

The Hungarian Quarterly

Designed to spread true knowledge concerning the Carpathian Basin and its peoples. To explore the possibilities of mutual understanding and cooperation between the coexisting nationalities for the sake of a lasting peace, justice and prosperity.

Published by
The Danubian Press, Inc.
Astor, FL 32002

In cooperation with the
Danubian Research and Information Center

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Subscription: U.S. \$12.00 yearly. Single copy U.S. \$4.00.
Overseas U.S. \$18.00.
Address: Danubian Press, Rt. 1, Box 59, Astor, FL 32002 USA.

Printed by:
Franciscan Fathers
Catholic Publishing Company
1739 Mahoning Avenue
Youngstown, Ohio 44509

July 1986

THE HUNGARIAN QUARTERLY was first published in the spring of 1934 by the Society of the Hungarian Quarterly. The editors were: Dr. Joseph Balogh, Budapest, Hungary, Owen Rutter, London, England and Francis Deak, New York, USA.

In 1944 the Society of the Hungarian Quarterly was dissolved, and in 1945-46 its members imprisoned or deported into Russia.

Years later the communist government in Budapest started the NEW HUNGARIAN QUARTERLY, a propaganda publication, which in no way can be regarded as the legal successor of the original Hungarian Quarterly.

Forty years after the occupation of Hungary by the armies of the Soviet Union, which occupation is still demonstrated by the presence of Soviet troops on Hungarian soil, members of the Hungarian exile in the USA, Canada, Australia and Europe decided to pick up the fallen banner, of "peace, justice and a better future through knowledge and understanding," and republish the Hungarian Quarterly in the USA.

Our aim is the same: to acquaint the English speaking world with the past as well as the present situation of the Carpathian Basin and try to deal with the difficult problems of the future. To clear up the misconceptions and blow away the smoke-screen created by unscrupulous political adventurers in their determination to enforce their nationalistic goals at the detriment of a multi-national population which inhabit the Carpathian Basin for long centuries.

According to the newest statistics the population of the Carpathian Basin includes: 15 million Hungarians, 4.5 million Croatians, 4 million Rumanians, 3.8 million Slovaks, 0.6 million Germans, 0.5 million Serbians, 0.6 million Ruthenians, and 0.6 million others.

Our aim is to point out the festering problems which smolder under the surface ready to explode again and search for a wise and just solution of these problems, a solution which could save the future of 29.6 million people from more destruction, more killing and more suffering.

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Attention!

CORRECTION IN VOL. 1, NO. 3 OF THE HUNGARIAN QUARTERLY:

The Subtitle on Page 5 should read:

“The Problem of Hungarian Schools in Slovakia

Editorial

With this issue of The Hungarian Quarterly we have completed our first year. It is up to the readers to decide whether or not we did a good job. On our part, we put our heart and soul into it.

As promised, we were dedicated to peace with unity and justice in the Carpathian Basin. Whenever we pointed out the faults and the injustices, the abuses and the cruelties of today, we did it for the sake of a better tomorrow. Our aim was to heal, not to injure; to correct and admonish instead of urging for revenge. We did not try to please anyone, but to convey the truth, which is never a popular task.

We learned much during the first year, and much of what we learned was not pleasant. The mail brought us letters of hate, letters of criticism, and only a few lines of approval and encouragement. Evaluating the reaction to the four issues we have published so far, we have drawn the following conclusions:

1. There is still much too much hate in those who represent the different nationalities of the Carpathian Basin in the free world. Strangely enough, this hate does not come from those who represent the oppressed minorities of that area but from those who represent the oppressors; not the governments themselves, but the peoples whose governments are mistreating the minorities. Overheated nationalism coupled with false knowledge and misinformation resulting from century long propaganda, falsified history, and inherited prejudices, make the search for just and sober solutions immensely difficult. For example: the Rumanians in the U.S.A. angrily deny any Hungarian cultural heritage in Transylvania and the Slovaks seem to be doing the same concerning Slovakia. The Hungarians on the other hand, hurt and angered by the stubborn denials of their past and their national heritage, are hesitant to reach out a friendly hand toward their unfriendly neighbors for fear of being hurt again.

2. The West, meaning in the first place the United States and the United Kingdom, does not seem to care what is going on in those countries they entrusted forty years ago to the care of the Soviet Union. They have their own problems to tend to and no time to worry about the future of such obscure places as the Carpathian Basin.

What we have learned during this one year can be put into one sentence: Those who would be able to do something in promoting peace with justice and prosperity in the Carpathian Basin don't give a hoot, while those who would be willing to do something don't have the power to do it.

Nevertheless, the truth is still the truth and justice is still justice whether the majority of the people recognize it or not. The Carpathian Basin, known for a thousand years as the Hungarian Kingdom, was homeland to all of us, no matter what language we spoke. For centuries we lived side by side and fought side by side intruders and oppressors alike. Kassa is the same hometown to Hungarians whose ancestors lived and died there for centuries, as is Kosice for the Slovaks. It is also another fact that economically the Carpathian Basin has to be united in order to function properly and prosper to its full capacity. Experience taught us this lesson. Experience taught us also that divided into small national states, with each of them trying to rid itself one way or another of its minorities, turns the entire Carpathian Basin into a time bomb, which can be ignited any time by unscrupulous forces for the benefit of their political aspirations. Those "minorities" have just as much right to live in those towns and villages where they were born and where their forefathers lived for centuries as do those in the "majority" of the same area. They have the right to live in peace, freedom, political, and cultural equality.

We have found also that clear thinking men and women, though in the minority, agree with our philosophy. There are some American, Canadian, and European scholars, statesmen, and newspapermen who also recognize the value of our theory.

Based on all these facts, we felt that it is worthwhile to continue our work regardless of all the negative aspects we have encountered. For one day — God knows when, but one day — good sense and practicality will override old time grievances and misunderstandings, and people will come to realize that what we are talking about is not an “utopia” but a sensible solution to all the problems people of the Carpathian Basin are faced with today.

Therefore, with our next issue in October we shall begin our second year of struggle and we ask our readers to help us again by renewing their subscriptions and propagating The Hungarian Quarterly.

The hate-mongers may scream if they please. However, as has been said aforetime, let the past bury the past; the NOW is at hand and the MORROW belongs to God. And, ...If ye have faith as a grain of mustard seed ye shall move mountains.

We are not trying to move mountains. All we want is that those who live there, surrounded by those mountains, live together in peace, justice, and prosperity.

Notes to the Birth of Czechoslovakia

The formation of Czechoslovakia after World War I, by annexation of the northern part of the thousand-year-old Hungarian Kingdom was one of the greatest blunders of European diplomacy in this century, with fatal consequences for the subsequent history of Central Europe. It led to World War II and finally resulted in the Russian domination of the heart of Europe: the Carpathian Basin. The unnatural and artificial composition of the new state of Czechoslovakia was a product of misleading propaganda of the Czech exile in the west, namely of Benes and Masaryk, and a series of political mistakes of the confused diplomacy of the victorious powers, lacking a clear vision of the real interests of western Europe. One of the lesser known figures of the fateful events following the collapse of the Austro-Hungarian Empire was Albert Bartha, the Minister of Defense of the post war government of Hungary, who negotiated the armistice with Milan Hodza, the Czechoslovakian ambassador in Budapest. The secretary of the National Committee of the Hungarians from Czechoslovakia — an exile organization formed in the U.S.A. — had an interview in 1952 with Albert Bartha, who at that time resided in New York. The interesting historical document was published in the official newsletter of the above organization and printed in an Hungarian paper published in Buenos Aires, Argentina, (Magyarok útja, January 10, 1985.)

Here we publish the text of the interview translated from Hungarian:

The Slovak Claims in 1918

- Q:** General Bartha, do you still remember well the events of 1918?
- A:** Yes, I do. Upon returning from the battlefield on November 8, 1918, I was asked to take over the Ministry of Defense and I accepted the offer.
- Q:** When did you learn that Czech legionnaires invaded the territory of Hungary?

A: A few days after taking over the Ministry of Defense I received reports that Czech troops had attacked the city of Nagyszombat; similar reports reached me from the Vág Valley.

Q: Were there any countermeasures?

A: At once I sent an armored train with some troupes to Nagyszombat in order to free the city from the invaders. My order was carried out successfully. It is worth noting that among our troops there was a young first lieutenant, Lt. Istok, of Slovak stock, who later joined the Czechoslovakian gendarmerie; he became its commander rising to the rank of a general. I learned with great regret that after Benes return, this brave officer was executed in the city of Pozsony, in 1947. I know that he acted bravely when he was put to death.

Later a division of Czech legionnaires launched an attack against Pozsony, an open city also. This attack was repelled by the cadets of the Military Academy under the leadership of a Senior cadet Mihály Nagy, who lives now in exile in Salzburg.

Q: Dr. Emil Stodola, then Czechoslovakia's ambassador in Budapest, mentioned in his memoirs that he contacted the Hungarian government and suggested that troops be dispatched to Upper Hungary in order to repel the ransacking Czech armed forces. Do you remember this, General?

A: I did not deal personally with M. Stodola. However, I can refer at some length to the battles in the Vág Valley. Prime Minister Mihály Károlyi achieved in Belgrade an armistice with Franchet d'Esperay, by which the Hungarian government had to intern 300,000 soldiers of the German army then retreating from Rumania under the command of Mackensen. Since this was practically impossible, I made a secret deal for the repatriation of the Mackensen-division.

To carry this out the Germans were to supply four hundred wagons of coal daily, which had to pass through the Vág Valley; therefore it had to be kept free from the Czech partisan ambushes.

Q: At the end of November, Emil Stodola was recalled from Budapest and was replaced by Milan Hodza. What was your contact with him?

A: Milan Hodza called on me in my office to discuss termination of hostilities resulting in disorder and atrocities on both sides. At this negotiation I requested Hodza, who played a leading role in the Declaration of Túrócszentmárton, to lay down their actual claims.

Q: What were Milan Hodza's objectives? Did he stand for separation from Hungary?

A: I have a definite answer to this question. Hodza clearly stated that the Slovaks did not want to be separated from Hungary. They wanted to remain within the Hungarian state enjoying the same autonomy that the Croats had under the Holy Crown.

Q: What were Hodza's further claims as to the autonomy?

A: Mr. Hodza proposed the creation of seven counties on the autonomous territory, each with its own Slovak governor (Főispán-Zupan).

Q: Can you General, name these counties?

A: As I recollect, the following counties were taken into consideration: Árva, Liptó, Trencsén, Túróc. Zólyom, in their entirety, and the northern parts of Nyitra and Pozsony.

Q: What were the considerations concerning military and strategic matters?

A: A Slovak division was to be set up with Slovak command and language.

Q: Who was to have the supreme authority over the Slovak division?

A: The Hungarian Ministry of Defense.

Q: Where would the Headquarters of the Slovak Division be stationed?

A: Mr. Milan Hodza suggested the city of Pozsony. Then the question arose, where should the city of Pozsony belong? It had at that time only 11% Slovak population. Hodza acknowledged this fact and we finally

agreed on Besztercebánya as the future Headquarters of the planned Slovak division.

Q: What was the final outcome of these negotiations?

A: Of course, a map was drawn up accordingly and we both signed the agreement in several copies, some of which were kept by Hodza.

Q: In what kind of atmosphere were these meetings held?

A: I can say the atmosphere was very friendly from the beginning to the end.

Q: What happened with the maps kept by you, General?

A: Together with the drafts made during these conferences they were deposited in the Hungarian National Archive in Budapest, attached to other materials concerning the Slovak affairs.

Q: What was the Hungarian Government's standpoint at that time?

A: They welcomed the proceedings of the negotiations on the basis of which a law establishing Slovak autonomy was passed by the Parliament. Unfortunately, Eduard Benes succeeded at the Trianon Peace Conference to win over the Western Allies for the establishment of Czechoslovakia with a large territory of northern Hungary, now called Slovensko attached to it, in spite of the protests of the Slovaks themselves.

No representatives of the Slovaks were allowed to take part in these Peace Conferences. Rev. Andrej Hlinka, who secretly went to Paris to represent the Slovaks' interests and claims at Benes' request, was confined at a hotel by the French police and was ordered to leave France.

The Fate of Hlinka's Mission

There is another valuable document closely related to the events dealt with in the interview with General Bartha. It is contained in the diary of Colonel Stephen Bonsal, a member of the American delegation at the Peace Conferences in Paris, in official capacity as military advisor to President Wilson. In his fascinating book entitled, *Suitors and Suppliants, The Little Nations at Versailles* (Prentice-Hall Inc., New York, 1946.) Bonsal published his sharp observations and notes on the principal negotiators of

the Successor States who were rapaciously fighting for bigger booty from the ruins of the Central Powers, making a parody of the Wilsonian principles. Chapter IX of his book deals with the role of Czechs and Slovaks, principally of Masaryk, Benes, and Stefanik. Here he related the adventurous story of Andrej Hlinka, a popular clerical leader of the Slovaks and his delegation. Hlinka previously supported the Pittsburgh Agreement for a common state with the Czechs, but soon discovered that he too was trapped by Benes. He secretly went to Paris through Poland to appear at the Peace Conference and repeal the Pittsburgh Agreement. He carried a personal letter for Bonsal from General Stefanik, his close friend who at that time was already dead: a victim of an ambush set up by Benes when Stefanik returned by plane to Pozsony (Bratislava). Bonsal in his entry of September 19, 1919, tells the story of his meeting with Hlinka at a monastery where Hlinka and his delegation sought refuge to avoid the eyes of Benes' spies. The following passage is taken from Bonsal's book (p. 158-61.)

"This is Father Hlinka, the leader of the Slovak Peasant Party," (said the guardian who met Bonsal at the monastery) and with that he and his companions withdrew into the darkness of the corridor.

I assured Father Hlinka that I would listen to what he had to say and report it carefully to Colonel House; but, I said: "You have come late, and for the moment I fear nothing can be done. You see, on the tenth the Treaty of St. Germain was signed. There can be no further change in the structure of the Succession States of the former Austro-Hungarian Empire until the meeting of the Council of the League — some months hence."

"I feared as much," said the Father, with a sigh. "And that accounts for the extraordinary steps which the Czechs have taken to delay our arrival here. Ten years ago Slovakia was but a two-days journey from Paris. Today in the New Europe, which the Czechs control, it has taken us three months to reach the City of Light, and only to find then that the light has been extinguished. I have come to protest against the falsehoods of Benes and Kramár, and they have, not without reason, hampered me on my journey in every way. Even so, they would not have

triumphed had they not silenced the voice of General Stefanik. To him, our great leader, all the assembled envoys would have listened because he worked not only for his own people, but for the Allies in the Siberian campaign and on the Italian front. Well, they silenced him — in a most dastardly manner."

"What do you mean by this?" I inquired.

"You have been told — the whole world has been told — that General Stefanik came to his tragic end in an airplane accident. There is not a word of truth in that story. The plane that brought him from Italy made a successful landing, but as he stepped out he was shot down by Czech soldiers placed there for this diabolical purpose by Benes. Many know the details of this crime and by whom it was plotted, but in the present state of affairs, what can they do? The truth is also known to the general's brother; but he is a prisoner in his village, and should he dare to say a word he would be brought before a firing squad."

"One of the difficulties that will confront you when the time comes to reopen the question will be the documents you have filed with the Conference," I suggested as delicately as I could. "Voicing the wishes of your national committee, both you and Stefanik are on record as asking for union with Prague for many and cogent reasons — the ever-increasing disorders, the encroachments of the Bolsheviki..."

Poor Hlinka groaned. "I know, I know. We did that very thing. May God forgive us. The Czechs spoke us fair. They said that in union there was strength, that many, very many Slovaks had fought with them on many fronts. We had been brothers in war, and now that peace was at hand, a troubled peace to be sure, why not stand together? 'It is only a temporary measure at best — or at worst,' they explained. 'It should be regarded as a trial marriage, and then should the union prove irksome, we could each go our several ways without let or hindrance.' But in three months, indeed, after only three weeks, the veil was lifted. In this short time we have suffered more from the high-handed Czechs than we did from the Magyars in a thousand years. Now we know *extra Hungariam non est vita* (outside of Hungary there is no life for us). Remember these words, time will prove their truth. Benes is an

ambitious knave. He even wants to absorb Polish Teschen." [And as a matter of fact, rightly or wrongly, he did.]

"But your union with the Magyars — that sins against the principle of ethnic solidarity which is in such high favor now," I suggested.

"I know, I know," interrupted Hlinka. "It runs counter to the popular current. We cannot mix with the Magyars and we do not want to, but economically, and above all religiously, we can get along with them better, much better, than we can with the irreligious free-thinking Czechs who, as we now know, have no respect for God or man. We have lived alongside the Magyars for a thousand years and the traditional tie is strengthened by the lay of our respective lands. All the Slovak rivers flow toward the Hungarian plain, and all our roads lead toward Budapest, their great city, while from Prague we are separated by the barrier of the Carpathians. But the physical obstacles are not as insurmountable as are the religious barriers, which shall, I trust, always keep us Catholics apart from those who were Hussites and now are infidels."

Although I tried to turn his thoughts away from the unfortunate move he and some of his adherents had made in the hour of victory, I was not successful, and he returned to it time and again.

"Yes, I did sign the declaration which went to the Powers a few days after the Armistice. I did say, may God and my unhappy people forgive me, that we Slovaks were a part of the Czechoslovak race and that we wished to live with them with equal rights in an independent state. Why did I do it? I cannot explain — not even to myself — but I will tell you some of the reasons that swayed me then unfortunately. In the Pittsburgh declaration of our independence which the American Slovaks sent on to us, I read that Masaryk had guaranteed the independence of Slovakia and had further agreed that we should be represented at the Peace Conference by our own delegation. Even then I had my doubts as to the wisdom of the step I was taking, but what else was I to do? When the people in Prague saw that I was hesitating and the reason why, they reassured me by saying, 'This is merely an emergency move, and you can make it with mental reservations. When Europe set-

tles down you can make your own final decision.'

"And of course I saw the plight of Hungary. Having accepted the role of cat's paw for the Germans, she was powerless, while the Czechs were in a strong position. Some said to me: 'We must spread our sails to the prevailing winds,' and I agreed. God has punished me, but I shall continue to plead before God and man for my people who are innocent and without stain. For long and fateful years we fought for our religion and our freedom shoulder to shoulder against the Magyars. Our relations with them were not what they should have been, but during all those years we did not suffer one tenth of the wrongs that we have had to bear at the hands of the Czech soldiers and the Prague politicians in the last few months.

"The Czechs regard Slovakia as a colony, and they treat us as though we were African savages. Abroad they shout that we belong to the same race, and yet at every opportunity they treat us as helots. Within the borders of what they are pleased to call Czechoslovakia, they only treat us as hewers of wood and drawers of water for their High Mightiness of Prague."

Bonsal concludes the story telling that a week after, when he tried to visit Hlinka again, the abbot of the monastery informed him with great indignation and regret that the police detected them and forced them to leave the country within twenty-four hours. "It was a great triumph for Benes and the infidels." lamented the Abbot, "Father Hlinka was sure that Benes brought about his expulsion and so am I... Benes and Tardieu, they are the great villains."

These documents make it evident that if the two respected and acknowledged leaders of the Slovak nation had been able to represent effectively the intentions and interests of their people, the history of Central Europe would have taken a different turn. World War II could have been avoided and Soviet Russian imperialism would not now dominate the heart of Europe with a constant threat to engulf the free world. The Hungarian-Slovak agreement negotiated by Bartha and Hodza could have become the beginning of the federalization of Central Europe with peaceful coexistence in the multi-national Carpathian Basin.

Blueprints for Peace with Justice

Let Fresh Air Flow Into East Central Europe:

Erasing the so-called "Spirit of Benes" is one of the most important preconditions for reshaping East Central Europe by peaceful means into a new, firm, and healthier structure able to withstand time and turmoils of any kind in the future.

by Dr. Gabor Szent-Ivany

The idea of reshaping East Central Europe is not new by any means. We have witnessed for many decades — particularly in the field of historiography, in the political and philosophical literature — a definite striving for a healthier, just, and more humane solution in conformity with the heritage and western oriented culture of the people, whose destiny links them to East Central Europe.

The importance of this area does not need to be emphasized. Coveted by the most powerful nations in Europe it became the focal point of their divergent interests and also the theater of the bloodiest wars. Its long history is fairly well-known also, though many of its interpretations lack objectivity and were biased by political considerations.

The destruction of the Austro-Hungarian Monarchy in 1918-1919 ended a long-lasting era. It had numerous shortcomings, but was able to play at least a balancing role in Europe. The great powers, alas, were not able to create a new system to fill the political vacuum after the collapse of the old one. On the contrary, there began a fragmentation of East Central Europe, aggravating old problems and creating innumerable new ones. Nations, or national minorities which used to live together in a relatively peaceful atmosphere found themselves in opposite camps, agitated by emotionally charged, false ideologies such as Pan-Germanism, or Pan-Slavism, instigated by powerful neighbors and used by them for their selfish aspirations. *Blinded by hatred, misled by unscrupulous "politicians"; heated by ultra-*

tionalistic ambitions, dazed by absurd historical myths, they became pawns of clever political machinations. To carry out their inflated ambitions those "politicians" did not hesitate to side with one or another of the great military powers. They succeeded — to some extent at least — in creating artificial multinational states (e.g. Czechoslovakia) but at the same time they had opened a Pandora's box releasing all the ills from which Central Europe, or the entire continent for that matter, have not been able to recuperate.

Fatal errors were committed by imposing unilaterally political solutions without consulting either governments or the peoples concerned. Indigenous people living in major ethnic enclaves were transferred to foreign domination against their will. They became minorities in their ancient land. Sudeten Germans, Slovaks, Rutheniens, Poles, and Hungarians were the main victims of these haphazard solutions. Unstable and highly disputed boundaries drawn by selfish political, economic, and strategic interests; broken promises, and unreasonable behavior on the part of the victorious powers created unsurmountable problems and left his area in chronic insecurity and at the mercy of the imperialistic ambitions of Hitler and Stalin.

Disillusioned, these people have been anxious to find alternatives. Solutions which would provide them with a rational, political, and economical framework under which they could live together in a peaceful atmosphere, instead of being divided by "spheres of influence, or interests". They have been seeking ways and

means to achieve these goals; analysing, discussing, and evaluating various plans and suggestions. Regionalism and integrations seemed to be the leading principles for a long time. The idea of Danubian confederation is centuries old. Various plans for confederation between Hungary and her neighbors emerged in the 16th century in Hungary, first proposed by Gábor Bethlen, prince of Transylvania. This idea submerged and resurfaced again and again, e.g. by Nicholas Zrínyi, Ferenc Rákóczi, Lajos Kossuth, László Teleki, and Oszkár Jászi. Similar plans emerged in other countries, e.g. A. J. Czartoricky, F. Palacky, F. Naumann, the Tardieu Plan, Goudenhove-Kalergi and others.

Political integration of any kind needs thorough study of the compatibility of the countries concerned to form some kind of regional or even broader units. Such studies must focus on the common features of the peoples involved; similarities and distinguishing characteristics, in short the most significant integrative potentials. At the same time it is equally important to define those elements, which will undoubtedly hinder any endeavor in this direction, no matter how well intentioned and noble they might be. Several excellent studies have dealt with both aspects. The aim of the present study is to make a modest contribution to the second aspect mentioned above.

We are absolutely convinced that it is of the utmost necessity to erase the "Spirit of Benes" for the benefit not only of the East Central European nations but for Europe as a whole. It must not be allowed to continue poisoning the much desired harmonious atmosphere and perpetuate the effects which have been felt by all European nations. Its existence makes it impossible to bridge the inherently conflicting political views and ruins all hopes of subordinating the unsettled questions to the common interest. Questions such as security and protection from domination by foreign powers, and the question of survival. Those unsettled questions could be and should be settled by mutual understanding, tolerance, and respect.

What is actually meant by the "Spirit of Benes"? Without even attempting to define it, we think it is better to recognize it by its manifestations and by the ill effects it had on the East Central European nations. We are

quite aware we are touching a sensitive area and therefore want to make every effort not to inject the hatred, greed, excessive chauvinism, and intolerance so characteristic of the "Spirit of Benes" which we want to eliminate from East Central Europe. To achieve this goal and maintain our objectivity we are going to sit back and let others speak. We have made particular effort to quote people who could not be considered biased as opponents of Eduard Benes and the spirit he inaugurated. Among them you will find some who were devoted to him, or served him in various capacities. From their utterances everybody should draw their own conclusions.

To begin with, the most devastating effect of the "Spirit of Benes" was the introduction of the Soviet power to East Central Europe.

Eduard Benes' political and deliberate actions leading in this direction and the resulting tragedies were condemned even by his wartime collaborator, Ladislav Feierabend, who wrote: "It was through our own contribution that we became part of the Soviet orbit in the military sense — as we had done already in the political sense."¹

It would lead us too far afield to trace the events to show in every detail how through Benes' "contributions" his country moved into the Soviet orbit. We have to limit ourselves to focusing on some of the highlights of his policies to understand the relationships between his political activities and their tragic consequences which culminated in Benes' removal from the helm of his country and the Soviet subjugation of East Central Europe.

The "Spirit of Benes", as manifested by his attitude, policies, and actions had to withstand severe criticism even from his people. In a representative sampling of such criticism, Edward Taborsky, one of Benes' secretaries mentioned among others that "his abandonment of the Czechoslovak-Polish confederation after the Soviet veto, was an error, as was the concluding of the 1943 Treaty of Friendship, Mutual Assistance, and Postwar Cooperation with the Soviet Union. Nor should he have accepted the Soviet invitation to return to Czechoslovakia through the Soviet Union in 1945 since this strengthened the Communists' political leverage and bargaining position. In dealing with the Soviet leaders, he was too deferential;

too anxious to please, and too accomodating. He was so fearful that he could not resist Soviet wishes and demands that were clearly contrary to Czechoslovakia's interests. Some of his harshest accusers assert that he was eager to convert his country to a 'willing front-row Soviet-Russian satellite', that he handed 'the keys of Central Europe over to Bolshevism', that he was 'highly satisfied with Czechoslovakia being placed in the Soviet Zone of military operations', 'that he recommended that the Soviet Union occupy Poland and 'that he actually invited the Soviets to interfere in Czechoslovakia's internal affairs'.² For the sake of truthfulness it should be noted that Edward Taborsky himself has not accepted all these accusations and tried to defend Benes. The facts, nevertheless speak for themselves.

In order to understand these facts we have to take a glance at the pre-Benes era in Central Europe. Already in 1871 "Czech politicians waved the banner of Pan-Slavism in soliciting the Czar's backing in their quarrel with Vienna. But the Russian attitude at that time as: "nous ne nous melons pas des affaires d'autrui," as Foreign Minister A.M. Gorchockov said.³ Bismark succeeded in keeping Russia away from Central Europe. In 1894 a significant event took place in regard to Russia's ambitions toward Europe. Russia and France made a full-fledged military alliance which, in retrospect was a beginning in the direction of division of Europe into two hostile blocks. In the years leading up to World War I, encouraged by its alliance with France, Russia began playing a much more aggressive role in European politics. In a pointed allusion to Pan-Slavism the Czar proclaimed at the onset of the struggle that "According to her historical traditions, Russia, united by faith and blood with the Slav peoples, had never regarded their fate with indifference."⁴

"In September, 1914, in a confidential memorandum, Foreign Minister Sergei D. Sazonov singled out the separation of East Prussia as a necessary prerequisite for the destruction of German power."⁵ "Sazonov envisaged an East Central Europe divided into small nominally independent Russian client states. Among these, Poland was to be enlarged at Germany's expense by eastern Poznania and

Silezia."⁶

With the fall of the Czarist Regime in 1917, Russian imperialism became dormant for awhile. The Bolshevik successors renounced chauvinism, but not for long. Soon, their interest turned to Austria-Hungary and Germany. The following episode is a clear indication of an early manifestation of the "Spirit of Benes". When the Red Army was approaching Warsaw and ready to march westward, "Foreign Minister Benes tried to placate them with an offer of the Carpathian Ukraine — but in vain."⁷ These events foreshadowed the future tragedies.

As a result of Benes' intrigues, representatives of the Hungarians and Slovaks were excluded from the peace negotiations. Two decades later, Eduard Benes was excluded from the Munich conference, in 1938.

According to many writers, the "Spirit of Benes" was mainly responsible for the destruction of the Austro-Hungarian Monarchy. That was Eduard Benes' chief goal. He wanted to create an artificial state in its place. He waged a tremendous propaganda war, particularly in France, where he used his popularity and influence. Later his propaganda was branded as being deceitful, disregarding the ethnic principle, the right of self-determination, and history. He "led his country down the path to dismemberment and slavery" wrote Gabriel Puaux in 1966. *The Spirit of Benes* "was victorious at St. Germain and Trianon but it was a catastrophe for the Danubian Region including Benes' own country itself as it opened the road for Hitler's and Stalin's imperialism.

This "spirit" had clearly shown its true face after the new state came into being. The promised autonomy for the Slovaks did not materialize and their true colonial status became obvious soon. "The unit of Czechoslovakia was not altogether a sturdy growth. It was real enough for some time after the peace treaty, but became more and more precarious during the economic depression of the nineteen-thirties. Bohemia's economic vigor, and the high cultural level of the better educated classes among the Czechs, tended to make the Prague government fall into a slightly narrow outlook; *the national interests of Slovakia were ignored. 'Czechoslovakism', or the theory of the 'unitary Czechoslovak nation', tended to regard Slovakia not so much an equal*

partner in a new state as a passive appendage under process of assimilation." Similarly, the more than a million Hungarians thrown into the new state against their will were subjected to harsh oppressive measures. The "Spirit of Benes" could hardly conceal its objective, which was a rapid assimilation and elimination of the ethnic minorities by using the harshest methods. "The Hungarians who are today annexed by the successor states would be very happy if they enjoyed the status granted to minorities in their fatherland of yore," wrote Dami, the distinguished Swiss expert on minority problems at that time.⁹

In 1935 Eduard Benes went to Moscow and signed a mutual defense treaty. From then on Czechoslovakia became the pivot of Russia's Central European policy in conformity with the "Spirit of Benes".

Then came 1938-1939. There was a great change in public opinion about the successor states, particularly about Czechoslovakia. Thus in 1938 Czechoslovakia, up until then the "spoiled child" of the Entente, suddenly became a target for criticism and their support was abandoned by public opinion not only in England but in France. Hubert Beuve-Mery, special correspondent of Le Monde, wrote, "Suddenly one began to understand that when working out the peace treaties of 1919-1920, democracy had disowned its very foundations..." (Le Monde, Oct. 1938). The so-called Little Entente, the child of the "Spirit of Benes", was signed with Yugoslavia in 1920, and with Romania in 1921, in order to encircle Hungary. This alliance, capable of mobilizing four to five million men, failed its test and proved to be weak against Hitler's armies. In contrast "Both Pan-Slavism sallying from north to south and Pan-Germanism from west to east, have found their road inevitably barred by the Hungarians, who, being neither Slav nor German seemed to be placed there like a rock facing the onslaught of hostile tides and thereby an indispensable element of security for Europe."¹⁰ "Benes, by then President of Czechoslovakia, did not await Moscow's reply to his last minute inquiry before deciding to yield to the blackmail exercised by his western friends and Nazi enemies at the Munich conference. Czechoslovakia surrendered its borderland to Germany without a fight, in

return for a promise of survival of what was left."¹¹ The artificial state of Benes' creation collapsed soon and he had to escape.

When the Germans attacked Russia, Eduard Benes became hopeful and was busy working on his scheme again to restore the pre-Munich status quo. Therefore *he went to Moscow in 1943.*

"Molotov and Ambassador Fierlinger ceremoniously initialed the treaty. But the informal conversations on which Smutny took copious notes, mattered even more than this formal act. His record of the talks reveals a devastating document of shoddy statesmanship, even more startling in view of Smutny's profound devotion to the President. Although the assistant by no means intended to make his boss appear in a bad light, the notes fully substantiate charges by Benes' wartime critics that Czechoslovakia was in effect offering itself as an instrument of Russian expansionism." Benes explicitly pledged loyal collaboration and concerted action in all future negotiations.¹³ *"Indeed, he encouraged Moscow's interference in his nation's internal affairs as well. With Russian help, he hoped to impress his authority on the Slovaks by meting out punishments for their anti-Soviet activities. ...having elaborated his plan to expel the Sudeten Germans and confiscate their property, added that this government would press for expropriation of big Czech capitalists. ...further tried to out-radical Molotov by lecturing the Bolshevik about the necessity to uproot 'feudalism' in Hungary and Poland. To assure that the hated neighbors would be crushed brutally enough, he went so far as urging the Russians to share in the occupation of Hungary rather than leave it to the responsibility of the lenient British and Americans."¹⁴ "Whatever the need for reform in those countries (and need there certainly was) such outpouring of chauvinism ill suited the leader of a nation whose fatal weakness had been its inability to establish good enough relations with its neighbors. He adopted a patronizing attitude toward Austria, and did not spare even the Romanians and Yugoslavs, Czechoslovakia's only friends in East Central Europe between the wars. As far as Germany was concerned he asked that Czechoslovak forces be allowed to participate in its occupation, an ir-*

ritation certain to keep poisoning aflame.”¹⁵

The way Eduard Benes handled the future of the Ruthens living in Ruthenia (Subcarpathian Ukraine, Kárpátalja in Hungarian as it was part of Hungary until 1920, and between 1939-45) was characteristic of the “Spirit of Benes.” As part of Hungary, Ruthenia’s only outlet for her sole product, timber, was for centuries the Hungarian Plain. Timber was transported by raft down the rivers and in return they used to bring back wheat. Besides they used to work there each summer during harvest. “To annex Ruthenia to Prague was tantamount to attaching Biarritz to the Republic of Andorra by means of a corridor running along the peaks of the Pyrenees,” wrote Aldo Dami in 1932.¹⁶ Benes went even further. “During his subsequent Moscow visit he had supposedly told Stalin that the Russians could have it if they wanted it. Although the evidence is inconclusive, the Soviet leader reportedly refused the offer at that time.”¹⁷ As in 1939 to Maisky, so in December 1943 he hinted to Korneichuk that Ruthenia might be for sale, though better to wait after the war than immediately.¹⁸

During his Moscow visit Benes saw “...exciting opportunities, some of which he described in memoranda he handed to Molotov and Stalin. One memorandum extolled the benefits to be derived from a reorientation of his country’s foreign trade from the West to East; another described in detail the planned expulsion of the German minority; a third requested Soviet aid.”¹⁹

On February 1, 1944, in a major speech before the Supreme Soviet, Molotov extolled the relationship with Czechoslovakia as a model for other countries.²⁰ “Stalin would have wanted a ‘Czechoslovak solution’ for Poland. In rejecting that solution, the London Poles rightly perceived it to be a precept for subservience.”²¹

At the Moscow conference, Benes naturally would not believe that despite his most loyal collaboration, his masters to whom he was so subservient would not lift a finger to save him when he was swept away in less than four years.

When Benes returned home in 1945 and established his provisional government with the communists, he set to devise immediately the harshest methods yet, to carry out his aim in accordance with the Moscow Treaty. He wanted

eagerly to convert his multinational state into a national one. The “legal” vehicle was the notorious Kosice Government Program adopted at Kassa, the ancient Hungarian city. In its magnificent Hungarian-built Gothic cathedral is buried one of the greatest heroes in Hungarian history, Ferenc Rákóczi II, whose war of liberation in the beginning of the 18th century was the first attempt by design to unite the various nations and nationalities in the Danubian region to protect their national, religious, and social interests. Ironically his remains brought back from Turkey in 1906, have to rest in the very city which became the symbol of the most atrocious era of the “Spirit of Benes” through the Kosice Government Program. Benes’ wrath turned primarily against the Sudeten Germans and Hungarians. He had tried to gain British support in 1942 for his plan to deport three and a half-million Sudeten Germans from Bohemia. The British and Russians rejected his plan at that time. Benes remained adamant and due to his ceaseless political maneuvers, the 1945 Potsdam conference finally sanctioned it.

“The program of renewed Czechoslovakia contained the suppression of his political opponents, and the persecution of the non-Slovak, non-Czech, and non-Slavik population of the new and diminished Czechoslovakia. The real character of Benes was reflected in his dictatorship. Benes issued orders for the expulsion of the enemies of the state from their homes, and for the confiscation of their property. The so-called unreliable persons were deprived of their citizenship...this presidential decree denied them employment, and their livelihood was taken away. With the help of Moscow, the Slovaks, to a certain degree, avoided the wrath of Benes. In spite of Benes’ protest, Slovakia received a provincial government in addition to the central government in Prague.”²³ “The Sudeten German communities were surrounded by armed Czechs who expelled the population from their homes, forcing them to leave all their belongings behind. The Hungarians received the same treatment. Communists and Fascists equally took part in the confiscation of Hungarian property, unlawful detention of Hungarians, and deprivation of their human rights. The wrath of Benes did not spare even in-

nocent Magyar children. They could not go to school since it was prohibited to open schools with Hungarian language instruction. This anomaly was changed in 1948 only after the elimination of Benes from the presidency by a coup d'etat. In 1949, the Communist Party ordered the reopening of the Hungarian schools in Slovakia. In 1946, another method was practiced in the Czechoslovakian Socialist Republic (CSR) for the extinction of the Magyars. It was called re-Slovakization, i.e. forced acceptance of the Slovak nationality. Between April 1, 1947, and June 10, 1948, sixty-eight-thousand-four-hundred-seven Hungarians in the CSR were forcibly transferred to Hungary. In addition, 44,129 Magyars were forcibly evicted from their homes in Slovakia to the empty frontier regions of Bohemia."²⁴ We could go on and on describing those monstrous acts of the "Spirit of Benes." The serious researcher can find abundant material concerning that era.

"Following his (i.e. Benes) disappearance from the political arena, the Prague Parliament did not order an investigation, as in 1938, to determine the causes and the culpability for the loss of freedom and independence of Bohemia, Moravia, Silesia, and Slovakia. The verdict will be pronounced by the examination of historical documents when they will be accessible for research. His ruthless and chauvinistic ac-

tivities, together with his hatred for his political opponents, contributed much to the extinction of the independence of Bohemia and other East Central European nations."²⁵

We have tried to analyse the manifestations of the "Spirit of Benes", describing its aims, methods, and activities. These were drawn heavily from various authors, among them numerous compatriots of Eduard Benes himself. The mere fact that it became the subject of profuse literature proves undeniably, that the "Spirit of Benes" still threatens the efforts to build a new, better East Central Europe. Its foundations must be built on the common interests of the small nations in that region and the common goal of protecting their national and cultural interests without any interference by foreign powers. It must be achieved on a voluntary basis and in a freely negotiated framework with mutual understanding, tolerance, and respect.

We hope "therefore when the time comes — and it will come — for reconstructing a greater Europe, thought will be given to the cohesion and organic assemblage — in a new shape of course — of the peoples of the Danubian Basin, for they are advanced outposts of the West in the face of barbarism."²⁶

LET FRESH AIR FLOW INTO EAST CENTRAL EUROPE!

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¹⁴Idem pp. 381-82.

¹⁵Mastny, Vojtech, *The Benes-Stalin-Molotov conversations*, op. cit. pp. 391-93, 402.

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Memorandum

submitted to

THE BERN MEETING OF EXPERTS ON HUMAN CONTACTS

of the Signatory Governments of the Final Act

of the Conference on Security and Cooperation in Europe

by The National Committee of Hungarians from Czechoslovakia in North America

The National Committee of Hungarians from Czechoslovakia (incorporated in the State of New Jersey, USA) supports the view that the promotion of human contacts and the resolution of humanitarian cases is essential to the growth of East-West confidence and to the maintenance of international peace. Consequently, the Committee noted with satisfaction the amnesty granted by the Government of the Socialist Republic of Czechoslovakia on May 10, 1985, to the ailing human-rights/minority-rights activist Miklós Duray, a member of Charter 77, on humanitarian grounds. Likewise, the Committee was pleased to learn of the expansion of the U.S. Fulbright Exchange Program with Czechoslovakia as a result of successful negotiations held in Prague on March 4-7, 1986, by government representatives concerning a bilateral cultural, educational, and scientific exchanges agreement.

It is the fervent hope of the Committee that in administering the expanded exchange program the Government of the Socialist Republic of Czechoslovakia will refrain from discriminating against persons of Hungarian descent, a behavior which characterized Czechoslovak practice until recently, and regretfully continues to do so.

It is with a view of improving human contacts for the sake of international peace that the Committee points out, in what follows, certain restrictive practices of the Czechoslovak Government concerning human contacts, and respectfully requests the Meeting of Experts on Human Contacts to scrutinize these practices in order to eliminate or modify the same.

(1) While the Helsinki process has led to freer travel policies in some countries, the travel of Czechoslovak citizens continues to be severely restricted. Moreover, certain paragraphs of Law 63/1965 and Government Decree 114/1969, regulating the issuance of passports and exit visas make it possible to discriminate against particular groups of people, including citizens of

Hungarian descent. The Law and Decree cited authorizes the rejection of passport application when (a) the proposed travel conflicts with the interests of the State, and (b) when someone has harmed the reputation of Czechoslovakia abroad. Passport application may be rejected also when the purpose of the travel is to visit a person living abroad without the permission of the Czechoslovak authorities (dissidents, refugees), or when there is suspicion that the applicant will not return to Czechoslovakia after the proposed travel. It should be obvious from this enumeration that the discretionary power conferred by the Law and the Decree on the passport issuing authorities invites a political determination of the merit of applications and gives rise to frequent discrimination. Examples of this are to be found in the Czechoslovak press itself; see the column *Legal Counsel* in the weekly newspaper *Hét* (Week), published in Bratislava (Pozsony) in the Hungarian language. Issue No. 49, 1985 (December 6) discusses the rejection of the passport application of Jolan S. of Dunajska Streda (Dunaszerdahely).

(2) While many U.S. citizens obtain visas to visit Czechoslovakia without difficulty, other U.S. citizens of Czechoslovak origin continue to be refused visas with no explanation, sometimes after receiving several visas in the past. Replies received on inquiry from the Czechoslovak authorities are often equivocal, and sometimes ridiculous. The Reverend H. K., an American citizen of Hungarian origin from Czechoslovakia, was refused visa by the Czechoslovak Embassy in Budapest, Hungary, to attend a class reunion in Komarno/Komárom, on the ground that such application should have been made to the appropriate Czechoslovak Consulate in the United States. Denial on this ground is contrary to common international practice.

(3) The movement of Czechoslovak citizens of Hungarian nationality to and from Hungary

is also severely restricted, with the number of permissible border crossings recently having been reduced to two. This imposes undue burden on families separated by the border.

(4) A particularly harmful, even vicious, form of limitation on human contacts is the deliberate cutting off of persons from their cultural heritage by denying them access to appropriate sources or manipulating the access to the same. In the Socialist Republic of Czechoslovakia this takes the form of deliberately reducing cultural and literary opportunities for citizens of Hungarian nationality; strict control of publishing outlets in the Hungarian language; reduction in the number of books imported from the Hungarian People's Republic; complete exclusion of Hungarian books published in the Rumanian Socialist Republic, in the Socialist Federal Republic of Yugoslavia, the U.S.S.R., or in other countries. Customs authorities hinder the importation of books from the West, especially from the dollar area,

in violation of the Helsinki Agreements.

(5) In relation to #4 above, special mention should be made of the approximately 53% surcharge placed on the price of books in Czechoslovakia imported from Hungary, and last year's 100% to 400% price increase of certain periodicals from Hungary, amounting to a "cultural blockade." While some would consider this as "indirect" human contact, it is nevertheless in clear contravention to humanitarian norms, and at the same time contrary to international conventions of which the Government of the Socialist Republic of Czechoslovakia is a signatory.

Under these circumstances the Committee feels constrained to register its protest and ask the Meeting of Experts of Human Contacts to scrutinize the practices of the Czechoslovak authorities so as not to jeopardize harmonious relations among peoples and the maintenance of international peace.

Respectfully submitted by

Kristóf Hites, Chairman
National Committee of Hungarians from Czechoslovakia
in North America

The Ethno-Genesis of the Rumanian People and Their Migration Into Transylvania

Condensed from the book "Településtörténeti tanulmányok"

(Settlement-historical Studies)

by Alexander Torok

It is important that history be based on legitimate data collected and confirmed by competent and conscientious professional research instead of being influenced by national romanticism or concealed political goals.

The first serious research concerning the origin of the Rumanian people began only in the nineteenth century, about the time and after the Rumanian Kingdom was created. The following accredited scholastic publications appeared on the subject:

Dr. Roessler: *Rumanische Studien. Untersuchungen zur alteren Geschichte Rumaniens.* (Rumanian Studies, Research into the ancient history of the Rumanians) University, Leipzig, 1871.

C. Gooss: *Studien zur Geographie und Geschichte des Trajanischen Daciens.* (Studies concerning the Geography and History of Trajanian Dacia.) Hermannstadt, 1874.

Eudoxius Hurmuzaki: *Fragmente zur Geschichte der Rumanen.* (Fragments to the History of the Rumanians.) Bucharest, 1878.

P. Hunfalvy: *Le Peuple Roumain Valaque.* (The Rumanian Vlach People.) University of Tours, France 1880.

Rethy: *A oláh nyelv és nemzet megalakulása.* (The Formation of the Vlach language and people.) Budapest, 1878.

Juon Nadejde: A review of the treatise "Istoria Romanilor din Dacia Trajana". (History of the Rumanians in Trajan's Dacia.) by Xenopol, published in the magazine "Contemporanul", Jassy, 1888.

P. Hunfalvy: *Der Ursprung der Rumanen.* (Origin of the Rumanians.) University of Wien (Vienna), 1888.

All of these expert historians concurred in the following points:

1. That due to the repeated assaults of the

"barbarians", Emperor Aurelius was forced to withdraw his armies and evacuate the entire population from the province of Dacia, between 257 and 271 A.D. From this date on there is no reference, no record, no monument, no sign, no geographical name, nor any other proof of any Romanized population within the Carpathian Basin, up to the thirteenth century, when the first migrant Vlach herdsmen appeared on the slopes of the southern Carpathians (Transylvanian Alps).

2. On the other hand, on the Balkan Peninsula, specifically in Macedonia, Thessalia, Rumelia, and Bulgaria several references can be found from 579 A.D. on, reaffirming the presence of a Latin population called first Blachs, then later Vlachs.

3. In the above mentioned regions there are still Rumanians (Vlachs) living today, forming sizeable linguistic islands.

4. The language and the structure of the Rumanian church indicates the Balkan, specifically Macedonia, as its point of origin.

5. The Rumanian language, though Neo-Latin of origin, shows a very strong Greek and Slavic influence and seems to be related to the Albanian.

From here on research scientists, Rumanians as well as non-Rumanians, began to concentrate on the study of the Rumanian language and the chronological as well as the geographical classification of the available data, found mostly in the original Byzantine sources. The most outstanding works on this subject are:

M. Gaster: *Die nicht-lateinische Elemente im Rumanischen.* (The non-Latin Elements in the Rumanian Language.) published together with "Grundrisse der Romanischen Philologie", compiled by Grober, University Strasburg, 1886-88.

Hunfalvy: *Quelque reflexions sur l'origine*

des Daco-Roumains. (Some thoughts about the origin of the Daco-Rumanians.) University of Paris, 1892.

Hunfalvy: History of the Vlachs. Budapest, 1894.

G. Moldovan: The Rumanians. Budapest, 1894.

G. Moldovan: The Rumanian Language. (Treatise in the monthly publication of the Transylvanian Museum, 1900.)

Sextil Puscariu: Etimologisches Wörterbuch der Rumanischen Sprache. (Etymological Dictionary of the Rumanian Language.) University Press, Heidelberg, 1905.

C. Weigard: Rumanian and Arumunen in Bulgarien. (Rumanians and Arumuns in Bulgaria.) University of Leipzig, 1907.

Pirvan: Contributie Epigrafice la istoria crestinismului daco-roman. (Epigraphic contributions to the Daco-Roman History of Christianization.) Bucuresti, no year of publication available.

Auner: Wie das Christentum unter die Rumanen kam. (How Christianity Came to the Rumanians.) University of Heidelberg, 1911.

C. Murnu: Vlachimare. (Great Valachia.) Bucuresti, 1913.

All of the above mentioned scholastic publications are in accord with the following:

1. There is no trace of a Dak or Dacian language to be found in the Rumanian language.

2. None of those peoples who took over the former province of Dacia between 271 and 898 A.D. had any influence on the Rumanian language. These people whose artifacts, ruins, burial grounds, runic monuments found in Transylvania are proof that they inhabited the land between 271 and 898 A.D., were the Huns, the Goths, the Ostrogoths, the Gepids, the Avars, the Cumans, and the Pachenegs.

3. The Rumanian language, in regard to its elements, must be classified as a Neo-Latin language, which indicates a co-development with the Italian in its early stages. It forms its basic words from the Latin accusative, like the Italian does, and contrary to the Latin it uses articles formed from the "ille", demonstrative pronouns, like all the other Neo-Latin languages (il, la in Italian; le, la in French). However, it does not apply them before the nouns, like the other Neo-Latin languages do, but after the nouns.

This method can be found only in the Albanian and Bulgarian languages.

To cite only two examples:

The word MAN. HOMO, in Latin; IL UOMO in Italian; OMU-L in Rumanian; NJERI-U in Albanian; and CELOVEK-AT in Bulgarian. The basic part of the word, which is one of the oldest words in every language, is the Latin. However, the article attached to it does not follow the Neo-Latin or the old Latin pattern but it is attached to the end, as the Albanians and the Bulgarians do.

NUMBERS: UNUS, UNA, UNUM in Latin; UNO, UNA in Italian; UNU, UNA in Rumanian. However, the similarity goes only as far as TEN. From there on the Latin says UNDECIM, DUODECIM; the Italian UN-DICI, DODICI; while the Albanian NJE-MBE-DJETE, DJU-MBE-DJETE, meaning ONE-ON-TOP-OF-TEN, TWO-ON-TOP-OF-TEN, etc. The Rumanian follows from there on the Albanian pattern: UN-SPRE-ZECE, DOI-SPRE-ZECE, etc.

This proves that the forefathers of the Rumanians lived together with the Italians through the more primitive stages of their cultural development, when they were able to count only to ten. The formation of numbers higher than TEN they learned from the Albanians.

This theory is emphasized by the fact that the basic expressions of the Christian religion in the Rumanian language are identical with the Italian. Words that could not have originated from Trajan's Dacia. Nevertheless, from the eighth century on many of the ecclesiastical expressions, such as CHURCH, TEACHER, PICTURE, etc., as well as many of the first names in usage, came from the Greek, indicating that during this part of development the Rumanian language was under strong Greek influence.

The many Slavic words, which caused several scholars during the nineteenth century to regard the Rumanian as one of the Slavic languages, entered the Rumanian language only after the Neo-Latin PRIMARY or BASE words and after the Albanian and Greek LOAN WORDS.

The available HISTORICAL data support and complement the findings of the linguistic research.

The earliest document dates back to 579 A.D. when Bajan, leader of the AVAR forces, invaded the Byzantine, also referred to as East Roman Empire. Komentiolos, Byzantine general, encircled the camp of the Avars near KALVO MUNTI (Bald Mountain in the Neo-Latin tongue) in Thracia-Thrace. Using scouts, native to that region, they tried to approach the camp by taking a short-cut across a steep, rocky slope. While these native scouts were leading the pack-horses up the narrow trail, the load slipped off one of the horses, but the man who led the animal did not see it. Another man, behind him began shouting in the language of the natives: "Torna, frate, torna!" Meaning to turn around. The soldiers, thinking the vanguard came under attack in front, turned around and ran back into the valley, repeating the word, "Torna! Torna"! (Theophylaktos Simokatta II. 15, Ed. Bonn. and Theophanes: Choreographia 394 Ed. Bonn.) The "torna frate" of the sixth century would sound in the Rumanian language of our day "toarna frate". The change is surprisingly small. This is the first written documentation of a Rumanian language. It was found on the Balkan peninsula in 579 A.D. and referred to by both authors as the language of the population in the northern part of Thrace.

In 976 A.D., one of the four Bulgarian generals by the name of David, while leading the attack against Emperor Bazileios, was killed by "BLACHS" on the road between Kastoria and Prespa, next to the Albanian border in today's Greece. (Kedrenos II, 435 Ed. Bonn.) This is the first time the name Blach or Vlach is mentioned in the Byzantine chronicles. From that date on we find the name Blach, Vlach, Wallach used in many instances through Balkan history, up to the end of the nineteenth century when the principalities Wallachia or Walachia and Moldova became united into a kingdom ruled by a Hohenzollern dynasty. From then on the name was changed to Rumania, Roumania, or Romania and the name of the people Rumanian, Roumanian, or Romanian.

In 988 A.D. Samuel, king of the Bulgarians, moved the entire population of Larissa into central Bulgaria in order to reinforce his army against the Byzantine Empire. (Scriptores Historiae Byzanthinae. Ed. Veneta, IX 544 and

Migne: Patrologia Greca CXXII, 107.) This forcibly removed population, just as the entire population of Larissa and the surrounding area, was Vlach. According to the official report of Kekaumenos in 1077, in 980 A.D., Emperor Bazileios appointed a man named "Niculica" or "Niculitza" governor of the Vlachs around Larissa. He was killed by the Bulgarians in 988 A.D.

In the famous Thessalian Revolt of 1066 A.D. the Vlachs played an important role, according to the same Kekaumenos, (Strategicon), indicating that "the Vlach herdsmen spend the winter on the eastern slopes of the Pindor Mountains, at the edge of the Thessalian flatlands, while during the summer they graze their sheep and goat herds on the Grammos Mountains of Bulgaria, the Nerecka plateau, the Bistra, and the Sar-Dagon Mountains.

In the years of 1014, 1078, 1091, and 1095 A.D. the Vlachs are mentioned as being in the Rodope region between the river Sturma and the Balkan mountain ranges.

Emperor Bazileios II ordered "ALL THE VLACHS, WHEREVER THEY MAY BE" to be under the authority of the Archbishop (Metropolitan) of Achrida in 1020 A.D., which order was confirmed in 1271 by Emperor Michael Paleologus. (Jirecsek: Geschichte der Bulgaren, p. 214, and Über die Abstammung der Rumanen, p. 62.) Ochrida lies on the border of Albania and Macedonia, the original starting point of the Vlach migration, indicating that some of the Vlachs were still living there. However, the canonical diocese gave authority to the Metropolitan of Ochrida over ALL THE VLACHS, designating as the northern-most frontier of the diocese in 1020 as "BEYOND THE BALKAN MOUNTAINS OF BULGARIA" and in 1272 some 400 k.m. farther north "ACROSS THE DANUBE, IN THE LAND OF THE CUMANS TO THE BORDER OF THE KINGDOM OF HUNGARY". This in itself shows the northward trend of the Vlach migration, and the territory they occupied.

The principality established after 1205 in Thessalia is called "Ducatus Athaenarum et Vlachiae" the principality of the Athenians and the Vlachs. The sea on the Saloniki side was referred to as "Mare Vlachicum" the Vlach Sea,

and the land "Vlachia Magna". (George Murnu and Vjeznik: *Zemeljakoga Arkiva*, Zagreb, VIII, 146.)

During the crusades several reports indicate the presence of Vlachs in Saloniki, where the armies of Barbarossa fought Vlachs in order to get through the land and in 1190 the Bishop of Wurzburg and the Count of Salm had to massacre five thousand Vlachs to gain passage. Geographical names near Sofia also indicate prolonged Vlach presence; Vacarel, Paserel, Cerecel, Carnul, Krecul, Murgas, etc.

The first report of Vlach presence in today's Rumania dates from 1164, when Andronikus, Greek throne-pretender, was caught by Vlach border guards in the Nis-region, near today's Suceava, and returned to Constantinople to be executed.

In Transylvania, Vlachs are mentioned the first time in 1222, in a royal document giving grazing rights in the royal forest of Fogaras to a band of "Vlachs from across the mountains". It must be clear to every serious scholar that the theory of a Daco-Roman continuity in Transylvania is nothing more than a politically motivated hoax, with no scientific foundation, since there is not a single trace whatsoever of any Vlach presence in the Carpathian Basin previous to that date. However, there was one question that puzzled linguists and historians alike; how and why did the Vlachs move from Italy, where their basic language originates, into or next to Albania where the further development of their language had apparently taken place.

The careful examination of Balkan history revealed the following facts:

1. Southern Italy (Apulia) was part of the East-Roman (Byzantine) empire from 553 to 1040 A.D.

2. The distance between Apulia and Albania across the Adriatic Sea is about 58 miles. The land on both shores was owned by the same Byzantine landlords.

3. First the devastation of 396-402 A.D. caused by the invading Gots, then in 572 A.D. by the invasion of the Slavs, almost totally exterminated the population on the Balkan shores. The Byzantine landowners replaced their work-

force first with Albanians from the Albani mountains of Italy after the onslaught of the Gots, then some 200 years later, after the Slavic invasion, they shipped over from their land-holdings in Apulia, southern Italy, the Blachs or Vlachs, forefathers of the Rumanians.

We have to keep in mind that a new language cannot originate by "romanizing" only the primitive lower level of an already existing language, leaving untouched the vocabulary of a higher cultural stage. The Rumanian language therefore HAD TO have started in Italy. It is not a "romanized" language, but to the contrary, an albanized, then hellenized primitive Latin, which was in its later stages of development exposed to strong Greek and Slavic influences.

Though migrating herdsmen began to move into Transylvania at the beginning of the thirteenth and perhaps even at the very end of the twelfth centuries, the systematic settling of Vlachs into the Hungarian Kingdom started only in the fourteenth and fifteenth centuries when Hungarian landlords, as their Byzantine counterparts in the sixth century, were anxious to replace the population of certain areas which had been devastated by wars. Due to more and more wars, this trend increased in intensity during the seventeenth and eighteenth centuries.

Thus the Rumanians are not, as their political leaders claim today, "descendants of the Roman legions and the original Dak inhabitants of Dacia" for the brave Daks (a Scythian people, related to the Huns, Avars, and Hungarians) were killed out and the legions withdrawn to the last man and the last beast — as the Romans always did according to history when they evacuated a province, leaving no shelter, no food, and no manpower to be used by the invaders.

The Rumanians entered the Carpathian Basin as immigrants, either unable or unwilling to assimilate into the native Hungarian population. Finally, with the sheer number of their extensively high birth rate and the help of the political manipulations of their mother-country across the mountains, they took over and began the systematic subjugation and extermination of their hosts, the Hungarians.

Resolution on Central Europe

The Executive Committee of the National Federation of American Hungarians at its March 22, 1986 meeting unanimously passed the following resolution:

WHEREAS geographically the landmass known as Europe extends from the Ural mountains to the Atlantic Ocean, encompassing a large area and several countries, it is not unreasonable to divide it into at least three regions: Western Europe, Eastern Europe, and Central Europe, and

WHEREAS, politically there is a tier of countries separating the Soviet Union and the Western nations, and

WHEREAS culturally several countries in the middle of Europe have belonged to Western civilization and today are dominated by the Eastern, Byzantine regime of the Soviet Union, and

WHEREAS according to political geographers Halford J. MacKinder and Nicholas John Spykman, world peace and U.S. security interests require a neutral zone separating Western and Eastern Europe, and

WHEREAS in a post nuclear world geographical considerations will again be paramount, and

WHEREAS In his Sep. 21, 1984 Vienna speech, Vice President Bush has explicitly made reference to a concept of "Mittel Europa",

NOW THEREFORE be it resolved, that the Federation will request,

The White House and the National Security Council to separate the affairs of Central Europe, consisting of East Germany, Poland, Czechoslovakia, and Hungary, and the western part of Rumania known as Transylvania, and the Croatian part of Yugoslavia, and

the State Department set up a separate desk for Central European matters, and

other ethnic organizations representing Central European nations to support this RESOLUTION, and

members of the scientific community and the media to stop referring to these countries as Eastern Europe, and instead, refer to them as Central Europe.

Book Review

Dr. Stefan Polakovic: Vidiny o Slovanskom Naroda. (Revelations on the Slovak Nation) 236 pp. Published by the Matica Slovenska, Hamilton, Ontario, Canada, 1983.)

The author dedicated the first chapter of his book to the history of his native village and the memories of his childhood. Dr. Polakovic's account of the time he was forced to leave his family home, depicts his patriotism for his native land. We ourselves, Hungarian refugees of the same land, could not have written our nostalgic reminiscences in a more touching and beautiful portrayal.

The village at the foot of the mountains is called Chtelnice. On page 120 of the Nyitra county monograph, published in 1899, we read that the village, called officially VITTENCZ before 1920, had a population of 1,631, of which 153 were German; 129 Jew; 58 Hungarian; and the remainder Slovak. The history of the village dates back to 1398 when it was founded by German millers and tradesmen settled there by King Sigismund of Hungary. The land was empty at that time. Slovaks moved in during the later centuries.

After the first introductory chapter Dr. Polakovic deals with the different problems of the Slovaks. First with the origin of the Slovak nation. He makes a great effort on 89 pages to render as vague a theory as is possible by trying to connect some actual historic data together by his "revelations". He points out, very realistically, that the Hussite invasion of the 15th century reinforced the "Slavic consciousness" in the German-inhabited city of Zsolna followed by the slavization of Tapolcsány, Vágújhely, Trencsén, Skalica, Rózsahegy, and Lupcsa. However, he puts the "total slavization" of Bakabánya, Újbánya, Bélabánya, etc., into the 17th century.

We quote from page 109: "...during the second half of the 19th century the gradually de-Germanized Slovak towns became forcibly Magyarized". We must remark here that while Oscar Jaszi in no way can be called a chauvinist Hungarian, even he had to admit in his book that after the 1867 "compromise" the great economic boom must be credited to the Hungarians. "It would be wrong and unfair", Jaszi writes "to attribute the Hungarian nationalistic feelings of the Jews and other assimilated elements to mere profitability. There can be no doubt about the fact that the great masses of those assimilated into the Magyar nation accepted the Hungarian ideology spontaneously and enthusiastically due to their sincere affection toward the Hungarian homeland". (The dissolution of the Habsburg Monarchy. University of Chicago, 1929.)

We agree with Dr. Polakovic that it was the village peasantry which guarded the Slovak language, customs, and traditions with such enthusiasm that they were able to assimilate the population of many Hungarian and German villages into the Slovak ethnicity without any political intentions or goals. (Haufler Kral-Korcak: Zemepis Ceskoslovenska, Prague, 1960).

Polakovic himself admits that the Slovaks were not a town-building nation. He admits very objectively that all the towns and cities built by Germans and Hungarians in upper Hungary became "Slavicized" only step by step from the 15th century on.

However, in spite of the fact that Dr. Polakovic must be recognized as a man of high humanist culture and education he makes such statements in his "revelations" as "...during the very first centuries of the Hungarian Kingdom the Slovak presence within the Hungarian State was represented by the noble families of POZNAN and HUNT who aided King Stephen against those Hungarians who refused Christianity."

However, there is documented proof that the forefathers of those Pazman and Hunt families were Bavarian knights, invited from the Bavarian court by the Hungarian king to help Christianize

the Carpathian Basin. Such historically false "revelations" can be found in several places and weaken the value of the book regrettably.

It is also noticeable that Dr. Polakovic, who is otherwise a loyal Christian, writes consistently of "Stephen I" instead of "Saint Stephen" just as the communist historians do. In one place he writes concerning the double-cross in the Hungarian coat of arms: "The political weight of Slovakia was also expressed during the very beginning of the Hungarian kingdom, when the double-cross of Cyril was brought in from Great Moravia and made part of the Hungarian state symbol."

This is too much even for a "revelation", since it is a well known historic fact that the double-cross was the symbol of the "apostolic Kingdom" endowed to Saint Stephen, first king of Hungary, by Pope Sylvester, and has absolutely no connection with Cyril, apostle of the Slavic nations.

"It is true", admits Dr. Polakovic, "that only very few traces are left from our dark past..." but right away he refers to Daniel Rapant, who worked for almost fifty years in the "exploration of the Slovak past". Since then, Dr. Polakovic claims "Slovak historicans, linguists, and archeologists raised our glorious past from ancient documents and through excavations, a past we can be proud of. Nevertheless, we need much more reliable data..."

Lack of space does not allow us to go deeper into Dr. Polakovic's "revelations". Instead, we want to point out the positive aspects of his book. On page 143 we read, "Slovakia is equally homeland to the Slovak as it is to the non-Slovak (German and Hungarian) population of the country. They want to live within their own national culture, but be loyal members of the political unit called the 'SLOVAK REPUBLIC'. Democracy not only guarantees human rights, but national rights also..."

We wholeheartedly agree with Dr. Polakovic's humanist viewpoint which is in accord with our own ideology. His book is free from hate and prejudice. His basic theme is the patriotic feeling which is expressed in his book by a tendency to be objective, acceptable, and praiseworthy of his love for this homeland.

What made us take notice of Dr. Polakov's book? "The Slovak News and Views". In this column we read a curt, disparaging, and cold review of Dr. Polakovic's book by Father Andrew Pier. After reading the review we came to the conclusion that if this American-born Benedictine monk who has no actual experience concerning life in Central Europe, and his hate of everything that's Hungarian was acquired from third-rate propaganda material, if this man was not satisfied with the book of a Slovak who wrote from first-hand experience, then this book was worth reading. And indeed it was. We had the privilege of getting acquainted with the thoughts of a Slovak gentleman who is not filled with senseless hate but recognizes the necessity of a more co-operative attitude among the coexisting nationalities inhabiting the Carpathian Basin.

Dr. Istvan Mailath

Letters to the Editor

To the Editors of the Hungarian Quarterly:

Comments about the Population of Czechoslovakia by Nationalities According to the Czechoslovak census. (Tables 1-2, pages 13-14). Hungarian Quarterly, Vol. 1, #3.

At the end of the excellent article written by Mr. Chaszar concerning the Hungarian minority in Czechoslovakia, there are the official census results showing the alleged number of nationalities in present day Czechoslovakia. I think it is doing a great disservice to the cause of the Hungarian minority by presenting it without any comment as to its validity. The danger lies in the impression it will create among its readers that we Hungarians are willing to accept this totally spurious report as true fact.

As Mr. Chaszar says in his article, "more than one million Hungarians were forced into the newly created Czechoslovakia by the dictated Treaty of Trianon, while at the same time the number of Slovaks in the new state was about 1,600,000". The ratio therefore being 1.6:1. This fact was largely confirmed by the census taken after the southern part of Slovakia with its overwhelmingly Hungarian population was returned for a short time to Hungary. If we look at the census conducted by the present government of Czechoslovakia we see that it reports more than four-and-one-half-million Slovaks and five-hundred-eighty-thousand Hungarians in Czechoslovakia in 1980, which means that the ratio between the Slovaks and Hungarians is now 8:1. There is nothing which would account for such an abnormal increase in the Slovak population and at the same time would explain why the Hungarian minority is fast diminishing. The rate of growth is much the same for both populations. There have been no epidemics reported which could have affected only the Hungarians in Slovakia. In spite of the deportations, expulsions, and other means intended to reduce the Hungarian population, the

ethnic mass of the Hungarians in Czechoslovakia is still largely intact. The only reasonable explanation for this "enigma" is that we have to look for the estimated one-million "missing" Hungarians among the swollen number of Slovaks. Any Hungarian who had been the unhappy participant of a hate-inspired, chauvinistic Czechoslovak census, can testify to the pressure and threats brought upon a person who had the stamina to profess to be an Hungarian. But they did not even have to apply such methods. The representatives of the Hungarian minority had no way to check the accuracy of the result of a census, which the Czechoslovak government used as a political propaganda tool by distorting the picture as far as the number of minorities is concerned; thereby trying to show the world that the Hungarians for some unknown reason are dying out, while the Slovaks are experiencing a most unusual population explosion. In civilized countries the purpose of a census is to gain the factual data about the population. The Czechoslovaks have used and still use it as a powerful instrument of propaganda to attain their ends.

The time will come, I hope, when our Czechoslovak neighbors will be compelled to sit down with us to discuss constructively the problem of the Hungarians in Czechoslovakia. In their arguments they may use these two statistical tables containing the result of the 1980 census as proof that the Hungarians accepted these data as true figures, publishing them in the Hungarian Quarterly without comment. (A prominent Hungarian from Czechoslovakia, when asked about the actual number of Hungarians there said there are more than one million.)

**CAVEANT CONSULES NE QUID RES
PUBLICA DETRIMENTI CAPIAT!**

*Yours truly,
Alex Boszormenyi*

Hungarian Cultural Influence in Europe

During the Habsburgs (1526-1825)

IV

Compiled by Professor Leslie Konnyu, Cultural Historian

After the fatal battle of Mohács (1526), Hungary was divided into three parts: the Western part elected the neighbor Austrian Ferdinand Habsburg as its king, the middle part of Hungary was occupied by the Turks for 145 years, and the Eastern part of Hungary, Transylvania became an independent Hungarian state.

One of the best luteist of the XVI century, Valentine Bakfark (1507-1576) was born in 1507 in Brasso, Hungary. He had been court-player for Hungarian king John and Transylvanian Prince Sigismund. After that, he travelled all over Europe, and became court musician to the Polish king, and later to the king of France. His lute compositions, the Hungarian Fantasias, were published in 1553 in Lyon, France. Bakfark has given public concerts in Vienna, Austria, and many cities in Italy. Valentine Bakfark died in the Plague of 1576, in Padua, Italy.

One of the best Hungarian poets in the XVIth century, with his latin poetry and chronicle writing talent, reached England. Stephen Parmenius (Pais) of Buda (c. 1560-1583) was born in the Turkish occupied Buda (Pest), Hungary. Evidently a follower of the Reformed religion, Parmenius went to study at Western Protestant universities. Around the 1580's he studied in Oxford, England. There he met the explorer, Sir Humphrey Gilbert, to whom Parmenius dedicated one of his eloquent poems in Latin. Gilbert liked the poem and asked Parmenius to accompany his 1583 expedition to Newfoundland, North America. Gilbert wanted him to chronicle his adventures in Latin verses. After a long and dangerous navigation, four English ships arrived at St. John's Bay, Newfoundland on August 3, 1583 and Gilbert took possession of the new territory in the name

of Queen Elizabeth I. One ship stayed at St. John Bay, and three ships started back to England in August 20, 1583. Two of the smaller ships (Squirrel and Delight) ran aground at Island Sables. About 100 men, among them the Hungarian poet, Stephen Parmenius and Captain Gilbert were lost. Only the third ship, "Golden Hind" arrived back to England. With the expedition's papers only one of Parmenius' poems survived: De Navigatione Humfredi Gilberti Carmen (Sailing's Chronicle of Humphrey Gilbert). On the 400th anniversary of the tragic expedition, Canadian friends, in St. John Bay, Newfoundland, Canada erected two plaques. The smaller one was dedicated to the memory of Stephen Parmenius of Buda, the first European who wrote poems about North America.

IN MEMORIAM

Stephen Parmenius (Pais) of Buda (Hungary)

chronicler of Sir Humphrey Gilbert's expedition,
first European who wrote poems about the
"new found land" of North America
perished after leaving here
August 29, 1583

Dedicated by
Hungarian Alumni Association
(in exile)
Buffalo, N.Y.



Parmenius Memorial at St. John, Newfoundland. (Credit to Desider Prágayú.)



This oil painting of the Diet of Torda held in 1568, which led Europe in declaring liberty of conscience, portrays Prince Zsigmond listening to a speech by Ferenc Dávid, an apostle of Unitarianism.

The Transylvanian Diet of Torda, in 1568, codified first in Europe, the religious freedom of the Unitarian faith. This latter religion was founded in Transylvania by the famous preacher, Francis David (c. 1510-1579). From there the unitarianism spread to Italy, Germany, Holland and England. The English and the Holland immigrants brought the unitarianism to America.

Other Hungarian Protestant leaders, like Stephen Bocskay (1577-1606) became Prince of Transylvania. As a rich, noble page he was educated at the Habsburg Imperial Court in Vienna, Austria. On his return, he was commissioned as an officer in the royal army. Later he turned against the oppressive Habsburg government, and in 1604 he became the leader of the Hungarian Uprising. Bocskay was so successful that the next year he was elected as Prince of Transylvania and of Hungary. He was also offered the Hungarian crown but he declined. The Turkish Sultan sent him a beautiful golden crown, decorated by precious stones, which now is kept in the Austrian Treasury in Vienna.

Bocskay was not only a political but also a cultural leader for the Hungarian Protestants. He and his successor, Prince Gabor Bethlen (1580-1629), a participant in the coalition of the European Protestants, secured the religious and cultural rights of the Hungarians. For this the pathfinder Stephen Bocskay was honored by a

statue in Geneva, Switzerland, on the Monument of Reformation.

Naturally, not only the Hungarian Protestants stamped their influence on the European culture, but Catholics, too. A Hungarian primitive painter, István (Stephen) Papp, in 1676, painted a 70x50 cm. Madonna with the Child and placed it in the Greek-Catholic pilgrim church in Máriapócs, Szabolcs County, Hungary. In 1696 the faithful noticed that the Madonna wept repeatedly. Hearing about the miracle, king-emperor Leopold I ordered the painting moved to Vienna. In 1697 it was placed over the main altar of the St. Stephen Cathedral. During World War II St. Stephen Cathedral was bombed but the Madonna of Máriapócs survived, and it was placed in the restored Cathedral. This miraculous icon had a great influence on the Austrian people's faith.

Since the printing establishment of Buda (Pest), founded in 1472, was under Turkish occupation, in 1577, Archbishop J. Szelepcsényi of Nagyszombat, Hungary (today Trnava, Czechoslovakia) founded a College (University) Press which specialized in printing foreign language books. In 1603 they printed a Latin-Hungarian Dictionary, in 1648 a Rumanian translation of the New Testament, in 1698 the first Grammar book of the Ruthenian language. In 1701 Gábor Füzes published there an Italian book: "Il Governo Dell' Ongaria."



Madonna of Máriapócs in St. Stephen, Wien.

In 1705, the great Hungarian freedom fighter, Prince Francis Rákóczi II published his information paper about his goals in "Mercurius Veredicus." In 1707 Eustacha Lenoble, French writer published on the same subject: "Historie du Prince Ragotzi." From Rákóczi's soldiers' songs composed later renowned French composer: L. Hector Berlioz (1803-1869) his famous: "Rákóczi (Hungarian) March" in "Damnation of Faust."

When the freedom fight was lost in 1711, Prince Rákóczi emigrated to Poland where his court-painter, Ádám Mányoki (1673-1757) painted his splendid portrait. This classic painting was kept in the Dresden Gallery and was returned to Hungary between the two World Wars. Rákóczi later moved to France where he published two volumes "Memoirs" (1717) and Confessio Peccatoris (Confession of the Heart) in 1719. When Prince Rákóczi died in 1735, in Rodostó, Turkey; he willed that his heart should be sent to the Camaldunian monastery's church in Yerres, France. There is also a monument which explains that Prince Francis Rákóczi

lived there for years. From his entourage, Count László (Ladislás) Bercsényi, organizer of the French cavalry, became the marshall of France in 1758.

In 1711 Duke Paul Esterházy published his religious compositions in Vienna, Austria under the title of "Harmonia Caelestis" (Heavenly Harmony). (Even more famous became later all over Europe, his grandson, Prince Nicholas J. Esterházy, the Magnificent (1714-1790); builder of the Hungarian Versailles, and patron of Joseph F. Haydn (1731-1809), the great master of symphonies). For the information of German readers in and outside of Hungary, in 1730, the first German paper was published in Buda (Pest), followed in Nagyszombat College (University) Press by a Rumanian Grammar in 1780; "Mercur von Ungarn" by George Kovachich, a dissertation on Anton Bernolak about the Slovak Language and a German-Rumanian Dictionary, all in 1787. In 1798 Matosz Schwartzner published his "Statistik des Königreichs Ungarn" (Statistics of the Hungarian Kingdom).

Two famous Hungarian mathematicians published their pioneer scientific papers at Marosvásárhely, Transylvania, in 1832. Professor Farkas (Wolfgang) Bolyai (1775-1856): Tentamen, and his son János (John) Bolyai (1802-1860) "Appendix" (a Non-Eucledian



Louis Kossuth (1802-1894), statesman, writer.

Geometry). Their publications were used later by a congenial modern mathematician, Albert Einstein.

Louis Kossuth (1802-1894) was not only the best known Hungarian political leader but also known as an excellent writer, orator, linguist and cultural figure. Kossuth published his memoirs, an essay on the Danubian Federation. With the latter, Kossuth made big impression on the public thinking of the neighboring countries' intelligencia.

When he went into exile, he spent years in Turkey, England, United States and Italy. With his diplomatic travelling, correspondence, public speaking, book publishing Kossuth made a lasting influence in the West and became one of the best known representatives of the Hungarian democracy. About 250 poems, dozens of books and pamphlets, thousands of articles were written about him while visiting, and talking to the American people, from December 4, 1851 to July 14, 1852. Hundreds of resolutions have been written about Kossuth in the Journals of the United States Congress. In America, dozens of streets and towns were named after Kossuth and many statues and plaques were erected in his honor. After St.



Franz Liszt (1811-1886) famous Hungarian pianist and composer.

Stephen, St. Elizabeth of Hungary, Kossuth is the best known Hungarian in the civilized world.

Charles Brocky (1807-1855) famous Hungarian painter was born at Temesvár, Hungary. After studying art in Vienna, Austria for graduate work Brocky went to Rome, Italy and Paris, France. In 1838 he settled in London, England and started his successful portrait painting. In the middle of the century Brocky became a favorite of Queen Victoria and her court. In the 1850's he started to paint mythological and allegorical paintings in the eclectic style of the great masters. In recognition of his contributions to the contemporary English art, in 1854 Brocky was elected to a membership in the British Royal Academy. Unfortunately, he did not enjoy this honor long, because, in 1855, Brocky died of a long illness in London. His paintings are kept in private English collections, British Museum, Victoria and Albert Museum and the Budapest National Gallery.

In 1811, in Doborján, Hungary, was born one of the greatest musicians of all times, Franz Liszt. He started his music education in Hungary, followed by training in Vienna,



Charles Brocky (1807-1855), member of the British Royal Academy: Portrait of a Girl



Ignatius Semmelweis (1818-1865), the "Saviour of Mothers"

Austria and Paris, France. There he heard Paganini and that gave him the idea to become Paganini of the piano. With his international concerts Liszt influenced enormously the XIXth century music and revolutionized the art of pianistic performance. In the late 1840's he met Princess Karolyne Sayn-Wittgenstein who directed his genius to compositions. His Hungarian Rhapsodies, St. Elizabeth of Hungary Oratorium were followed by superb symphonies, sonatas and preludes. In 1848 he accepted a Kapelmeister position at the Weimar Court. There he became the patron of new composers. In 1869 he was named the first president of the Hungarian Royal Music Academy, and till his death, he spent every winter in Budapest educating a large coterie of idolatrous students.

Ignatius Semmelweis (1818-1865) was born in Buda (Pest). He studied medicine first in Buda (Pest), then in Vienna, Austria. In 1847 he discovered that etiology of the childbed fever, for what he was honored as "the Saviour of Mothers." In 1851 he became professor of gynecology at Buda (Pest) University. In 1858 he published his discovery in Hungarian, and in 1861 in German: "Die Aetiologie, der Begriff und die Prophylaxis des Kinderbettfiebers." (The Conception and Prevention of Puerperal

Fever.) Semmelweis' collected works were published by Fischer in Jena (Germany) in 1905 and in Wiesbaden (W. Germany) in 1967.

Alexander Petöfi (1823-1849). Hungary's most important, national poet was born in Kiskőrös, Hungary. He hardly finished his high school studies, and joined the strolling actors, then the military and got acquainted with Transylvania, Croatia and Austria. In his free time he studied languages: German, French, English and translated Shakespeare, Shelley, Beranger and Heine. Finally he settled at Buda (Pest) as an assistant editor of a magazine. When the Hungarian revolution broke out on March 15, 1848, he became the voice of the Hungarian War of Independence first against the Habsburgs, later against their ally, the Russians. He fell in the battle of Segesvár on July 31, 1849. He wrote patriotic, folkish poems and love songs. There is a bouquet of songs he wrote to his wife, Julia Szendrey. His universal human aspiration for freedom touched the soul of many nations. He is translated into fifty languages. Petöfi's early English translations were done by Sir Browning, Dundas Butler, John H. Ingram, William Loew, Henry Phillips Jr., Frederic Fuller and Arthur Yolland. According to Ingram, Petöfi has been "the world's greatest lyric poet."



Alexander Petöfi (1823-1849), one of the greatest lyric poets of the world.

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