

E. A. Adams, their colleagues in Bohemia, went to Chicago to take up slavic work in that city. Here in Cleveland was a group of Bohemian people attracted to Protestantism and here was a man fresh from Protestant missionary work in Bohemia ready for service. It was an almost ideal situation under the leading of Providence.

The first Bohemian families came to Cleveland in 1849 as a result of the Revolution of 1848 in Europe, two families coming in that year by way of Pittsburgh. A second wave of emigration followed the Battle of Sadowa in 1866 when Austria lost Bavaria and Westphalia, and a Catholic regime sent many liberal-minded people to America. In the old country the Bohemians were largely farmers, although they had developed certain industries to a high state, particularly iron and steel, and glass manufacture. Their name goes back to the Alpine tribe of Boii, whose country the Romans had named Boio-hemia. The racial stock, however, came from the Vistula watershed region in the fifth century. Kindred but less important people are the Moravians, the Slovaks, and the Silesians. Pressed by the Germans on the western full half-circle, and by the Magyars on the southeast, the racial stock has become somewhat mixed; politically they were defeated by Austria in 1620, regained their liberty in 1918, and on 28 October a republic was formed under the leadership of Thomas Masaryk, and were overrun by Germany in 1939 (1). The percentage of literacy is high, for the people have always favored education from the days when the University of Prague was founded in 1348 and when John Huss, the first reformer, lived (1369-1415). The decade 1850-1860 saw a rapid increase of their numbers in this country, most of them going to the farm regions of the mid-west, with Pittsburgh, Cleveland, Detroit, and Chicago the centers of their journeyings. The first Bohemian society, formed in New York City in 1850, lived only a year or two, but the one organized in St. Louis in 1854 is still active. The trend in this country was away from farm labor to skilled labor in the industries. In 1910 our Immigration Commission showed the distribution by occupation as follows: in professions 1.3 per cent, farm work 15.9, skilled labor 40.8, unskilled labor 12.6, all others 29.4.

In Cleveland where the Czech population numbers now about 40,000, the Bohemian immigrants settled in the heart of the city, but after 1870 tended to move east to the open farms along Broadway in the section now covered by the numbered streets in the 30's. Of course, these people were largely Roman Catholic in religion. Rev. Antonin Krasny came in 1861 to St. Joseph's Church, a German Catholic church, which had been founded that year for the Germans living south of Euclid Avenue and east of Erie Street (East 9). A building was erected at Woodland Avenue and Chapel Street (East 23). In 1863 he recognized the Bohemian constituency of his parish by organizing a society known as St. John Nepomucine, which in 1867 became St. Vaclav (St. Wencelaus) and built at Arch and Burwell Streets (2). In 1870 a dispute over a Czech insurance and fraternal organization, opposed by a priest, caused the withdrawal of about one-half of the Czechs, who became free thinkers. One was a priest at St. Prokop's Church, who went to New York City. Following the trend of population changes, St. Wencelaus

(1) The population of Czechoslovakia was about fourteen and a half million in 1935, including some Poles, Germans, Magyars, and Slovaks. In the United States their growth in population is shown as follows:

1870	39,652	1900	356,830	1930	1,382,079
1880	85,361	1910	539,392	1940	
1890	215,514	1920	622,796		Czechoslovaks

(2) Other Roman Catholic churches in Cleveland are: Bohemian, St. Prokop's, 1875 on Burton Street, replaced 1907; Bohemian, St. Adalbert's, 1883, on Lincoln Avenue; Bohemian, Our Lady of Lourdes, 1883, Randolph Street, Slovak, Chapel, 1888 on Corwin Street; Slovak, St. Martin's, 1893, on Henry Street, now on Scovill Avenue at East 23 Street.