

HUNGARY

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Budapest, Friday, September 1, 1911.

VOL. IX. No 17.

Hungary and Its People.

Hungarian Finance.

Ezeréves . . .
. . . Magyar-
ország . . .

HOW much of the joint expenses, (or rather of the part which is not defrayed by the incomes of the joint ministries and by the customs duties which are applied to defraying the joint expenses), must be defrayed by one and how much by the other state: this forms according to the decision of Act 12 of 1867 from time to time the subject of special arrangements for the preparation of which the legislatures of

both states send deputations of their own members of equal numbers. These deputations treat with one another to secure unanimity. If their discussions lead to a result and the legislatures approve of this result in virtue of the report made to them by both deputations, then this is incorporated in a law and this law determines the quota of contribution for the particular time. If the deputations do not come to any agreement, then both legislatures treat the matter directly; and if this expedient too leads to no result, the king decides.

The quota of contribution to the joint expenses was in 1868 for ten years from the lands of the Hungarian Crown settled



Photo by Strelisky.
The Children of Count JAMES ZICHY.

at 30 per cent, from Austria at 70 per cent. Since the military frontier was first brought into civil administration after this settlement, the public income of this portion of the land was now devoted to civil purposes, so that the forementioned proportion was changed in so far that from the yearly determined sum of the joint expenses two per cent. at first were debited to Hungary, and the remaining expenses according to the quota 30 : 70 were distributed between both the states of the monarchy. The consequence of this arrangement was that the part of the united joint expenses not covered by the incomes of the joint ministries and of the customs income devoted to defraying the joint expenses, saddles Hungary with 31.4 per cent, and Austria with 68.6 per cent. This method of defraying the joint expenses, and this quota of the impost is valid at present and until further change.

A further fixed point in the finances of Hungary was created in 1867 in consequence of that disposition of the legislature according to which Hun-

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gary by virtue of Act 15 of 1867, and led by certain regards of equity, endorsed the obligation to give a yearly contribution to the Austrian state debt which descended from absolutist times.

The exercise of the duties of the legislative with reference to state finances receives another modification in consequence of several arrangements of the customs treaty concluded with Austria.

Act 12 of 1867, for opportunist reasons and on the presumption of a mutual understand-

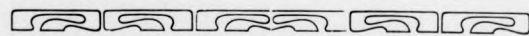
ing itself to the largest extent; while forced to reckon with the idea of Hungarian independence at home, it gave an entirely pan-Austrian character to diplomacy and to all foreign action. That lasted for two centuries at least, and fixed the impressions of foreign opinion in a direction that can be modified only through impressions of an opposite kind working on her for a considerable time. Unhappily, not even now can we point to a complete concord between what appears to the eyes of foreigners and what the relations between Hungary and Austria legally are.



Pictures: «Vasárnapi Ujság».
St. Stephen's Day Celebration in Budapest: The Holy Hand returning to St. Sigismund's Chapel.

ding between both states, intended certain affairs to be regulated on an equal base of principle.

(To be continued.)



A Brief Sketch of the Hungarian Constitution and of the Relations between Austria and Hungary.

By Count *Albert Apponyi*,

Ex-Minister for Public Instruction.

This could be achieved with the greatest ease in foreign affairs, the administration of which was almost entirely left to the king's discretion, and to some extent in army questions, where much debatable ground existed, and still exists, between prerogative and the rights of parliament. Of these opportunities the dynasty

A wholesale reform of those misleading forms in foreign (and to some extent in military) matters has not yet been effected, though it has begun and will no doubt be completed in a time the length of which depends on the degree of forbearance with which the nation thinks fit to tolerate these last comparatively trifling but obstinate remnants of bad times. Why there should be such remnants at all, which can do no possible good to any one or to any cause, but only serve to irritate and to prevent the growth of perfect confidence and harmony, it is not my business to enquire here, where public law and not politics is my object.

But anxious as I am to keep to that distinction, I must still conclude with an allusion at least to the political side of my question. I should not like to be misunderstood.

(To be continued.)

The King's Birthday.

ON THE 18th ult, His Majesty attained his 81st birthday amidst popular rejoicing throughout his vast dominions.

The city of Budapest was gay with the national tricolour in its thousands fluttering on the breeze, and at daybreak a salute of twentyone guns from the citadel awoke the people.

The customary review in honour of the occasion took place on the Vérmező, several thousand troops of all arms assembling at an early hour, their shakos, helmets, and busbies decorated with oak-

clerical robes, military uniforms, and gala costumes. As on former occasions, this show attracted an immense crowd, not only of city dwellers, but of considerable numbers from the country, who had come in overnight or in the small hours. After the procession High Mass was celebrated in St. Matthew's Church, followed by a sermon on St. Stephen.

There was a fête on Margaret Island, where athletic sports of all kinds could be indulged in and witnessed; the profits going to the Children's Sanatorium fund. A military band discoursed music and there were fireworks at dusk.

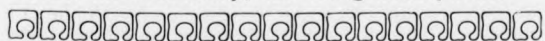
Another feature of the festivities was an excursion



St. Stephen's Day Celebration in Budapest: The Guards of the Crown.

leaves. On the field they were drawn up in four columns, commanded respectively by Major-Generals Arz and Szentgyörgyi, and Colonels Niemilowitz and Petóani. At 8—30 a.m. Field-Marshal Victor Schreiber, with a brilliant staff, appeared on the scene, and after a few interesting military evolutions the March Past began, to the strains of the «Gott erhalte».

A thanksgiving service was held at 10 a.m. in the Coronation Church of St. Matthew which was attended by representatives of all the official bodies, the aristocracy, and the general public.

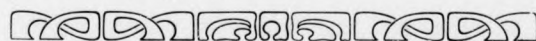


St. Stephen's Day.

AUGUST 20th, the anniversary of the birth of St. Stephen, first Christian King of Hungary, was observed with the usual celebrations, the *pièce de resistance* being the procession of the saint's hand (which is reputed to have worked miraculous cures) with the pomp and circumstance of glittering

by water to Esztergom, a town associated with the early history of the canonised monarch.

The two following days also were observed more or less as holidays, itinerant vendors of all sorts of commodities doing a good business at their booths displayed in every street. Fine weather prevailed throughout.



A Plea for Woman Suffrage: An Answer to Mr. Oswald J. Horrax.

JUST AT this time it is the correct thing for anti-suffragists to assert as the main reason against women being accounted citizens the fact that women are too sacred to be allowed to enter into politics, because they (politics) are dirty. Now this is a fallacy, and put into plain language means that these sophists are adducing an effect instead of a cause as an argument. If men with the best inten-

tion in the world have tried to legislate and have blundered so much through ignorance, that is no reason for keeping them in ignorance. It is rather a reason for opening their eyes to the light. The reason why politics are dirty is often because they are partial. There is an old and wise saying that two heads are wiser than one, and we cannot help wondering why such a gem of wisdom is withheld from the State, when it is found to be invaluable in ordinary life.

Anti-suffragists assert that among civilised nations from the beginning of history the woman has ever been accounted «the more sacred part of mankind».

the State, and after a time of subdued dissatisfaction women are demanding their reinclusion in the State, which they enjoyed in earlier days, after accepting for a short spell men's definition of what was womanly. Nowadays they are coming to recognise that they themselves know what is womanly better than men, and that they have got into an artificial groove.

Mr. Oswald Horrax asserts that it is «unwomanly» to appear on public platforms and that women are hooted who do so. He is strangely out of date. People have long ago got out of that ridiculous prejudice that it was unfeminine for women to



Sunday Excursion to St. Gerard's Hill, Budapest.

They do not, however take into consideration that if women were entirely kept in the homes in the earlier days of our own history, they were really «rulers» of the homes and as such had their recognised position and value. All the industries which ministered to the needs of the home were carried on at home. Spinning, weaving, baking, brewing, and the pharmacopia were accomplished in the home circle. Moreover, in those days, women had as much voice in legislation as men, and could send their deputies to Parliament, and be freemen and burgesses of cities. But with the introduction of machinery all that was changed. Men took the industries of the home outside the home, and at present are trying uselessly to prevent women going outside the home to those industries. Similarly by the wording of the Reform Act of 1832 and subsequent decisions they excluded women from direct participation in the affairs of

speak in public. The only logical result of such a contention would be of course to banish women from the stage, which would take us back to Puritan prejudice. Women nowadays are welcomed and applauded on all kinds of public platforms whether on party or on philanthropical or religious platforms. Surely we have got far today beyond that scene of the Great World's Anti-Slavery Convention in London in 1840 when, on the motion of some chivalrous (?) English gentlemen, the women delegates from America were excluded from the cause for which they had worked so hard, in a country where a woman was adorning the throne. Moreover, if Mr. Oswald Horrax has suffragist women-orators particularly in mind, he is indeed prehistoric, for he has only to read the account of recent bye-elections such as Bethnal Green to know that they are most heartily and sympathetically welcomed by the people and col-

lect the largest political crowds. It is also curious that in his examples of the present influence of women he specially names Aspasia, whose influence on men was of that baleful sex-type, which is so much to be dreaded, in that it is most powerful

accept the services of women in politics (to do the really dirty work of politics) they removed the last logical objection to giving women the vote, after the institution of the secret ballot.

Mr. Horrax abuses «logic», and it is not un-



«In Ambush.»

in the hands of the least worthy. The natural reflection engendered is that men need the removal of the sexual backstairs influence.

Of course Mr. Oswald J. Horrax ignores the fact that women are already in public life, and were in fact put there by the men. When men chose to

natural, for he is extremely illogical. The curious commentary is that one of the contentions of anti-suffragists against giving women the vote is that they are illogical. Women laugh, because they know that people are fond of accusing others of the defect in which they most err themselves.

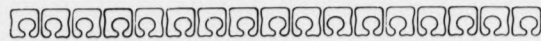
Mr. Horrax's attitude towards politics is quaint. He says it is the most trivial of pursuits and cannot compare in value with a good dinner. Perhaps that is the attitude of many men towards politics, but it certainly does not inspire one with any belief in their capability or wisdom as politicians. As a rule people are not put to the test of choosing between these alternatives. Suffragettes stood it well, however, when they adopted the Hunger Strike, and they are well on the way to politics. For what, after all, is politics? It is the science of government, and than that there can be no more useful science. For what good is *physical* well-being if unaccompanied by *moral* and *intellectual* well-being? And all these three are the objects of good government. To say that a meal counts more than a vote, is to say that the part is greater than the whole, for the meal often depends upon the vote.

But, says Mr. Horrax, «all the most earnest things of life are left for the women, and especially the most earnest of all the education of the children». Is the education of the children left to the women? Is it not true that the legal guardian of the child is the father, in whose hands the decision as to the child's religion, education, and the like, is entirely put by law? One is also tempted to remark that as to teaching there are very many men teachers who also do excellent work with the children.

When a (presumable) elector keeps on insisting

shutting his eyes to the fact that the greater part of women are grovelling in the mire, and that what they want is to have their feet firmly planted, so that they may take a fair position in life.

Emily Wilding Davison. (B. A. London).

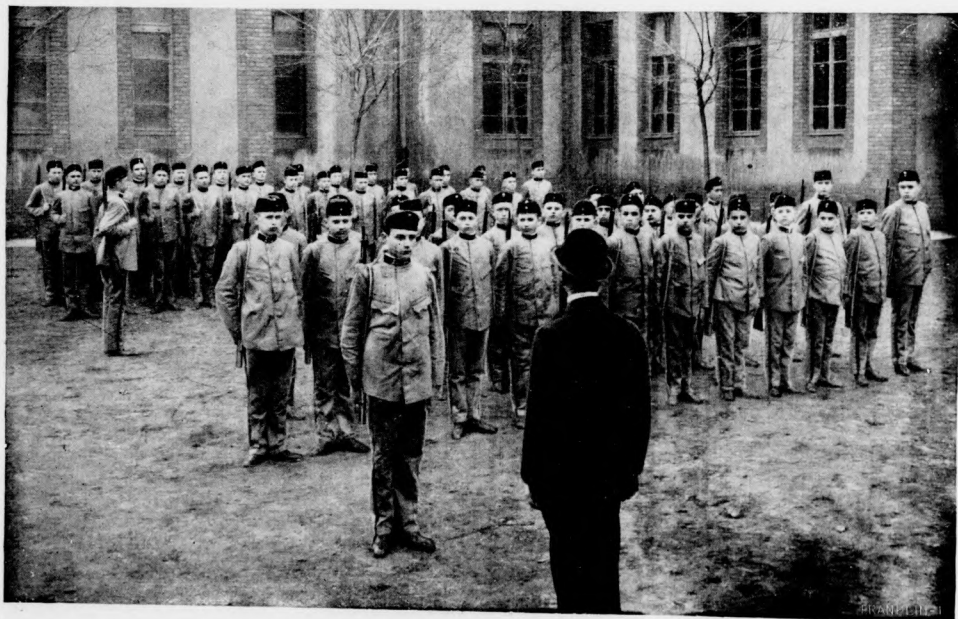


«Magyar Origins.»

MR. C. TOWNLEY-FULLAM has contributed an interesting article under the above title to last month's *Westminster Review*. Erudite and at the same time humorous, the writer treats of the differing theories with regard to the origin of the Magyars: the theory of Kézai, chaplain to King Ladislas III. (or more correctly IV.), distinguished by a glaring chronological inexactitude; of Mr. Knatchbull-Hugessen, who traces the Magyar origin to the Persians; of Professor Vámbéry, who considers the Magyars to be of Turko-Tartar origin; and, finally, of Count Eugene Zichy, that they came from North China.

Without committing himself altogether to either of these views, Mr. Townley-Fullam seems to lean to the theories of Kézai and Knatchbull-Hugessen, both of whom identify the Magyars with the Huns of Attila, who came originally from Persia.

We have it on the authority of the writer of the article that the Hungarians were the *last* sheep to enter the fold of Latin Christianity, and this they did, not willingly, but under compulsion: being



The New-Pest Boys' Brigade: «Attention!»

upon the inanity and littleness of politics, we realise more and more the necessity of woman's presence in them to raise and ennoble them. When Mr. Horrax insists on the fact that women are up on a pedestal he is of course deliberately

baptised as it were by the scruff of the neck. «The Magyar took to Christianity as a child takes to codliver-oil, but he got it down somehow».

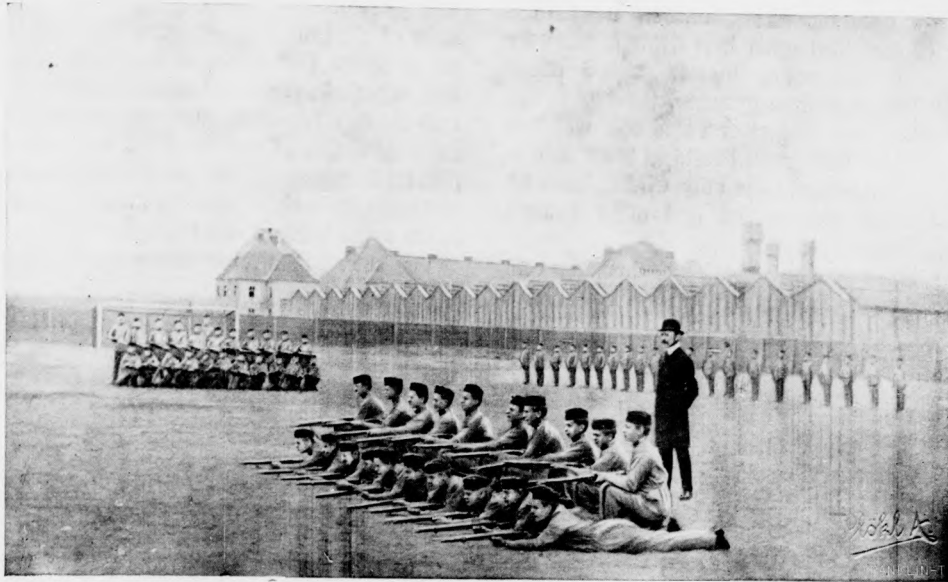
«Hungary» is the best medium for advertising.

Hungary in New York.

By Garnet ..
.. Warren

AMONG all the foreign nations Hungarians become the most quickly Americanized. They shed their national clothes as their feet touch America, and,

would have you know that her heart is in the right spot. For be it known that in just one thing is your Hungarian unchanging and unchangeable — his love to linger and sip and chat and sit in the pleasant places of his cafés. Here you may find



The New-Pest Boys' Brigade: Company Drill.

chrysalis-like, burst forth in splendor. Nothing can stop the onward march of their cosmopolitanism. Even their mustaches (which in their own distant haunts show tendencies to bloom with generous luxuriance) wither and fade in the shadow of the Statue of Liberty.

Sometimes it is true the Hungarian comes out of his cosmopolitan shell, so to speak, and indulges in his national costumes and dances, but this is only seldom and on special festal days, or in connection with his political club. Here may be seen a national peasant dance performed by perhaps forty young persons. The girls have short white skirts, with rows of ribbon at the edge, a short and red ribboned apron, with low-cut bodice and sleeves of white. The man dancer will have his bolero, long boots and divided linen skirts — the fashion of quiet country parts. Military types dance too — creatures of shining top boots and braid, and vivid blue and red clothes, but these are transitory splendors only—things of a night—and ere long will be again thrust back to the familiar gloom of the dark closet, where they have so long waited.

So one becomes thrust into the life of this smaller Hungary. Here at last we may see this settlement in all her fulness and her contradiction, because here we see her the most unchanging of all our little communities. Clothes she cares not for; folklore she spurns; special custom may go to pot — but when you come to that boulevardier feeling — that dolce-far-niente, eating, joking, game playing, restful coffee-sipping kind of feeling — we

him. Here is the Hungarian settlement, and it is the only one.

For in the end the Hungarian's greatest characteristic is the love of ease. He carries it out here from far Budapest, and he makes his little eating-places replicas, as far as may be, of those other ones where the juices of life are. And, so far as he may have it so, his boulevardier manner of life is the same. In his own land work is, in truth, somewhat demeaning. He goes to the club in the morning and picks out the sunny little table near the window; he puts his cigarette in his little meerschaum and prepares to bask and enjoy himself.

He chooses his morning paper and reads with restful appreciation, for in Budapest one gets one's paper at the café. One wouldn't think of buying it one's self. Newspaper circulations are based upon the number of papers which may be sold to the cafés — not to private individuals.

And so our friend basks and sips and reads, and he eats, and in the afternoons goes for a gentle walk or drive, to bring about a greater appreciation of the good things which that delightful café will supply at night.

It is probably unfortunate that it is necessary to work in order to live in this crude country, but, saving that, the life of smaller Hungary here is a very colorable imitation of the life of the larger one over the seas. Here you have your favorite little place along Second Avenue, somewhere between Houston and Tenth streets, or perhaps between Third Avenue and the East River. These little restaurants

are all-night places, and when Broadway becomes shadowy and deserted this smaller Hungary is at its merriest, and eats and plays its cards and dominoes and chess at the little tables, to the accompaniment of sweet Hungarian strains of melody; for in another thing is the Hungarian extremely insistent — he must have music with his meals. It would be perilous to speak of the effect upon him if his music were withdrawn. It is possible that he would refuse nutriment. It is a delicate question, though.

«Little Hungary» is another noted café which is usually crowded. The former President has also departed himself here, and the only wild animals he saw were artists and writers and other strange creatures.

To the Hungarian neighborhood, then, the café is its life, though the cafés most popular to the American sightseers are not always the most characteristically Hungarian. A Hungarian friend of mine facetiously defined this smaller Hungary as «a place composed of Polaks and American sightseers». And to some extent the American person engaged, say, with dry goods, and ardently disposed toward a Bohemian existence in his spare moments has commercialized the precincts of Second Avenue. His effects are immediate.

American menus spring up in his train, and in a little while the truly Hungarian delicacies grow small and wither by the way. Two or three, maybe, drag out a precarious existence. But even these have fallen to the final indignity. They are «local color».

It is, indeed, sometimes a difficult thing to find a Hungarian in some of the popular American cafés. Like bees, they have fled to manufacture the wax of a new atmosphere. And those who remain, with ineffable ambitions of American appearance, are hard to pick. One may, like a certain famous moon rising, look for them — and look in vain. A young Hungarian who was guiding me through those gay labyrinths had volunteered to show me types. He looked about. There were no types.

«Wait a minute», he said, «there's a waiter here. He's got one of those fierce, bristling mustaches — he's just the kind you want». He got up and dashed away. He returned. «They'll send him here presently», he said, with the light of pleasurable anticipation in his eyes. I was to see the real thing. The real thing came presently, but he did not bring his mustache. That had not come, but gone. Gone also was the wild, untrammelled hair upon his Magyar scalp. He was scissored, clipped and cleaned. His

jittle mustache was of the dinky American order. He had been over here a month.

So, like the Wandering Jew, the simon pure Hungarians pass ever on. They make the reputations of many cafés, and silently steal away before the rush of the pursuing American. But ever do they provide new places, and it is these that provide the true character of the Hungarian quarter. The Café Continental, of which Oberlander & Somlyo are the proprietors, is perhaps the most individual of these. For this café life is very comfortable and follows as closely as maybe that of the old land. Men sit about the jittle tables day and night here — neatly dressed men, and generally dark — who sip their coffee, for coffee is the great habit of the Hungarians.

Two men will meet in the street and discuss busi-



The New-Pest Boy's Brigade: Drummers and Trumpeters.

ness. But they will not stay there. Life is a placid, pleasant thing, and no terrifying rush; so «Come and have a coffee» one will say, and then to the pleasant café, where one can talk and sip and have a friendly game afterward.

Here, too, are the chess players. Old men with grizzled hair. They are past masters, and play from morning till night. It is their living. Young men earn from them by staking ten cents on a game — in addition to a coffee, which the loser pays. These for older men stake no more than this, though they win always, for their skill is great.

Even now, however, we know not every virtue of the café in this Hungarian quarter, for here is commerce done. Men will come to the sipping groups at the table, for they know the weakness of Hungary to stop about. They wish to sell things.

A man comes in with a resplendent fur coat. You take him for some foreign nobleman at least, but it is not probable. They are mostly waiters. He is merely there to sell that coat. The others know he wishes to sell that coat. He knows they know it. He has had a different one on each few days now, for

some time. He sits at the table with airy nonchalance and orders coffee. He remarks upon the weather. The others speak, maybe, upon the splendor of his raiment. «A nice coat that», says one. «What do you think it's worth?» says the trading gentleman, leisurely sipping his coffee, or gazing through the rings of smoke he has blown above. It is in this way that the point of trade is arrived at. Intending purchasers guess at the price they wish to pay, and if they do not watch it the coat will become theirs, for «You can have it for that» comes very readily upon the dealing gentleman's lips. Sometimes the very hat that he wears will be sold, or his watch. Second Avenue will buy anything you can put on.

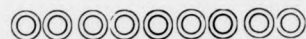
See the dark little gentleman. He smiles pleasantly

linguists, too, and many speak German and French as well as Hungarian and English.

Scattered about generously are the newspapers, of which each café is a generous buyer. For here, as in his own land, our Hungarian reads in his café free of charge.

So lives Hungary, most changing and most unchangeable of all our little foreign countries. Ease and indolence, rest and sociability, and calm enjoyment are their way of life. They puff their long and thin cigars; they pull the straws about in their centre to afford a greater drawing power. They go to business regretfully and come back joyously to their garden of all delights. They are the one people who are untouched by the maddening notes of our American industrialism. They seek not to keep pace, but to

keep peace. So we must salute them — taking off our hats, and — let's go and have a coffee.



Topical Notes

Louis Láng — Baron.

The following announcement appears in a recent issue of the official gazette.

«In recognition of his public merits, on the recommendation of my Prime Minister, I confer on Dr. Louis Láng, Privy Councillor and Member of Parliament, the style and title of a baron of the kingdom of Hungary

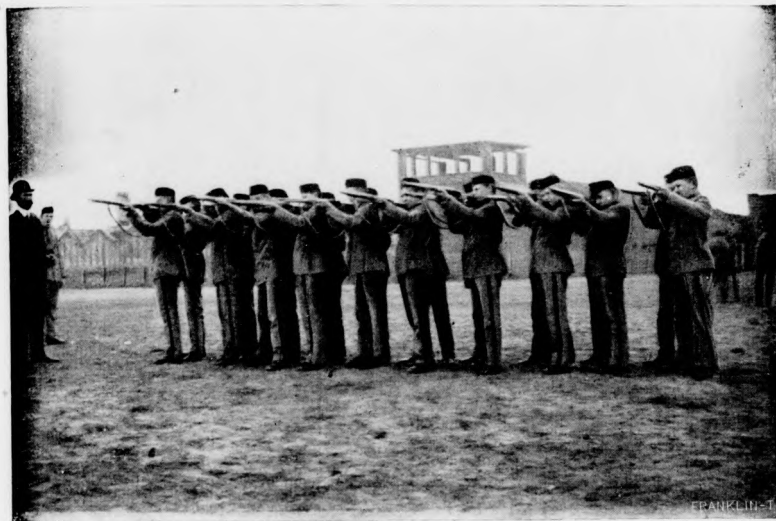
together with the predicate of Csanakfalvi. (Signed) Francis Joseph.

English Visitors in Budapest.

The Right Reverend Monsignor Canon Bernard Ward and the Reverend Edwin Burton, D. D. President and Vice-President of St. Edmund's College, Old Hall, Ware, (England) are at present staying in Budapest as guests of Mr. Reginald Beckett, Manager of the Gresham, at his villa in Buda. Both gentlemen, who are well-known historians and authors, are greatly interested in the social and religious conditions of the capital, and are also much pleased with its natural attractions.

Centenary of a Church.

The Protestant Reformed Church in Deák Square attained the centenary of its foundation the other day. Here the statesman Francis Deák and others eminent in Hungarian history have worshipped. The occasion was naturally celebrated by a festival and special services, the building being packed with the leading Protestants of the city



The New-Pest Boys' Brigade: «Present!»

and jokes easily. One would think he was taking a week's vacation. But he is thinking of business, too.

He dives into his pockets and produces a small handful of diamonds. He is a diamond dealer and carries his stock-in-trade with him. That other man is an optician. He will sell you glasses as you eat your luncheon. You wonder, in your denseness, how examinations are dispensed with, but he will tell you, if you are a good friend of his.

«Occasional patrons», he said, «like them. They think it looks properly Bohemian. The glasses are only plain; you might as well look through a window pane».

Counts and barons are perhaps more common here than anywhere in America, for your Hungarian count is not a hustler, and when remittances stop he comes to be a waiter naturally. But in this way he comes to be prosperous, too, though he did fail to marry his heiress for lack of funds. There are waiters in smaller Hungary who run races with proprietors on the road to wealth. They are great

and provinces, including the noble houses on Podmaniczky, Teleki, Prónay, Liedemann, Schedius, and Földváry.

Conference of Presbyterians in Budapest.

On the 20th and 21st insts. there will be a distinguished gathering of Presbyterians in this city, the occasion being a conference of the Universal Alliance of Reformed Churches holding the Presbyterian system. Some fifty gentlemen and ladies are expected from Gt. Britain representing the Presbyterian Churches of Scotland, England, Ireland and Wales. Among those who are coming over are: Rev. Dr. James Wells (Moderator of the United Free Church of Scotland), Rev. Dr. Young (Ex-Moderator), Rev. Dr. Thornton (Moderator of the English Presbyterian Church), Rev. Dr. Mac Millan (Moderator) and Rev. Dr. Murphy (ex-Moderator of the Presbyterian Church in Ireland), Rev. Dr. Ellis, (Principal of Bala College, Wales), Rev. Dr. McClymont, (of Aberdeen), Sir David Rawlin, Sir Alex. Simpson, (Master of Polwarth and Professor of Edinburgh University), Mr. Andrew Melrose, (the well-known London publisher), Mr. J. H. Stevenson (nephew of Robert Louis Stevenson, author of *«Treasure Island»*), and others. The local arrangements for the interesting event are in the hands of the Rev. James T. Webster, of the Scottish Free Church, VI. Vörösmarty-utca.

Catholic Congress at Newcastle-on-Tyne.

The Rev. Dr. Alex. Giesswein reports the inauguration on the 4th ult., at Newcastle-on-Tyne, of the Second Congress of English Catholics, in presence of ten bishops and 10,000 people. The opening ceremony was performed by the Mayor, Mr. S. Stephenson, a Methodist, after which the Archbishop of Westminster (Monsignor Bourne) spoke on the independence of the papacy and the deplorable condition of the Church in Portugal. The first session closed with an address by the Duke of Norfolk.

An Indian Princess's Shopping.

The Begum of Bhopal, after spending two months in England has left for Bombay. She arrived with 82 boxes and departed with 243, which filled two large trucks.

Each box, was heavily laden with Swiss goods of all kinds bought in Geneva, from silks and chocolates to wood-carvings and musical boxes. The Begum cleared out several jewellers' shops. She bought a large quantity of jewels, including 4,022 gold and silver watches. Such a customer has not visited Geneva since the time of Byron and the English milords of long ago.

37 years a Sunday School Teacher.

Mr. Colin Macdonald was recently presented by the present and past teachers of the Camden Rd. Presbyterian Church S. S. with a handsome bureau

and bookcase in commemoration of his «silver jubilee» as Sunday School superintendent. Besides his quarter-century as supt. Mr. Macdonald was previously a teacher for twelve years, making a grand record of 37 years spent in connection with the Camden Rd. Sunday School. To but few men has it been given to so exemplify Our Lord's injunction, *«Be not weary in well-doing»*. We congratulate Mr. Macdonald.

Where Art is Progressing.

I am no art critic, but my impression is, and it has been confirmed by French friends in the art world, that French artists and French art are, for the moment, at a standstill, while English and Americans are making great strides.

Koepenick Outdone.

An individual at Temesvár has surpassed the famous Captain von Koepenick; in fact, the German shoemaker is nowhere. The Temesvár hero engaged a gang of thirty workmen, went to a distillery which was closed, and instructed them to dismantle it. Following this exploit, he demolished a fountain, and then sold it with the distillery fittings for old metal. Next he turned his operations upon an avenue, and cut down all the trees and sold the wood to a carpenter. Then he vanished into space, and the good people of Temesvár are still in a state of ferment.

Freedom and the Japanese Women.

Until Chinese ideas came to be ascendant, the Japanese never thought of keeping women in subjection. The old teachings of China and India established the belief in Japan that it was best that women be not noticed by others, that their duties were wholly domestic and that appearing out of doors was unbecoming a faithful wife or a dutiful daughter. Garden parties, dinner parties, balls and social calls are new importations from the West. — Oriental Review.

The Bond of Humour.

Japanese artists show us that the sense of humour constitutes a bond of affinity between the East and the West. — Herald, Florence.

At the Dance and After.

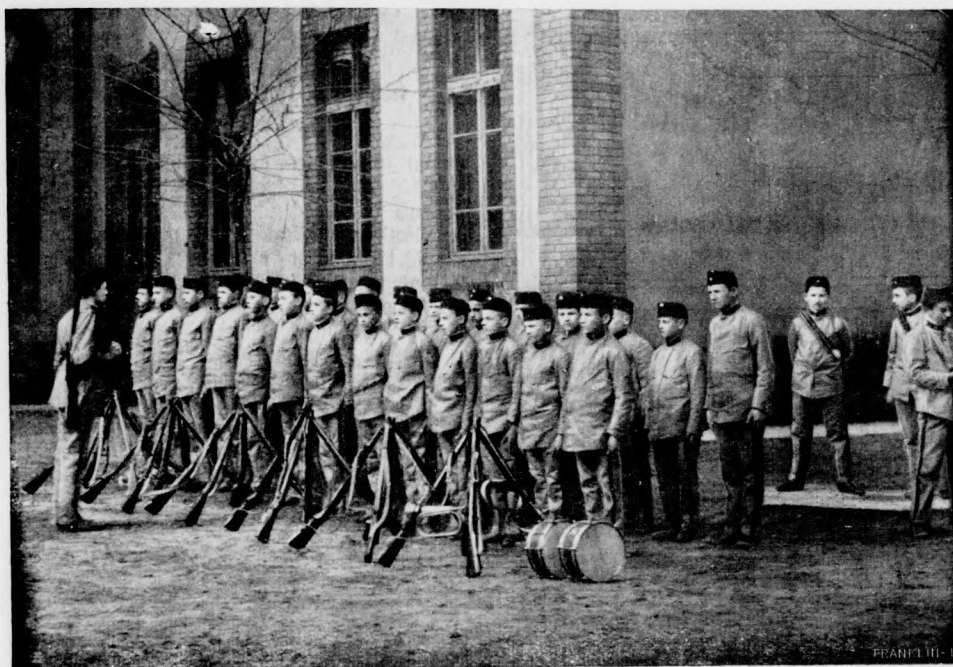
A word as to the manner of comporting yourself with the unmarried daughters of your foreign — and especially your French — acquaintances. We will suppose, for instance, that you meet them at the Casino in the evening, and have the opportunity of asking one of them to dance with you. Do not imagine that when the dance is over you can take her out to a dark corner on the terrace and squeeze her hand. Perhaps she herself would like you to do this, for there is a great deal of human nature in girls, wherever

you meet them; but you are not allowed to do it, and if you try to do it there will be a row. The father and the mother and the brother — to say nothing of the uncles and the aunts and the cousins — will be up in arms. They will say that you are «*mal élevé*», and that you have a «*sans-gêne incroyable*» and they will take very particular care that you get no chance of committing this breach of etiquette a second time. What you have to do is to take the young lady back to her chaperon, make your best bow and leave her. Even if you fall in love with her while dancing, and

A young man who was about to be married was very nervous, and while asking for information as to how he must act, put the question: «Is it kisstomary to cuss the bride?»

Wine Export to Australia.

In the year 1910 the sum of £ 51,171.896 was paid for wine (plus customs' duty) imported into Australia. Of this £ 270.191 falls to Austria-Hungary, the latter partner of the Dual Monarchy taking the lead. The tax levied on wine by the Commonwealth Government is 12 shillings a gallon.



The New-Pest Boys' Brigade: «Pile Arms!»

form serious intentions, you must not be so carried away by your feelings as to offer to lay the devotion of a lifetime at her feet. The proper way is to lay that devotion at her father's feet on her behalf, together with a detailed statement as to your social position and material prospects, and ask leave to «*faire la cour*». If you decide to adopt that extreme measure, well and good. But idle flirtation is out of the question so far, at all events, as the daughters of your French acquaintances are concerned, though in the case of the Germans, the Swedes, and the Swiss the running is somewhat easier to make. There are, of course, other differences of etiquette, but I have no space to dwell upon them. The points noted are those which it is most important to note. Noting them, and acting upon them, you will pass, not indeed for a foreigner — which you do not desire — but for an Englishman who knows his way about, and has got rid of those features of his insularity to which foreigners are entitled to object.

Hungarian Poetry

Sonnet by John Moran. — Translated by Wm. N. Loew.

What worthier tribute could thy children pay,
Land of the Magyar, set on suffering's height,
Than bring thy hidden charms to all men's sight,
And to the world thy wealth of song display?

We know thy gracious record's long array,
Thy plains from heroes' graves with verdure bright,
Thy clear, sweet streams ensanguined oft in fight,
Thy peaks o'er which dawned Freedom's militant day.

But those who sang with mutable voices clear,
Of war, of love, of freedom, of desire,
And tuned in turn the slack strings of thy lyre,
We fain would know, and hold their music dear,
Echoing it back from this far hemisphere
Where Love and Freedom fetterless respire!

Laptulajdonos és felelős szerkesztő: GOLONVA JENŐ. ○○○○○
Printed by STEPHANEUM St. Stephen's City printing Co. Ltd., at Bpest

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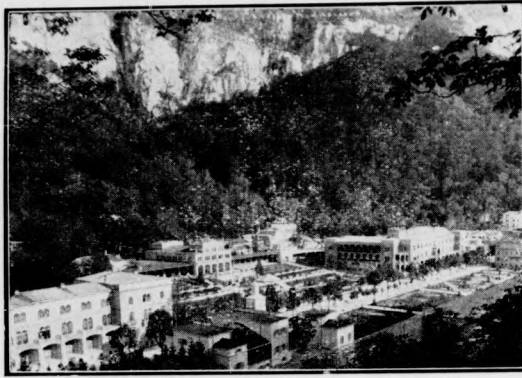
Vagyonállás 1910. december 31-én	251,366.657 15 K
Ervényben levő biztosítások	610,080.000 — «
Biztosított feleknek kifizetett kártérítés	642,829.227 '92 «
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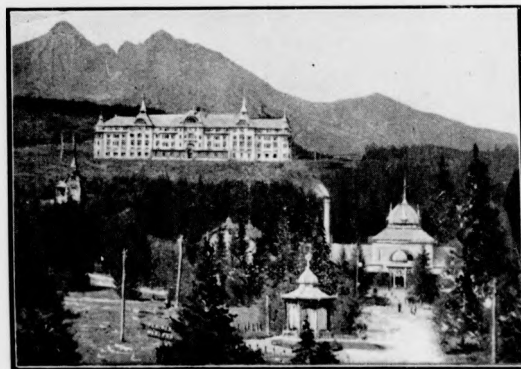
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Railway Time-Table :

9-40	2-40	11-30	Dép.	Budapest Ouest	Arr.	12-50	1-30	6-35
6-23	12-34	8-29	Arr.	Herkulesfürdő	Dép.	3-45	3-24	8-55
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	8-35	Arr.	Herkulesfürdő	Dép.	12-30	1-45	—

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Railway Time-Table :

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4-04	Arr.	—	—	Kassa (Ránkfűred)	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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Railway Time-Table :

7-05	5-15	Dép.	—	—	Budapest-Est	Arr.	7-10	9-50	9-15
1-47	4-25	Arr.	—	—	Ruttka	Dép.	8-30	11-24	2-45
2-30	4-42	Dép.	—	—	Ruttka	Arr.	7-50	7-52	2-28
3-04	5-27	Arr.	—	—	Fenyőháza	Dép.	7-01	7-14	1-56

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Vizakna

Railway Time-Table :

7-20	2-00	12-20	Dép.	—	—	Budapest	Arr.	7-40	6-40
6-20	12-52	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	12-33	Arr.	—	—	Vizakna	Dép.	5-44	11-37



Háló-, étkező- és buffet-kocsik közlekedése a magyar királyi államvasutak vonalain.

Érvényes 1911. évi május hó 1-től kezdve.

II. R É S Z.

Magyar királyi államvasutak 92.967/1911. számhoz.

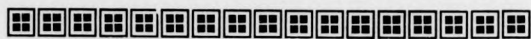
II. Étkező - kocsik		III. Buffet - kocsik				
Tétel	Vonal	Indul		Érkezik		
		honnan	óra-perc	hová	óra-perc	
			kor		kor	
1	Budapest keleti p. u. — Wien Bruck—Királyhídnán át	Budapest k. p. u. d. u. d. e.	2 05 8 50	4 1	Wienbe Budapest k. p. u. d. u.	este 1 30
2	Budapest keleti p. u. — Wien Bruck—Királyhídnán át	Budapest k. p. u. d. u. d. u.	9 20 1 50	2 3	Wienbe Budapest k. p. u. d. u.	d. u. este 2 13 6 35
3	Budapest ny. p. u. — Wien Marcheggén át	Budapest ny. p. u. d. u. d. e.	5 15 9 05	11 103	Wienbe Budapest ny. p. u. d. u.	este 1 40
4	Budapest ny. p. u. — Wien Marcheggén át	Budapest ny. p. u. regg. d. u.	7 55 4 50	104 106	Wienbe Budapest ny. p. u. d. u.	d. u. este 12 14 9 05
5	Budapest ny. p. u. — Wien Marcheggén át	Budapest ny. p. u. d. u. d. u.	2 00 2 10	106 105	Wienbe Budapest ny. p. u. d. u.	este 6 25 6 40
6	Budapest nyugati p. u. — Kolozsvár	Budapest ny. p. u. d. u. reggel	2 05 5 20	504 503	Kolozsvárra Budapest ny. p. u. d. u.	éjjel 10 30 1 50
7	Kolozsvár — Brassó	Kolozsvártól reggel d. u.	6 40 2 20	502 501	Brassóra Kolozsvárra	d. u. éjjel 9 50 10 29
8	Budapest nyugati p. u. — Karánschbes	Budapest ny. p. u. d. u. reggel	2 40 5 20	703 604	Budapest ny. p. u. d. u. Piskire	d. u. éjjel 1 25 10 29
9	Budapest keleti p. u. — Piski	Budapest k. p. u. d. u. reggel	4 55 7 05	601 603	Budapest k. p. u. d. u. Brassóra	éjjel este 1 25 10 04
10	Budapest k. p. u. — Arad— Brassó	Budapest k. p. u. regg. reggel	6 00 3 20	603 904	Budapest k. p. u. d. u. Zimonyba	este éjjel 10 18
11	Bpest keleti p. u. — Zimony	Budapest k. p. u. d. u. reggel	6 19	903	Budapest k. p. u. d. u.	1 00
12	Budapest keleti p. u. — Fiume	Budapest k. p. u. reggel Fiuméből	7 00 8 00	1002 1001	Fiuméba Budapest k. p. u. d. u.	este este 7 54 9 35
13	Bpest keleti p. u. — Kassa— Oderberg	Budapest k. p. u. regg. reggel	6 45 9 52	1502 1503	Kassára Oderbergre	d. u. éjjel 12 10 8 30
14	Budapest nyugati p. u. — Máramarossziget	Budapest k. p. u. reggel Máramarosszigetről	7 00 11 55	506 1701	Máramarossziget d. u. Budapest ny. p. u. d. u.	d. u. este 5 39 9 55
15	Budapest ny. p. u. — Zsolna	Bpest ny. p. u. reggel Zsolnáról	7 05 3 20	1402 1405	Zsolnára Budapest ny. p. u. d. u.	d. u. este 1 33 9 45
16	Budapest ny. p. u. — Pozsony	Budapest ny. p. u. este Pozsonyból	6 50 6 15	1406 1401	Pozsonyba Budapest ny. p. u. d. u.	este 10 14 9 40

Jegyzet: Az étkező- és buffet-kocsik étkező termelt I. vagy II. oszt. menetezelyel bíró utasok vehetik igénybe, külön díjért fizetése nélkül.
A buffet-kocsikban levő ülőhelyekkel bíró külön szakaszok azonban csak I. osztályra érvényes menetjegyekkel, illetve menetigazolványokkal bíró utasok által használhatók.



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A Kisduna-ágban (Budapest—Dömös között) közlekedő gőzösök Budapest balpart Eötvös-térről (d. e. 8 óra 30 perczkor, d. u. 12 óra 30 perczkor) utóbbi vegyesjárat (V/16-tól csak Dunabogdányig II. és III. osztálylyal), továbbá d. u. 2 óra 20 perczkor és 5 órakor, utóbbi csak július 1., augusztus 31. között, indulnak (Budapest jobbpárt Pálffy-térről 10 percczel később) s Szentendre, Leányfalu, Tahitótfalu, Tahj, Dunabogdány, Kisoroszi, Visegrád és Nagymaros érintésével Dömösig közlekednek.

Visszafelé Dömösről reggel 5 óra, d. u. 12 óra 45 perczkor (utóbbi csak július 1. augusztus 31. között) és este 6 óra 30 perczkor (Nagymarosról és Visegrádról mindenkor 20, illetve 25 percczel később) indulnak a hajók és érintik a már fentebb felsorolt állomásokat. Ezenkívül Dunabogdányból este 9 órakor egy vegyesjáratú gőzös (V/16-tól kizárólag II. és III. osztálylyal) is közlekedik.

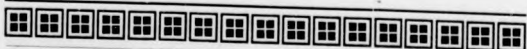
A menetdíjak a helyi járatú gőzösökön való utazásra rendkívül mérsékelték.

A főváros közelében, nyalalók előnyére, igen mérsékelt árú jegyfűzetek is adatnak ki. Az államhivatalnokok részére szolgáló jegyfűzetek ára különösen mérsékelt. Csoportos iskolai kirándulók *köznapokon* 50%-os menetdíjkezdvevényben részesülnek.

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Különbéle nyelvű képes ismertető fűzetek a Magyar Királyi Folyam- és Tengerhajózási Részvénytársaság Igazgatóságánál, továbbá a társasági személyhajókon és hajóállomásokon díjmentesen kaphatók.



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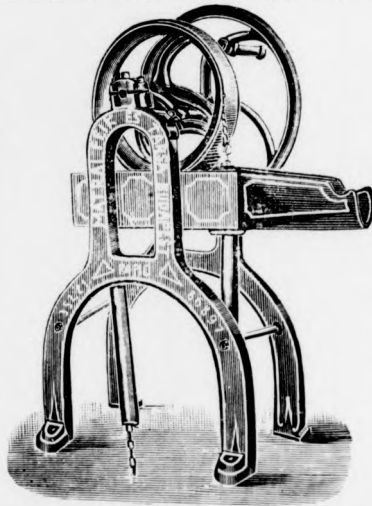
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