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"A Happy New Year!"

ON ENTERING upon our ninth year we offer our very best wishes for A Happy New Year to all our readers, hoping that 1911 may be a year of unprecedented prosperity for them all.

Hungary is no longer the unknown country of a few years ago, thanks to our good friends who have so generously seconded and supported our own efforts to bring Hungary and her affairs to the front. International congresses of all sorts — religious, scientific, artistic, humanitarian, ethical, etc. — conferences, and gatherings of men and women from all quarters of the civilized world — from London to Tokio, San Francisco to St. Petersburg — are frequently meeting in our metropolis, after which the delegates usually make a more or less extended tour into the provinces.

All this tends valuably to making our country better known abroad; for our visitors not infrequently possess literary talent (in some cases they are professional authors and journalists) and return home to write their experiences and publish them for the benefit



H. R. H. ARCHDUCHESS MARIA ANNUNZIATA.

of their stay-at-home friends.

«Hungary» may justly claim a share of credit for these good results; for our review and frequent reprints of its best articles have penetrated into almost every hotel and cultured home in Great Britain, America, Australia, and New Zealand. It is moreover, sent regularly to the principal clubs and libraries in foreign capitals where English is pretty generally understood, as well as of course, to our actual subscribers.

«Hungary» we say advisedly, is carrying on a unique and valuable work, and it is capable of achieving still greater results if the necessary funds are only available.

For this reason we appeal for increased support, confident that our appeal will not be in vain, and that all our old subscribers and friends will rally round us as heretofore.

In the meantime, we repeat our hearty good wish:

A HAPPY NEW YEAR 1911.

RESPONSIBLE PROPRIETOR AND EDITOR
EUGENE GOLONYA,
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Honours for Berzeviczy and Hieronymi.

HIS MAJESTY the King has conferred on Their Excellencies Dr. Albert Berzeviczy and Charles Hieronymi the distinctions respectively of the Order of the Iron Crown (1st Class) and the Grand Cross of the Order of Leopold.

Both gentlemen have devoted the best talents of a life-time to the service of their country, Dr. Berzeviczy as a politician, State Secretary, Minister for Public Instruction, member of the Upper House, and actual President (or, in the English sense, *Speaker*) of the House of Commons; while Charles Hieronymi has served through many grades of the Commercial Ministry, until in the early part of this year a change of Government saw him elevated to the post of Minister of Commerce.

Dr. Berzeviczy has also rendered valuable services to his fellow-countrymen outside the realm of politics. He is a well known author and scientist, President of the Academy of Science, and of the Kiszaludy Society, which latter organization concerns itself with the promotion of the dramatic art. His eloquence is often heard on public platforms in furtherance of worthy schemes for the benefits of land and people, charitable and philanthropic objects being always sure of his ready sympathy and help.

Both are conscientious and indefatigable workers in their respective spheres, and the distinctions they have received are but a just recognition of their sterling merits. Hungarians of all parties who know how to value public service ungrudgingly rendered, will regard with satisfaction and pleasure the honours enjoyed by such men as Albert Berzeviczy and Charles Hieronymi.

The Premier, Count Charles Khuen-Héderváry, expressed the congratulations of the entire Cabinet at the distinctions conferred on two of its most esteemed members.

Translations. The translation of Books, Pamphlets, etc. into English from Hungarian, German, or French, carefully and conscientiously executed by an English Author and Journalist.

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His Excellency CHARLES HIERONYMI, Minister of Commerce.

The Crown Prince and Hungary.

SINCE he went bearing hunting in Görgey ten years have passed over the head of the Crown Prince, H. R. H. Archduke Francis Ferdinand, and many conjectures have been made as to his real sentiments with regard to our nation. His visits have, it is true, not been of sufficient frequency to encourage the belief that our future Monarch is particularly fond of us. Nevertheless there are hopeful signs, which appear to belie the opinion entertained by many that His Royal

Highness is disposed to look upon us with antipathy and disdain.

When the Crown Prince visited Count Harnoncourt at Écska in 1899, he remained eight days instead of the two he had originally signified his intention to stay. His Royal Highness's noble host is one of the largest landed-proprietors of Torontál County, and on the auspicious occasion a distinguished company of Hungarian magnates were invited. This was the first time the future King had come into real personal contact with his future subjects of the *gentry* class.

Among the guests were Béla Tallián and Géza Papp, M. P. s., with whom His Royal Highness maintained a marked degree of friendly intercourse throughout his stay at Écska, questioning them on many matters of interest to him, and not disdaining to be questioned himself. And the *Hungarian* language was the medium employed. Often the delighted host would seek out Mr. Papp to say: «His Royal Highness wants you to speak Hungarian with him».

Not only the Écska hunting-party but all Hungary was curious to know how the Sovereign-to-be spoke the vernacular; and when afterwards Mr. Papp appeared in the Liberal (*Szabadelvű*) Club, he was attacked from all sides with the enquiry: «How does the Crown Prince speak Hungarian?»

The answer was as follows: «His Royal Highness Crown Prince Francis Ferdinand speaks Hungarian in a slow and deliberate manner, as one who thoroughly understands the language but who has not had sufficient practice in speaking it. He is sometimes a little annoyed when he cannot think of the right word. He never loses an opportunity to speak Hungarian, and does his best to encourage the flow of conversation».

Rácz's famous Gipsy band was sent for to Écska, and enchanted the Crown Prince with their rendering of the plaintive Hungarian melodies and spirited dance music.

In 1907 His Royal Highness again visited Hungary as the guest of Archduke Joseph at Kisjenő. This visit was a private one, and the press were requested to respect the desired *incognito* of the illustrious visitor. Consequently the nation at large were unaware of the presence of the Crown Prince at the time; and when some weeks afterwards the fact leaked out there was much speculation as to His Royal Highness's reasons for keeping his visit a secret. Some said there was a plot against his life; others that he hated the Hungarians so bitterly that he preferred them not to know when he was in their country.

We prefer to believe that the Crown Prince's reason was a very simple one. Owing to the King's proximity, at Prague, His Royal Highness was obliged to be in attendance on His Majesty at uncertain times; and when the former came to Kisjenő he travelled by night, and was unwilling that any fuss should be made or unnecessary trouble given to any one on account of his visit.



From Hungary to Ireland: Ilona Györy's Lectures.

OUR AMIABLE fellow-countrywoman, Ilona Györy (Mrs. Arthur Ginever), continues her triumphal march across Ireland on her lecturing tour, in which she is capturing all hearts in the «Ould Counthry». Her task is, however, a somewhat delicate one, in view of the fact that the people of the South are Radical and Catholic while those of the North are Unionist and Protestant. Though nothing but the truth is told about Hungary, yet it is necessary to present it in a form unlikely to offend the susceptibilities of the class composing her various audiences. In this, however, Ilona Györy is well able to take care of herself.

The points of resemblance, to which she called attention, between the Irish and the Hungarians aroused such enthusiasm as only the Celtic and Magyar races are capable of exhibiting.

As, for instance, when in graphic language Mrs. Gi-

never described the subdued state of this country on the day when her great statesman Francis Deák died, the audience was moved almost to tears. «It was», said the lecturer, «a veritable 'Good Friday' to us Hungarians: for the whole nation mourned as for her saviour». This touching episode no doubt carried many among her audience back in spirit to a similar scene when Ireland was bereft of her own famous champion of liberty, Daniel O'Connell.

The references to Count Stephen Széchenyi also evoked hearty applause; and impressed the audience with a real sense of a kinship somehow existing between themselves and the Magyars, both nations having been engaged from time immemorial in a keen struggle to maintain their national character against exterior forces.



Hungarian Education.

The Schools of the Middle Ages.

IF THE present can be called the age of commercial life and pleasure the period extending between the X. and XIII. centuries may be termed that of war and religion, for, according to the chronicles, our country seems to have been peopled mainly by warriors and monks, who raised all over the country castle-fortresses, churches and monasteries, the symbols of their various callings.

The whole world was a vast battle-field, on which kingdoms and empires were won and lost and the love of conquest and power reigned supreme. The monastery was the sanctuary where the weary soul found rest, and where the Apostles of

Peace wielded their weapons of love and self-sacrifice.

We, like the surrounding nations, adopted the Roman school of that period and accepted its teaching. Our men of letters spoke the Latin tongue which had been the official language since the time of St. Stephen and continued as such up till the thirties of last century, excepting for a short time, when German took its place.

The masters of learning throughout the greater part of these centuries were priests and monks and the monasteries the workshops of science.

Every monastery of the Middle Ages was a Platonic republic, founded on the principles of sanctity. In religious as well as secular matters we may

By Dr. E. J. . . . Kundt. Phil. D., . . . Canon of the . . . Premonstr. Order



His Excellency Dr. ALBERT BERZEVICZY, Speaker of the House of Commons.

divide the inmates of these monasteries into three classes: workmen, warriors und philosophers. The monastery was the place, to speak figuratively, where the human mind was ploughed and cultivated, as were the fields from which the brotherhood gained their chief means of support.

Some of the monks copied manuscripts and did beautiful illustrations, while others excelled in bookbinding. Some again were adepts in the manufacture and use of different kinds of inks and dyes, their work being carried out to such perfection that to this day French manufacturers give the title «Benedictine work» to their finest production.

The «Warrior Order» was instituted by preachers and missionaries, who fought against every form of ignorance and incredulity.

To the «Philosophers' Order» belonged the prelates, canons, and masters of the monastic schools and the «Magister Scholasticus». The philosopher who was the greatest exponent of the noblest art, the dialectic, was elected to the «Chair» of the Monastery and became its prelate, its abbot, or leader of the order.

During the earlier centuries of Magyar occupation our homeland was much embroiled in wars and strife, hence neither St. Stephen nor his immediate successors contemplated the creation of any new national institution, but accepted as a pattern that of one of the surrounding nations. Our first ruler followed Charles the Great, for he it was who had organised the first national school system in Europe. He was assisted by the British monk Alcuin and began with the school of his own court and then took up the matter of the monastic schools. We might therefore style Alcuin the first Minister of Education, not only of France but of the whole of Europe.

In the monastic schools the «Seven Free Arts» (septem artes liberales) which were deemed the summary of all human knowledge, were taught and even Plato was pitied because he did not know these arts; namely: grammar, rhetoric, logic, music, arithmetic, geometry, and astronomy, the whole of which ended with theology. This latter study was carried on in the University and High Schools, although we have no record of there having been a university in Hungary till the time of Béla III. (1173—1206.)

The Parochial school was an institute like the primary school of this age. From the time of St. Stephen they have been a part of the Church, the nurseries of Christian teaching and training grounds of elementary knowledge. The greatest care has always been exercised by the priests, as curators and masters of the schools, in the moral training of the young while teaching also the religious. The spelling was the beginning of the grammar; simple arithmetic was taught as well as singing which was part of the service.

In the story of St. Margaret — daughter of

Béla IV. — we read that «after a while she — St. Margaret — began to study and sing with other little girls».

Noblemen who thought warfare the noblest occupation of life, did not send their children to these parochial schools, but they were much frequented by the children of the lower classes, which assisted in calling forth the complaint from Gregory IX. that a great many of the Hungarian priests were of peasant origin.

In some parts of Hungary these parochial schools took the place of the monastery schools. In the southern parts of Transylvania there were never monasteries nor monastic schools. The ecclesiastical



Among Hungarian Peasants: Ready for Church.

chronicles of the XIV. century speak of schoolmasters as ecclesiastics, who belonged to the parish as the priest did. The dean was the district curator of these schools and gave instruction to the schoolmasters from time to time. This fact is authenticated in a document dated 1439. It is estimated that in the XIV. and XV. century the number of such schools amounted to between five and six thousand.

It is to the Middle Ages that the honour is given of producing great numbers of famous individualities. Men of genius appeared all over Europe and became leaders of institutions such as the universities — called stadia — of Paris, Bologna, and Salerno, and made them famous throughout the world by their own individuality. Such leaders of thought in Europe were Constantinus in Salerno, Irnerius in Bologna, and Abelard in Paris, the mental Hercules who raised his university above all others in Europe. Abelard's authority and intellect were so far-famed that the pope himself (Innocent)

was convinced that the theologian and philosopher were conversant with all the mysteries of the infernal regions and of heaven.

The University of Paris, which earned for itself the names «Sun of Christendom», «Lighthouse of the Church» etc., was made the light of the firmament and an example to the different countries of Europe. It is not surprising then that the University of Paris was the one to which all the most intelligent students of Europe flocked, where the children of kings and other potentates were sent to study and among them some members of our own Bethlen and Bánffy families.

The ability for culture among Hungarians is



Among Hungarian Peasants: The Village Dandy.

shown by the facts that King Béla III. (1173—1196.) raised the high-school of Veszprém to the rank of a university. His wife Margaret being the sister of Philip II., King of France, Béla was constantly in communication with the French court and naturally had the University of Paris in his mind when arranging the University of Veszprém. The same idea was carried out by Charles IV., but two hundred years later, when he founded the first German university in Prague in remembrance of the years he spent in study at Rue du Fouarre in Paris.

It seems from the chronicles that jurisprudence blossomed at the University of Veszprém, as a knowledge of that science was urged by the ynods too.

It is not known when the University of Veszprém ceased to exist, but we have it on record that our King Louis the Great founded the University of Pécs in the second half of the XIV. cen-

tury (1367) for the teaching of civil and ecclesiastical laws and other subjects.

Although Pécs received the approbation of Pope Urban V., his Holiness neither gave the right to teach theology at this, nor at that of Vienna which was founded two years later. The reason of this omission is unknown, but it served a good purpose in the University being able to give greater care to the teaching of jurisprudence and in the special cultivation of such science it has had for all time a great influence on the culture of Hungary. The University of Pécs survived all the other institutions of its kind in the Middle Ages.

We have very little data respecting our High Schools of the Middle-ages, and it is to be sincerely regretted that our knowledge of the University of Buda—founded probably by Sigismund (1388) is so fragmentary. The same may be said on the High School of Pozsony founded by John Vitéz (1467). In all this we are like the naturalist with the incomplete skeleton of an extinct animal, who is unable thus to give the exact species to which it belongs.

Let us look at what was taught in these universities.

The faculty of arts (Facultas artium) taught grammar, rhetoric and dialectics; the last-named by the aid of Aristoteles' books; while the other faculties cultivated theology, jurisprudence and pharmatics.

Teaching consisted mainly of dictation, and learning of copying the lessons and debating.

The students sat on the floor. This was the custom in Paris too till 1451, where students used to sit on straw; hence the name: Rue du Fouarre.

After prayer the professor began his lecture, that is, he read from a book so slowly that the students could copy every sentence. The Magister artium (master of arts) for instance dictated the Latin translation of Aristoteles' works.

The purpose of teaching the Free Arts was to prepare students for theology, the science of all sciences, which sets men's soul free from trouble. There were two respective masters of theology, one who explained the Bible and the other who taught dogmatic theology. The latter was the more difficult art, as the articles of religion had to be discussed pro and contra. Theology was treated like sacred geometry, the whole science was nothing but syllogisms. By this dry logical method the theologians were unable to move the hearts or speak to the souls of the people.

Open debates were arranged on questions such as the following: What is the interior of Paradise like? Is Jesus' body covered with clothes in Our Lord's Supper (i. e. the Holy Sacrament)? What do the angels do with their bodies after accomplishing their earthly commissions? And many other similar problems.

The professors of the Faculty of Jurisprudence



Among Hungarian Peasants: Village Belles.

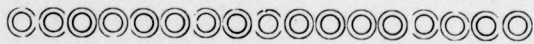
explained some books on «Corpus Juris» or the «Decretals of Gratian» and secured such a high salary for themselves that they gave up the priestly office, and have been therefore in a position to marry ever since the XIII. century.

The masters of pharmaceutics read the works of Hippocrates and Galenus. At many universities students were compelled to take an oath never to give up the discipline of the old masters.

Dissection was rarely practised—only once in every two years. Montagna the famous professor of the University of Padua boasted having dissected twelve times in his life. Even in the time of Molière (XVII. century) the dissection of a corpse was a very solemn undertaking.

Debates formed a great part in the curriculum of the Faculty of Pharmaceutics as its teachers were convinced that man was created to dispute.

The length of the different courses depended on the importance of the study, the longest being that of theology. The graduation of master of arts was attainable at the age of 21, that of a physician or lawyer at the age of 26 or 27, but the mastership of theology could not be acquired till the student had reached the age of 35. (To be continued.)



Great Personal Events.

VI.

When Lafayette rode into Philadelphia.

THE GREAT public event of the year 1824, was the welcome given to General Lafayette, around whose name clustered the romantic tradition of half a century. The Marquis de Lafayette had been invited by our Government to revisit the United States, the scene of his early military exploits and

adventures. There was in this case the interest naturally attaching to the eminent patriot and early friend of America, who had left the brilliant Court of Louis XVI. to offer his sword to Congress and to the commander of our ragged revolutionary levies.

It is difficult to understand, at this late day, what a furore of excitement passed over this country when Lafayette actually arrived once more in America. The visit is an historic event to be remembered while memory endures. During President Monroe's second administration the United States extended its invitation to Lafayette, offering a frigate to transport him to the New World, and the owners of our different lines of packets proffered free passage to the patriot. Declining the use of a Government vessel, the Marquis took

passage on the «Cadmus», one of a line of packets running between New-York and Havre. He arrived at Staten Island on August 15th (Sunday) 1824, accompanied by his son, George Washington Lafayette, and his son-in-law. A formal reception took place on the following day the first-fruits of the most abundant harvest of welcome which Lafayette was to receive during his travel through the United States. While New-York and other cities vied to do him honour, it remained for Philadelphia to accord him a welcome exceptionally brilliant and enthusiastic, and which stands today as the most marvellous demonstration ever witnessed in the Quaker City. Every one was anxious to see Lafayette. It was felt that there was no other surviving actor in the great revolutionary drama who had been so near the heart of Washington.

At the end of July the Councils of Philadelphia had begun to make preparations for the welcome. Brigadier-General Robert Patterson called a meeting of officers of the First Brigade, followed by a general meeting of the officers of division. Three days after Lafayette landed the citizens of Philadelphia met and made arrangements for a public reception, and Mayor Watson issued a proclamation permitting an illumination of the city. September 28th was appointed for the grand reception, and representatives from different portions of the State and from adjoining Commonwealths came to take part in the ceremonial. The parade was to be divided into civic and military sections, the latter under the command of Major-General Thomas Cadwalader, and John Swift, afterwards Mayor of Philadelphia, Chief Marshal of the Civic Division. It was ordered that the volunteers be concentrated in Rush's Field on Frankford Road. The First City Troop held the proud position of Guard of honour to Lafayette.

Finally — and fancy the uncontrollable excitement among the dames and fair maidens — it was announced that a civic ball had been decided upon. It was indeed a formidable task to prepare a toilette for such a festivity.

The fashions of those days were more elaborate and quite as exacting as at the present time. In Philadelphia it was one of two things — one must be *a la mode* or one must be a Quakeress.

Women of the social world were gorgeous in their personal adornment. A profusion of costly costumes was reckoned as a necessity. Imagination ran riot in the choice productions of milliner and dressmaker.

The bonnets of the period were silky Leghorns, fine Dunstable straws, and satiny Italian straws, sewed into extravagant shapes. These were actually becoming to youthful faces. It was the day of head-dresses, but the bird of paradise was omnipotent for carriage-hat and evening dress alike.

At balls the hair was elaborately dressed. The bows or loops of hair were sometimes three in number, and were worn in company with a high tortoise-shell comb. Aigrettes, ostrich plumes, and ribbons were also used to dress the hair. Temple curls were large.

General Lafayette spent the night of the 27th at the Frankford Arsenal. Early next morning the city troops performed convoy duty to Rush's Field, where the main body of the escort was drawn up. The military review now took place, and then was formed a grand procession, which when in motion extended three miles in length. At one o'clock all was in readiness and the start was made. The highways were thronged with sightseers in holiday garb. The windows were thronged with eager faces, and the steps and roofs and every available coign of vantage were occupied by hardy citizens, determined to see Lafayette or perish in the attempt. They clung to shutter and chimney, and lent their voices to swell the shouts of acclamation as the «Hero of Two Worlds» passed by. Delicate young maidens of quiet Quaker families, who very rarely set their slippered feet abroad in any kind of crowd, now climbed gaily to the housetops to witness the parade. House parties were made up long in advance, and choice positions at the front reserved for the prettiest girls. Their taffetas and satins, muslins, and gay ribbons — a Quaker city *en fête!* Joyous ringing

of bells and artillery salutes broke upon the ear. The shouts of the multitude and loud hurrahs burst forth as the resplendent pageant moved through the streets. On came the barouche drawn by six horses, and in it sat Lafayette, bowing right and left.

Lafayette was now sixty-seven years old and carried his years lightly. He had a high forehead, long aquiline nose, and a rather thin face. His hair was sandy and quite plentiful. His eyes were dark grey, restless and twinkling; his eye-brows light in colour but heavily marked. His mouth was firm, and his lips smiled courteously at the holiday crowd assembled to do him honour. The General was not very tall, but well made. His face was distinctly pleasant, and its expression was an odd mixture of shrewdness, decision, and gay good humour. His costume was a swallow-tailed coat, and trousers of dark brown, with a great display of white waistcoat and neckcloth. A bunch of seals hung from a broad black ribbon at his waist. Over his shoulders hung a cloth riding-cloak, greenish blue in colour and lined with red.

By the side of Lafayette sat the venerable Judge Peters. Following this equipage, the cynosure of all eyes, was another barouche containing the Governors of Pennsylvania and New Jersey. This was followed by members of the City Council and other dignitaries. Down the street came General Cadwalader's brigade, escorting Lafayette, the City Troop clattering along on each side of the barouche, and keeping back the crowd that swelled over the edge of the pavement curb. The air was rent with shouts as the excited multitude saluted the hero. Immediately following the barouche and military contingent came the civic procession, the rear brought up by the second brigade and some of the country troops. The route of the parade, through the principal steets to Independence



Among Hungarian Peasants: Going to Church.

Square, was profusely and appropriately decorated, as were other parts of the city.

Lafayette, it seems, was endowed with the kingly faculty of remembering faces, and being able to recall names and associations after the lapse of years. A touching incident of this sort occurred as Lafayette's barouche was passing, on Eleventh Street, the house where dwelt the widow of Robert Morris, financier of the Revolution, a sister of the revered Bishop White. Mrs. Morris was at her window, and recognising her after many years, Lafayette rose up in his carriage and bowed to her. This rare courtesy was instantly recognised by the thousands congregated at this point, and it seemed as if the people would go mad with enthusiasm. The recognition of Mrs. Morris seemed to set them aflame. Even Lafayette appeared surprised that his simple act should evoke such a wave of frantic huzzas. Shout after shout rent the air; women vied with men in their efforts to show to Lafayette that his graceful act touched them. So great was the furore that the hero had to rise again and again in his carriage, and it was several minutes before the wonderful enthusiasm had abated. But if the applause subsided at the special point where it had been wafted into a flame, it was rekindled again and again and carried along the entire route of the march. The crowds in the distance had caught the wild huzzas, and without knowing the specific cause they took up the cheering with renewed will and fresh lungs. And from that point Lafayette had an ovation unequalled by any other demonstration he received in America. By a simple act he had aroused the people, and the fruits of it remained with him all through his visit in the Quaker City.

A party of Revolutionary veterans had been stationed in front of the United States Bank on Chestnut Street. Some of them had served under Lafayette, and one can imagine the scene of meeting and exchange of greetings between the old Revolutionary companions who together had suffered defeat and endured hardship in a cause which was divinely appointed to win final victory.

The procession brought up at the State House, which was handsomely decorated, and directly in front of Independence Hall stood the Lafayette triumphal arch, ornamented with paintings, mottoes,

and two full-length carved figures emblematic of Justice and Wisdom.

The City Council had resolved to receive Lafayette in the east room of Independence Hall on account of its rich historic associations. Here the Continental Congress sat and here the Declaration of Independence was signed. At that time the appearance of the east room differed



Philadelphia's Ovation to Lafayette. (1824.)

materially from what had been its original appearance in 1776. The old panelling and wainscoting had been torn out, and the curious chandelier with pendants had been removed. In 1824 the walls of the east room were painted in stone colour, and the windows draped with curtains of red and blue, studded with stars. A statue of Washington stood near the centre of the eastern wall, and on either side hung portraits of Penn, Franklin, Morris, Hopkinson, Greene, Wayne, Montgomery, Hamilton, Gates, Rochambeau, Carroll,

and Mc. Kean. As Lafayette passed under the arch he was met by a committee of Councilmen who accompanied him to the east room, where Mayor Watson made a formal address of welcome. In reply, Lafayette spoke of his re-entrance to this fair city «under solemn and affecting recollections». He alluded to the Declaration of Independence as the «forerunner of the republican independence of

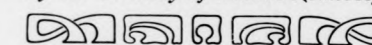
an address of welcome. Afterwards a dinner was given to him by the city corporation. On the 30th there was a review and reception of the children of the public schools in the State House Yard, and in the afternoon General Lafayette was received by members of the Masonic Order in their hall on Chestnut Street.

Lafayette remained in the city for a week, and many festivities were given in his honour. He attended service at old Christ Church, upon which occasion Bishop White preached. A grand ball was given for him on Oct. 4th. He paid visits to the Navy Yard, Pennsylvania Hospital, and the Academy of fine Arts.

A Philadelphia lady who died two years ago remembered shaking hands with Lafayette. She was then a little girl, too small to be seen in the crowd, but she was not disappointed, for she was lifted up by an athletic young fellow, and so was able to relate to the third and fourth generation that she «shook hands with Lafayette».

(When he finally left America) all business was suspended while the Nation took leave of Lafayette, who left our shores never more to return. He was proud of the Nation he had helped to defend, and proud to be held in such grateful remembrance by the people of this republic, none of whom paid him greater homage and more loving reverence than was bestowed upon him during his visits to the Quaker City.

(From «The Ladies Home Journals».)
By the Courtesy of Miklós Komlóssy.



Our Reading Table.

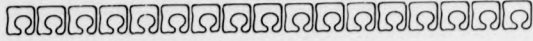
Az angol nyelvnek 1000 szó segítségével magánúton való megtanulására. By Dr. Julius Germanus and Dr. Hugó Latzkó. Schenk Ferenc könyvkereskedés kiadása, IV. Semmelweis-utca 15.

the whole American hemisphere, and as beginning for the civilised world the era of a new social order, founded on the inalienable rights of man». The Marquis concluded by begging the Mayor, members of Councils, and all the citizens of Philadelphia to accept the tribute of his affectionate respect and gratitude.

That evening the Quaker City was ablaze with illuminations. Upon the following day the State Society of Cincinnati waited upon Lafayette in Independence Hall, and Major Jackson delivered

We have long sought a satisfactory method by which Hungarians might learn English through the medium of their own tongue. Several methods exist it is true, but the most we can say for them is that they are invariably more or less *bad* and *unreliable*. Now, however, our contributor, Dr. Julius Germanus, and his friend Dr. Hugó Latzkó (both well known professors of philology) have come forward with a brave effort to fill the gap. Their excellent work consists of 10 parts, of a size handy for carrying in the pockets. Each part can

be purchased separately for 60 fillér, or the whole in a strong case for 7 crowns. It is by far the best method of its kind on the market, and we would like to see it soon run into a second edition.



Topical Notes

Subscriptions Due.

We respectfully remind our Subscribers that their Subscriptions expired with our *last issue*. We hope they will favour us with a renewal at an early date, accompanied if possible by an extra subscription on behalf of a friend. For nothing rejoices our hearts so much as a tangible appreciation of our Journal, which it is our constant aim to improve in literary matter, illustrations, and general excellence.

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Shooting at Kisjenő.

H. R. H. Archduke Joseph on Tuesday last gave a shooting party at Kisjenő to a number of invited guests. The 'bag' was considered highly satisfactory and consisted of 2306 rabbits, 147 pheasants, 166 partridges, and 4 miscellaneous animals.

Banquet in Honour of Charles Hieronymi.

Court Counsellor Stephen Fodor and his wife on the 12th ult. entertained His Excellency Charles

Hieronymi, Minister of Commerce, to a banquet in the Gerbeaud building. The following were present on the occasion besides the guest of honour and the host and hostess: General Samuel Hazai, Minister of National Defence, Privy Councillor Louis Tolnay, State Secretaries Gustavus Kálmán and Joseph Stetina, John Marx, President of the State Railways, Leo Lánzy, Baron Alexander Hatvany-Deutsch, Dr. Louis Hegyeshalmi, Vice-President of the State Railways, Dr. Wm. Lers, Dr. Alexander Hollan, Dr. Chas. Neumann, Baron Wm. Guttmann, Court Counsellor Kajlinger, Hevesi James Simon, Alex. Stromszky, Chas. Neuszidler, M. P., Alex. Vojnits, M. P. and others, including a deputation from the National Working party at Pozsony.

Wlassics on Andrassy the Elder.

In the *Budapesti Szemle* for December Julius Wlassics deals with Edward Wertheimer's «Life of Count Julius Andrassy». The article is not a mere critique of the book, but an independent impression of the individuality of the great man. Mr. Wlassics does not even take Mr. Wertheimer's work as the basis of his observations, but makes use of still newer sources, one of which is the diary of Antony Csengery, his father-in-law. This manuscript has been preserved by the family, who are just now arranging for its publication.

An Aristocratic Shooting Party.

Count Alex. Erdődy gave last week a shooting party on his estate at Vép. The guests included H. R. H. Prince Ludwig of Bavaria, Baron Tucher, Bavarian Minister, Baron Wm. Leonrod, Count Hollenstein, aide-de-camp, Count Paul Draskovich, and others. 244 hares, 297 pheasants, 5 partridges,



Our Police Force: Uniformed and Plain Clothes Officers.

and I woodcock were shot. A banquet at the castle followed, at which Baroness Ilona Gerliczy-Szegedy and Lady Eugenia Szegedy, dames d'honneur, were present besides the above-named members of the shooting party.

Three New Privy Councillors.

His Majesty the king has been pleased to appoint to his Privy Council the undermentioned gentlemen: Count Béla Serényi (Minister of Agriculture), His Excellency Francis Székely (Minister of Justice), and Lieut-General Samuel Hazai (Minister for National Defence).

The National Salon.

A small but nevertheless exceedingly interesting exhibition has just been opened in the National Salon. In the yellow hall Paul Javor's works are on view, and it may be prophesied that the critics of the future will have much to say about an artist who has already evinced so much talent. One of his pictures (*«The Summer Actor»*) shows the artist's insight into human character. In an adjoining room are the works of our English friends, Adrian Stokes and his wife Marianne, who have sojourned in this country and worked here, understanding and loving us as foreigners rarely do. There are other pictures, as well as sculpture pieces and statues by Julius Donáth, Dezső Lányi and others.

Death of Madame Kálmán Széll †.

By the death on the 13th ult. of Madame Kálmán Széll, Hungary has lost one of her most distinguished daughters. A lady of rare virtues and generous mind, a child of Michael Vörösmarty, the famous poet of the *«Szózat»*, she inherited her father's love of justice and of her mother-tongue. The great Francis Deák rocked her cradle, acted a parent's part to her when left an orphan, and ultimately arranged a marriage between her and young Kálmán Széll, of whom the famous statesman predicted a brilliant future, which time has not belied. When Deák died it was as though Ilona Vörösmarty were orphaned a second time. Count Julius Andrássy (the elder) on one occasion spoke of her as one of the most gifted women he had ever met.

Mr. DeLisle's Third Lecture.

On the 18th ult., in the Vörösmarty Lecture Hall, under the title of *«A Remarkable Dream and How it came true»*, Mr. A. I. DeLisle, F. R. G. S. (Scot.), dealt with the movement for affording protection to young women and girls from the cunning wiles of professional procureurs who make a business of exploiting female virtue. The lecturer gave special prominence to a description of the



Our Police Force: Mounted Police.

work done by Mr. Alex. Coote, of the National Vigilance Association, London, who (prompted by a remarkable dream) took the initiative in the formation of National Committees in all the European capitals to cope with the evil by means of international law. The work in Budapest, said Mr. DeLisle, was not flourishing, and he appealed to the sentiment of parental and fraternal duty in Hungarians to support the local National Committee in its efforts to check the progress of a curse which is hindering this country's true greatness. The lecture was followed with profound attention, and evidently created an impression on the audience. Mr. DeLisle announced his intention of lecturing on *The Evolution of Woman* on an early date in the New Year.

Discovery of a Velazquez.

A report of the accidental discovery among some pictures at Schwarzau, the country seat of the Duke of Parma, of a canvas by Velazquez, which had been missing for 160 years, is published in the *Wiener Journal*. The picture is said to be an equestrian portrait of Philip IV. of Spain, painted in 1623.

According to the *Journal*, the picture has already been sold to an English firm of art dealers for £80,000. No confirmation of the report is as yet forthcoming in Vienna. The Duke of Parma is known to have a valuable collection of old portraits, heirlooms of the Bourbons.

Catholics and Newspaper-reading.

According to the *Tablet*, one of the most drastic provisions for the suppression of Modernism contained in the recent *Motu Proprio* was that which forbade in all ecclesiastical seminaries and houses of study of the religious orders and congregations the reading of newspapers, periodicals, reviews, of all kinds, however orthodox or excellent. The prohibition was so sweeping that it included, apparently,

not only such pillars of orthodoxy as the *Civiltà Cattolica*, the *Harmonie della fede*, &c., but even the official *Acta Apostolicæ Sedis* itself, and periodical publications whose sole object is the promotion of piety. A number of Bishops have written on the subject to the S. Consistorial Congregation asking for an authentic interpretation of this rule, and among these was Cardinal Vaszary, Primate of Hungary. The Congregation has now answered in the following letter to his Eminence: «Your Eminence's letter, written also in the name of all the Bishops of Hungary, dated September 27, has been received by his Holiness with his accustomed benignity, and has been weighed by him with the care which the importance of the subject demands, and his Holiness has ordered me to communicate the following decision to your Eminence and the other Bishops. The mind of our Most Holy Father is that the law is to remain established which prohibits journals and periodicals, even the best, which treat of the political affairs of the day, or of the social and scientific questions which crop up daily and have not yet found a definite solution — these, I say, are not to be freely left in the hands of the students. There is, however, nothing to hinder the Superiors or Professors of a seminary, when scientific questions are discussed, from reading to the students, or handing to them to read in their presence, articles from some newspapers or periodicals which they may deem useful or opportune for the instruction of the students. But periodicals which contain nothing contentious, but only religious news, the dispositions and decrees of the Holy See, the acts and ordinances of the Bishops, or others which, although periodicals, are merely readings promoting faith and piety, may with the approval of the Superiors of the seminary, be allowed in the hands of the students out of study hours, or of the time prescribed for the other offices». The letter is signed by Cardinal De Lai, Prefect of the Consistorial Congregation.

The Refort Courteous.

During the trial of a claim for injuries in a railway accident an elderly lady was summoned as a witness for the plaintiff. The counsel for the railway company put her under a very severe cross-examination and tried the best he could to make her appear as ridiculous as possible. But he reckoned without his host. «Madam», said he, «do I understand you to say that you were there at the time the accident happened?» «How do I—» she began. «Stop!» he cried. «Don't indulge in any long

dissertations. Answer my question, yes or no. If you don't I shall be obliged to ask the court to compel you to answer. Listen. Do I understand you to say—» Quick as a flash the old lady replied.— «I'm sure I don't know what you understand me to say. You may be an idiot.» After that courtesy ruled the day.

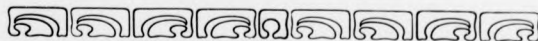
French Distribution of Wealth.

According to M. Neymarck, the statistician, the number of French citizens possessing estates of a realisable cash value exceeding £2,000,000 is under 30, while those possessing estates over £500,000 but under £2,000,000 in value is about 100. Between 500 and 600 persons possess fortunes averag-



Our Police Force: Foot Police.

ing from £200,000 to £400,000. Some 4,000 persons in France possess fortunes of between £100,000 and under £200,000. About 13,000 French are «millionaires», as the word is understood in France, namely, possessing over £40,000 and up to £99,000. Going lower down the scale it is estimated that 262,000 Frenchmen possess a capital of between £2,000 and £4,000, and 1,548,000 hold between £400 and £1,900 each.



Közgazdaság. — Financial News.

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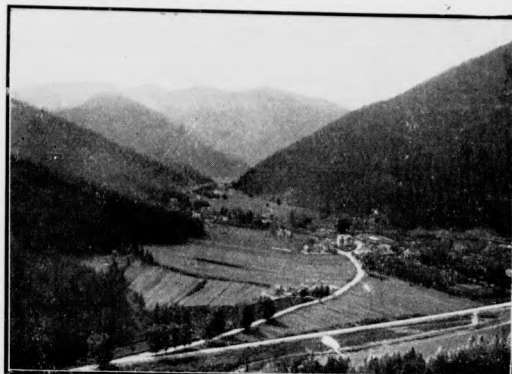
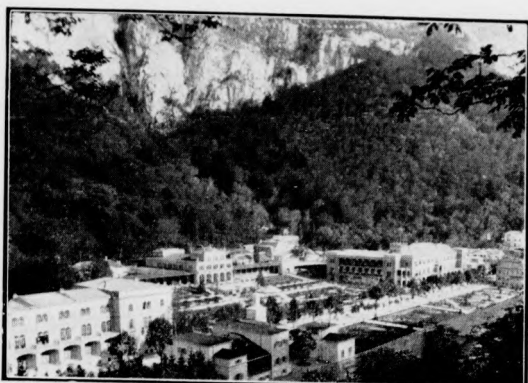
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**Hercules =
Baths ...**

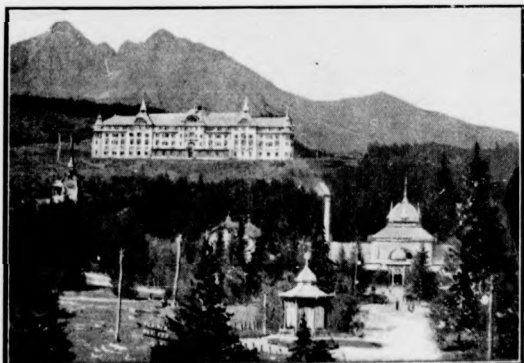
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Railway Time-Table :

| | | | | | | | | |
|-------|-------|-------|------|----------------|------|-------|------|------|
| 9-30 | 2-40 | 11-30 | Dép. | Budapest Ouest | Arr. | 12-50 | 1-00 | 6-35 |
| 6-53 | 12-34 | 8-29 | Arr. | Herkulesfürdő | Dép. | 3-45 | 3-24 | 8-35 |
| 10-15 | — | — | Dép. | Budapest-Ouest | Arr. | 7-15 | — | — |
| 9-25 | — | — | Arr. | Báziás | Dép. | 4-15 | — | — |
| 10-— | — | — | Dép. | Báziás Bateau | Arr. | 2-10 | — | — |
| 3-10 | — | — | Arr. | Orsova Bateau | Dép. | 6-— | — | — |
| 3-5 | 6-05 | 8-16 | Dép. | Orsova | Arr. | 1-00 | 1-42 | — |
| 3-45 | 6-44 | 8-55 | Arr. | Herkulesfürdő | Dép. | 12-30 | 1-45 | — |

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Railway Time-Table :

| | | | | | | | |
|-------|------|---|---|---|-------------------|------|-------|
| 10-45 | Dép. | — | — | — | Budapest Est | Arr. | 6-20 |
| 4-04 | Arr. | — | — | — | Kassa (Ránkfüred) | Dép. | 1-10 |
| 4-10 | Dép. | — | — | — | Kassa | Arr. | 1-00 |
| 6-30 | Arr. | — | — | — | Poprádfelka | Dép. | 10-35 |
| 6-47 | Dép. | — | — | — | Poprádfelka | Arr. | 9-27 |
| 7-35 | Arr. | — | — | — | Tátralomnicz | Dép. | 8-45 |

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**Fenyő = ...
háza**

Railway Time-Table :

| | | | | | | | | | |
|------|------|------|---|---|--------------|------|------|-------|------|
| 7-05 | 5-15 | Dép. | — | — | Budapest-Est | Arr. | 7-10 | 9-50 | 9-15 |
| 1-47 | 4-25 | Arr. | — | — | Ruttka | Dép. | 8-50 | 11-24 | 2-45 |
| 2-30 | 4-42 | Dép. | — | — | Ruttka | Arr. | 7-50 | 7-57 | 2-25 |
| 3-04 | 5-27 | Arr. | — | — | Fenyőháza | Dép. | 7-01 | 7-14 | 1-56 |

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Railway Time-Table :

| | | | | | | | | | |
|------|-------|-------|------|---|---|----------|------|------|-------|
| 7-20 | 2-00 | 12-20 | Dép. | — | — | Budapest | Arr. | 7-40 | 6-40 |
| 6-20 | 12-59 | 9-44 | Arr. | — | — | Kiskapus | Dép. | 6-50 | 1-00 |
| 7-10 | 2-28 | 11-20 | Dép. | — | — | Kiskapus | Arr. | 6-15 | 12-33 |
| 8-42 | 3-34 | 12-35 | Arr. | — | — | Vizakna | Dép. | 5-14 | 11-37 |





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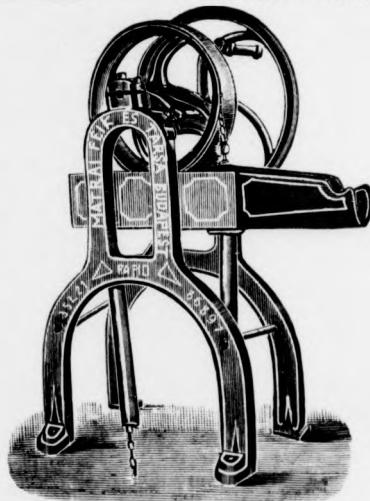
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