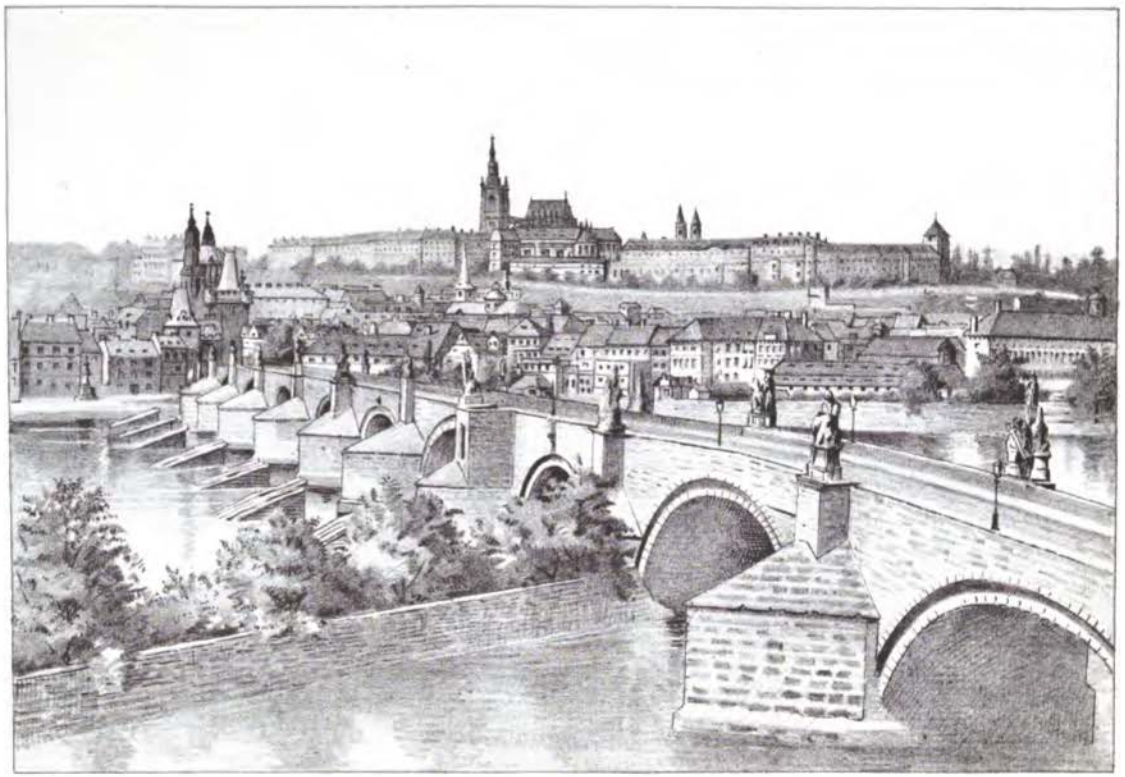
GLIMPSES OF BOHEMIA,

PAST AND PRESENT.



THE BRIDGE & CASTLE OF PRAGUE.

GLIMPSES OF BOHEMIA,

PAST AND PRESENT.

BY

JAMES MACDONALD, W.S.,

EDINBURGH.

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PREFATORY NOTE.

THE Second General Council of the Presbyterian Alliance, held at Philadelphia in September, 1880, adopted the following Minute as to the mode of helping Continental Churches :—

"The Council approve of the Report of the Committee, and record their thanks to them for what they have done in the Waldensian Pastors' Aid Fund, and express their hope that that movement will be prosecuted to a close. They authorise the Committee to take such steps as they may deem best to show sympathy with the Bohemian and Moravian Churches, on the occasion of the Centenary of the Edict of Toleration next year. The Council resolved that the Committee shall consist of a European and an American section, to work in concert, as follows: The European Committee—J. A. Campbell, Esq., LL.D., M.P., and David Maclagan, Esq., C.A., Joint Conveners; Rev. Dr. John Marshall Lang, Rev. Dr. Blaikie, Rev. Dr. Robertson, Rev. Dr. Dykes, Rev. William Welsh, Rev. Dr. A. Thomson, Rev. John S. MacIntosh, Rev. W. Gillies, James Macdonald, Esq. The American Committee—Henry Day, Esq., Chairman; Rev. Dr. Breed, Rev. Dr. Murkland, Rev. Dr. Hall, of New York, Rev. Dr. Van Nest, Hon. W. E. Dodge, Rev. Dr. Prime, William Neely, Esq., Rev. Dr. W. J. R. Taylor, Hon. Stanley Matthews."

The European Committee of the Alliance, acting under the above appointment, resolved to aim at raising a sum of £5000, in aid of the Reformed Churches of Bohemia and Moravia, and the following pages are offered as the writer's contribution to this effort. He trusts that they may be of some service in affording information to, and stimulating

the interest of the Christian public of Britain in the struggling Protestantism of the "Land of Huss."

In connection with the movement, a Bazaar is to be held in the Music Hall, Edinburgh, on 21st, 22nd, and 23rd December, 1882.

The objects which it is specially desired to aid from the funds thus to be raised are :—(1.) The extension of the Reformed Church by grants in aid of new Congregations and Preaching Stations (see p. 50 *et seq.*) ; and (2.) The full equipment of the "Comenius Association" (see p. 50), a society instituted by the Evangelical Pastors for the creation and diffusion of Christian Literature.

J. M'D.

EDINBURGH, *4th December*, 1882.

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" In deepest need, in anguish sighing,
I cry to Thee, to Thee alone ;
Were I to other help applying,
Vain were each prayer, each suppliant groan.
My plaints, O Lord, ascend to Thee,
Oh graciously give ear to me."

GLIMPSES OF BOHEMIA.

CHAPTER I.

THE BOHEMIANS AND THEIR PAST.

OHEMIA, as shown on the modern maps, usually includes only the territory forming the present Austrian province of that name, but I take the name as including the Austrian provinces of Moravia and Silesia, which also belonged to the Bohemian Crown. Lusatia and Prussian Silesia having now been fully Germanised, need not longer be kept in view, although they too were Bohemian 250 years ago. The Bohemians, or Czechs, are, as is well known, a Slavonic race, although perhaps not without an admixture of the Celtic blood. Their language is so closely allied to Russian and Polish, that educated Bohemians have no difficulty in making themselves understood in these tongues. Bounded as Bohemia is on the north by Saxony, on the west by Bavaria, and on the south by the Duchy of Austria, all German countries, and governed by the House of Hapsburg for more than three centuries and a-half, it is not surprising to find a large German element in the population. In the

north-west and in the south German is generally spoken, but in many districts you will have difficulty in finding anyone who can understand that language. The towns are, however, all bi-lingual.

Bohemia (the province), with an area about three-fourths of that of Scotland, has a population of over 5,000,000, while Moravia and Silesia, with an area of one-third of Scotland, have a population of 2,500,000.

The Bohemians are said to have settled in Bohemia in the fifth century, but their authentic history begins in the ninth century, when they embraced Christianity under the preaching of Cyril and Methodius, priests of the Greek Church, and true evangelists. Although Methodius was afterwards recognised by the Roman Pontiff as Archbishop of Moravia, the Church which he and his brother founded was never completely Romanised. Even in Methodius's own life the struggle with Rome commenced, and it was with difficulty that he maintained the right of the people to have worship conducted in the vernacular tongue; but it was only after centuries, and by the sword, that the use of Latin was ultimately enforced on the Bohemian Church.

The native line of kings became extinct early in the fourteenth century, and about the date of Bannockburn the Bohemian Crown was given to a German, John of Luxemberg, the blind king of Bohemia, who was killed at Cressy by Edward the Black Prince, and whose crest, the three ostrich feathers, has since been worn by our Princes of Wales. John's son, Charles I. of Bohemia, afterwards fourth Emperor of Germany of that name, founded the University of Prague, drew many learned and excellent men to the country, including what we would call revival preachers, and at his death left Bohemia in a state of prosperity, and in the vanguard of European civilisation and culture.

Charles's daughter Anne married Richard II. of England.* Through the connection thus established, it came about that the writings of Wycliffe went to Bohemia, and that Jerome of Prague was for a time a student at Oxford. And in a very few years, by the preaching and martyrdom of Huss, a reformation of religion spread over Bohemia, the

* It is curious to note, in passing, that our ladies are indebted to her for the introduction of the side-saddle into this country.

influence of which has been permanent throughout Christendom. The Bohemian Church soon evinced signs of true Christian life, and we should all remember that within fifteen years of Huss's martyrdom, the Bohemians sent a medical missionary, Paul Craw, to Scotland, who suffered death by fire at the market-cross of St. Andrews in 1431.

I cannot enter here into the details of the Hussite and Taborite wars. The Hussites fought against Rome and against Germany, they fought for the Bohemian nationality and Bohemian constitutional rights, the assertion of these rights being incidental to the assertion of their right to worship God according to their conscience. The aim of Huss was to win the people to true religion, and if religion is what it is intended to be, a guide and rule of life to men, it must affect their conduct in social and political affairs, or it is a very colourless thing. Consider how Knox and his coadjutors affected for good our social and national position, and how they are admired even by men who scout their religious views, and you can understand how the name of Huss is cherished by all Bohemians, although, to their own loss, not two out of the hundred now profess to follow the truths he died to maintain. With us it was the saintly Samuel Rutherford, best known, perhaps, for his letters of spiritual counsel to his friends, who first formulated the true doctrines of constitutional government, showing that the king existed for the people, and not the people for the king. So in Bohemia it was the pious Taborites who first asserted the same principle, and made a stand on democratic grounds against the unreasonable demands of the feudal system.

Men who, like Huss and Knox, preach the responsibility of the individual, necessarily spread a desire for instruction among the people they address, and whether they so willed or not would have been forced to be educationalists in a wider sense than that in which every preacher is or should be an educator. But Huss and his friends were fully as alive to the necessity of education for all as were our Reformers, and enjoyed an important advantage over Knox; for, while Knox had to devise and work out a national system of education, we find that by the time Huss came into public life every market town in Bohemia had

its grammar school, and at least one-third of the parishes their parochial school, and this over and above the schools attached to the monasteries and convents. Huss himself, we are told, did almost as much for his native tongue as Luther for German. He corrected the translation of the Bible partially made in the tenth century, re-arranged the Bohemian alphabet, and fixed the orthography. Bohemians, by the way, claim that their orthography is the best in Europe. With thirty-six letters in their alphabet, and several forms of modification, they say their written language reflects their speech with absolute scientific accuracy. These facts, which are probably new to many, will prepare our readers to hear that the Bohemian literature of the fourteenth century—although almost destroyed by the Jesuits, who, for 150 years, hunted for, and burned Bohemian books; and, until thirty years ago, almost lost out of sight, even in Bohemia—is as rich, if not the richest of all, produced in that century, by any country of Europe. Fortunately, some of its treasures have now been opened to English readers. The Rev. Mr. Wratislaw, Bury St. Edmonds, descended from a noble Bohemian family, who were obliged to fly from their country during the persecutions of the seventeenth century, has re-acquired the language of his ancestors, and published several volumes throwing light on the history and literature of their fatherland. His researches have been followed by an able writer in the *Westminster Review*, whose papers, published in October, 1879, and October, 1881, contain much of the information on which I have drawn. Ballads and rhyming chronicles, romances and legends, showing mostly a traceable connection with the similar productions of other countries, but all in Bohemian colours, and some distinctly and only Slavonic, were as industriously penned by Bohemians as by Chaucer and his contemporaries. The most striking evidence, however, of the advanced condition of Bohemian literature at that early date is found in the writings of Thomas of Stitny, a man of noble birth, whose life was chiefly spent in producing theological and philosophical writings, the style and scope of which almost carry us down, in the search for a British counterpart, to the Puritan divines. The writer of the articles in the *Westminster Review* refers to the style of Stitny as "easy and flowing;

and we can see from his writings that Bohemian prose was developed at a time when our own was in a rudimentary condition."

The hymns of this period also attest the high attainment of their authors, many of them being still popular, and at the same time worthy of a place in the classic literature of the country. Some of the best are ascribed to Huss.

The civil and religious commotions which followed the tragic death of Huss in 1415, and his friend Jerome in the following year, were not ended by the battle of Lipany. The Taborites maintained an existence for fully twenty years later, and it was by stratagem in negotiation, as well as in warfare, that the Calixtines at length succeeded in dispersing them. Their place was taken by the *Unitas fratrum*, or Church of the United Brethren, who, anxiously studying to return to the simplicity of the early Church, formulated, in their quiet retreat at Litiz, in the Silesian Mountains, the first constitution of a Presbyterian Church.*

For years the persecution against the United Brethren or Picards raged without intermission, and it was only with great difficulty, and at the peril of their lives, that the Brethren continued to hold meetings. There is an impressive simplicity in the bare records that survive of their proceedings. Thus, in 1464, we are told they held an assembly in the forest of Rychnov, when they agreed "to continue submissive, humble, patient, and pure, to obey and to pray for those in authority, and to labour honestly, so as to become able to afford help to suffering brethren,"—this forest assembly is a picture, I think, deserving to be placed beside the pictures of the Pilgrim Fathers, embarking on board the *Mayflower*, or landing at Plymouth Rock, or our own Covenanters in Greyfriars Churchyard. Indeed, it almost excels them.

It may be noted that this pious community were strong in the assertion of two points on which they differed from both Calixtines and

* Although the old Unitas divided the ministry into three grades or orders—viz. bishops (seniors), presbyters, and deacons, as the Moravian Brethren still do, Synods formed *legislative*, and Boards of Elders the *executive*, powers of the Church. The bishops' special function is merely to ordain, and they do not appear to have had any jurisdiction or authority over the other ministers.

Taborites : (1) The determination not to resort to arms ; and (2) the disapproval of any connection between Church and State.

Notwithstanding persecutions, the Church of the Brethren increased. The influence of Luther in Germany gave them a great impetus ; and when the persecution was stayed for a time, in 1562, by the death of Ferdinand I., a period of prosperity dawned on the Protestant Churches, which, although slightly interrupted by the occasional successful efforts of the Jesuits to obtain renewed permission to persecute from such mild emperors as Maximilian and Rudolf, continued down to the fatal battle of the White Mountain in 1620. The Unitas, the Lutherans, and the Calvinists, who had formed their own presbyteries, united in 1609 in one Church, the Evangelical Church of Bohemia, protected by the Letters of Majesty granted by Rudolf. During this period of sixty years Protestantism was in the ascendancy, and was professed by the great majority of the Bohemian people. But peace did not last long.

In the sixteenth century, Austrian sovereigns and politicians had their most urgent difficulties in Hungary in the wars with the Turks ; but early in the seventeenth century the centre of interest was again transferred to Bohemia. The emperor, Rudolf II., generally resided in Prague. His character is one of which it is at present very difficult for an English student to judge, as the accounts given by different historians are directly at variance, while many of the most important documents which may throw light on his life are still locked up in the Czech language. Whether Rudolf was, as some say, an incapable puppet, or whether he was too liberal for the Romish party, then backed by the whole power of Spain, and was misrepresented and set aside by Jesuitical influence, there can be no doubt that he treated the Protestants with consideration, and if left to himself would have conceded great liberty to them. By the usurpation of his brother Matthias, however, he was deprived of crown after crown, until at last he was a mere pensionary, kept in seclusion from the world. He died in 1612. In 1617 the Emperor Matthias, after inflicting various petty annoyances, at last roused the Bohemian nobles by announcing his intention of adopting his cousin, Ferdinand of Styria, as his heir, and commanding them to

receive him as king. The States of Bohemia, craftily summoned at a time when it was known many of the nobles could not attend, were able to offer only a feeble resistance to the emperor's project. They, however, asserted the right of Bohemia to *elect*, and protested that they did not *accept* a king chosen by others. Ferdinand, moreover, had to pledge himself to non-interference in religious matters before he received the crown. Immediately thereafter, the Jesuitical Ferdinand showed his real character: oppression and persecutions were again set in operation.

The States, enraged at this treatment, held a full meeting in the Hradschin in 1618. It was at this meeting that the deputies or regents of the emperor, Slawata and Martinitz, with the secretary, Fabricius, were flung out from a window of the castle,—the event which is generally taken as the occasion of the outbreak of the Thirty Years' War.

The Bohemian States now elected a provisional government, and prepared for war. Matthias proposed to refer the differences between his Bohemian subjects and himself to the arbitration of two Protestant and two Catholic princes. The negotiations came to nothing; and before matters had time to develop further Matthias died in March, 1619. It then transpired that in his will he had presumed, failing Ferdinand, to bequeath the Bohemian crown to Spain. Actual hostilities could now no longer be avoided. "Rebellion was hallowed." Ferdinand had been elected to the imperial throne at Frankfort; but both in Bohemia and Hungary the arms of the national parties had so far been successful, and thus encouraged, they resolved to throw off his yoke. The Bohemian Council, along with the states of Silesia, Moravia, and Lusatia, met in August and solemnly deposed Ferdinand, on the ground of his having violated his coronation oath, and unanimously elected Frederick V., the Elector Palatine, as their king. They declared that their new monarchy should be based upon religious toleration, and should be independent of priestly control. Frederick, as you are aware, was the son-in-law of our James the Sixth and First. His wife, Elizabeth, was the last personage of royal quality born in Scotland; but she is not, I fear, so well remembered by her countrymen as she deserves to be. The grand-daughter of Queen Mary, the grandmother of George the First,

she is a main link in the line of connection by which Queen Victoria now represents the Tudor and Stuart dynasties. As the Protestant heroine of the Thirty Years' War, she exercised an influence in the seventeenth century which it is now difficult for us fully to appreciate. Born in Fife on 16th August, 1596, she was baptised at Holyrood on 28th November of the same year—the English ambassador, on behalf of the godmother, Queen Elizabeth, holding the child in his arms, and the herald afterwards quaintly proclaiming her style and title as "Lady Elizabeth, first daughter of Scotland." Her marriage took place in London in 1613, and was celebrated with the most extravagant outlay and display. The six following years were spent happily at Heidelberg in comparative seclusion; but thereafter her husband and herself were thrown forward among the most prominent actors in the exciting events of this unsettled period. Frederick, although not without good qualities, was extremely irresolute, and but for Elizabeth, who urged him on, would probably have declined the offered crown. The new king and queen were received in Prague with great enthusiasm, and were crowned early in November, 1619.

Among the Bohemian nobility there were some turbulent feudal barons. With such men surrounding him, and with the anxious negotiations with his Protestant allies and Catholic opponents, Frederick must have been burdened to no ordinary extent during the whole period of his short reign in Prague. He is said, notwithstanding, to have borne himself with cheerfulness, and for this he was doubtless indebted to the courage and hopefulness of his wife. It is well known that his father-in-law James, eager to obtain for his son Charles the hand of the Spanish Infanta, deserted the Protestant cause, and became a mere tool in the hands of Spanish politicians. Frederick's expectation of help from France was also cut off, while Austrian and Bavarian armies entered Bohemia, and a Spanish army threatened the Palatinate. To make matters worse, Frederick, with great want of tact, gave the chief commands in his army to German Generals, who were viewed with jealousy by the Bohemian nobles, many of whom had gained military distinction in the wars with the Turks. Rapidly events rolled on,

Frederick's prospects gradually darkening until the 8th of November, 1620, when the Bohemian army was defeated on the White Hill within sight of Prague by the Bavarians and Austrians. Frederick with his family fled, and ultimately found an asylum in Holland, where he

THE TEINKIRCHE, IN THE GROSSE RING, PRAGUE.

principally lived until his death in 1632. We need not follow further at present, the eventful career of Elizabeth, beyond mentioning that it was mainly owing to the stake which she had in the Thirty Years' War, that so many Scotsmen volunteered into the service of Christian of Brunswick and Gustavus Adolphus.

For some months after the battle of the White Hill, Ferdinand left the Bohemians undisturbed, but on the night of 21st January, 1621, forty of the principal leaders were arrested, and it soon became evident that the respite had merely been intended to lull them into false security. The nobles were summoned to appear at Prague, but now knowing what would likely befall them, many wisely went into voluntary exile. Those who had been arrested were condemned to death, but the sentence was not at once carried out. On the 21st of July, 1621, however, twenty-seven of the leading nobles and citizens were beheaded in the Grosse Ring of Prague, in some instances the hand or tongue being first cut off. These men were nominally executed for insurgence against their lawful sovereign, but as they were offered pardon on condition of renouncing their Protestant faith, they were really martyrs for conscience' sake. On the day of their execution, it is said Ferdinand was on a pilgrimage to Maria Zell in Styria to expiate the cruelty of his conduct. Then followed the most terrible persecutions of modern times, rendered more terrible than the authors perhaps contemplated by the officers to whom they were entrusted, who sought the spoil of the vanquished Bohemians, as well as the extirpation of Protestantism. Ferdinand had declared that he would rather have a wilderness, than a country peopled by heretics, and the figures which I now quote show how he carried out his terrible resolution. In 1617 Bohemia had 732 cities, 34,700 villages, and a population of over three millions. When Ferdinand died in 1637, there remained 130 cities, and 600 villages, and the population was reduced to under 800,000. In 1620 the great bulk of the population were Protestant. In 1627 an avowed Protestant could only be found within the walls of prisons. 30,000 families had preferred exile to a change of religion. These emigrants included the noblest and best in the land, and many of them became most useful citizens in the countries in which they settled. Some writers account for the meaning which has now become attached to the name Bohemian by the great number of Bohemians thus sent forth, all over Europe, as homeless wanderers. Every effort was made by the Jesuits to destroy

the Bohemian language and literature, and to Germanise the country. One Jesuit boasted that he had burned 60,000 volumes with his own hands. A Bohemian pastor showed me a volume of directions issued by the Jesuits for the guidance of the lower clergy in the destruction of Bohemian books. These instructions proceed on the assumption that many of those to whom it fell to carry them into effect, would be unable to read. They were therefore to be taught to identify heretical books by the bindings, title pages and illustrations. Throughout this period the cost of *burning Bibles* appears as an annual charge in the Bohemian Budget!

From 1620 until 1781 Protestantism was entirely suppressed. "But," as Mr. Dusék writes, "it had so tenacious a hold of the mind of the nation, that it required most excruciating measures and repeated stabs ere its influence fainted and the nation fell into a deathlike swoon. In 1650 Protestantism was stamped a crime like murder and high treason; then the doors of jails opened again, and new emigrations followed each other. As late as 1735 thousands of Protestants from Bohemia perished in the mines of Transylvania, and countless Protestant youths, sentenced to perpetual military service, fell struck by the bullets of the Jannisaries on the banks of the Danube." During this period of 160 years, the Bohemian nation, crippled and enchained, make no appearance in European affairs, although many of the battles of the Thirty Years' and Seven Years' Wars were fought upon Bohemia's fertile plains.

In 1781, the Emperor Joseph II., son of Maria Theresa, who had previously expelled the Jesuits from the Austrian dominions, issued his famous edict of toleration, under which a certain measure of liberty was again accorded to Protestantism; and this was the dawning of a better day. He, however, continued the attempt of his predecessors to Germanise the Bohemians, a policy which Austria has ever since pursued, blind to the fact that, if she succeeded, the inevitable result would be that Bohemia would fall to Germany, as Saxony did in the war of 1866. This effort to cast all Austria in a German mould was Joseph's fatal mistake, and stifled his well-meaning but crudely attempted reforms.

The immediate occasion of the edict was a striking incident. In the heights of the Carpathians, in Moravia, two Jesuit missionaries promulgated a forged edict by Maria Theresa, which promised religious liberty, their object being to ascertain how many heretics still existed. They outwitted themselves, however, for sixty towns and villages started like one man, and proclaimed themselves Protestants. Neither soldiers, gallows, nor prison could stop such a movement. Some of the peasants sought a personal audience with Joseph, and placed a petition in his hands. The true edict was published shortly after.

CHAPTER II.

BOHEMIA WORTH VISITING.

ONE cannot travel to Bohemia from Britain without passing many places of great interest, and one can hardly be there without feeling the attractions of places that lie beyond, and thus it too often happens that travellers neglect Bohemia altogether, or perhaps only spend a day in Prague on the way from Dresden to Vienna. At Dresden, indeed, one can find important evidences of Bohemia's former glory, for many of the treasures of the Picture Gallery and the Green Vaults are the spoils of Prague, with which the Elector, John George, rewarded himself for his half-hearted aid to the Bohemian Protestants. Now, I hope to show that Bohemia is worth visiting. To begin with, Prague is a city of surpassing interest. I first entered it when visiting Bohemia in 1874 by the grey light of early morning, and the first impressions on my mind were connected with the social state of the country rather than with the city itself. We drove from the Station to the Blue Star Hotel, a house with many claims to historical fame; the last, and not least, being the fact that the Treaty of 1866 was concluded in it. Here, to our surprise, on alighting from the drosky, we found we were received by sentries, in the old white uniform of Austria. The hall was used as a

guard-room, sentries kept the staircase, while a couple of soldiers stood motionless at the door of one of the principal rooms. This was all explained when we were told that the Austrian commander-in-chief, the celebrated Arch-Duke Albert, was staying in the house. Then, for the information of the police, we had to fill up schedules with full particulars of who and what we were, and when I had leisure to look out at a window, there again were soldiers, hundreds of them, exercising in a large barrack-yard right opposite the hotel. With a population considerably less than Edinburgh, Prague has a garrison of 10,000 men, so that one sees soldiers—soldiers everywhere. The burden of the colossal army Austria keeps up is enormous. The war estimates do not by any means show what her army costs, for the common soldiers get but three halfpence a day for pay, while their allowance of rations costs the Government only four pence a day per head. All but the very lowest class of the population supplement the Government allowance, so that the most of the soldiers, while in the service, are burdens on their relations, instead of being bread-winners.

To come back to Prague, however. At first we wandered through the narrow streets of the Alt Stadt, lined with colossal buildings, with here and there a spacious market-place. One also comes with some surprise on broader streets, erected under modern improvement schemes, principally on the sites of old fortifications. But the main features of this part of the town are the ancient, musty buildings, narrow streets, and faulty drainage of the mediæval walled city, so that, when you emerge on the Carlsbrücke, the wonderful bridge of Prague across the Moldau, it is with a feeling of relief at again finding yourself in the open. The view from the bridge on a clear day is most fascinating ; but clear days in Bohemia, though commoner than in Scotland, are by no means the invariable rule. Often Longfellow's lines may be realised :

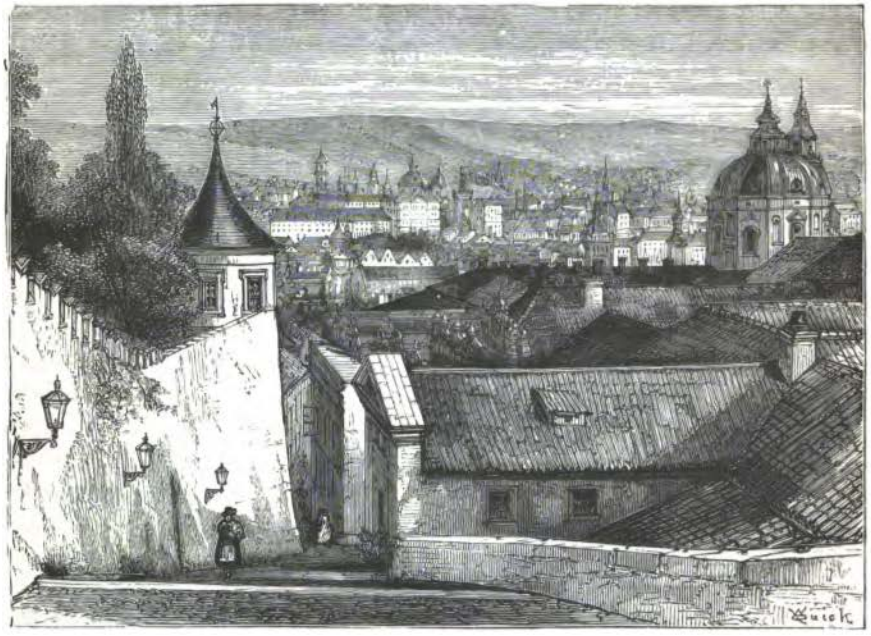
> "The mist-like banners clasped the air
> As clouds with clouds embrace."

This end of the bridge is guarded by the Alt Stadt Tower, a beautifully decorated fortified gateway of the 15th century. Passing by, in the

meantime, the attractions of the antique carvings on this port, and the many interesting statues which ornament the bridge itself, the eye is fully occupied by the Hradschin, with its massive palaces and cathedral. This celebrated height may be said, both physically and historically, to fill a place in Prague analogous to that filled in Edinburgh by the Castle Rock, Parliament House, St. Giles', and Holyrood combined. It is not so isolated from the town as our Castle, and it is much larger; but, like our Castle, it forms an object which never fails to please the eye. Some of the historical associations connected with the two places are more closely linked than is generally known. We show in Edinburgh the window from which James VI., as an infant, was lowered, to prevent his falling under the control of the popular party, who would have baptised him as a Protestant, while his mother's friends privately baptised him in Stirling according to the rites of the Roman Church; and in the Hradschin you see the Cathedral, in which James's daughter was crowned the Protestant Queen of Bohemia, and, as already noticed, the window from which the deputies of the Austrian Emperor were thrown out by the enraged Bohemian nobles.

Below the Hradschin, between it and the Laurenz Berg, a wooded height laid out partly as public gardens, lies the Kleinseite, a quarter of the city the aspect of which impresses one as semi-oriental, owing to the copper-covered domes, minaret-like pinnacles, and other Eastern types of church architecture to be seen. The Moldau flows through Prague with a semi-circular sweep. The view of the river from the bridge, towards the north, *i.e.*, down stream, terminates with the lofty bank, above which lies the military exercise ground. Up stream the view is more varied and interesting. A short distance above the bridge are the weirs, erected to divert water from the river for the large flour-mills. Many rafts of timber from the Bohemian forests are constantly passing down to German ports; and it is almost as exciting to watch a raft being steered through the weirs of Prague as through the rapids of the St. Lawrence. Then there are four islands, picturesquely wooded, which add greatly to the beauty of this fascinating city; and beyond rises the fortress of the Wyssehrad, the original Citadel, and the castle of Libussa,

the founder of the earliest Bohemian royal family, of whom many marvellous legends are told. We have thus seen three of the four hills which shelter and protect the city — the Hradschin, Laurenz Berg, and Wyssehrad. The fourth bears the name of the Wallace of Bohemia— Zizka the Invincible, "Rhinoceros Zizka," as Carlyle calls him. It lies to the north-east, and cannot be seen until we ascend the steps of the



PRAGUE, FROM THE CASTLE STAIRCASE.

Hradschin. From that elevated position we have a splendid bird's-eye view of the city.

Not the least interesting part of Prague is the Jewish quarter, one of the oldest Jewish settlements in Europe. The streets here are still narrower and the drainage worse than in other parts of the city. But

he who penetrates through its crowded lanes is well rewarded by the sight of its ancient synagogues and interesting burial-ground. The latter presents an extraordinary appearance, so crowded with monuments, and raised by the successive additions of the "dust" of many generations, several feet above the level of the adjoining ground. Some of the stones are said to date from the fifth century. Some bear the lion of Judah, and some the two hands uplifted in the attitude of blessing, indicating that those interred below belong to the priestly house of Aaron.

But with all its attractions, and I have not told a fraction of them, I would not care to live in Prague. The greater part of the city is unhealthy in the extreme, the death-rate being among the highest in Europe; while house rents are enormously dear. And then the parental attentions of the Government are painfully intrusive. With us births, deaths, and marriages are the only events in our social life which we must report to the authorities, unless, indeed, under recent legislation, we must report also cases of epidemic illness. But in Austria the number of things one is expected to report to the police is perplexingly large. Thus you are bound to inform the police of all the inmates of your house. You cannot engage a servant-girl without registering the fact at the police-office; and when you part with her, you must again attend at the police office, and record the why and the wherefore. This ground of complaint is diminishing, however, for a few years ago people were imprisoned for wearing their hair longer than the police regulation allowed, and a beard made you a "suspect." The confiscation of newspapers, or the dispersal of a public meeting, is still a common thing. Such events are expected occasionally as matter of course.

Most British travellers will probably approach Bohemia from the north. The journey from Dresden to Prague is accomplished by rail in about six hours, the first two being occupied in the passage of the exquisite scenery of the Saxon Switzerland. If, however, one has time, and wishes thoroughly to enjoy this charming district, he would do well to take the steamer from Dresden to Leitmeritz, or, at least to Aussig. Going up stream the journey takes a long day, involving an

extra early start ; but, if favoured with fine weather, even although the boats are not equal to those on the more frequented Rhine, we are sure the tourist's opinion of the Elbe will be much enhanced. Leitmeritz, a town of some 10,000 people, is prettily situated on the east bank of the Elbe, with the mountains of the Saxon frontier behind, and the fertile plains of Bohemia stretching out in front. An island in the river, shaded by beautiful old trees, forms a peculiarly attractive pleasure-garden for the town's-folk, but the river has sad memories here. The well-known tragic story of the Burgomeister's Daughter recalls the martyrs of the Hussite times, who were thrown bound into the water.

It is unnecessary to remind our readers that Teplitz and Carlsbad are both in Bohemia. In connection with the latter place it is interesting to know that one of the pastors who now takes a leading part on the evangelical side in the Bohemian Church, traces the beginning of his spiritual life to conversation with Duncan Matheson while that earnest man visited Carlsbad to recruit his health after the fatigues of the Crimea.

The centre of Bohemia, rich agricultural land, presents comparatively little which, apart from historical associations, would tempt the mere tourist, but Moravia, in the south-east, affords endless pleasing combinations of river, wood, and hill, and is not destitute of either gory battle-field or picturesque castle.

CHAPTER III.

PROGRESS OF THE CHURCH, 1781-1881.

THE phrase "Edict of Toleration," applied to describe an imperial decree, is apt to convey to Britons and Americans accustomed to real toleration, a wrong impression of the scope and effect of the edict. To understand the subsequent history of the Bohemian Church, it is essential that one should have a distinct idea of what the provisions of the edict actually were, and some knowledge of the character and position of its author. I will, therefore, submit a summary of the Edict, and then briefly notice its Imperial author.

Summary of the Edict of 1781.

I. In all parts of the Empire where Protestants have been prohibited by law from holding meetings, they shall now have liberty to meet *privately* for Divine worship, without any inquiry being made whether Protestant meetings have been held there before or not.

II. His Majesty declares the meaning of these private meetings to be, that in every district where there are one hundred or more families possessing conjointly the means of erecting a meeting-house, a school-

house, and a dwelling for the pastor, *without lessening their power to pay the taxes to the Government*, they shall be at liberty to build, and their pastor shall be free to visit the sick who may wish to see him. He, however, shall be answerable, if any Protestant person wishing to see a Catholic priest, should be hindered in his desire. The meeting-houses are allowed to be built of any material ; it is prohibited, however, that they should resemble churches,—they, therefore, shall not have bells or spires, and their entrance shall not be direct from the street.

III. The Protestants are permitted to erect, at their own expense, their own denominational school. The schoolmaster is, like the pastor, to be supported by the congregation ; the Magistrates have the right of watching over the method of teaching.

IV. The Protestants supporting their pastor themselves have the right of electing the pastor ; to his Majesty, however, remains reserved the right of recognising the elected.

V. The fees usually paid for funerals, weddings, and so on, belong to the Roman Catholic priest of the parish as before.*

VI. Religious matters of the Protestants shall be always taken into consideration by the civil magistrates, to whom one of the pastors and Protestant divines shall be added for the sake of closer information.

VII. The Protestants are permitted to buy houses and land properties, and are admitted to dignities and offices in the civil government and in the army.

The remaining nine articles contain only detailed instructions to carry out the preceding seven articles.

A prominent feature in the character of the brilliant Maria Theresa —by whose son, Joseph II., this Edict was given—was her unlimited devotion to the Romish Church. It is not surprising then to find that the education of her son was confided to bigoted ecclesiastics, nor is it greatly to be wondered at that he, an active, venturesome boy, should have felt keenly the crisis of the Seven Years' War, and

* Thus, if there was a Protestant wedding, the fee belonged to the priest, and the Protestant pastor was responsible for paying it, and so with funerals.

shown more anxiety to join the army than to continue his studies in which his priestly instructors had quite failed to interest him. Although on the death of his father, when he was in his twenty-fourth year, Joseph was appointed Emperor and co-Regent with his mother, yet he was allowed no real share in the administration ; and for sixteen years he continued his education, not by the study of books but by observation, travel, and intercourse with men of all ranks, from the peasant upwards. Frequently travelling *incognito* he learned much that he could not otherwise have ascertained of the real state of the different classes of his subjects, and acquired great popularity by the frankness of his manner and many acts of kindness which from time to time were traced to his hands. Maria Theresa died in 1780, and Joseph, then in his fortieth year, entered upon the full discharge of his imperial duties.

Throughout the Empire the feudal system generally prevailed, vesting all power in the nobility and clergy, and holding the people in a state of vassalage, if not of serfdom. Joseph's aim appears to have been to abolish feudal oppression and annihilate superstition. This end he hoped to attain by converting the Empire into one family directly under the imperial control, freed from all distinctions of religions, languages, and manners. As he proceeded to work out this scheme, it was seen to be paternal government with a vengeance, and as he acted as his own general and minister, every department of the State centering in himself, he soon, by violent and arbitrary acts, raised discontent on every side, so that on his early death, which occurred when he had reigned but ten years, he was regretted by few.*

* Joseph issued to the schools a politico-moral catechism, which among other extraordinary and incongruous precepts contained the following :—

" Thou shalt forbear all occasions of dispute relative to matters of faith, and thou shalt according to the true principle of Christianity affectionately and kindly treat those who are not of thy communion.

" Thou shalt not hold in thy house any private assembly for devotion.

" Thou shalt not transport out of the land hares' skin and hares' ' fur.'

" Thou shalt not keep any useless dogs.

" Thou shalt not plant tobacco without permission of thy lord."

Notwithstanding the comparative failure and the many defects of his great scheme, Joseph's work has been permanently beneficial to his country, and his name is now remembered with gratitude.

"As soon as the Imperial patent of 1781 was issued," writes Mr. Dorfl, "crowds of people rushed to the Government offices confessing with great joy that they were professors of the old creed, and the descendants of the Bohemian brethren. This was beyond all Roman Catholic anticipation. The heretical doctrines of the heretical nation, which they supposed to be completely destroyed, were not dead, but just rising from a long, long sleep; of course Roman Catholic interference was unavoidable. Every one who confessed himself to be an adherent of his ancestor's faith was, at first, reasoned with, then threatened, and not seldom forced to renounce his heretical ideas; or, as it was called, he was *examined* by Roman Catholic priests, who had to ascertain whether he was fit for Protestantism or not! It can easily be imagined that by such measures many a one was entirely alienated from our Church.

"If the want of ministers could have been supplied by Bohemians, our Reformed Church should have, most probably, become the predominant Church of Bohemia. For, however strange it may sound, yet it is true, the dawn of the Bohemian Church brought forth the morning of the Bohemian nation. She, too, awoke from her dream, but alas! how different from what she had once been! She arose still wrapped in shrouds in which the Jesuits had laid her down in the grave of the White Mount; a strong voice out of the Church perhaps would have brought her back to Christ, but she herself having been without national ministers and active leaders was too weak to defend her own rights."

In some seventy places the people declared themselves to be Protestant in sufficient numbers to entitle them to be recognised by the Government as congregations, and the whole country was divided as regards its Protestant inhabitants into parishes attached to these congregations. It thus happens that the Reformed pastors have a recognised position over a large tract of country, an advantage of great importance in a country where the right of public meeting

is not yet fully attained. The number of people who professed Protestantism at this time is very striking, but one has some idea how it came about when one remembers that during the whole dark night of persecution from 1620 to 1781, many secretly continued to read the Bible, and assembled at night in woods, or in stables and cellars for conference and prayer. A revival among such secret worshippers, early in the seventeenth century, led to the emigration of some Moravians to Saxony, where they founded the settlement of Herrnhut, from which has sprung the active and devoted Church usually spoken of as "The Moravian Brethren," which has since encircled the world with its missions.

The Romish party laboured hard to counteract the Edict, and on Joseph's death in 1791 succeeded in obtaining from his successor, Leopold, another Edict, which declared the Roman Catholic religion, the only "dominating" religion of the Empire, warned Protestants that they had only obtained the "grace of being tolerated," that such grace was revocable by the Emperor at pleasure, and that it was thoroughly inexpedient to look upon the Edict of Toleration as a law which should last for ever, or should form a part of the Constitution of the State. The priests also exercised the most perverse ingenuity in interpreting the law to the disadvantage of the Protestants—*e.g.*, persons wishing to join a Protestant Church were ordered to receive instruction for six weeks. The priests laid it down that six weeks was a period of 1008 hours, and that only those hours should be reckoned which were spent at the priests' house. Thus they spun out the examination for years. It cannot be wondered at, that with these restrictions the Reformed Church made little progress under this species of "toleration." If the concessions of Joseph had been allowed their full effect on the national life, Protestantism would have gained ground more rapidly, but progress was much retarded by the wars of Napoleon, in the course of which Bohemia suffered terribly. Undoubtedly the gallant struggle of the Poles, and later, the brave attempt of the Hungarians to preserve their nationality, had an inspiriting effect upon the Bohemians. Their circumstances were not such as to give the same provocation for an

appeal to arms, as were those of the Poles or the Hungarians, nor were they qualified for such an attempt. It must be kept in mind that the landed estates, and hence the means, are still in the hands of foreign lords ; the Bohemian gentry having been laid in the grave in 1620 ; and that the towns are largely occupied by Germans. The Bohemians have since had a wonderful lesson in the achievements of Hungary during the last thirty years. What Kossuth and his compatriots, were unable to achieve by violent means in 1848, Deak and his followers have quietly gained by appeals to reason and the use of constitutional efforts. Making all allowance for the outward pressure upon Austria, which greatly helped the Hungarians in regaining their constitution, it cannot be denied that the recent history of Hungary has given the world an example which should lead to greater faith in parliamentary government. The Bohemians have not yet a leader of equal capacity and determination with Deak to lead to a constitutional victory in the same way, and the opposition of their German fellow-countrymen is still too much for them. Although divided amongst themselves, they are undoubtedly developing constitutional government, and by degrees obtaining concessions from Austria. Thus they have recently obtained permission to use the Czech language in the deliberations of their Diet, and have re-established the Bohemian University, of which John Huss was Rector in Prague.

The events of 1859 and 1866 greatly helped the Bohemians. The Protestants, specially, benefited by decrees issued in 1861, 1868, and 1874. A perusal of these decrees would lead one to believe that complete religious freedom had now been granted ; and while nominally this is true, as the laws are worked out by officials frequently over zealous for the Romish Church, and as there is still too much of the vexatious meddling of the paternal kind so peculiar to Austrian bureaucracy, practically a great deal has yet to be secured.

The Evangelical Alliance have recently drawn attention to a victory, by constitutional means, of great importance to the civil and religious liberty of the whole Austrian Empire, secured on 22nd April last, when the Supreme Court of law at Vienna decided that parents who had for

conscience' sake left the Romish Church, should be allowed to bring up their children in their own religious convictions. The Government had decided that such children, under pain of compulsion, should be taken to the Romish priest for baptism and for instruction, but the Supreme Court cancelled the order, and declared that, according to Austrian law, parents have the responsibility and the privilege of determining the religious status of their children.

In the year 1864, the late Dr. Duncan, Professor of Hebrew in the New College, Edinburgh, visited Bohemia, and initiated the intercourse between the Reformed Church of Bohemia and the Free Church of Scotland, which has already borne so much fruit. Through his exertions bursaries for Bohemian and Hungarian students of divinity were instituted in the New College, by which twenty-two Bohemians have now been enabled to prosecute their studies in Scotland.

In 1866 seasons of revival were enjoyed by several of the Bohemian congregations, and from that date the Reformed Church has gone on steadily increasing in numbers and in vigour. Several new congregations have been formed. The history of the origin of one such preaching station may be given :—

In the neighbourhood of the town of Koenigratz, where the decisive battle between the Austrian and the Prussian armies took place in the year 1866, is a little town called Horitz, the population of which for the most part consists of quarrymen and stone masons, who work extensive quarries close by. The relatives of Prussians who fell in the great battle desired to raise monuments on the battle-field to the memory of their slain, and some of the masons of Horitz were employed to erect them. The Protestant Prussians in many cases wished a verse of Scripture graved upon these tombstones, and to ensure accurate quotation a German Bible was sent from Prussia to one of the masons who executed the carving. The man to whom the Bible was thus sent took to reading it, at first mainly from curiosity ; but he had not read far when he discovered that the book upon which the Roman Catholic religion is so largely founded contained severe denunciations against much of what is done and taught by that Church. Curiosity and

interest now led to serious alarm. At last he told his wife, who, so far from sympathising with his doubts and fears, only remonstrated with her husband for reading a heretical book, and for venting heretical opinions, and straightway told the parish priest, who came to the house with the view of taking possession of the Bible. The husband, however, had hidden his treasure, and the priest was disappointed. Soon afterwards the wife contrived to get possession of the Bible, and for a time her husband was deprived of it; but he subsequently recovered it, and ultimately succeeded in convincing his wife that the Bible was no heretical book,—that it was the only source from which the Roman Church professed to derive its authority. From reading the Bible, this stone-carver took to reading the sermons of John Huss and of other Protestant divines, and succeeded in obtaining some knowledge of Protestant doctrines.

Meanwhile the effect of the change which was being carried out in him began to be seen in his life and conversation. Such a love and admiration had he for the Bible, that he commenced to read it to his neighbours, and in this way a meeting for Bible reading was set agoing almost unconsciously. About this time he happened to meet Pastor Havelka, one of the Evangelical pastors of the Reformed Church, in a railway carriage, and entering into a conversation with him, told him of the manner of his acquaintance with the Bible, and of the Bible readings held in his house, and expressed the desire that Pastor Havelka should visit them. This the pastor did, and the result of further instruction from him was the renunciation by several of the people of Horitz of Roman Catholic superstitions, their admission into the Reformed Church, and the formation of a Protestant preaching station in the town. The leaven thus hid in the midst of a Roman Catholic population has since gone on spreading and increasing, and the station is now one of the most hopeful of those under the charge of the Continental Society of London.

The difficulties with which the Reformed Church has had to contend have not been entirely from without. Twenty years ago Rationalism had a firm hold within her own ministry, but for several years the

Evangelical pastors have had a majority in the Church Courts, and now exercise a most beneficial influence over the whole Church. The leading part in recent aggressive movements was taken at first by Senior Janata, distinguished as much for his urbanity of manner and power of suasion as for his poetic gifts and evangelical earnestness, and by Pastor Schubert, gifted with a voice of thunder, and a special aptitude for itinerant preaching and educational work. These two worthies are well supported by the younger generation of ministers, most of whom studied in Edinburgh, the best known of whom are Kaspar, Dusék, Karafiat, and Cisar.

CHAPTER IV.

THE CENTENARY OF THE TOLERATION OF PROTESTANTISM, 1881.

IN May, 1881, the Presbyterian Churches of Britain were invited to appoint delegates to attend the Synods of the Reformed Church in Bohemia and Moravia. In compliance with this invitation the Established Church of Scotland commissioned Rev. Dr. Marshall Lang and Mr. John Neilson Cuthbertson, both of Glasgow. The Free Church, Rev. Dr. Laughton, Moderator of the last Assembly; Rev. James Pirie, missionary to the Jews at Prague; Rev. Andrew Moody, missionary at Pesth; Rev. Thomas Crerar, of North Leith, and myself; while the United Presbyterian Church sent Rev. Dr. Scott, their Home Mission Secretary. The English Presbyterian Synod was represented by the Rev. Robert Lundie and Mr. Samuel Smith, both of Liverpool. The Moravian Synod met on 19th September, the Bohemian on 13th October, 1881. The long interval between the two meetings rendered it difficult for delegates to attend both, only Dr. Scott and Mr. Pirie being able to do so.

Let me here say a word on the relation of Bohemia and Moravia, and of the two synods to each other. The dominions of the Bohemian Crown include Moravia and Silesia, so that, in a conventional sense, Bohemia covers the whole; just as in ordinary language, England

covers England and Wales. The case of England and Wales is closely approximate to that of Bohemia and Moravia, for the Crown Prince of Bohemia was Margrave of Moravia, as ours is Prince of Wales. There is not, however, as between the English and the Welsh a difference in race and language. Bohemians and Moravians are alike Czech, and use that Slavonic tongue. The House of Hapsburg finds it convenient to govern Bohemia and Moravia as separate provinces, and decrees that the Reformed Church in each province shall meet in a separate Synod, but in no true sense do these Synods represent separate Churches.* Indeed we found that most of the pastors in Moravia were born Bohemians, while some of those in Bohemia were born Moravians.

Mr. Crerar and I, travelling together, reached Prague on the evening of Saturday, 17th September, where we were welcomed by Mr. Pirie. On Monday morning we started with Mr. Pirie for Klobouk, joining Dr. Lang and Mr. Cuthbertson in the train. The journey from Prague to Brünn occupied five hours. With beautiful weather such as we fortunately enjoyed, the scenery, we passed, in itself would have gratified the eye; but as Mr. Pirie poured out historical lore, connecting the different localities with incidents in the Hussite, Thirty Years', Seven Years', or Seven Weeks' Wars, any one would indeed have been a heartless being who had not his emotions stirred and his sympathies enlisted in behalf of the people of this most interesting country, which well may be styled the "cockpit" of Europe.

Arrived at Brünn, we were received at the station by Pastor Cisar, who conveyed us in carriages to Klobouk, a town of 3500 inhabitants, quite off the line usually followed by travellers. Indeed, the delegates were informed that they were the first Scotchmen who had been seen in Klobouk within the memory of man, although a Scottish lady had recently visited the Reformed pastors in the Moravian Highlands. Explanation of the choice of such a meeting place is unnecessary to those acquainted with the history of Protestantism in Bohemia and Moravia.

* See Report by Pastor Cisar to Committee on Confessions of Presbyterian Alliance. Proceedings of Philadelphia Council, p. 1097.

The churches erected under the Edict of Toleration were located in the most out of the way situations ; they were not permitted to have the outward appearance of churches, nor to have doors opening on a main street, and both steeples and bells were also prohibited. These restrictions were only removed by the decrees of 1863 and 1866. Some of the congregations hastening to take advantage of their new liberties, have recently erected steeples close by their old churches, and aim by-and-by at building churches to these steeples to replace the worn-out, barn-like edifices erected 100 years ago.

Notwithstanding the insinuating dust by which we were now thoroughly begrimed, we were enjoying the drive to Klobouk, through the rich undulating plains near Brünn, little dreaming of the succession of surprises before us, when we reached the village of Selowitz, where we had been told the horses would be changed. On alighting, we were received by the Superintendent (permanent Moderator) of the Synod, Pastor Benes, who delivered an address of welcome in Latin. The *cortege*, now consisting of seven carriages, each drawn by a pair of the fiery little horses of the country, proceeded rapidly over the ground occupied by the Russians during the battle of Austerlitz, and had made some progress in ascending the heights beyond, when, at a point where the road dipped into a hollow, the astonished delegates found themselves surrounded by a brilliant escort of forty mounted peasant youths, each bearing a gaily-emblazoned Hussite banner. Presently the carriages stopped, and an elder of the Klobouk congregation, advancing from a crowd of the people, who had come to the confines of the parish to meet the Superintendent and delegates, delivered an address in Czech.) The feelings of the moment were too intense to allow one to think of such a trivial circumstance as the picturesqueness of the incident ; but now one cannot but recall the surroundings. The winding road is visible only for a few hundred yards above us. The highest point is occupied by the advance guard of the brightly dressed cavaliers, with their beaded hats, embroidered coats, elaborate saddle-cloths, and glittering banners. Then the line of carriages stretches down from the point at which we stand, with a couple of the escort between

each, and the rearguard, half hid by the fruit trees which line the road, are two or three hundred yards below. On the bank to the left of the foremost carriage, a crowd of peasants, mostly women, in the gay costume of the district, consisting of bright, highly-wrought bodice, large Elizabethan-like collar, red head-covering, variously coloured dress, and Hessian boots, but also including a good many hard-featured, clear-eyed, weather-beaten men, stand separated by a short space from the small group of pastors, plainly dressed in black, among whom are five travel-stained foreigners. In the space between, two tall, erect figures stand by themselves—one the stalwart elder, a powerful, active man, past his prime; the other the venerable-looking Superintendent, a man of noble presence. The elder delivered an address of welcome, the Superintendent and Dr. Marshall Lang briefly reply, the latter speaking through an interpreter.

Proceeding towards Klobouk, still six miles off, the procession passed slowly through hamlets decorated with flags, and was constantly greeted by fresh groups of peasants. Between the villages a brisk pace was maintained, and soon we were within earshot of the Klobouk bells. The town lies embosomed in a valley, white houses rising tier above tier almost to the ridge of the enclosing hills, on one of which several windmills stand, as if they were colossal sentries keeping watch and ward. The houses are separated by gardens and vineyards, while the streets are lined with beautiful acacia trees. The Protestant houses bore flags of the Austrian and Moravian colours, many of them bearing the symbolic cup in the centre. At the entrance to the village square, a floral arch had been erected, bearing in large letters, "Vitejte!" the Bohemian for "Welcome." Passing under the arch, the procession entered the square, where a large crowd had assembled to witness the arrival of the delegates at the principal inn, and received them with every mark of respect.

On the evening of arrival, the opening sermon was preached to the Synod by Pastor Cisar. The church was packed in every part, and numbers of people also stood round the open windows and door. The appearance of the congregation was most striking. The women were

all to the right of the pulpit, the men to the left, the red head-dresses and white collars of the former contrasting more vividly with the dark costumes of the latter when thus arranged *en masse*. The children occupied the gallery, boys and girls being separated by the organ. The large number of young men present was remarkable. All listened most attentively to the sermon, which was first preached in Czech, and then re-preached in English for the benefit of the strangers, the congregation patiently waiting through the delivery of the English, although so many of them were standing. Pastor Cisar, in his welcome to the delegates, spoke of them as the first of those who did not, like the priest and the Levite, pass by, but like the Samaritan, helped the poor maltreated and oppressed Protestants of Bohemia. In the course of his sermon, he compared with much ingenuity the trials of Bohemia during the anti-reformation times to the plagues of Egypt, the Jesuits who had specially endeavoured to destroy the evangelical literature of the old Unitas Fratrum being set down as the devouring locusts. God had not, he said, forgotten Bohemia in 1621, but Bohemia turned away from God, who allowed her own sons to shed each other's blood on pretext of defending the faith. The Bohemians had brought misfortune on themselves by electing an inexperienced German youth as king. The exiled Bohemians, who fled after the defeat of 1621, had become blessings to the countries where they found refuge, but they had lost their language, and all recollection of their connection with the Father-land; and their descendants could now only be reached by the general appeal for aid to the Churches who had profited so much from their labours, and who were the spiritual offspring of the Bohemian Sion. The Emperor Joseph II., Pastor Cisar compared to Cyrus in a most interesting manner. The Edict of Toleration called the Protestant Church into life again, but gave it no sustaining power. Protestants were still, he said, looked upon by the authorities as a nuisance—a necessary evil.

On Tuesday, 20th inst., the church was crowded to overflowing by eight o'clock in the morning. After sermon by Senior Nespor, the delegates were introduced, each making a short speech, Mr. Cisar showing wonder-

ful readiness in translating English, German, Italian, and Latin, into Czech.

The remainder of the day was spent by the delegates in private intercourse with the pastors, most of whom are highly cultivated and earnest men. The delegates were also able to see a little of the neighbourhood. The land in this district is entirely in the hands of peasant proprietors, the average holding being about ten acres. The population appear to be quite independent of the outside world, and to have food, wine, and clothing, all of their own production, in abundance; but there is no trade, and money rarely passes through their hands. With no middle or upper class to bestir energy and introduce new ideas, this peasantry have lived for generations, son after father, in the same simple way. Habits of cleanliness are notably prevalent, a slovenly dressed person or an untidy house being alike exceptional.

On the following morning there was still a large attendance, although the church was not overcrowded as on the previous days. After devotional services in Czech and in English, a very striking address was delivered in Czech by Mr. Karafiat, of whom more immediately. A solemn farewell service followed, and before noon most of the delegates were off on their homeward journey.

From Klobouk, Mr. Crerar and I drove to Auzpitz—two hours distant. This town is in the parish of a Pastor Sèbesta, who was educated, and for sometime acted as a pastor, at Elberfeld. The church and manse are situated in a secluded village, with a small population, some five or six miles off; but the Pastor, having acquired through his father-in-law a property in the town, has removed his residence to Auzpitz, where he is assiduously engaged in forming a congregation. Part of the property he has converted into a preaching hall, and he has already gathered about 150 people. The teaching of the old Hussites still influences the people in the rural districts, notwithstanding the efforts of the Romish priests to counteract and defeat it. In this neighbourhood, the pastor said, family worship, including reading of the Scriptures and psalm singing, was quite common until about thirty years ago, even among those who were registered as Romanists,

but the Jesuits have now almost succeeded in stamping this practice out. Pastor Sèbesta's colporteur, however, lately found a Roman Catholic family in which the Bible was read night and morning, and on inquiring how it came about that they observed this habit, he was told, "It has come down to us from our fathers." In the same neighbourhood, two years ago, a priest found a man with a Bible. Seizing the book the priest said, "To the peasant belongs the hay-fork, to the priest the Bible." "No," replied the peasant, as he wrested the book from the other's grasp, "the Bible is mine, and I will keep it."

Our next visit was to Lhota, in the Little Carpathians, the highland parish of which Mr. Karafiat is pastor. The journey was one which neither of us will readily forget. From Auspitz we had taken train to Vienna, where we spent a couple of days. Leaving Vienna at 8 P.M., we reached a town in the eastern part of Moravia, named Pohl, at four next morning. At that early hour, in the dark, and with several degrees of frost, we had to transfer ourselves from the warm railway carriage to a cold, draughty, cumbrous "post waggon," not unlike, but much heavier than the old mail-coaches we were familiar with at home. In this conveyance we were jolted over rough roads at a leisurely pace until seven o'clock, when we reached Wallachish Meseritsh, a town of about 6000 people. Here we were met by Mr. Karafiat's beadle, who was to guide us over the hills to his master's house. After breakfasting in the principal inn, at the cost of twopence each (12 kreuzers), we hired a carriage, in which we drove to Stritez, a village with a good Protestant congregation. From Stritez we had to walk, as there is no proper road over the hill, although occasionally, after special preparation, carriages have been brought over. The ridge between Stritez and Lhota forms the watershed, the streamlets on the north draining to the Baltic, while those on the south find their way to the Danube and Black Sea. Three-quarters of an hour's sharp climbing brought us to the top of the ridge, at a point where it was clear of wood, and then we had the full enjoyment of the view. Glimpses through the trees had given us some foretaste of what we might expect, but had not prepared us for so grand a panorama as now

lay before us. We were looking down on a broad strath of fertile country, dotted with towns and villages, and enlivened by a meandering river which here and there showed a glistening bend in the sunshine. Wooded hills, of pleasing contour, rose on the opposite side of the valley, while the higher hills of Silesia appeared beyond. Away to the north-east we could also see the cloud-capped tops of great mountains on the Hungarian frontier. Resuming our march, and looking to what was nearer us, we were surprised to find the grass full of crocuses, a sight we don't see at home in September. Then a shepherd boy marched past us with his flock following, the leading sheep having a bell of roughly-hammered metal suspended from its neck. Soon we reached the southern side of the ridge and commenced the descent to Lhota. The view here was also most striking—totally different from that to the north. Instead of a broad strath, we looked down on a twisting glen, almost a ravine, well wooded, and surrounded by a sea of hill tops clad with pine, and exhibiting great variety of configuration, reminding one somewhat of the Deeside scenery about Ballater. Mr. Karafiat's manse, a substantial little house, stands high on a hill side, so embosomed in trees as to be quite invisible until one is close to it. The church stands a few yards apart from the manse. It is a wooden building, erected in 1784, in such a curious style that one might puzzle a long time over the purpose for which it was built before venturing to set it down as a church. We found it, however, to be most suitable, alike to the locality and the circumstances of the people.

On Sabbath we heard Mr. Karafiat preach to a congregation of nearly four hundred. The interior of the church we found to be well arranged, and wonderfully comfortable. In appearance, the congregation presented a great contrast to that at Klobouk. Here the people were darker and smaller, and had a pinched, weather-beaten look such as one finds among the poor classes of the Irish peasantry. For many years drunkenness has had a baneful effect in this district. It does not pay innkeepers, we were told, to bring up either wine or beer from the lowlands, hence they keep only brandy; and brandy-drinking, with insufficient feeding, has so deteriorated the physique of the people that

now few of the men can be taken for military service. Mr. Karafiat was preaching a temperance sermon, which was listened to with the deepest attention. His kirk-session, he afterwards told us, are so keenly alive to the necessity of discountenancing drinking that they take on discipline all who are seen in the *tap-room* of an inn. We were struck by the great social gap between Mr. Karafiat, one of the most scholarly and cultured men either of us had ever met, and his people, who are comparatively uneducated, and all of the crofter class, earning a scanty subsistence from their little properties of from five to ten acres, eked out by occasional employment as woodsmen in the forests of the graf, whose huge estates surround this glen. But, notwithstanding, under the quickening and refining influence of God's Spirit, a greater number of these men are capable of giving real help in the congregational work than is usually found in our congregations in Britain and America. Mr. Karafiat has evidently been useful, not only in promoting the spiritual, but also the temporal welfare of his flock, and his influence is extending over neighbouring pastors and people. Here at Lhota we found evidence of the good done through Pastor Schubert's institution for girls at Krabschitz. Four girls belonging to this parish have now returned after undergoing training at the institution. One has married, and is not now able to undertake much work; one, while still in a hopeful way, appears to have scarcely sufficient decision to enable her to bear the cross in the way which work for Christ in such a community implies. The other two, however, are giving valuable assistance, both in Sabbath-school and sewing-class work, the latter being practical instruction in the use of the needle, which, it seems, the women sadly need. In the interval between the diets of worship on Sabbath, one of these girls was conducting a prayer meeting, with about thirty women, in the churchyard as we passed. If the institution sends but two such workers to every parish in Bohemia and Moravia, who can estimate the good which may result?

Mr. Karafiat certainly is a man who "seeks souls for his hire," and with whom one cannot be in contact without feeling something of the reality and power of practical godliness.

In the afternoon of the Sabbath we spent at Lhota, we walked to Stritez, where, after sermon by Pastor Jelinek, Mr. Crerar gave an address in English, translated by Mr. Karafiat, as had been done at Lhota in the morning. The Austrian Government apportioned the whole country into Protestant parishes, and Mr. Jelinek's parish stands out as the largest, embracing as it does the whole province of Silesia, in addition to a big slice of north-eastern Moravia. The law gives him the right, either by himself or an authorised vicar, to preach in any place where he finds a Protestant, and he is anxious to take advantage of this right. This important opportunity for evangelistic effort should not be neglected.

With the assistance of the Gustavus Adolphus Society, large ecclesiastical edifices have been put up in some of the Moravian parishes, but they prove veritable white elephants to the people. Mr. Karafiat's wooden church is kept in constant repair by members of his own session, at a trifling cost, while the large churches I have referred to require tradesmen, such as masons and plasterers, who have to be brought a great distance at considerable expense. We saw one such church, the congregation meeting in which were in the greatest anxiety as to how they were to raise funds to keep it in repair. A lesson this to our committees if they think of helping in the building of new churches.

Reluctantly saying farewell to Mr. Karafiat on Tuesday morning (27th September), and travelling all that day, we reached Kolin, in the centre of Bohemia, late at night. Once a fortified stronghold, Kolin is now a busy manufacturing town, with a population of 12,000. The fortifications are hid by the tall factories, the old palace of King George of Podiebrad is used as a municipal office, the castle as a brewery. Still, the town has an attractive appearance, especially when seen from the opposite bank of the Elbe. In the days of Huss, Kolin declared for his views, and it was for long a stronghold of the Taborites. But from the disaster of 1621, until Mr. Dusék's appointment in 1868—that is, for almost 250 years—the town was without a Protestant pastor. Mr. Dusék's

congregation is now in possession of some interesting relics of the Taborite times. They were found in the neighbourhood of Kolin in 1866, along with two skeletons, one of which is now supposed to have been that of Prokopius, the Taborite priest, while the other was evidently that of a knight. Beside the priest were found a beautiful communion cup of beaten silver, with exquisitely chased ornamentation, part of a glass plate used for the sacramental bread, black glass buttons, and the remains of the brass clasps and leather binding of a book, doubtless a Bible. Beside the knight, silver spurs and buckles, and the rusted remains of a sword.

The first day with Mr. Dusék was spent in visiting Kuttenberg, once the second city of Bohemia, and remembered on account of the wholesale martyrdom which took place at its silver mines, down the shafts of which upwards of 4000 Hussites were thrown. It is famous also in Bohemian history for the victories gained by Zizka in its neighbourhood. Its population 400 years ago was 30,000, now it has barely 16,000, of whom only 200 are Protestants. There are many interesting buildings in this town, including a ruined castle of the Bohemian kings, the old mint, and silver exchange. The latter, with its heavy masonry and grated windows, bears a striking testimony to the former wealth of the city. The half-finished church of St. Barbara, standing conspicuously on the highest part of the town, a splendid specimen of Bohemian Gothic architecture, is specially worthy of a visit, for not only has it several unique architectural features, but in the course of recent restorations, ancient frescoes of great interest, supposed to date prior to the Hussite times, have been disclosed. The features given to our Lord, the Virgin, and others, are entirely different from those we see elsewhere, and suggest a sceptical view of the authenticity of the generally received portraits.

In Austria the Government keep the growth, manufacture, and sale of tobacco a monopoly in their own hands. The leaf is allowed to be grown only in Hungary, a restriction which gives the Bohemians one of their many grudges against the Hungarians, but there are manufactories in various parts of the empire. Near Kuttenberg there is a large

cigar factory, employing 3000 women. I once saw them come out from work, and it was an extraordinary sight, so many women, and not a man visible, except the porter, a gigantic old soldier, who looked all the bigger that the girls streaming past him were mostly small and slim. Cigar-making is not a healthy employment, and the appearance of these poor girls is said to have cured some men, if not of smoking, at least of smoking cigars.

Close to the cigar factory is a church, in the crypt of which is a huge collection of human bones. In many parts of Europe, even in England, one sees "bone houses;" but I have never seen or heard of one so beautifully arranged as this. As you enter the staircase to descend into the crypt, you are confronted by a shield formed of the larger bones, with the Schwarzenberg arms (Prince Schwarzenberg is Lord of the Manor), wrought with finger and toe bones. At the sides are large vases, the rims of which are formed of skulls. When you get to the floor you find yourself between four pyramids of skulls, reaching from floor to ceiling; while festoons formed of an alternate skull and fore-arm hang between. There are chandeliers and candlesticks, even crucifixes, all of bone, and on the confessional box a death's head and cross bones, not in paint, but in grim reality. In a side room one is shown skulls of men killed in battle, with all the marks of various weapons; so that one may study the different fractures caused by stones, bullets, shells, swords, or maces. This terrible collection had been recently arranged when I visited it in 1874, and I was told that it now contains only one-fifth of the bones which formerly lay in the church. The bones were, I understand, mostly bleached in the battlefields of the neighbourhood. They are certainly clean and well preserved, and to me there was nothing repulsive or fearsome in the sight, but I did feel that there was something sacrilegious and outrageous to natural feeling in this treatment of human remains. The church is a great place of pilgrimage at certain seasons of the year.

The Synod of the Bohemian section of the Church was to meet at Prague on the 13th October, but unfortunately neither of us was able

to attend. What follows regarding it is from letters written by Mr. Dusék and Mr. Pirie.

The Synod met in St. Clements, the only Reformed Church in Prague, on 13th October, the very anniversary of the Edict of Toleration. The church was crowded by about 2000 people, many of them from distant parishes, and of the forty-six pastors thirty-seven were present, the remaining nine being detained either by old age or illness. Both the singing and the prayers were unusually solemn and hearty, while Pastor Schubert in the opening sermon, avoiding the historical allusions usual on such occasions, declared from Luke xix. 41 and 42 the message of the Gospel, and urged his fellow-pastors to be faithful in bringing men to Christ. The Superintendent then delivered an opening address from the 129th Psalm. The church was decorated with evergreens and banners, the latter bearing the Hussite symbol—a sacramental cup on a Bible. The pastors wore gowns and bands, and formed a striking group as they stood round the Superintendent's rostrum. Addresses were delivered by the foreign delegates—Dr. Laughton, moderator of the General Assembly, and Mr. Pirie, missionary to the Jews, from the Free Church of Scotland; Dr. Scott of the United Presbyterian Church; and Dr. Cattel, of La Fayette College, Easton, Pennsylvania.

In the evening a meeting of the Bohemian Evangelical Alliance—a kind of missionary society—was held. Senior Janata opened with an historical survey. Pastor Szalatnay then read a memoir by his grandfather, one of the Hungarian pastors who came to Bohemia after the proclamation of the Edict, and several others delivered stirring addresses. On the following day the Synod adjourned until 28th November, as the lay members could not remain from home until the completion of the beet harvest.

CHAPTER V.

THE PRESENT STATE AND PROSPECTS OF THE BOHEMIAN CHURCH.

THE demonstration at Klobouk might lead to a mistaken impression of the position of Protestantism in Bohemia and Moravia. Even in Klobouk the Protestants only form one-third of the population, and in the greater part of the country, in all the large towns, they form the merest fraction of the community. All the pastors we have named, and indeed the majority of the Reformed ministers, are now earnestly working for the extension of the Church amidst many discouragements and trials. The views on the state and prospects of the Reformed Church, expressed by Pastor Dusék, in his paper printed in the Proceedings of the First General Presbyterian Council, and by Pastor Cisar in a paper printed in the Proceedings of the Second Council, were in the main confirmed by all that we saw and heard. In these papers the wants of the Church are fully detailed, and thus the question for the consideration of the stronger Churches of the Presbyterian Alliance is not what are the wants of Bohemia, but, which of the schemes brought under our notice by the pastors are most pressing, and could be most suitably aided from without. Our Churches must take care that our efforts really strengthen our weaker sisters, and do not impair their self-reliance.

The conclusion I have reached is that our efforts should be concentrated on two schemes—first, Church extension by evangelistic work; and second, the raising of a sum of at least £2000, to secure premises in Prague to be used as the headquarters of the Comenius Association, and the kindred schemes originated and directed by Mr. Kaspar. Dealing with the last first, the Bohemians are a reading people, and at present there is an unusual number of able writers—historical, poetical, and fictional — supplying them with literary food, and the tone of all the more distinguished authors is truly national. The history of Bohemia, if told at all, is a history of Protestantism. The greatest recent work is Palacky's "History of the Bohemian People," through which the present generation has been told the true story of the Hussite times, previously withheld under Jesuit influence. It has been followed by works entitled "History of the Bohemian Brothers," "Rudolph II. and his Times," and "History of the Bohemian Revolt of 1618," by Gindely. By one popular poet the Bohemians are addressed as "The Heirs of the White Mountain," while another brings up the same eventful crisis under the laconic title "1621." The historical novelists stir the emotions by stories drawn from the struggles of Huss and Zizka, and the horrors of the persecutions. Artists aid in the same direction, reproducing on canvas the scenes described by the writers. Even the political journalists tell the people that their "fathers were men," and although they sometimes sneer at the old Bohemian love of the Bible, many openly profess to teach the social and political views of the Hussites and the United Brethren. The dry bones of the national Protestantism are thus being put together, and Mr. Kaspar is the leader of those who seek to clothe them with the flesh of Gospel knowledge, and who watch and pray for the breath of the Spirit to come on their reviving nation. Kaspar's industrious pen has already produced a considerable supply of the best Evangelical literature, and he is countenanced by nearly all his fellow-pastors. It is of the utmost importance that he should be relieved of pastoral duty, and set apart entirely to this work, and also be fully equipped for carrying it on. It is proposed to purchase premises in Prague, part of which would be used

as a depôt for the sale of books, saving the rent presently paid for hired premises, and the remainder as an *Alumneum* under Mr. Kaspar's charge for the Protestant young men attending the High Schools and Colleges in Prague, who are presently without Protestant teaching of any kind, and among whom Mr Kaspar is well qualified to work.

The Reformed Church has been aided in its efforts at church extension by the Gustavus Adolphus Society of Germany, the London Evangelical Continental Society, and a small Association for the Promotion of the Gospel in Bohemia formed in Edinburgh ten years ago. A committee in Geneva aid the Protestant Schools, and the United Presbyterian Church have recently followed the example of the Free Church and instituted bursaries for Bohemian students. The United Presbyterians have also made several handsome donations for Church Extension work. The London Society maintain several preaching stations, such as that referred to at p. 33. The American Board of Missions have had for several years effective workers at Prague and Brünn. They have gathered a small but earnest congregation in Prague, which has adopted the name of "The Free Reformed Church," and recently obtained, after much difficulty, the recognition of the State to the extent of permission to exist. The Moravians at Herrnhut have likewise sent a mission to the land of their forefathers. The Edinburgh Association have assisted in providing preachers for the stations at Leitmeritz, Zebus, Nymburg, Podiebrad, and Kuttenberg. The history of the last station may be taken as a case which will at once show the obstacles in the immediate past, and the opportunities of the present.

In the year 1870, Dr. Moody Stuart, when visiting Kuttenberg, had his spirit roused by the story of the 4329 martyrs who, in the year 1421, perished in the silver mines, and recorded his resolution, by the Grace of God, "to strive before he died to see in Kuttenberg a church of living men once more on the face of the earth, above that great congregation sleeping in Jesus." For three years no opening occurred; but in 1873 permission was obtained for Protestant services, and the Rev. Paul Nespor, a talented young preacher, commenced work in the town, his salary being provided by Rev. R. H. Muir of Dalmeny and

his parishioners. It was proposed to purchase a hall, and Dr. Moody Stuart had collected for this purpose a sum which, with interest, now amounts to £260, when opposition was raised, which finally, after five years of continuous effort, compelled the Edinburgh Committee to abandon the station for the time. During these five years, however, Mr. Nespor, and Mr. Jelen, who succeeded him, did good work in collecting and uniting the Protestant inhabitants, who, to the number of about 200, attended their services, and also in instructing the young. Now the old pastor of a village some four miles from the town, who is the legal parochial minister of Kuttenberg, has resigned, and the Protestants have elected Mr. Dusék moderator of their Session, and resolved to form a separate congregation in the town. The only difficulty is to get the sanction of the Government to this step, and to obtain that sanction the congregation must satisfy the officials that they are able to maintain a pastor. They cannot at present do this without extraneous aid. A grant out of the funds the Presbyterian Churches are now raising would remove the difficulty at once, and it is important to notice what a satisfactory investment of money devoted to God's cause such a grant would make. A pastor for the 200 Protestants resident in the town would be secured, and he would occupy a position of conspicuous usefulness. Placed in the midst of so large a population nominally Roman Catholic, many of whom, however, are enquiring after the faith of their ancestors, surely he might expect to reap, in some measure, in proportion to the seed sown by the army of Hussite martyrs "whose dust is more precious far than the silver lodes they have replaced."

At Podiebrad a congregation of about 600 people has been formed. They have built a church costing 5000 florins, of which 4000 florins have been raised by their own efforts, and they would be recognised by the Government if a manse were also built. A sum of £300 would probably be sufficient to secure for this congregation the benefit of recognition. At present one preacher has charge of both Nymburg and Podiebrad, and much greater progress might be expected were each town to have a recognised pastor of its own.

A most promising congregation, now comprising 130 families and about 400 souls, has been gathered at Prèlauc, out of a population of 4000, mainly through the efforts of a retired railway official, an elder of the Reformed Church. A small church, manse, and burying-ground have been secured at a cost of 7800 florins—1900 florins of which however, remain as a debt on the buildings. On the congregation applying to the Imperial Church Council for permission to call a pastor, they were told they must first raise 4000 florins as a guarantee for the stipend. The people already contribute 400 florins *per annum* for church purposes, and they would contribute more if they had even the hope of being formed into a regular congregation of the Church. The station has been reported on by Seniors Janata and Szalatnay and Pastor Kaspar, all of whom are much satisfied with the spiritual work which has been going on among the people.

From Herman Mestec, a small town nestling in the hills in the neighbourhood of Prèlauc, in the year 1874 a request came for a Protestant pastor ; Mr. Paul Nespor was sent to preach there occasionally while the negotiations about Kuttenberg were pending. He reported that for some time previous a few of the people had been holding little meetings for prayer and reading of the Word, and that in this way a desire to have regular Protestant worship was fostered. Thinking that it would be useless to apply for a preacher until they had made some preparation for him, they purchased a building which they propose to convert into a church, at a cost of nearly £300. Eight years have passed, and this zealous and longing little flock are still waiting for a preacher.

The circumstances of these places, Kuttenberg, Prèlauc, Herman Mestec, selected out of many, may suffice to show the ripeness of the fields at present open throughout Bohemia, The great obstacle in starting new congregations is the clause in the Edict of Toleration, which permits Protestants to call a pastor only when they can pay what the Government considers a suitable salary—£60—*without endangering their power to pay the Imperial taxes.* A few years ago an effort made by Pastor Cisar to collect money for a new church

at Neustadtl, to replace the old wooden building now falling into decay, was prohibited on the ground that the subscriptions would endanger the taxes, and several other Protestant movements have been crushed in the same way. But if by extraneous aid a start can once be effected there is no doubt that flourishing, self-supporting congregations would soon be established in many Bohemian towns.

The present opportunity is a very special one, and it is sincerely to be hoped it will not be allowed to pass unused. The effect of the centenary celebrations held last year, and the literature published in connection therewith has been great and widespread. Writing of it, Pastor Kaspar says: "There was not only a bright light thrown on our past history, teeming as it does with sore trials and unbounded mercies, but real gifts also were brought to us. There is now to be observed in all our congregations a spiritual freshness and a hearty reuniting."

Carlyle, who had so often to describe places and events in Bohemia, has done the Bohemians no service. It was enough for him that they were "abhorrent of German speech." They fare better at the hands of the writer who deals with "The Latest Bohemian Literature" in the *Westminster Review*, in whose concluding sentences we thoroughly concur. "We may well," he writes, "congratulate this little people—who form a Slavonic island, environed, and in too many places permeated with Germanism—upon the noble stand they have made for their nationality. . . . It is not too much to say that there is no nation in Europe which so heartily deserves the sympathy of all liberal-minded Englishmen as this little Slavonic island, which threatens so often to be absorbed by the sea of Germanism around it. May the Cechs only be true to the glorious traditions of their ancestors, and they will pass triumphantly through the ordeal. Much may be hoped from a people that has made such a vigorous stand for its nationality."

Our hopes are founded on the old struggles of its martyrs and confessors, as well as on recent assertions of nationality, and they are not confined to the comparatively small territory of Bohemia. With the Bohemians again in the ranks of Evangelical Protestantism a new

missionary era would commence, for revived Bohemia would naturally find an outlet for missionary zeal among the kindred Slavonic races who occupy Russia and South-Eastern Europe, whose number is estimated at 90,000,000. "The harvest truly is plenteous, but the labourers are few."

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