

## Preface

---

### HUNGARIANS, AMERICANS AND HUNGARIAN-AMERICANS

THE STREETS were deserted on the cold and cheerless evening of January 6th, 1978, when, in the Hungarian Parliament, the Hungarian sacred crown was returned on behalf of the American people to its rightful owners, the Hungarian people, by Cyrus Vance, the American Secretary of State.

The churches and pubs were empty, the children were allowed to stay up late, and everyone was sitting in front of the TV. Everyone knew that history was being written in front of their eyes: the crown that had adorned the head of the first king of Hungary had come home.

Not just a piece of jewelry, but a symbol; not just the symbol of power, but the tabernacle of all Hungarians' hearts, whose country achieved unity nearly one thousand years ago. This crown and its royal cloak united what had weathered a great many storms over past centuries — Hungary. This crown and cloak symbolize the mother country whenever our dispersed fellow countrymen live.

It is our history, with its victorious battles, its 150-year Turkish occupation, its lost revolutions, its slow reforms, its days in the doldrums and days of bloodshed in the very middle of the crossroads of nations.

When the streets are either empty or full, something significant is happening. Since our national symbol was returned in 1978, reverential queues have formed to look lovingly at it. Naughty children quieten down, tears come to the eyes of old people, and Hungarians who live abroad come and, biting their lip, gaze at this relic of our thousand-year old past. This day made history and started a new chapter in the relationship between Hungary and America.

This little book aims, using original texts, to present what English and American travellers saw and experienced in Hungary from the late Middle Ages to recent times. This preface wishes to cast light on some important moments from the history of the Hungarian—American relationship. It provides fragments about the people who made the journey across to the New World and settled there, what they saw and did there, and how they lived in a country which became for many of them a second homeland.

The first Hungarian to set foot on the New Continent (also recorded in writing) was István Budai Parmenius, who, as an Oxford undergraduate, won the right to join an expedition to New Foundland. He landed at St. John's Port on August 3rd, 1583. In his letter written three days later he expressed his disappointment in this region; as he was also interested in biology he wished to study the fauna, cherishing the hope that he would find many different species. Through bad luck he found only bears smaller

than those in the forest — white ones that could swim. Thus it is certain that Parmenius must have been the first Hungarian to have seen a polar bear. He failed to pass on his experiences, however, as he was killed in a violent storm on August 23rd, 1583. His merits and untimely death were immortalized by Captain Eduard Hayes: "... a great scholar also drowned; a Hungarian who, being born in the town Buda, was called Budai. Out of devotion and the desire to perform deeds for the benefit of the people, he took part in this expedition, intending to record in Latin the meritorious deeds and things done for the glory of our nation, and to do honour to our country in the eloquent style of a poet of outstanding talent."

Thus the landing of the first Hungarian in America was not a success — his name is recorded only in old books, and consigned to oblivion in his own country. Quite unlike the English-born but American-resident Captain Smith, who is perhaps the only American—Hungarian nobleman to receive charter in Hungary, at the end of the 16th Century. He arrived in Hungary in an adventurous way and he took part in the siege of Székesfehérvár — a strategically important castle — against the Islamic armies during the Turkish occupation. His story has been elevated to the level of the sagas and his bravery is recorded in a great many Hungarian books. When winter set in the battles ceased and only individual episodes of combat were fought between the Turkish and Hungarian soldiers.

The proud Tur pasha won Captain Smith as his rival by drawing lots — unfortunately for him, as the Anglo-American defeated him after only a short struggle. It was the same with the pashas Gualgo and Bonny Mulgro, who would never challenge anyone again. All this was done,

contemporary records say, to entertain women, under arms and in armour, with an equal chance of dying or surviving. The reigning Hungarian prince honoured Smith with 500 gold peices, and by bestowing on him the rank of nobleman.

On his coat-of-arms there is a shield with three (disembodied) Turkish heads on it, and the legend: Vincere est vivere — winning is living. Captain Smith from James Town, Virginia, thus became a hero of Hungarian freedom, the more so because, as the Hungarian proverb has it, “three is the right number”.

‘Winning is living’ could also have been the watchword of Colonel Mihály Kovács, Hungarian hero of the American War of Independence, who had emigrated to America as one of the hussars who lamented the defeat of the Hungarian Struggle for Freedom, led by Rákóczi, against the Habsburgs. Used to handling weapons and good fast horses, the Hungarian soldier readily sprang to the saddle for independence and freedom, and was employed in the cavalry on January 14th, 1778, by Washington, who had heard the character and skill of the Hungarian much praised.

General William Moultrie wrote about him, using the names Cawatch, Kowatz, Kovatch and Kovacs, in his work published in 1802. The English reader could hardly guess that the name covers one of the most rudimentary trades — Smith, Hammersmith, Farrier.

The good Hungarian gentleman Mihály Kovács died a hero’s death, brandishing a sword for American independence in the battle of Charlestown on May 11th, 1779.

Another Hungarian who lived an adventurous life took part at the age of 15 in the Russo-Polish war — not only advocating freedom but also prepared to act for its princi-

ples. His life story is quite a romance. Taken prisoner in 1764, he was exiled to Kamchatka but escaped, reaching France and later becoming King of Madagascar. In 1782 he negotiated with president Washington personally, offering to recruit for him three thousand soldiers in Europe. The offer was voted against in Congress.

The first significant Hungarian to become an American citizen was not a soldier or fierce mounted hussar but a scholar called Károly Krajszir, who, although a doctor, was involved with comparative linguistics and spoke several Eastern languages. He was the first Hungarian to get an American university chair (University of Virginia). He taught Sanskrit, which could hardly have had precedent in America. His private school in Maryland, founded in 1837, was one of the most admired and later, in Boston, he gained significant reputation and popularity in the town’s intellectual circles. This is well demonstrated by the fact that he wrote the entries on linguistics and natural sciences for the New American Cyclopaedia.

In addition to poets, orators and freedom-fighting soldiers we must give prominence to one of the everyday travellers who did not leave a great mark on American literature or science. Instead, he merely sent his reports from a far-off land, the name of which was hardly audible in Hungary at that time. That the poor man was a sailor is the most interesting. Károly Gy. from Transylvania writes home as follows: “This country proves how soon a nation can be polished and put into good order provided it has intelligent freedom and appropriate laws. There is no village here without book printing or newsletters. There is no farmer who is ignorant or less-educated than a town dweller: they are not only literate, they also understand

the higher sciences, and go from village to village with professors who teach these. Only in the town of New York do they print 20 different newsletters, some as large as a tabletop. Everyone is free to think, write and say what they like — and if they are wrong in these the others disprove it without the government getting involved. Journalists lie and artists paint many ridiculous pictures. They paint the Presidents and other distinguished officeholders as well, but these people don't make a fuss about it and good order and quietness prevail."

At the beginning of the 19th Century people travelling from Hungary to America were not attracted by a thirst for adventure, the promise of success or the lure of undiscovered gold fields, but by the thirst for knowledge, the splendour of the political system, the effectiveness of democracy and the broadening of human rights. This is why more and more people crossed the Atlantic from old Europe, and thus from Hungary as well.

Of the scientists let's give prominence to only one, with the good reason that Philadelphia, a town that even at that time had significant intellectual life and exerted considerable influence along the whole East Coast, presented him with the freedom of the town. It was thirst for knowledge alone that drove Károly Nagy, the astronomer, to board ship and become acquainted with the New World. Around 1834 he travelled widely around the States and made friends with a number of scientists and public figures — among others, with president Jackson. Above and beyond this, he deserves mention because he was the first person to establish a scientific relationship between Hungary and the U.S.A., when he promoted contact between the Philadelphia Institute of Arts and the Budapest Society of

Hungarian Scientists. On January 5th, 1833, Jacob Mease, the secretary of the Philadelphia Society, informed him that as a token of esteem and acknowledgement the Society would send all its yearbooks published since the year 1770 to Budapest. Receiving the volumes, the Hungarian Academy of Sciences expressed its thanks to its predecessors and founders in its own almanac: "Again the warmest thanks to the Founders of the Hungarian Society of Scientists for furthering the scientific contact with that beautiful, distant country."

Károly Nagy later returned to Hungary and remained the devoted admirer and advocate of the American people and their constitutional government. Nothing proves it better than the report of the political police, dated 1849, covering the search of his home. After the defeat of the anti-Habsburg War of Independence nearly everybody who lived and breathed was suspicious. So too was Károly Nagy, champion of the American political establishment. Searching for weapons, damping writings and leaflets — or even a hussar hiding in his home, they were able to find nothing to confiscate except a star-spangled banner under the bedspread...

The most popular travelogue concerning America is still the one written by Sándor Bölöni Farkas, Hungarian nobleman from Transylvania. It was first published in 1834 and reprinted the same year. Even this century hardly a decade has passed without a new edition appearing. (It was last released in a great number of copies in 1987).

"I traced all the European political systems back in my memory and discovered that the majority of them were founded on the assumption that man was born dishonest by nature or is made dishonest of education and social

conditions. And how very different it is in America! American law states that every man is born with equal properties and equally honest. American policy presupposes that travellers are by and large honest, and sees it as offending their personal freedom to subject them to insulting regulations that have been invented for a few dishonest people.”

Bölöni Farkas's book "Travelling in the Wide West" is the first presentation of the American model (more exactly, Jacksonian America) from a Hungarian point of view, which also criticizes indirectly the Hungarian condition, with aim of changing and improving it. "De la democratie en Amerique", the book by Alexis de Tocqueville — who visited America at the same time — is analytically organized, whereas Bölöni Farkas's work is a subjective snapshot — an enjoyable read.

Bölöni Farkas's work was banned by the censor when it appeared, probably seeming too radical for the social and political conditions of the country at the time — the more so as the author had also included the Declaration of Independence in his travelogue.

He travelled extensively, but particularly widely in New York and around Washington, Ohio, Pennsylvania and Buffalo. He also wrote enchantedly about Niagara. He presents the way American steam ships were built, the system of military schools, the numbers of population, grouped according to origin and religion, and lists the presidents in office so far. He also gives, however, interesting descriptions of the inns, jails, the way newspapers were delivered and how contemporary flats were furnished. He speaks highly of the richness of private and public-libraries, takes a poor view of the taxation system and thinks

Hungarian wines are more flavoursome than American ones.

He was greatly impressed when he met President Johnson and dwells on his unreserved manner, puritan values and hospitality. He visited some utopian colonies, such as Shaker and rappist, and also knew about Owen's experiments. Above all, however, he was interested in the functioning and rules of political system; he presents in detail the working order of Congress and the possibilities of free religious activity. He describes both as examples to be followed and in his travelogue he notes many times the magic phrase: "Every man is born equal". The most lyrically-beautiful part of his book describes his pilgrimage to Washington's tomb: "I have stood before the graves of kings and giants, admiring the memory of them — but I had only felt reverence send a shiver down my spine in the Pantheon and Westminster. In my soul swelled the suffering of America, its many struggles, its present glorious and happy condition and its achievements for the rights of mankind — in which the man before whose grave I stood played such a significant role. My heart throbbed through respect, and had I not the control of cold reason I would have fallen to my knees before the grave."

Another Hungarian traveller from the first half of the 19th century should be mentioned, as he is perhaps the most remarkable Hungarian in the USA in general, and in California in particular: Ágoston Haraszthy, the progressive thinker and adventurous traveller. Haraszthy travelled around North America in the 1840s and, returning to Hungary, published his book "Travels in North America" in 1844. When setting off he had not even reached the age of 28. He covered the distance between Budapest and

London in 6 days and 12 hours (a record under the circumstances of that time), then arrived in New York after a 42-day-voyage.

He followed the path of the exploring wanderers up the river Hudson by boat to Albany, then to Saratoga, Syracuse on the Erie Canal, Oswego, Buffalo, Cleveland and finally to Milwaukee, Wisconsin, after passing through the Mackinaw Straight. His intention in coming to Wisconsin was to explore what he himself called "the land of promise". Here he bought a piece of land, founded a settlement, build a mill and a school, showing considerable flair for business, and the region which he had christened Beautiful Country began to flourish. Where Haraszthy first settled is where you will find Sauk City today. His name soon became famous, both as a successful entrepreneur and as a man Satterlee Clark described as: "In every respect (...) a nobleman. Both he and his wife are among the most refined people I have ever known; a truly handsome couple."

August Derleth wrote two novels about Haraszthy ("The Wisconsin" and "Restless is the River"). For a short time Haraszthy returned to Hungary, to sell his property. In 1842, this time with his family, he returned to the country of his choice to settle for ever. On his old land he built a brick factory and founded the Wisconsin Settlers' Society and the Historical Society. He also enjoyed considerable success growing hops which, coming from various different strains, advanced the renowned brewery in Wisconsin considerably. Not all of his enterprises had the same success. He sold part of his land and moved to California, where he wrote his name indelibly in the history of the state. Settling with his family in San Diego, he was soon elected Sheriff, and in 1850 was made Marshall of the

county. In 1852 he moved to San Francisco and started his vine-planting programme, becoming, as he is still described today in many books in the U.S., "The father of Californian viniculture".

This was the time of the Californian gold rush. Tens of thousands of prospectors and adventurers arrived in the hope of striking it rich. Haraszthy was not one of them; instead he entered the business of gold transportation and then started a gold refinery and foundry. Soon afterwards he was commissioned by the U.S. government to become superintendent of the recently-established mint in San Francisco, and there is a superb book-lover's volume on the subject: Brian McQuinty's "Haraszthy at the MINT" (Los Angeles, 1975, Dawson's Book Shop). We could list at great length Haraszthy's various activities in California, map out his later life and detail the entrepreneurial adventures inspired by his restless nature, but detailed accounts can already be found in great number on the shelves of America's bigger libraries.

In the main square of the town of Sonoma, California, the patinated plaque, set in stone, can still be seen: "Col. Ágoston Haraszthy, father of Californian viniculture, established, between 1856—69, two miles to the North-East of this stone, the renowned Buena Vista vinyard and wine-cellar, and laid the foundations of the ever-flourishing viniculture of California. In 1861—62, commissioned by the government but on his own budget, he travelled in Europe, where he collected over 100,000 vine-cuttings from approximately 300 strains of vine for futher cultivation. These cuttings were distributed over the entire territory of our State, thus making Sonoma the cradle of Californian wine-growing."

We have not spoken about the 15 weeks he spent among the Indians, the interesting bear-hunt he himself gave an account of, his building enterprises and bridge-construction, Buena Vista Ltd. — which overwhelmed America with its wines, or the different prizes and medals won in various countries. In July, 1864 Harper's Magazine adjudged Haraszthy's activity to be simply a "new national miracle".

Our hero met his quietus taking a short-cut across a river on a branch that gave in under his weight. He was taken — most probably by an alligator — to "the other side" for good.

A different chapter in the history of the American-Hungarian relationship is Kossuth's journey to the United States. In 1848 the anti-Habsburg War of Independence broke out in Hungary, setting in motion the whole nation: young and old alike went to war to fight for the liberty of their country. The Austrians, — joining forces with the Russians — suppressed the revolution with a numerically-superior army in 1849. Executions were commonplace, several thousand people had to go into hiding and many thousands more had to emigrate. Lajos Kossuth was the leader of the War of Independence and so when it was crushed he, too, had to leave the country.

Kossuth landed in America on 4th December, 1851 and the heart of America beat stronger on his arrival: the hero of the Hungarian War of Independence was celebrated by American policy and the American people. His trip to America was a triumphal procession: he was greeted everywhere by enthusiastic crowds. The war of 1848—49 made Hungary — the people, their struggle for independence and their separate existence — truly known to the

American people for the first time. America received Kossuth as the guest of the nation. December 6th, 1851 became an everlasting memory in the history of the Hungarian-American relationship, for that was the day Kossuth delivered his powerful one-and-a-half hour speech in which he openly confessed why he had come to America, just as Lafayette had done in his time: "I conscientiously respect your laws, but my unveiled intention is, within the boundaries of the law, to win over your fellow feeling, financial and political support and help for the freedom and independence of my country, imploring you to realise the aspirations you generously raised in my heart, in the soul of my people, and indeed in the hearts of all the oppressed peoples of Europe."

Kossuth was an exceptionally talented and forceful orator and so it was no accident that the popularity he enjoyed on his arrival increased as a result of his address. 20,000 mounted National Guard saluted him, about 300,000 celebrating people marched along Broadway and everybody in New York received him with the Hungarian national flag and sudden, overwhelming applause inspired by feverish enthusiasm.

Streets and squares were named after him in New York, Cleveland, San Francisco and elsewhere. It is recorded that one bold American citizen, who died around 1920, received the middle name "Kossuth" when he was born in either 1851 or '52. He was called E. K. Willcox, in which the "E. K." was "Éljen Kossuth", or, in its officially-registered English form, "Long Live Kossuth Willcox". Good Mr. Willcox's father had presumably seen a number of flags and inscriptions with these words and, not knowing what "Éljen" meant in Hungarian, had taken to be a christian name.

Kossuth spared no energy or effort when he undertook an extensive tour to lobby for Hungarian justice. On this trip he stopped in Philadelphia, Baltimore, Washington, Anapolis, Harrisburg, Pittsburg, Cleveland, Columbus, Springfield, Dayton, Hamilton, Cincinnati, Madison, Indianapolis, Louisville, St. Louis, Jackson, New Orleans, Mobile, Montgomery, Lagrange, Charleston, Wilmington, Jersey City, Newark, Worcester, Boston, Bunkerhill, Salom, West Cambridge, Lexington, Concord, Albany, Buffalo, Syracuse, Utica and, once again, New York. He received a tremendous welcome in every town, particularly in Cleveland, where there lived rather a lot of Hungarians, and Cincinnati.

Kossuth collected money for another struggle for Hungarian independence and by the end of 1852 had raised a clear \$30,000, from which he put a deposit on an order of 40,000 rifles. One rifle in those days cost \$2. Kossuth banknotes — in denominations of \$5 and \$10 — were also printed, to be redeemed, with interest, a year after the attainment of Hungarian independence...

The second War of Independence was never fought: the government, assuring Kossuth of their sympathy, never took any direct diplomatic or military steps. Kossuth left New York a disappointed man on July 14, 1852.

After the Hungarian War of Independence was crushed four thousand or more refugees arrived in America, the great majority of whom had taken up arms against the united Austro-Russian armies. Most of these Hungarian emigrants stuck together, others dispersed into the hugeness that is America.

A renewed impetus to unify was given in the autumn of 1853, when the Russo-Turkish war broke out. Kossuth

thought, mistakenly, that the time was ripe to liberate Hungary and recruited volunteers from among the European and American Hungarians. A result of this call was the publication of America's first Hungarian newspaper, which was followed later by others. The first edition of the Hungarian Exiles' Journal — of which only one copy remains intact — appeared in New York of October 15, 1853. 100 editions appeared altogether, of which we know only 6 today.

The Hungarian exiles also planned to create a compact new Hungarian colony. This was masterminded by László Ujházy, the captain of Komárom castle, which was the last stronghold to fall to the Austrians. Ujházy managed to obtain the necessary permission and find a suitable site in the state of Iowa, and so the name "Hungarian Colony New Buda" appeared on the map of the Union. Around New Buda other settlements were planned, such as Új Arad (New Arad), Magyar Forrás (Hungarian Spring) and Pipagyújtó (Pipelighter). They built houses and schools and had their own post office, of which Ujházy, the hero of Komárom, once guilty of high treason, was the postmaster. What was all this — illusion, nightmare, raw imagination within a helpless and inescapable situation? Quite likely. But perhaps it was also the possible formation of a Hungarian colony within the US. The plans fell through, however, and the exiles moved from these places and dispersed elsewhere. In the journal "Pesti Napló", February 2, 1893, a letter by Ferenc Varga was published, a sentence of which reads: "Here in the ruined, memory-laden settlement of New Buda there are still five of us, living scattered..."

Enumerating the more remarkable members of the



Kossuth immigration would take pages, and a whole book could be filled detailing their activities and discoveries. Let us therefore name only one, whose activity is well-known in the American world of science: John Xántus.

His letters were published many times in the U.S. (e.g. Letters from North America—Detroit 1975, Wayne; The Letters from John Xántus to Spencer Fullerton Baird from San Francisco and Cabo San Lucas—Los Angeles, 1986, Dawson) and his travel journals were also published in English (e.g. Travels in Southern California—Detroit, 1976, Wayne State University Press).

Arriving in America in 1851 with the exiles from Komárom, he worked variously as a paperman, odd-job man, piano instructor, pharmacist, book seller, railways clerk, sailor and planning engineer at St. Louis-California Railways. 1853 he moved to New Orleans where he put his ear for languages to good use as a language teacher. In the autumn of 1856 he was commissioned by the government to explore and survey the southern part of Kansas.

Hungarians never forget their country in their heart of hearts — Xántus was no exception; one of the brooks in Kansas was named by him: Hungarian Creek.

After a taxing journey he discovered the source of the river Arkansas and gained a place in American history. In the course of his extensive exploratory voyage he collected 26 huge boxes of scientific samples and sent them to the Smithsonian. After the conclusion of this commission he went to Washington, where he was received by President Buchanan as sign of appreciation of his services. He was then commissioned to make a study of Oregon, and later filled the post of Secretary for Internal Affairs in Southern California.

Elected to the Academy in Philadelphia, he delivered his inaugural address on "travelling in Southern California", which elevated him to the status of famous and acknowledged authority. He visited the country of his birth once more, but returned to his adopted home, of which he was a citizen and government officer.

Most of the Hungarian immigrants of '48—'49 took part in the American Civil War, winning praise for the North and their own country alike with their bravery. Their names are legion, but of these we would like to mention only four quite briefly.

Gyula Stahel Számvald was a book-seller in Hungary and is still famous as such, since Sándor Petőfi dedicated the poem "To the memory of a bookseller" to him. This Hungarian soldier of 1848 joined Lincoln's army in 1861 and fought in many battles, including Piedmont. Lincoln himself pinned the Congressional Medal of Honor on his breast and by way of acknowledging his services he was appointed Consul in Japan after the war, a post he held for nearly two decades. He died at the age of 87, making his last journey ever on a gun carriage, his coffin draped with both the star-spangled banner and the Hungarian tricolour bearing the inscription "Hungary Mourns her Son". He was buried in Arlington cemetery.

Fülöp Figyelmessy, the legendary soldier of the Hungarian War of Independence whose bravery was celebrated in songs sung by his soldiers, was sentenced to death by a military tribunal after the Austrian victory but managed to flee abroad. It was in America that he learnt that a Hungarian rebel bearing a likeness to him was 'mistakenly' executed. This knowledge transformed him into an audacious, death-defying and daring soldier who feared nobody.

and nothing: his American brothers-in-arms dubbed him 'the Old Eagle'.

Károlyi Zágonyi was an outstanding cavalry trainer in St. Louis. He trained his soldiers in matters of discipline and taught the art of elegant and stylish horsemanship. With 300 cavalymen he attacked 1900 enemy soldiers and cut them to pieces. Leading his men into battle he roused them with the words: "They called us Sunday riders in St. Louis; now let's show them what sort of soldier we really are." And show them they did. From then on he was known under the sobriquet of "the Springfield hero".

Márton Koszta was also sentenced to death by court martial and he, too, managed to escape, settling in America in 1857. In 1859 he was serving on board a ship sailing under the American flag that was unloading on the coast of Turkey when the Austrian Secret Police captured him and carried him to a warship. The American consul in Smyrna demanded his release but this was not forthcoming on the grounds that his citizenship was not quite clarified. Seeing the consul's determination, the Austrians tried to move Koszta to another warship.

The captain of the American ship, Duncan Ingraham, sent a party to the Austrian ship with the message that if Koszta were not released and allowed to return to his own ship within 30 minutes they would open fire. The American captain stood on the bridge examining his watch and awaiting further developments. And when Koszta stood before him saluting within the given 30 minutes, all he had to say was: "Okay — let's go eat!".

Quite naturally, this incident had diplomatic repercussions. In the end the American secretary of State sent a letter to Austria containing among other things the fol-

lowing message: "The laws of God and mankind make it everyone's duty to treat others as they would expect to be treated themselves. There is an obligation to defend the weak against the stronger oppressor and to save anyone who is in danger. In the present case Koszta was seized without any authorization and was handled unlawfully. Anyone at all with the ability to do so had the right and indeed obligation to set him free — this is ordained by the laws of mankind."

The refugees of the abortive War of Independence of 1848—49 were followed by a more numerous group in the last decades of the 19th Century. These were not political exiles or emigrés but immigrants driven by the extraordinary poverty and unbearable social conditions existing in Hungary at that time. In 1871 there were 3 Hungarian immigrants in the U.S. By 1880 there were 9,363. This figure rose to 22,062 in 1890 and reached nearly 41,000 by the turn of the century (US immigration statistics).

The USA exerted an enormous attraction not only for Hungarians but for people from all of Europe's poorer countries. The immigrants, mostly from central and South Eastern Europe, were largely attracted by the "industrial myth" and the promise of secure employment, wide-ranging job opportunities and the desire to "get rich quick". Industrialization and exploration for minerals demanded an amount of labour that was in short supply in America. In the last decades of the century millions of people in Hungary lived in miserable conditions: many industry workers were unemployed and the peasants had no land and were forced to live under nearly feudal conditions. In addition to the economic reasons for moving, the advanced political system, constitutionalism and democracy also att-

racted masses of people. The principle of "all men are equal" prompted many wretched and defenceless people to board ship. The mass emigration culminated between 1905—07, when, within three short years, over half a million Hungarians chose the US to be their new home.

This new start was quite naturally bitterly hard: peasants used to working on the ground, for example, were alarmed at the difficulties of working under it as miners. Many of the immigrants were unskilled and consequently could only undertake gruelling physical work or temporary employment. In time, however, they acquired skills and became carpenters, smiths, locksmiths, shoemakers, dress-makers, brick-layers etc. and thus were able to send their sons and daughters to train for white-collar and intellectual professions. Whole Hungarian settlements developed, with newcomers going to the places where their acquaintances had already settled. In the 1880's a great number of Hungarians lived in South Bend, Indiana, most of whom had come from the small town of Sopron. Many lived in Passaic, Bridgeport, South Lorrain, New York and so on.

Cleveland was called the American Debrecen, which is Hungary's second largest town. In the 1880s and 1890s Hungarian speech resounded through Houston Street in New York. Hungarians formed art appreciation groups, choirs, literary and debating societies, bowling clubs, athletics clubs, and Hungarian-language theatre groups. They built churches and weekend schools. Reams could be written on the subject of Hungarian societies in America, but unfortunately we cannot touch on them even briefly here.

Hungarians were stratified according to their religion. The majority of them were Catholic and Protestant, and

the first Hungarian Protestant Church was founded in 1891 by Gusztáv Jurányi. It was consecrated on November 25, 1894.

American Hungarians, though loyal and hard-working American citizens, retained their mother tongue through generations. This was largely maintained through the church, where whole congregations listened to the Word in Hungarian and spoke to each other in that language. Their children were regularly sent to Sunday School, where they received instructions in Hungarian.

November 14, 1886 was a memorable date for Hungarians: it heralded the arrival in New York of Mihály Munkácsy, Hungary's best-known painter. According to contemporary reports he was received with the same enthusiasm as Lajos Kossuth. Munkácsy's manager, Karl Sedelmeyer, always found good partners for him: in America he co-operated with Wanamaker. By the time Munkácsy arrived in New York several of his works were already well-known in America, most of them being the property of rich people. An example of this is the work "Condemned Cell", which later became a precious treasure of the Academy of Fine Arts in Philadelphia.

Munkácsy's exhibition opened on November 19th, 1886, at the Old Tabernacle Gallery in New York's 23rd Street. It was a spectacular success, attracting people in droves. The exhibition was organized by someone of Hungarian origin, too, incidentally; Joseph Pulitzer, the newspaper baron. Wanamaker bought the painting "Christ before Pilate" for \$120,000 and exhibited it in various galleries and churches all across America, making his own profit on it. In 1887 one of the Munkácsy's other works — called "Golgota" or, in America, "Christ on Calvary"

— arrived in America. Thus two of Munkácsy's huge canvasses from his biblical trilogy were already in the U.S., from 1911 onward in the Wanamaker store, where they were hung facing each other and exerted an overwhelming force on their viewers.

When Munkácsy finished the final canvas of the trilogy, the "Ecce Homo", it was first displayed in Budapest, then in Europe and finally also in America. This work, however, did return to Hungary. A number of works, then, by Hungary's greatest painter are known in the U.S. What is more, some of these are still there, in various public and private collections. Sedelmeyer wrote on this matter, although he did not turn out to be right in full measure, as since then a number of Munkácsy's works have found their way back to Hungary: "We are bound to be grateful to America, where the patrons were the first to recognize the genius of this great artist... Though Hungary in the land of his birth and France the source of his artistic inspiration, America looks like becoming the last and permanent home of his works."

The name of the organizer of the Munkácsy celebration is a household word in its own right, too — if for nothing else than the famous literary prize associated with it. One of his biographers, Alleyne Ireland, writes: "Joseph Pulitzer was born in Makó, Hungary, on April 10th, 1847. His father was Jewish, his mother Christian. He was 16 when he emigrated to America, arriving in New York without any friends, without a single cent and without a single word of English to his name."

He began with nothing, then began to contribute to the German paper Westliche Post in St. Louis. He later became the proprietor and later still bought the paper St.

Louis Dispatch, merging the two in 1875 to produce the powerful press organ Post Dispatch. At the age of 29 he became Missouri's representative in Congress. In 1883 he bought the New York World, a paper with a circulation of 12,000 and on the verge of collapse. Pulitzer pioneered modern militant journalism and the World became a paper that influenced public opinion and was a brave, independent and undaunted champion of democracy. Within 4 years the World had a circulation of 200,000 and Pulitzer was a rich man. He used his fortune for the most part to espouse charitable causes.

Hungarian peasants settled not only in the US but also in Canada. Used to a continental climate, they suffered bitterly from the cold, which also prevented them from pursuing their original trades of farming and fruit-growing. Seeking a warmer climate they moved South and settled in Louisiana, where they were attracted by good job opportunities and cheap land. Thus developed the first Hungarian settlement near New Orleans. It was named Árpádthon after the founding father of Hungary. This is not a name you will find on any map, however, its name was changed to Albany a long time ago. There is a sign, nonetheless, near the settlement which bears the legend: "*Hungarian settlement*. Known as Árpádthon, area is site of largest rural Hungarian settlement in U. S. Settlers attracted here in 1896 by Charles Brankenridge lumber mill. People bought cut-over timber land to farm and raise strawberries."

In the cemetery there are still many gravestones bearing typical Hungarian names in Hungarian spelling: Beregi, Fazekas, Szabó, Maklár and Bálint. Some seventy years ago Hungarians were so numerous here that the fruit-

growers, for example, had their own trade journal published in Hungarian, called "Árpádhoni Kertészlap" (Árpádhon Gardeners' Journal). One advertisement in this paper, dating from 1913-1914, reads in the bald, imperative style of Hungarian advertising: "Come to Árpádhon! Brother Hungarians — back to the ancient trade! Settle down in the oldest and most flourishing Hungarian colony — Árpádhon, Louisiana. You don't have to be a pioneer, you will be received by a thousand of your brothers and fellow countrymen. Distribution of land! Árpádhon is the oldest, most densely populated and famous colony of Hungarians — 18 years old with one thousand settlers. The colony can boast 4 schools (3 state and 1 catholic) 3 churches, several farmers associations and sick relief organizations with an annual turnover of \$100,000, a moving picture theatre — all this and only half a mile from Albany station. Land of excellent quality and beautiful situation can be obtained here — either cultivated or uncultivated — in lots of 10 acres, 20 acres, or even larger. The price is to be paid over 5 years of even annual payments from the strawberry crop. Deposit is one fifth of entire price; pay half and I will personally guarantee unencumbered inheritance rights. Price — \$25 a hectare."

The journal also contained the following piece of news: "Long live the Andrásés! The Andrásés of Árpádhon had one hell of a get-together. András Prokopp, András Nagy, András Bajusz, András Gállya and the two András Zakars did their utmost and got through 3 calves, 6 hogs, 100 gallons of beer, one barrel of Tokay wine — and all of Imre Fecsó's *pálinka*."

Today Albany's thunder has been stolen by the nearby town of Hammond and it is no longer referred to as the

world's strawberry growing centre. The local Hungarians are still unified, however, by a priest who also assumes responsibility for education. The character of the place is not conspicuously Hungarian any more and the majority of the Hungarians in the community no longer speak that language well — nonetheless, the tradition lives on.

The Hungarian settlers formed various associations and societies in accordance with the laws and social spirit of the community. The earliest of these were the mutual benefit and sick-relief associations, first founded in Newark in 1882. 1884 saw the birth of The First Hungarian Discourse and Sick Relief Society in Pennsylvania, followed in 1886 by Scrantoni and Verhovay, and in 1887 in Cleveland by a society that took its name from Lajos Batthyány, the first prime minister of Independent Hungary in 1848.

In 1911 there were 957 different Hungarian associations in the USA, functioning, quite naturally, at various levels and efficiency. The leaders of the associations hoped to develop representation of Hungarian immigrants in American society. Their effort was concentrated on building a good relationship with the representatives of native American organizations, institutions and bodies.

Religions associations also came about at the time of the first big immigration. The first Protestant community formed in Cleveland in 1890, including in their constitution that it is "an organic part of the Reformed Church of the United States but also part of the Reformed Church of Hungary". Later Protestant Church communities also appeared in Pittsburg South Norwalk, Mount Carmel (Pa), Trenton, Chicago, Phoenix and elsewhere.

Priests were mostly invited from Hungary, a practice which is still quite common. As a consequence of the

international Church hierarchy, the Roman Catholics took longer to organize Church communities. The first was formed in conjunction with Slovaks in the mining town of Hazleton, (Pa.) In Cleveland the two nations also cooperated in building their church, which they dedicated to St. Ladislaus. Church ceremonies were held in both languages, although there was some friction at times between the two ethnic groups, which led to their eventual separation. Also in Cleveland was the appearance of the first Hungarian Greek Catholic church in 1892. Generally the smaller sects, being numerically weaker, did not bring about separate church communities but joined the Protestants. From the turn of the century till World War I they concentrated on building their own churches and, through the framework of the Church, started schools, literary and debating societies etc.

The beginning of the century was also the golden age of Hungarian newspapers in America. Three "national" papers are worth a mention: "Szabadság" (Liberty) "Amerikai Magyar Népszava" (The Word of the Hungarian People in America) and "Előre" (Ahead), the paper of the socialists. All three were published for some time — from the 1910s till World War II. Many more papers, from children's papers through trade union gazettes to Church papers, also existed and a complete list is given in Julianna Puskás thorough book "Hungarian Emigrants in the USA 1880—1940" (Budapest 1982, Akadémiai Kiadó).

The Hungarians and their organizations were plunged into a serious emotional and attitudinal crisis by World War I. As long as the US remained neutral, their loyalty was balanced. Later however it was not easy to reconcile this policy and their solicitude and worry for their fellow

countrymen back in Hungary. The feeling of belonging to their mother country was strong and created a more intense situation between the different ethnic groups who had left Europe for the USA. The situation became dramatic when the US entered the war on the side of the Allies. Hungarian papers pleaded common sense from their readers. The first 3 points in the American Hungarian Reformists' journal, published on May 15th 1917, read as follows: 1. Respect and comply with the laws of the country you live in. 2. If you are a citizen of the States you are obliged to fulfil your duty. You are also honour-bound to do so. 3. If you are not a citizen, have regard for the hospitality you enjoy.

In the end all Hungarian organizations voiced their loyalty towards the government of the United States; not, as the documents show, because they felt any pressure to do so, but of their own volition. From then on Hungarian leaders started to encourage the members of their organizations to learn English and assume American citizenship. The post-war era produced intensified integration and permanent settlement, and the numbers of people returning home, a practice that had previously revived, decreased considerably. In 1900, 4937 Hungarians returned to Hungary. In 1908 43,937 made the journey. In 1913 16,996 was the figure recorded. Between 1914 and 1924 not one single case was recorded.

Official American demographic statistics show that in 1920 there were 473,538 people in the US whose mother tongue was Hungarian. The most lived Ohio (nearly 100,000) and New York (90,000), the fewest in Nevada (52 altogether). New York, Cleveland, Chicago and Detroit are listed as the largest "Hungarian" towns.

Between the two wars the Horthy government sought to build up a relationship with the Hungarians living in the States — for political and, it was hoped, economic favour. They wanted to find supporters for the cause of rewriting the unpopular peace treaty of Trianon on the one hand and help in the task of re-building the war-smitten country on the other. Neither of these goals met with great success.

From the 1920s onward the various American Hungarian associations were re-organized, assuming a more middle class and democratic shape. "Let us become American, but let us stay Hungarian" became their watchword, and with a second generation of Hungarians already having been born in America the process of integration began to accelerate. The intellectuals among these people were now beyond the desire to become rich pure and simple and saw other ambitions to be the most attractive: to become a popular figure, gain social prestige and participate actively in public life.

More and more artists and artistic groups were invited for guest performances, quite a few of whom also stayed in America. They either appeared or disappeared in Hollywood where there were, for a time, a considerable number of Hungarian artists. According to one anecdote, on the door of a renowned Hungarian film director's office the following sign could be seen: "Being Hungarian isn't enough — you have to know to do something, too."

Among the many composers and artists, Bartók himself paid a visit in 1928, on a concert tour, when he was awarded the composer's prize by the Philadelphia Music Found Society for his Third String Quartet. The Depression notwithstanding, the process of Americanization speeded up in the 1930s, with immigration also on the increase:

274,450 people in 1930 alone. The number of second generation Hungarians was at this time given as 271,840. For these people the old slogans like "We Hungarians must stick together" did not exert much influence. Julianna Puskás quotes the new viewpoint from a contemporary document: "Our Hungarian consciousness must be adjusted to fit our presence in America. We should give up bringing up our children to be anything other than American. It is easy to achieve the sustaining of their interest in matters Hungarian. First and foremost we must prove to ourselves that the Hungarians are not inferior. We should let them learn more about our cultural and intellectual values, for nothing but these can constitute a relationship between us and our children."

European Fascism gave rise to yet another emigration from Hungary to America — in cases where it was at all possible. Primarily the liberal minded and those in danger of Hitler's racial hatred were forced to leave the country. In 1940 alone 299,228 Hungarians made the crossing. Many of these have since become world-famous artists and scholars: of the Nobel-prize winners of Hungarian origin three were honoured for their work in America — Jenő Wigner, János Neumann and Ede Teller. Albert Szent-Györgyi, who isolated vitamin C when he was still working in Hungary, also lived and worked in the United States.

Hungarian mathematicians and physicists also distinguished themselves in the struggle against Hitlerism, putting their scientific results and skills to the service of the American war effort. The famous Manhattan Project team contained a number of Hungarians.

Nobel-prize winner of 1961, György Békésy, gave impetus to the development of physiological acoustics; he

was the first researcher to observe the basic membrane in motion. He was invited by the University of Honolulu in 1966 to take the chair of the Scientific Department for the Study of Senses, which was established expressly for him.

A separate book could be written on Hungarian scientists, who have furthered the progress of mankind all over the world. As Szent-Györgyi said in also preface to "Prominent Hungarians in the USA": "Hungary seems to be compensated for her lack of natural resources by the excellent quality of her intellect."

Hungarian musicians in the US would the deserve a book to themselves: Jenő Dohnányi, composer, conductor, music teacher and pianist extraordinary is one. Another is Jenő Ormándy, leading conductor of the Philadelphia Symphony Orchestra. Frigyes Reiner achieved fame as the teacher of the Philadelphia Conductors' Training College, and taught, among others, Leonard Bernstein. Antal Doráti, József Szigeti, Béla Böszörményi-Nagy, György Sándor, György Sebő, Mihály Virizlay, Gábor Magyar... the list is seemingly endless — and we have not yet included the greats, György Széll and György Solti, household names, both of them... Then again there is Miklós Rózsa, who made a name for himself by winning three Oscars for film scores, a good number of them written for the films of that other famous Hungarian, Korda. Writers (Ferenc Molnár, Menyhért Lengyel), directors (George Cukor, the Korda brothers), architects (Marcell Breuer, László Papp, László Arányi), and archeologists (Stephen Francis de Borhegyi) have risen to equal prominence, and here, too, the list seems to be endless.

In the decade of the immediate past-war years some 12,000 Hungarians settled in the States, while in 1956

another 38,000 swelled their ranks. Many of these have become outstanding personalities and those who have not live as diligent citizens in America while staying true to their origins. The memories of the older generation are well-preserved in the libraries of America — for example the Library of Congress and the American-Hungarian Foundation in New Brunswick — there will always be plenty of material to study on the subject of the ambitious Hungarians, Americans and Hungarian-Americans.