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— THE — BOHEMIAN VOICE

ORGAN OF THE BOHEMIAN-AMERICANS IN THE UNITED STATES

VOL. II.

OMAHA, NEB., AUGUST 1, 1894.

No. 12.



JAN VAŠATY, L. L. D.

Dr. Vašaty is a representative of the radical element among the Young Chekhs and an undaunted champion of the historical rights of Bohemia. During the recent discussion of the budget he assailed the proposed appropriations for the imperial house, and was denounced, therefore, by the ever loyal members of the coalition, though he

merely exercised his parliamentary right. He was born at Skrovnice, in northeastern Bohemia; 1836, practised law at Prague, and is a member of both the Land Diet and the Parliament, representing the district of Šusice and Horažďovice in the former and the district of Písek in the later. He is one of the most forcible speakers of his party.

THE BOHEMIAN VOICE.

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Notes.

Prompt remittances greatly help the Publisher.

* * *

The scholarly article on Austria and Bohemia, originally contributed by L. Ordega to the *Revue Bleue* of Paris, an English translation of which we have printed in the May issue of the VOICE, has also appeared in the May *Chautauquan*.

* * *

The first number of the third volume of the BOHEMIAN VOICE will be issued toward the end of the current month, earlier than usual. It will contain an exhaustive article on the present situation of Bohemia, a history of the famous "Fundamental Articles"—that nucleus of a new constitution for free Bohemia—a short story of Bohemian life, etc., and will have, as a frontispiece, a portrait of Dr. Joseph Herold, the greatest orator of the Young Czech party.

* * *

"The Poles and the Dagos should not be allowed to come to the United States. They are no good. They don't follow me."—*Eugene V. Debs*. "We do not understand Mr. Debs. It is just the Bohemians, Poles and Italians, or the Dagos, as he is pleased to call them, that

follow him."—*The Chicago Tribune*. We do not understand either Mr. Debs or the *Chicago Tribune*. One blames the poor "Dagos" because they don't follow him, the other, because they do. From what these two parties say concerning the Bohemians, we gather that they know as much about the people of that nationality as a jackass does about aesthetics.

* * *

The *Inter-Ocean* and other Chicago papers claimed and the Associated Press sent out as a fact the statement during the recent strike of the A. R. U. and the disturbances connected therewith at Chicago, that the Bohemians have been the principal participants. The first named paper has published on Monday, July 16, a list of all the victims of the disturbances and a long list of those who were placed under arrest, but there is not a single Bohemian name in the former and only one in the later list. This disproves thoroughly the statements made by local papers and circulated by the Associated Press, but though the fact is known to them, neither the local papers, nor the Associated Press have seen fit to correct the wrong impression which they caused. Is that the high sense of duty, right, truth, honor and fair play, by which we shall gauge American journalism?

* * *

An important decision is to be made by the Bohemians of Chicago on September 6th. It is to be finally determined whether or not there is to be built at the coming ethnological exhibition at Prague a separate "American section," illustrative of Bohemian life as affected by the conditions of climate, surroundings, etc., in the New world. In the interest of a good thing we hope the answer given will be in the affirmative. There is no doubt that the American section would prove a powerful attraction at the exposition of 1895 and that it would benefit both our brethren beyond the water and ourselves. What is now needed is a speedy decision followed by appropriate action. Somehow or other it has leaked out that there are rich Bohemians in the United States—and no one can conscientiously deny that fact—and these will be expected to take care of their portion of the exhibit and to build the "rich man's pavilion." The poor man will build his loghouse all right, provided his more fortunate brother does his share of the work. It is a question of honor and we hope will be satisfactorily answered. Let us have a well arranged American section or—nothing.

* * *

The Bohemian League in the United States presently numbers 77 individual members and 42 societies represented by 52 delegates. The object of the league is to assist the Bohemians of Austro-Hungary in their struggle for independence. It was for this very reason that the ultra loyal Radecky Veterans withdrew from the League. Among the individual members are three ladies. A second lodge is to be established at Kewaunee, Wis., the League having heretofore been confined to Chicago where it has been established. The League has donated

500 florins towards the support of the families of political prisoners in Bohemia. The treasurer reports \$157.85 on hand. The individual member's fees are \$1.00 per year; societies contribute five cents per member quarterly. The League has appropriately celebrated two significant anniversaries: that of the battle of Lipany, May 30, and that of Hus's martyrdom, July 6. On Carnot's assassination the League sent a telegram of sympathy to the family of the late president in recognition of the friendly relations between France and Bohemia. The objects of the League are commendable. Mr. Joseph L. Woborsky, 532 West 18th St., Chicago, Ill., will cheerfully furnish any further information that may be desired by any friend of free Bohemia.

* * *

During the recent strike the Chicago *Herald*, a well known slave to capital and the capitalist, has been heaping censure and condemnation upon the heads of the Bohemian workingmen of Chicago, though the intellectual dwarfs on the *Herald* staff may not know enough to distinguish a Bohemian from a Swede, or a German, or a Pole. The recent affair with the directors of the A. R. U. may lead a person to believe that the *Herald* is after the "stuff." The Bohemians of Chicago have two banks of their own; if they would only deposit their well earned moneys with Mr. Walsh's bank, they would be all right. We understand the course of the *Herald*. The strike was accompanied by riots. Some one was to be blamed. Why not blame the Bohemians—even though they may have taken no part in the aforesaid riots? It would not do to blame the Irish or the Germans, for they have more votes than the Bohemians and might hit back. Thus it happened one day that we had the pleasure to read about "Bohemian rioters" though among the names of the seventeen leaders arrested the most careful search failed to discover a single Bohemian! In Chicago there are more than twenty languages spoken by the inhabitants. Of these the average *Herald* reporter has a tolerably fair knowledge of but one, the English. If the strikers happen to speak some other language than the English, how is he to determine their nationality? Answer: by his master's orders! Some one must be blamed, therefore, let us blame the Bohemians. It is the cheapest way out of the difficulty, though the cowardly reporter never gives any definite names—for he cannot—and if he did, he might be called to account for his lies. We do not champion or excuse lawlessness, but we will say that in point of moral character a Bohemian striker is vastly superior to any penny-a-liner of the *Herald* (or the *Inter Ocean*, for that matter) because when the former goes on a strike he follows a principle, whereas the latter who is ever ready to revile innocent people at his master's bidding, has no principle to follow.

THE COALITION—WHAT HAS IT DONE ?

The new coalition ministry came into power on the downfall of Taaffe, November 11, 1893. The majority in parliament, which the new cabinet represents and upon which it has to rely for sup-

port, has been formed with no view to pursue a certain defined policy or promote any specific measures of reform, but has been organized upon a pure "business" basis, it represents the forces of capital arrayed against democracy: the clericals and conservatives, the United German Left (liberals) and the Poles have formed an alliance, offensive and defensive, the first object of which is to guard and maintain the political possession of the allies. They really have no common principle to uphold, on the contrary, the programs of the several parties differ vastly from one another, so that a serious conflict might be expected should any of the coalition parties undertake to force its policy upon its allies. The only principle—if it may be called a principle at all—which the coalition parties have in common, is the prospect of gain. This is evident from the composition of the cabinet, among whose members old enemies may now be found acting in harmony, as if they had been friends for years. Thus Madeyski, a Polish nobleman, who in 1884 wrote a pamphlet on German as the proposed official language of Austria in opposition to Wurmbrandt, calls his former adversary a colleague, and similarly the Count Schoenborn, the present minister of justice, who owes his portfolio to the general dread of the scarecrow of socialism, and who has heretofore been a champion of the historical rights of Bohemia and an active opponent of Mr. Plener, is now assisting the latter gentleman in carrying out his policy.

From the divergence of aim and opinions it follows that the coalition will hardly dare undertake any reform of importance, as the members would have to be in constant fear, lest they should tread upon one another's toes. This has been amply demonstrated during the last session of the Austrian parliament, which has just closed and which may be considered to have been a fair trial of the coalition. What has the coalition accomplished ?

All parliamentary labors may be conveniently divided into three classes: such as must be done, such as ought to be done, and such as should not be done. The first include those matters, which must be attended to if the machinery of the state is to run on uninterrupted, such as the budget, the commercial treaties with Roumania, Russia, Spain, etc. Consideration of these matters has taken the larger portion of the session.

The parliament has been guilty of doing what it ought to have left undone. New military burdens have been imposed upon the people, service

in the landwehr has been lengthened from 14 to 24 months, etc.

The alleged liberals of the coalition put off their disguise when the state of siege at Prague came to be discussed. The government had no satisfactory reasons to offer for that unusual abridgment of the constitutional rights of the people of the Bohemian capital. Prague was perfectly peaceable (a new mayor had been installed in peace and order), but the government had declared war upon Bohemia and the Young Chekhs, and the obliging parliamentary committee consequently did not ask for any reasons; it found a sufficient justification of the state of siege at Prague in the mere fact of its existence; the gentlemen reasoned in this way: the government has declared the state of siege at Prague, therefore, it must have had sufficient reasons for it, else it would not have resorted to that unusual measure! Is this not excellent parliamentary logic? The state of siege was found to have been justified and was to be continued because it had been declared! Even the German liberal papers were ashamed of the committee's report. The state of siege was finally approved by a vote of 185 to 73, the minority being composed of the Young Chekhs, the Moravians, Southern Slavs, Ruthenians, antisemites and Democrats. This approval of the unnecessary state of siege is one of the unhappy acts of the coalition, which stigmatize it as a reactionary body. In all their actions the directors of the coalition have been very careful not to displease the crown.

The leaders of the coalition have certainly been very anxious to maintain the authority of the Parliament within the same narrow boundaries, as it had descended to them from their predecessors. They never made a protest against any diminution of parliamentary powers; what agitated them was the fear lest they should be enlarged! A parliamentary body which will guard so carefully against any possible widening of the sphere of its legislative powers, is not worthy of the name. How different was the course pursued by the Parliament of England! This latter body gradually enlarged its jurisdiction by a slow yet steady process of encroachments upon the royal prerogative, assuming new powers from time to time, so that it may now be justly called "omnipotent." The Austrian parliament is progressing rapidly in the opposite direction. In its very beginning it was endowed with but few powers of importance. It now becomes evident, that the representatives of

the coalition are quite willing to see the parliament shorn even of those powers it still does possess. They have indeed been faithful servants of the crown; whatever the ministers desired was readily done, all attempted criticisms of the government were suppressed by cloture. Parliamentary imbecillity was most strikingly demonstrated in the discussion of the bloody events of Ostrava and Falknow, where nine inoffensive miners were shot to death and many others seriously wounded by gendarmes. The opposition asked for a parliamentary committee to investigate the affair, the coalition majority, however, placed *implicit* confidence in the government, accepted its official report as conclusive and declared, that it was beyond the powers of the Parliament to appoint a like committee on investigation! Shortly after the tragedy of Ostrava was followed by a catastrophe at Karvin, which perhaps might have been averted, had an investigating committee examined the condition of the mines. How absurd it is to crawl behind the shield of alleged parliamentary rules, where human life is at stake!

It is likewise interesting to note, what the coalition statesmen understand to constitute liberty of the press. In Austria all journals published at least once per week, must deposit with governmental authorities large sums of money, as a guarantee, that the editors will behave; that is, that they will not censure the government, or if they should do so, that there shall be a fund from which to pay fines. The newspapers are, moreover, hampered by an unjust stamp tax. If the state's attorney "discovers" in a newspaper anything that may be construed as incitement to treason, rebellion, *lese Majesté*, disobedience to official authority, etc., he may proceed in either a "subjective" or an "objective" way. The former means a personal prosecution of the author of the offensive article, the latter—which, by the way, is more frequently resorted to—is an action *in rem*, no one is indicted, but the paper is simply confiscated. If the grounds of the confiscation be made known to the publisher, he may arrange a new edition, by simply leaving out obnoxious matter. If, however, the objectionable passages be not pointed out specifically, the publisher is unable to prepare an "expurgated" edition, and the subscriber loses his regular copy for the time. When the coalition went into power, it was boisterously heralded by its liberal faction, that the law of the press would undergo a number of important changes in the interest of the freedom of the press. In course of

time, however, the proposed universal reform of that law dwindled down to a few unimportant and trifling changes; the coalition deputies were too cowardly, the government too obstinate. The minister of finance could not afford to give up the stamp tax, the minister of justice would not make any concessions, except upon certain objectionable conditions. Press offenses being triable by juries, the minister demanded in return for his paltry concessions, that the right of a trial by jury should be given up—a proposition to which no party should or could consent. Thus the idea of a universal reform of the press laws was given up and the coalition rested satisfied with a few minor concessions, such as the duty of the prosecution to indicate objectionable passages, etc.

Reform of the electoral law which was considered to be the chief task of the coalition, was not acted on at all, but action was simply postponed for an indefinite period, which may be interpreted to mean forever, as we show in another article of this issue.

The financial policy of the coalition appears to have had for its object the introduction and maintenance of the gold standard, but notwithstanding the legislative efforts of the coalition, gold still keeps shy of Austria and enterprising citizens are obliged to carry about them heavy loads of silver.

What has particularly disgraced the coalition era, is the trial of the Omladina. Boys and young men, alleged to have been members of an imaginary society called Omladina, (youth) which, in fact, has never existed, were sentenced to imprisonment for years, on account of trivial "crimes" and offenses! One of the leaders of the German liberals (Dr. Menger) himself suggested that the emperor might fitly exercise his pardoning power in this case, but his colleagues kept silence. . .

REFORM OF THE ELECTORAL LAW.

The electoral law of Austria is manifestly unjust and unjustifiable. It favors certain countries and nationalities to the prejudice of other lands, and within the respective countries it again unduly favors certain classes. Thus the German provinces are allowed many more representatives in Reichsrath, than they would be entitled to, were the basis of representation the same as it is in the Slavonic countries. Thus, in German Salzburg, every 34,385 inhabitants elect one representative to parliament, whereas in Bohemia it takes 148,125 inhabitants (in the country districts) to elect a

deputy! Suffrage is not universal in Austria: the right to vote is limited by certain educational and property qualifications, and the poor are always discriminated against. The workingman generally has no voice in public affairs, whereas a large landholder, in Bohemia, exercises in this respect the same influence as do 462 farmers! The ratio of representation is most unjust; thus, in Bohemia, it is: among the large landholders, the aristocracy, 19; in the chambers of commerce, 26; in cities, 2,900; in the country districts, 8,782. These figures indicate the number of *voters* (not "inhabitants" merely) necessary to elect one deputy in the respective classes.

The injustice of the electoral law is so manifest, that the cry for universal suffrage has of late become almost universal. The privileged classes fear universal suffrage as they would a revolution, still under the pressure of public opinion, they would gladly consent to an extension of the right to vote, provided that such extension did not threaten their position, or impair their influence. Mr. Taaffe read the signs of the times, and in order to satisfy the public demand, he introduced his bill for extended, not universal, suffrage. The bill would have increased the number of both voters and deputies, yet the nobility and the large landholders would have lost none of their privileges. The workingmen might have secured a few representatives under the new law, but on the whole the measure proved generally unsatisfactory and its rejection was followed by Taaffe's downfall. The parliament convened on the 10th of October; on the 11th of November the new ministry, under the leadership of Windischgrätz, took their oath of office. In the new ministry conservatives, liberals and clericals joined hands, apparently with no definite program to follow. However, all of the coalition parties had one identical object in view, to-wit: the maintenance of their political possessions, and they knew well, that reform of the electoral law which placed them in power, could not very well be passed by in silence.

For this reason, reform of the electoral law was declared by the November program of the new government to be "the most important and most urgent task" of the coalition. Such it undoubtedly was, for it was this very question, that brought about Taaffe's downfall and placed the sceptre in the hands of the coalition leaders. Have they performed their duty? Not in the least. The question of electoral reform has been skillfully dodged by the cabinet and the parliament alike, it

is to-day precisely as far from solution as it was on the accession of the ministry of Prince Windischgrätz.

Mr. Plener, the leader of the German pseudo-liberals, expressed his hope, that a new electoral bill would be passed within six weeks. When the six weeks had passed and nothing had been done, the Marquis Bacquehem, one of Plener's colleague's, made an explanation of the delay, stating that the government was engaged in gathering the necessary statistical data(!) Thereupon Mr. Windischgrätz, the premier, brought another explanation; he declared that the several parties represented in the coalition (the German liberals, the conservatives, and the Poles,) had thus far been unable to agree upon any definite measure, he hoped, however, he said, that a final agreement would surely be reached in the near future.

We are unable to share this rosy hope with Mr. Windischgrätz. It is difficult to see, how two parties, like the German liberals and the clerical conservatives, whose programs contain principles diametrically opposed to each other, can consistently agree upon a definite measure of so vast importance as a suffrage bill. Mr. Chlumecky, one of the leaders of the German liberals, speaking of the electoral bill, declared, that it would take several years to pass a measure of that kind, and in the meantime he announced such a large number of new bills to be introduced in the next session of the parliament, (laws relating to judicial procedure, taxation, socialism, etc.) that the consideration of these new bills alone will demand the attention of the legislators during the entire session and reform of the electoral law will happily be forgotten.

Judging by the several measures as proposed by Hohenwart, Baernreither, Lienbacher and Mattuš, the workingmen have very little to expect from the coalition, for the bills proposed by the gentlemen are even less liberal than Taaffe's measure. The only bill providing for universal suffrage (genuine, not spurious,) has been introduced by the Young Chekh representatives, but, for the present, the latter are in a minority and therefore unlikely to succeed.

SIR JOHN BOWRING.

When, in November, 1872, Sir John Bowring died at London, Bohemia lost one of her few foreign friends, who, sixty years ago, had been an enthusiastic interpreter of the noble aspirations of Bohemia and her sons. He was one of the few English

scholars, who, wishing to study the life of other nations, went to those people themselves, became acquainted with the languages, and literatures of the foreign nations, in order to be competent judges. Bowring was an accomplished linguist, he knew nearly all the Slavonic languages besides many others, and as for Bohemia, it is evident from his works, that he understood the Bohemian question as if he had studied it a hundred years.

Sir John Bowring was born at Exeter, October 17, 1792, a descendant of an old Puritan family. He was a diligent student of literature and foreign languages, of these he could speak at least forty. In 1825 he became editor of the *Westminster Review*, entered Parliament in 1835, and since 1836 served his country in various official capacities, mostly in foreign lands. All this time he had been literarily active, writing on literature, politics, history, etc. He died at Claremont, near Exeter, November 23, 1872.

To Bohemian literature, and consequently to Bohemian politics, of the thirties, Bowring gave a powerful stimulus; he encouraged many a Bohemian heart trembling on the verge of despair, what many Bohemians themselves considered merely a doubtful possibility, that is, the revival of the Bohemian nationality, that he declared to be a fact. He exposed the barbarous methods of the Austrian government, and, in the name of humanity, pleaded for the freedom of Bohemia. Considered from a psychological standpoint, it is really wonderful, that an English statesman and scholar, whose literary labors were chiefly devoted to political economy, who championed free trade and parliamentary reform, who wrote a history of Siam, who served his country as consul, governor and rear-admiral at Honkong,—that such a man should have any sense for the vital interests of a small nation, wholly foreign to him and his course of life, and that he should have supported its aspirations with like enthusiasm.

Bowring was a *man*—that is the secret. Like the German poet Herder, he was led, by his love of humanity, to the beauties of the folksong; he selected the Slavonic folk poetry, and studying the folksong, he studied the people. Thus he was led to a study of the political conditions of the Slavonic peoples and being a lover of liberty and a true humanitarian, he naturally sympathized with the oppressed. He was a poet, but in his anthologies from foreign poets (Russian, Polish, Serbian, Bohemian) he always kept his humanitarian tendencies in view. Art and humanity was his watchword. Thus it will be easily explained, why his literary works on Bohemia, originally devoted to letters, became, in the end, a noble political apology, a vindication of Bohemia, a cry of indignation against Austrian despotism.

The Bohemian nationality was then slowly reviving from its deadly sleep of two centuries, a few patriotic writers labored to preserve the native language, though themselves distrustful of the result. Bowring's eye was keener, he at once felt the cause of the Bohemian people was just and that it would ultimately triumph.

Having access to the very best sources of information, Bowring was particularly well qualified to undertake a defense of the Slavonic people, whom it had become fashionable to revile. Says he: (Westminster Rev., XII-305) "It has been the fate of the Slavonian people to be visited with much contempt and vituperation from those, who, without any means of accurate judgement, take pleasure and pride in flinging out their scorn upon nations. To study—to inquire—to inform themselves beforehand, is no part of the business of these precipitate misanthropists. They can judge, and condemn, and vilify millions, on a thousandth part of the evidence, they would require for the castigation of a single pickpocket. And the matter is yet worse, when misfortune itself is made the ground of calumny. M. Hacquet, in describing Illyria and Dalmatia, abuses all the Slavonians as thieves, and says that they sit content and pleased under the yoke of the most odious despotism. Even the Hungarians themselves, in turn the objects of attack, have been found to fling upon their Slavonian neighbors such contumelies as "good-for-nothing, clay-soiled, miserable, head-and-foot-straw-covered Tóts". One public instructor (Neumann's *Natur des Menschen*, I. 59-62) has the kindness to bid his readers remember that the "Slavonian people are made of *other materials* than the Germans, that they are by *nature* of another order of men—given by the eternal purposes of Providence to be subjects of those Germans, who are the ornaments of creation, and the sovereigns of the world for ever." Ignorant and insolent calumniator, compared to whom the meanest peasant of Slavonia is an object of interest and affection, in the mind of any good man. And in the same spirit does the flippant Abbé de Pradt exclaim, "For me Europe finishes at the Oder. On the other side is a language strange to Europe (strange to you, most learned Abbé!)—Poland is not Asia—but, it is not Europe."—"Among the Poles the eye loses all its expression (?)—the dwellings are abodes of misery, filth, and vermin"—and so forth.

(TO BE CONTINUED.)

BOWRING ON THE GERMANIZING POLICY OF JOSEPH II.

From the "Foreign Quarterly Review," Vol. II. pp. 146-148, 174, London, 1828.

"The foolish attempt of Joseph II. to eradicate the Bohemian idiom, while it added greatly to the dislike with which the Austrians were regarded in Bohemia, led to the revival and regeneration of the

national literature, and leagued the patriotism and the passions of the Bohemians more closely to the language of their forefathers. A continuation of the same system on the part of the government of Vienna has continued the same effects, and instead of giving to the German tongue that influence and precedence which in the national course of things it would have obtained in the Slavonic provinces, has arrayed the pride and the prejudices of a whole people against an interference as idle as it is despotic. For what decree can prescribe to the mother the tones in which she shall still her babe to rest, or regulate his earliest lisping and infantine speech? What arbitrary mandate can destroy the tongue of millions, with which all that is dear is associated and interblended? What system of police can penetrate into the bosom of every family, into the recesses of every village, into the study of the learned, and the cottage of the lowly? The language of a nation cannot be extirpated by a decree; the endeavor to supersede it, produces a stronger and a deeper attachment, awakens all the sympathies which follow the footsteps of the injured, and makes the love, which was but a sentiment, a devotion and a duty.

Though the Bohemian or Čechian language was the first of the Slavonian dialects which was polished into a grammatical form, it is notwithstanding that upon which the German has had the most direct influence, and for a very obvious reason, that German is universally understood and universally cultivated among the lettered Bohemians. Without a knowledge of German, no Bohemian has a chance of political advancement, and independently of the direct political appointments, only conferred on those who possess that language, the Austrian government constantly employs German as the instrument of its communications, and thus makes an acquaintance with it absolutely necessary to the higher classes of the community. The very names of Bohemia and Bohemians it is the policy of the government of Vienna to banish, and to amalgamate under the common designation of *Austrians*, the great variety of tribes and tongues that bow to the sceptre of the house of Hapsburg. In all the seminaries of instruction, the books which are employed for the business of education *represent the reformers and heroes of Bohemia as heretics and rebels*. Vituperations without numbers are attached to the regenerating labors of Hus and to the preachings of Jerome of Prague; while John of Troitznow (Žižka) he, the brave, the persevering, the highminded, is covered with all the contempt and the hatred which passion can pour forth from the vials of injustice; and George Poděbrad, the wisest and noblest of the Kings of Bohemia, is painted as at once both a tyrant and usurper.

Joseph the Second might have been a popular ruler, for he checked the spirit of fanaticism, and withheld the hand of persecution; and established, or sought to establish, if not full liberty of conscience, at least toleration for the Protestant creed. But by that strange and silly determination to root out the language of the country, he seemed to make a personal attack on every Bohemian who spoke it; he wounded national pride and prejudice in their most morbid part; he recreated feelings, Bohemian feelings, which as a stranger, *and the inheritor of usurped dominion*, he should, above all things, have refrained from arousing; and he proposed to himself an impracticable object, employing for its accomplishment the worst and weakest means. True it is, that like other despots he found other flatterers to approve his projects, and willing instruments to give them effect. Unfortunately the bane (which he did not foresee, for his intentions were virtuous) has been left behind, but unaccompanied by the blessings which he contemplated. The German normal schools which he established still exist, and the door to all civil office and honor is peremptorily closed to the Bohemian who only speaks the language of his fathers. For five millions who speak the Bohemian tongue, there is no one superior Bohemian school. In the village alone, where education is in the hands of the peasantry, is the Bohemian made the vehicle of instruction. Four years are allowed for the education of a child, and it is clear that a great part of that time must be lost, while knowledge is conveyed to him in an unintelligible idiom. In such a struggle against the national feeling, the government is sure to be worsted, and the result has been, as we have seen, not the suppression of the language of Bohemia, but the creation of an intenser affection towards it."

BOHEMIAN LITERATURE, 1893-1894.

From the London Athenaeum of July 7th.

Scientific literature develops slowly, yet steadily, and considerable gaps in the circle of the sciences are filled up annually. Hitherto, even in the most necessary lines of human knowledge, compendious hand books have been wanting; but the Bohemian Academy is publishing a series of monographs, not systematically, it is true, but yet in sufficient number, and comprising the various departments which are represented in the Academy. Still the most important publication of the past twelve months has appeared without the intervention of the Academy I refer to the first installment of I. Gebauer's "Historical Grammar of the Bohemian language" which deals with phonology. About six more parts are to follow, and also a 'Dictionary of Old Bohemia.' Gebauer has been engaged on this monumental work for several years,

and has issued specimens of his learned researches in essays and university lectures. His book is an excellent guide in the study of the Bohemian language, such as a hundred years ago the best historian of Bohemian literature, J. Dobrovský, desired in vain to see.

The art of combining scientific aims with a pleasant style of narrative is the peculiar gift of Prof. Zikmund Winter, whose 'Pictures of Ancient Prague,' founded on sound historical research and accurate details, charmingly depict the life of the townspeople some centuries ago.

Artistic publications are less numerous than last year. A beautiful reproduction of Pirner's circle of pastels, "The Demon of Love," with accompanying poetry by J. Vrchlický has been issued. The Bohemian Academy brought out an essay on Bohemian glass by Mareš, with many designs. In Moravia the Museal Societies are preparing a costly work, *Vlastivěda Moravská*; which is to comprise an historical and statistical account of the natural resources and beauties of the country. It will begin to appear this year.

Belles-lettres are from year to year becoming more subject to the new ideas, which have for some time stirred all European literature, and are symptoms of a deep intellectual revolution. Their influence is most conspicuous in the productions of the younger generation, fewer verses have been printed, and our veterans have published comparatively little. Vrchlický has produced two new volumes, "Wanderings of Queen Mab," and "Fragments of an Epos," and also an enlarged edition of his "*È morta*." The first contains a long poem characteristic of his tendency, "The Smith and Death." It is founded upon the popular tale of a smith, who seized and fettered death, thereby causing confusion upon earth; but with all its mastery of form and depth of thought it shows, as do all the poet's attempts in the same direction, that his mind, nurtured on the study of the ancient classics and the best periods of the literatures of the Latin races, is not so much at ease in homely national subjects. Vrchlický has also published an interesting Anthology of three hundred pieces, chosen from the enormous number of his own poems. He has selected those, that he himself considered best, and arranged them according to the contents. Zeyer remains true to the spirit of his former works in his three comedies, "The Brothers," "The Time of Roseate Morn," and "The Play of Love." In the publications of the younger generation, short poems on various subjects are the most common. The influence of the modern spirit appears in its extreme form in two remarkable volumes, Machar's "Tristium Vindobona" and X. Dvorak's "Sursum Corda."

Machar who is possessed by modern scepticism, loves his Bohemian country and countrymen, but being obliged to live in Vienna, impartially views the people's cravings and wrestlings, and points out with bitter irony and honest truth the mistakes all the national parties are committing, and tears to pieces all the idle fancies and empty hopes, which arise out of party strife. His sceptical songs are children of the actual present, purely Bohemian. Dvorak's poems spring from just the opposite source, from firm faith and enthusiasm. The writer is a very gifted Roman Catholic priest; his verses breath enthusiastic faith and love for Christ and his teaching, which to him is the one firm rock among the surging waves of modern error. Both these little books characterize very well the double bent of the present tone of thought in Bohemia. The collections of poems by Sova, Mokřý, Klášterský, Tábořský, and others, contain many pretty pieces, but are not so characteristic.

Bohemian fiction is still waiting for its master. Partly owing to the comparative youth of our modern literature, partly to the mental ferment mentioned above, our authors do not as yet control their plots with a firm hand, and they are wanting in breadth of conception and dexterity in working out complicated stories. The older authors turn nearly all their attention to matters of machinery and style; psychological and social questions escape their attention almost entirely. Historical novels and tales continue to be the most popular. Of Jirásek's historical novels another installment of "In Foreign Service," has appeared in the collected edition of his writings, which exercise a great influence upon the reading public, by their national though sometimes modern tone. Younger workers in the same field there are many, but none of them have succeeded in creating an independent work, or imparting an air of reality to any of the ancient Bohemian scenes.

There is much, on the other hand, that is interesting in the attempts of younger writers to treat of the life of today. V. Mrštík strives to describe in his novel "Santa Lucia" the struggle for existence and the impressions of a poor student in Prague. It forms a series of motley scenes and various minutely detailed recollections, gathered in the taverns, coffee-houses, infirmaries, etc., of the capital. But under the incubus of all this the leading ideas grow misty, and the want of a skillful hand, which would bring order into the multitude of scenes and characters, is sorely felt. Much the same thing may be said with regard to M. A. Šimáček's "Two Loves." Life amongst the superior and inferior employes on country estates and in sugar manufacturies, is minutely and ably described; still the leading idea of the whole, the new attachment of an official, who had

been engaged for many years to another girl, and the conflicts of duty, is touched upon only in its outward phases, reminding the reader of many old similar romantic types, and forming merely a frame for details of life well worked out. However, there are highly promising beginnings to be met with, especially in a series of admirable short tales, many of which are good stories for a larger work. Ignat Herrmann depicts life in Prague under the title of "Domestic Bliss" (A Happy Husband, A Happy Wife,) a capital description of the consequences of marriage rashly contracted. The moral side of both tales is particularly prominent. Life in small towns furnishes the subjects for Herites's "Two Tales" and "Commonplace Scenes," and for Stech's "Small Town Pepper." Two stories by Šlejhar, "Impressions of Nature and Society," and "Florian Bílek, The Miller of Byšice", are interesting. The writer essays psychological analysis, which others neglect. The subjects of the studies of the brothers Mrštík, "Shadows" and "Pictures", are derived from the south of Moravia, and are most successful, where they remain within the bonds of common every-day life. Their work gives promise of something better. Kuffner's "Timely Questions" differs widely from all the other books of this class. It is a collection of articles in which the sore points of Bohemian life, social and public, are treated in a light and happy conversational style. Two little books written by actors, J. Bittner's "My Recollections" and J. Šmaha's notes of his American journey, have attracted the public attention, chiefly from their unusual authorship. Only a cursory mention can be made of several other books, such as for instance, Svoboda's "Poems of Romance," Merhaut's "The Serpent and Other Tales," Braun's posthumous "Historical Tales," Hořica's "Tales" of military and social life, and Horenský's charming "Slovák Sketches". The authors are mostly young men, who—partly following the line of older writers, partly striving, under the influence of modern thought, after a deeper and truer conception of reality—endeavor to solve psychological and social problems.

Books of travel have appeared in great numbers in the past year. The most interesting of them is P. Durdík's "Five years in Sumatra." The author served as government physician in that island, and from time to time described his experience in various papers, which he has now collected and completed in his book. He is distinguished for his clear and sound views, his gift of observation and candid, unprejudiced descriptions. Guth published his recollections of a tour, "Wanderings through France" and "Silhouettes from the Lake of Geneva." He is also preparing a volume about his recent journey to

Canada. Rutte is publishing a description of Switzerland, with beautiful pictures, and Quido Mansvet a splendid work on Palestine. Fait describes his wanderings through the Caucasus.

In the hands of several of our younger writers the drama has recently essayed a fresh departure. Their attempts are certainly rather crude; still the efforts which have been made by F. X. Svoboda, by M. A. Šimáček in his "A Different Air," and especially by the brothers Mrštík in their "Maryša," serve to show that a new era is dawning.

V. TILLE.

TOLSTOI'S NEW BOOK.

Tsarstvo Božie vnutř vos etc., Berlin, 1894, 2 vols. 302-233 pp. and index.

The full title of the book is "God's Empire within you, or, Christianity considered as a new view of life, not as a mystical teaching." In this new book the Russian philosopher protests against the views expressed by some of his critics, who professed to find the spirit of mysticism in his latest philosophical and religious works. In this spirited work he attempts to prove, that to him Christianity is not a mythical teaching, but a new understanding of life,—no formalism. Tolstoi's ideal is found in an active love of one's neighbor, in the moral principle of Christianity, which, in this work, he carries to its extremes, fearing no consequences, but fearlessly attacking the present institutions of church and state. According to Tolstoi, the majority of mankind have failed to perceive the true spirit of Christianity, neither the scholars nor the believers understand the teachings of Christ. Christianity presents an ideal, not a rule. Every Christian ought to make this ideal a rule for himself. Men receive Christianity but do not change their mode of life. A great part of his book Tolstoi devotes to war, which he opposes as decidedly as the Bohemian Chelčický. As long as God has not recalled the commandments "thou shalt not kill", war is not allowable. Interesting are Tolstoi's views of civil government, which he condemns, starting from the fundamental principle of "non-resistance to evil" which too, he has in common with the Bohemian Chelčický. According to him, it is only in Christianity that man can be free, free from any external, formal power. However, men prefer to seek salvation in various forms of government, which is best seen in their performing military duty. Christianity is opposed to those principles. When true Christianity, based upon the principle of non-resistance to evil, shall have spread, the necessity of governmental organs will cease. The

twelfth chapter is particularly devoted to militarism. Tolstoi discusses the current opinion, that an army is necessary, where people try to shift responsibility one upon another, and cites touching, even drastic incidents from the recent famine.

Christians usually think it sufficient, if they merely change their outward conditions of life, which gives rise to shameful hypocrisy; consequently our life is a horrible decadence, because we disregard the moral foundation of Christ's faith. We can be saved if we learn to know the truth and serve the empire of God."

Such is, in brief words, the general trend of the work, which stamps Tolstoi as a great philosopher, championing noble ideals, which are unattainable at present. For a Bohemian the book is doubly interesting, inasmuch as the author repeatedly refers to one of the greatest Bohemian authors and thinkers of the Middle Ages, Peter Chelčický (about 1390-1455), of whose most important work, the *Sít Věry*, The Net of Faith, Tolstoi had in his hands a Russian version. "It is a wonderful book," he says. Chelčický teaches, that the decadence of the church commenced with Constantine the Great, when the Pope secured temporal power, and he preaches return to the simplicity of the primitive church. He is a Christian socialist. Like the Menonites and the Quakers, he insists, that love for one's neighbor excludes the idea of force and power, that a true Christian cannot be a soldier or an official, he can only be a farmer or a mechanic. "This book," says Tolstoi, "is one of the rare books . . . it is particularly interesting . . . it is a noteworthy production considering both the depth of thought and the wonderful power and beauty of language and its antiquity." We hope he will have time to make a thorough examination of Chelčický's works and present the radical views of that great thinker to astonished Europe.

Tolstoi's book is prohibited in Russia, though it has been freely circulated there in thousands of lithographic copies. It has been translated into German by Loewenfeld. An English translation has recently appeared under the title: "The Kingdom of God is within You," New York, 1894.

THE POET OF PANSLAVISM.

(Chapter IV.—Continued.)

This reciprocity has not for its object forcibly to commingle all the Slavonic dialects in order to mould them into an artificial language as some Slavists have been dreaming of. All have an independent life which must be respected. Kollár recognizes four: the Russian, the Illyrian (Serbo-Croatian), the Bohemian-Slovak and the

Polish. He neglects the Bulgarian which, in those times, attracted little notice. All Slavs must consider themselves as belonging to one identical family and take for their motto: *Slavus sum, nihil Slavici a me alienum puto* (I am a Slav, nothing that is Slavonic is alien to me). Unfortunately, up to this time, the knowledge of Slavonic languages has spread but little, so that a person must employ a foreign language, whenever he is to treat of a question of general interest. Every enlightened Greek understood the four Hellenic dialects: the Ionian, Dorian, Aeolian and Attic. Likewise all intelligent Slavs will have to understand Bohemian, Polish, Russian and Illyrian. In this Kollár is mistaken. The difference among the four Slavonic languages is much greater than were the shadowy differences of the Greek dialects. They are, in fact, four languages perfectly independent. Whence, the poet goes on, does this idea of reciprocity come? With what people has it originated? With the Slovaks of the Carpathians, who having no literature of their own, so to say, are ever willing to assimilate that of the brotherly nations. Similarly the poor, having nothing to lose, gladly become communists. The Slovaks were the first to extend their arms to embrace all Slavs. In the work of the Slovak Šafařík, the "History of Slavonic Literature," the Slavs first saw themselves, as in a great mirror, as one nation. The Slovaks and the Bohemians were followed by the Russians, the Croatians, the Poles, and the Serbians. Then follows a long list of savants and historians who became apostles of reciprocity among the various people. It is to be deplored, Kollár adds, that the genius of reciprocity has not inspired the greatest poets of our time, Pushkin, the Russian; Milutinovich, the Serbian; Mickiewicz, the Pole; resting their feet on Russian, Serbian or Polish ground and raising the head to the Slavonic heaven, they would have been looked upon by the entire nation. Here Kollár allows himself to be misled by an abuse of his system; according to his theory it is he, the poet of panslavism par excellence, who should be the greatest of Slavonic poets; but the value of works of arts are not measured by such or such system. Mickiewicz and Pushkin are truly superior to the author of the Daughter of Sláva; they possessed genius. That is the whole secret of their glory.

After having rebuked those who shut themselves up in a national egotism and disdain the idea of the race, Kollár remarks that they are divided into two different groups: those who have a free independent country, and those who live among other peoples and whose right to a country is disputed. For these the idea of the race is a recompense, a consolation, a moral refuge. That is true; but on the other hand the great peoples have no need of that consolation; for example, the Russian nation suffices to itself; the idea of Slavonic solidarity may serve it sometimes as a political factor, but it does not answer to a moral necessity. Kollár is singularly exaggerating the real state of things, when he compares Slavonic nation and literature to a great tree with four large branches; each branch bears particular blossoms and fruits; it embraces the others with its twigs or leaves; none of them can be destroyed without the tree itself becoming sickly

or deformed. Kollár is mistaken in this also: Bohemia might disappear without Russia feeling itself diminished. I know Russian panslavists myself, who consider their Bohemian brethren very cheap and would be quite disposed to abandon them to Germany, if she would leave Russia free to act according to her will in Asia Minor or in Bulgaria.

Kollár is still farther from reality, still deeper in his illusions, when he expresses the hope to see Slavonic literatures strengthened by the national idea and deriving new originality from it. Other peoples, he says, live in a limited country, under a limited climate; the Slavs live under all climates; they represent all forms of religious life, hence, with them, literary inspiration shall be large and more varied. Kollár is right in this; in order to share his opinion it is sufficient to have read the "Crimean Sonnets" of Mickiewicz or the "Russian Echoes" of Čelakovský. It is mainly the Bohemian poets who have, since half a century, sought inspiration in various Slavonic countries; those of other countries have been more national or cosmopolitan.

Though lamenting the humiliation of his race, the poet cherishes an indomitable faith in its future. Let no one point to the long slumber, the long subjection of the Slavs; let no one prophesy that hereafter they will be incapable of any great effort. The law of prescription does not apply to nations; a people that has been asleep for centuries, that has labored under the yoke of strangers, that has been secluded from civilization, has as much right to an awakening, to liberty and culture as those which have been in possession of all these treasures for centuries: God's gifts are inalienable, and he is mistaken who thinks there are nations authorized forever to confiscate the liberty and the right to civilization of their neighbors and their descendants.

"It is true we have arrived a little late, but in turn, we are younger. We know what the other nations have done; but the others do not know what we shall accomplish; our people strives more or less to reach maturity, but it will finally attain it; the life of nations does not pass suddenly from infancy to youth or manhood."

These ideas Kollár expresses anew in a masterly manner in his grand poem. But he exaggerates the results of the literary solidarity of the Slavs; it will lift their culture, he says, to the point of making it gigantic (riesenhaft). Thanks to it the Slavs will constitute one great nation which will know how to make itself respected by all. From the economical point of view it will open an enormous literary market in which the writers of all the countries will find a mart for their productions; the languages will be purged of all foreign elements. From the standpoint of politics, all states containing Slavonic subjects will derive unusual advantages from this reciprocity, these relations will satisfy any ambition and no people will dream of being annexed to another. Each Slavonic branch will stand by itself, for it will find at home all the advantages that a neighboring people would be able to offer. Even under non Slavonic rulers (in Austria or Prussia, for example,) the Slavs will, if the

sovereign be tolerant, have more guarantees and safety for the autonomy and existence of their dialect; a tribe will not incur the risk of being assimilated or absorbed as it would be under a sovereign speaking a Slavonic language (witness, the Russians, for example, who endeavor to absorb the Poles. Kollár does not say this in explicit terms but the allusion is very transparent.) Reciprocity will stop the conflicts and jealousies of the Slavs; no nation will desire to rule the others. Every one will recognize, that each language has its advantages and its good qualities.

It is true, there are obstacles to putting reciprocity into practice; some come from other nations, others from the Slavs themselves. A majority of European nations still bear many prejudices toward the Slavs. Kollár wrote this half a century ago and those prejudices, it should be well noted, have not disappeared yet. They are feared, their race is looked upon as a sort of a hobgoblin; formerly the Slavonic race was disdained because its inner situation was miserable: to-day they are insulted because they try to change that situation. There are still nations in Europe which consider every Slav an enemy, every book written in Slavonic as an attack upon the literature of the ruling race. In those nations it is easy to recognize the Germans and the Magyars. The inner obstacles are found in the indifference of the Slavs themselves, their inclination toward particularism and their excessive attachment to the local dialect. Similarly Athens and Sparta contended for supremacy in the Hellenic world. Yet there was a day when they united against a common enemy and union gave them victory.

Kollár then examines the means whereby to effect reciprocity. Perhaps some of them will appear quite childish. But at the time the poet was writing, railroads did not exist and postal and library communication was very slow in Oriental Europe. At Prague or Pesth a person had to wait six months before he could get a Russian or Polish book. For this reason the poet proposes to establish Slavonic libraries in the great cities in order to facilitate the book trade; besides this he proposes to establish regular exchanges among the writers of the various nations; he declares he is practicing this system of exchange himself and gives the names of Slavonic savants with whom he communicates. All this appears wholly innocent to us to-day. About 1848 those innocent practices constituted—mainly in Hungary—panslavistic machinations equal to high treason. The author proposes further the foundation of chairs for a comparative study of Slavonic languages. At that time only Paris, Berlin and Breslau had chairs of Slavonic literature; Russia had just founded several of them, and the young candidates whom she had sent to Bohemia and Hungary, were denounced as very dangerous agents. Kollár also demands that certain books of general interest be published, as for instance, a Slavonic Plutarch, a literary review edited in the various Slavonic languages in which new books, Russian or Polish, Bohemian or Illyrian, would be successively analyzed. This pium desiderium it has never been possi-

ble to realize. Whenever it was desired that a panslavistic magazine should be understood by all the Slavs it had to be published in German. Even to-day the "Archiv für slavische Philologie" is published in German.* Kollár sets fourth plans more practicable when he advocates the organization of libraries that would contain all the important books, the publication of dictionaries and comparative grammars. On the other hand he cherishes many sanguinary hopes as to the results to be obtained from putting his ideas into practice. Reciprocity, he says in conclusion, will transform the Slavs. It will give them a great national literature, it will tear down the barriers that separate them; it will remove that indifference which they had heretofore manifested toward one another:

"A grave responsibility rests on our times and on our people: the destinies of a long future are to be decided. Would the Pole hereafter be not only a Pole but a Polish Slav; the Russian, a Russian Slav; the Bohemian, a Bohemian Slav; the Serbian, a Serbian Slav. He only will be a great Slavonic writer, who shall have practiced Slavonic reciprocity."

In all, few of Kollár's wishes have been realized in a half century; the Slavonic peoples have made considerable progress; undoubtedly they know each other better now than formerly, but the more they have become conscious of their natural individuality, the more they have dreaded to plunge even into literary panslavism, the more they have clung to their local traditions. At different times they have been offered Russian as an international language; they are willing to learn it, but they generally refuse to write it. If Kollár lived to-day, he would probably speak otherwise; he has not less contributed thereby to the progress of the small literatures by the impulse which his writings have given to Slavistic studies, by the faith with which they have inspired the writers; but it is chiefly through his poem of "Slávy Dcera," The Daughter of Slávia, that he stirred them. We shall now examine that strange work, assuredly one of the most remarkable poems that our century has produced.

V.

Let us see first how the poem was formed. We have said above, that, during his sojourn at Jena, Kollár in his leisure hours wrote sonnets in which he sang his love. Upon his return to his country he published, in 1821, at Prague, a small volume of poetry: "Básně." It contained seventy sonnets, elegiac, erotic and patriotic. It had a prologue entitled "A Slavonic Maiden (Slavjanka) to Her Brethren and Her Sisters;" the author appealed vigorously to his countrymen and rebuked their indifference. "Discard the foreign, speak your own tongue. It is glorious for the Slavs to be called Slavs. Discard foreign customs, defend your own; discard foreign products, seek your own. To us, too, God has given intelligence and strength. Let us be wise to show them."

*The "Slovanský Sborník" (Slavonic Review) of Prague lived only six years. The Slavonic News published by the Benevolent Society of St. Petersburg is, to my knowledge, the only panslavistic magazine edited in a Slavonic language. It is devoted mainly to political and religious questions.

This little volume, now out of print, made little stir by its appearance. A second edition appeared in 1824, at Pesth, under the since celebrated title "Slávy Dcera;" the Daughter of Sláva, or the Daughter of Glory. These words require explanation. As a mythologue, Kollár believed, without good reasons, however, in the existence of an imaginary goddess Sláva, the mother and the defender of the Slavs. Besides, he plunged upon the double sense of the word "sláva" which means "glory." The daughter of Sláva was she who had inspired his first idyllic sonnets, the daughter of the pastor of Lobda, Wilhelmine Schmidt or Mina. Already the outlines of a great poem began to define themselves: the work contained 150 sonnets; it was divided into three "songs", the Sale, the Elbe, the Danube, preceded by the famous prologue, from which we have made a few fragmentary quotations above. It was entirely new poetry and its echo was powerful.

"It was," says a Bohemian critic, Mr. Zelený, "the most vigorous work published since the revival of our literature to our day. It strengthened the weakened hopes. This prologue alone would immortalize Kollár's name, had he written nothing but these verses. Singing the tragic fate of the Baltic Slavs in a nervous, flexible language in these admirable distichs, Kollár made his countrymen understand that a lot of like cruelty was awaiting them. He awakened their national self-love in portraying to them an enchanting picture of that primitive race devoured by the pitiless German."

Let us cite a few more fragments from the prologue:

"In vain does my eye seek Slavs in Slavia. Tell me trees, their growing temples, in whose shade they used to burn offerings to ancient gods; where are those peoples, their princes, their cities? They were the first to bring life to the north. Some taught the poor Europe to use oars and sails and visit opulent shores across the sea. Others dug up the brilliant metal out of the depths of the earth, rather to honor the gods than to enrich men. Others taught the rustic to furrow the arid soil with a plow, to make it yield golden ears of grain. Others planted the linden, the sacred tree of the Slavs, along the peaceful roads that it might give shade and perfume. The men taught their sons to build cities and to carry on commerce; the women taught their daughters to weave linen. Nation of master workers, what thanks hast thou received? As wasps, smelling honey, invade a bee-hive and then kill the queen and the bees: thus intruding perfidious neighbors have subdued the Slavs and threw a heavy chain around their necks."

The Baltic Slavs were not the only ones who bore that heavy chain—those of Austria and Hungary bore it too. The allusion was too transparent to be misunderstood. Hence that second edition met with considerable success; in 1832 Kollár had to publish a third one. The work had already assumed its definite shape. It was divided into five books: I., the Sale; II., the Elbe, the Rhine, the Vltava;* III., the Danube; IV., the Lethe; V. Acheron. The whole contained a total of 600 sonnets. In later

editions the number of sonnets rose to 643. It is probably the greatest poem in sonnets that exists. Kollár's inspiration is very subjective and at times very unequal. Yet we can guess what source it occasionally fed on. He had perused Petrarch and Dante, he had evidently read Childe Harold. His Mina suggests alternately Laura and Beatrice and his Slavonic Pilgrim that of Byron. But what is peculiar to him, what has distinguished him from all poets who preceded or followed him, is, on the other hand, the intensity of his panslav patriotism, on the other, the depth of erudition he displays in the service of that patriotism. As is the custom with didactic poems, the Daughter of Sláva is accompanied by a commentary; it is twice as long as the poem and might have been even longer. Many allusions which were very transparent to the contemporaries of the poet, are completely unintelligible to-day. The commentary of itself is very instructive and constitutes a sort of a résumé of Slavonic history. The sonnets, however, are, in most cases, absolutely independent from one another. One instance will suffice to prove the necessity of notes. In the first sonnet of the first song the poet invokes the shades of Miliduch: I had studied Slavonic history for more than a quarter of a century and yet I must own I did not know of Miliduch. The commentary informed me that he was a Serbian or Sorabian prince, who perished about the year 810 in a war against Charlemagne.

(To be Continued.)

THE SOLOMON OF A COUNTRY TOWN.

By JAKUB ARBES.

[CONTINUED.]

In this way the fame of the benevolent and charitable judge spread far and wide, until, late in midsummer, when the judge's old father died, the public were enabled at least approximately to estimate the number of all beggars from the town and the neighboring places, who called regularly at the judge's every Thursday to get their alms.

The funeral of the old gentleman was unparalleled in certain respects. Besides an enormous crowd of people of all classes from the town and its environs, and even from the remotest parts of the country who had come to attend the funeral out of their respect for the model son of the deceased, at least two hundred of beggars, men and women, who had gathered here from all parts of the country, accompanied the coffin of that man of labor who had been thrown into poverty by an ill-fated blow in his breast.

None of the latter ever regretted his coming; after the ceremonies were over the judge presented each and every one of them with a silver florin. . . . The report of this charitable act spread with lightning speed about the town and county. No one knew any rich landholder or any nobleman who owned large estates in the county, who would have been as generous as the judge on like occasion.

It was first on this occasion that the general public was enabled to see the judge's generosity in its full range and scope; not until then could his benevolences be judged with justice. . . . At the same time, however, the first words of the wild criticism were to be heard.

Some of the citizens, and they were in considerable majority, approved of the judge's course. Others, who possessed more judgment, expressed their surprise at seeing a man of limited means expending so much in almsgiving, and concluded with an expression of well grounded fears, lest he

*The Slavonic name of the Mouldau,

should bring ruin upon himself. Still others, and those the most critical, were quite positive that it was on this very account that he was living like a man in low circumstances, and that, sooner or latter, he would have to reduce the amount of alms.

Thus the judge again became the chief subject of conversation for some time. Being, however, as we have remarked, devoid of the charm of novelty, he had to yield, in a few days, to other more interesting and perhaps more important subjects of conversation.

It was only among the beggars, and partly among the tramps, too, that his fame as a philanthropist spread on so rapidly, that in a few weeks there was not in the entire county a single beggar or tramp, who would not have known, that he was free to call every Thursday for customary alms.

Accordingly every Thursday the city was visited by enormous crowd of beggars and tramps, and as many of the latter had come from a considerable distance, and others desired to make the most of the opportunity, a majority of the beggars and tramps would naturally make a tour of the town and beg for alms at the other peoples doors.

For some time this furnished amusement both to the adults and the young folks. The latter would accompany the beggars from one street to another, from house to house, playing practical jokes upon those who appeared to be at least somewhat fit for them, jokes that were innocent, blameworthy or even shameful.

On Thursdays the town presented a striking appearance. In crowds, or each by himself the shabby, dirty creatures passed from one street to another. At times they would surround the judge's residence like a swarm of hungry locusts, and then disperse about the town like a flock of sparrows, frightened away by the report of a shotgun.

The beggars asked alms of everyone they met in the street. Some did so respectfully, others with daring and insolence which gave rise to various more or less instructive, interesting, at times offensive, scenes so that in a short time many people from distant places found great delight in visiting the town on Thursdays and witnessing that unusual spectacle.

However, this greatly displeased the peace-loving sedate town people who were not accustomed to like scenes and disliked to be disturbed in their quiet enjoyment of life.

The new state of things was at first merely referred to in passing; later on it was discussed from different points of view and finally—criticised. Then you would hear expressions of disapproval gradually ripened into dissatisfaction, and in a short time the judge's course was more or less bitterly denounced. . .

"How unwise and imprudent!" said some.

"It is excentricity, ay, folly, on the part of the judge!" added others, while some would, with a sigh, refer to the possible consequences, saying:

"If the matter shall go on for a few years, we shall see crowds of beggars and tramps swarming to our town not from our own county only, but from all the neighboring counties—our town will be menaced by those wretches, ay, it may be 'begged out'". . .

At first, expressions of dissatisfaction could only be heard in private and about the taverns; later on they made their way into public conversations, until the affair came at last to be discussed at a public meeting of the town board. One of the wise "city fathers" inquired of the mayor, whether he knew anything about the temporary invasions of beggars, and if he did—what steps he meant to take, in order to prevent any possible unpleasant consequences.

The mayor, a man of considerable experience replied in a quiet and dignified way, that he knew about the affair, adding, that the law did not prohibit anyone from giving alms, and that, therefore, nothing could be done in the matter, except

passing of an order, forbidding out-of-town people to beg in the town.

The order was passed almost unanimously and at once carried into effect.

The mayor issued pertinent official proclamations; and at all the crossings in the immediate vicinity of the town, signs were posted with the following inscriptions in big letters:

"All out-of-town paupers are forbidden to come to this town begging. Whoever shall be caught begging will be arrested and imprisoned."

However, the prohibition did not produce the effect desired.

Beggars came in from both the neighboring and the remote communities as usual. Those who were able to read, read the announcement over, others took no notice of it, and all came into the town as quietly as ever before, knocked at the judges door and having received their customary alms, went begging from house to house.

It became necessary to adopt more severe measures.

The police were ordered to arrest all non-resident "unauthorized" beggars, and thus, one Thursday, no less than a hundred and thirteen of those wretches were arrested; but there was not sufficient quarters for them either in the jail or in the courthouse.

So the mayor's proclamation was read to them and a rigorous punishment promised should they be caught begging a second time.

This prohibition, too, failed of effect.

On the following Thursday the beggars were more cautious. They came as a body before the town—surrounded the town and watched for an opportunity to steal in.

The police, it is true, were on guard, but in a few hours there was not one beggar left outside the town. . . All had stolen into the city, unnoticed, and wandered about in a feverish haste, from house to house, hiding from everybody, whom they suspected to be their enemy.

No other way was left now but to undertake a real chase after the obtrusive beggars.

The police force was accordingly strengthened by volunteers of all ages and trades. . .

Next Thursday the beggars had to face the stentgened police force, and a real chase was begun.

Again a number of persons were arrested and imprisoned at the court house, where there was not sufficient room for them. This time, however, the beggars had been more cautious and most of them had fled, so that, notwithstanding an increase in the police force, only about thirty beggars, mostly lame old men and women, who were unable to flee, were arrested. The others made their way through the town, though it was not as easy as on former occasions.

Dissatisfaction became general.

The judge was now publicly rebuked as the author and origin of all these public difficulties. People, or rather those various idlers who never work, not knowing what to do in their leisure hours, began to assemble in hundreds in front of the courthouse.

And when, in the evening, the judge went out on a walk, the crowd accompanied him far beyond the town, then all returned into town and when the judge came back, welcomed him with clamorings and noise.

The judge went in, but shortly after the clamors were repeated in all sorts of tones.

This aroused even the most conservative classes. Dissatisfaction with the judge spread rapidly among all classes of people and in a few days it found expression in the newspapers of Prague.

Some of the so-called "true friends of progress" had taken to the pen; some would send the judge anonymous letters, threatening him with all possible means of punishment, in case he should not cease his systematic efforts to draw beggars

and tramps into the town, others wrote letters to the newspapers.

At that time the Bohemian nation was in decided opposition to the government. It was therefore quite easy to get into patriotic journals insinuations as to the course of a governmental official.

These correspondences were at first quite mild and moderate in tone. In a sensible way the writers referred to the various unpleasant consequences, which might follow the judge's course, to the prejudice of the town and the county. Later on the tone of these newspaper letters became rather sharp; the judge was being reproved like a boy, and still later the writers began calling him bad names.

It was naturally more difficult to secure publication in some official or semi-official journal. This difficulty was, however, overcome in a short time. It was undoubtedly some jealous official from a neighboring county, who lent a helping hand—and soon one correspondence followed another, and the judge's course was more or less fiercely denounced.

In the meantime the judge went about his duties as quietly as ever before. It seemed as if he really never read any newspapers, or failed to take notice of the many rumors concerning himself; in a word, he seemed to know nothing of what the various little moles of the town were plotting against him.

Every Thursday the beggars would call to get their alms as before—everytime they would secure their bounty and every time they would be pursued and chased about the town—in short, whatever had been undertaken in order to prevent the gatherings of the beggars, proved abortive.

However, in a short time, the town and the county board and nearly all the societies and clubs of the town and the county began to "revolt", in the true sense of the word. Every where the affair was discussed and the means sought to abate that nuisance.

The county board suggested and applied the most radical measure. It was agreed to present to the Land Captain an official memoir, in which the origin of the disturbances would be clearly set forth and immediate intervention of that official urged.

The memoir was written and presented to the Land Captain in the name of the town and county boards and the boards of several other municipalities.

The Land Captain thereupon ordered the matter investigated and finding it "serious," as the complaint alleged, administered to the judge, as the originator,—a severe reprimand, advising him to be more cautious in distributing alms.

Not until then did the good judge notice that his very existence was imperilled and in his trouble he decided not to give out any alms for some time.

It was too late, however.

When the next Thursday arrived, the beggars came in one after another, and as everyone was simply told that the judge was out of town and that, therefore no alms would be distributed, they were unwilling to leave and in their distrust preferred to lounge about the street near the judge's residence. The number of the beggars increased steadily, until there was a considerable crowd of them in front of the house. . . And when the police attempted either to arrest or to disperse them,

the beggars resisted and a bloody conflict followed, several persons being seriously wounded. . .

The people became exasperated.

In the evening a crowd of men gathered in front of the court house. It was a noisy crowd; the men were boisterous, denounced the judge and finally decided to stone all his windows, which they did. Then they proceeded to the city hall, where they cheered the mayor and the aldermen; and to the county building, where they cheered the county board.

Three days after the riot all Prague newspapers printed full and accurate accounts of the lamentable affair and all demanded immediate action on the part of the higher officials, to put an end to the unpardonable ravings of the judge, who failed to prevent a riot, notwithstanding a reprimand by the Land Captain.

In the town and the county the judge was again the foremost subject of conversation. He was generally disparaged. No one would defend him, no one would attempt to justify or excuse him. Every one was convinced, that he had brought about all those disorders by his obstinate eccentricity, and that it would, therefore, be best, that the judge should leave the town.

This became the universal cry.

The town and county boards were quickly summoned to a special meeting, which was to decide the single question: What shall be done?

After a lively debate it was agreed at once to dispatch a special delegation to the Land Captain, and one to Vienna, or if necessary, to the emperor himself, to lodge a complaint against the judge and petition for his transfer to some other county.

The citizens received this decision with unanimous approval. All the newspapers of Prague were notified of the proceedings by telegraph, and the next morning the deputations left for Prague and Vienna.

The rest of the story is quite simple.

The complaints of the committees were listened to, the affair investigated and found to be really "serious."

For a few weeks the matters were left in statu quo, until the judge was suddenly notified by the ministry, that he has not been transferred to another county, but simply discharged and pensioned. . . .

Thus ended at its very beginning the career of a model man, a humanitarian, an upright, honest, and learned judge—that Solomon of a country town. . . .

And after the expiration of the time, which the judge was allowed to arrange his family affairs, when the judge went to see his fathers grave for the last time before his departure, he found that some shameless hands had pulled down the memorial stone. . . .

Long he stood at the grave in silence. Unutterable grief filled his bosom until a stream of tears allayed his burning pain. He turned away and hurriedly left the cemetery and the town—forever.

[THE END.]

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