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"The Bohemian Voice, Vol.2, No.10" (1894). *The Bohemian Voice*. 16. https://digitalcommons.unomaha.edu/bohemian/16

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# BOHEMIAN VOICE

ORGAN OF THE BOHEMIAN-AMERICANS IN THE UNITED STATES.

VOL. II.

#### OMAHA, NEB., JUNE 1, 1894.

No. 10.

#### Motes.

The ever vigilant police of Prague has unearthed, again, a formidable conspiracy and airested a number of the conspirators, who are all very young men, if not small boys. They are charged with having been plotting against the security of the state. The police of Prague will never feel secure—unless all the male inhabitants of Prague of the age of five years and upwards be confined in dungeons or perpetually banished from the country.

#### \* \* \*

The territory of the circuit court of Prague, contains 927,840 Bohemian, and only 94,999 German inhabitants. When the office of President of the court had lately be come vacant, three candidates were recommended, two Bohemians, Procházka and Dressler, both able and experienced lawyers, and one German, Kallina. Contrary to expectations, he whose name was submitted in the third place, the German Kallina, was appointed to perside over a Bohemian circuit.

#### \* \*

The twentieth of June is to be the "Slavonic Day" at the Midwinter Fair. Bohemians, Poles, Croatians and Slováks will take part in the celebration of the day. "March California," an original composition written for the occasion by Mr. Antonín Machan, will be performed for the first time. The committee promise a demostration of more than ordinary significance, and we hope, the Slavonic Day at the Midwinter Fair, will be a success, as the Bohemian Day has been at the Columbian.

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While the trial of the Omladina was still in progress, the Ladové Noviny (People's News) of Brno printed some comments on the conduct of the trial by the prosecution. The adverse criticisms aroused the ire of the state's attorney who had the editor, Mr. Emil Čermák, indicted for a misdemeanor very much like our own "contempt of court." The editor was found guilty and sentenced to seven days' imprisonment aggravated by compulsory fast. Judges and state's attorneys, being servants of the Crown, are veritable little gods and must not be criticized in Austria. Mr. Rosewater of Omaha would perhaps add: It is the same in the United States.

#### \* \* \*

On the 3rd of June it will be forty years since the first lodge of the Bohemian Slavonian Society of the United States, (Č. S. P. S.) was established at St. Lo<sup>n</sup>is. The anniversary will be appropriately celebrated in that city. The Č. S. P. S. is at once the oldest and strongest Bohemian organization of its kind in this country. On the first of May, 1894. it numbered 11,033 members, associated in 200 lodges, nearly one third of the members being Chicagoans. The society represents the liberal element and is always found in the front, whenever anything of importance is to be undertaken by the Bohemian Americans as a body. Mr. Václav Šnajdr, editor of the Cleveland *Dennice Norověku*, is announced as the principal speaker.

\* \*

The French journals, daily, weekly and monthly, devote considerable space to discussions of the present struggle of Bohemia for homerule. Articles sympathizing with the aspirations of the Chekhs will be found in journals of any political faction. The principal ones are: the Nouvelle Revue, Revue des Deux Mondes, Revue Bleue, Vérité, Intransigeant, Éclair (will be noticed more fully in the coming number of the Bohemian Voice), Univers (a Catholic organ), Correspondent, Epoque, Petit Journal etc. "The Bohemians," says L'Epogue, among other things, "do not even demand as much as the Magyars. They simply demand a portion of those liberties that were granted to the Magyars who had revolted in 1848 and joined in masses the enemy's ranks in 1866, whereas the inhabitants of Bohemia loyally and heroically performed their duty. "

"Heavens !" " A Bohemian Novel by Alois Vojtěch Šmilovský. Translated from the Czech by Professor V. E. Mourek of Prague University, and Jane Mourek. London, 1894. Bliss, Sands and Foster. A. V: Šmilovský (1837-1883) is one of the foremost Bohemian novelists most of his works being real classics. He has, nevertheless, been quite neglected by his own countrymen. We are, therefore, doubly pleased to see one of his character novels translated into English. " Heavens ! " derives its title from a nickname of the hero, a parson, whose favorite exclamation it was. The plot is not complicated, but the several characters are portrayed by a masterly hand. The translation is excellent, notwithstanding the richness of idiomatic expressions, proverbs, etc., peculiar to the author. Bohemian names are given in their native dress. This is the fourth Bohemian novelist whose works have been placed before the public, the other three being Vítězslav Hálek, Božena Němcová and Jakub Arbes.

#### THE BOHEMIAN VOICE

## The Bohemian Voice.

A MONTHLY JOURNAL.

PUBL	ISHED	BY	THE	

#### BOHEMIAN-AMERICAN NATIONAL COMMITTEE,

Publication Office, 1444 South 16th Street, Omaha. Neb.

J. J. KRÁL,	EDITO
Address Editorial Correspondence to Chicago, 1	
Subscription. \$1.00 a year in advance Letters and Remittan	
"THE BOHEMIAN VOICE," 144	14 South 16th St., Omaha, Ne
Entered at the Post Office, Oma	aha, as Second Class Matter.
Executive of the Bohemian-An	nerican National Committee
JOHN ROSICKY, Prest., Omaha, Nebraska.	P. V. ROVNIANEK, Vice-Pres., P. O. Box 124, Pittsburg, 1
R. V. MISKOVSKY, Sect + 1444 South 16th 3	retary, Street, Omaha, Neb.
ANTON KLOBASA, Treas., 2716 Russel Ave., St. Louis, Mo.	F. B. ZDRUBEK, Librarian, 150 w. 12th St., Chicago I
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#### WILL THEY DISARM?

More soldiers ! has for years been the watch-cry of European monarchs, both great and small. Thanks to the aggressive and unscrupulous policy of prince Bismark, Europe has been transformed into one military camp. Asking for more soldiers and more money, the German emperor declared at the same time that he was seeking to maintain peace. Francis Joseph, his ally, did the same. Italy tried to imitate the two empires, wasted money on guns and cannon, and now she stands on the verge of bankruptcy.

It is gratifying to hear that Europe is discussing the question of partial disarmament, and that the suffering people may soon be relieved of excessive taxation. Though we have no positive proofs as to what the real intentions of the European powers may be, still there are some encouraging signs of a sincere desire on the part of two or three rulers to avert war, disarm, and preserve peace. We should be oversanguine, however, if we were to expect the millennium to come at once, because the European monarchs will hardly trust one onother. Nevertheless, the Russo-German commercial treaty recently concluded is generally believed to be a guarantee of peace for the next ten years, at least, inasmuch as a Russo-German conflict was expected to occur in the near future, and the tariff war between the two countries might have easily developed into real war, had not the treaty been ratified by the German reichstag. European journals announce too that a meeting of the two emperors is to take place some time this year, and that the question of disarming will doubtless be considered by the two rulers.

Unless something be speedily done to relieve the taxpayers, the excesses of militarism will bankrupt the states of Europe, and they will perish without a single cannon being discharged. Besides bankrupting the state, militarism brings ruin to the industrial middle classes, and fosters the growth of anarchy. Four years ago the socialist Bebel declared in the German parliament "The coming war in which fourteen million armed citizens will take part, will be the last. When these fourteen million European citizens shall have killed one another, with the most perfected weapons, when the wealth of Europe shall have been destroyed, and Europe shall resound with the cries and wails of the mothers, sisters and brides of the murdered, then the European nations will open their eyes and know the truth. Woe to the system that has brought about such conditions ! Then our ideals shall be realized."

The burdens of militarism are daily growing. In Austria which is an agricultural country and, therefore not as rich as her neighbors, the regular military expenditures rose from 68.6 million florins in 1868 to 107.3 million in 1893, a rise of 56.3 per cent; at the same time, extraordinary expenses amounted to 273.7 million, and the cost of the landwehr rose, within the last fourteen vears from 3.8 to 11.6 million, an increase of 205.2 per cent. The regular expenditures are yearly growing; the current budget appropriates 141.9 million florins for the army for 1894, and the ministry has announced that the appropriation will be increased in 1895! During the period from 1868 till 1893, Austria has spent on her army alone -not including the navy, the landwehr and the honveds-the enormous sum of 2933 million florins.

The European states lose, furthermore, the productive power of the three million young ablebodied men engaged in active service and guarding the armed peace. At a very low estimate, one man would yearly produce wealth worth at least 400 florins (\$160); the loss of the European states amounts, therefore, to the appalling sum of 1200 million florins a year!

What social and industrial reforms might be affected, were all this enormous wealth saved from the clutches of the gready Moloch of militarism! The burdens of taxation in middle Europe are becoming unbearable. The people will hardly be able and willing to stand further exactions of their rulers. Will they disarm?

#### HUNGARY AND BOHEMIA.

The fierce though bloodless war waged in Hungary over Kossuth's coffin by the partisans of the government against the Magyar patriots, has again made it evident that there still exists a strong party among the Magyars, which, true to Kossuth and revolutionary traditions, is dreaming of independent Hungary, is ready to break the loose ties that bind the country to the Austrian half of the empire. They are not satisfied with the present status of Hungary, although their country is almost wholly independent, as it has but the ruler, army, finances and foreign affairs in common with Austria, enjoying unlimited freedom in all other matters. However, the past furnishes the partisans of the present state of affairs with the most forcible argument in the progress the country has made during the twenty-seven years of dualism, and they triumphantly point to this one fact, claiming that if the Magyars had followed Kossuth rather than Deak, and sought absolute independence for Hungary, the country would not have prospered as well as it has done under dualism.

It is now twenty-seven years since Deak, a greater statesman than Kossuth, openly attacked Kossuth's favorite doctrine, and in his speach at the Hungarian Diet endeavored to persuade the Magyars to recognize at least the foreign affairs and military defense of the state as common to the several parts of the On that day (the 28th of March, 1867) the empire. "Magyar Sage", as he was fondly called, placed this interesting dilemma before his countrymen: "If the empire of the Habsburgs should break to pieces. Hungary would either constitute herself as an independent state, or she would unite with other nations and form a confederacy. The first plan I do not Hemmed in between the mighty think feasible. Russia and Germany, Hungary would be unable to maintain herself as an independent state for any considerable length of time. In order to save herself, she would have to ally herself with her neighbors. However if we shall seek the alliance of other nations

we must have some matters in common with them.'

Deak's arguments persuaded the Magyar zealots to accept dualism in preference to an independent Hungarian state, and now the partisans of the government both in Austria and Hungary are chanting hymns of praise to Deak's wisdom and dualism. In their own words, Hungary would not have progressed under Austrian rule as it has in its independenceyet at the same time that they praise the Hungarians. the same parties bitterly denounce the Bohemians and their efforts to secure precisely the same measure and degree of independence as the Magyars do enjoy: What is right in Hungary, is a crime in Bohemia? And yet how different have been the attitudes of the Bohemians and the Magyars towards the House of Hapsburg in the present century! The Slavs have loyally supported the Habsburgs against the Magyars and the Germans-the Slavs having in view the preservation of Austria as a shelter for the small nationalities-but the House of Habsburgs is like an unruly boy who cannot appreciate a friend, unless that friend can give him a sound thrashing; it has lavished favors upon its enemies and done its best to oppress its friends. In his preface to Leger's History of Austro-Hungary, Professor Edward A. Freeman shows himself a good judge of the situation in Austro-Hungary when he says:

"As things now stand . . . the first thing that strikes us is that those nations which rose against the House of Habsburg in 1848-9 are those which are at present satisfied with its domain, while those by which its authority was restored are those which at present complain of it. The Habsburg princes were driven out by the German's of Vienna and the Magyars of Budapest; they were brought back by Slavs and Roumans, backed by the great Slavonic power of Russia. The present sovereign of Hungary and Austria reigns, with the good will of their inhabitants. over lands conquered for him by Nicolas of Russia and Jellacic of Croatia. It is by the favor of Slavonic and Rouman helpers that he was able to reign over Germans and Magyars. It is now the Germans and Magyars who are satisfied; the Slavs and Roumans who complain. The Ausgleich between Hungary and Austria was made wholly in favor of the Dominant Magyar and German races; they have got their own rights; and their chief object now is to hinder other nations from getting their rights as well. In Hungary the common sovereign reigns as a lawful king, crowned with the crown of Saint Stephen, according to the law of Hungary. But the people who have thus won their ancient independence are stirred to wrath, when the people of Bohemia demand that the common sovereign shall do the same justice to Bohemia which he has done to Hungary. They ask that in Bohemia too he shall reign as a lawful king, crowned with the crown of Saint Wenceslaf according to the law of Bohemia."

Such is the true state of things. The position of Bohemia is analogous to that of Hungary, the historical rights of the two crowns are identical, and the Hapsburg family have derived their glory and power chiefly from those two crowns. Prior to 1804 there existed no such person as an Emperor of Austria, but there was a king of Bohemia, who was at the same time king of Hungary. If Hungary is entitled to independence, why should Bohemia be denied, homerule? All that the Bohemians are wishing for is equal rights (however unequal may be the duties), or as Prof. Freeman says.

"Union with Hungary and Austria is, as things now stand, desirable for both Czechs and Poles. All that the Bohemians wish is that the union should be made on lawful terms, like the union between Aus, tria and Hungary, that the rights of their ancient kingdom should be respected, as the rights of the kingdom of Hungary have been. They wish, in short, to have a common sovereign with Austria, but not to be merged in an 'Austrian empire.'"

The Bohemians certainly do not seek absolute separation from the rest of the monarchy, but simply a recognition of their historical rights, and such a form of autonomy as would harmonize those historical rights with the present needs of the people. They are willing to recognize the sovereign, the army, the finances and foreign affairs as common to the several countries, but in all other respects they wish to be their own masters. They were even willing to recognize, as common interests, the public debt and commerce, beside diplomacy and the army, so that Louis Kossuth, reading the Fundamental Articles of 1871, which expressed the moderate demands of the Bohemians, was astonished to see the Bohemian lion so tame. And yet the Bohemians are denied what is plainly right and just. However, the idea of centralization will hardly triumph in the end. Modern times are too democratic for that, and we firmly hope that the fedralist ideas of the Bohemian statesmen will ultimately prevail.

#### SOME INTERESTING FIGURES.

The latest Hungarian census furnishes some interesting figures as to the mutual relations and relative standing of the several nationalities now constituting the population of Hungary. The kingdom of St. Stephen, like Austria, is a polyglot country, although many misinformed foreigners still persist in believing in a "Hungarian nation" which there is none, identifying all the inhabitants of the country with the Magyars, who really constitute, by their own count, but 42 per cent. of the population. The Slavs number 5,000,000, or 29 per cent.; the Roumans 2,591,905 or 15 per cent.; the Germans 2,107,577 or 12 per cent. The rest is composed of Italians, Gypsies, Armenians, etc., who number 223,572. The Slavs are divided in the north into Slováks (1,910,279) and Russians or Ruthenes (383,392); in the south into Serbo-Croatians (2,611,264) and Slovenes (94,679) beside a handful of Bulgarians.

The Magyars who number 7,426,730, are really in a minority, though they are the ruling race. They present a unique spectacle of a race that cannot grow except by absorbing and assimilating its. neighbors. Their position as the ruling race and their influence over the other half of the monarchy, -for they dictate the financial and foreign policy of Austro-Hungary-have drawn many a gifted Slav, German, etc., into the fold of Magyaria. If it were not for this increase they would soon disappear. It is noticeable that in the revolution of 1848-9 many of their most prominent men were of foreign origin: Kossuth, Bem, Dembinski, Damjanič, Stein, etc. In fact, the Magyars have extensively co-mingled with other nationalities, and preserved the purity of blood only in a narrow district around Debreczin. They are losing, besides, by the emigration of their nearest relatives, the Szekels, to Roumania.

The large cities are the strongholds of the Magyars. They hold 16 of the 25 large municipalities, and constitute 66.8 per cent. of the city population. In the country districts they represent only 44.9 per cent. Though they seem to be losing ground in the capital—the other nationalities show a greater increase there—the Magyars, if we are to believe their own figures, have increased 15.2 per cent. in the last decade (1880-1890).

The figures are not as encouraging in respect to our brethren the Slováks. Still they show an increase of 2.4 per cent. in the last ten years. The reason why the number is so low must be sought in the fact that in 1880 they began to emigrate tothe United States and have continued ever since. The Slováks are country people, they constitute 13.8 per cent. of the rural population, and only 4.6 per cent. in the cities. They have been systematically persecuted and Magyarized by the ruling race, and it is owing to those persecutions that they have grown but slowly ever since 1850. The rate of their yearly increase was 0.31 in 1840-50, but dropped to 0.24 in 1850-90.

Interesting are the tables showing the numbers.

of persons unable to read and write (analphabetists). We give below the per cent. as found among them: Germans, 34; Magyars, 43, Slováks, 47; Slovenes, 50; Serbo-Croatians, 72; Roumans, 85; Ruthenes, 87. These are rather big figures, making the average 54 per cent. It is evident that, in this respect, the Slovaks and the Magyars are about equal. The magnitude of these figures, showing insufficient education, will appear best if we compare them with the official census returns for Bohemia. In 1890 there were found in Bohemia only 19 persons in a hundred that were unable to read and write, and if children below six years of age were to be deducted, the number would fall down to 5.57 per cent. In Hungary, on the same supposition, the number would be 45. And yet Hungary enjoys independence which is denied to Bohemia.

#### THE REAL BENEFICIARY.

In the treaty of 1870, whereby Austro-Hungary and Germany entered into an alliance ostensibly for the sole purpose of defending each other in case of a hostile attack. Austria assumed certain obligations which it must be owned have already become too burdensome to the taxpayers who fail to see any return for the enormous outlay. Austria has undertaken to maintain a "respectable" army-has it any enemies anywhere? None are to be seen at present, and in as much as an army is only maintained for one of two reasons, either to repel enemies or to assist friends, we must conclude that, having no enemies, Austria keeps its army at the bidding of its "faithful" ally, and that the real beneficiary under the agreement is-the empire of Germany in the interest of whose greatness the people of Austro-Hungary are heavily taxed. Deputy Sehnal made able comments on the perverted policy of Austria in his speech in Parliament, delivered in the progress of the debate on the appropriation bill ( department of the ministry of finance). We subjoin a few excerpts from the speech.

"Judging by the words of the chairman of the committee, the minister of finance, and the speaker of the ever loyal Polish club, it seems to me that all those gentlemen and with them the entire coalition are completely satisfied with this year's budget and the general financial condition of Austria. The journals of all the three factions of the coalition are likewise singing eulogies on the current budget which shows a surplus.

"Someone, however, is not satisfied, gentlemen, and that is the taxpayers; (So it is!) they are a factor who, in my judgement, has the right to speak on this matter. (Very well)! And the taxpayers cannot be satisfied because the favorable balance has not been secured by economy, by a reduction of the expenses, but by means of increased taxation. And what may we expect accordingly to the statements of the minister of finances? New burdens, new taxes, new surprises which make a chill run through the bones of that untiring taxpayer, the Austrian citizen.

"I expected to hear from the minister of finance something wholly different; I expected that he would say: "economy and a sound financial policy which must of necessity be based on sound foreign policy and internal peace, will enable us in the nearest future to reduce taxation, do away with certain wholly unjust expenditures, encourage education and culture, provide for the material welfare of the taxpayer and thus lighten the burden of his duties," however we must not expect that. Our financial condition is still unsound, and most of the European states are ahead of us in respect of financial strength.

"And what is the reason that our agriculture, industry, and trade, those pillars of a state's financial strength, are today in an unsatisfactory condition? Why is it that we are financially weak while other states are strong enough not only to stand their expenses with ease, but also to take advantage of our embarrassment. There is but one reason why our ministers of finance are constantly busy in administering medicine to the diseased body of Austria: it is found in the Germanizing spirit which has pervaded the administration of this state for centuries. (So it is !)

"Had not Austria adopted the unfortunate resolution to play, at any price, the leading role in Germany, had it not pursued that policy for centuries and had it rather sought the welfare of its nation, it would be today a powerful state which would have no enemies to fear because its faithful people, enjoying their rights, and therefore satisfied, would be its best support.

"Ever since Austria has undertaken to put the unfortunate theory into practice, its debts have systematically increased " ad majorem Germaniae gloriam."

"A beginning full of promise was made by the first "fraternal" war, The Seven Years' war so-called. With a national debt of 140 million Austria went to war in order that it might secure supremacy in Germany. And the debts grew and grew steadily, while the influence of Austria in Germany was correspondingly diminishing. Austrian policy, however, remained unchanged. The wars in which Austria took part during the one hundred years, were undertaken, almost without exception, for the sole purpose of maintaining Austria's hegemony in Germany or saving "Great Germany." Since the last "fraternal" war we have had peace—what sort of peace? It is the armed peace which is snapping the foundations 'close when it is proposed to appropriate a few of the state and whose sole purpose is to strengthen and maintain the influence of—Germany, ay, to make secure the supremacy which Germany is exercising in middle Europe. 'close when it is proposed to appropriate a few thousand for a public school in Bohemia. It is school is to be established in a given locality, or when a private school is to be taken into public

"We Bohemians have not forgotten yet that Silesia once was considered a pearl of the Bohemian crown, we know well that the two Lusatias once formed part of the Bohemian state. What are the leading statesmen of Austria doing ? Austria maintaing a powerful army in order to support Germany, and as we have to pay a number of old debts and the interests, the Austrian minister of finance is obliged daily to meditate how to gather enough money for his colleagues in uniform, ay, even for their predecessors since deceased, who have left us their unsatisfied demands in the form of debts. The welfare and success of our dear ally is the first thing. to be considered by our minister of finances, and this fact we must take into account because we cannot, unfortunately, give up our love for the "unselfish" friend of our government. This morbid state which has the minister of finance for its physician, is called the armed peace. It is destructive in every respect. It does not benefit us in any way, it swallows up thousands of millions, keeps the strongest and ablest hands from workand yet that is not all: it enables the government to suppress the national aspirations of the people, and to disregard the rights of the masses, whereby their economic strength is lessened.

"Both in Hungary and Austria the government, relying upon the bayonet, is keeping up a state of things which is at once unjust and unnatural. Or is it not unjust that the burden of taxation rest principally upon the shoulders of the masses, the farmers, the retailers, artisans and workmen, whereas the rich financiers and the large landholders are but lightly taxed? Is it not unnatural that the non-German nations of this state, which have to bear equal burdens with them, are looked upon as a foot stool to the Germans and may with impunity be insulted in this hall? Have we been doomed to everlasting suffering and subjection? No, gentlemen, we know very well that we have risen by our own industry and perseverance, in spite of the government's disfavor, and we demand equal rights, we want to feel at home in the entire Austrian state !"

#### AFRAID OF SCHOOLS.

The Austrian authorities to whom ten million is a trifle, if it be to pay for new guns, become very

thousand for a public school in Bohemia. It is true, that the law is clear, as to when a public school is to be established in a given locality, or when a private school is to be taken into public charge (the law requires a five years' average of 40 pupils). However, the law exists on paper only, its application being wholly left to the ministry of education and its subordinate agencies. The organs of the latter have always exhibited marked partiality, favoring, in the Bohemian countries, the Germans at the expense of the Slavs. The government seems to be afraid of Bohemian schools, and makes the Bohemians feel its displeasure at every opportunity. They are consequently obliged to maintain a number of schools at their private expense, although they pay the heaviest taxes and are, by the plain terms of the law, entitled to have the schools maintained by the state at public expense.

The government's partisan zeal is best seen in the current budget, in the appropriations for Bohemian and German schools of all descriptions, as common, middle, commercial and industrial schools, gymnasia, business colleges, universities.

First, in regard to the highest institutions of learning: the Germans who constitute only 36 per cent. of the population-less than two fifths-in the Bohemian crownlands, have three of these, one university and two polytechnic schools maintained by the state at a yearly cost of 622,000 fl., while the two Bohemian institutions (a university and a polytechnic) receive only 507,000 fl. In other words, the Germans receive 50 per cent, more than what they are entitled to. Is it necessary to add that the German schools are much better equipped both as regards the number of teachers and the stock of scientific appliances as aids to learning? The Bohemian university at Prague has twice as many students as her German sister (Bohemian: 2616; German: 1316), and yet the latter institution has 63 regular professors, while the Bohemian university has but 50! Even the small German university at Innsbruck which has but 825 students, has more regular teachers (53) than the Bohemian university at Prague, which, in point of attendance, ranks second only to Vienna in the monarchy! Is it so hard to find able Bohemian scholars? Not at all; on the contrary, Bohemia furnishes more than its share of university teachers, it furnishes them to other countries as they find no place at home. Inasmuch as there is a regular professor to every 21 German students (in the Bohemian university, the ratio is 1:52), we are tempted to believe that the German students are rather slow of understanding.

The government's favors are as unevenly distributed among other classes of schools. Thus the current budget appropriates, by way of donation. 8,800 florins for 23 commercial schools and 19,500 florins for 11 business colleges. Of these sums the German schools receive the lion's share: 18,950 florins, while the Bohemian schools are graciously allowed the magnificent sum of 9,350 florins, although, in Bohemia, the Germans are in a minority. The generosity manifested by the government towards German schools is unparalleld: it appropriates 1,500 florins for two German commercial schools at Pilsen which, in reality, do not exist at all!!

The Germans hold, in the Bohemian countries, 66 middle schools (gymnasia, realschulen and teachers' institutes), while the Bohemians have only 54, so that there is one school for every 47,041 Germans, but only one for 102,641 Bohemians! Is that "equal rights?" In Opava (Oppau), the capitol of Silesia, the Bohemian citizens are compelled to maintain a gymnasium for their sons at their own expense, whereas it should of right be maintained by the state. Silesia, where the Germans constitute but 47 per cent. of the population as against 53 per cent. of Slavs, has eight middle schools maintained by the state at a yearly cost of 385,000 florins-all of these are German. The government will not give one penny to support a school for the Slavonic majority! The private Bohemian gymnasium at Opava has, this year, 310 students, which is an ample proof that it is needed. Ninety-three state institutions of the same kind have a smaller attendance-and yet the government refuses to take the Bohemian gymnasium at Opava into its charge, because it would offend at Berlin!

Formerly the government found some excuse in the miserable conditon of public finances. Now even that pretext is gone, as the yearly revenue of the state has risen, in the last fifteen years (1879-1894) from 422.8 to 623.1 million florins, 47.3 per cent., and the current budget shows a surplus of 2.6 million fl. Taxing heavily the Bohemian people for the support of the public schools, and at the same time compelling them to maintain their schools at private expense, the Austrian government may justly be said to be obtaining money under false pretenses.

By the course pursued, in regard to Bohemian common schools, the Austrian ministry of education has disgraced the noble name it bears. At the close of the nineteenth century the minister refuses to recognize that important educational truth, which has been championed by Comenius nearly three centuries ago, viz.: the truth that a child can profitably be educated in its mother tongue only. We shall return to the subject in the coming number of the VOICE; this time we shall merely note one of the numerous cases of governmental injustice..

The city of Vienna, the capital of Austria, has at least 200,000 Bohemian inhabitants, and yet the government refuses to establish a single common school for the children of the Bohemian citizens. The ministry at first claimed that Bohemians were not "domiciled" in Lower Austria, the foolish theory was, however, exploded by the Supreme Court. That tribunal decided that the only question before the minister of education was whether or not there was a sufficient number of Bohemian pupils. That the number was more than sufficient-40 being the requisite average-is evident from the fact that the private Bohemian school in Vienna, supported by the Komensky society, has to-day 831 pupils, over 200 applications having been rejected for lack of accommodations! In the face of that imposing number the present minister, Madeyski, would not dare to speak of an "insufficient attendance," and accordingly he based his refusal to change the Komensky school into a public school upon a new ground for which he had to resort to meteorology: the atmosphere, he says, which surrounds this school is such that it could never thrive, that is, the Germans in Vienna would be offended if a Bohemian school were to be erected in Vienna, and therefore, you shall have no public school! What an exquisite logic! Are the whims of one citizen a sufficient reason why another citizen should be deprived of his rights? The minister has evidently forgotten that there are Bohemian cities in which the Germans form but one-half or one-fourth of one per cent. of the population, and where they have schools that thrive in the foreign atmosphere.

The Bohemians do not grudge the Germans their possessions—they ask no favors and no privileges, but merely equal rights.

#### THE CORONATION.

Why do the Bohemians insist that Francis Joseph should be crowned King of Bohemia? Is not coronation a relic of the Dark Ages? These questions were put to us by an American, who looks upon the act of coronation as a mere ceremony, a worthless religious performance. If it were but for the outward form, the people of Bohemia would certainly have no reasonable ground for their demand. However, there is more substance to that ancient rite which has retained sufficient significance to deserve serious attention. Coronation has superseded the custom of electing the king and it has taken the place of election and also its importance. It signifies that the ruler assumes the sceptre not by mere hereditary right, but with the consent of the nation. Coronation used to be the closing act in the inauguration of the new king. Prior to 1627 an heir to the throne had no right to executive power in the country before coronation.

Coronation affirms the unity and integrity of the Bohemian Crown which the new king promises to maintain. He agrees not to alienate any part of the Crownlands. The king has always been crowned at Prague where deputations from the Moravian and Silesian estates would come to take the oath of fidelity.

The coronation is furthermore a solemn expression of the sovereignty of Bohemia. In the Middle Ages the title of king denoted an independent sovereign; and wherever coronation is mentioned, it always refers to a sovereign state; and if any kingdom had lost its sovereignty by annexation or conquest, there was no separate and distinct coronation thenceforth recognized or performed. "There can be no coronation except in a sovereign state" is a recognized principle; and the fact that, in Bohemia, coronation has been preserved even after the empire of Austria had been established (1804), does prove that the kingdom of Bohemia, with its sister lands, constitutes a sovereign state.

The king receives from the people the oath of allegiance and the crown, the symbol of sovereignty, and on his part binds himself with an oath to maintain the "privileges" or fundamental laws of the land. Thus even now, though the old custom of choosing and accepting the king is no longer observed, coronation is equivalent to a contract between the nation and the ruler, and this important view of the ceremony has been emphasized on late occasions (e. g. Sept. 4, 1791, preceding Leopold's coronation).

Notwithstanding the many changes which the Bohemian constitution has undergone, coronation has always retained its triple meaning as we have just described it; and after the catastrophe of the White Mountain, when other royal promises were not meant to be taken seriously, the coronation oath acquired additional importance. It became the only guarantee of constitutional rights which no absolutist however astute would dare to attack. It has preserved the continuity of Bohemian states rights. In order to see this it is only necessary to loook at the form of the coronation oath which, as to its obligation, has remained unchanged even after the battle of the White Mountain. Ferdinand II. himself consented to bind himself by oath to preserve the constitution of May 29, 1627, notwithstanding the advice of his ultra despotic councilors, who urged him to abolish the coronation oath so as not to be bound by any positive laws, or to abolish coronation itself both in Hungary and Bohemia. A like oath was taken September 7, 1836, by Ferdinand V. The privileges which he agreed to preserve and defend, constitute the states rights of Bohemia including certain important principles of constitutional law. The Bohemians, therefore, demand that the present ruler be crowned king of Bohemia solely for the reason that the coronation will be a recognition of the historical rights of Bohemia and will of necessity lead to the re-establishment of Bohemia as a state. Until he be crowned, Francis Joseph will merely be a de facto ruler of Bohemia, not a lawful king. He has several times solemnly promised to have himself crowned King of Bohemia (April 13, 1861; in the rescript of Sept. 26, 1870; in the rescript of Sept. 12, 1871, etc.,) but up to this day he has not seen fit to fulfill his irrevocable promise.

#### "SMETANA, THE FAMOUS CZECH COMPOSER."

Works of Smetana have been so prominently brought before the German public of late that it is not surprising to find studies of the famous Czekh composer in the magazines. Nord und Süd for February gives a sketch by Frederic Hlaváč, and the *New Quarterly Musical Review* has another by R. A. Legge, and both are highly interesting.

Before Smetana's day, Bohemian music was nonexistent, at least for all practical purposes; and however brilliant the future of Bohemian music may be, there can be no question as to the debt which it owes to Smetana for its past and to some extent for its immediate future.

He made his appearance as a pianist at the age of six. Later, Schumann's advice to study Bach again and again was acted upon, and Smetana's first appointment of note was that of concertmeister to the Emperor Ferdinand.

In 1848 he married the pianist Kathrine Kollar, and, with her help, founded a pianoforte school in Prague. In the same year he made the acquaintance of Liszt, with whom he afterwards became very intimate, and who exercised no little influence upon many of his subsequent compositions.

His opera "The Brandenburgs in Bohemia", produced in 1866, was a success owing to the use made in it of national folk-music. "Libuše" was produced at the opening of the National Theatre in Prague in 1881. In 1882, alas, there was a marked decadence of power in the composer's work, and by 1884 the mental disease from which he died was too obvious to be ignored and the last few weeks of his life were spent in an asylum.

Some ten years before his death Smetana had lost his sense of hearing; nevertheless in this pitiable condition he wrote a number of orchestral works and several operas. His own account of the growth of the disease is melancholy reading. He seems to have been followed everywhere by the most commonplace melodies, and immediately before the total deafness he constantly heard a sound as of harp-playing, and he declared that he could produce real musical tones by gently tapping the lobes of his ears.

At Prague a Smetana-cycle was given in September last; but outside his own country he has been much neglected. He was only "discovered" at Vienna in 1892, and very few of his works have yet reached London. "The Sold Bride" seems to have aroused the greatest interest among the operas, but the symphonic poems "My Country" are charming pieces of programme music.—*Review* of *Reviews*. (April, 1894.)

#### OUIDA IN BOHEMIA.

In point of literary merit, Miss Louisa de la Ramèe, better known by her pseudonym as Ouida, is considered ås but a second rate novelist, her works, however, are very popular and widely read, and it may interest the reader to learn that she has been in Bohemia. Her foot, it is true, may never have touched Bohemian soil—it is her fancy that has made an excursion into that romantic land, the results of which are embodied in Strathmore, one of her best known novels. If it were not for her many readers, we should not take any notice of the numerous cases of misinformation contained in her novel, however, the fame of the author renders a critical examination of her work of more than ordinary interest.

The scene of the novel in chapters 3 (The Vigil of St. John), 4 (A Titan Picture Seen by Sunset Light) and 5 (The Bonne-Adventure Told under the Lindens) is laid in Bohemia, but, unfortunately for the Bohemians and the novelist, the story proves that she knew little or nothing about Bohemia when she wrote "Strathmore".

We feel sorry for being obliged to say unkind words about a lady, but, on the other hand, her picture of Bohemia as drawn in the novel, is an insult to the Bohemian people, particularly as it makes a wild, savage gypsy girl pose as a Bohemian Slav which shows that the author's ethnological knowledge must have been very meagre (she appears to believe that gypsy is merely a dialect of the Bohemian language!). Local names she gives all in German, thus we read of Lorenziberg, Anlägen, Moldau, Teynchurch, Wenzel's Platz, etc. The people are represented as cowardly and superstitious, which is false. Revolting is the scene in chapter three, where an Englishman stops a runaway team of horses, while the Bohemians around him, idly look on in fear, praying to the Holy Virgin! The terrified peasants thank the hero by "kissing his clothes in frantic adoration"! That is nonsense. No such thing is possible in Prague. There is no more superstition in Bohemia than in the United Kingdom, and the Bohemians are generally more heavily built than the English and are not cowards. Two groups of young men of Prague won 13 prizes at the International athletic contests at Paris in 1889. The driver whom the Englishman hires, is "a rough, ill mannered Czec." We know, on the contrary, that the average cabman in Prague is a polite man, because no one would be likely to engage a "rough, ill-mannered" man. According to Ouida, most Bohemian girls are glass-engravers, and wear yellow or scarlet handkerchief on their black haired heads. Summer nights in Bohemia are not warm but colder than days. Nibelungenlied is a German epic, not a "Sclavonic song" as the novelist asserts, and is never sung by peasants, because its language is accessible only to savants. In the evening, we are told, Bohemian peasants "lean out for a breath of air from their single windows under the eaves.' It is a fact, however, that in Bohemia even the poorest hut has at least two windows-no tax is laid on windows in Austria, as is the case in the author's native land. "Cucumber soup" which with the sausage, baked pie, etc., is said to constitute the national menu, is absolutely unknown However, the most grievous wrong in Bohemia. is the novelists identifying a gypsy fortune-teller with a Chekh girl and thus forcing upon the reader some peculiar notions about Bohemian maidens. The girl is thus described: "a wild, dark, handsome Bohemian, with a scarlet hood over her jetty hair and her glittering eyes fixed longingly on the jewels. . . . in the dress, worn somewhat as Arabs wear their garments. . . . and in the profound melancholy (?) of the Sclavonian features . . . . as she said in a compound of Czeschen and Romany . . .. her lips muttered in the mellow Czeschen patois of her people .... the Czeschen dialect rendered doubly unfamiliar as it was by the gypsy patois she employed, the lawless, vagrant woman, born of savage blood and bred by savage laws, brute instincts . . . . all of the ferocious passion of her savage race.

Much of this may be characteristic of a gypsy girl, but as for the Bohemian maiden, there is only one word applicable to her, and that is "handsome". All the rest is poor fiction calculated to hold the reader's attention. The story makes the reader believe that gypsies have Slavonic features, that their language is a dialect of Bohemian, and that the "lawless, vagrant, savage race" is really a Slavonic tribe domiciled in Bohemia. While we concede that poetic license will excuse many things, yet we believe that a writer-even a writer of fiction, for that matter, should never parade his or her ignorance of geography, history, ethnology, etc., especially if he be likely to injure the reputation of a people or a nation by disseminating false notions. Facts are stubborn things which cannot be distorted at will, though they may be misrepresented for some time. Careless writers have done an immense amount of harm by spreading false notions of men and matters. We know of a novelist who speaks of real tigers (Filis Tigris) inhabiting the forests of Wisconsin and Michigan! Such an error may be comical, but when a particular peaceful people are represented as a savage race, the matter becomes serious. If it were in the middle ages, it might be excusable, it cannot be excused in our times, correct information being easily obtainable from proper sources.

#### PRAGUE, A BOHEMIAN CITY.

An interesting, though seemingly insignificant, question came before the Austrian supreme court on February 17th. The city of Prague, where the names of streets had formerly been indicated in both Bohemian and German, had followed the example set by the German towns of Bohem ia, removed the utraquistic signs and put up plates with Bohemian inscriptions only. The German citizens of Prague appealed to the lieutenant governor, the Count Thun, who ordered the Bohemian inscriptions to be replaced by the old Bohemian-German signs. This ruling was sustained by the Vienna ministry from whose decision the city of Prague appealed to the supreme court of the empire. The court reversed both decisions of the subordinate tribunals and declared that the city had the right to have the inscriptions read in any language it might choose, inasmuch as it paid the expense. Thus far the decisions were all right; the court, however, added some superfluous ubiter dicta, which a good citizen cannot sanction: the court declared that the famous article XIX of the fundamental laws (Dec. 21, 1867) which guarantees the equal rights of the several languages in the empire, is a dead letter and a mere legal maxim which cannot be enforced.

"We have never asked for more than equal rights for the Bohemian language which has formerly been the official language of the kingdom," says the *Národní Listy*  in speaking of this affair; "but when the German towns placed force above right and their German majorities robbed the Bohemian minorities of their rights, Prague was compelled to do likewise.

"We do not share Mr. Helm's opinion that the streetcorner plates are chiefly designed for the information of strangers, yet in one sense we accept it They tell the traveler in whose city he is. When at Pesth, he can easily tell from the Magyar inscriptions, that he is in the Magyar metropolis; similarly let Bohemian inscriptions at Prague tell him, that he is in the Mecca of the Bohemian nation. Let Prague assume a Bohemian dress, let our selves fill Prague with Bohemian spirits that she may be worthy of her title, the capital of Bohemia."

#### JAROSLAV VRUHLICKY.

One hundred volumes of verse, most of them real pearls of poetry, written in less than twenty years, represent the work of one of the foremost poets of Bohemia. The poems of Vrchlický reflect the spirit of all religious, philosophical systems and histories; all periods of art, notedly ancient art, finds in him an able exponent; he is a master of poetic language, which, in his hands, readily yields to any form.

Jaroslav Vrchlický (properly Emil Frida) was born at Louny, February 16, 1853. Owing to ill health he was sent by his parents on a short visit to his uncle, A. Kolář, parson at Ovčáry (near Kolín). However, the boy felt so happy in his new home, that he staid there six years. From the little pond "Vrchlice" he afterwards took his pseudonym. In his ninth year he entered the gymnasium



at Slaný, and after one year's study removed to Prague, where he wrote his first verses, which were, how ever, destroyed by his father. The sixth, seventh and eighth year of the gymnasium he studied at Klatovy, and thereupon entered the Catholic seminary at Prague. He soon found out, however, that he was not fitted to be a priest. His teachers denounced what he prized highestfreedom of thought-and after a half year's study he left the seminary and entered the department of philosophy and history at the University of Prague. Upon the death of his father he accepted the position as tutor to the chidren of the Count Montocucoli Laderchi of Moderna, with whom he spent a year in Italy, 1875-76. After his return to Prague he held for a year the position of assistant professor at the Bohemian Teachers' Institute, and January 7, 1878, was appointed secretary to the Bohemian polytechnic, which office he still holds. In 1879 he married Miss Ludmila Podlipská, a daughter of the well known novelist.

As a boy of fourteen years he had accumulated MSS. of

poems most of which afterwards appeared in his first collection of poems entitled Z hlubin, From the Depths, Prague, 1875 Ever since that time he has been literarily active, writing lyric and epic poems, dramas, librettos, literary essays, short stories, and translations from Italian, French, Spanish, English, and German. Of his collection of lyric and epic poems we may mention: Z hlubin, From the Depths, 1875; Epické básně, 1876; Sny o štěsti, Dreams of Happiness, 1876; Vittoria Colonna, 1877; Duch a svět, The Spirit and the World, 1878; Rok na jihu, A Year in the South, 1878; Symfonie, 1878; Mythy, 1878 and 1880; Eklogy a písně, 1879; Hilarion, 1881; Staré zvěsti Tales of Olden Times, 1883; Lengenda o sv. Prokopu, 1884; Selské ballady, Ballads of the Farmers' Deeds, 1886; Sonety samotářovy, The Lone Man's Sonnets, 1885; Twardowski, 1885; Hudba v duši, Musik in the Soul, 1886; Zlomky epopeje, Fragments of an Epopee, 1886; Carovná zahrada, The Wonderful Garden, 1888; Dédictvi Tantalovo, The Heritage of Tantalus, 1888, Na domáci půdě, On Domestic Soil, 1889; Dni a noci, Days and Nights, 1889; Brevir moderního člověka, The Breviary of a Modern Man, 1891; Život a smrt, Life and Death, 1892; Okna v bouři, The Windows in Storm, 1893; Moje sonata, 1893.

Of his twenty dramas the following deserve special mention: Smrt Odyssea, The Death of Odysseus, 1882; Noc na Karlštejně, A Night at Karlstein, 1882; Hippodsmue, A Trilogy, 1883, 87 and 92; Rabinská moudrost, A Rabbi's Wisdom, 1876; Julian Apostata 1884: Soud lásky The Court of Love, 1885;

Of his numerous translations from foreign languages, the most important are those from Dante, Ariosto, Tasso, Cannizzaro, Leopardi, Hugo, de Lisle, Echegaray, Poe, Goethe and Schiller.

In the poetry of reflection Vrchlický appears at his best. He is a philosopher of the eclectic school and he echoes all the principal systems, being himself a pantheist. For this reason he is hated and calumniated by a certain faction of the church militant, which, headed by Bishop Brynych, has declared war upon the modern Bohemian literature.

Vrchlický's form of poetic expression has attained to almost perfection, the themes and the actors of his poems however, are foreign to Bohemian life. For this reason a Russian critic has denied him European importance. The subjects of his poems are as varied as are the passions of the human heart. Love being the noblest of human passions, Vrchlický's supreme commandment is "Love ye one another!" Vrchlický is a genius and will no doubt still enrich Bohemian literature with many a gem of the literary art.

#### THE POET OF PANSLAVISM. By Louis Leger.\*

Much has been reasoned, both well and wrong, about panslavism; it has been generally studied from a Russian standpoint, being necessarily identified with the real or supposed politics of the St. Peterburg cabinet. In my essay on the Croat Krijanitch, I have shown that certain ideas which seem to be but of recent date, and to come from Moscow, have, on the contrary, a very remote origin and come from the west; in my study of the Bohemian historian, Palacký, † I have endeavored to explain what were the real aspirations of Bohemia at a recent period; this time I will examine what part poetry has played in that remarkable movement which has remodeled the face of a part of Europe. In our century the most original representative of panslavistic poetry was the Slovák, Jan

"The essay on Le Poète du pansiavisme is one of a series of essays on Slavonic matters recently published by M. Louis Leger, professor of Slavonic languages at the collège de France, under the title "Russes et Slaves, étude= politiques et littèraires." Paris, 159).

+See my Nouvelles études Slaves, Paris, 1883.

Kollár. His life and his work deserve a study the more detailed as they have been so neglected heretofore, in our literature, at least.

Ι.

Jan Kollár was born on the 29th of July, 1793, at Mošovce, in the comitat (district) of Turocz St. Martin, in northern Hungary. That district is wholly inhabited by Slováks; their idiom is a dialect of the Bohemian, but for a long time they did not aspire to raise it to the rank of a literary language and employed Bohemian which was the language of the reformed church ever since John Hus and his disciples had undertaken to preach the word of God in Bohemia and Moravia. A majority of the Slováks are protestants, as such they cling to the Hussite traditions; for John Hus had a double end in view: on the one hand he wished to reform the church, on the other he attempted to free Slavonic Bohemia from German supremacy. Among the people of Hungary the Slováks are one of the most unfortunate ones: the Magyars, an arrogant nation, if there ever was one, treat them with a lordly scorn: "Slovák is not man," says one of their proverbs (Tót ember nem ember); politically they have been reduced to such a state of serfdom that they do not have a single representative in the parliament of Buda Pesth. Their condition was already miserable at the end of the last century so they gladly turned their eyes to their brethren in Bohemia, just as we have seen in our days Italy and Rous mania appealing to France. In default of material relief of which they could not dream, they expected moral aid at least. But it was not Bohemia alone that attracted their attention; they were interested in the entire race, notedly in Russia, the only nation of the Slavonic family that was independent, in Poland, which had been free for centuries, in the Danubian Slavs, formerly independent but presently enslaved, and in the idea of the grandeur of the race they found a consolation for the present and motives of hope for the future. It is from the heart of the small Slovák peop e that some of the most remarkable panslavistic writers have sprung: Safařík, the great archaeologist, author of the "Slavonic Antiquities;" the journalist Stur, who was the soul of the Slavonic Congress of 1848; and finally the poet of Slavonic solidarity who occupies our attention now.

Jan Kollár has left his memoirs which, however, unfortunately, stop at the end of his student life. In the memoirs he gives a charming picture of the valley of Mošovce, surrounded on all sides with the peaks of the Tatra mountains, and washed by the waters of the Váh. At that time the Slovák language began to be attacked by the Hungarians who announced their intention to Magyarize the whole kingdom of St. Stephen. The Latin language which had served a long time as a common organ of the different nationalities, disappeared little by The nations menaced clung passionately to their little. hereditary idioms. In Kollár's family no one spoke Magyar, but on the contrary, every one read Bohemian. While a child, the future poet delighted in reading the Ecclesiastical History of Jan Kocín, printed at Prague in 1594, or the Bible of Jiřík Melantrich published in 1552 and illustrated by wood cuts which the young reader attempted In that Bible certain passages had been to imitate. erased; Kollár found out the secret of that profanation on the day when he read the following written note at the end of the book: Correxit quae corrigendu scivit P. An. Konias S. J. (Father Anthony Konias of the Society of Jesus corrected what he thought should be corrected.) This Konias, who lived in the XVII. century, was one of the Jesuits who strove with the greatest energy to extirpate the Hussite heresy and protestantism in Bohemia. It would be very curious to know what passages were corrected by him and what became of the book annotated

by him. Beside the Bible, Kollár also read the "Iliad," translated in Bohemiau hexametres by Nejedlý; this reading brought him unutterable joy and pleasure. He made a vow to become a Slavonic writer in due time.

He was over ten years old when he saw Magyars the first tin e in his native town. They were peddlers selling frozen fish of the Tisza. Their costume and their language made a singular impression upon the boy. With complacency he describes their large leathern mantles, black and greasy, their shorts shirts with large cuffs, their floating pantaloons, their big hats and the bizarre impression, which the new idiom he never heard before made upon him. In the whole town there was only one inhabitant who could serve those strangers as an interpreter. They called him a Magyar, too. A short time afterward Kollár became acquainted with Russians, whom he heard to sing later with such enthusiasm.

"It was," he said, "after the first French war, after the battle of Austerlitz: some Cossacks returning home passed through Mošovce; in our country Russians are called Moscovs and represented as a savage and barbarous people. Accordingly at first I fled from them and concealed myself. But hearing their joyous songs similar to Slovák songs I approached them and talked to them. They took me into their arms, embraced me, caressed me, and gave me some coins."

This first meeting with Russians left the most pleasant recollections in the boy's mind.

On the other hand he had no reasons to praise his first intercourse with the Germans. In his eleventh year he was sent to study at the small town of Kremnice, which the Magyars now call Koermoecz Banya. There was a German settlement in the city. The young Germans who attended the schools would not miss a single opportunity to insult their Slavonic colleagues. One day during the recreation, Kollár heard one of his fellow students, a certain Schwartz, call a little Slovák a *verdammter Schlowak* (a damned Slovák).

"This was" he says, " a sword-thrust into my heart; I stopped playing, gathered all my companions and talked to them in about these words: "We the Slováks are more numerous here than the Germans. This insult affects all of us: it is an offense to our nationality, I demand that satisfaction be given us, immediately, that Schwartz ask pardon of all of us, and that in the future he avoid like insults " Such words, such ideas were, perhaps never heard of at Kremnice before. From the Germans there came laughter and murmurs as was the case whenever I referred to the Slovák nationality. Some Slovák renegades, sons of preachers, stood by the Germans. The others remained true to me. Seeing that we persevered in our demands, the Germans quitted the play, repeating their insults to us and throwing rubbish at us. These Germans, and notedly Schwartz, were in the class of professor Grossman. A few of us complained to him demanding satisfaction and guaranty for the future. All this was of no avail. No one in all Kremnice thought it wrong to insult the Slováks. This only made the Germans more impudent; they heaped all sorts of insults upon us, and in the streets addressed me as Schlowaken patron (patron of the Slováks). Then we went to the principal who punished the guilty ones. The punishment shut their mouths but it provoked the Germans. No Slovák would dare to go through the town all alone. The German students united with miners of the same nationality, a rude and savage people, who detest the Slováks. This band was joined by a great number of young Magyars, some of them genuine, others merely pseudo-Magyars, sons of small Slovák noblemen.or evangelical pastors who, in those times, dreamed of Magyarism and Magyarization. "

Kollár narrowly escaped being stoned to death by a mob of miners whom Schwartz had gathered.

This incident only strengthened his patriotism; it caused him to abhor Germans and, above all, the renegades. It inspired him with a hatred of the German language; nevertheless, he finally returned to it, thanks to the charms of a youthful girl companion of his, an innocent Gretchen, who made him forget the bad Schwartz and his wicked comrades. This idyl of his student life, which, however, had no influence upon the life of the poet, he has narrated with much charm and goodheartedness. He finished his studies in the city of Banská Bystřica (Neusohl). The certificate which he received from the principal at the age of nineteen years, said that this young Slav was endowed with bright talents, a faithful memory, and sound judgment, and that he was far advanced in letters. At this time he resolved to pursue the career of a divine; he delivered his first sermon at Niredhaz in 1812, and received the sum of ten florins from the parish in which he preached. In his memories he gives curious information about the religious life of evangelical communities in Northern Hungary about the commencement of our century. Thus at Csaban four bailiffs, armed with long rods, walked about the church and if any faithful believer was found talking or sleeping, they admonished him by a stroke with the rod. But what interested Kollár above all on his journeys, was the sad condition of the Slováks to which he ever returns. "Our poor people do not possess even the right to make their voice heard, although their masters put into their mouths what they want them to speak as though they asked for it. '

From 1812 to 1815 he lived in Presburg (Pozsony) which was then the seat of important studies. His father, a man both obstinate and niggardly, had refused him all support; he was obliged to live on bread and water and loged with a few comrades at an old woman's, who left them in want of all necessaries. Once he discovered, not without horror, that the stove was heated with chips of crosses and planks of coffins, which his companions had gone to steal in the cemetery. The sojourn at Presburg at that time was singularly instructive; it was the time of the Congress of Vienna, and the city reflected all the political events of which Vienna was the scene. One day French prisoners were brought thither, whose distress Kollár sought to alleviate; another day Presburg received illustrious visitors: Alexander, the emperor of Russia, Wellington, Talleyrand "who paced about the balcony of his hotel with such a grave dignity as though he had been dancing menuet." There was also Frederick, August, the king of Saxony, a sovereign without employment, whom the Allies relegated into Hungary to wait until they would dispose of his lot in order to punish him for his fidelity to Napoleon. A grave subject for the young candidate of an ecclesiastical career to meditate upon!

These great spectacles did not make him forget either his people or their national literature. From a literary standpoint, Presburg depended more upon Prague than upon Pesth; a Bohemian review was issued there, and many Bohemian, Moravian, Slovák, and Serbian students held their meetings there. There Kollár entered into Slavonic friendship with a young Serbian who taught him Serbian and Slavonic, the sacred language of the Orthodox Church. There he made the acquaintance of a young Moravian, who was to become the national historian of Bohemia, Francis Palacký: "Unconsciously," says he, " and with a natural ardor I was drawn to this brother Slav into a friendship more cordial than to any German or Magyar. My heart was already pervaded by a mysterious sentiment and divined that the Slavonic world must put on a new face, that we must all constitute one nation." In those times it was customary to send the most desserving of the young theologians to complete their education at the German university of Jena. The sojourn of Kollár in that city, from 1815 to 1819, was to exercise a decisive influence upon his vocation as a poet and archaelog. It may be said that from that moment he was possessed by the idea of Slavonic patriotism, and this idea had for its object, not only the small people in the midst of whom he happened to be born, but the entire race. All his dreams and joys, and, it may be said, all his passions also were devoted to it.

On his way to Jena he met three young Russians who were likewise going to Jena. With ardor he seized the opportunity to learn Russian, but he found that Slavonic matters left his young fellow travelers absolutely indifferent.

"It was impossible for me," he says, "to whet a single spark of national feeling or slavism out of them; their souls must have been denationalized in their youth, for they would not listen to anything except French, German and Italian."

Kollár is neither the first nor the last Slav who has to complain of the indifference or the cosmopolitism of the Russians. Whatever the world may have said, there are many among them who interest themselves very little in their brethren, who boast in vain of the sisterhood of languages and the common origin. The Russians are willing to avail themselves of those sentiments if it be good policy, but they will not study them. A few years ago, while traveling in Russia, I met a countryman of Kollár, he was a bell founder who came to exhibit his manufacturers at the polytechnical exhibition at Moscow. The fellow had come to Russia full'of illusions about Slavonic brotherhood. At the station of Brest-Litovsk where we chanced to meet, he naively addressed the Russian employes in his native dialect, the Slovák, and was very indignant for not being understood. "Why," he murmured in his patois, "I came to my Slavonic brethren and they don't understand me !'' I came to his assistance and volunteered the services of an interpreter.

"At last," the brave Slovak exclaimed, "I have found a brother Slav who understands me. You are doubtless a Russian?"

" No sir. "

"Then you are a Bohemian ? "

" Not that, either. "

Imagine the profound stupefaction of the poor bellfounder who believed he had an impostor before him. When I told him that his interpreter was a full-blooded Parisian, his amazement changed into fury.

"I came to my Slavonic brethren," he repeated, rolling his furious eyes, "some of whom refuse to understand me while others will not own to be my brethren and make fun of me. That is too much!"

Whereupon he turned his back on me, and during the forty hours which it took at that time to reach Moscow from Brest, we did not exchange one word.

What made the deepest impression upon Kollár's mind during his sojourn at Jena, was the history of the country where he lived and the reminiscences it awakened in him. Those countries, now German, had formerly been Slavonic; they were conquered and Germanized only in the latter part of the Middle Ages; still today a majority of topographical names testify to the Slavonic origin. The poet was seized with a sickly passion for those extinguished ancestors. He began to study their annals and their archaeological monuments with more enthusiasm than judgment, and to examine the case of the conquerors and the conquered. His readings and his excursions had generally for their object the study of that primitive period when Slavs were the masters of the basin of the Sale, and this study became a sort of demoniacal possession with him. At the same time he studied the Germans and Germany. He studied under professor Luden, the author of a History of Germany, which was formerly a classic; his lectures were so largely attended that the auditorium could not accomodate the students; in summer they would establish themselves in the yard, mount ladders, and follow the lecture through the windows. At that time Goethe resided in Jena, Kollár found occasion to be introduced to him and to visit his mansion:

"The first time," he says, "when we were introduced, he let us wait in the ante-chamber until he would dress himself. Then this German Jupiter advanced toward us with a pompous politeness and with measured words and urbanity. Mr. Goethe supposed there were none but Magyars in Hungary and he took us for such. I protested telling him that I was a Slovák, that is, a Slav. He immediately asked me to communicate to him some Slovák folk-songs whose beauty he had heard praised."

The words of Goethe: "The French are a people who ignore geography "have often been quoted; the Master, as we see, was not acquainted with the geography of neighboring countries and we may return his epigram.

During his sojourn at Jena, Kollár witnessed an episode which left a deep impression upon his mind. He took part in the festivals celebrating the third centennary of the Reformation, which took place in the famous castle of Wartburg. These gave ground to liberal and pangermanic manifestations. 'The students started a bonfire and publicly burnt a periwig, a symbol of the ancient regime, a corporal's staff, the symbol of militarism, and a number reactionary writings, notedly those of Ancillon, Haller and Kotzebue. There was among those young liberals the mysticist Sand who was to assassinate Kotzebue a little latter at Mannheim. Our poet took part in the reunions in which the idea of Great Germany was wrought out. They gave him an opportunity to reflect upon the idea of a Great Slavia. He listened to a student's oration in which it was said: "Everyone of us should not only be a man but a German, should exclude from his heart all egotism, all provincialism, and rise to the heights of a nation. It is a shame to be only a Saxon, Hessian, Franconian, Swabian, Prussian, Austrian, Bavarian, Hanoverian, Swiss. May this particularism dissappear. Let us be one German people! "

Kollár applied these sentences to his race: "Let us cease to be only Bohemians, Slováks, Poles, Illyrians, Russians. Let us be Slavs first of all." And he began to put his ideas in verse; poetry presented itself to him in the form of a sonnet. "My Muse," Kollár says, "is truly a bee; she went to seek pasture in the woods and in the meadows, and returned home with prey."

To be continued.

#### THE SOLOMON OF A COUNTRY TOWN.

#### [CONTINUED.]

The judge lived very much in the same fashion as any of the most quiet and unpretending inhabitants of the town, yet he had to become "acclimatized." He was obliged to accept invitations to family receptions, to become a member of all various societies, clubs, and circles that existed in the town. He had to attend balls, concerts and other entertainments, nearly every day he had to visit the Beseda or some other club house and play cards with the honorables of the town. If he was invited to a wedding or asked to be godfather, he could not refuse; in a word, he had to live as his fellow townsmen did.

How wonderful! Even now he succeeded in maintaining his reputation. Everywhere he exhibited a rare tact which at once proved that his heart was good, his intentions were pure, honest, and his experience more than ordinary. For he knew how to satisfy every one in everything without compromising himself....He never praised anybody, he worshiped no one, but on the other hand, he censured no one, neither did he indulge in selfglorification. He was modest, and he was modest even in the company of the most arrogant; he was quiet, considerate and tolerant, in a word, he was in all respects a model man.

It is not surprising then that beside the esteem, respect and confidence he had enjoyed ever since his first trial, he likewise won the admiration and love of all who knew him personally. His really enviable reputation as learned, impartial and honest judge was daily strengthened by every new judgment pronounced by him. Those citizens who were little acquainted with the law admired his judicial acumen; people of logical thinking again admired the depth of his thought, persons of sentiment, the rare humanity exhibited in his interpretation of the laws. For some time his trials were so largely attended that the court room was found insufficient to accomodate all the visitors. The maxims, the principles, ay, a sort of noble ethics deduced by the new judge, on the basis of genuine humanity, from the various controversies or crimes, were so instructive that the people gave preference to the court room over the pulpit. Sometimes they would for a week speak of nothing else but of this or that trial which the new judge had made memorable by his wisdom, sagacity or some or other virtue.

"That is a wise man-a real Solomon!" such was the usual conclusion of any talk about the new judge.

Shortly after the new judge appeared in a new light still more favorable than heretofore. The general public had hitherto known him almost exclusively as merely an honest judge, who would not suffer any wrong to exist. Soon the story went around that he was also a model friend of the poor, that he offered his help wherever it was needed, and that he never hesitated to give alms.

At first there were no proofs at hand, and, although with the judge charity was merely a natural outcome of the rare, noble qualities of the existence of which everybody was fully convinced, it took a little longer this time, before rustic distrust would believe. The judge carefully avoided all outward show. Where-as in the public trials-he had to make his principles and conclusions known, there was no escape for him; but where he could speak or act without any witnesses, he always acted so as to exclude the public.

However, some time later, when his aged father had returned from the hot springs where he had vainly sought relief, the judge was no longer able, notwithstanding his prudence and caution, publicly to act otherwise than any other man of feeling would-and thus he betrayed his charitable disposition.

Oftentimes a mere allusion, a word said of his father, even though it were a jovial throng, would draw a tear into the son's eye. And if a beggar appeared at such a time, the judge was the first to give him alms.... Thus the judge won greater and greater respect and esteem not only as a wise judge, but also as a model man and a generous humanitarian ....

Now let us answer the question: Who was this wonderful man who had won the respect, esteem and love of people who are usually reserved in manifesting either? What was his part? Where and how was the foundation laid for his ideal character? What education did he receive that he succeeded in winning and maintaining the enviable reputation of a man who would hardly find any peers in the world?

His past was simple and almost exactly like the past of hundreds of thousands of other men who had passed through the bitter, though entirely common, school of poverty ....

H's father had really been a day laborer, and his mother,

a woman just as simple and without any education, had to seek odd jobs to earn something.

For a number of years his father, a strong, muscular man, worked in one of the Prague breweries. Later on, when he had been discharged from his position, he worked wherever he could find any work; now he would, in Podskali, assist in loading or unloading logs, now he would be found moving some one or doing something or other, in a word, he was a "vagabond laborer." Some time later he secured a position as pressman in a printing establishment at Prague. At that time-it was before 1848-he was already married; he had two daughters and his eldest son was five or six years old. The fatal year 1848 which, as is well known, aroused even the lowest classes, opened his eyes, too.... At his wheel he often heard matters of which he had never dreamed before; at times some of his fellow workers would read a newspaper-in a word, something unknown began to boil up in the pressman's soul: the world and human life which he had heretofore looked upon with a dull eye, appeared before him in a new light ...

He began to meditate upon his own lot and the future of his children, particularly of his eldest boy. Prompted partly by instinct and partly by the spirit of the times, he decided to strive with all his might in order to secure for his children a future of less toil and drudgery. He worked in the sweat of his brow, but his employers took no notice of his hard toil and doubled zeal. He did not earn one penny more than before. Still his zeal was unabated ...

Thus passed the year 1848, and the following year-and the time of absolutism and the all-powerful rule of bayonets and gendarmes arrived .... However, the industrious, conscientious, robust pressman would fortunately have survived even that era had not a deplorable accident befallen him. One day, while at work, he dropped the handle while the wheel of of the handpress was running most rapidly, the handle struck him in the breast and knocked him down senseless. They resuscitated him and had him conveyed to a hospital where he recovered his health after several months of treatment; but since that time he was unable to do any hard manual work. And as he was not skilled in any other sort of work, he had to live in want and penury, the paltry earnings of his wife being insufficient to support his family. Still he did not grumble, did not curse his fate, but patiently bore its burlens.

Shortly afterwards, however, the police interfered. It had been ascertained that he had no regular employment for several months, and as he was domiciled in a small village near Budweis, he was simply and strictly ordered within three days, either to find for himself an employment or leave Prague with his family, else he would be forcibly transported to his native village. He went to seek work but found none-and nothing was left to him but to set out for his native village where his lot would doubtless be still harder than in Praguea cheerless journey.

In the village where he had no longer any relatives, he lived during the next five or six years. His wife worked for hire on farms where any work was to be done, and thus earned poor support for the family, while the cripple father meditated how he might insure to his children a living of less toil and greater ease. The eldest boy was then about twelve years old. he attended school, assisted his father at home, and worked with his mother in the barns and stables of the neighbors. Once on a winter day, shortly before Christmas, when there was hardly any work to be done, the father said to mother; "What shall we do with our boy?"

Mother shrugged her shoulders.

"He can't stay here, what would become of him?" "Surely." she said, "what would become of him."

"Do you know what-there's hardly any work to be done now-take the boy to Prague!-Perhaps he will make a living there, as I have done . .

Mother's face beamed with happiness; all of a sudden, however, tears gathered in her eyes .... Why, she would have to part with her child.

Father remained silent for awhile, then he briefly remarked:

"It cannot be helped!"

"Yes, it cannot be helped!" his wife added, wiping off a "He must go to Prague!" That same day she prepared a bundle of necessaries, and tear.

early on the following morning she started with her boy on their way to Prague.

It seems impossible than any man whom fate has treated less unkindly should well imagine the hardships of that wearisome, though hopeful, journey. It was bitter cold and snowing as they left the village. However, bad weather did not discourage them; they were used to it and cheerfully pursued their journey .... Two loaves of bread and a few pennies on which they relied for their maintenance, sufficed for only Two loaves of bread and a few pennies two days and two nights; they paid for their lodging at Tyn and somewhere near Sedlcany; farther on they had to make their Begging was not without difficulties at that way by begging. time. The keen eye of the gendarme, governed by fierce and severe regulations, espied eight or nine out of every ten beg-gars—but the poor mother and her child went on unmolested as far as Jilove. There their strength began to give out. That night they slept on a bed of straw in a privileged tavern and resumed their journey in the morning.

It was not snowing, but the cold was as biting as nettles. They walked briskly at first, but fatigue soon slackened their pace. The step became less firm and steady, snowdrifts pace. The step became less hrm and steady, snowdrifts hindered their feet, the ground was slippery—and thus they made but little progress, just like two crabs, Towards evening they fortunately reached Jesenice, but they were tired to death. They had to stay here over night. The mother found out a tavern, and sat down with her child near the stove in the corner. They are a few slices of bread and drank a glass of here high they here they here the they are dealed to be a few point of the store in the corner. beer which they bought for a few pennies they had gathered begging-then they rested their heads on the table and fell asleep.

A rough voice awakened them suddenly.

Get up! get up!" someone urgently demanded.

The mother raised her head, she rubbed her eyes but can-She sees before her a rude man, half unnot recollect.... dressed, with a lantern in his hand; she cannot comprehend what that means.

Get up, and pay up!" says the man who is evidently the tavernkeeper.

She lays the money on the table, penny by penny. The innkeeper gathered the pennes. "And now, get out! It's nearly midnight!

The poor woman looked up with an entreaty in her timid eye and whispered:

"Let us stay here over night, I beg you!"

No, no, I can't.

"For God's sake, for all saint's sake, let us stay here."

"No, no, I've told you to go! and that's all! "Ah, what will I do with my poor child? the mother lamented.

The big, burly innkeeper shrugged his shoulders and added as if by way of explanation: "You can't stay here-mine is not a privileged t.vern.... It a gendarme should happen to not a privileged t.vern.... It a gendarme should happen to come around and see you. I would have to pay a fine." The woman understood that very well. She arose, picked

up the bundle, took the boy by the hand and left the tavern.

Happily, it was a calm and clear night and the moon was brightly shining. The cold air refreshed both the mother and

the boy. ...Let us go on, my dear child ! " said the mother. "Why, Prague cannot be too far from this place. And if you are not tired, we'll get there toward the morning. The night is so clear.

The boy was tired-but can any one at the age of twelve know how long his strength will hold out? "I am not tired, mother," he said, "I can walk all right!"

And so they went on, the road being now level and smooth.

In about an hour, the sky grew darker and soon it began to snow. At first the wind blew in the direction of Prague, but later on it turned and blew the two pilgrims directly in the face. It steadily increased in violence, lashing the snowflakes

in the eyes of the poor mother and her little son so furiously that every now and then they had to turn back. Still they went on.

At times they would not see the road but to the distance of a few steps. Now and then they noticed a tree on the right or on the left, indicating that they were still following the high-

way. The mother firmly held the child's hand in hers. At first she only led the boy, but latter on, after they had been staggering for an hour in the snow storm and the childs strength be-

gan to give out, she had to drag him along..... Every now and then either the mother or the child would fall down, at intervals of ten to twenty steps they had to stop and take breath. Their cheeks and eyes were smarting as if lashed with nettles, their teeth chattered, their steps were unsteady, the ground being slippery and the snow occasionally reaching up to their knees.... What could they do?

Merciless necessity drove the wretched, unfortunate wayfarers on.

They lost their way without noticing it.

The wind was howling like a herd of hungry jackals pursuing a caravau.

At last they reached a place where they found some shelter from the inclement wind: the slope of a hill. They stopped here

for awhile, and when their weary feet gave out, they sat down. The mother pressed the child closely to her bosom, wrapped him up carefully in a shawl, and, resigned to their fate, they soon fell asleep ...

In the morning some people found them and carried them away to the nearest cottage.

The sleepers were unconscious-they were still sleeping when those good people were making efforts to resuscitate them.... They did not regain consciousness until they were brought to a hospital in Prague. . .

It was a common, very common incident. Year after year a hundred and more like cases occur in Bohemia in the winter. They usually end in eternal sleep, hardly anyone paying them any attention, except that now and then some of their nearest relatives may shed a tear, or a newspaper reporter record the day, place, and name of the place concerned. . . .

It is also usually established upon investigation, that all reflections on such an accomplished fact, which cannot be undone and for which no one can be blamed, are altogether useless, and our patriotic and unpatriotic humanitarians, our statesmen, legislators and all those happy creatures in the country who are the guardians of the safety of their fellow citizens, may in peace rest their heads on pillows of fine down and sleep the sleep of just. .

He who has survived a like calamity-which generally overtakes only people of the lower and lowest classes who cannot pay for a hack-will surely never forget that common, too common, occurrence.

It is true that those common occurences are in no way suitable subjects for the traditional poetic treatment; for how dare we ask that one who is a poet "by the grace of God" and who is bound by the rules of our humane ethetics to awaken in the reader's mind only sensations of pleasure, should forci-bly divert his soul of divine harmony and direct his mental eye upon the souls of those wretches who have no sense-and cannot and must not have any-for anything else but a miserable slice of the daily bread-upon the souls of those whom unkind fate has not allowed to soar on the golden-winged Pegasus into the realms of spiritual delusions, because they are chained to the cursed clod of clay and crawl in the loathsome dust of commonness, like worms half-crushed under the foot

And it is for the very fear lest we should disturb the spiritual harmony of that sort of poets "by the grace of God" and their partisans, that we have merely suggested the pain suffered by the mother and the boy whose story we are telling for they, too, were half-crushed worms ...

The rest is likewise a series of common occurences, that are happening to the wretched people of that class.

[TO BE CONTINUED.]

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### THE BOHEMIAN VOICE.



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