



Március 15.-én

ifj.Ábrányi Emil

Ha márciusnak iduszán
Vallásomat kérdezné valaki,
Azt válaszolnám nyíltan, igazán:
Az én vallásom a hazám!
Ki nemzetem javára él,
Ki munkában versenyre kél,
Ki érte áldoz szüntelen,
Az egy valláson van velem!
Vallásom az, hogy én is ott legyek
Azok között, kik érte küzdenek
S mind megtegyem, egészen a halálig,
Ami hazám dicsőségére válik!

Ha márciusnak iduszán
Vallásomat fűrkészve kérdenék,
Azt válaszolnám nyíltan, igazán:
Az én vallásom a testvériség!
Vallásom az, hogy mindenkit szeressek,
S amig okom nincs, senkit meg ne vessek...
Becsüljem mindig más jogát,
Testvéreileg karoljam át
Az irgalmast, a jót, nemest,
A tiszteletre érdemest!

Vallásom az, hogy embertársaim közt
Ne válogassak rang, címer szerint.
A hű, a munkás, tiszta lelkű ember
Jöjjön szívemre mind!

Ha márciusnak iduszán
Vallásomat kíváncsian kutatnék.
Azt válaszolnám nyíltan, igazán:
Az én vallásom a szabadság!
Szabadság, lelkünk méltósága, fénye,
Szabadság, férfiak legszebb erénye,
Mely önmagát fékezni tudja jól,
De zsarnokok jármába nem hajol.
Szabadság, mely rombolva is teremt,
Mert jóra vágyik és a célja rend!
Az én vallásom az a szent erő,
Mely vértanúk sírjából tör elő,
Vagy mint egy Isten, égből földre jő,
Ha bűn, gonoszság uralomra hágott,
Hogy vérével megváltsa a világot.

E nagy napon kívánom lelkesedve:
Vallásomat minden magyar kövesse!
E nagy napon szívemből azt kívánom,
Hogy ne legyen üres szó ez a három,
Míg a magyarban lélek lángja ég:
Haza, szabadság és testvériség!



ifj.Ábrányi Emil

ifj. Ábrányi Emil (1850 – 1920) költő, műfordító és újságíró, egész versciklust szentelt 1848 március 15.-nek, „Március dalai” címmel, ami őt az ifjúság körében tette népszerűvé. A Koszorú c. hetilap szerkesztője, a Pesti Napló és más újságok munkatársa. Fő témái a szerelem, haza és emberiség. Műfordításai közt a legsikeresebb Byron „Don Juan”-ja, Rostand „Cyrano de Bergerac”-ja, Maeterlinck „Monna Vanna”-ja, Ibsen „Solness építőmester”-e, és Wagner „Trisztán és Izolda”-ja.

Victory is Ours! Miénk a győzelem!

Erika Pappa Faber

Just as in 1849, Good Friday this year falls on April 6th. On that day we commemorate one of the successful battles of the Hungarian Freedom Fight of 1848-49: that of Isaszeg. Let us revisit the battle, and the town where it all took place where, even today, memorials of that great military action abound.

The Freedom Fight of 1848-49 against Austrian oppression was sparked by Petőfi reciting his "Talpra Magyar!" at the National Museum on March 15th 1848. The resulting uprising spread throughout the whole country, and

was successful at first. The national guard (*Honvédség*), established at Governor-President Lajos Kossuth's initiative, was led by able military leaders such as Generals Aulich, Damjanich, Klapka and Görgey, who won

battle after battle (in what became known as the "spring campaign") against the Austrian forces led by Generals Windischgrätz, Jellachich and Schlick.

Continue



Perhaps the most brilliant of these victorious battles was that of Isaszeg, located 30 kilometers east of Budapest, in the Gödöllő hills, fought on Good Friday, April 6th, 1849. Facing 40,000 Austrians were 26-28,000 Hungarians, joined by 1,500 of the Polish legion. General Joseph Wyszocki encouraged the men: „For our and for your freedom!” and the legionnaires sang: „If we stand shoulder to shoulder, we cannot lose”. In one Isaszeg family, seven members had joined the armed forces.

The battle was hard fought. The Austrian troops had set up their artillery batteries to good advantage in the wooded hillsides around Isaszeg. They bombarded the Hungarian artillery positions opposite, but their attack was warded off by the Polish legion. The Hungarian infantry stormed the artillery stands with bayonets drawn, and captured them. (The location is where the *honvéd* graves are found today). The Austrians then set fire to the forest, making it extremely difficult for Klapka's battalion to struggle through the woods. Klapka was beaten back; his soldiers lost heart, and were ready to retreat. Only the energetic intervention of General Görgey Artúr managed

to turn them back, leading a new attack against the enemy. Finally, by 7 pm, the Austrians were forced back from Isaszeg. The village was burning, set ablaze by the rain of bullets. The bridge over the Rákos River was under constant Hungarian fire, so the Austrian troops had to cross the swampy area on horseback; many were drowned in it. When the Hungarian troops gained the high ground on the right bank of the Rákos, Jellachich ordered the retreat of the Austrian troops over Gödöllő to Buda. Losses on both sides were heavy: some 1,500 Austrians and close to 1,000 Hungarians soldiers gave their lives at Isaszeg. But Görgey could report afterwards: „Victory is ours! *Miénk a győzelem!*”

Because the Hungarians were so successful, the Austrians called for Russian help. Görgey attempted to reach a compromise solution with the Austrian emperor. Between May and July of 1849, he was Minister of War for the Kossuth government. Realizing that the Russians had 200,000 troops at their disposal, Görgey, with full knowledge of the Hungarian government, carried on diplomatic negotiations with the Russian military leaders.

After the defeat of the Hungarian troops at Temesvár in early August, Kossuth made Görgey the supreme military commander. On August 13th, 1849, Görgey surrendered to the Russians at Világos, fully cognizant that the combined Austro-Russian forces were too strong for the Hungarian patriots to withstand.

Despite Russian reassurances given to Görgey that the military commanders would not be harmed, the Austrians executed 13 Hungarian generals at Arad, on October 6th, 1849 (known as the “Martyrs of Arad” – see the October 2011 issue of Magyar News Online at magyarnews.org). Görgey was spared, and he withdrew to Visegrád, where he died in 1916.

Opinions of Görgey vary: some hold that he was a traitor, others think he was a realist. Be that as it may, he was a brilliant military commander who was responsible for most of the victorious battles fought during the Freedom Fight of 1848-49.

Erika Papp Faber is Editor of Magyar News Online.



Angel of remembrance for the Martyrs of Arad, designed by Makovecz Imre, carved by Veleki József Lajos

Memorial to unknown Polish officer

Honvéd memorial Isaszeg



“...you are walking on unmarked graves of your ancestors who defended their homes with their blood... remember!”



Map of Isaszeg battle

Március

Áprily Lajos

A nap tüze, látod,
a fűrgé diákat
a hegyre kicsalta; a csúcsra kiállt.
Csengve, nevetve
kibuggyan a kedve
s egy ős evoét¹ a fénybe kiállt.

Régi, kiszáradt
tó vize árad,
néma kutakban a víz kibuzog.
Zeng a picinyke
szénfejú cinke
víg dithyrambusa²: dactilusok.³

Selymit a barka
már kitakarta,
sárga virágját bontja a som.
Fut, fut az áram
a déli sugárban
s hőkken a hó a hideg havason.

Barna patakja
napra kacagva
lomha Marosba csengve siet.
Zeng a csatorna,
zeng a hegy orma,
s zeng – ugye zeng, ugye zeng a
szived?

1 a görög irodalomban egy ujjongó
örömkiáltás

2 „Csapongó gondolatmenetű, ódaszerűen szárnyaló lírai költemény”

3 három szótagból álló versláb
Áprily Lajos (1887 – 1967) Erdélyben született. Ady nagy befolyással volt rá, olyannyira, hogy utána ment Párizsba, de félénk természete miatt sose találkozott vele. Viszont hamarosan visszatért el tudja tartani a családját, idővel áttelepült Magyarországra, Visegrádra, de mindig „áruló”-nak érezte magát, mert elhagyta Erdélyt. Versei nagy részben a természettel foglalkoznak.

Hungarian Community Club of Wallingford – a short history and recent developments

Dr. Balázs B. Somogyi

According to available records, Hungarians initially appeared in Wallingford during the second part of the nineteenth century. The first documented wedding of Hungarians took place on April 22nd 1883, when John Bartak, a 22-year-old harness maker married Rosa Barna, age 21, at the Holy Trinity Church. Bride and groom both listed their birthplace as “Hungary.”

By the second part and of the 1800’s and the beginning of the twentieth century, the number of Hungarian settlers had increased significantly. The Magyar population, in large numbers, found employment in the “silver-works” company located in the town. Many others were working at farms and factories of the surrounding region.

The Young Men’s Hungarian Club was established in 1916. The Hungarian Community Hall, home of the Hungarian Community Club of Wallingford, opened its doors in 1918, and, subsequently, it was to become an important center for the Magyar population of Central Connecticut. The Hall was built by first generation Hungarians, selfless and dedicated working-class men and women who contributed a significant portion of their hard - earned income toward the funds needed for the completion of the House.

By 1941, the mortgage was fully paid up; the Hungarian Community Hall of Wallingford has been debt-free ever since. The entrance of the building was reconstructed, and a new stage was added in 1950. Activities were numerous and well-attended. Success of the Wallingford facility reached its zenith in the late 1950’s and early sixties; there were times when the Hall could not accommodate all of the prospective attendees, and, on occasion, a number of them had to be turned away at the door.

Participation at functions at the Community Hall started to decline in the 1970’s. A number of factors, including Hungarians moving away from the vi-

city of the Hall, significantly changing demographics and an apparently inevitable ebbing of interest, had contributed to this process. Consideration of sale of the building first surfaced in the late 70’s; a sudden resurgence of interest and enthusiasm saved the Club



from going “under”, at that time, however.

Unfortunately, there followed years of frequently treacherous struggle for survival, with unmistakable signs of disillusionment. It was to become increasingly and painfully evident that only a handful of members were willing to participate in the “work” needed for the preparation of the Club’s functions and the upkeep of the House. These few individuals – and they were always the same ones – were becoming tired, bitter and resentful and showed signs of being “drained”, both physically and emotionally. Meetings of the Executive Board and Membership started to focus repeatedly on the prospect of selling the House. In November of 2006, the apparently inevitable decision was made to sell the building.

But suddenly, almost as if by a miracle, signs of rebirth and renewal became evident. An interested group of Hungarians, young and middle-aged people, many of them Transylvanians from the Hartford region, appeared on the scene. They were showing a level of interest and dedication unknown to the Wallingford Hungarian Community for quite some time. They had repeatedly professed a sense of commitment, on their own and on their children’s be-

half, to cultivate their Hungarian roots and heritage, resulting from activities generated by the Hungarian Community Club. The decision to sell the building was rescinded in due course and within a short period of time.

Membership rolls tripled within weeks, and a palpable sense of optimism began to prevail.

The walls were repainted, the floor was renewed and refinished, all this at a fraction of the usual expense, since the required labor and manpower were provided by a dedicated group of members, all of them enthusiastic and apparently tireless. An “ad hoc mini-fundraiser” generated funds for the purchase of new round tables, while an additional fundraising

drive initiated the procurement of the financial means for rebuilding the entrance of the House and erecting a much-needed fence around the property.

Plans for launching a Hungarian language school became a reality in 2009. Presently, the new school holds classes every second Sunday, at the Hungarian Church of Wallingford. The preparatory work related to the establishment of a new Hungarian Library – also housed at the Church – is close to completion.

It is painfully undeniable that the initial enthusiasm surrounding the Hungarian Community Club of Wallingford has shown some signs of “wear and tear” in the years following 2006-7. Attendance at meetings nowadays is far below that experienced during those heady days, and, predictably, the same small nucleus of people is involved in the day-to-day operation of the House. The program of activities the Club presents continues to be ambitiously impressive, however. Touring artists and ensembles from Hungary, the Carpathian Basin and the United States frequently appear on the stage of House. “Székely Bál”, a highly popular annual celebration, attracts many interested Hungarians from Connecticut, New Jersey, Massachusetts and New York.

Wallingford provides the venue for the October 1956 Celebration*, and the Club cooperates with its sister organization, the Pannonia Club of Fairfield, in presenting the March 15th Memorial Celebration regularly. "Kids' days" and the annual "Mikulás" celebrations have proved to be highly popular and well-attended.

A new plan, boldly challenging in character, emerged during 2010. In order to celebrate the heritage of the community and memorialize the Revolution of 1956, membership of the Club decided to erect a Hungarian Memorial in Wallingford. The Mayor and leadership of the Town of Wallingford proved to be highly sympathetic and receptive to the project, and the location for the monument, in a park near the Hungarian House, has been selected already. According to present plans, construction of the memorial will be completed within two years' time.

Labor of love, dedication and cooperative spirit have resulted in the remarkable Hungarian renewal in Wallingford. It is obvious that the same will be required, on an increasingly consistent basis, to secure and guarantee the survival and future of the Wallingford Community Hall for generations to come.

We invite everybody, members, friends and sympathizers alike, to participate in this excitingly important endeavor.

- The other venue for the October 23rd observance in Connecticut is the one held (since 2003) at the Memorial Plaque set up behind Fairfield Town Hall by Magyar Studies of America. (Ed.)

Balazs B.Somogyi, an orthopedic surgeon, moved to Cheshire, CT with his family of five in 1973. He has practiced medicine since that time in Cheshire and Southington, CT. He is President of the Hungarian Cultural Society of Connecticut, and continues to serve on the Executive Board of the Hungarian Community Club of Wallingford. He also serves on the Board of the Wallingford Symphony Orchestra, and is a member of the Consistory of the Hungarian Church of Wallingford. He continues to serve on the Executive Board of the Hungarian-American Coalition



(HAC) and is a member of the Board of the Hungarian Communion of Friends (Magyar Baráti Közösség-MBK)

The Wallingford Hungarian Club

It's a Small World – Kicsi a világ!

This is more than a case of "Kicsi a Világ"! To discover an almost - relative by accident is more like serendipity!

Last fall, my son Paul drove me to Waitsfield, Vermont for a week-long oil painting class. While examining the information packet provided by our instructor Frank Covino, I saw a map of Waitsfield with advertisements for local businesses. In the corner of the map was a small square with an ad for a local sculptor, John Matusz.

This nearly knocked my socks off, as "John Matusz" was the name of both my late paternal grandfather and my father's older brother, both of whom died before I was born.

Was this a long-lost relative? On our way out of Waitsfield, Paul and I stopped at the sculptor's studio. With a little trepidation, we knocked on his door. John came out from behind his desk. He welcomed us warmly when I told him of our family name. He told me that his maternal side was Hungarian but his father's side of the family had come from Poland. Probably no relationship there. My dad had told me that there were many Matusz's in Poland, and that might have been our origin also. Yet Paul and I both noticed that this fellow artist had light blue eyes remarkably like my father's. You never know... because it IS a small world!

Martha Matus Schipul is a member of the Magyar News Online Editorial Board.

Forestburgh: Serving Catholics from Four States

Erika Papp Faber

A humble white church in the Catskills near Monticello, NY has become the spiritual home for a small number of Hungarians. They come from four states, to worship God in their native tongue, to socialize and enjoy Hungarian food. Read about the Pastor, Fr. Iván Csete, and his strong lay support led by Ildikó Vass and her husband István.

Once a month, the small wooden church of St. Thomas Aquinas in Forestburgh, NY attracts Hungarians from New York, New Jersey, Pennsylvania and Connecticut. The Pastor, Fr. Iván Csete, has been offering Mass in Hungarian there every first Sunday since June 13, 1999. The Magyar congregation is small, between 25-30 people, but there is quite a turnover of the participants. Despite that, it has become a close-knit community as they meet after Mass in the parish house, to socialize and enjoy a home-cooked meal the participants take turns to provide. (Last month, the record attendance of 42 faithful almost filled the church building.)

As for Hungarian pastoral care, Fr. Iván is available for Confessions in Hungarian before Mass. There have also been a few Baptisms and weddings, and his brother Józsi lies in the church's cemetery.

When Fr. Csete was appointed Pastor in November 1998, there was only one Hungarian living in the parish, but a few more lived in the surrounding area. Ildikó Vass of Campbell Hall, NY suggested serving luncheon after Mass to bring the Hungarians together. She has been organizing it ever since, with friends Tibor and Barbara Vajda, Imre and Magda Beke, and others, cooking a delicious meal, setting the tables with seasonal themes, calling parishioners the week before as a reminder. Fr. Csete's path to Forestburgh has been a winding one. In October 1956, Iván Csete was a second-year medical student in Szeged. At the time, Polish students were protesting against the

Communist government in their coun-



St. Thomas Church in Forestburgh, NY

try. Csete's fellow-students decided to stand in solidarity with their Polish counterparts. "We started the Hungarian Revolution in Szeged," explains Fr. Csete. Representatives were sent to various other Hungarian cities to spread the idea, and Iván was sent to Budapest, where the idea caught fire. He took part in the Hungarian Revolution. When it was crushed by Russian troops, he and his brother József (Józsi) left the country.

They arrived at Camp Kilmer, NJ on December 30, 1956. They were sent to Winooski, VT, for an intensive English language course. They received scholarships to Fordham and Dartmouth, but because Józsi was a swimming champion and Fordham had a swimming pool, they accepted those. Józsi, a talented musician and composer, worked as a waiter-cum-piano player, while Iván worked at many different jobs – as dishwasher in the Empire State Building, as stock boy at Alexander's, as busboy, waiter at a resort, boiler cleaner, carpenter's assistant, and even at a marine museum in Vermont. "Shining shoes is supposed to be the classic route," explains Father with a smile, "but that's the only thing I did not do!" He finished his pre-med courses at Fordham.

But medical school was extremely ex-

pensive, and so Iván switched to French. He studied in France, then obtained his Masters' degree at Middlebury, VT. He taught French in private schools in Massachusetts and New Jersey for several years. Although he had achieved a profession with much struggle and hard work, Iván felt a call to the priesthood. He met Cardinal József Mindszenty during his visit to the New York area in 1974, and the Cardinal had a decisive influence on his vocation. He entered Dunwoodie Seminary in Yonkers, NY, and was ordained by Cardinal Cooke

in St. Patrick's Cathedral on October 31st, 1981. (His class became known as the "Halloween Class").

Fr. Csete had hoped to work among Hungarian Catholics, but was instead posted to Amenia, NY. And yet he did serve among his people, as many Hungarians worked at an institute for the handicapped there. After several years, he asked to be released from the New York Archdiocese, and applied to join the Hungarian Franciscan Custody in the US. He spent two years at St. László parish, in New Brunswick, NJ, a year in the Franciscan house in Flint, MI, then as Custodian of the Capistran House in New York City. However, the number of Hungarian Franciscans was dwindling, and the Custodies were eventually disbanded.

In 1989, Fr. Csete returned to the New York Archdiocese. He then served as Chaplain at the Mary Manning Walsh nursing home in Manhattan for a couple of years, after which he was named Associate Pastor to a parish on Staten Island, where he served for four years.

Next, Fr. Iván completed Chaplain School, and became a military chaplain with the rank of Navy Lieutenant. He was sent to Georgia to a Marine base. A new ruling required military chaplains who had served for three years to return to their dioceses for parish work. So Fr. Csete came back, and was appointed to Our Lady of Victory

Church in the Wall Street area. It was from there that he was posted to For-estburgh, before the fall of the Twin Towers.

The parish of St. Thomas Aquinas is located in a declining resort area with a mixed regular congregation having Irish, Italian, Dutch and Spanish roots. The church is 100 years old, and when Father Csete arrived, it was in great need of repair. He renovated it and the parish house, using local carpenters to do the work. All available money was spent on the renovation, and Father Csete has not taken a salary, paying the deficit of the upkeep out of his own pocket.

Now that he has turned 75, he has become a "Senior Priest", which means he gets a pension and could collect his pay as well. Then, if he wishes, he could retire, and help out in other parishes. Although many Hungarian parishes would be happy to have him serve there, he has decided to continue as full-time Pastor at St. Thomas Aquinas, while at the same time helping out in Hungarian churches as the

need arises. His Hungarian parishioners at St. Thomas Aquinas count on that first Sunday of the month for a Mass and hymns in their native tongue, and a delicious home-cooked Hungarian meal, with baked goods contributed by the ladies of the congregation.

It's worth driving a couple of hours for all that!

The Hungarian Mass is on the first Sunday of each month, at 12:30. St. Thomas Aquinas Church can be reached by taking I-84 West, to Exit 1, then following directions to Rte 42. Follow Rte 42 until blinking yellow light, turn left. Church will be a couple hundred feet on the right

If you decide to attend Mass on the first Sunday, please make sure you call Ildikó Vass the previous week, so that enough food may be prepared for everyone.

Phone: (845) 457-3815 begin_of_the_skype_highlighting (845) 457-3815

end_of_the_skype_highlighting.

Thank you.

Erika Papp Faber is Editor of Magyar News Online.

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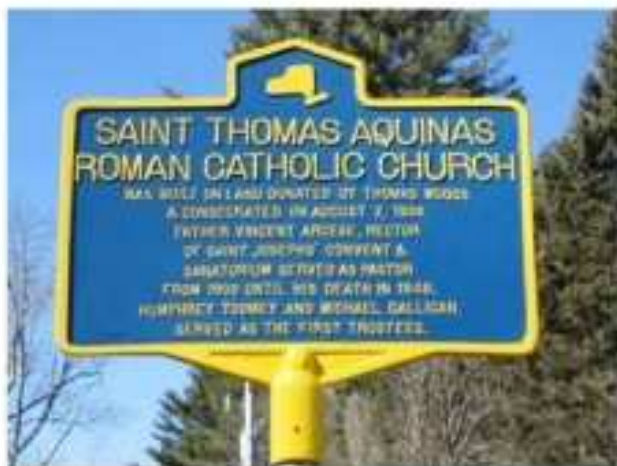
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Altar at Christmas time



Tibor Vajda with birthday cake at February get-together



Fr. Iván Csete



Luncheon in parish house

Március – böjtmás hava

March is usually the Lenten month. Here are some Lenten customs and observances from the ancient town of Lébény in Győr county. Its Romanesque abbey church was built between 1207 and 1212. The quotations here reproduce the dialect spoken in the town. They are taken from a book by Németh Judit entitled „Lébény története és jelesnapi szokásai” (The history of Lébény and its folk holiday customs)

Farsang és húsvét közötti több hetes időszak a nagyböjt. A húsvét előtti vasárnapot Virágvasárnapként emlegetjük. Ezen a vasárnapon ünnepli az Egyház Jézus Krisztus diadalmos bevonulását Jeruzsálembé. Erről a katolikus egyháznaknál szentmisén, a barkaszentelés utáni körmenet emlekezik meg.

Lébényen* az akkor tartott Passiót németül énekelték. Több mindent hallani erről a barkaszentelésről. Így emlékeznek meg erről a Lébényiek: “Égy-égy szálló mindenki vitt haza a barkabú és a zsidó mellé tette, vagy a padláson a gërendábo dugta be, hogy a megszentút barkaág megvidje a házat, lakóit a tűzvészű, villámtú.” “A barkát bedobtuk a kútba, hogy ne betegdjünk meg. Tűzvész ellen a szentkép mögé, vagy a gërendába tűztük.”, “A szentelt barkából égy szemét lë köllött nyëni, mikor beléptünk a házba.”

A Virágvasárnapot a nagy hét követi, a nagytakarítások ideje is, hogy mire jönnek a locsolók, minden szép tiszta legyen. A nagyböjti időszakban, hamvazószerdán, minden hét péntekjén, nagycsütörtökön, nagypénteken, nagyszombaton szigorú böjt volt. Zsírral nem főztek, nem sütöttek. Reggelire általában tejet, teát, tejeskávét és kalácsot ettek. Kedvelt böjti étel volt a bableves, babsaláta, diós-, mákoskalács, túrós, mákos tészta.

A böjti időszakba bekapcsolódik néhány időjárásról ismert nap: Gergely napja, március 12. Ha ezen a napon „Gergely megrázza a szakállát”, és esik a hó; ha ezzel a hóval a leányok megmossák az arcukat, akkor eltűnik az arcukról a szeplő, szép lesz a bőrük. Március 18, 19, 21 Sándor, József és Benedek napja. “Sándor, József, Benedek, zsákbo hozzák a melegét” – tartja a mondás. Enyhülni kezd az idő, bár húsvét táján ismét hidegebb van, mert akkor fújnak a nagyheti “böjti” szelek.

Március 25. Gyümölcsoltó Nagybaldogasszony napja; ekkor kezdik meg a fák megmetésését.

Így található Németh Judit „Lébény története és jelesnapi szokásai” című könyvében.

*Lébény, Győr megyében fekszik, a mosoni síkság keleti részén. Híres az 1207 és 1212 között épült román stílusú apátsági templom.

Karolina Szabó is Webmaster of Magyar News Online.



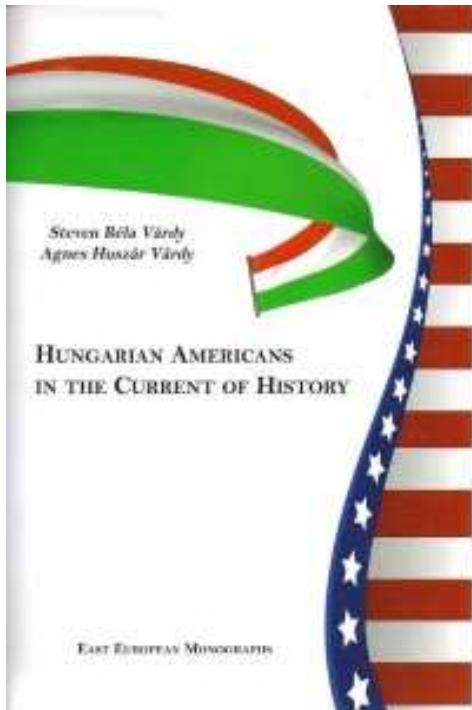
Lébényi Romai Katolikus Templom



Hungarian Americans in the Current of History

Reviewed by Martha Matus Schipul

In reviewing *Hungarian Americans in the Current of History* by Steven Bela Vardy and Agnes Huszar Vardy, I discovered that the title was a little misleading. I was expecting a book about the achievements of individual Hungarian Americans; however, the book is really a sociological treatise on the impact of Hungarian immigration on American society and on the immigrants themselves



My generation of Hungarian Americans came mostly from the wave of immigration in the 1880's in Fairfield County, although my great-great grandmother was supposed to have come to marry a Civil War soldier in the 1860's before returning home to Abaujmegye. I, of course, was aware of smaller waves of immigrations of the displaced persons or "DP's" after WWII and the Freedom Fighters of '56. The Professors Vardy made me aware of the first Hungarian immigrants including the possibility of a "Tyrkker" who sailed with Leif Erickson. A more well-documented story is that of Stephen Parnemius of Buda who was writing an account in Latin of the New World on a ship under Sir

Humphrey Gilbert in 1583. Unfortunately, he died in the shipwreck within sight of shore at Nova Scotia, never having set foot on the continent. There were several adventurers who made it to America before the Civil War including Count Móricz Benyovskyy, a notorious liar who called himself "King of Madagascar" in the 18th century; Count Ágoston Haraszthy who was instrumental in establishing the California wine growing industry who ended up in Nicaragua supposedly eaten by alligators; and Colonel Michael DeKovats, an authentic American Revolutionary hero.

The first Hungarian to make a notable and favorable impression on the United States was of course Kossuth Lajos, ill-fated President of the short-lived Hungarian Republic. He had started his trip with high hopes of raising funds for his revolution, but unfortunately got bogged down in the slavery debate going on in the US in the 1850's. His wish to stay out of taking sides meant that the North thought of him as a hypocrite for fighting for the freedom of Hungarian peasants, but ignoring the deplorable conditions of slaves in the South, and the Southerners regarded him as a secret supporter for manumission. This was clearly an impossible situation, and Kossuth returned to Europe a broken man. One lasting benefit of his voyage was the impression created by him of the noble Hungarian fighting for Liberty that lasted until the 1880's, when the great outpouring of Hungarian peasants landed at Ellis Island, uneducated and hungry, willing to take any dirty dangerous job just to be able to send money home to their families in the Old Country.

There is a very poignant chapter dealing with the horrendous conditions in the coal mines of Pennsylvania and Appalachia for the Hungarian men who toiled underground for little pay and without the protection of safety regulations. For all their troubles, they were labeled as savage barbarians, descendents of Attila, not fit for society of Anglo-Saxon America.

Another chapter discusses Hungarian-Slovak relations in America. This relationship was complicated by diplomatic alliances during World Wars I and II. I thought the author was a little too hard on the Slovaks. Another chapter deals with the Habsburg Archduke, for my tastes almost too sympathetically. Another discusses the relationship between Hungarian Americans and the Communist government and the current government of Viktor Orbán.

I found the book to be very interesting and informative, presenting much information I had never heard before. It wasn't the book I was expecting on seeing the title, but it filled in a large gap in my knowledge of the immigrant experience.

The book may be ordered for \$35.00 from Professor S.B. Vardy 5740 Aylesboro Ave. Pittsburgh, PA 15217

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Brassói aprópecsenye

Here is a hearty dish for wintry days. Just reading the recipe makes one drool!

1,50 kg sertés szűzpecsenye vagy felsál
5 dkg vöröshagyma
3 dkg paradicsompüré
25 dkg füstölt szalonna
1 kg burgonya
1 gerezd fokhagyma
½ csomag petrezselyem
½ csomag metélőhagyma
3 dl pecsenyelé

só, bors, olaj

A húst ceruza vastagságú csíkokra vágjuk, és félretesszük. A füstölt szalonnát vékonyra vágjuk, és serpenyőbe téve félig megpirítjuk, hozzáadjuk a finomra vágott vöröshagymát és az összezúzott fokhagymát. Amikor a hagyma megpirult, hozzáadjuk a húst, sót és borsot. Gyors tűzön állandó keverés mellett piritjuk. Amikor a hús puhulni kezd, hozzáadjuk a paradicsompürét, ezzel jól összepirítjuk, kevés csontlével felengedjük, és tovább piritjuk. (Kevés szaftja legyen.)

A burgonyát héjában megfőzzük, meghámozzuk, és hasábokra vágjuk Bő olajban ropogósra sütjük. Zsírjáról leszűrjük, sóval, borssal és finomra vágott petrezselyemzölddel ízesítjük. A megsült burgonyát a brassói aprópecsenyével lazán összekeverjük.

Előmelegített tűzálló tálon tálaljuk, tetejét finomra vágott metélő hagymával díszítjük.

Pork "tenders" from Brassó

3 lbs pork tenderloin
1 small onion
1tbs. tomato paste
1 clove of garlic
½ lb. of smoked bacon
2 lbs of potatoes
½ bunch of parsley
½ bunch of chives
1 cup of bone stock
salt, pepper, oil

Cut the meat into strips. Cut the bacon into strips and fry it halfway through. Then add the chopped onion and the crushed garlic. When the onion starts to brown, add the meat, salt and pepper. Brown the meat, on fairly high heat, stirring constantly.

When the meat starts to soften, stir in the tomato paste, then add the stock, and continue cooking. The gravy should be thick.

Cook the potatoes with the skins, then peel them and quarter them. Fry them in oil until they are crisp. Strain them from the oil, season with salt, pepper and chopped parsley. Mix them loosely with the meat.

Serve in a preheated dish, and garnish with chopped chives.



Did you know...

... that there is a statue of Kossuth Lajos in Algona, Iowa? After the defeat of the Hungarian Freedom Fight of 1848-49, Kossuth Lajos, ex-Governor-President, came to the United States to drum up support – moral as well as financial – for the Hungarian cause. He was warmly received everywhere, for the Hungarian people's valiant fight for freedom, as well as Kossuth's English oratorical skills won him the enthusiasm of the American people. His name became a by-word, and numerous places were christened „Kossuth”. Among these was a County in the State of Iowa. It was established by the Iowa Legislature in 1851.

Ambrose and Asa Call were the first settlers, in 1854, in the area that became Kossuth County. They claimed the land around the bluffs of the Des Moines River, naming the settlement Call's Grove. But the name was changed because Asa Call's wife liked the name „Algona”, a Native American word signifying „Algonquin waters”. Following some political maneuvering, Algona was made the capital of Kossuth County.

In 2001, Kossuth County celebrated its 150th anniversary. Sculptor Wayne Thompson was commissioned to create a full-figure statue of Lajos Kossuth for the occasion. The six-and-a-half foot tall bronze statue is made of 29 separate castings, and weighs 800 pounds. It shows Kossuth the orator,

as he may have looked addressing a crowd. The black granite base was imported from India.

The statue was dedicated on July 13, 2001. Among the speakers was Hungarian Ambassador to the US Jeszenszky Géza.

After the Kossuth statue in New York City and Cleveland, Ohio, Algona's is the third full-figure Kossuth statue in the US.



Hungarian Mosaic - Bartók

During the 1980's Claudia and Joseph Balogh wrote, edited and presented an informative radio series in the Bridgeport, Connecticut area as part of the weekly program featuring Rózsika and László, very well known and respected Hungarian musicians. The Hungarian Mosaic focused on a variety of topics of interest to Hungarian Americans and were pleased to present another of these topics.

Not far from us, in Hartsdale, NY, at the Ferncliff Cemetery, a special event took place on June 22nd, 1988. For a passer-by it gave the impression of a funeral. There was a group of people standing in the shade of the trees and out in the open a casket was lying on the ground. There were speakers who stepped in front of the group, just like those giving a eulogy.

Despite all of this, it wasn't a funeral. Instead of lowering the body into the grave, they exhumed it and took the remains out of its resting place to send it on a journey to its final destiny. This casket was going to Hungary, carrying the remains of a famous Hungarian, the world-renowned musical composer Béla Bartók.

Bartók and his friend Zoltán Kodály had an early start in music. They were fortunate enough to be able to set their professional goal at the beginning of their careers: this was to achieve a

synthesis of Hungarian music, emphasizing the national character, and to create compositions that are universally contemporary and are also among the internationally outstanding leading compositions of the world.

As we know, both musicians were extremely successful. They started their work among the Hungarian people.

Reaching out to the oldest roots, they researched and collected folksongs among the peasants, recorded them on wax cylinders, and learned the ancient melodies. The Hungarian Academy of Sciences has classified and preserved over 6,000 melodies collected by the two musical geniuses.

At the outbreak of the Second World War, the path of the two separated.

Kodály stayed in Hungary for the rest of his life, and outlived him. Bartók left the country and finally settled in the USA and lived in New York. Here he died in 1946, at the age of 65. Despite the great compositions Bartók wrote and the impact he had on Western music, he received international recognition only after his death.

Recently, Béla Bartók's two sons, Peter living in the United States and Béla living in Hungary, decided that the long-term and final resting place should be his homeland. At the Ferncliff Cemetery, Mr. Simons, Deputy Assistant Secretary of State – on behalf of the American government – and Dr. Bánlaki, Consul General in New York – on behalf of the Hungarian government – said farewell to Béla Bartók's remains. The casket, accompanied by the two brothers, will travel to Hungary with ceremonial stopovers in England, France, Germany and Austria.

On July 6th, the remains of Béla Bartók will lie in state, and on the following day, the final burial will take place at the family plot in Farkasrét Cemetery in Budapest.

Bartók's simple tombstone was removed, to be taken to Hungary, and was replaced with another one that marks the original place and tells where the remains were taken.

This is Claudia Martgittay-Balogh, placing the tombstone of a great Hungarian composer into the Hungarian Mosaic.

