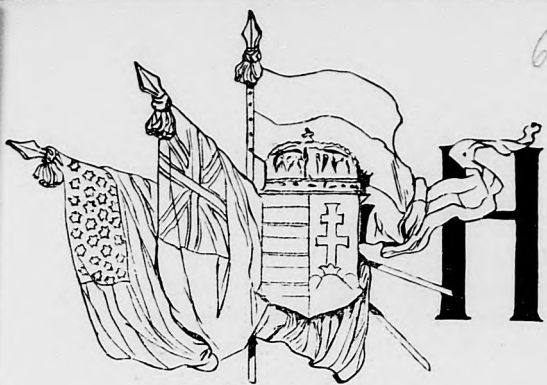


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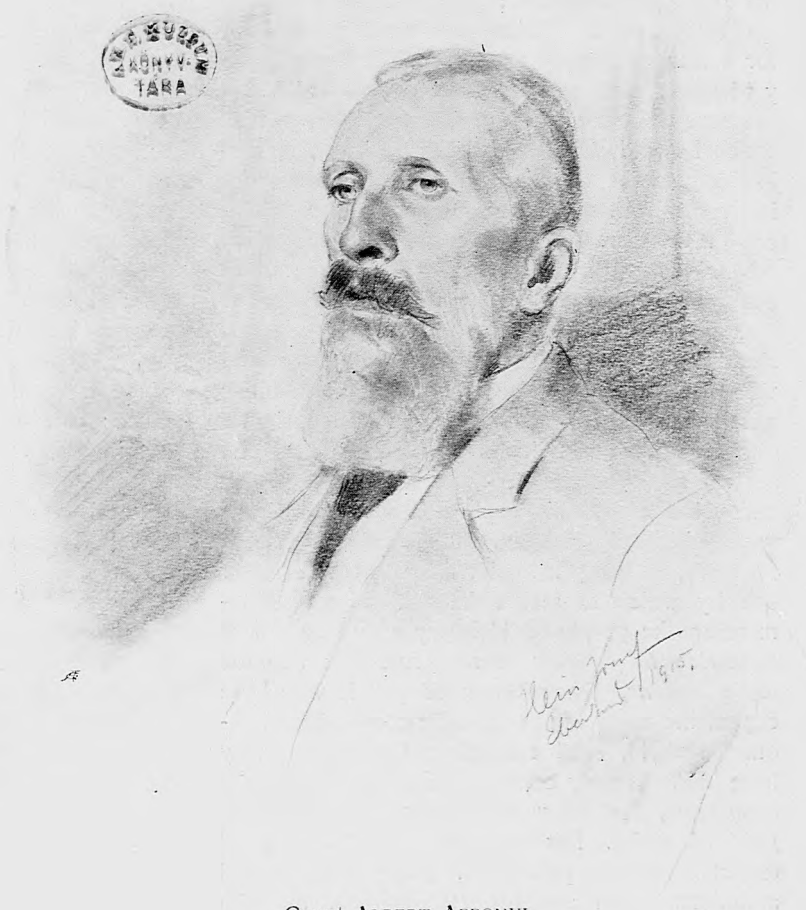
Count Albert Apponyi

ONE OF HUNGARY'S leading statesmen, one of our most distinguished aristocrats, Count Albert Apponyi has accomplished a long term of years, in the midst of strenuous labour and the conflicts of political life. At the close of last month he completed his seventieth year in the enjoyment of full physical and intellectual vigour, such as might well be envied by many men of half his age. Now on the occasion of arriving at this markstone in his life of fruitful activity, when he reposes for a while and takes a retrospect of the struggles of his political career, he can reflect with pride and satisfaction on the great and profitable work he has done towards perfecting Hungarian national life. In this field of labour, the most difficult of all since the workers are relatively but few in number, Count Apponyi wishes to pursue his efforts, and continue the struggle for the realisation of his ideal, a united, national Hungarian State. In consequence of the world-war the struggle has become suspended, but not yet ended, and Count Albert Apponyi remains one of its foremost leaders.

The brilliant festivity in honour of the great statesman was organised by the Independent Party of the town of Jászberény and was attended by representatives of the Independent Party from all parts of the land. In responding to the addresses of congratulation, Count Apponyi spoke as follows:

«After the first groping steps of my political career, one simple fundamental principle became ever more vividly impressed upon my mind, and

remained, so to speak, the pivot of my action in public life. This simple principle lies in the fact that a nation, in order to live, and live in a healthy condition, must possess all the attributes of national life in their totality. The nation which lacks any one of the real essentials of national life, cannot possibly be healthy. If any real organ of national life is wanting, the nation is afflicted with chronic disease, active or latent. All the crises in our public life, all the hindrances to our national development have had their origin in the circumstance that our nation has lacked some necessary



Count ALBERT APPONYI.

organ of a complete national life. Recognising this, I took for the pivot of my political life, the one fundamental idea that it is necessary to fight for the perfection of national life, the possession of every organ essential to national life.

And along with this fundamental thought of the perfection of national life, there crystallised in my mind another thought, a thought in conformity with the great tradition of the year 1848 and one which the world-war brings into prominence: *the social thought, the thought of advancing the condition of the masses.* Only the people in their entirety can constitute the whole nation, and only the whole nation can constitute the whole mass of citizens.»

Afterwards, speaking of the war, of politics and the future, he continued:

«Confidence in Divine providence is necessary for a man of seventy to speak of the future, and yet I speak of it, because those objects which will confront us at the close of the war, the spirit in which I would wish them to be achieved, the ruling thought in my mind, all remain the same as in the past, but strengthened through the experiences of the war. I say now also, and cannot say otherwise, that no vicissitude of the times, no change of circumstances can produce a modification with regard to these things, that is to say, we must steadfastly maintain, strengthen, and secure from wavering, the moral foundations of our nation; uncompromisingly watch over the moral purity of our public life with increased vigilance, and aim at two great objects, the acquirement of perfect national life for this great collective being, this great historical creation, this thousand-year-old Hungary, and together with this object, that other one by which to secure that the nation shall remember the people of Hungary *who have proved themselves truly heroic in this combat with other brave nations*, the millions of people who have caused the name of Magyar to be esteemed throughout the world, shall remember the services they have done to their country and *shall not exclude them from, but allow them to participate in full political rights.* For my own part I desire and expect nothing in public life. There are personal ambitions which are perfectly justified. He who has convictions is perfectly justified, and indeed fulfils a duty, in not only proclaiming those convictions but also in endeavouring to attain the aims to which they are attached. But this ambition paralyses, in some respect, mental activity, creates a barrier against the publication of those thoughts which are necessary if the nation is to continue to exist, compels to heavy compromises in some matters, and imposes silence on a man with respect to things which he would say if he did not shrink from the consequences of saying them. After the war I shall be ready for any task of which I may be capable, but, as I have said, I shall act without any personal ambition. You have made for me

this hour of sweet and lasting memory, for the recognition of what is good and true, honourable and unselfish bears the stamp of eternal worth. It does not pass away, but waves onward in momentary influences. It is deeply rooted in the enthusiasm which is common to us all, in the enthusiasm which makes each one of us desire to devote every minute of life to the prosperity and happiness of our native-land, which I also desire to do with all my small powers till life shall cease.»



Pro-Ally or not, let us keep out of the war, and be Americans first, last and forever.

By Arthur MacDonald, Anthropologist, Washington, D. C.

SOME of the Pro-Allyes are advocating that the United States join England in the European struggle. As a people, we are naturally proally, and such agitation may lead us to extremes and endanger the real welfare of our Country.

If we should join the Allies, I can picture John Bull (I do not criticise him) talking something like this: «I am glad you have come in; you know we have and are expected to finance this war because we are considered the richest of the Allies; but you are wealthy also, and we need your help very much; you can at least contribute half as much as we do, or better, say fifteen million dollars (\$15,000,000) a day. In addition, it would be well to send over twenty-five thousand soldiers, so as to make you feel that you are really in the war.»

The momentous question is our own welfare.

Germany may not give up her sub-marine warfare, no matter how much she desires to avoid trouble with us. Admitting that she is breaking international law in more serious ways than the other belligerents, the momentous question for us, is, not to defend the rights of neutrals in general, not to insist on international law for humanitarian reasons, however high these things may be, not to break off diplomatic relations, which would probably mean war; but the question is a practical one and not theoretical, a condition and not a theory; it is «Shall we plunge one hundred millions of people into war, for the sake of upholding international law, or for the sake of humanity, when we are not being invaded and when every nation desires to live in peace with us?» It is a questionable humanity to plunge one hundred millions of souls into war, for the sake of humanity. Americans have a legal right to travel in Europe for money, pleasure or thrills but they have no moral right, under the present conditions, and shall we cast this great Nation into the volcano, because such Americans are killed?

The dropping of explosives by air machines on

non-combatants in their homes is more illegal and unjust than sub-marine warfare, because, while few are compelled to travel, many cannot leave their habitations. All the belligerents have used air machines against non-combatants. Why then let us not protest against all the belligerents for this inhuman warfare, as well as against the sub-marine, and not join any belligerent, that is, keep out absolutely from the whole European struggle, and not engage in «entangling alliances»?

Other reasons for avoiding war.

Make peace secure as possible, with honor and dignity. To this end, we should so act (not merely talk) as to take maximum precautions for peace and minimum risks of war; and for the following reasons:

1. If we, the greatest Republic of the world, enter this war, after continually preaching peace to other nations, it will be the most terrible set-back to peace the world has ever seen. (Sometimes reformers need reforming); for,

2. It will tend to draw in other neutral nations and may even involve South America; we would then be a link of blood between Europe and our Southern neighbors.

3. The repeated assurances given time and again, that a great army and navy are the best security for peace, are shown to be false, by what has taken place in Europe. In science, facts talk, not theories.

4. If it comes to a question between military heroism and moral heroism, it will be a choice between brute force and moral law. The martyr is braver than the soldier.

5. If we can only be patient and contain ourselves until the war is over, there will doubtless be no more great wars for years to come on account of general exhaustion, satiation of war feeling and return to sanity. War after all is only a relatively temporary duration of abnormal conditions.



Ukrainia.

I.

THE STRUGGLE against the subjugating expansive policy of Russian imperialism must be taken up at every possible point; for our civilisation and political liberalism it is a life-and-death struggle. Our victorious arms have already opened up the way into the heart of Russia, but in the track of the armies must forthwith commence the battle of intellectual forces to further the interests of oppressed races and the advancement of civilisation. This dark and tyrannical state has reached the stage in which its constituent elements are ripe for disintegration. The nationalities now groaning under the Russian yoke can boast of an independent historical past when they could dispose over their own fate. These nations must be made free again, so that the weak flicker of racial consciousness

shall burst forth into a strong flame, at first devouring and there-after creative in its effect. In the course of centuries, Czarism has crushed the Finn, Polish, Turanian and Ukrainian nations and deprived them of their independence, and has even russianised Vends and Germans. Of these nations we will for the moment consider the one which is the greatest in point of numbers and possesses the most ancient culture, although the least known of all, that is, the Ukrainian race, together with Ukraina, the country occupied by the race, at one time a country with its own history and still in our days a territory constituting an ethnographical complex.

The very name «Ukrainia» rings now somewhat strangely on the ear. No wonder. The Russians have for centuries intentionally misled the public opinion of cultured Europe with regard to the racial qualities of the Ukrainians, and have degraded the beautiful Ukrainian language, in the eyes of foreigners, into a dialect of the Russian, although it is in truth an entirely different language. In the best case the Ukrainians could be heard of under the name of Ruthenians or Little-Russians.

The history of Ukraina carries us back to very remote times, to the epoch when our own forefathers still dwelt in what is now South-Russia, and even in those times a close bond of union existed between the two peoples. The scattered Ukrainian tribes soon began to organise themselves, and early in the IX century united under the rule of the Grand Prince of Kiev. The principality acquired increased power with the aid of the mercenary troops of Varg and in the X century made attempts towards expansion. In 988 the Grand Prince Vladimir with his people embraced Christianity, under the Greek Church, and the conversion was followed by a great advance in the material and spiritual welfare of the people.

The dominion of Kiev, however, soon dissolved into a number of small principalities. The cause of the division was two-fold. The Grand Prince Vladimir distributed the territory among his twelve sons, and his subjects themselves assisted in the formation of separate principalities. The growing power of Russia in the North speedily broke the divided forces of Ukraina, so that in the XIII century the cultural and political centre of the Ukrainians was transferred to Halics. The Tartar invasion destroyed many of the early hopes of the country's development. At Kalka the forces of Kiev and Halics were broken by the Tartars for a lengthy period; in this respect the Russian neighbour of the North was more fortunate, for his position was such that he suffered incomparably less. Halics still maintained a seeming independence till about the year 1340, when it became, by way of inheritance, a part of Poland, and therewith the life of the Ukrainian people as an independent nation was destroyed.

In the West ruled the Poles, in the East the

Tartars, and to the Ukrainian people remained no scope for development. Incessant warfare, however, resulted at last in some success; some fractions of the Ukrainian people united under a permanent military organisation and in this way strove to recover their rights and independence. This organisation of Ukrainians in the XVI century we may describe as the military state of the Zaporogi Cossacks. Its centre lay in a fort built on the shores of the rushing Dnieper. The chief of the state, the «Hetman», ruled with absolute power. This Cossack state was a bulwark of protection for the impoverished and oppressed people against Tartars and Poles alike. In 1648, an ambitious Hetman, Bogdan Chmelnickij came into power, and he organised a wide-spread insurrection in which almost the whole Ukrainian population joined. The insurgents destroyed the Polish forces sent against them, and at last, after an interval of 300 years, freedom dawned anew for the Ukrainian people.

The newly-organised state was in need of friends and supporters. To attain these, Chmelnickij entered into negotiations with Poland, Sweden and Turkey, and finally with Transylvania. (This was the epoch when Hungarians again came into close connection with the Ukrainians). He met, however, with no great success in any of these quarters, and therefore, in 1654, concluded the so-called Perejaszlavi Treaty with Russia. Ukraina maintained her autonomy in its full integrity, but became a vassal of the Czar. The Hetman had control over the country's foreign policy as heretofore.

Russia cared nothing about respecting the rights of Ukraina. Each succeeding decade saw the vassal-state shorn of some right. In 1667 the Russians and the Poles agreed to cut the country into two parts, Poland receiving the west part lying on the right shore of the Dnieper, and Russia the remainder. On the left shore of the river, the Hetman, Mazeppa made one more effort to restore the freedom of Ukraina, and for this purpose entered into alliance with Charles XII of Sweden, but after this monarch's defeat at Poltava, it seemed as if the hopes of Ukrainian liberty had gone for ever. Peter the Great destroyed the last germs of insurrection with fire and sword and completely suspended the autonomy of the country. In 1764 the Hetmanship was extinguished and in 1775 the «Szics», the last refuge of the Zaporogi Cossacks was destroyed. Thus did Russia in the course of a century and a half entirely ruin the political institutions of Ukraina. With the partition of Poland a great part of the Ukrainians of that country passed under Russian sway. Others came under Austrian rule, and their lot soon began to improve. Galicia became the Piedmont of the Ukrainians, a land where they could revive and develop their ancient culture. The Russians, on the other hand, vigorously pursued a policy of russianising, but their efforts met with no success. In vain they prohibited, in 1680, the use of the

Ukrainian language in church literature, in vain suppressed Ukrainian literature altogether in 1720, and closed Ukrainian schools to the number of 866 during the second half of the XVIII century. The national feeling, the racial consciousness could not be extirpated from among the people who continued to cherish in their hearts the desire for a free Ukraina. Kapnist, the Ukrainian delegate, agitated in Berlin on behalf of the liberation of his native land already in 1790. In 1847 the Russian government discovered in Kiev the traces of a secret society organised for attaining the liberty of the Ukrainians. Among the members was the world-famed Ukrainian poet Sevcenkó. He and his companions were forthwith deported to Siberia. Still the Ukrainian movement could not be finally strangled, and therefore the Czar, by an ukase issued in 1876 forbade the use of the Ukrainian language in the press, in schools and in churches. Thereupon the movement was transferred into Galicia, where indeed it was opposed by the Poles, especially at the beginning, but now has at its service 33 middle schools and 11 professorial chairs at the university devoted to lectures in the Ukrainian language. Both in Bukovina and in Galicia, the Ukrainians have, apart from their own energy, to thank principally the good-will of the Austrian and Hungarian governments for the results they have attained. This nut-shell history of the Ukrainian people can most worthily be concluded by quoting the words of a distinguished scholar, Dr Stephen Rudnickij, Professor at the University of Lemberg. «As we have seen, the Russians and Ukrainians were from the very beginning two distinct nations, forming two different states, with different languages and different culture. Every Ukrainian cherishes the national ideal of a free Ukraina. The Ukrainians are the only Slav nation which have a direct interest in the defeat and weakening of Russia.»

George Podhradzsky.



The Cult of Shakespeare in Hungary.

IT IS SUPERFLUOUS, and indeed it would be vain, to attempt to discuss to how great an extent Shakespeare is known to, and enjoys the affection of, the Hungarian reading- and theatre-going public. Words and sentences fail to convey the complicated sentiments attached to the name of Shakespeare. The festivities arranged to celebrate the third centenary of the poet's death are only new proofs, new guarantees of admiration and affection.

The war, unfortunately, deprives us of the recent literary work and newspapers of the enemy countries, and thus we cannot know the nature of the great celebration in the poet's own country; but we have a presentiment, indeed, a conviction that

no greater enthusiasm and appreciation has been extended to his memory in the land of his birth than here in Hungary.

Our most distinguished scholars and greatest actors have co-operated in giving worthy expression to our enthusiasm.

The festival in the National Theatre lasted two weeks. But what are these two weeks for the expression of feelings which have accumulated in the course of long years? Thousands and thousands were enraptured by the performances, but what an insignificant percentage of the devotees of Shakespeare do these thousands represent!

Those also have joined in the celebration who could not attend the theatres, which, on such an occasion, appear diminutive. How many warm glances, how many red roses have been bestowed these days on a book or portrait of Shakespeare!

And in the course of all this, did anyone dwell on the thought that he whom we fêted was the son of a nation now at war with us? In connection with the memory of the great Englishman did anyone think with a spark of hatred of his compatriots?

I think not.

Not because we are a «chivalrous nation», taking pleasure in gracious gestures of pardon; but because in the presence of Shakespeare we can be only mortals lulled in aesthetic delight and free from any taint of hate.

This indeed is more than chivalry. It is an ingredient of the civilisation which the Hungarian nation has acquired for itself, and out of itself, through a thousand years of toil and struggle.

It may perhaps appear strange that we emphasize this fact, but there may be reason for it in view of the false information circulated abroad to our detriment.

★

The Shakespeare festivals were made in honour of the name and memory of Shakespeare, and the arrangers and those who played an active rôle were all exclusively inspired with this object. In our celebration of the event and in our enjoyment we include with gratitude both the great poet and the actors who interpreted his works.

The cult of Shakespeare's plays in our country, which is carried to the highest point by the National Theatre, was brilliantly evidenced on the occasion of the third-centenary performances.

The Shakespeare plays produced under the management of Eugen Ivánffy and Alexander Hevessi were performed by the actors and actresses with full appreciation of the beauty of the works. Emma Márkus, Aranka Várady, Beregi, Ivánffy, Gyenes, Gáll and all the others acted as if born and bred in the classical atmosphere of Shakespearian drama, figures replete with life and passion, and yet free from theatrical exaggeration, such as the poet's marvellous imagination created.

We mention, as a quite natural phenomenon, that

the public who have previously had numberless opportunities of enjoying Shakespeare performances, even before the festival had come to an end insisted on obtaining a promise that the whole cycle of plays should be given again. *John Mácza.*

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### The Mission of „Hungary“.

WE BEG to state that this is a Hungarian journal whose mission is to make our institutions etc. known throughout the world; it is published in the English because that is also the language of the Western hemisphere. Our mission is now, in view of the war, still more important as it is more than ever necessary that other peoples (especially Americans) should get true information about Hungary in their mother tongue.

*The Editor.*

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The Art-Treasures of the Esterházy Family.

Part I.

FIRST in rank among the art-collection of Hungarian aristocrats is that of the castle of Fraknó owned by the ducal family of Esterházy. This collection, unique in character and containing treasures of great rarity, was begun in 1626 and has ever since been preserved intact for the benefit of posterity. The remarkable museum in the castle of Fraknó, near Kismarton, is full of valuable art-treasures and historical relics which might well be the object of more general interest. In the first half of the XVII century, the Palatine Count Nicholas Esterházy founded the museum as part of the entail ducal estate, ordaining that it should be enlarged, but never alienated except in one case only, «if the Duke in possession should come into Turkish captivity, when some objects might be given as ransom for his redemption». This provision, which now sounds somewhat strange to us, was easily explicable at that epoch, for the Turks were then at the height of their power and permanently at war with the Hungarians.

The castle of Fraknó stands near the Austrian frontier, to the west of Sopron. It is situated on a rocky height which rises abruptly in the midst of a wildly-romantic valley. The strong walls, which have defied the ravages of centuries, are surrounded by deep, wide moats. This famous historical structure is four times the size of the Andrassy's Krasznahorka castle, and has been maintained in the same complete state of preservation. The Palatine Nicholas Esterházy transformed and enlarged the castle, adding to it an arsenal and founding, in 1626, the museum and treasury. His son Count Paul, who later became Duke, completed the bastions, walls and towers, fitted up the arsenal, made cannons, enlarged the treasury and restored the chapel. It was he who received from King

Leopold I a great part of the estates confiscated from the Palatine Baron Francis Wesselényi, Count Péter Zrinyi, Ban of Croatia, Count Francis Frangepán, Count Stephen Thököly and Count Francis Nádasdy.

In bestowing these estates, Leopold was actuated by the desire to reward the Esterházys for their feats of arms in defending Hungary constantly against the Turkish invaders. For his services the Count Paul Esterházy, in 1687, was made a Duke of the Holy Roman Empire and the letter L was added to his coat-of-arms.

The castle-gate with the surrounding bastions is approached across a long bridge, supported on massive stone pillars and built in place of the ancient iron draw-bridge. The gate is of Gothic style, and the high vault above it is full of weapons used in ancient times. Passing the first vaulted court, which contains only apartments for the officials, we come to a second vaulted court, where we immediately notice the entrance to the great wine-cellars in which is preserved some of the world's oldest and costliest wine, the so-called Luther wine of the Rhine vintage of 1526.

In a square court stands the citadel, a black tower of massive structure, with niches containing statues of St. Stephen, St. Ladislaus and the Holy Virgin (the Guardian Saint of Hungary). In this court is the so-called Turkish well, dug by Turkish prisoners in the time of the Palatine Paul Esterházy, a well cut 100 metres deep into the rock, still intact, and remarkable for its triple echo which magnifies laughter into the sound of heavy artillery.

*

A signal proof of the fame which the wealthy family of Esterházy had acquired abroad centuries ago, is given by the fact, that the Emperor Napoleon, when he entered Győr with his army in 1809 and invited the Hungarians to elect a King for themselves, proposed as a fit candidate, Duke Nicholas Esterházy, born in 1765. Esterházy declined Napoleon's flattering offer without hesitation.

The numerous foreigners who visit the castle of Fraknó are initiated into the history of this powerful family. The battle-pictures which adorn the walls of the ancient castle of Fraknó, all relate the valorous feats of the Esterházys, and the ancient portraits depict a race of men mighty in stature, with features expressive of strength, intrepidity, resolution and passion.

The rooms of the old castle are one and all in a habitable condition, and the corridors and staircases between them are wide and commodious. The walls are hung with life-size portraits of historical figures and paintings of historical scenes. In a room on the second floor is a life-size picture of the Palatine Nicholas Esterházy and his wife, Countess Cristina Nyáry de Bedegh, and near it, portraits of their son, Count Ladislaus, Captain of the castle of Pápa, and their cousins, Count Fran-

cis, Captain of the Balassagyarmat fort, Count Thomas, Commander of the Léva fort, and Count Gáspár, a Knight of the Golden Spurs.

In this room is preserved the coat-of mail of Count Ladislaus Esterházy, which was shot through by Ibrahim Pasha of Esztergom at the battle of Nagyvezekény in 1652. When Esterházy fell wounded from his horse, the Pasha desired to know who the brave knight was, and opening the vizier saw that he had killed his old friend, who had once treated him so kindly when he, the Pasha, was a captive in Hungary. Ibrahim Pasha, deeply afflicted, buried the great Esterházy with military pomp on the field-of-battle, whence the body was removed by the family and laid to rest in Nagyszombat.

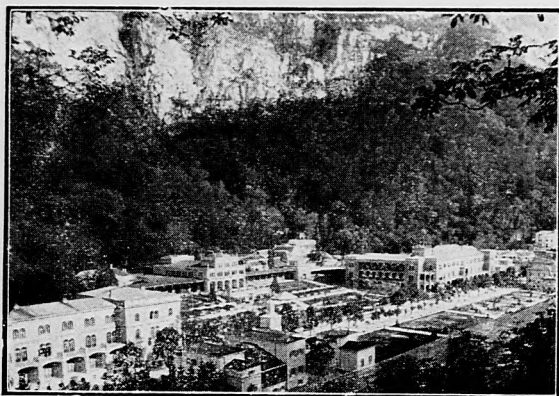
In another room are the portraits of Magyar leaders and rulers, from Attila onwards. Here are the Esterházy ancestral portraits, a complete series, from the founder of the family, Paulus Christianuson who died in 969, up to Duke Paul Esterházy who held the portfolio of Minister of Foreign Affairs in the First Hungarian Cabinet, in 1848. Here also is an oil-painting of Zwingli, showing the Reformer in the act of expounding the Bible.

Among the portraits of women, that of Maria Antoinette in the Maria-Theresia room especially attracts the gaze. The room is so called because it was occupied by the Hungarian Queen, Maria Theresia, during a long sojourn at Eszterház. In the neighbouring Habsburg room, the Emperor-King Leopold I is the centre of attraction. In the Netherlands room are kept a number of valuable paintings of the Dutch school, and here also are some very fine French copper engravings. Next to this are the Spanish rooms, containing portraits of Charles V, Queen Isabella, Philip II and Don Carlos. Noteworthy is the China room, with its valuable old Chinese porcelain, furniture covered with Chinese silk, and a great variety of Chinese rarities.

In the adjoining room are portraits of the Princes of Transylvania, Gabriel Bethlen, Stephen Bocskai, George Rákóczi I and others, and here again portraits of members of the Esterházy family, Countess Julia Esterházy, whose husband, Count Francis Nádasdy, was beheaded, Countess Bencze Esterházy, born Barbara Frangepán, Éva Thököly, and Countess Orsolya Esterházy, wife of the Palatine Duke Paul. In this room is also a life-size portrait of Mária Széchy, the famous Murányi Venus.

Among the numerous battle-pictures, the visitor is especially attracted by the picture perpetuating the battle of Pápa, the great picture of the battle of Érsekújvár and that of the Lakompak sally and battle. It is impossible to give even a brief sketch of the great number of pictures depicting battle and other scenes. The eye becomes wearied in contemplating these master-works of art, each of which must be studied in turn, for it is difficult to decide which are the most eminent.

Nicholas Markó.

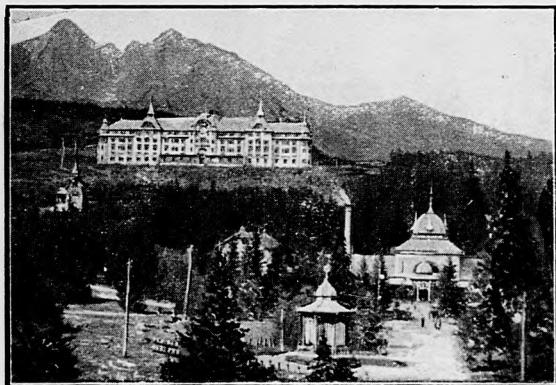


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