentlemen, when organized we will, in a proper moment, tell the government and the highest heads in the monarchy, how we were treated ever since 1827 and our actions will be accordingly." Audacity, again audacity, and always audacity!
Janda and deplored the fact that such a young and evidently a talented man should, at the very beginning of his career, plunge recklessly among the Young Chekh secessionists. But this fatherly sermonizing ended very disastrously for Count Thun. Hardly had he sat down, when Deputy Vašaty got up and in turn sat down on the injudicious count. And then the fur did fly. The following day the good work was resumed by Herold, who attacked the count and his Austrian policy in such a scathing manner that the aristocratic flunkey soon regretted his improvisation. This is well. The land diet and parliament are the only green spots in the 230,000 square miles of Austrian territory, where one can speak with moderate freedom; and if the legitimate representatives of the people should allow themselves to be intimidated even here by the creatures of government,—constables, lieutenant-governors and their like,—Austria would turn into a Sahara of liberty!

The total value of declared exports from Austria-Hungary to the United States during the quarter ended September 30, 1892, was $4,079,642.88, showing an increase of $1,482,996.80 when compared with the same quarter of 1891 and an increase of $1,411,806.94 over the same quarter of 1880. The consular district of Prague shows an increase of $810,962.35; Reichenberg $100,339.62; Buda-Pesth $90,456.04; Trieste $211,520.56 and Vienna $170,689.23. Consul Rablee, of Prague, Austria, reports: "Just as Grenoble is the central point for kid gloves, Lyons for silk gloves, Chemnitz for cloth gloves, so is Prague the center of the lambskin glove manufacture." There are in Prague 120 glove manufacturers, employing 1,000 workmen and 500 apprentices, and turning out about 700,000 pairs of gloves, valued at $8,200,000. "Cheapness of labor has contributed principally to the development of the industry. The wages range between $1 and $5 per week. The material used in Prague is almost exclusively lambskin. The value of the exports from Prague to the United States was $88,000 in 1892, against $80,925 in 1891. About three-fourths of the gloves made in Prague are destined for the English market. The quantity sent to England annually represents a value of over $2,000,000. In the consular district of Antwerp, Belgium, there are few glove makers of any importance.

Absolutism and bigotry go hand in hand in Bohemia. Petty tyrants, encouraged by the government, grow more insolent year by year, as the following incident will illustrate: Bishop Edward Brynych, while making a tour of his diocese recently, stopped in a town by the name of Česká Třebová. The good people of that place welcomed their bishop with the customary display of flags and brass buttons and everything would have terminated well but for the impiudence of a business man by the name of Jaroslav Stangler, who insisted on having in his shop window the statues of John Hus and John Žižka. In countries, where citizens are supposed to enjoy political and religious freedom, a business man could expose in his shop window the statues of all the national heroes, big and small, real or mythical, if he chose to, but not so in Bohemia, where every small-bored official can fearlessly trample on the rights of citizens. The military captain of the district notified Mr. Stangler to remove the statues, "as dangerous to the public peace of the state," and upon his disobeying the order, the statues were removed by force from the window. Thereupon the street parade proceeded and the worthy couple, ecclesiastical and military, must have felt a deep gratification at the thought, that in 1866 they routed with ease Hus and Žižka—something that combined Europe vainly tried to do in the fifteenth century.

A certain Dr. Gross lectured in Vienna recently upon the "Bohemianizing of Vienna," and in the course of his lecture he said: "The people of Vienna, who are noted for their ease and good-nature seem to be deaf and dumb to the great danger that threatens to transform Vienna into a Bohemian city. He who knows the history of some cities in Bohemia, formerly German, will detect an unmistakable analogy with Vienna. The laborers and mechanics of Vienna are almost exclusively Bohemian. There are a great many Bohemian manufacturers. We have heard the Bohemian language from a Viennese stage; we also have a Bohemian school. If the Viennese are not on their guard, if they do not make a bold stand against this Slavonic invasion, we may live to see Vienna lose its German aspect." Owing to the incendiary remarks of Dr. Gross and of Bohemian-baiters of his type a scandalous demonstration took place in the capital on May 1, when Chmeleský's Theatrical Company inaugurated a series of plays in a suburban theater. The anti-semites and university students occupying the foremost seats in the house, tried to interrupt the performance by yelling, whistling and kicking. Twenty-six of the rioters, including the editor of the Deutsches Volksblatt, had to be arrested before the play could go on. "So Vienna must not become a Bohemian city," says a newspaper commenting upon this disgraceful riot, "and therefore not a single Bohemian word must be spoken on the Viennese stage, save slanderous epithets against our people. Such is the decree of German students who are being led by Schönerer. French, Italian, Magyar and God knows what may be spoken on the stages of Vienna, but the language of one-fifth of the city's people, the language of a nation which sustains the weight of the monarchy, of which Vienna is the capital—that language is forbidden. Vienna accepts our money but rejects our language. Suppose Prague, where the Germans constitute hardly 15 per cent., should do likewise?"
DISTURBANCE IN THE BOHEMIAN DIET.

According to a lengthy telegraphic dispatch from Prague, the Bohemian Diet experienced on May 17, one of those exciting scenes, that occasionally jar the deliberations of that legislative body. The German deputy Funke got into a wrangle with the Young Chekh deputy Brzorád and soon the whole diet was in an uproar. Ink bottles and their contents are said to have been used by the combatants with effect and several challenges to duels(!) were made on the spot. As a direct result of the occurences in the diet, street demonstrations by university students took place in the evening, in the course of which windows of obnoxious persons were smashed, etc. American readers who have read the telegram, probably gave it no more thought than they would give to a similar disturbance in the French or Italian chambers. Yet, these occasional clashes of deputies have a dark, threatening background — they are the harbingers of a terrible disaster which Austria, by reason of her false policy, is courting with persistence. Slavonic in body she persists in having a German head; the mistress of half a dozen of nationalities, differing in origin, history and tradition — but which are all ambitious, progressive and intensely national — she courts the favor of one only, to the exclusion of all others; destined to be a federalistic state, she seeks her salvation in centralism. As a result of this occult policy, we see nothing but strife, disaffection and anarchy in Austria.

Von Plener, leader of the Austrian-Germans, declared recently in parliament that Bohemia holds the key-note to Austrian internal affairs and that Count Taaffe's hopeless policy of durchsprengen (rubbing along, or, a policy from day to day) must continue indefinitely, unless the Bohemian-German question in Bohemia is settled. Our readers know full well what this vexing question is. Bohemia has 3,645,086 people speaking the Chekh language and 2,158,872 Germans, at least 600,000 of the latter being Germans of Austria and particularly those of Bohemia. The Slavs of Western Austria (Cisleithania) have but 136 deputies of the total 353, while 36 per cent., that is, for an equal recognition of their lingual rights in schools and courts of justice, while the 2,158,872 Germans are fighting for supremacy. Neither of these two races - Slav and Teuton — desires to be assimilated by the other. Neither wants to adopt the language of the other. Every measure that has been proposed so far, whether in parliament or the diet, for their conciliation, has only resulted in widening the chasm between them. Today everything is dual in Bohemia — Chekh or German — schools, courts of justice, learned and social societies, museums, etc. For many a year no session either of the parliament or diet, where the representatives of the warring nationalities meet, passed off without a fierce fight. Of the many schemes which the government conceived with a view of settling the Bohemian-German controversy, the most notable is a measure known as the Bohemian Ausgleich (settlement) of 1860. It was a bold strike at the unity of Bohemia. It contemplated the division of the governing and judicial bodies of Bohemia into Chekh and German sections and the division of 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. The division would affect the Provincial Educational Council, which would fall into Chekh and German sections, the Provincial Agricultural Council, the Supreme Court of the land and the diet. Besides, it would repeal 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 Chekh tongue. In fine, the Ausgleich contemplated a thorough division of Bohemia into two distinct parts and the creation of a compact German province, independent of the kingdom.

In this province the German language would be exclusive and paramount and Bohemian would not be tolerated; while in the rest of the kingdom Bohemian and German would be equal. The injustice of this will be seen at once.

The Young Chekhs attacked the Ausgleich with all their accustomed vigor in parliament. They pointed out the danger that lurked behind, it to the unity of the fatherland. All legislative, judicial and lingual ties sundered, what was there to prevent the German-Bohemians from seeking to realize, at some future time, their fond dream of annexation to Germany? Thanks to the opposition of the Young Chekh faction the odious measure was not urged in parliament. But it was a mistake to suppose that the government had abandoned it altogether. Again the Young Chekhs attacked it as they did in parliament making a motion to table it. But, owing to the combination of Old Chekhs, a conservative faction and of the large land holders or the "historic nobility" and Germans, the motion was lost. On May 17, during a debate, bearing on the redistricting of a certain judicial district, in northern Bohemia, and as a preliminary to the Ausgleich, the disturbance spoken of above took place. The telegram also stated that the emperor immediately thereupon caused the diet to be closed.

Some of our American newspapers, while commenting upon the incident would make their readers believe that Germans of Austria and particularly those of Bohemia are the most ill-treated people in the world. This is very amusing. The Slavs of Western Austria (Cisleithania) though constituting over 80 per cent. of the population have but 136 deputies of the total 353, while 36 per cent. of Germans have 177 members in the Austrian Parliament. With regards to Bohemia the disproportion is more shocking yet. Germans have schools in abundance, while Bohemians, who are the ancient historic race in the kingdom have to beg for every country teacher, and the government crowds them to the wall in every direction.

Reports are at hand from Prague to the effect that from 250 to 500 people from Bohemia will visit the World's Fair. The excursionists will sail from Bremen July 15th.
BOHEMIA AFTER THE THIRTY YEARS' WAR.

The Thirty Years' War laid waste the whole country and ruined Bohemian people more dreadfully than any other similar storm, not even excepting the great religious wars brought about by Hussitic teaching. Hundreds of villages were burnt and desolated, never to be rebuilt. Cities, too, were laid waste by fire, either wholly or partially, and years have elapsed before they again assumed their former appearance. The inhabitants of the cities and villages, who were again and again driven from their habitations and plundered of all their possessions, had perished by hunger, want, persecution and the sword of the enemy in such frightful numbers that the 3,000,000 souls, the estimated number of people in Bohemia prior to the war, were reduced to 800,000 souls. The majority of these people were oppressed by poverty. The cities were deprived of the richer classes by the emigration of Protestants; industry and commerce languished for lack of capital, and subsequent misery extinguished the ambition of the artisans, many of whose achievements were lost and forgotten. The peasant, lacking beasts of burden, cattle and the necessary agricultural implements, could not, for a long time cultivate the fields lying fallow; and in many places the peasants were compelled to yoke themselves to the plough.

The defeat at White Mountain cost the Bohemians their independence. Although Prague continued to be styled, as before, the capital of the Austrian empire, yet the sovereigns, beginning with the removal of Mathias in 1617, established their court in Vienna, visiting Bohemia only occasionally. The management of the country was entrusted to officials, who since the removal of the king, were known collectively, as the "Lieutenancy of Bohemia." In time, both the legislative and judicial departments of Bohemia were centralized in Vienna, losing their former independence.

No efforts were spared to re-convert the people to their ancient religion, Catholicism. The emperor, having destroyed with his own hands the famous "majesty letter" of Rudolph, issued, in 1624, a mandate, whereby the expulsion of Protestant preachers was decreed. Under severe penalties he forbade Protestant worship, and the churches of this sect were turned over to Catholics. Non-Catholics were deprived of the right of citizenship in cities and of the right of plying their vocation as artisans. On February 29, 1628, it was decreed that everybody should embrace the Catholic faith within two months, otherwise to leave the country. On July 31, another mandate was issued, more cruel than the first, "that the emperor will not tolerate anyone in the monarchy who disagrees with him in matters of religion." The nobility was granted six weeks within which to prepare in the tenets of the Roman Church. Whosoever would refuse, must dispose of his property and leave the country forthwith. Afterwards the time was extended to the end of May, 1628, and again, on July 29, 1628, it was ordered that within six days all recalcitrants must emigrate. The consequences of these mandates were terrible. While it is true that many embraced ostensibly the Catholic faith, thousands emigrated and were forever lost to their mother country. Between July 25 and August 25, 1623, some 12,000 persons from Prague and its suburbs and the districts of Boleslav and Litoměřice left the native country. Commencing with July, 1627, from 70 to 80 persons emigrated from Prague daily and the Catholic Slavata, estimates the number of emigrants in 1628 at 36,000 families.

To insure a speedy conversion of the people the emperor invited various religious orders in the country. These new apostles used to be accompanied by dragoons on their proselyting expeditions; and the terrible excesses committed by these latter auxiliaries, gave them such an unsavory reputation throughout the land, that people fled from their habitations, and burnt everything behind them, at the approach of "Lichtenstein's dragoons."

Of all the orders the Jesuits had the largest membership, and in a few years they could boast of thirteen colleges in Bohemia alone. At the same time the Prague University passed into their hands with all other city schools under its direction. No other order displayed as much zeal in proselyting as the Jesuits. Their missionaries were indefatigable, exhorting, preaching and counseling in cities and villages alike. They organized annual pilgrimages to various miracle-working shrines; and, owing to their influence a new patron saint, St. John of Nepomuk, was introduced in Bohemia during the last century.

During the ravages of the Thirty Years' War Bohemians lost the greatest part of their national territory. Entire districts had been depopulated, either through famine, pestilence or emigration; and land-owners of foreign birth, who received the confiscated property of the exiled nobility as a reward for military services, peopled them with colonists from neighboring Germany. Some of these colonies of foreigners, which were situated in the centre of the country, were in time assimilated by the native population. But not so with colonies on the border. These latter not only preserved the lingual and national characteristics of their race, but they Germanized the native element almost at every point, wherever they came in contact with it. Hence it must be presumed that the German element made the greatest inroad upon our national territory as early as the seventeenth century.

As a natural result of all these changes, the Bohemian language received a tremendous set back. Foreign landholders, spoken of above, gave everywhere preference to German, with which, almost without exception, they were conversant. They surrounded themselves by German officials who treated the natives with the scorn and insouciance of victors. In time the native nobility which had escaped exile, fell too, under this baneful influence of denationalization. The best blood of the nation—teachers, professors and ministers—having been exiled, there was nobody to cultivate the native literature. The efforts of the Jesuits, to supply people with non-heretical reading, were too feeble and they could not check the rapid decline of letters, to which they probably contributed more than any other factor of that period.
THE BOHEMIAN VOICE.

BOHEMIAN AND POLISH WOMEN AT THE CONGRESS.

May 20th closed the Congress of the World's Representative Women—an event, which as some prophesy, will mark a distinct era in the history of woman's progress, and that the influence of the great gathering will be felt among nations of every language and of diverse institutions.

On the "Advisory Council" we have seen the names of the following Bohemian women: Elisa Krásnohorská, Caroline Mach (these two from the old country), Frances Gregor, Josephine Humpal-Zeman, Clementine Novák, Marie Blahnik and Mme. Janushek (all these living in the United States.)

Miss Caroline Mach, of Prague, was to deliver an address "on the condition of Bohemian women," but having been detained on the journey, the paper was read by Mrs. Zeman. This lady besides held three discourses of her own before the congress, all of which, judging from newspaper comments, were warmly received, gaining for the fair speaker, the appellation of the "sweet voiced Bohemian of the convention." Mrs. Zeman seems to be an energetic and ambitious woman; and though some of our newspapermen disagree with her, she being the exponent, among Bohemian-American women of that movement which culminated in the Chicago congress, she is, nevertheless, entitled to a great deal of credit for her work in the congress. Our women could have hardly found a more plucky representative than Mrs. Zeman.

Mrs. Zeman's impromptu address is the best, and we shall reprint some of its striking passages. For some inexplicable reasons errors have crept in, as for instance, where the speaker says that "Slavonic nations have put Bohemia back fifty or a hundred years." We fail to see when, or why Slavonians pushed Bohemia back? It was anti-reformation and its attendant evils—denationalization—that put Bohemia back and nothing else. Nor is it true that Bohemia for sixteen centuries (or six, for that matter) was pushed away from civilization. According to Palacky, Bohemians peopled our fatherland only in 450, and so they could not be pushed away from civilization, when they were leading a nomadic life yet. Six centuries ago, under the Premyslides, Bohemia was as civilized as any other country in Central Europe.

The Address of Mrs. Zeman.

"The position of Bohemian women is not much different from that of all other foreign countries. They are striving after equality; she trying to do her best, but under greater disadvantages than in any other country, either of Europe or the New World. The Slavonic nations have pushed Bohemia back fifty or a hundred years, and that in this progressive age means more than a century. This, perhaps, is the best excuse for the absence of the Bohemian woman upon the public platform and in the avenues of useful endeavor. We are not known. At the Palmer house the other evening I met a lady who said she was glad to meet a representative of the wandering Gypsies. (Laughter.) This was the first time I had the honor of being designated as one of those happy people. But I do not blame her, because for sixteen centuries Bohemia has been pushed away from civilization. Still Bohemia, my own native Bohemia, was the first to kindle the spark, in the fourteenth century, which grew into a blaze for the freedom of man, the right and privilege to speak for himself.

"It was the dawning of the reformation of Europe. Bohemia has fought, Bohemia has bled, that other nations might have and enjoy liberty, but poor Bohemia, what of her? She has been pushed back like an old piece of furniture, no longer useful. She has been dominated and trampled upon by the greatest powers of Europe, among whom I fear not to class the Germans, for, while loving their intelligence and progress, I cannot forget their efforts to drive away our native tongue, our traditions and our individuality.

"But the great revolution of thought which swept over Europe at the beginning of this century brought its blessings to Bohemia. The first step was to restore our language, which a patriotic few had dared to speak only in the seclusion of their homes or remote corners of their own native land. Brave women came forward to teach and restore the native language, and they have kept on until now they are fighting for equal liberty, for home rule and a just national representation. (Applause.) Too long Bohemian women have believed themselves, just like violets, left to blossom under the moss. Now, however, their heroic endeavor has driven our men to carry out measures for a better and a higher future. They have inspired our men, and the result has been that we have secured equality in the public schools, equal educational facilities. All under 14 years of age are compelled to attend school and, after that, they may receive private instruction in the higher branches.

"To procure the advantages of these higher branches the women of Bohemia organized a society, raised the funds and built a university bearing the beautiful name Minerva. There were those who told us our women would not apply for admission. Fifty applied on the opening day. Mark the surprise. Then they told us that when the examination time came they would not be able to pass, but not one failed. Mark the surprise. Thirty out of fifty graduated. At the second opening of the university there were eighty applications. They were admitted. Woman was then recognized as having brains and the educational institutions of Bohemia were at last open to her.

"We have always had one equality in Bohemia—that of working side by side with our men in the field and, if necessary, side by side in pushing a wheelbarrow. But even that is a courageous and womanly equality. Latterly our women have entered the business house, the telegraph office, and we now have 1,200 teachers who, allowing to say, are better off than the teachers in liberty-loving America—they get equal pay for equal work. (Applause.) One of our most famous poets is a woman and the best of our musical composers is also a woman.

"We have also established industrial schools for women where sewing is taught and dressmaking and other useful industries are encouraged. We have other societies for the education of women. We have no woman's suffrage society, but some thirty or forty women have annually raised funds to secure lectures upon the subject by distinguished women. We have two papers entirely conducted by women, one of which particularly advocates the suffrage question.

"I only give you a kaleidoscopic view of what we have done and are doing. We are now standing on the same volcano you are. We are not looking downward, but upward. We are looking to the star which beckons a new career for womankind, and, while we do not speak your language, we are with you. (Applause.)"
From the Address of Miss Mach,
composed originally in Bohemian.

"If the avenues that lead to independence were opened to Bohemian women, it is certain that a majority of girls of the middle-class would eagerly enter them. Besides commerce and some lines of industry only the following professions are open to women: teaching in common schools, where boys and girls attend in common—teaching in industrial girls' school, and in kindergartens. Then they are admitted in the postal and telegraphic service (inferior positions). Of Bohemian state normal schools for girls, there are but two in the country, one in Prague, and one in Brno, Moravia. The capacity of these two institutions is so limited that out of some 300 applicants in each, but 60 are admitted. If Bohemians received their due from the government, they should have eight such schools instead of two. In addition to these state institutions there are two private normal schools, under the supervision of convents. The number of Bohemian female teachers is 1,200 and they enjoy the esteem and confidence of both the public and the government.

"It would also be made of a three months course in the telegraphy and postal service, under the guidance of the government; and if we add to this list an "art and industrial school," where special attention is given to painting, drawing and embroidery, we have enumerated all the educational facilities that fit out the 3,000,000 of Bohemian women to a career of independence. It is true Prague has a few other schools for girls, who are past school age, but these are intended more to supplement an education already acquired than to prepare one for independence. With a view of extending the education of women and as auxiliaries of the schools for girls, two societies have been founded, one in Prague by the name of "Zenský výrobni spolek český" and the other in Brno "Zenský vzdělávací a výrobni spolek Vesna." Incidentally, the object of both societies is to strive for the perfection of the handiwork of women and its introduction to public. Their schools also impart rudimentary instruction in book-keeping.

"The most interesting school, however, is the "Middle-School for girls," founded in Prague by the name of "Minerva," and as auxiliaries of the schools for girls, two societies have been founded, one in Prague by the name of "Zenský výrobni spolek český" and the other in Brno "Zenský vzdělávací a výrobni spolek Vesna." Incidentally, the object of both societies is to strive for the perfection of the handiwork of women and its introduction to public. Their schools also impart rudimentary instruction in book-keeping.

"Of educational, benevolent, social and agricultural societies our patriotic women have 88; besides this there are about 70 other annex societies.

"Literary work among us is another class of work which is not carried on for the sake of any pecuniary gain. There is a long list of Bohemian authoresses. Beatrix Nýmec, whose "Grandmother" has been translated into various languages, is most celebrated. Caroline Světčá, a writer of novels, occupies a foremost place among the standard writers of Bohemian fiction. Elisa Krásnohorská, the poetess, rivals in popularity the first of our poets. Both Světčá and Krásnohorská always stood and stand yet at the head of every important movement of our women. Světčá was instrumental in the found-
"He goes to battle. She remains at home. The bride is patient, with no other consolation than national pride and the prayer that he will return with a brave record. Religion and her country first and then love. That is the Polish woman."

"We have had a constant struggle for independence. An unholy alliance was formed to crush out our country, rob it of its free government and destroy our institutions. The gates have been closed. Men have deserted Poland, but her women have stood guard at the gates of their country. It was she who preserved patriotism and honor in spite of Siberia and, what is worse, the lash, to the everlasting disgrace of the Russian government. (Applause.)"

"Our enemies make a great mistake if they think they have destroyed us. As long as a Polish woman lives Poland will live. (Applause.) We may have merited punishment for our frailties. God knows? May be we have. We have heard much of the Roman and Spartan mother. That is well, but I hope the world will hear more of the Polish mother. (Applause.) The Polish mother is waiting patiently for the resurrection and if there is justice on earth she will not wait in vain."

HAPSBURGS AND THE BOHEMIAN LANGUAGE.

It is not very generally known that the Hapsburgs, since the union of Bohemia with Austria, in the sixteenth century, have cultivated the study of the Bohemian language. Some of the sovereigns were quite proficient in it, as for instance Francis I. and the reigning emperor.

Ferdinand I., who married in 1521, as Archduke of Austria, Anne, the daughter of Vladislas Jagellon, never mastered the Bohemian language, though he appreciated its importance. His three sons, Maximilian, Ferdinand and Charles, were instructed in it since their earliest youth.. Queen Anne, whom the people called the "affectionate mother of the Bohemian nation," spoke Bohemian fluently and took great deal of pride in this accomplishment.

Archduke Ferdinand, the second son of Ferdinand I., fell in love, as is well known, with the beautiful and accomplished Phillipine Welser, to whom he was secretly married, in 1550, without the knowledge of his father. This mesalliance made a great noise throughout Europe. The archduke, upon his removal from Bohemia to Innsbruck, surrounded his beautiful wife almost exclusively by Bohemian courtiers, such as John and Jaroslav of Kolovrat, George of Sternberg, Adam Popel Lobkovic and others. These cavaliers introduced into Tyrol Bohemian court manners and the archduke was in constant correspondence with his friends in Prague. The archives of Innsbruck contain bundles of the archduke's Bohemian letters.

The second Hapsburg on the Bohemian throne, Maximilian II., who according to the testimony of the Italian, Paul Tiepola, had mastered five languages, conversed fluently in Bohemian. His teacher had been John Horák of Milešovka. This sovereign made arrangements before his coronation, occurring in 1562, for the bishop to address him in Bohemian, upon his entry into Prague; and in case that this dignitary should be unequal to the task, that some one else should be the spokesman. What thorough mastery of the language Maximilian possessed will be seen from the following incident: On January 18, 1578, a deputation of Polish nobility, who preferred him to Stephan Bathory, as King of Poland, sought audience with him in Vienna. The spokesman of the deputation, Palatine Joseph Laski, having delivered his address of respects in Polish, the sovereign, according to historian Tomek, "begged to be excused for his ignorance of Polish, but it would please him to answer back in Bohemian. Therupon Maximillian responded in a lengthy and clever address in Bohemian, displaying a remarkable knowledge and mastery of that tongue to the great delight of the Polish deputation." As a special mark of esteem, the fact may be mentioned, that one of his sons was baptized after St. Václav, the Bohemian patron saint.

With Maximillian's eldest son and heir apparent, Rudolph II., the case had been different. The Bohemian people looked upon him with disfavor, for two reasons. In the first place he lacked the necessary knowledge of their native tongue, and, secondly, his education was entirely Spanish, in the schools of the Jesuits. In 1526 the Bohemian Estates, then and there in session in Prague, forwarded an humble prayer to Maximilian to cause the return of the heir apparent from Spain to Bohemia, or, at least to provide him with an instructor from the ranks of the native nobility. Agreeable to this request, one Sebastian Pechovsky, secretary to the Prague archbishop, was given as instructor to the imperial pupil. However, Rudolph does not seem to have been a particularly bright scholar, for all the chroniclers of that time complain of his imperfect knowledge of Bohemian. Italian became the court language during Rudolph's eventful reign, owing, undoubtedly to the fact, that, his subsequent mistress, Catherine Strada, belonged to that nationality. The estates were constrained to address him in German on public occasions and his marked predilection for foreigners from Spain, Italy and Germany were the cause of much dissatisfaction. That Bohemian letters did not flourish during Rudolph's reign, otherwise memorable, is obvious.

Emperor Mathias was even a more wretched Bohemian scholar than his elder brother, Rudolph, and it is surprising that despite his repeated efforts to secure the Bohemian crown, he neglected to learn the language of his future subjects. But this we must not ascribe to any disrespect on his part towards the people; it was due more than anything else to his protracted absence from Bohemia, his having come in contact with the Bohemian nobility only occasionally. On the contrary, Mathias entertained a very high esteem for the people, as may be seen from his appeal to Bohemians, in 1611, wherein he said: "This noble and great nation, which has ever been the ornament of the throne of Hapsburg, and had on various occasions sacrificed life and treasure in defense of it, has now fallen prey to the greed of foreigners." During the coronation ceremonies he spoke in German and Latin, "being but slightly acquainted with Bohemian,"—such is the testimony of the Spanish ambassador, Don Juniga.

Ferdinand II., who succeeded Mathias, received a pure German education at Ingolstadt, and as his prospects of ever ascending the Bohemian throne were hopeless at this
time, it was not deemed necessary to instruct him in the language. Towards the close of his reign he acquired some knowledge of it, however.

Ferdinand III., who succeeded his father in 1637, knew the language thoroughly, having had an excellent teacher, Raphael Müslovský of Sebuzín. This learned man was the author of a curious Latin treatise on the study of Bohemian, and now in possession of the University of Upsala, whether it has been carried by Swedish invaders. Once, while studying in the college of Jesuits in Graz, Ferdinand surprised his august father, who had visited him, by a Bohemian speech of welcome. During his reign and after the war had somewhat subsided, Ferdinand often went out amongst the common people, who were just then undergoing terrible privations. A Catholic historian remarks, that, "for his love of country and the Bohemian language, Ferdinand III. was much beloved by his people."

Neither Leopold I. nor Charles VI., nor Maria Theresa spoke the language of our forefathers. The first two named monarchs were sworn in in German at the coronation, Maria Theresa in Latin. Joseph II., Maria Theresa's eldest son and successor, had a good command of Bohemian, notwithstanding the barbarisms and solecisms of his teacher, the evil Pohl. Joseph's perambulations through Bohemia, alleged or real, and his frequent adventures among common people are too well known and need not be related. The story, that Joseph's imperfect knowledge of Bohemian was the cause of an insurrection of peasants—their deputation having been told by the august ruler "to go for the lords," about their grievance instead of going "to the lords"—seems to lack historical foundation.

Leopold II., who was crowned King of Bohemia in 1790, knew the language well, but he never attained that proficiency in it, that distinguished his eldest son and successor, Francis I., a man whose name is indelibly associated with the Napoleonic wars. Francis I., according to all the contemporaneous reports, displayed this knowledge with ostentation. A peasant by the name of Vaváč presented Francis, at his coronation in 1792, with a poem and a map of the neighboring estate, drawn by himself. "The emperor spoke with me a full quarter of an hour in Bohemian, rewarding me finally with 12 ducats." P. M. Yešlicky in his genealogy of Heslov says: "John Dáčický of Heslov, served in the Bohemian imperial guard, which accompanied Emperor Francis I. to France between the years of 1813-1814. Not wishing to be understood by the courtiers, the emperor, while in France, invariably conversed in Bohemian with Dáčický and his aide-de-camp Kučera." The emperor's sons, Ferdinand and Francis Charles, were instructed in Bohemian from their earliest youth and of the latter archduke it is related that he composed a number of clever verses in Bohemian.

The last crowned King of Bohemia, Ferdinand V., retired to Prague soon after the stormy events of 1848, and he lived in that city uninterruptedly till his death in 1875. Only once, namely, during the Prussian invasion in 1866, he left Prague and went to Innsbruck; but the war over, he returned to Prague "among his beloved Bohemians," as he said, when they urged him to settle permanently in Tyrol. Passionately fond of botany, Ferdinand used to boast, that he knew in Bohemian the name of every plant—for which, if true, credit must be given to the emperor's instructor in botany, Professor S. Pressl.

Francis Joseph I., the reigning monarch, received the first instruction in Bohemian in his sixth year. His teacher was an officer by the name of John Vitek and under his able tutelage the youthful pupil made such rapid progress that, before he could write yet, he composed a letter in Bohemian from little wooden blocks. The Bohemian museum at Prague contains this curious composition. The late Prague journalist, J. M. Baláč, thus describes an interview he had with the emperor in June 22, 1890: "The emperor listened to me with undiminished attention to the end and then to my Bohemian address he responded in correct Bohemian and dismissed me. The emperor knew the language perfectly, and pronounces with such ease, as if Bohemian were his mother tongue."

Archduke Rudolph, the late heir apparent, possessed as good a knowledge of Bohemian as his father, and to Dr. Kieger he once said, "that he cultivated the study of the language with especial pleasure."

**RE-OPEN THE PRISON GATES.**

A day or two after the disturbance in the Bohemian Diet, the following significant dispatch was sent from Vienna to our Associated Press:

"At a council of the Austrian cabinet, the conduct of the Young Chekhys in the Bohemian Diet, Wednesday, was under consideration, and it was resolved to visit with the severest repression, all radical anti-Semitic and Chekh excesses."

What does this mean?

"It was resolved," says the dispatch "to visit with the severest repression all radical Chekh excesses. Can it be that the government contemplates re-opening its prison gates? Can it be that it wants to re-employ such monstrous absolutists and tyrants as Radecký, Hainau, Bach, Koller, etc. Can it be that the Austrian eagle—that carnivorous, greedy, plundering, destroying, combating and hateful bird—will again let loose on fair Bohemia? "Repression" in Austria is a term of no dubious meaning. It means tyranny. It means jailing of newspaper men, suppression of the freedom of speech and press, detestable police espionage and all the petty annoyances to which we have been subjected twenty-five years ago.

Will the government dare to resort to these "provisional measures," as they are termed on the banks of Donau? The Young Chekhys are a powerful, energetic, and intellectual party, and the best people of the kingdom are at their beck and call. To persecute them at this juncture when everything is in a state of agitation and exultation would be more than foolhardy. Even Bohemian patience has its limits. It was the last straw that broke the camel's back.
WHICH SHALL WE BELIEVE?

The St. Louis Hlas (Bohemian Catholic weekly) of May 17, takes issue with the statements we have made concerning St. John of Pomuk, one of Bohemia's patron saints. In so many words it accuses us of iconoclastic tendencies and claims that notwithstanding conflicts in dates, and the plain language of history, John of Pomuk is all right. And, anxious that the editor of the Bohemian Voice should share the same opinion, that his mind should be purged of all doubts and scruples in the matter, the writer of the article forwarded to us a clever almanac "Meč" for 1893, (price 50 kreuzers) and containing a biography of the alleged saint. The solicitude of our esteemed colleague for the peace and harmony of our mind is truly affecting; and, while we appreciate his good will in the premises, while we have nothing but words of praise for the typographical part of the almanac, yet, as an historical document it is worthless. In disputed questions like this we always prefer the statements of impartial historians, to fanciful inventions of old transcribers and superannuated chroniclers—which the almanacs cites so copiously. Nowhere in the biography of John of Pomuk do we see any reference to the researches of V. V. Tomek an historian par excellence, and one who is conceded to be the very best authority on the subject. Tomek's Dějepis města Prahy (History of the city of Prague) is an exhaustive work, which tells the story of every man of importance that ever lived in Prague, which describes every house, church and stone-pile down to the remotest times. Instead of consulting this book, both the almanac writer and the editor of the Hlas, have had recourse to superannuated chroniclers like Paul Židek—the unfaithful Židek as he is called—who, for instance, in his Spráceova pictures Venceslas IV. as a "monster" and Charles IV. as "an ideal of perfection;" they cite Pulkava, who swallowed most of the stories of Kosmas and who believed, that "nazváma jest země česká latíne Bohemia od jména Bôh. A tak tím výsledkem od jména božího Bohemi neb Čechové jsou řečený, etc. We repeat, in matters pertaining to Prague, Tomek is the best authority, even better than Palacký; and he who purposely evades his work, must have a troubled conscience.

What did we say in our article "A mythical patron saint" that provoked the ire of these gentlemen in St. Louis? Simply this, that John of Pomuk, vicar-general to Archbishop Jenstein, was drowned on March 20, 1393, by order of King Venceslas IV. for disobeying King Venceslas, and who, being both a contemporary and eye-witness, knew all, nowhere mentions John of Pomuk as confessor. Again, who can explain to our satisfaction this burning question: Why does the almanac writer use the well-known miracle about St. Pomuk's tongue as his most formidable argument.

For the enlightenment of those who might be ignorant of it, we shall say, that when St. Pomuk's tomb was opened on April 15, 1719, his tongue was found to be unimpaired "by the tooth of three centuries." This, according to the learned doctors who were present at the opening of the tomb, was an undisputable evidence of the cause of martyrdom of John Pomuk. With due respects for the opinions of others, we for ourselves do not believe in the violation or suspension of the order of nature—and as this miracle would seem to be one of them—we are compelled to disregard it as an argument.

To sum up. When we stated in our article of May, that "John of Pomuk was an historical nonentity and a myth" we did not wish to be understood as saying that no John of Pomuk ever lived. We believe, what every intelligent reader of Bohemian history knows to be a fact, to wit:

1. There lived but one John of Pomuk, the vicar-general.
2. That this man was drowned on March 20, 1393, for disobeying King Venceslas IV. and not for refusing to divulge the secret of confession.
3. That story tellers, like Hájek, invented another John of Pomuk, a supposed confessor of Queen Johanna, the date of whose drowning they set on May 16, 1883.
THE BOHEMIAN VOICE.

4. That by mistake, this mythical John of Pomuk, who existed only in the imagination of Hájek et al., was canonized as Bohemia's patron saint.

The error, which has been committed, is self-evident. A man had been canonized who had never lived. This is well known in Bohemia and even in Rome—for why was there no 500th anniversary of the martyrdom of John of Pomuk, either in 1883 or in 1893? We are no iconoclasts, image-breakers or secret enemies of any church or sect, as the silly want-wit of the Hlas believes. We are only searchers of truth.

After this article had been written and just before going to press, we have received Dr. Herben's book, "Jan Nepomucký, spor dojín českých s církev římskou." (John of Nepomuk, or, the conflict of Bohemian history with the Roman Church). The book presents, in a dispassionate way, our side of the argument. Those who desire to peruse it, may obtain it by writing to Dr. John Herben, Prague. Price, 50 kr.

How She Ruined a Beggar.*

Mr. Vojtíšek was a beggar. What his vocation was before I do not know. Judging from the fact that everybody knew him at Littleside, he must have been quite long in the business, and as his health was good it seemed that he would beg for many a year to come. As to his age, that too, I could guess. One day I saw him hobble across St. John's Hill to Spur Street and there approach policeman Šimr, who was leaning against a railing and basking himself in the sun. Mr. Šimr was that fat policeman—so fat that his gray frock-coat threatened to burst every minute; his head looked from behind, like a stack of sausages, with grease oozing from them. A shining helmet tilted on his big head at every movement and when he started to run after some fellow, who, in violation of law, had crossed the street with an alighted pipe in his mouth, Mr. Šimr had to take off the helmet and carry it in his hand. On occasions like these we children always commenced laughing and hopping on one leg; but our glee was over the moment he looked at us. Mr. Šimr was a German, hailing somewhere from S. And I am sure, that if he is alive—which God may grant—he speaks as wretched a Bohemian as he used to formerly.

"And what would you," he was wont to say, "what I know I learned in one year."

That time Mr. Vojtíšek put his blue cap under the left arm, dived deep with his right in the tails of his long gray coat and said to the yawning policeman, "God help you." Mr. Šimr saluted. Having fished out a modest snuff-box made from birch bark, Mr. Vojtíšek removed a sliding lid therefrom and offered it to Mr. Šimr. That gentleman took a pinch and said: "You must be pretty old already, ain't you?"

"Eh," grinned Mr. Vojtíšek, "it must be nigh eighty years, that my father, for his amusement, sent me out in the world."

* * *

It may surprise careful readers that a beggar like Mr. Vojtíšek dared to address a policeman in such a familiar way and that the latter did not throw him as he would have surely done, in speaking to some countryman or other inferior individual. Moreover, the police men of those days held a more exalted station then they do now, when the public knows them only by numbers. Then it was Mr. Novák, Mr. Šímr, Mr. Kedlíčký and Mr. Weisse who preserved peace and order in our street. Mr. Novák who hailed from Slabice, loved to loiter in front of the grocer's on account of the skřivásky which they kept there; the fat Mr. Šímr was from Sluknov; Mr. Kedlíčký from Vyšehrad, (with a scowling look, but good-hearted); and finally Mr. Weisse of Rožmitál, a long portly man with uncommonly yellow teeth. All the people knew where these worthies came from, how long they had served in the army, and how many children they each had. We little ones living in the neighborhood were very familiar with them; they knew every one, men and women, and they could always tell mothers whither their children had wandered off. When Mr. Weisse died in 1844, in consequence of a fire in the Renthalouse, the entire Spur street attended his funeral.

Of course Mr. Vojtíšek was no ordinary beggar. Modest and poor in appearance, yet he was clean, especially at the beginning of the week. The neckerchief had a tidy knot and the patches upon the coat were not variegated, of the appearance of a piece of nailed tin. One week sufficed him to make a round of Littleside. He was admitted everywhere and the housewives upon hearing his soft voice came out to give him a half-penny—quite a respectable coin in those days. He begged from morning to noon and then went to the noon service at St. Nicolaus. He never begged at the church door nor did he deign to notice the women beggars who squatted upon the church steps. The service over he would go to his dinner, for he always knew of a place where they had a full pot of leavings for him.

Mr. Herzl, the innkeeper in our house, alone, never gave him a half-penny. Mr. Herzl was somewhat close-fisted but withal good-hearted. Instead of money he would give him some snuff from his own snuff-box. During such operation—it occurred invariably on Saturday—they would say to each other:

"Ah, Mr. Vojtíšek, the times are hard."

"They are, and they will not be better, before the castle lion does not take his place on the Vyšehrad swing."

* * *

It was a beautiful June day. Mr. Vojtíšek came out of the St. Nicolas church, and covering his head with a cap, as a protection against the heat of the sun, he walked slowly over the present Stephen Square. He stopped before the Trinity Statue and sat down upon a step. The water fountain splashed merrily behind his back, the sun shone warmly, it was so pleasant! He had evidently eaten at people's who dined after twelve o'clock.

He had hardly taken his seat when one of the women-beggars, whose place was at the door of St. Nicholas,
Church, arose and walked in the same direction. This creature was known as the "million hag," because, while other beggars assured you that God would repay you "thousand times," she was wont to promise "millions and millions." And Mrs. Hermann, the official's wife, who was never known to miss an auction sale, gave aims to her alone. The "million woman" walked or limped as circumstances required. Just now she walked erect toward Mr. Vojtisek at the statute. Her gown of coarse cloth beat noiselessly against the withered limbs and the blue kerchief, which was pulled deep over her eyes, moved up and down at every step. Her face was exceedingly repugnant to me. It was full of furrows, resembling thin noodles and centering in her mouth and nose that was beaked. Her eyes were green and yellow like cats.

Approaching Mr. Vojtisek she said, puckering her mouth: "Praised be Jesus Christ."

Mr. Vojtisek nodded in assent.

The "million hag" took a seat at the other end of the step and sneezed. "Fie," she remarked, "I hate sun shine, it makes me sneeze."

Mr. Vojtisek remained silent.

The woman pulled up her head-covering and her entire face became visible. Her eyes blinked like cats' in the sun, alternately closing and then again shining like a carbuncle. There was a constant twitching around the mouth, and that open, a solitary front tooth, all black, could be seen.

"Mr. Vojtisek," she begun anew. "Mr. Vojtisek, oh, if you only would."

Mr. Vojtisek was quiet. He only turned towards her and cast a scrutinizing glance at her mouth.

"I always say, if but Mr. Vojtisek would, he could tell us where to find good people."

Mr. Vojtisek remained silent as before.

"Why do you look at me so?" interrogated the old hag after awhile, "what do you see on me?"

"That tooth! Ladmire that solitary tooth!"

"Ah, the tooth," sighed she and then added: "You know, I suppose, that the loss of each tooth means the loss of one good friend. All those who care for me are now dead—all. Only one remains—but I know not where—that one might be—that only friend whom God seems to have put in the pathway of my life. Oh, how lonely I am."

Mr. Vojtisek gazed before him without uttering a word.

A sort of a smile stole across the face of the old hag—a smile sickening to behold. Her whole face was hideously contorted.

"Mr. Vojtisek."

"Mr. Vojtisek, we two, you and I, could yet be happy. Of late I dreamt of you often and I believe it is God's will. You live alone, Mr. Vojtisek, and you have nobody to care for you. You are liked by everybody and you have scores of good friends. Suppose I moved to your place—I have one or two feather beds—"

Mr. Vojtisek arose slowly; and stretching his body and adjusting the leather peak of his cap, he muttered: "I would sooner take poison." Then he left without saying another word.

The old hag again pulled the head-covering deep over her eyes and remained motionless. Perhaps she had fallen asleep.

Tears gushed from Mr. Vojtisek's eyes in profusion.

In a short time strange stories gained currency at Littleside. People discussed them eagerly and every now and then you could hear the name of Mr. Vojtisek.

Soon I knew it all. Mr. Vojtisek, the stories ran, was not a poor man. Mr. Vojtisek was said to have, on the other side of the river, two houses. It was even doubted that he lived below the castle, at Bruska.

He had betrayed the good people at Littleside—he had imposed upon them for years.

People got indignant. Men swore, feeling that they have been duped and insulted.

"The scoundrel," said one.

"It is as clear as day," said another, "for did anybody see him begging on Sunday? Undoubtedly he sat at home, in his palaces, whetting his appetite on roasts."

Women hesitated somewhat. They thought of the honest face of Mr. Vojtisek.

However, they too, gave him up when a new rumor begun to gain circulation, that Mr. Vojtisek had two flashy daughters. One was said to be in love with a lieutenant, and the other was about to enter the stage. It was said that they were never seen without gloves and that they occasionally rode to Stromovka, the resort of fashionable people.

That changed the women.

In forty-eight hours everything turned against Mr. Vojtisek. Everywhere they closed doors against him, "because times were too hard." In houses, where in former days he used to get dinner, he was told "that nothing was left," or, "we are poor, all we had to-day was boiled peas and that's not good enough for you." Street boys would follow him, wherever he went, crying "Mr. landlord! Mr. landlord!"

Saturday afternoon I was around the house and saw Mr. Vojtisek coming. As usually, Mr. Herzl, who wore a white apron, stood leaning against a stone doorway in the middle of the house. Impelled by some unaccountable fear I ran in the house and hid behind a stout door. From my place of hiding I could clearly see Mr. Vojtisek coming.

I could see that the hand in which he carried the cap trembled visibly. The customary smile from his face was gone. The head was bent forward, the hair, yellow with age, disarranged. "Praised be Lord Jesus Christ," said he, raising up his head. His face was pale, the eyes dull and weak.

"I am glad you are coming," begun Herzl. "Mr. Vojtisek, lend me twenty thousand florins. Don't be afraid you will lose them, I promise to give you a good security. I have a chance to buy a house next to the 'Swan'—"

He left the sentence unfinished.

Tears gushed from Mr. Vojtisek's eyes in profusion.
"I tried—I tried," he said between sobs, "all my life to be honest."

After these words he staggered across the street, falling down at a point where the street turned down to the castle. Resting his head on his knees he began to sob aloud.

I ran up to my parents’ rooms, trembling with agitation. Mother stood at the window and looked into the street. "What did Mr. Herzl say to him?"

I gazed through the window at Mr. Vojtšák who was weeping. Mother was just then preparing the afternoon coffee, and she too, stepped to the window every now and then, and looked out and shook her head.

Suddenly she saw Mr. Vojtšák rising slowly. Without the loss of a moment she cut a slice of bread and placing it on a cup of coffee, she ran out. From the threshold she beckoned and called, but Mr. Vojtšák did not seem to see or hear. She walked towards him offering him the cup and bread. Mr. Vojtšák looked at her silently. "Lord thank you," he whispered, "but just now I could not swallow a morsel."

From this time on nobody ever saw Mr. Vojtšák begging at Littleside. Neither could he beg beyond the river, because there he was a stranger both to the people and the policemen. He selected a nook on Cross Place beneath the little Clement arcade, just opposite the military guard-house, which used to stand at the approaches to the bridge.

There I saw him every Thursday afternoon when the school was out and when we boys started on our customary tour of inspection of books displayed in shop windows of the Old Town. With a cap before him, serving as a receptacle for alms, he was wont to sit here, his head reposing on the breast and the hands holding the beads. He seemed to notice no one. The bald-head, the cheeks and hands had lost their former gloss and redness, the yellow skin had shrivelled into furrows. And shall I tell it?—I was afraid to come near him and always sneaked in behind a door-post, in order to throw into his cap my quarterly savings, a groschen, after which I hastily run away.

Once I remember meeting him on the bridge. A policeman led him to Littleside. Since that time I never saw him again.

It was on a chilly morning in February. The windows were covered with thick flowers of frost, to which the reflection of fire, in a stove, standing opposite, lent a deep orange hue. Outside the wheels of a cart and the barking of dogs could be heard.

"Go and fetch me two pints of milk," ordered my mother, "but wrap up your neck!"

At the door I saw a milk-woman standing in her cart and behind it, I recognized in the twilight, policeman Kedlicky. A piece of tallow candle fastened in a square glass lantern, lighted the surroundings.

"What, Mr. Vojtšák?" I heard the milk-woman say as she ceased stirring the milk with a ladle. This production of artificial cream by means of a ladle had been strictly forbidden, but Mr. Kedlicky was a good-natured man as I have said before.

"Yes," he replied, "we found him at midnight near the castle. He was frozen stiff and we sent him to the morgue of the Carmelites. All he had on were coat and pants, all in tatters, and not even a shirt."
aborts of his son. He became insane and died eleven months after
wars, from political, religious, and financial insti tions to allow no
The Russian government seized the property, allowed a par
to Karwowski's brother and gave his share to General Tuchla. A
year after the attempted assassination the Polish revolution broke
cut in his early days, and after the revolution was quelled and
horses. After eighteen months' service the rebellion was sup
pressed. Karwowski again escaped and went to France. In 1866 Alex-
ander II, emperor of Russia, visited Nice. He stopped at the English
hotel by the police, but he was not allowed in. Before Alexander
name was the emperor of the Vatican, where he entered the Pope's army. He remained there until
1869, when he went to France and entered the regiment of General
Charette. He fought through the Franco-Prussian war and came
back to Poland. He went to New Orleans and from there in 1873 he started
out. Karwowski wished to see the emperor in person to get
back his property and return to Poland. He was turned away by
the police, but he was not allowed in. Before Alexander
of Karwowski the emperor jumped back. The room was filled with
guards. Karwowski made his appeal and the emperor told him he
could go back to Poland, but must give himself up to a court-martial.
Karwowski left Cracow and joined the Poles at the head of 30C
back door. When he stood before Alexander and mentioned the name
of Siena, he meant Siena of Rome, where he entered the Pope's army. He remained there until
1869, when he went to France and entered the regiment of General
Charette. He fought through the Franco-Prussian war and came
to New York. He went to New Orleans and from there in 1873 he started
off with thirty-six soldiers, eighteen of whom were Americans, to fight
for Cuban independence. The vessel was purchased by a Spanish war
ship and captured. The men were taken to Cuba and tried and con
demned to be shot. The American consul succeeded in having sixteen
of them liberated, among the lucky ones being Karwowski. After
that he came to America.

Correspondence.

MADISON, Wis., May 15th, 1893.

Editor BOHEMIAN VOICE—Dear Sir: From time to time newspaper
articles are published, characterizing us as “criminals, anarchists etc.”
and dragging our misrepresented nation to the very lowest grade of human
ity and morality. Duty and justice demands a few words in explana-
tion, to somewhat better guide the judgment of the American reader. We do not hesitate to say that as far as we are concerned such reports are
false. If not entirely, in every particular, at least such passages as
form the pith of every report. It will be perceived in the course of an
attentive perusal of these letters, that they uniformly portray us as an
“undesirable element.” The impression likely to be left from the whole
of the mind of the reader is one eminently-unfavorable to the
Bohemian character.

The number of people who can really form any judgment as to the
comparative merits of Bohemia and Bohemian people might be counted
on one's fingers. On the other hand, the number of people who make the
most confident assertions about us, and who fancy they are especially
qualified to speak, is almost unascertainable. Of all European
countries Bohemia is probably the one about which the most utter ignorance,
and if not entirely, at least such passages as
form the pith of every report. It will be perceived in the course of an
attentive perusal of these letters, that they uniformly portray us as an
“undesirable element.” The impression likely to be left from the whole
of the mind of the reader is one eminently-unfavorable to the
Bohemian character.

The number of people who can really form any judgment as to the
comparative merits of Bohemia and Bohemian people might be counted
on one's fingers. On the other hand, the number of people who make the
most confident assertions about us, and who fancy they are especially
qualified to speak, is almost unascertainable. Of all European
countries Bohemia is probably the one about which the most utter ignorance,
and if not entirely, at least such passages as
form the pith of every report. It will be perceived in the course of an
attentive perusal of these letters, that they uniformly portray us as an
“undesirable element.” The impression likely to be left from the whole
of the mind of the reader is one eminently-unfavorable to the
Bohemian character.

If we could analyze the character of an individual and say precisely
what is owing to the circumstances under which he has been placed,
and what is owing to the qualities which he inherited, I fully believe that the hereditary influence would turn out to be the most important.

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BENEDICT ROEZL.

The celebrated Bohemian botanist and gardener who for twenty-four years gathered rare and unknown plants in North and Central America and shipped them to various European gardens. Scores of plants were named by him.

THE SITUATION IN BOHEMIA.

If Bohemia does not soon have home rule it will not be because the sentiment of the inhabitants is not in favor of that issue. For many years there has been an intense hatred existing between the Czechs and Germans of that country, the latter representing the conquering and the former the conquered people. The practical independence of Hungary has always been galling to the high-strung and intellectual Czechs, who have never enjoyed that freedom under the rule of Austria. They are willing to acknowledge Franz Joseph as king of Bohemia, but wish freedom to govern themselves and to be rid of a thousand petty annoyances and restrictions to which Austrian tyranny now subjects them.

The Austrians, however, find federal allies in the Hungarians which they would not in the Bohemians. The Hungarians share the hatred of the imperial race for the common enemy, Russia. From their racial nature the Bohemians are naturally friendly toward the Czar’s people. To give this restive and warlike people self-government would, the Austrians think, set them on the highway to actual independence or, worse, to an alliance with Russia. From year to year the Bohemians and the federal head of the empire have become more and more estranged while between the Germans and Czechs in Bohemia the hatred is very bitter. There have been several encounters between these elements in the diet and elsewhere and things cannot go much further in this direction without the imperial party resorting to force. This is simply a straw which shows whither the wind of Austria’s destiny is blowing. — Omaha World-Herald.

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