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Header: Crowning of St. Stephen by Bishop St. Asztrik, by Mellocco Miklós, Esztergom, dedicated in 2001 (from Tripadvisor, used by permission)

St. Stephen - August 20th

Rev. Horváth István Sándor

This is a translation of a meditation published last year on the *napi evangélium* website. Used by permission.

Today, we celebrate the first king of our nation, Szent István (St. Stephen). On this day we not only remember a statesman, father of a family and a man of apostolic disposition who lived a thousand years ago, but we also give thanks to God that the effects of the work begun by St. Stephen can also be felt today, that the building constructed over the centuries on the foundations he laid down, which we call Hungary, is still standing today, is developing, and continues to be built. We can thank our forebears for its steady development; its further construction will hopefully be the result of our work, diligence and efforts because we feel responsible for our nation and its future, as well as for those generations which will be born, live and die on this land.

Saint Stephen was not led by uncontrollable fate or historic circumstances, but he had a definite goal. In Christianity he recognized the eternally valid truth on which one is able to build. His goal was

the safety of his country. He knew that the strength of the sword was not sufficient to create safety, but that he would have to create respect for moral values. He knew that manly courage was not sufficient, although it was very necessary to ward off outside threats and dangers; but that it was also necessary that the men defending the homeland be able to kneel and pray at times. Because only one who can trustingly look up to God is able to look courageously into the eyes of the enemy.

In addition to creating safety, Stephen's further goal was to set a higher ideal for his people. This life ideal, the Christian faith and life according to that faith, was a preserving force through the centuries, and still is. This is what helps us consider not only individual interests, but also to keep before our eyes the good of the community. This is what gives us strength to continue regarding the unity of the family as a value, while the views causing the breakup of families spread worldwide. This inspires us to stand beside children and youth with true wisdom and life experience, and not just talk about the importance of knowledge in the course of forming and educating the coming generations. We know that our willingness to make sacrifices and to serve the wellbeing of others has significance and value. We know that the commu-

nity to which we belong – be it the family, religious or cultural – will uphold us. We know that we cannot live merely for the passing happiness of the moment, but that we must seek the source of enduring happiness.

It was also the aim of St. Stephen to live as befitting a Christian. He bore with dignity the tragic death of his son St. Imre (Emeric). Earlier, he had expected, and trained his son to follow him on the throne, to continue his work on behalf of the Hungarian people. When he was faced with the reality that he could not entrust his country to his son, he sought a heavenly patron, and found our nation's protector in the person of the Virgin Mary. He entrusted his crown and our country's future to her. This is what we received as our heritage, this is what is worth appreciating and passing on. Even from the perspective of a thousand years, this is why St. Stephen stands upright before us, because he was able to bow and prostrate himself before God. If we too have this humility before God, we can proudly draw ourselves up and celebrate, with head held high and eyes raised to heaven on this day.

Rev. Horváth István Sándor is Pastor of Szent László király church in Zalaötvő. On his website, he publishes the daily Gospel readings, followed by a meditation.

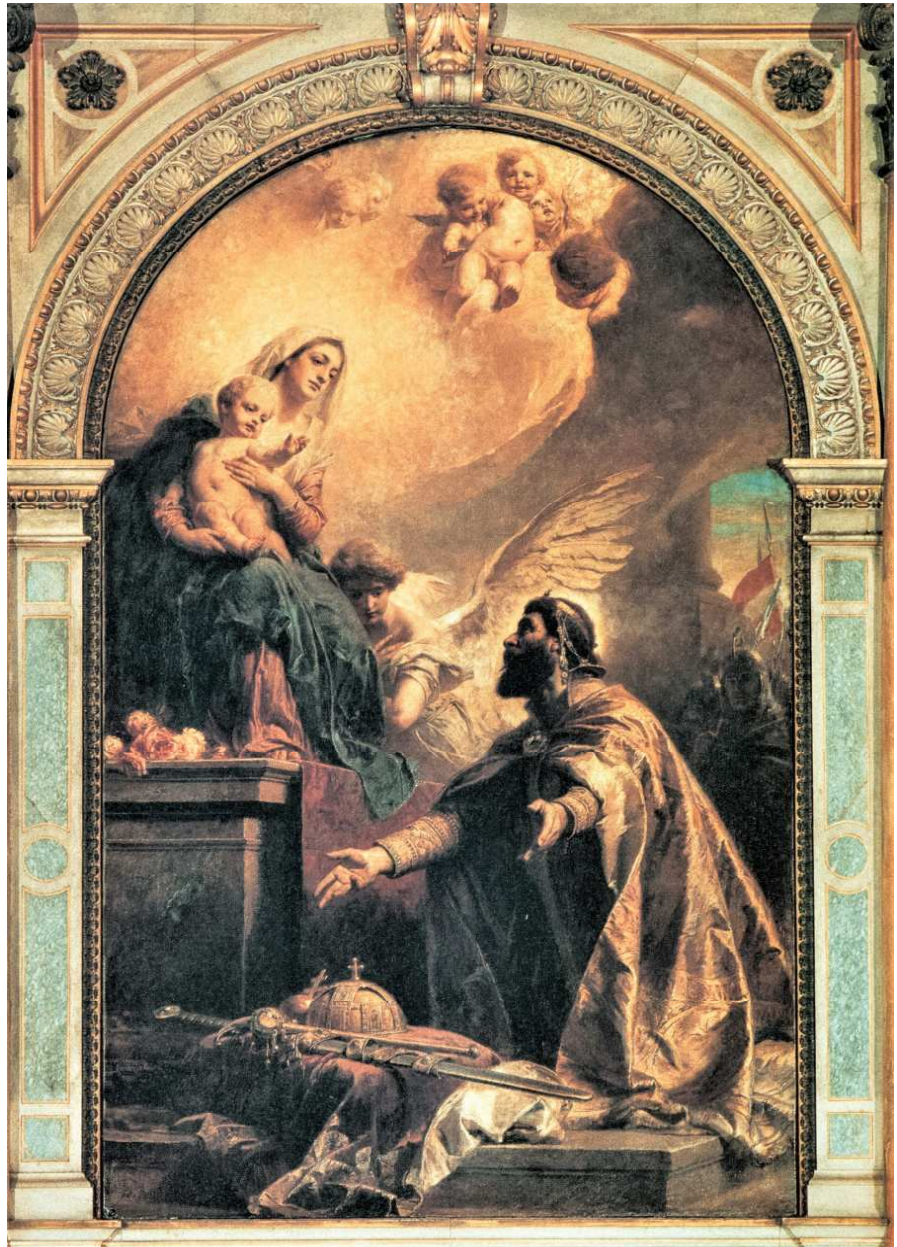
Augusztus 20. Égre emelt tekintettel

Horváth István Sándor

A mai napon magyar nemzetünk első királyát, Szent Istvánt ünnepeljük. E napon nem csupán emlékezünk egy 1000 esztendővel ezelőtt élt államférfira, családapára, apostoli lelkű keresztény emberre, hanem kifejezzük hálánkat Istennek, hogy a Szent István által megkezdett műhatása ma is érezhető, az általa lerakott alapokra az évszázadok során felépült építmény, amit Magyarországnak nevezünk, ma is áll, fejlődik, tovább épül. A folyamatos fejlődést elődeinknek köszönhetjük, a további épülés pedig remélhetőleg a mi munkánk, szorgalmunk és igyekezetünk eredménye is, mert felelősséget érzünk hazánkért és annak jövőjéért, valamint azokért a nemzedékekért, amelyek ezen a földön fognak születni, élni és meghalni.

Szent István királyt nem az irányíthatatlan sors vagy a történelmi helyzet vezette, hanem határozott célja volt. A keresztény hitben felismerte azt az örökérvényű igazságot, amelyre építeni lehet. Az volt a célja, hogy országa biztonságban legyen. Tudta, hogy a biztonság, a rend, a béke megteremtéséhez nem elegendő a kard ereje, hanem meg kell teremtenie az erkölcsi értékek tiszteletben tartását. Tudta, hogy nem elég a férfias bátorság, amelyre bizony nagy szükség van a külső fenyegetések és veszélyek sikeres elhárítása érdekében, hanem szükség van arra is, hogy a hazát védő férfiak tudjanak olykor letérdelni és imádkozni. Mert az tud bátran nézni az ellenség szemébe, aki bizalommal tud feltekinteni Istenre.

A biztonság megteremtése mellett



St. Stephen offers his crown to the Virgin Mary. Painting by Benczúr Gyula (1844-1920)

István királynak az volt a célja, hogy magasabb életeszmenyt állítson népe számára. Ez az életeszmeny, a keresztény hit és a hit szerinti élet, évszázadokon keresztül megtartó erő volt, és ma is az. Ez segít minket, hogy ne csak az egyéni érdekeket nézzük, hanem a közösség javát is szem előtt tartsuk. Ez adja számunkra az erőt, hogy miközben világszerte terjednek a családok szétesését okozó nézetek, mi

továbbra is értéknek tekintjük a családok egységét. Ez ösztönöz minket arra, hogy ne csak hangoztassuk a tudás fontosságát a jövő nemzedékek nevelése és oktatása során, hanem valódi bölcsességgel és élettapasztalattal álljunk a gyermekek és a fiatalok mellé. Tudjuk, hogy értelme és értéke van áldozatvállalásainknak és szolgálatunknak, amelyet mások érdekében teszünk. Tudjuk, hogy a közösség, amelyhez

tartozunk, legyen az családi, vallási vagy kulturális, megtart minket. Tudjuk, hogy nem élhetünk csupán a pillanat mulandó örömének, hanem a maradandó boldogság forrását kell keresnünk.

Szent István királynak az is célja volt, hogy Krisztushoz méltóan éljen. Méltósággal viselte fiának, Szent Imre hercegnek a tragikus halálát. Korábban arra számított, arra nevelte fiát, hogy ő fogja majd követni a trónon, ő folytatja majd munkáját a magyar nép javára. Amikor szembesült azzal, hogy nem bízhatja országát fiára, akkor mennyei pártfogót keresett, és Szűz Mária személyében meg is találta népünk védelmezőjét. Neki ajánlotta fel koronáját és országunk jövőjét. Ezt kaptuk örökségként, ezt érdemes megbecsülnünk és továbbadnunk.

Szent István király azért tud ezer év távlatából is egyenes gerinccel állni előttünk, mert tudott meghajolni és leborulni Isten előtt. Ha bennünk is megvan ez az Isten előtti alázat, akkor büszkén húzhatjuk ki magunkat a mai napon, és felemelt fejjel, égre emelt tekintettel ünnepelehetünk.

Urban Legends about Szt. István / St. Stephen

Anni Oroszlány

Upon his crowning with the crown sent by Pope Sylvester II in the year 1000, Szent István király (King St. Stephen) turned from his people's ancient pagan customs, making Christianity the foundation of the new state. He organized the land into counties and established dioceses, setting up the framework for administering the new nation. Many are the legends concerning his life and reign, and many misconceptions also have been circulated about him. Here is a handful of these, with their refutations.



St. Stephen's statue at Hősök tere (Heroes' Square), Budapest. (Photo by Karolina Tima Szabo)

Among the misconceptions relating to our first king, St. Stephen, are the following:

- He did not follow the supposed Hungarian law of succession, according to which the oldest member of the family succeeds as ruler.

• **But:** There was no such a law at the time. They would choose the most suitable person for the office. At times the rule passed from father to son. However, the candidate had to undergo intellectual as well as physical tests.

He persecuted the followers of the ancient Hungarian religion and its shamans.

• **But:** There is no official written record of such persecution. Had he

persecuted them, there would not have been so many shamans left by the 13th and 14th centuries (much later than St. Stephen's time!), when the Church and the medical "establishment" DID persecute them, considering them as competition.

He defeated and had Koppány, the chieftain of Somogy, follower of the old religion, drawn and quartered.

• **But:** This too is incorrect. Young Prince István (he was not yet king) and his allied troops defeated Koppány, who defended himself valiantly in a hard-fought battle. But there was no drawing and quartering! The Hungarians never shamed their adversaries, and paid their tribute of respect even to their enemies. (The writer of the Illuminated Chronicle – see the February issue of Magyar News Online – had to write about certain things the way his employer expected.)

St. Stephen ordered Vazul, grandson of Chieftain Taksony, to be blinded.

• **But:** When King Stephen's son Imre died, he wanted to make his cousin Vazul his successor. When Stephen's enemies learned of the king's plan, they sent someone to put out his eyes, and pour molten lead into his ears. By the time Stephen arrived, he found only a sorely suffering man, and Stephen cried bitterly, as recorded in the 13th century *Gesta Hungarorum*. To save the lives of the three sons of another cousin, Stephen sent them abroad, to Poland.

*Excerpted from
Ősmagyar Egyház, 2019*

Anni Oroszlány was a public-school teacher in Hungary, and a county consultant for education. She is the author of two teachers' manuals

dealing with health instruction. She contributed numerous articles on various topics to newspapers in Szeged. In the US, her articles and poetry appeared in the now defunct Magyar Szó formerly published in New York.

Sándor Teszler

(6/25/1903 – 7/23/2000)

Charles Bálintitt Jr.

The Hungarian version of "One good turn deserves another" is "Jó tett helyébe jót várj" – You should expect good in return for a good deed. Sándor Teszler experienced the truth of this saying – it literally saved his life!

Since July marks the 20th anniversary of the passing of Teszler Sándor, we at Magyar News thought that this would be a good time to reflect on the life of this truly unique man. Even though Sándor suffered many tragedies in his life, he could still manage to go through each day with a smile on his face and words of wisdom for those around him.

He was born in Budapest on June 25, 1903. During the early years of his life he spent most of his time in a hospital for the treatment of his club feet. At that time, it took many surgeries, removing and replacing the crooked bones in his feet and ankles, to remedy this condition. Today, with much better techniques, in most cases club feet can be corrected in about 8 weeks. Back then it took a number of years. In fact, young Sándor spent so much time in the hospital with Catholic nuns, often praying with them, that he did not realize that he was Jewish, until he was about 7 or 8 years old. This was also about the time when he was first able to walk. All of his parents' money went toward his medical bills. It was due to the generosity of his doctor that he received very expensive orthopedic shoes that allowed him

to walk. He was then finally able to go to school and finished high school in Budapest.

His school years were not uneventful, since World War I began when he was 11. For a good part of the war he lived with just his mother and his sister, because during the war his father and two older brothers were called into military service. He continued his schooling, but could not participate in sports, since he was still somewhat crippled. His family also had very little money at this time for food or for heat in the winter. From 1916, in the summer he worked 6 days a week in an ammunition factory along with many other school children. After the war he lived through the communist "red terror" for a few months, followed by the fascist "white terror". At first people were afraid to speak out against communists, then they were afraid to speak out for communists. Many of his professors were anti-Semitic in his final 2 years of high school. But he did OK because he was a very good student and didn't talk about politics.

After high school he went to Chemnitz, Germany to study textile engineering. At that time there was a quota for the number of Jews who could attend college each year in Hungary. (Since the 5% quota had been exceeded, Teszler had to find a school in another country.) Here too, he often went hungry, but generally enjoyed his studies.

In 1925, after graduating from college, he moved to Zagreb, Croatia to begin working at his brother's small textile company. This is where he met his future wife. He did not date before this because of his embarrassment about his feet. But this pretty girl, whose relatives lived near the factory, waited 3 years for him, until he could make enough money to be able to support her. They were married in June of 1928. The following year the business moved to Cakovec, Croatia

and became quite prosperous, as it was the only textile factory in this region of what earlier had been the Austro-Hungarian Empire. All other similar businesses had been set up in the north, in the Czech area of the Kingdom.

Sándor and his wife and two sons (Otto, born in 1929, and Andrew, born in 1931) continued to live well in Croatia even after World War II began in Europe. He had become the head of production in the company, which began with 100 workers and reached 1,800 by 1944. After Hungary took over the area in 1941, they still forged ahead. It wasn't until the Germans occupied Hungary in 1944 that things began to get bad quite rapidly. His workers protected him as long as they could, but this also meant that he couldn't leave the factory for 6 months. He was then taken to Budapest, where he was able to hide with his family for a short time, but they were eventually turned in by someone and taken to a death house. He had actually already come close to being killed a few times, but this time he was sent to a place where no one was supposed to leave alive. All four of them had cyanide capsules hanging from their necks. This was something they did when things started getting very bad for the Jews. After having been severely beaten along with his wife and sons, they were close to the point of committing suicide, when they were saved by the Swiss Consul, who was in charge of protecting American and Yugoslavian interests in Hungary and they were all Yugoslavian citizens.

Meanwhile, his father, his wife's parents and one of his brothers were all killed by the Nazis.

As the Soviets pushed the Germans out of Hungary, Teszler thought that he could go back and re-establish his factory; however, in a quite ironic twist, the new Yugoslav government actually accused him of aiding the Germans and then seized his factory. Re-

alizing that they would have to start over and seeing that Hungary was about to become a communist state, Sándor and his wife fled to England in December of 1947, where their sons were going to school, having been sent there a few months earlier.

Teszler arrived in New York City in January of 1948 and became a partner and then took over the small textile plant in Long Island that was owned by his older brother, Ákos. Shortly thereafter his sons came to the US as well, to attend North Carolina State University. In 1960, his son Andrew founded the Butte Knitting Mill in Spartanburg, South Carolina. Then Sándor sold his business in Long Island and moved to Spartanburg, to be near his sons, and he opened a plant in Kings Mountain, North Carolina. Due to his own suffering because of discrimination in Europe, he purposely integrated his new factory from the outset. Just consider that at that time all other work places in the state had separate bathrooms and water fountains for black people and white people. His factory only had one for men and one for women, and due to Sándor's kindness to all of his workers, they all got along and there were no problems.

His son, Andrew, was a member of the Wofford College (Spartanburg, SC) Board of Trustees. After making a sizeable donation to the college in honor of his father, the new Library, which opened in 1969, was named the "Sandor Teszler Library".

Sándor had sold his company in North Carolina in 1965 and went to work with his son to help the Butte Knitting Mill with quality control. In 1970, Andrew left the company and started a small new company, the



Sándor Teszler

Olympia Mill, with Sándor running the plant alone with 6 workers. In early 1971, Otto joined him there, but this family reunion was short lived, since Andrew died suddenly in May of 1971. Just about to turn 68, Sándor continued to run the company for another 8 years, until his retirement in 1979. He had been quite rich for a few years in Yugoslavia, lost everything, and then went on to do very well in the US, allowing him to travel the world with his wife on many vacations during a good part of their 53 year marriage.

After retirement he audited many classes at Wofford College. He remained a permanent fixture at the college even after the death of his wife in 1981 and his son, Otto, in 1990. The students called him "Opi" (for "Grandpa"). In 1987, he was awarded an honorary Doctor of Humanities degree by the college and in 1996, at the age of 93, the faculty of the college voted to make him a Professor of Humanities - realizing that while attending classes there, he was actually sharing his wisdom and life experience

and thereby teaching so much to the students and even to the professors.

He truly lived a long, interesting and inspiring life. And through all of his hardships he continued to look ahead. His determination and kindness to others throughout his life resulted in yet another honor.

After his death at the age of 97 on July 23, 2000, Wofford College created the "Sandor Teszler Award for Moral Courage and Service to Humankind" in his honor.

Teszler Sándor ends his 4 chapter memoir with the following words: "And here it becomes especially difficult to explain my life. How could a cripple(d) man be successful in his life and could save his family during the terrible holocaust? We were the only four people in our town who were not deported. How is it that I feel that I was not embittered or scarred by the experiences of my condition in my childhood and of the horrors of my adult life in Yugoslavia and Hungary? I think something must be in my soul that I never envied or hated a healthy man. The people who worked for me in the big plant which I and my brother built felt toward me as (a) father, and that feeling and loyalty I have been able to create all of my life. I do not know why this is so, but in spite of all the tragedy of my life, I do know that whatever kindness I have shown others has been returned to me."

Another passage from his memoir, about an event that took place during the German occupation of Yugoslavia, shows how beneficial it can be to just be kind and forgiving:

"Earlier I had received a phone call in the middle of the night from the porter at the factory telling me that he had caught a man stealing hoisery from the plant. I went down

to the plant and I asked the man why he stole from me. I told him that if he needed hosiery for his family, I would let him have some but not to steal from me. I said to him that he would not be fired if he promised not to steal. I told the porter not to tell anyone in the factory what had happened and the next day the worker came to his job as if nothing had happened. It turned out that the thief was the leader of the German sympathizers in the town and when they went on a rampage against the Jews he stood guard in front of our house all night long to be sure that we were not harmed."

This man is a true example of why we can gain so much in life, if we just treat our fellow human beings with dignity and respect.

Charles Bálint Jr. is a working Customs Broker in Lawrence, NY and a member of the Magyar News Online Editorial Board. His late father-in-law, Milutin Petkovich, was a prominent textile designer in New York City.

Obituaries

Rev. Stephen J. Bálint (1938-2020)

A third generation Hungarian-American, he was born in Bridgeport, CT on December 21st, 1938, and attended St. Stephen parochial school there. Joining the Boy Scouts, he achieved Eagle Scout status. After studying at Fairfield College Prep School, he went on to St. Thomas Seminary in Bloomfield, CT, and continued at Our Lady of Angels Seminary in Albany, NY. He was ordained at St. Augustine Cathedral in Bridgeport in 1965.

From 1965 to 1967, Fr. Bálint

served as Assistant at St. Joseph parish in Danbury, CT and at St. Ambrose parish in Bridgeport from 1967 to 1970. Then he was named Associate Pastor of the Team Ministry at the same parish, a new diocesan experiment at the time.

The Pomperaug (CT) Council of the Boy Scouts of America made him their Council Chaplain in 1968, a position he held for three years. In 1971, he became Coordinator of Catholic Boy Scout Activities in the Norwalk-Ridgefield area. He served the Connecticut Yankee Council of the BSA for many years, receiving numerous honors and awards. Among those writing their condolences were several men who gratefully acknowledged Fr. Bálint's guidance in their Scouting days.

For close to 40 years, Fr. Bálint was Resident Priest at St. Ladislaus parish in South Norwalk, CT where he regularly said Mass in fluent Hungarian and coordinated the Hungarian ministry. A highlight of his life, and of the life of the parish was the historic visit of Cardinal Mindszenty to St. Ladislaus in 1974.

On his reassignment, the parishioners gave him a farewell dinner. He then became Hungarian Assistant at St. Emery Church in Fairfield as long as his health permitted. In South Norwalk, Fr. Bálint was Chaplain and 4th Degree Lifetime Member of the Knights of Columbus Council 1253.

Poor health caused him to retire from the Bridgeport Diocese in 2014, and although he moved into Queen of the Clergy Residence in Stamford, CT, he assisted at celebrating Mass at St. Bridget of Ireland parish.

He died on May 16th, 2020. A prayer service was held for him on

My 26th at St. Ann's parish in Bridgeport, with interment at St. Michael's Cemetery in Stratford. A public invited Mass will be celebrated by Bishop Frank Caggiano at a future date.

May he rest in peace!



Rev. Stephen Bálint, wearing vestment with St. Emery's image, in St. Emery Church, Fairfield, CT (photo by Debbie Soos)

Abbot Denis Farkasfalvy, O.Cist. (1936-2020)

Born in Székesfehérvár and baptized Miklós, he was educated by the Cistercians until 1948, when the school was suppressed. A visit to the Cistercian Abbey of Zirc for the Easter celebration in 1949 made such a profound impression on him that he resolved to become a monk. He continued his education at the Benedictine Abbey school in Pannonhalma.

In 1950, Zirc was also suppressed but he joined the clandestine Cistercian novitiate in 1955, in Buda-

pest, under the pretense of being a Law student.

During the few days of freedom achieved by the Revolution of 1956, the Abbot of Zirc was released, and he sent the young men studying to be monks out of the country to make sure they would have the opportunity to finish their studies and be ordained. Fr. Denis completed his theological studies in Rome. He was ordained in Austria in July of 1961.

Eventually, he became an accomplished theologian, publishing many works of Theology both in Hungarian and in English, and his translations of the Psalms and hymns for the Roman Breviary in Hungarian are highly regarded. Pope St. John Paul II appointed him to the Pontifical Biblical Commission.

He came to Texas in 1962, where he served as Chaplain to the Sisters of St. Mary of Namur, who helped him to learn English, while he studied for a degree in Mathematics, to be applied at the newly founded Cistercian Prep School (Fr. Denis taught Mathematics there for 40 years.) He served at the Prep School as the second Headmaster, from 1969 to 1974, and 1975 to 1981. We read in the official obituary: *"Although he did not find the school (it was founded in 1962. Ed.), his brilliant, intense, insightful and decisive attitude cleared the atmosphere of confusion and allowed him to instill the extraordinarily high ideals he and the community envisioned for education."*

The monastic community elected Fr. Denis as their second Abbot in 1988, and he served 4 terms until his retirement in 2012. Under his leadership, the Abbey Church was constructed of two-ton blocks of limestone in 1992. Shortly after the 10th anniversary of the Church's consecration (see article elsewhere in this issue), over a



Abbot Denis Farkasfalvy

dozen young American vocations flowed in from the Prep School, the University of Dallas which the Hungarian Cistercians had been instrumental in establishing years before, and elsewhere.

"Through him, God has undoubtedly left an important mark on the monastery, school, and university, on the whole city of Dallas (he won the Catholic Foundation Award in 2016), on theology throughout the world, on the Church at large, on the history of our whole Order, and on countless individuals."

Fr. Denis suffered from complications of multiple ailments, which were compounded by the Covid-19 virus. He died on May 20th, 2020.

May he rest in peace!



Tisza River

Hortobágyon

Szabolcska Mihály

Be szép vagy, be szép vagy
Édes Hortobágyom,
Nincs teneked párod
Hetedhét országon,
- Sehol a világon.

Úgy szeretem benned
Az egyenességet,
Fölötted lebegő
Örök csendességed,
- Komoly büszkeséged.

Isten e földet tán
Külön teremtette,
S mint egy selyemkendőt
Ide terítette,
- Gyönyörködni benne.

Aztán kicsipkézte
A Tisza partjával;
A Tiszapart mentén
Tarka pántlikával;
- Százezer virággal,

S hogy annál több legyen
A gyönyörűsége;
Habos délibábot
Hímezget beléje,
- Minden nyári délre.

Nappal délibábot,
Este meg, este meg
Rá néhány maradék
Csillagot veteget,
- Szép pásztortüzeket.

Barna legény bámul
E csillag lángjába,
S rá gondol a maga
Élte csillagára:
- Egy kékszemű lányra.

Fájó gyönyörűség
Amit gondol róla...
Ebből terem itt, hej!
Az a sok szép nőta
- Vagy ezer év óta.

Be szép vagy, be szép vagy
Édes Hortobágyom;
Nincs teneked párod
Hetedhét országon,
- Sehol a világon!



Szabolcska Mihály (1861 – 1930) was born in Tizsakürt. He studied theology in Debrecen, Geneva and Paris and became a Reformed Pastor in Temesvár. He was co-founder of the Arany János Társaság there and was its president for 20 years. He also started a singing society (dalárda). He published his first poems in 1891. After World War I, he used every means at his disposal to support the Hungarians in Transylvania and to protect their rights. Between 1922 and 1924, he was vice-president of the Országos Magyar Párt (National Hungarian Party), was an employee of the Magyar Tudományos Akadémia (the Hungarian Academy of Science) and Secretary of the Kisfaludy (literary) Society. Those who considered Ady's poetry to be unintelligible brought up Szabolcska's humble, simple style in contrast – thereby giving him the kiss of death.

Hortobágy

EPF

This is a thumbnail sketch of the area of Hungary about which

Szabolcska Mihály's poem rhapsodizes. It seems a good topic for this summer issue.

Hortobágy is the name of a region, as well as a river and a village. (The name of the river was mentioned as early as the 11th century.) But the name Hortobágy is applied most commonly to the large grassy plain – *puszta* – in eastern Hungary, part of the *Alföld*, the largest natural grassland in Europe. It developed over the ages through deposits of the rivers that watered the region. Its flat surface used to be famous for mirages called *délibáb*, but due to 20th century forestation projects, *délibáb* is seldom seen any more.

Cattle have been raised there, as well as sheep, horses and swine. The city of Debrecen acquired its wealth from cattle trading. The main export was *szürkemarha* – the gray cattle that was introduced into the Carpathian Basin by the Cumanians. That strain is well able to withstand being kept in the open air all year round, and can be driven

long distances. The German city of Nürnberg alone used to buy 70,000 head of gray cattle annually. A statue of the gray cattle was erected in that city, to commemorate the historic event when a herd of cattle arrived from Hungary in the midst of a famine, saving the population from starvation.

Allow me a brief aside for a short language lesson: The herd of cattle is called a *gulya*, and the cattle herder is called *gulyás*. The beef stew they make in a kettle over the fire is named for them. The swine herd is called a *kanász* (*kan* being the word for the male swine – *vadkan* = wild boar). The shepherd's name is *juhász*, named for the *juhok* – sheep – that he tends. Those who took care of horses were the *csikósok*, named after the *csikók* – colts that they took care of. They ranked highest in the social hierarchy of the *Alföld*, probably because they were such expert horsemen.

Since the 19th century river regulations, the marshy areas of the Hor-

tobágy have been drying up gradually. But there still remain two bridges as reminders of the old days: the Zádor bridge near Karcag, built in 1809, which originally had nine "holes", but a flood washed away 4 of those in 1930, leaving only 5 "holes"; and the more famous nine-holed bridge, erected in 1833, that has become a hallmark of the Hortobágy. The cattle and sheep are driven out over the bridge in the spring on St. George's day (April 24th), and return on St. Michael's Day (September 29th). The herds can be visited only with guided tours.

A national park was established over 82,000 hectares (about 205,000 acres) of the Hortobágy in 1973, with 342 species of birds. In 1999 it became a UNESCO World Heritage Site.

Lenn a délibábos Hortobágyon
Megakadt a szemem egy barna lányon.
Hullámzott a göndör haja a sötétbe,
Mikor belenéztem a szemébe.

El is megyek hozzá meg is kérem,
Legyen az én drága feleségem.
Boldogságom tudom nála megtalálom,
Lenn a délibábos Hortobágyon.

Down on the mirage-y Hortobágy
My eye was caught by a brown-haired girl.
Her curly hair was swaying in the dark,
When I looked into her eye(s).

I will go to her and ask her,
To become my dear wife.
I know I will find my happiness with her,
Down on the mirage-y Hortobágy.

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The "nine-holed bridge" (Photo: Zsuzsa Lengyel)



Csikós showing his prowess. (Photo by Zsuzsa Lengyel)

Bad treaty that won't go away

Bálint Vázsonyi's article in the Washington Times on June 4, 2000

Today marks the 80th anniversary of the Treaty of Trianon, named for the palace in Versailles where it was concluded in 1920. Few Americans know it ever happened, yet thousands of them are having to risk their lives right this minute in consequence of it.

Here the story begins: After long periods of Austrian occupation, Hungary achieved limited independence in 1867, embodied in the so-called dual monarchy, Austria-Hungary. (There never was an Austro-Hungarian Empire.) Thus, despite little interest or stake in World War I, Hungary found itself involved, and on the losing side. France declared itself the winner, and sole arbiter of a new Europe. President Woodrow Wilson watched his 14 Points, a source of hope for lasting peace, brushed off the table by French fury.

For reasons yet to be explained, Hungary was singled out for punitive treatment, unique in the annals of modern history. After a thousand years as a nation-state, and looking like a perfect geographic entity on the map, the country was dismembered and carved up as if on a butcher's block. Two-thirds of Hungary's territory and 60 percent of its population were simply detached, making it a torso of insufficient resources, creating international borders of village streets. Overnight, parents, grandparents or cousins needed passports if they wanted to visit. Millions woke up as subjects of new, hostile governments that literally did not exist the night before. The proceeds of Trianon appeared on the map as Czechoslovakia, Yugoslavia and Greater Romania. A final quirk: Even Austria got a chunk of Western Hungary. Can anyone figure that one?

Now it is certainly true that, for example, Slovaks had lived in the northern counties of Hungary for a thousand years, and their only path to social advancement was to become Hungarianized. Also, Hungary missed a great opportunity during its own revolution of 1848 to respond to the aspirations of ethnic minorities. But the answer surely was not to place millions of Hungarians under Slovak, Serbian, Romanian rule - the latter through the wholesale gift of Transylvania to Romania.

Distributing the material and human resources of Hungary was presumably the only way to endow the new entities with a measure of economic viability. Northern

Hungary was rich in minerals, Southern Hungary was famous for its wheat fields - and in the East, Transylvania simply had everything, including enormous historic importance to Hungary.

Historic importance also attaches to what is now known as Bratislava, capital of Slovakia. Under its original name, Pozsony (Pressburg for the German-speaking), it had been the coronation town of Hungarian kings for 900 years, seat of the first Hungarian Parliament, and the cultural center where child prodigies like Mozart and Liszt performed within days of being heard in Vienna. Of Hungary's four greatest composers, all born in Hungary of course, only Zoltan Kodaly's birthplace remains. On today's maps, it appears as if Franz Liszt had been born in Austria, Erno Dohnanyi in Slovakia, and Bela Bartok in Romania. On Bartok's 100th birthday, the Hungarian delegation, wishing to lay a wreath, was turned back at the Romanian border.

The 19th century was a hotbed of nationalistic aspirations. But knowing how to be a country takes more than a flag and a few leaders. Among other things, cities must be built, an infrastructure produced and operated. At the time of Trianon, Slovaks had zero years of experience of it. Romanians had 61 years of running two provinces combined into a political entity. Serbs and Croats had made various attempts between periods of Turkish, Austrian and Hungarian rule.

In the region, Hungary alone could look back upon 1,024 years of genuine nationhood. Thus, the towns, the great centers in Slovakia, in Transylvania, in Vojvodina were not built by Slovaks, Romanians or Serbs. The distinguished teaching institutions, the book publishers, indeed all carriers of "culture," passed to their control through the Treaty of Trianon along with the territories. The new owners could have chosen to learn and benefit by them, as once Romans did from the Greeks. They could have looked upon the people, the cities, the institutions as precious capital, gifts of history, assets to nurture and multiply.

They could have invited, encouraged the participation and loyalty of their new subjects. Instead, their policy became to usurp what they could and do away with the rest.

Initially, promises of plebiscites were made to enable entire communities to choose sides. They never happened. What has happened is a horror story of systematic destruction of cultures, involving millions of Hungarians - still the largest oppressed minorities in Europe.

If at least the outcome had been a success story for everyone else, one might propose that sacrificing Hungary, an alien among European nations for a thousand years, was worth the happiness of others. But, as always, history teaches us that destruction can never provide foundations for construction. We learn this when we compare the "Great French Revolution" with the American Revolution; we learn it again when we look to the dissolution of Czechoslovakia at the first opportunity and, of course, the tragedy that Yugoslavia has been, day in day out.

There is nothing to show for the untold suffering of millions of Hungarians.

Indeed, many believe that a wiser disposition of World War I might have forestalled the tragedies of World War II. Certainly, many of Hungary's leaders between the wars had a distaste for Adolf Hitler's reign, but the national pain about Trianon was a button Hitler was always able to push. And make no mistake: what socialists denounce as "irredentism" has been shared by most, and found its lasting artistic expression in Zoltan Kodaly's oratorio "Psalmus Hungaricus."

Unlike its neighbors, Hungary has not hired public relations firms in Washington. There has neither been a Hungarian lobby nor a Hungarian vote to court in America. Hungarians have been coming here simply to avail themselves of the opportunities of this great land and ask for nothing else. But something is not right about the manner in which the plight and cultural destruction of the Hungarian millions in Slovakia, Romania and Serbia has been ignored. An inspired initiative for the Danube region is long overdue. Then, perhaps, Americans who now have to keep the peace in the Balkans, will come home for good.

Balint Vazsonyi is director of the Center for the American Founding and author of "America's 30 Years War: Who Is Winning?"

Magyar Treasures: The Hungarian Parliament Building

Judit Vasmatics Paolini



In continuing our series, we present one of the most famous landmarks recognized by every tourist who ever visited Hungary. But few are aware that the Parliament building's height of 96 meters is the same as the height of the Basilica of St. Stephen, symbolizing the equal power of the State and the Church. (By law, no building may be taller than 96 meters.)

Another interesting facet of the Parliament is its heating and cooling system, which was considered one of the most modern at the time of construction. A separate building housed the boilers which produced hot steam that was then distributed throughout the building by a system of tele-heating. Originally, cool air streamed into the building through the basins of two water fountains, later replaced by several tons of ice in two large shafts. Modernization in 2011 brought a rerouting of pipes, and heating and cooling are now handled via computer. Changing the air in the legislative chamber is accomplished by gravitation, by means of drainpipes placed in the floor.

Budapest – the capital city of Hungary is divided by the Danube River. Buda, located on the west bank, has lovely hills and a higher elevation than Pest which is flat and is located on the east bank of the River. As one enjoys a lovely stroll atop of the Fisherman's Bastion in Buda, the view across the River is

truly fascinating. One of the many structures that captivate one's interest is the magnificent Hungarian Parliament building nestled below in Pest.

Actually, it is not a coincidence that the Országház – the name used by Hungarians when referring to the Parliament building – rests in Pest and not Buda. When the desire to build a Parliament building was conceptualized, Hungary was part of the Austro-Hungarian Empire. Furthermore, Buda Castle located in Buda housed the royalty, and at the time the ruling royalty was Austrian. However, the Parliament building was to represent governance by the people. So, when constructing this building, the Hungarian people wanted a house which would enable the people's voice and will to be enacted. The Parliament building is where the Hungarian people would have representation and make rules which in turn were to govern the Hungarian nation. Thus, it was constructed in Pest, holding the seat for Hungary's National Assembly and housing the legislative branch of the country.

It was a Hungarian architect whose design was selected to build this magnificent structure; *Steindl Imre's* design was awarded the construction of the Országház, beating out other competitors. It's worth noting that the building's composition utilizes several distinct architectural styles, including neo-Gothic (Gothic Revival) which is prevalent in the exterior of the building. Steindl drew his inspiration from the Parliament in London. The interior designs of the building were inspired by other periods, including Renaissance and Baroque. This led to an eclectic architectural composition, but one which worked harmoniously. Construction on the building began in 1885. Steindl did not see the completion of this masterpiece, for he died in 1902, and the building was finally completed in 1904.

The magnificent main façade of the Országház has captivated many who have glanced at it from the Fisherman's Bastion or enjoyed a ride on the Danube while viewing the east bank. However, many tourists are surprised to discover that the primary entryway is not located here but on the east side of the Parliament building, and one enters from Kossuth Square.

The façade of the building, as well as its interior, exhibit a total of 242 sculptures. Included are statues of Hungarian rulers, military commanders, Transylvanian princes and other noteworthy figures. The statues located in the Dome Hall are among some of the most noteworthy.

There are so many points of interest for visitors to view and discover while visiting the Parliament building. Among them is the elaborate main staircase leading to the Dome Hall; here Steindl incorporated a baroque architectural design. In addition, one is impressed by the stairway's massive size, for it covers almost the complete width of the room leading from the main landing to the center hall. As one ascends the stairs, there are numerous statues which one finds captivating; among them is a bust of Steindl Imre.

Glancing at the ceiling here we find three murals by Lotz Károly; among these allegorical frescos is the "Glorification of Hungary" in which a woman is holding the Hungarian coat-of-arms. Flanking her, at her feet are István Széchenyi and Petöfi Sándor with a group of people optimistically waving the Hungarian flag. From the onset, observing the frescos one appreciates that the Parliament building celebrates the Hungarian people – their history, independence and governance by the people of Hungary as opposed to rule by foreign royalty. Upon entering the spectacular Dome Hall, one observes that its shape is essentially a hexadecagon, having 16 sides. This ingenious design provides an appearance of capaciousness. Located in this hall one finds statues of 16 rulers along with their coats-of-arms. The statues rest on columns which encircle the interior of this hall while their coats-of-arms appear on the inner dome ceiling. When viewing the statues progressively, one first observes the statue of the chieftain Árpád followed by King Saint Stephen. The visitor continues by viewing the Hungarian rulers and makes one's way around this circle to the Transylvanian princes and concludes with three Habsburg rulers.

At the conclusion of World War II, the Holy Crown of Saint Stephen found its way into hands of the United States government for safe keeping and out of reach from those of the Soviet Union. In 1978, President Jimmy Carter returned the Holy Crown to the Hungarian people (not its government). His negotiations stipulated that the crown jewels were to be displayed. Thus, these precious jewels were on exhibition at the National



Parliament;; Main Staircase; The Dome; view from Kossuth Tér; Blue Lounge; the Old Upper House.

Museum until January 1, 2000, when they were moved to the Parliament building. Today, visitors can view the Crown, scepter and the orb at the Dome Hall.

The expansive chambers that are attached to the Dome Hall are those of the Upper House and the Lower House. In 1944, Hungary's legislative body became unicameral (having a "single legislative chamber"). Thus, today, the legislature meets and utilizes only the Lower chamber for its judicial meetings. The Upper chamber is not used as such; instead, it is used for conferences or meetings.

The Hungarian legislature meets in the Deputy Council Chamber. In this room, visitors will find the historical coats-of-arms displayed above the speaker's lectern. Flanking them are two paintings, each done by Vajda Zsigmond. One shows the dawning of the Austro-Hungarian Monarchy in which Emperor Franz Joseph is crowned King of Hungary. The other painting is more significant when one considers Hungary's legislative development, for it shows Palatine István – who like Franz Joseph was a Habsburg – opening the very first session of Hungary's National Assembly.

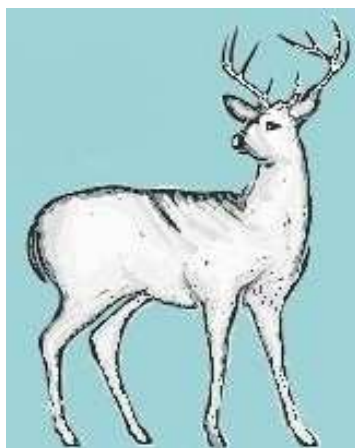
The Országház survived World War I and World War II, though it endured countless bullet holes, watched over rebellions, and observed a changing landscape in this capital city. It gladly witnessed the October 23rd events when over 100,000 protesters met in front of the Parliament building on Kossuth Square to remonstrate against the dreadful ruling Communist regime. On the following days, it sadly saw peaceful demonstrators – for they had no weapons – fired upon from roof tops from unknown directions of nearby buildings. In addition, numerous Russian tanks appeared, also firing upon the protestors, intensifying the attack. Thus, a great number of people were slaughtered here on October 25, 1956! Accounts of the innocent lives lost in this onslaught range from 22 to 1,000. Due to this bloody massacre, some refer to this date in Hungary as "Bloody Thursday". A 1956 Memorial Monument with an eternal flame has been erected in front of the Parliament building, honoring the casualties of the uprising against the cruel Communist regime.

Hungarians are justly proud of their beautiful Parliament building. But even foreigners appreciate its esthetic value, as proven by the American company that uses a picture of the Országház in its ads for European river cruises. It is another one of our National Treasures.

Judit Vasmatics Paolini is a former member of the Southern Connecticut State University Alumni Association Board of Directors, former lecturer at Tunxis Community College, and a member of the Magyar News Online Editorial Board.

Saga of the Miraculous Stag / Rege a Csodaszarvasról

Karolina Tima Szabo



According to the Bible, Noah had three sons, Sham, Ham and Japheth. From Japheth's youngest son descended a giant of a man named Ménrót.

From here on, the rest is legend. According to that legend, Ménrót married Enéh, and they had two sons, Hunor and Magor.

During the Hungarian tribes' migration to the West, Hunor and Magor went hunting. They found themselves in the swamps of Meotis (the area of today's Sea of Azov). Suddenly, a stag appeared. Its hair was white like the snow, its eyes shone like diamonds. The brothers started to

pursue it, until the stag disappeared. For days they looked all over but could not find it. But they found themselves on an island, where the grass was lush, fish and wild game were plenty, honey was dripping from the trees; it was a perfect place to settle down.

They went home to ask their father's permission to move there, and he agreed. Hunor and Magor, with 50 knights each, started to go back to the island. On the way, they heard music and singing. Getting closer, they saw a group of girls, like fairies, dancing and singing. In the middle of the circle were the two prettiest ones; they were the daughters of Dulan, the

Alan tribe's prince. The men kidnapped the girls; Hunor and Magor married the two princesses. The girls did not resist, since Hunor and Magor were both handsome young men. Of the marriage of Hunor came the Huns, of Magor the Magyars.

This is the legend of the Miraculous Stag that led Hunor and Magor to their wives and to the beginning of two nations.

Karolina Tima Szabo is a retired Systems Analyst of the Connecticut Post newspaper and is Webmaster of Magyar News Online.



A csodaszarvas üldözése (László Gyula történész, képzőművész rajza)

Sponge Cake Roll with Strawberry Filling

A nice early summer dessert, to make - and enjoy! - while quarantined.

Ingredients

For cake:

4 eggs, separated
6 Tbsp sugar
 $\frac{3}{4}$ cup flour
 $\frac{1}{4}$ tsp salt
 $\frac{1}{2}$ tsp baking powder
4 Tbsp hot water

For filling:

3 oz container lemon Jell-O
3 Tbsp strawberry preserves
1 8 oz package cream cheese, cubed and softened
1 lb. strawberries
1 cup heavy cream
3 Tbsp confectioners' sugar

Directions:

Line a 10" x 15" X 1" baking sheet with parchment paper. Grease parchment. Preheat oven to 350° F. Dampen kitchen towel.

Cake:

Mix baking powder into flour. Set aside.

Mix egg yolks with sugar. Add hot water and mix until ribbon forms when mixer is lifted.

Sift flour mixture over egg yolks. Fold in gently.

Beat egg whites with salt for about 3 minutes on medium speed.

Fold meringue into egg yolks and flour mixture.

Pour batter into pan.

Bake for 15 minutes – do not dry it out or you won't be able to roll it up.

Turn cake onto damp towel. Roll it up on long side. Edge can be cut off if too dry. Leave it rolled up for 30 minutes.

Filling:

Dissolve Jell-O in 1 cup warm water. Refrigerate. Cut 1 lb. strawberries into quarters. Put aside.

Mix strawberry preserves into partially set Jell-O, then mix in softened cream cheese until smooth.

Gently fold in the cut-up straw-

berries.

Beat heavy cream with electric mixer for 2 minutes on medium. Add confectioners' sugar, and beat $\frac{1}{2}$ minute more.

Fold it into strawberry cream. Refrigerate until set.

Unroll sponge cake and spread the cream over it, and roll it back up again. Cover with plastic wrap and refrigerate it for four hours.

Optional: Can be decorated with additional sliced strawberries, or powdered sugar.

Slice and serve.



The *Irredenta* Sculptures

Éva Wajda

"Irredenta" is defined as a region that is related ethnically or historically to one country but is controlled politically by another. The territories lost in the Trianon Peace Treaty represented by the four irredentist sculptures were assigned to the four points of the compass.

Four statues of the *Irredenta* sculpture group, also known as the Hungarian Resurrection Sculpture Group, stood on Freedom Square (*Szabadság tér*) in Budapest between the two world wars, symbolizing the four torn parts of the country and reflecting the belief that the Trianon injustice could not be accepted. The idea for the allegorical sculptures came from renowned architect K. Kertész Róbert, adviser to the Ministry of Religion and Education. At his suggestion, members of the *Védőligák Szövetsége*, (Association of Defensive Leagues), a social organization commissioned four renowned sculptors of the era to design and create four statues. His ally in the implementation of this project was Urmánczy Nándor, president of the Regional Protection League.

NORTH by Kisfaludy Stróbl Zsigmond

The main figure of the monument was the three-meter high, crucified Hungária. The cuddly boy symbolized the Slovak nation's attachment to the motherland. The unity of the two was protected by the figure of a valiant *kuruc* fighter advancing



Map of Hungary as dismembered by the Treaty of Trianon, formerly in the middle of Szabadság tér. (Source: Metropolitan Szabó Ervin Library, Budapest. Used by permission)

with a drawn sword as a reminder that the Slovaks fought for Hungarian freedom in Rákóczi's army in the early 18th century.

WEST by Sidló Ferenc

The youth symbolized the torn western counties, falling on his knees on the Hungarian Holy Crown and while his right hand embraced the coat of arms of the western counties, preparing to break away from the rest of the country, he clung to the large Hungarian shield with his left. Above him stood Warlord (*Hadak ura*, a supposed pagan Hungarian deity), resting his hand on the young man's arm who clutched the coat of arms, and held the nation's sword protectively in his right, with defiance, faith and self-confidence on his face. Its wings spread, the *Turul*, the legendary Hungarian eagle was about to take off.

EAST by Pásztor János

The helmeted strong male figure of Csaba, the legendary leader of the Székelys, rose defensively above the fallen figure of the suffering young man symbolizing Transylvania, the torn part of the country, releasing the stripped and chained figure.

SOUTH by Szentgyörgyi István

The main figure of the statue stood with a sword and a shield, decorated with the Hungarian coat of arms, to protect the Swabian girl who symbolized the South. The sheaf of wheat symbolized Bácska and Bánát, called the food basket of Greater Hungary.

Unveiling of the statues took place on January 16th, 1921. About 70,000 people were present at the ceremony in Freedom Square. The inaugural speech was given by Urmánczy Nándor. Bishop Zadavec

István consecrated the *Irredenta* flag which was later placed in the sanctuary of St. Stephen's Basilica and every year hence it was carried during the Easter Resurrection procession.

Since their dedication in 1921, the largest revisionist and national rallies took place in the vicinity of the *Irredenta* monuments in *Szabadság tér*. This may be the reason that, after World War II on August 14, 1945, the Communist mayor of Budapest, Vas Zoltán, ordered the demolition of the statues. They were barbarically pulled off their pedestals, possibly by Russian soldiers.

The statues were reportedly kept for years in the basement of St. Stephen's Basilica and were probably destroyed.

Not far from the U.S. Embassy in *Szabadság tér* stands the statue of the 40th President of the United States, Ronald Reagan, by Máté István, dedicated on June 29, 2011, 100 years after his birth. Another sculpture of interest is that of American General Harry Hill Bandholz, by Ligeti Miklós, set up in 1936. The General is famous for preventing Romanian soldiers from looting and removing artistic treasures from the Hungarian National Museum during the Romanian occupation of the city in 1919 (described in the article on Károlyi Mihály in the May issue of Magyar News Online.)

Eva Wajda is a member of the Magyar News Online Editorial Board



Source: Pest-Buda, Alfahír, Wikipedia

Észak, Kelet, Dél, Nyugat. (Source: Metropolitan Szabó Ervin Library, Budapest. Used by permission)

Long-Term Effects of Trianon: Szelmenc, a Village Cut in Half

Erika Papp Faber

*When the Treaty of Trianon dismembered Hungary in 1920, giving away 71% of the country's territory - despite the fact that **the Hungarian delegate was the ONLY one who had opposed going to war!** - the borders were drawn arbitrarily. Those lost territories became political footballs that could be tossed whichever way the whim of the great powers dictated. The will of the population - the much-touted "self-determination of peoples" principle - was totally ignored. And those border changes had far-reaching effects on the inhabitants, lasting to our own days, as illustrated by the story of Szelmenc.*

In this 100th anniversary year of the dictated Treaty of Trianon, we are rerunning this article which we had originally published in June 2015.

Szelmenc was first mentioned in Hungarian documents in 1332, but developed into a village only in the Middle Ages. Its inhabitants, even today, are overwhelmingly Hungarians: The Magyar population of Nagyszelmenc is 99.9%, while that of Kisszelmenc is 92.5% Hungarian.

Until the end of World War I, Szelmenc was a village in Hungary. Then after the Treaty of Trianon, 1920, it became part of Czechoslovakia. In 1938, together with Subcarpathia, it was returned to Hungary by the First Vienna Award which seemed to rectify some of the injustice inflicted by Trianon. But then, in 1945, the village was partially ceded to the Soviet Union, and **foreign powers drew the border down the middle of the main street!** Nagyszelmenc (comprising about two-thirds), was handed to Slovakia, and Kisszelmenc was given to Ukraine – **a pure Hungarian village now part of TWO foreign countries!**

In 1946, a mini-Berlin wall, consisting of an 18-foot high plank fence was erected. This "border" was patrolled by Russian, White Russian, Ukrainian, Czech or Slovak soldiers. People were not allowed to cross from one side of the town to the other. Nor were they allowed to call across the border to their relatives and friends on the other side – that was declared **a criminal offense!** Since the patrols did not understand Hungarian, the inhabitants developed a novel way of communication: they sang their family news while working in their gardens.

Just a couple of examples will highlight the hardship division of the village caused for the inhabitants. The day the border was drawn, a 9-year old girl had the flu, and was being looked after by her grandmother. Due to the division by this new "border", she was never able to go back to her parents! Also, people were unable to bury their family members who lived on the other side of the fence, or even to visit their graves.

To go from one side of the "border" to the other, people would have to get visas. If people from Kisszelmenc wanted to visit their family in Nagyszelmenc, a distance of 60 feet, they would have to go to Ungvár, some 20 miles away, where they were made to wait a day, or a day and a half. Once they crossed the Slovak border, they returned to almost the exact place from where they had started, after having traveled some 40 miles.

Would they want to visit Kisszelmenc from Nagyszelmenc, the procedure was even lengthier. They would have to travel to Eperjes, to the Ukrainian consulate, a trip of 100 kilometers, or roughly 60 miles. They would hand in their visa applications and go home. Two weeks later, they would have to go back to pick up their visas in Eperjes. Only then would they be allowed to go to Felsőnémeti, the Slovak-Ukrainian border post 80 kilometers (50 miles) south. At the end of the trip they were back where they started from, except that now they were on the other side of the barbed wire.

Should anyone have wanted to contact relatives on the other side of the barbed wire by mail, the letter would go via Kiev and Moscow, through various instances of censorship, and would arrive at its destination – if it ever did! – months later.

Zelei Miklós, a poet and writer, searching for his ancestors, discovered the bizarre situation of Szelmenc and wrote about it in a book entitled "*A kettézárt falu*" (The Village Shut in Two), in 2000. He had to fol-



August 2-15, 1933: 4th World Jamboree in Gödöllő

Erika Papp Faber

*The Scouting movement, begun by Robert S.S. Baden-Powell in England in 1907, was enthusiastically embraced by some Hungarians as a wonderful tool for character building and citizenship training for youth, championing the nation's spiritual revival. Thus by 1912, the Hungarian Scout Association was founded as the **Magyar Cserkész Szövetség**. Although others regarded the movement as suspiciously militaristic, and it was attacked because of its espousal of the traditional values of family, Church and country, by 1933 it had proved itself to such an extent that Hungary was named to host the 4th International Scouting Jamboree.*

The story is told of the Exploratory Committee coming to Budapest, which was in the running for hosting the 1933 Jamboree, although the members seemed to favor Prague. My grandfather, dr. Papp Antal, a Hungarian-Armenian, was at the time President of the Hungarian Scouts, and was the one who welcomed them. Two Armenians were on the Committee, and when my Grandfather wrote his name in Armenian script, that supposedly tilted the scales in Hungary's favor.

In order to popularize Scouting, the leaders decided, in 1913, on a momentous undertaking: 105 Scouts would make a river expedition on the Vág River, from Kralován to Komárom (both in Slovakia since the Treaty of Trianon, 1920), a distance of over 300 kilometers, on a group of six



rafts. The trip took 17 days, and included Scouts from Budapest and a dozen other cities. It was a feat that demanded know-how and perseverance, especially since it rained for the first 10 days of the trip, causing the river to overflow its banks in many places.

The expedition achieved its purpose: Scouting became popular and accepted. During World War I, Scout leaders – as thousands of others – were drafted into military service, many of them giving their lives, while the young members volunteered their services at hospitals and railway stations, collected funds for the wounded and helped in the resettlement of refugees from the areas cut off by the Treaty of Trianon. By accepting boys of every level of society, the Scouting movement broke down social barriers and religious and class distinctions.

Hungarian Scouts took part in the 1924 Copenhagen Jamboree, patterned after the Olympic Games, where they acquitted themselves admirably. In 1926, the first national Hungarian Jamboree was held at Megyer, a site that was flooded by the Danube 10 days before the opening. The organizers had to scramble to plan and

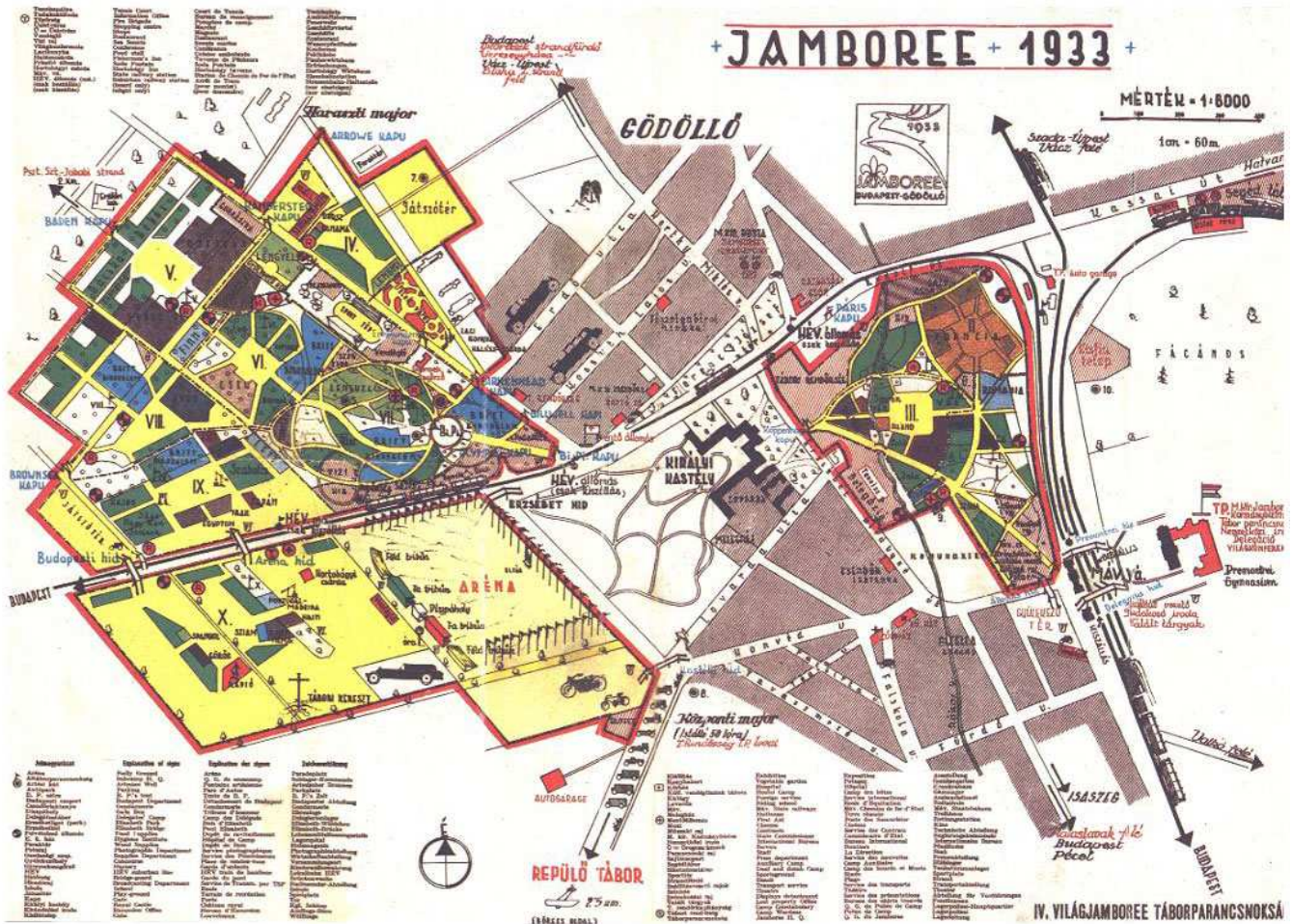
install new water supply lines, and other essential services.

The Third World Jamboree was held at Birkenhead near Liverpool, England, in 1929, where the contingent of 852 Hungarian Scouts won the admiration and respect of the British public and of Scouts around the world. When the time came for the Fourth World Jamboree, this is the way *Scouting in Hungary* by Gábor Bodnár describes it:

“The conference in Baden, Austria, awarded the privilege of organizing the Fourth World Jamboree to Hungary. The Hungarian Scouts were pleased and proud to have been chosen. Hurdles were overcome despite the world economic depression because of the expertise of Antal Papp, the new president of the Association, and former Secretary of Financial Affairs of Hungary, who directed fiscal planning and management...

“The preparatory work spanned two years and involved many of the most experienced leaders of the Association... All basic requisites for a good site existed near Gödöllő, 20 miles from the capital, where the park and gardens of the government-owned castle were made available to the Scouts. Facilities consisted of a large, shaded, level area that could accommodate 30,000 campers, with provisions for drinking water, transportation, and nearby food supplies... Building and construction work at the site included the drilling of wells, the building of roads, and the training of the service troop that would be responsible for camp security and fire and water safety.

“Information of potential foreign visitors began early, in order to



Map of the Jamboree site at Gödöllő

assure the representation of as many nations as possible. Public relations in Hungary made people aware of the extent and importance of the camp. Each foreign Scout delegation would be invited to visit a Hungarian Scout troop of its choice in its home environment, in order to provide further opportunities for making friends. Thus, visitors could meet the 'average' Hungarian Scouts and see that the Scouts at Gödöllő were not showpiece participants.

"As the Jamboree was about to start, Scout delegations from abroad were met at the border and escorted by Scouts to the camp. Twenty-six thousand Scouts from 54 nations assembled at the opening pageant of the

Jamboree on August 3, 1933...

"The success of the Jamboree, praised widely in the press abroad, attested to the thoroughness of preparation by Hungarian leaders and Scouts and to the support of the Hungarian public. Favorable weather also helped.

"The Jamboree newspaper called the chief of staff, Ferenc Farkas, the invisible power plant of the camp. He indeed played this role. He was responsible for food, lodging, entertainment, and generally the well-being of 30,000 people. The service troop under his supervision consisted of 485 Scoutmasters, 499 Rover Scouts, and 1,265 Scouts. Special dietary

needs of various foreign groups, such as the Muslims and Hindus, were considered.

"The Jamboree was subdivided into 10 sub-camps, in addition to several special sub-camps accommodating visiting Scouts, Cub Scouts, Air Scouts, foreign Scout leader delegations, and Sea and River Scouts. There was even a sub-camp for deaf-mute Scouts.

"A committee, composed of 38 Budapest Girl Guides who spoke altogether 17 languages, was of assistance, visiting participants who fell ill during the Jamboree and had to be taken to clinics in Budapest; fortunately, only 14 Scouts needed such services.

"The Hungarian postal services issued a series of special stamps in honor of the Jamboree, among them the first air-mail Scout stamps ever issued. The Jamboree mail service handled almost half a million letters. Hungarian radio broadcast 80 programs relating to the Jamboree and forwarded thousands of personal messages. Railway transportation was efficient. During the 10 days of the Jamboree, 844 special trains passed through the station at Gödöllő.

"The press service published 20,000 daily copies of the 24-page *Magyar Cserkész* (Hungarian Scout). Every page carried articles and captions in English, French, German, Polish and Hungarian. The paper contained, in addition to the articles published simultaneously in several languages, a 'national corner' in which each national delegation, regardless of its size, could communicate in its own language. Some of these articles had to be prepared as plates, because the printer was not equipped with Arabic or Sanskrit type. The goal of the paper was to appeal to everybody. It was a success, albeit costly in terms of man-hours of the editorial staff...

"The shopping district of the camp (Scout exhibitions, theater, bank) was designed to serve 30,000 inhabitants and 40,000-50,000 daily visitors... The exhibition was housed in three sizable halls. The displays were handled by a special section of the service troop, who spent five days setting up the exhibition. Two of the halls were filled with Hungarian materials, while the third contained exhibits from about 20 foreign countries.

"In accordance with the Scout laws, religious observances con-

stituted an important part of the camp. Christian church services were led by bishops, and senior ministers of the various denominations were represented. Jewish services were held. The Muslim rites were led by their high priest. The Muslim participants initially wanted to hold their services in a secluded clearing in the woods. They objected to photography; two films had to be destroyed to comply with their request."

William Hillcourt, training leader of the US contingent, wrote in *The 1933 Scout Jamboree Book*: "But it is impossible to describe all the beautiful work of the Hungarian Scouts. Suffice it to say that they had done their best – and that their best was excellent."

"Colonel John S. Wilson, former Director of the Boy Scouts International Bureau, also recounted several episodes of the Jamboree in *Scouting Round the World*: The language of our hosts, Magyar, is known to very few outside Hungary, with the possible exception of Estonia and Finland. Language difficulties were overcome by 'Jamborese', by a Scout dictionary in English, French, German and Hungarian, and by interpreters' corps of 'Cousins' attached to each contingent and available day and night'...

"In addition to its importance for Hungary, the Jamboree was a cross section of world Scouting. The 30,000 participants represented 5 continents, 14 religions, 30 languages and 54 nationalities..."

We close this remembrance with a quote from Chief Scout Baden-Powell's farewell speech:

"Each one of you wears the badge of the White Stag of Hungary... The Hungarian hunters of old pursued this miraculous Stag, not because they expected to kill it, but because it led them on in the joy of the chase to new trails and fresh adventures and so to capture happiness. You can look at that White Stag as the pure spirit of Scouting, springing forward and upward, ever leading you onward and upward to leap over difficulties, to face new adventures in your active pursuit of the higher aims of Scouting – aims which bring you happiness.

"Those aims are to do your duty wholeheartedly to God, to your country, and to your fellow men by carrying out the Scout Law. In that way you will, each one of you, be helping to bring about God's kingdom upon earth – the reign of peace and goodwill..."

Did you know...

... **that** a Hungarian doctor did the first lung transplant on a COVID-19 patient in Vienna? (None of the sources available provide the actual date of the surgery!)

Dr. Lang György performed a lung transplant on a 45-year-old mother of two, who was close to death, in a Medical University of Vienna. The female patient's lung was extremely damaged by the virus, the ventilator was able to pump in only 20 milliliter of air, instead of the minimum 400 milliliter required.

The surgery was a difficult one. In addition to the seriousness of the surgery, the doctors and nurses were wearing masks and protective gear that hindered their work.

By the beginning of June, the patient was semiconscious, her lung was working, and she was virus free; but her recovery will be long and difficult.

... **that** the unique natural spectacle of *tiszavirágzás* – the fleeting annual swarming of May flies – has been added to the list of *Hungarikums*? The *tiszavirág* is the largest European May fly. The 5,000-8,000 larvae the female lays on the water sink to the bottom, and bore themselves into the clayey mud. It takes them three years to develop. Swarming takes place usually in the late afternoon and evening, during which they mate and die after a brief few hours.

They provide not only a spectacular sight, but also serve as food for numerous types of fish, birds and frogs. This natural event used to be common throughout Europe, but by now can be seen mostly only in the Tisza region of the Hortobágy.

... **that** a team from the Budapest Technical University (BME) won first prize in the 2020 Agile Robotics for Industrial Automation competition announced by the National Institute of Stan-

dards and Technology of the US Department of Commerce? Bojtos László, Vidacs Attila, Pető József and Mátyás Gergely, registered as "Team Virsli", won the \$10,000 grand prize. Purpose of the com-

petition is to increase efficiency, productivity and autonomy of automated plants so as to require less human attention.

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