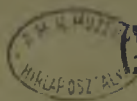


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M. Anthony Ullein-Reviczky's Lecture on Penetration of
Latin Genius in Hungary and on Development of Hunga-
rian—Italian Friendship

National Self-Determination

ZSOMBOR de SZÁSZ

Magyars, Slovaks, Czechs

LOUIS KÁRPÁTHY

Marshal Mannerheim — Doctor Honoris Causa

Books

Political Mosaic

Political Economy

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M. ANTHONY ULLEIN-REVICZKY'S LECTURE ON PENETRATION OF LATIN GENIUS IN HUNGARY AND ON DEVELOPMENT OF HUNGARIAN—ITALIAN FRIENDSHIP

M. Anthony *Ullein-Reviczky*, Minister Plenipotentiary and Envoy Extraordinary, Hungarian Press Chief, on June 10th. arrived in Milan, to represent the Hungarian Government at the Hungarian Week celebrations in that city. On this occasion the official Italian circles, the Italian Press and Italian public opinion offered an exceptionally cordial welcome to the distinguished Hungarian visitor, whose ability and the authority enjoyed by him by virtue of his unusual attainments enhanced the significance of this fresh demonstration of the sincere traditional friendship between Hungary and Italy. The opportunity thus offered was taken advantage of also to request the Minister, who is an eminent scholar and has been granted the title of extraordinary university professor, to give lectures — in Milan on "*the Penetration of the Latin Genius in Hungary*" and in Rome on "*Hungarian-Italian Friendship*".

M. *Ullein-Reviczky*, wearing the uniform of the Hungarian Legion of which he is co-president, was received with due solemnity in Milan, where Prince *Gallarati-Scotti*, Lord Mayor of the city, arranged in his honour a dinner at which toasts of a most cordial character were given. The Hungarian Minister visited institutions and amid formalities of the most solemn character opened the Hungarian Week, which included exhibitions illustrating "*Hungarian-Italian historical connections*" and the headway made by "*Italian books in Hungary*". M. *Ullein-Reviczky*'s address was replied to by Signor *De Capitano d'Arzago*, State Minister. The Hungarian Minister also visited the Milan Hungarian Cultural Institute and the Hungarian school established under the aegis of that Institute.

M. Ullein-Reviczky gave his lecture — which was received with enthusiastic applause — in the Town Hall, Milan, in the presence of a large and distinguished audience.

The Minister expressed his delight at having the opportunity to deal with a subject equally sympathetic to Italians and Hungarians — two peoples closely united in brotherly friendship — in that Italy which under the wise rule of the Emperor-King and the providential leadership of the Duce *had resuscitated the traditions of the Rome of ancient history and had brought into being a renaissance of a never-dying Latinity and of the Latin spirit*, — of that Latin spirit which had exercised so beneficial an influence on the development of the Magyar people; for what had happened, was, *not that European Latinism became absorbed by the ancient Magyar ethnicism, but that the peculiar elements of the ancient Magyar ethnicism remained intact as part of universal Latinism*. The Magyars settling in their present homeland girt by the heights of the Carpathians took over the mission of two of the most easterly provinces of the Roman Empire — *Pannonia and Dacia* — and *became a bulwark of the Latin spirit, protecting that spirit and Europe as a whole against the danger of invasion and conquest menacing them from the East*. As contrasted with the short-lived — and primarily military — Romanism of Dacia, *far greater importance attached to the role played by Pannonia, which was at all times a strategic outpost of Northern Italy from which the peaceful penetration of Roman culture began centuries earlier — that meaning in other words nothing more or less than the extension of the life of Italy to the northern slopes of the Alps too*. Flourishing towns sprang into being in Pannonia, where — a fact established by an officer in the service of the Emperor Tiberius — not only the Latin language, but also Roman literature was well known.

The distinguished lecturer showed emotion when he recalled the Roman walls and buildings to be seen in Sopron, his native town. In all probability the Magyars, when they occupied the country which is now their homeland,

found in the former Pannonian towns also the last remnants of the romanized population of yore. It goes without saying, however, that it was not until the period when as a consequence of their adoption of Christianity the Magyars entered the community of Christian Latin culture that the Romanism of the country of the Magyars was able to assume a conscious character, — *not until the Magyar people became the standard-bearer and defender of this Latinity against the barbarian hordes threatening invasion from the East. Since the days of St. Stephen, whose crown — the Holy Crown of Hungary — was a gift from Rome, — who established a refuge in Rome for the use of Hungarian pilgrims —, there has been an unbroken continuity of lively intercourse between Rome and Hungary. Sculptors and masons from North Italy created magnificent churches in Hungary. The general familiarity with the Latin language in evidence in Hungary initiated the Magyar people into the fellowship of European Latin nations; and there are documents galore proving this close connection. From the thirteenth century Hungarian youths regularly attended the world-famed Italian universities. Hungarian historians, following the lead of Italian chroniclers, discovered connections between the historical movements of the Huns and later on of the Magyars and the Roman remains to be found in Pannonia. It was Italian examples that encouraged the introduction in Hungary of Latin student-poetry; Hungarian flowerditties too owed much to the student-poets who had visited Italy. For a very long period Latin was the official language of the Hungarian Parliament and Hungarian judicature. There were a remarkable large number of Hungarian humanists — above all in the Renaissance Court of King Matthias Corvinus. Werböczy's famous "Tripartitum" (the codification of Hungarian laws completed in 1514) — in which the Latinistic spirit of the legal life of Hungary reached its culmination — appeared in Latin. The Magyar belief in the indestructibility of "Hungaria virtualis" — the eternal buoyancy of the Magyar people — has remained*

intact in the Latin expression reflecting that optimism which not even the dismemberment of the country that followed the disaster on the field of Mohács was able to undermine.

M. Ullein-Reviczky showed that their study of the Latin spirit in which, behind the Latin form, there pulsed a Magyar heart, had most profoundly influenced the greatest Hungarian writers and poets — e. g. Alexander *Petőfi*, John *Arany*, Baron Joseph *Eötvös*; and it was a vigorous florescence of classicism that inspired the genius of Daniel *Berzsenyi*, the Hungarian Horace, and of Michael *Babits*, the gifted translator of Dante. The love of Latin culture is still a living force in Hungary; indeed, it has recently become deeper than ever. The secondary schools and universities of Hungary still cling devotedly to the study of Latin; and Roman law still furnishes the foundations of the legal culture of our Hungarian jurists. *Hungary, fully conscious of the significance of her historical mission, became the most faithful preserver of the Latin spirit in this region of Central Europe — a rôle which she still continues to play; and she is therefore acting today in conformity with her historical mission in joining forces with her Allies for the defence of the great traditions of Christian culture.*

After the lecture the President of the Istituto di Alta Cultura gave a dinner in honour of M. Ullein-Reviczky, who on June 13th. left Milan for Rome, where he was also received with due solemnity.

M. Ullein-Reviczky, accompanied by Minister Rochira, Chef du Protocol, paid a visit to Signor *Bottai*, Minister for National Education; later on calling on Signor *Pavolini*, Minister for Popular Education, and Signor *Polverelli*, Secretary-of-State in the Ministry for Popular Education. Ambassador *Rocco* gave a lunch and M. *Máriássy*, Hungarian Minister to the Quirinal, a dinner in his honour.

His lecture on "*the Development of Hungarian Italian Friendship*" was delivered by M. Ullein-Reviczky on June 15th. at the Rome headquarters of the Fascist Cultural House. He referred to the destiny shared in common for centuries

by Hungarians and Italians; then, after reviewing the history of past centuries, he stressed the importance of the Italian-Hungarian cultural, political and economic connections of recent times. He told his audience how already in the eleventh century *St. Adalbert sent numbers of missionaries to Hungary, while St. Stephen's godfather, Marquis Deodato Sanseverino, was an Italian by origin: St. Gellért himself, the prelate chiefly responsible for the organization of the Hungarian Church, was the scion of a distinguished Venice family. St. Stephen's immediate successor on the throne, Peter, was the son of the Doge of Venice. Andrew II., king of Hungary, wedded Beatrice Princess d'Este, while the consort of King Andrew III. was the Venetian Tomasina Korosina. One of the most glorious and happiest periods of Hungarian history was the reign of the Angevin king, Louis the Great, who founded the oldest Hungarian university on the model of that of Bologna. The traditions of the Angevins were further developed by Sigismund, during whose reign Italian generals took part in the defence of the Hungarian frontier fortresses. Italian influence is revealed in the career of the great Hungarian statesman and general, John Hunyadi, and still more in that of his son, King Matthias Corvinus, whose Court assumed an Italianate character through the influence of his consort, the Italian Beatrice, and who was one of the greatest humanists of his age, while he gathered round him in his palace eminent Italian artists and scholars such as Galeotto and Bonfini. According to the evidence of the Naples chronicler, Giacomo Notar, King Matthias defended against the Turks, not only Hungary, but also Germany and Italy. In the days prior to the disaster on the field of Mohács (in 1526) Papal Legates attempted to save Hungary; while subsequently Italian masters directed the work of building nearly a hundred Hungarian castles. Italian historians dealt with affectionate appreciation of the life and death struggle of the Magyars against the Turks; and one of these historians, Ascanio Cantorio, energetically stressed the Magyar character of the culture of Transylvania.*

M. *Ullein-Reviczky* reminded his audience that *Michele d'Este* had distinguished himself by his heroism during the struggle for the recovery of Buda from the Turks. And from that period onwards there had never been any interruption of the connections between Italy and Hungary. *Mazzini* had predicted a great future for Hungary. *Italians fought in the ranks of the Hungarian army in the struggle for independence against Austria in 1848-49; the Italian legion headed by Colonel Monti fought so heroically that in a single battle no fewer than 500 members of the legion were killed in action. And Hungarians in their turn took part in the Italian struggles for independence; one of the most heroic of the "Thousand of Marsala", Stephen Türr, was a Hungarian, as was Colonel Tüköry, one of the greatest of the martyrs. Besides Türr — who rose to be an Italian General, — many Hungarians fought for Italia Unita; and Garibaldi was proud of his Hungarian soldiers. On that occasion the Hungarian Legion also rendered signal service. These political connections were strengthened also by the reciprocal literary interest of the two peoples. In Hungary during the course of the nineteenth century there developed a veritable Dante cult. More recently the Matthias Corvinus Society was established for the purpose of furthering the cause of Italian-Hungarian cultural relations in Hungary; and in the year which saw the six-hundredth anniversary of the death of Dante there appeared Michael Babits's translation of the "Divina Commedia", a veritable masterpiece. In the last two decades the political connections between the two countries have become exceptionally cordial. It was the support of Italy that rendered possible the Sopron plebiscite; while already in 1921 Mussolini acknowledged the legitimate character of the Hungarian demands for a revision of the peace treaty; and in 1922 the same statesman made the decisive announcement that "I Trattati non sono eterni". From that period Fascist Italy struggled openly in the cause of revision, making frontier revision a cardinal point in her political programme. It was in the spirit of this policy that*

the two countries concluded their treaty of amity. This was followed by the visits to Italy and Hungary respectively of the Hungarian Regent and the King-Emperor of Italy. *Hungary refused to vote for the sanctions which the League of Nations proposed to enforce against Italy.* Nothing could therefore be more natural than that Hungary should become the faithful ally of the Axis Powers. Hungary is also fully aware of the part played by Italy in securing the two Awards of the Vienna Court of Arbitration. And now, *in the struggle being carried on to secure an equitable order in Europe, Hungary was fighting shoulder to shoulder with the Axis, in keeping with her mission, for the defence of Christian civilization.*

The large and distinguished audience enthusiastically applauded the lecturer. Prior to his journey to Rome, on June 14th. M. *Ullein-Reviczky* attended a scientific *pour-parler* of Italian and Hungarian university professors held with Dr. *Pestalozza*, Rector of Milan University, in the chair at which the historian Professor *Catulo* moved that the more important Hungarian scientific works should be translated into Italian.