

**BOHEMIA UNDER HAPSBURG MISRULE;
A STUDY OF THE IDEALS AND
ASPIRATIONS OF THE
BOHEMIAN AND SLOVAK PEOPLES, AS
THEY RELATE TO AND ARE AFFECTED BY
THE GREAT EUROPEAN WAR**

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by the great European War

EDITED BY

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To the Cause of
Bohemian-Slovak Freedom

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*“ I trust in God that the
Government of Thine affairs will again
revert to Thee, O Bohemian People ! ”*

JOHN AMOS COMENIUS,
(In exile.)

PREFACE

THE object of this volume is to make Bohemia and her people better known to the English-speaking world. The average Englishman's and American's knowledge of Bohemia is very vague. It is only within recent years that Anglo-American writers have begun to take a deeper interest in her people. Among the more prominent students of Bohemian contemporary life should be mentioned: Will S. Monroe, Emily G. Balch, and Herbert Adolphus Miller, in the United States; and A. R. Colquhoun, Richard J. Kelly, F. P. Marchant, James Baker, Wickham H. Steed, Charles Edmund Maurice, W. R. Morfill, and R. W. Seton-Watson in England. Count Lützow has written in English a number of works on Bohemian matters.

While it is yet too early to foresee the precise results of the Great War, one may judge of coming events by the shadows they cast before them. A close observer of the Austrian shadows is justified in thinking that the Bohemian people, so long suppressed, stand on the threshold of a new destiny. This destiny points to the restoration of their ancient freedom. If the Allies win—and every loyal

son of the Land of Hus fervently wishes that their arms might prevail, notwithstanding the fact that Bohemian soldiers are constrained to fight for the cause of the two Kaisers—Bohemia is certain to re-enter the family of self-governing European nations. The proclamation which the Russian Generalissimo addressed to the Poles may be said to apply with equal force to the Bohemians: "The hour has sounded when the sacred dream of your fathers may be realized. . . . Bohemia will be born again, free in her religion, her language, and autonomous. . . . The dawn of a new life begins for you. . . . In this glorious dawn is seen the sign of the cross, the symbol of suffering and the resurrection of a people."

At the close of the Franco-Prussian War, Frenchmen erected in the Place de la Concorde in Paris the Statue of Strassburg, which they have kept draped, as a sign of mourning for the loss of their beloved Alsace-Lorraine. The Bohemians have grieved for their motherland much longer than the French for the "Lost Provinces." Bohemia put on her mourning garb in 1620, the year her rebel army was defeated by the imperialist troops of Ferdinand II., at the Battle of White Mountain near Prague, the capital of the kingdom. May it not be hoped that the joyous moment is near when her sons can substitute for the black and yel-

low of Austria the red and white of Bohemia—the colors that Charles Havlíček loved so well. “My colors are red and white,” declared this fearless patriot to his Austrian tormentors. “You can promise me, you can threaten me, but a traitor I shall never be.”

Never during the three hundred years of Austrian misrule were conditions so propitious for throwing off the shackles of oppression as now. In the darkest hours of national humiliation, the children of Hus and of Komenský (Comenius) did not despair. “We existed before Austria,” Palacký used to tell them, “and we shall survive her.” May not the words of the “Father of his Country,” as Palacký was affectionately called by his countrymen, come true, in view of what is taking place in the Hapsburg Monarchy to-day?

With what form of government would Bohemia make her re-entry into the European family of nations—as a free state, as a dependency of Russia, as a ward of the Allies, or incorporated in a federation of the states remaining to the Hapsburg Empire?

It was a favorite theory of Palacký that the Austrian nations would, for their own protection, have to create an Austria, if she were ever destroyed. But what Palacký has said may no longer be true, because the events of 1914 have created issues and