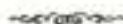


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The Hungarian Unitarians.

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THE  
HUNGARIAN AND TRANSYLVANIAN  
UNITARIANS.



*SOME ACCOUNT OF THEIR*

Origin, Vicissitudes, and Present Condition,

COMPILED FROM VARIOUS SOURCES

BY M. LUCY TAGART.  
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1903.

Dedicated

to my revered and honoured friend,

Bishop Joseph Ferencz,

of Kolosvar.

PREFACE.



THESE memorials of the connection between the Unitarians of England and Transylvania have been contributed by those who took part in the Tour of 1901, with the exception of those by Miss Fangh, Professor Kovács, Mr. Eredi, Mr. Marshall, and an extract from *The Inquirer*.

Some apology is needed for the order in which the articles occur, and also for the omission of any detailed account of Mr. Steinthal's, Mr. J. J. Tayler's, Messrs. Gordon and Chalmer's, Mr. Ierson's, and Mrs. Richmond's (of U.S.A.) previous visits,

which might well be included in any subsequent publication.

I must also acknowledge the great help I have received from my kind friend, Miss Emily Sharpe, at whose suggestion this compilation was undertaken and completed.

M. L. TAGART.

MANOR LODGE,  
FROGNAL LANE,  
HAMPSTEAD, N.W.

April 13th, 1903.

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## The Hungarian Unitarians.

Edited by Miss TAGART.

*Recollections of a Visit to Transylvania with my Father, the Rev. E. TAGART, in 1858.*

**T**HE disturbed state of Europe and the Revolutions that took place in 1848 are still fresh in the recollection of some living persons, and not unknown to those of this generation. But it may be well to recall the reaction the after effects of the revolt against the petty tyranny of some of these governments, and the oppression of the aristocratic and privileged classes on the tillers of the soil, condemning them to a condition of serfdom. This was essentially the condition of Hungary at the time my father and I set out to visit it. Although the agitation of Kossuth, when he made such a profound impression on England, had ceased—he had retired to Italy an exile, and so had Pulszky, whom I so well remember in England—yet the fire still smouldered, the riven heart of the country still bled with unhealed wounds. On every side the civil war between the Hungarian races and

the Wallachs and Slovacs, incited by Austria and aided by Russia, had left evidences of ravages, buildings unrestored, homes destroyed, fields untilled, roads unmended, and the countenances of men were anxious and depressed; but the spirit of the Hungarians was still unsubdued. Especially was this the case with the Unitarians of Transylvania, in their retired mountain valleys, in the towns where dwelt the Szeklers, a proud race with ancestral privileges of equality, and in Klausenburg (now known by its Hungarian name of Kolozsvár), where the possession of Unitarian college and church, with its bishop or president, date back to the Reformation.

Mr. Paget, an old York college friend of my father's, who had married a lady of property, a Hungarian Baroness, and had settled in Transylvania, kept writing to him about the exactions of the Austrian Government. From 1856 to 1858 these letters kept coming, describing how the Austrians hoped to suppress Unitarianism. He told of the continued attempts that were made to oblige the Unitarian college to increase the number of Professors and to raise their salaries, under pain of extinction of the theological faculty. In this event the College would pass to secular purposes, Roman Catholic doctrines would be taught, and the German language would be substituted for Hungarian.

My father roused the British and Foreign Unitarian Association to appeal throughout England and Ireland, and America; in response there came in very handsome contributions. In the meantime, the Unitarians of Hungary were straining every resource to meet the demands; they had collected £13,000; peasants mortgaging their farms up to one-eighth of their value to contribute.

By the advice of Mr. Paget my father arranged with his colleagues to take out the money himself (about £2,000), and parted from them early in August, 1858, never to meet them face to face again. One of the questions which interested my father the most was how to enable Hungarian students to come over to Manchester College. He was prepared on his return to press this, and to enable it to be carried out immediately. Bishop Ferencz and Mr. Buzogany were the first to visit England in the following year, but did not stay long enough to study at Manchester College. At the time of our visit to Klausenburg hardly any one could speak English or German, and the Latin used was so different in pronunciation, and so unusual, that it was impossible to sustain a conversation. Class distinctions were also very apparent, and the bishop and Unitarian ministers did not take the position which they now maintain by superior culture, and hard work, and power to lead in the church, the town, and the neighbourhood. The powerful but elastic organization of the Unitarian state-aided Church in Transylvania has enabled it to withstand persecution—all feeling themselves members one of another, and answerable for the triumph of what they believe to be truth, freedom of conscience, and a living progressive faith. The devotion of such earnest men has not failed, and will have its effect on Europe; and the last act of my father's life was not in vain, but remains an unseen, indestructible monument to his memory: "Lay not up for yourselves treasures upon earth, where moth and rust shall corrupt."

Travelling in 1858 was very arduous and slow, and although the railway was open as far as Gross Wardein, the train would stop half-an-hour at each wayside station,

and all the passengers alight and converse. The heat was very great; but the marvels of the great plain, the mirage, illusions, water and villages on the horizon, disappearing as we approached; the great wells, with balanced pole standing high in the air, with long rope and bucket attached; the herds of cattle and ponies, and, above all, the patient white oxen plodding along with their enormous horns and beautiful eyes, attracted our attention; but most of all were we amused at the peasants and shepherds, grouped picturesquely at the stations, wearing the loose white trousers, hardly to be distinguished from petticoats. But, oh! how tired we were, and how hungry before we at last reached Gross Wardein! Entering the crowded inn, we were at first refused rooms, but after a time we were shown to small, dirty rooms, the doors of which would not lock. Then, asking in our best German for food, we were told we could not be served for hours. Almost fainting and in despair, suddenly the music of a gipsy band broke upon our ears. Instantly thrilled and revived, the music roused and electrified us, and all troubles were easily borne.

The night journey over the mountains to Klausenburg had to be made in a diligence—the scenery was weird and picturesque. Men and women, carrying their precious red boots, walked barefoot in their beautifully embroidered white sheepskin clothes. Here and there were grouped family parties round the camp fire, resting for the night, with waggon and oxen alongside. The mountain gorge and rushing river were magnificent in the moonlight; sleep was almost impossible.

It was not till noon that we reached Klausenburg, and

found Mr. Paget waiting for us with a cordial welcome. Once arrived at Mr. Paget's house, we were entertained for ten days in the most hospitable manner. The greatest contrast presented itself between the refined house, the varied cultured talk, the wide, dusty streets, and the almost savage-looking population of various races.

Mr. Paget was the best talker I have ever met, and he laid himself out to entertain us. He seemed to have lived three or four careers in one life-time—medical, scientific, military, and now that of a landed proprietor. Mr. Paget and my father went over college experiences together, with stories of tutors, Dr. Wellbeloved, Mr. Kenrick, and fellow-students, amongst others James Martineau. I had never seen my father more animated, or seeming in better health. He was full of interest, taking notes for a detailed report on his return.

Mr. Paget told us much about the gipsies and his plan for teaching and educating them. He told of all that he hoped from the construction of the railway, the improved agriculture tending to bring the gentry together to strive for a nobler state of society, and what an important part he thought Unitarians might play if they were better educated and stronger. All public meetings had been suppressed, with the exception of those in connection with horse-racing, and liberals made use of this opportunity for the discussion of reform and progress. He loved to dilate upon the rich mineral resources of the country still undeveloped, and to comment on the forestry, making me notice the woods and timber as we passed.

It struck us as strange that there seemed no inter-communication between town and town, village and village;

and yet Garibaldi's progress in Italy and events occurring in London and Paris were well known and discussed. Although outside was a sort of oriental barbarism, in the houses of the cultured the newest books and periodicals lay about on the tables.

From Klausenburg we drove, in Mr. Paget's carriage with four horses, to their country house at Gyères, and on the way visited the Unitarian school and town of Thorda and the celebrated gorge and salt mines.

At Gyères the house was only recovering from having been sacked and burnt. Mr. Paget related that when all the books were flung from the windows and burnt in the court-yard, one attached maid-servant thought she would save a treasure for her mistress, but, alas! it was only a book of fashion-plates. Still, Mrs. Paget felt grateful for the kindly thought of her maid.

Mrs. Paget was a most interesting companion, well-read and highly-cultured, and an artist; the walls being covered by her paintings.

Returning to Klausenburg, we parted from our kind friends to make a hurried journey back to England; but in Brussels my father became seriously ill, and, in spite of the kind attention of two doctors and careful nursing, he died on October 12th, 1858.

Great changes have taken place since, but the union of heart to heart between the Unitarians of England and Hungary remains the same. As Bishop Ferencz said, my father was "the first English minister who brought fresh spirit to them, telling them that beyond the ocean on the west there was a nation among whom were Unitarians, and that they should be alone no more, for the English

Unitarians were their brethren, and worshipping in the same way the only One God. He came to bring them cheer that they might forget their sufferings. That man came to them, but he could not return and reach the soil of his own country."

M. L. TAGART.

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*Visit of Messrs. FERENCZ and BUZOGANY to England in  
May, 1859.*

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**J**OSEPH FERENCZ, now Bishop of the Unitarian Church of Transylvania, and Aaron Buzogany, Professor Elect of the Unitarian College at Klausenburg, paid an official visit to England in May, 1859. They were received as guests of the British and Foreign Unitarian Association, and as I was then Junior Secretary they were quartered in my house. They were exceedingly pleasant and highly-cultivated men, and having previously had a good literary knowledge of the English language, they soon expressed themselves with great facility. I had much pleasure in introducing them to many of our friends, and taking them to many places in which they were greatly interested. They stayed, I think, a month in my house; then in Great Camden Street. They were both of them present at the Annual Meeting of the Association held on June 15, 1859, and also at the Annual



Meeting of the London District Unitarian Society on June 16th. At the former meeting the Rev. S. A. Steinthal, who had just returned from his visit to Transylvania, proposed: "The Unitarian Church in Hungary, and our cordial welcome to the two members of that church now present with us, Mr. Ferencz and Mr. Buzogany." Both those gentlemen responded in admirable speeches, "spoken with great animation and remarkable fluency," which are reported in full in *The Inquirer* of June 18th, 1859. The establishment of a Transylvanian Scholarship at Manchester New College owes its origin to this visit.

T. L. MARSHALL.



*Visit of Rev. J. J. TAYLER to Transylvania in 1868, and  
of the Rev. ALEXANDER GORDON in 1879.*

**T**HE Hungarian Church looks back for its origin to the declaration of religious liberty by John Sigismund, Prince of Transylvania, at the Diet of Thorda in 1568, and to Francis David, the first Unitarian bishop, who in 1579 sealed his fearless testimony by a martyr death in prison. Since that day the Church has endured much persecution, but only for the proving of its faith and the awakening of fresh energies in devoted service. The violent persecutions of the eighteenth century

were not repeated in the nineteenth; but in the middle of last century, in face of the fresh uprising of the Hungarian people, the Austrian Government made an insidious attempt to strike at the heart of the Unitarian community.

The order was issued that no school or college should be allowed to exist without a certain endowment for adequate maintenance, the standard being fixed at what was judged to be beyond the resources of the Unitarians. But through the interest of Mr. John Paget, an old York student of Manchester College, who was settled in Transylvania, the urgent need for help was made known to the Unitarians of England and America, and sufficient funds to save the colleges were quickly raised. It was in connection with this effort that Mr. Tagart made his journey, and from that time the bonds of brotherly union between our people and the Hungarian churches have been more and more closely drawn, and particularly through the presence of a succession of Hungarian students at Manchester College.

In the late summer of 1868 the Rev. John James Tayler paid a visit to Transylvania, in order to be present at the celebration of the three-hundredth anniversary of the proclamation of religious liberty at Thorda, and the account of his visit, which he contributed to the *Theological Review* of January, 1869, together with a report of a subsequent visit made in 1879 by the Rev. Alexander Gordon in connection with the tercentenary of the death of Francis David, furnish a vivid picture of the condition of the Hungarian churches, and bring very close to our sympathies the religious life of that distant people. Towards a knowledge of their present problems and aspirations the most

recent contribution we have received was in the welcome papers by Professor George Boros and the Rev. N. Józán, read at the meeting of the International Council in Whit-week, 1901.

At the chief service at Thorda, in the commemoration at which Mr. Tayler was present, the preacher was the Rev. Joseph Ferencz, at that time Professor of Theology at Kolozvár, who eight years later was to succeed Bishop Kriza as head of the church. Mr. Tayler, having given an account of the sermon, tells of what followed in this passage, eloquent of profound feeling:—

“At the close of the sermon, there was a celebration of the Lord's Supper. I think nearly the whole of the congregation partook of it; the men first, and afterwards the women. It was a simultaneous expression of rejoicing that they had survived, with faith and hope unbroken, centuries of suffering and persecution, and had come by God's good providence to the quiet safety and freedom of that hour. It was a touching scene. I never before felt, as I did then, the holy beauty and deep spiritual significance of the few simple symbols which universal Christendom has associated with this expressive rite. There I stood in the front row of the communicants by the side of my countryman, Mr. Paget, unable of course to understand the words that were so earnestly uttered by the officiating minister, but attuned to seriousness by the quaint old melody that pealed forth from the organ and was chanted by the choir—by the cup and the bread that were circulating around me, brought into silent sympathy with that faithful people of God who had clung to their honest convictions in defiance alike of the threats and the allurements of the

world—and carried back by reminiscences, irresistibly borne in upon me, into a communion of the inmost spirit with that innumerable company of saints and confessors who, in divers ages and widely severed lands, had through these same symbols given up their souls to God, and devoted themselves to works of self-sacrificing love. I could not suppress the hope that the time might come in our own country when the members of different communions, in spite of their doctrinal differences, could meet occasionally to strengthen the bonds of Christian brotherhood, by celebrating in the presence of their common symbol, the Cross, a common feast of holiness and love.”


The services which Mr. Gordon attended in 1879 were not less moving. From Kolozsvár to Keresztúr, where the Francis David celebration was to take place, he made a kind of triumphal progress, so picturesque were the observances and so warm the welcome everywhere accorded to the English visitor. Of what he experienced at Toroczkó, one of the places on the route, Mr. Gordon tells as follows:—

“Toroczkó was the one place in Transylvania of which I had a distinct impression. I knew it from the powerful romance of Maurice Jókai, ‘Egy az Isten’ (God is One), the reading of which had beguiled the long hours of my railway and steamboat travel. The little mining town, which nestles beneath the awful shadow of the Székely-kő (Szekler Stone), is built around a large open square, in the centre of which rises the gilded spire of the Unitarian Church. This is the church whose bell, according to Jókai, has no Calvinism about it, but rings out ever, with brave single strokes, the Unitarian Creed, ‘One! One!

One! One!' To this building, the only house of worship in Torozskó, the Rural Dean conducted us, and it was speedily filled by the members of his flock. I was compelled to say a few words, but my emotions almost mastered me. Presently the organ pealed, and the whole body of people with one united voice broke out into the strain of Luther's mighty hymn, singing in resonant Magyar the version by Francis David, which they love so well. *Erős várunk nekünk az Isten* ('Our fortress strong, for us 'tis God'). Then, indeed, I was fairly melted down with a new and indescribable sense of the power of our religion. That the faith of our fathers was here no bare speculation, but a living fire in the heart of a free people, was borne into my mind with a force and majesty of impression of which I could have had no previous idea."

*The Inquirer, September 7th, 1901.*

## THE HUNGARIAN TOUR.

N Friday, August 23, 1901, a party of about thirty travellers set out from Holborn Viaduct, London, under the leadership of Miss Tagart, President of the Central Postal Mission and Unitarian Workers' Union, on a visit to the Unitarian Churches of Hungary. The list of travellers we have since received comes to just thirty, among the ladies, in addition to Miss Tagart, being Miss E. M. Lawrence, Miss Lister, and Miss Teschemacher.

The gentlemen number seventeen, with Mr. W. H. Shrubsole as leader, the ministers of the party being the Revs. E. S. Anthony, T. B. Broadrick, T. Dunkerley, W. J. Davies, W. Harrison, E. Ceredig Jones, S. Gardner Preston, and T. P. Spedding.

On Thursday of the next week we drew near Budapest, and in about an hour crossed the Hungarian frontier. Travelling east, the scenery became more interesting, and as we ran along the left bank of the Danube for many miles, we very much enjoyed the comparatively short journey to Budapest.

### THE WELCOME AT BUDAPEST.

Not less than 100 persons had assembled on the platform at Budapest, and as the train steamed into the station a great shout of "éljen" was raised. Its significance increased upon us as the days passed, but that first "long live" sounded strangely unfamiliar. In a moment, as it seemed, the English party was encircled. Bouquets were presented to Miss Tagart by Mrs. Korchmaros and her sister, Miss Buzogany. Then Dr. Erödi, a cavalier of the Iron Crown, President of the Hungarian Geographical Society, and a Roman Catholic, spoke as follows:—

"In the name of the Transylvanian Society I have the pleasure to express our joy upon your coming into Hungary, to visit and to make the acquaintance of a land whose people had always a great sympathy for England and the English people. We are sure you will find during your travels the same feelings of sympathy everywhere. We wish you to be happy in our country, and to return

satisfied, with favourable impressions, and with large experience of the country. I bid you a hearty welcome."

Mr. Szekeley, son of the Attorney-General, who is one of the presidents of the Budapest congregation, followed. He said:—

"Miss Tagart and friends,—I am happy to welcome you here on behalf of the Budapest Unitarian congregation. You are not likely to be taken for strangers in our country, not even those of you who pay their first visit to our country."

Many carriages were in waiting, and without the slightest delay, or thought of luggage, we were swiftly driven to the *Hôtel Erzherzog Stephan*, which is one of the finest on the Danube front. Directly after breakfast on Friday, our most attentive hosts and guides conducted us to the *Akademia* and another art collection. On leaving the latter, two new electric cars, selected for our use, appeared almost as if by magic, and we were conveyed through streets of great width, with plenty of trees shading the four footwalks, to the centre of a new bridge, from which a broad and easy slope led down to the beautiful wooded island in the Danube, known as *St. Margaret's*. This lovely place has been greatly favoured by Nature, and vastly improved by the *Archduke Stephan*, to whom it belongs. Trees and plants grow here in sub-tropical luxuriance. There is also a very fine bathing establishment, supplied with water from the hot sulphur spring.

Here we lunched in grand style to the music of a gipsy band, and with the exchange of international courtesies of the most hearty character.

From this fairyland we crossed the Danube by steamer, and climbed the heights of *Buda*, where we visited a very old church, a High School, and the Royal Palace, before descending by means of the funicular railway to the Suspension Bridge, at the other end of which is our hotel, where our extraordinarily genial hosts entertained us for the remainder of the day.

The programme for Saturday was a full one. The ladies and gentlemen who are devoting day after day entirely to us were here by nine, and we went by steamer to the Central Market, a vast magazine of all sorts of edibles. Melons and other choice fruits were here in even greater abundance and variety than at Vienna.

From the Market we went to the Museum, and saw some wonderful pictures, including *Munkácsy's* celebrated "Incoming of the Magyars."

The details of this and other pictures were eloquently explained in correct English by *Miss Gyóry*, a talented Hungarian lady journalist who has charmed us all by her vivacious and untiring attentions and by her encyclopædic knowledge.

Then we went by the Underground Railway to a restaurant in the City Park, where lunch was served, and a photographic record of the party secured. After a pleasant lounge beneath umbrageous catalpas and other trees of almost tropical character, we were transported across the city and the river to the foot of the *Buda Mountains*.

By means of a cogwheel railway, we ascended through wooded slopes of great beauty, to an eminence, from whence a panoramic view of the city and its suburbs was obtained.

Tea, à la hongroise, was served in a pavilion, to the strains of a gipsy band, and after tea some of our friends kindly gave us a graceful exposition of the national dances.

Delighted beyond measure, or power of fitting expression, we returned to our temporary home, and closed another day in happy social intercourse with our Hungarian brothers and sisters.

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After an early breakfast on Sunday, September 1, we were taken to the magnificent Houses of Parliament and to the Palace of Justice nearly opposite. The whole of the materials used in these imposing buildings and in their brilliant decorations are entirely of Hungarian origin, with the exception of the figure of Justice, which is of pure Carrara marble.

Just before eleven we went to the Unitarian Church, and found the congregation assembled. As soon as we were seated the organ sounded forth the British National Anthem, and every one rose to do it honour.

At the close of the service the Chief President of the congregation uttered words of warm welcome, which were translated by Mr. Józán. A number of farmers from near Lake Balaton, who represented a congregation lately formed by secession from an orthodox body, joined in the proceedings and came back to lunch with us. It was a great pleasure to associate with these worthy people, who had never seen an English man or woman before. In the afternoon the church was filled with the members of the Francis David Club. Two papers were read, and all the English visitors were elected honorary members. From

the church we adjourned to the elegant chambers of the manse, and found great piles of fruit and flowers with other good things on the tea tables. The pleasures of the repast were greatly enhanced by the fact that we were waited upon by a bevy of graceful Hungarian ladies. After tea, back to the hotel. Although reluctant to part, about ten o'clock we sang the two National Anthems and a verse or two of a hymn. Then the happy band of pilgrims dispersed to their rooms to pack up in preparation for starting for Transylvania under the care of the Rev. G. Boros, at 6 a.m.

*Extracts from Inquirer, Sept. 7, 1901.*

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#### THE JOURNEY, AND ARAD.

Kolozsvár lies almost due east of Budapest. The journey of 248 miles, if the direct route by Grosswardein is taken, occupies about ten hours. But to visit the places indicated in a letter to the *Inquirer* by Professor Boros, it was necessary to leave the main line at Szolnok, some sixty miles from Buda. Then for nearly a hundred miles the train travelled south to Arad. Turning again eastwards, Déva was reached after another ninety odd miles; and the final run to Kolozsvár might be described by drawing a clock-face line from 7 to 1, with a change at 2.30 for the visit to Torda and Toroczkó. This detour added 130 miles to the journey, and occupied, not ten hours, but four days.

A deputation was waiting at the wayside station of Gzoma, and this was the only incident until the train steamed into Arad at noon. There a great demonstration

had been organized. The president and officials of the Carpathian Society were accompanied by hundreds of the townsfolk, and crowds of people lined the route to the hotel in the Péter Gasse, where luncheon was served under the presidency of the burgomaster. Afterwards a rapid tour of the town was made. The Reliquien Museum, with innumerable relics of Kossuth and his coadjutors, gave the clue to a touching scene which had happened a few minutes previously. Arad is one of the memorial places of the revolution.

With the mission of Count Szecheny, about 1825, a new era had opened for Hungary. But ten years later the Emperor died, and was succeeded by a weak ruler. His ministers made minor concessions, but, finding them insufficient, cast the popular leaders into prison. From 1839 to 1847 a struggle prevailed, and then a reform programme was laid before the country with success. While the Diet was discussing it, however, the French Revolution of 1848 broke out. The Austrian Government, unable to withstand this shock, granted concessions unwillingly, but sought the earliest opportunity of retracing its steps. Internal discords grew apace. Attacks upon the Hungarians were made by their fellow-subjects of different nationalities; and when the Hungarians appealed to Vienna for assistance, their pleas were evaded. Francis Joseph came to the throne in December, 1848, and Hungary was invaded by Austrian and Russian armies. A new constitution was proclaimed, by which Hungary was to lose her liberties. Kossuth and his party replied by proclaiming that the Hapsburg Imperial House had forfeited the crown of Hungary by acts of war. The great struggle ended in the

overthrow of Hungary, when Russia put 200,000 and Austria 70,000 more troops into the field. Kossuth and his compatriots became refugees, and the country a crown land. Hungary was then "pacified" by the "merciless Haynau." Wholesale massacres were committed. "The best men in the country were thrown into prison," says Vambéry, "and thousands of families had to mourn for dear ones who had fallen victims to the implacable vindictiveness of the Austrian Government."\*

At Arad thirteen generals were summarily executed, and in the Freheits Platz a monument has been erected to their memory. It consists of a colossal figure of Hungary, with four allegorical groups and medallions of the generals. In the surrounding space hundreds of people had congregated. The visitors and their hosts were admitted within the enclosure, and from the base of the monument Miss Gyóry pronounced an impassioned eulogy. There was, she declared, a similarity between the sacrifice of these men and that of Christ. They died that they might create a new life for their nation. As she proceeded the people bowed their uncovered heads. In the history of other nations the gallows were nothing but a symbol of shame. Here they were a symbol of glory, and the death of these martyrs would be avenged in the only true way—by the whole town showing, through the progress of its citizens, that their heroes' deaths had not been in vain. The hot, passionate words produced a thrilling effect, and the great audience was visibly moved, while the visitors recognized that they were in the presence of those great

\* See "Hungary," in *Story of the Nations*, ch. xv.

emotions out of which the liberties of a nation are eventually born.

Late in the afternoon the journey was resumed, and the same night Déva was reached. Again a reception, and also a meeting with Professor Kovacs, of Kolozsvár, who had travelled thence to meet the pilgrims. The hospitality was just the same, but the scene had changed. It was as though one had come into an Oriental town. Excepting that the house windows looked on the street, it might have been a Syrian village. Many of the buildings were one-storied, the roofs of thatch, and the walls of wood, painted blue. Unable to find accommodation in the inn, some of the party were conducted at midnight to adjacent houses and restaurants; and in the darkness, with armed policemen for escort, the likeness seemed more real. The wide roadways, with deep gullies by the footpath, were deserted, excepting that here and there, huddled against a door, were the figures of sleeping men, preferring the cool night air, or perhaps compelled to such a lodging; and the guardians of the peace disturbed them not. The goodman of one house opened his window, but declined to unbar his door, for he was with his children in bed; and the luckless wanderers toiled on until they found asylum in such a restaurant as may be met with anywhere in Egypt—excepting that it was *clean*. There was still a sound of music, and, gently pushing open a door, the source of it was revealed. It was a small room, lighted only by a single candle, which sputtered in its socket. A gipsy band was seated at a table making the midnight revel of a couple of youths, whose carousal lasted until jocund day appeared above the hill. When the sun came, it lighted up a beautiful

picture, with the bright colours of the East once more predominating. A market was in full swing in the square, and at the end of the main street the view was closed by a glorious hill, crowned by the ruins of an ancient castle—and that castle the object of the visit to this place, for within its walls a noble life was closed. It was here that Francis David, the first Unitarian bishop, suffered.

REV. THOMAS P. SPEDDING,

From "*The New Kingdom*," Nov., 1901.

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#### THE FORTRESS AT DÉVA.

By the proceedings at Budapest, our attention was early directed to Francis David, the illustrious man of whom we were to hear so much during the remainder of our travels. The salient features of his life-work may be briefly epitomized. Originally a Lutheran, his theological opinions underwent a gradual change, until he declared his belief in one God and absolute freedom of conscience in religious matters. So effective was his preaching that David was the cause of large numbers of people accepting his views, even the ruling Prince of Transylvania becoming a Unitarian, and Unitarian churches sprang up throughout the country. So successful was David, so outspoken was he in his utterances, that men who were supposed to hold similar views, and who had themselves in former years been prosecuted for heresy—either envious of his success or afraid of the effects of his frankness of speech—are believed to have been the means of his undoing. Whatever the cause, Francis David was imprisoned in the

fortress of Déva, and died there in 1579 not long after his committal.

We reached the small town of Déva after sunset, and as some members of our party suggested that, as the only means of seeing the historic castle would be by doing so before breakfast the next morning, it was decided to rise early. I shall never forget that morning. On leaving the hotel, the ruined castle stood out clearly, on the summit of a wooded hill, in the clear blue sky—perhaps 1,000 feet above sea level. Though the morning air was crisp and bracing, there was the promise of a very warm day. Seen from the town, the castle of Déva appears to be situated upon a conical mountain, but on its further side the mountain is connected with a range of hills at no very great distance from the top. I made several abortive attempts to commence the ascent of the hill, and lost some time before I succeeded in finding the gently rising path. This is so well kept, and is of so easy a gradient, that I presume it is the work of the local authority, as a promenade to near the summit. The views from this path the whole way up are very extensive and varied. A river runs its devious course in the cultivated valley below, and can be seen for many miles, and both far and near the country is so hilly as to be very picturesque. I found no road leading directly to the top, and therefore I only got inside the old castle walls by a very rough scramble. I could not stop there very long: the sun was hot, and I had a long walk back, with the prospect of being late for breakfast. Nevertheless, I sat on the old walls and had another look at the extensive landscape, and at the same time wondered whether I had missed any of my travelling companions.

I remembered that Professor Kovacs had spoken of the place where I was as "holy ground," and that David had cut into the wall of his cell the words, "Neither the sword of the Pope, nor the image of torture and death—nay, no earthly power shall stop truth in its course. I write what I feel and what I have felt, and I have truly preached with a trusting soul—and I am firmly convinced that after my death the doctrine of false teachers will perish."

I found it somewhat difficult to get within the ruins, but it was more difficult to get out again. This was at last accomplished, and I hurried down the mountain. On reaching the street in which our hotel was situated, I found it all bustle and activity, and that our carriages had begun to leave for the day's excursion to Castle Hunyad. I had to go without breakfast; but had I not been within the ruins of the old fortress of Déva, where the strenuous life of the heroic Francis David had come to so inglorious an end?

THOS. F. WARD.

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#### THE CASTLE OF HUNYAD.

A long line of carriages started early for the drive to Vajda Hunyad. The road stretched across a broad plain, affording fine views of the distant Carpathians. The villages along the route were stockaded to keep out the wolves and bears, which infest the country to such an extent that in the winter children are not allowed beyond the enclosures. Nearly all the dwellings were of wood, and every yard had its shadoof for drawing water. At one



point, by leaving the carriages for a few minutes, a glimpse of a small gipsy encampment was obtained. The castle of John Hunyad is kept in repair by the Government. It recalls the memory of almost the greatest hero of his nation, and space alone forbids some particulars of his long and glorious resistance to the Turks, and his efforts for the unity of Transylvania. Part of the castle was erected by Hunyad in 1452; part by his son, Matthew Corvinus; and when at length the Turks had conquered the land, Bethlen Gabor, in the seventeenth century, strengthened its defences and added to its extent.

There are large ironworks in the village, and in the day's programme a visit to the mines was included. This was a most delightful experience. First of all came a railway journey into the heart of the hill country. The little engine, with its two carriages, wound round the hills, always ascending, and opening views of magnificent scenery, which were Swiss-like in their beauty and extent. At a height of about 4,000 feet, and after a journey of twenty miles, a halt was made, and shortly afterwards a wire-rope elevator carried the party hundreds of feet up a sheer hill-side. Then a long climb afoot, and at length, far away from the world, the tiny Wallachian village of Gyalar. In this apparently inaccessible spot a welcome Carpathian lunch was served, under the presidency of the general manager of the mines, who welcomed the party as "sons of the only one God." The villagers had dressed themselves in their festival finery in honour of the occasion, and their gorgeous costumes were curiously examined. The "mines" are merely a huge hill of ironstone, at which generations of men have digged from Roman times.

The workings are, however, of prodigious extent, and from their summit a wonderful view is obtained over the tract of country once occupied by the Romans, and away to the blue Transylvanian Alps forming the frontier against Roumania. The circuit of the "mines" completed, a little electric truck and trolley train carried the party through the mountain to the point of departure. Returning to Déva by evening train, a halt was made at Piski, where General Bem defeated the Austrians at the Bridge in 1849. The Carpathian Society entertained the party at dinner in the station restaurant.

After a pleasant journey of several hours along the banks of the Maros, Torda was reached next day; and an afternoon expedition was arranged to the Torda Gorge, a defile eroded by the Peterd, three-quarters of a mile long, and in places no more than twenty-five feet wide. The chief interest of Torda, however, lay in its Unitarian Associations. The old Diet House remains in which Francis David, in 1557, made the famous declaration of freedom of conscience, which was the precursor by a few years of that Act by which Unitarianism became the religion of the land. A large painting on the walls commemorates the occasion. A print of this picture hangs in the reading-room at Essex Hall.

REV. THOMAS P. SPEDDING,

*From "The New Kingdom," Nov., 1901.*

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TORDA.

On September 4 our party arrived at Torda, a town which interested us very much, not because of any super-

ficial charms, but by reason of its historical associations. It may be regarded as the birthplace of the religious liberty which Transylvania has so long enjoyed, and was the scene of Francis David's greatest triumph.

The town itself lies at the junction of the rivers Turi and Aranyos. The Roman legions were there in the time of the Emperor Trajan, and built a fortress—still spoken of as the fortress of Trajan—from the stones of which the modern fort was constructed. They also threw a bridge across the Aranyos, and planted the whole region with Southern plants, traces of which may still be found. In the neighbourhood are extensive salt mines, furnishing employment to a large number of workers. There are now churches of seven confessions in Torda:—The Roman Catholic, Lutheran, Calvinistic, Greek Catholic, Orthodox Greek, Unitarian, and Jewish. Torda was one of the five towns in which the Transylvanian Diet held its sittings in days gone by, and it was there that an Act was passed, on January 6, 1568, which was as important for Transylvania as Magna Charta was for England. Nay, it was wider in its scope than our great charter, for it not merely formed a foundation of civil liberty, but established religious freedom also. This great achievement was largely due to the labours and eloquence of Francis David, and in an office now used by some Government department we were much impressed by a picture representing Francis David—a striking figure—pleading the great cause of liberty before the members of the Diet. The ancient Diet House, a very humble structure, is now no longer used, but even the empty rooms were eloquent to us.

Francis David was a remarkable man. Born in 1510 at

Kolozsvár, as a youth he studied at the University of Wittenberg, and, according to tradition, at Padua also. At Wittenberg, where he debated with marked success on the mysteries of the unseen worlds, his fellow-students called him "the wanderer of heaven and hell," adding that on his forehead there gleamed something of heaven's radiant glory, and in his dark, flashing eyes something of infernal fire. In this respect he resembles Dante, whom the Italians feared so much because of his flaming dark eyes that they made the sign of the cross when they saw him, saying, "*Vieni dell' inferno.*" At the commencement of his career Francis David was a professor, then he became a Catholic priest. In 1552 he left the Catholics and joined the Lutherans. Under his leadership the Lutherans made wonderful progress, winning town after town, and transforming Catholic churches into Protestant ones. He struggled vehemently against the doctrines of Calvin, which then for the first time became known in Transylvania, but ultimately he became a Calvinist himself. Not long, however, was he to remain so, for the anti-Trinitarian doctrines which were brought from Poland into Transylvania by the physician Blandrata won him over, and in 1566 he openly avowed his acceptance of the doctrines of Socinus. After the synod at Gyulafehérvár he succeeded in converting the Prince of Transylvania to Unitarianism. His speech in the principal square of Kolozsvár had an irresistible effect, and the people carried him in triumphal procession into the Catholic Cathedral, which was straightway transformed into a Unitarian church. By 1570 he had built up from 300 to 400 Unitarian congregations.

On the death of the Unitarian Prince Sigismund, however, troublous times ensued. The new Prince, Stephen Báthory, was a Catholic, and regarded Francis David as a dangerous reformer, and had him imprisoned in the fortress of Déva, where he soon died. His work, however, still lives, and is bearing fruit.

Near to Torda is a famous gorge, through which flows the river Heszát. The immense stone walls of the gorge rise perpendicularly, the strata of both exactly corresponding, as if some great convulsion had cleft the rocks in twain and torn them apart. Legend has it that the rocks opened at the prayer of King Ladislas the Saint, in order to save his army from the enemy. The trace of a huge horseshoe is distinctly visible on one of the sides of the gorge, and is said to have been impressed by the horse of the King. This incident is commemorated by the coat of arms of the town, which represents the gorge with its steep sides, and the figure of the royal saint.

C. A. GINEVER.

#### THE JOURNEY ONWARDS.

It is not surprising that accounts of the visit to Toroczkó should have appeared in several magazines. From many points of view it was the most interesting event of the whole tour. In the first place, the village is one of many where the inhabitants are, almost to a man, Unitarian, and the mere fact of coming into the midst of such a community was an unwonted experience. Torda, with 10,000 inhabitants, has a vast preponderance of Unitarians, but the impression was less marked than in this place, where all

the people flock to the same church. Then the Szekbos of this neighbourhood are almost a race of themselves, with a long and honourable descent. They have been, as their name indicates, the "guardians of the frontier" against the Turk for generations; and their intelligence has been quickened by the long-continued need for watchfulness. In these happier times many of them are devoted to husbandry, while the rest are engaged in a diminishing iron industry. A fine race of men and women, brave, hospitable, and free, with glorious legends and a land and faith that they love.

The railway has not yet come into the district. The road winds along the beautiful valley of the gold-yielding Aranyos. There are a few villages on the way, and smoke rises from cottages on the hillsides, but otherwise the solitude is unbroken, except for a park of artillery at a lonely cross-road, and the strange oxen teams of the still stranger Slavoks, with thin faces, deep-set eyes, and long, unkempt hair—men whom one fearfully pictures in a dream meeting alone on the deserted highway. Half-way to Toroczkó a halt was called at the village of Sinfalva to receive a greeting from the Unitarian pastor and the chief members of his church. The next village of Varfalva lay off the road, but nearly a hundred of the congregation were waiting at a junction to reinforce the welcome.

REV. T. P. SPEDDING, *from "The New Kingdom."*

#### VISIT TO TOROCZKO.

The village of Toroczkó in Transylvania, Hungary, lies some eighteen miles from any railway station in a beautiful

hilly country. The population is about 1,600. The inhabitants are a remarkably fine race, descended from the Seklers, and their chief occupation is agriculture. There is only one church in the village, and that church is Unitarian, for all the people worship together and have no difference of creed. Service is held every morning in the church—on week days in summer at 5 a.m., and in winter later; the people make a point of attending before going to their work; in fact, nothing but illness prevents these people from being found in their place of worship when service is held.

The present church was built in the middle of the eighteenth century, but the inhabitants have been Unitarians ever since the Reformation. When the people from the places round were driven out of their churches, this little village among the hills seems to have been left undisturbed.

It was a glorious summer day in the beginning of September when we visited this picturesque village. In honour of the visit of the English a special holiday and *fête* day had been arranged, and the youths and maidens all donned their Sunday and holiday attire. Not content to welcome us in Toroczkó, they came out, some thirty-six in number, to meet us at the next village, with three horsemen to act as outriders to guide us to their native place. There, under a triumphal arch of green, they hailed our arrival with words of greeting.

As we proceeded along the quiet slopes to the village, cannons were fired. Our procession consisted of the three horsemen in national costume, then the twelve carriages containing the party of thirty English people and

Hungarian friends, and finally nine carriages bringing the people who had driven out to meet us.

The ladies were all presented with bouquets on alighting from the carriages, and as we walked through the village to the minister's house amid all the inhabitants in their gay costumes the sight was picturesque in the extreme. The Rev. Stephan Németh, the pastor, welcomed us, and, after a short rest, we all went into the church, where a special service had been arranged for the occasion. How can I describe the impressiveness of this wonderful sight? As we entered we saw that the whole right side of the building was filled with women and girls, with bright-coloured kerchiefs on their heads, and in all their festive attire; on the left were seated the men. In Hungary the men and women always sit apart in church. By the time we had taken our places every seat was occupied, and the porches were filled with mothers and babies and little ones. The church holds about a thousand people.

The Hungarians are naturally musical. After a voluntary on the organ, the choir of male voices sang, unaccompanied, "God Save the King," in beautiful harmony. I do not know what words they sang, but a finer rendering I thought I had never heard. The service which followed was simple and impressive, and although we could not understand a single word, we could unite with all our hearts to worship with a people who had been so faithful to the truth. The text of the sermon was afterwards translated to us as follows: "This is the day of the Lord; let us be gay and rejoice in it."

After the service we were taken to the schoolroom, where a banquet had been prepared for us, and girls in their

national costume waited on us. Some of the villagers dressed themselves in some of their more elaborate native costumes for us to see, and a bride's dress was also represented. Strains of music, speeches, and toasts, were followed by native dances, and then we paid a visit to some of the cottages. We were struck with their perfect cleanliness, and were glad to see some of the treasures of this happy, thrifty people. They are fond of pottery, many of the walls being covered with pots of quaint design. Coloured embroidery is also a special feature; the frocks of the babies and children are highly trimmed; the chief colours used are dark red and dark blue, which look very showy on the clean, white linen. With this they also decorate their pillows and bedding, and to possess these in large quantities is their special ambition. Some bedsteads were heaped almost ceiling high with embroidered pillows: these would probably form part of the marriage outfit of the girls.

We left the village with many hearty farewells, feeling that it had indeed been good for us to be there, and that the thought of that day would be a bright spot in our memory never to be effaced.

E. M. DAVIES.

#### FORWARD TO KOLOZSVAR.

On the bridge at Borev, whither many of the friends accompanied their guests, a farewell took place which will live in many a memory for long, long days. A hasty meal was served on the return to Torda, and shortly afterwards the short journey to Kolozsvár was made, the destination being reached soon after ten o'clock.

Late as the hour was, many friends were at the station at Kolozsvár, and a brief but hearty welcome was given by Mr. Petoſi, who spoke for "the most ancient congregation of our faith," and described the town as one of the fortresses of human culture and of human liberty.

Miss Tagart said: "I thank you, Mr. Petoſi, and all the ladies and gentlemen assembled here, for your kind welcome. This is the goal of our pilgrimage. We are pilgrims come to your country; and it is because it is the seat of the religion we love that we feel in harmony with sentiments of the highest kind. To the members of the Carpathian Society also we are indebted for the greatest comfort and help of our journey. We thank you heartily for your kind welcome."

On Sunday, September 8th, service was held in the church, the sermon being preached by the Rev. Andrew Moses from the text, Romans i. 8. The Hungarian was followed by an English service, conducted by Revs. T. Dunkerley and T. B. Broadrick, and a sermon on "Symmetrical Completeness" was preached by the Rev. E. Ceredig Jones. Miss Funnell, of Lewes, presided at the organ.

After the service a visit was made to the magnificent pile of buildings, which form the new college, to be opened on the 22nd. A meeting was held in the Hall, Bishop Ferencz presiding. The address was interpreted by Professor Kovács.

The Bishop regretted that he could not sufficiently speak the English tongue to express in it his deep feeling. He said that they had come to visit Déva, where their first Hungarian Bishop, Francis David, suffered martyrdom, and

where he had written on the walls words which they had already heard. They had come to visit Castle Hunyad, where their greatest king, Matthew Corvinus, spent his days, and their greatest hero, John Hunyady, lived—the great defender of Christian peace. They had come to Torda, that famous town where, first in all the world, freedom of conscience was proclaimed. They had come to see these and many other things, but he was convinced that they had come not only for the sake of these historical memorials, they came as well to see the Hungarian Unitarians; and he only wished that events had so fallen out that they might have witnessed the opening of that grand building. But he was glad they were there that day. He should never forget that morning's hour of worship of the only one living God which they had spent together. The singing of the Lord's Prayer had touched his heart. They used to sing it in former times, and it might be resumed. The service had shown more clearly that the English nation was the most devout, the most religious nation in the world. He would like to say a few words about their college building. As they knew from history—and as they had heard to-day beside that great boulder\*—Kolozsvár was the centre of Unitarianism. It was the creator of their dear Unitarian religion. Francis David preached on that stone, so that the enthusiastic

\* A large boulder on the south side of the church, removed from Torda Street, bearing the following inscription in Hungarian:—"Francis David, according to tradition, when he arrived from the Diet of Gyula Fehérvár in 1566, preached on this boulder stone, at the corner of Torda Street, that sermon by which the whole Kolozsvár congregation were converted to the Unitarian religion. This stone was placed here in 1884."

people took him on their shoulders, and carried him into the cathedral, which thereafter, for 150 years, belonged to the Unitarians. Was it any wonder, then, that from that time they called this place the Jerusalem of Hungary? From thence Unitarianism went into the places of Transylvania. But not only as concerning religion, but for education also, Kolozsvár was the centre for the Unitarians. It was true that they got their first college with the conversion of the people. But that first college was taken from them in 1693. They then removed just opposite the cathedral. But even with this second college they were not allowed to have rest. Again force was used, and that college was taken from them along with the beautiful church. For twenty years they were looking for another place, where they might start again. At length they were able to build another, a third college, owing to the generosity of that man, Ladislaus Suki. Time came when they must now leave this third college. But the circumstances were not as they had been on the other occasions.

They were coming to this new fourth college with goodwill and joy. They had a grand building now, so that they might go further and further in the good work. He could not close without a word about that first English minister who came to see them, to bring fresh spirit to them, and to tell that, beyond the ocean on the west, there was a nation that had Unitarians, and that they should no longer be orphaned, that they should be alone no more, for the English Unitarians were their brethren, worshipping in the same way the only one God. He came to bring them cheer, and that they might forget their sufferings. That

man came to them, but he could not, in returning, reach the soil of his grand country. He died in Belgium, and he (the Bishop) was the first man who visited in England the orphaned lady who was their guest that day. He was the first lad who went to England, and enjoyed English hospitality in 1859, and after him followed a long succession of young men who studied in Manchester College. And now he blessed God that he had lived so long as to be able to greet that lady who had first come to Hungary in her childhood, and who had now brought with her this great company of ladies and gentlemen. I pray God, the Bishop concluded, that He may bless you all; that He may lead you home on His right arm; and may lead you safely into your dear country.

The address, which was followed with close attention, deeply impressed all who were present.

\* Miss Tagart, in responding, conveyed the greetings of the Women's Unitarian Workers' Union, and of the British and Foreign Unitarian Association. The Rev. T. Dunkerley also spoke for the British and Foreign Association, and when Miss Tagart had announced that on their return to England the visitors intended to make some effort to increase the College Professional Fund, the proceedings terminated.

THOS. P. SPEDDING.

*From the "Christian Life," November, 1901.*

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#### THE UNITARIAN CHAPEL AND COLLEGE AT KOLOZSVAR, HUNGARY.

The new College is built in the Italian renaissance style, and is ornamented with Greek Corinthian columns.

About 350 to 400 boys, from the ages of six to eighteen years of age, are annually educated in the College. This building contains an elementary school, a Latin school, and a theological institute for those who wish to enter the ministry. Among the boys there are day pupils and about 200 boarders, who pay very small fees, or are received quite free, and are very well provided for. The class rooms are large and airy, the gymnasium, laboratories, sanatorium, bedrooms, and bath-rooms are all in the newest modern style. The library contains about 50,000 volumes. The building is lighted with gas, and heated by steam.

The chapel was built in the year 1797, under the bishopric of Stephan Lazar, one of our best and most earnest bishops. The chapel is built in Gothic style, and over the entrance is the following Latin inscription:—"In honoram solius Dei," which explains the principal doctrine of Unitarianism, the oneness of God. The chapel holds about 600 to 800 people. Its walls are whitewashed, and without any ornament except the high-latticed windows, through which the sunbeams penetrate and shine upon the round table which stands in the centre between the pews, where the Lord's Supper is administered five times a year.

*From the "Christian Freeman."*

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PROFESSOR KOVACS writes :—

" Last year there were 326 students in the eight Gymnasium classes, sixty-one in the elementary school, and nearly half of the pupils were of different denominations. The number of the Divinity students was fifteen. Perhaps it will interest you to hear that in our College the English language is taught, so that any of the pupils in the Gymnasium may attend the lessons who wish to learn English, but this is obligatory in the Theological department. There is a prize given to the best scholar (100fl.) who understands and can speak it also. The second prize is 50fl., and the third 25fl. These prizes were founded by Ch. Paget, Esq., in memory of his deceased son-in-law Oliver Paget, the son of John Paget, Esq. The latter became a naturalised Hungarian subject, and has done a great deal for Hungary."

Mr. Kovács is himself the Professor of the English language and literature, and, we are told, the students make good progress.

#### REPORT FROM MISS TAGART OF A VISIT TO TRANSYLVANIA.

*Under the auspices of the Central Postal Mission.*

*August, 1901.*

**T**HE object of this tour was to be present at the opening of the new buildings for a Unitarian College at Kolozsvár, the capital of Transylvania, a southern province of Hungary. This pilgrimage to the Unitarian Churches of Hungary was inspired by the remembrance of how much had been done in 1858, forty-three years ago, by the Rev. Edward Tagart, then Secretary of

the British and Foreign Unitarian Association, to resist the attempt of the Austrian Government to divert the buildings of the Unitarians to secular and Roman Catholic purposes. He himself travelled out to convey the money collected, and to express to the Unitarians the heartfelt sympathy of their co-religionists in England.

The Unitarian Workers' Union, at Miss Tagart's earnest request, threw themselves heartily into the project. They were fortunate in having the presence in England, at the International Religious Meetings, of the Rev. N. Józán, Unitarian minister at Budapest. He discussed all the details of the journey, and undertook to explain them to his colleagues.

The party leaving England on August 16th consisted of twenty-seven persons—seventeen gentlemen, seven of whom were ministers, and ten ladies. They travelled out by Flushing and Dresden, and were met in Vienna by Mr. Józán. He brought with him passes for cheap fares, from the Minister of Commerce, and devoted himself unceasingly to us until he handed us over in Budapest to the care of our old friend, Mr. Boros.

We were prepared for the well-known hospitality of Hungary, but hardly for the overwhelming enthusiasm that greeted us on our arrival in Budapest station, where 100 or more had assembled to welcome us with cheers and "éljens," with speeches and flowers. Besides members of the Unitarian congregation, were members of the Hungarian Government and of the Carpathian Tourists' Club. A splendid programme had been arranged for us. From the moment of our reaching Budapest we were relieved from all trouble by our kind friends, feasted at



banquets, honoured and welcomed as Unitarians and as English men and women, until we felt it would be difficult for us to live up to the noble sentiments of love of our simple Unitarian faith and love for that England which, in the past, had always shown sympathy for those struggling for constitutional freedom, and for the succour of the oppressed and the down-trodden.

At Budapest we attended a very interesting service, partly English and partly Hungarian, English notes of his sermon being supplied by Mr. Józán. After service we were introduced to several stalwart-looking farmers from Lake Balaton, and we invited them to dine with us. Mr. Józán has the supervision of all the outlying Unitarian congregations, newly established in Hungary proper. Unitarianism is now spreading beyond Transylvania, and occasioning some anxiety to the powerful Roman Catholic Church. The King of Hungary, however, views this movement with greater partiality rather than that towards Calvinism or Lutheranism under the protection of Protestant Germany and its Emperor, dreading the increase of what is called Pan-Germanism.

From Budapest we visited Arad, where the whole town turned out to receive us, although there was no Unitarian chapel at that place.

On leaving Arad, we were taken to Déva. In the castle on the hill above Déva, Francis David ended his days in imprisonment. There we were met by Professor Kovács and his daughter and Miss Fangh and more Hungarian friends. From this point we made a grand excursion to Vajda Hunyad to view the beautiful historic castle, and to the iron mines of Gyalár, and visited a Wallachian village,

as it seemed on the top of a mountain, and returned to Déva. The next day we went to Torda, where one of the most noted Unitarian Churches and Colleges exists. From this place we made the most memorable excursions to the Torda gorge and to Toroczkó, a mining village. Here all were keeping holiday for our reception, and we enjoyed the traditional Hungarian welcome. Deputations from the Unitarian congregations came out to meet us on the way with words of blessing and welcome.

On arriving at last at Toroczkó, passing under the triumphal arch, with guns firing, girls strewing flowers, we entered the grand church, and again held a united service; this time under the shadow of its mountains. Here we were in the centre of a Unitarian community; on all sides, for miles round, the peasantry are Unitarians.

At length, late in the evening, we reached Kolozsvár, and again found a large deputation awaiting us with the Bishop at its head—gracious and benignant he beamed upon us. We felt we had reached the goal of our journey, and its true purpose was about to be accomplished.

Here we felt ourselves in touch with the students that had been at Manchester College and Channing House, surrounded by those who could speak English and were familiar with our thought and literature. We had an impressive service in the large Unitarian Church, and stood before the Boulder Stone, the "Caaba" of Kolozsvár, from which Francis David first preached Unitarianism, and then we inspected the splendid New College Buildings, rising conspicuously amongst the buildings of the town. They are planned with dormitories for boarders, as well as lofty, large class-rooms, and every appliance for living and

learning. In the great Assembly Hall round the gallery are medallion portraits of all the Bishops since Francis David, and it is, moreover, an excellent theatre for speaking in. The Bishop made most touching allusions to past help, and to the stimulus that the visit of such a large company would be to them at the present time. What the stimulus has been to us, how it has enlarged our responsibilities, and made us feel that our little doings in school or chapel in England are linked on with a mighty moral and religious regeneration that will have a widespread influence on the thought of our times, can hardly be described.

These beautiful, spacious, well-provided rooms in the New Unitarian College spoke to our hearts of the wide prospect opening for the spread of Unitarianism in Hungary. The number of scholars of all communions coming under the influence of the professors, the young ministers in such demand going out to their different pastoral spheres, present a striking contrast to the old state of things in that time of persecution and abasement when my first visit was made. This is the fourth building that has sheltered the brave, persistent band of our Transylvanian co-religionists. May the brilliant auspices of the opening be speedily realized in the coming years, and the union between the Unitarians of England and the Unitarians of Hungary be drawn closer and closer.

M. LUCY TAGART.



RECOLLECTIONS OF HUNGARIAN STUDENTS AT MANCHESTER NEW COLLEGE, LONDON, AND MANCHESTER COLLEGE, OXFORD.

**W**HEN I entered Manchester New College in 1868 two Hungarian students, having completed their courses of study, had returned to their own country, but had left pleasing traditions behind them. Simén, the first student, became Professor of Theology, and died some years ago, at the age of 42.

Gregory Benczédi was in College from 1864-6. I met him in Kolozsvár, where he is senior Professor in the Unitarian Gymnasium, and Treasurer of the Unitarian Church at large. He is the author of articles on the History of the Unitarian College, and on the sufferings of Unitarians in the past centuries. He is held in high respect throughout Transylvania.

Gabriel Uzoni was entering upon his second year when I joined. He impressed me by his intellectual ability and his gentle and retiring disposition. The sympathy of the students was called forth by his occasional moods of depression and melancholy, which we attributed to a sad event in his early infancy. We were grieved to hear of his early death in 1870.

Next came John Kovács (1870-2). I recall his first appearance among us—youthful, inexperienced, and knowing little of our language. It was these things which compelled the students to take friendly charge of him. He needed help, at first, in the College lectures, owing to his imperfect knowledge of English; and we took upon ourselves to see that his trustful ingenuousness was not

imposed on in his lodgings or elsewhere. Though all the students were interested in him, Mr. Chalmers soon became his chief guardian and helper. Genial and eminently social, Mr. Kovács made himself a general favourite. In the meetings of the students' Shakespeare Society, and at other times of relaxation, he became, indeed, a leader.

When, on the evening of September 2nd, 1901, the train of the English visitors slowed down at Déva Station, I heard a voice that I still remembered calling along the corridor, "Is my dear friend Mr. Dunkerley here?" And soon we almost forgot the long years that had separated us.

John Kovács has been successful not only in pulpit duty, which first engaged his services, but in other directions also. He is Professor in the Kolozsvár Gymnasium since 1872; Professor of the English Language in the University; and was Director of the Kolozsvár College for some years. He is co-editor of the *Christian Seed-sower* (a bi-monthly magazine in Hungarian), an author of several books, and a contributor to the daily press. He founded the English Club at Kolozsvár.

Charles Derzsi came next (1872-74). Quiet and reserved, it seemed long before he was at home in his new surroundings. We saw in him independence of character and intellectual ability, with, at times, a trace of melancholy. He was a steady worker, and took a good position in his classes. We felt high respect for him, and were scarcely aware how strong was our attachment until the time of separation. His little speech at the Valedictory Service touched us to the heart.

When our party reached Torda on September 4th, I recognised my old friend in the speaker of the words of welcome. I was grieved to learn that time had not dealt tenderly with him, for he had suffered the loss of all his children. He was the first minister of the congregation at Budapest, and is now Professor at the Torda Gymnasium, that fruitful nursery of Unitarian students for the ministry.

Denis Peteri (1874-6), who came next after I had left college, was well known by me. He promised to distinguish himself as a preacher, and I had the pleasure of hearing him on more than one occasion in my pulpit at Stamford Street. He has fulfilled his early promise, and is now co-pastor of the Unitarian Church, Kolozsvár. It was he who gave the address of welcome on our arrival at that city. He is Professor in the Theological College. He is co-editor with Mr. Kovács of the *Christian Seed-sower*, a Hungarian magazine. He is author of several books and articles, and is a member of the School Board of Kolozsvár.

George Boros, D.D., came to College in 1877, during my ministry in London. Although very youthful, yet he struck me as most earnest and eager to understand everything that might be of service to him in his work at home. None was more desirous of profiting by his English sojourn, and the high hopes that his friends here formed of him have not been disappointed. With intellectual ability he combined such qualities of heart as seemed to fit him for a spiritual leader.

He joined our party at Budapest, and became from that time our principal guide, adviser, and helper. To his indefatigable kindness and devotion our whole party is deeply indebted.

Dr. Boros is widely esteemed in his country, and is highly honoured in Kolozsvár. He is Dean and Richmond Professor in the Unitarian Theological College at Kolozsvár. He established the Francis David Association "for the Promotion of Religious and Moral Life in the Unitarian Churches and the country at large." For several years he was secretary of the Hungarian Unitarian Church. He is correspondent of the *Inquirer* (London) and of the *Christian Register* (Boston, U.S.A.). He is editor of the *Unitarian Magazine*, the monthly organ of the Francis David Association, and author of several theological books. He is also member of the Town Council and of the School Board of Kolozsvár.

Denis Varga was in College from 1879-81. We found him engaged in educational work as Director (Headmaster) of the Torda Gymnasium. He is the author of both theological and educational articles.

Nicolas Gál was three years in College, entering in 1881. Returning to Hungary in 1884, he was for some time minister at Toroczkó. For three years he had charge of the Budapest congregation, and now, again, he is minister at Toroczkó-Szent-György.

Salomon Csifó was three years in Manchester New College, entering in 1886. He returned to Transylvania in 1889. He was elected minister to a large country congregation at Arkos. After good service here, he was appointed, two years ago, to be Secretary of the Hungarian Unitarian Church. His responsible duties require him to reside at Kolozsvár, where we found him. He impressed our party by his affableness and ability. He is also known as a writer.

Laurence Galfi, entering in 1889, had three years' course in the College, which then removed to Oxford. Returning home in 1892, he graduated at the University of Kolozsvár, and is now Professor in the Kolozsvár Gymnasium.

Nicolas Józán (1892-5), after his return from England, was appointed to the ministry at Toroczkó; but now he has charge of the important congregation at Budapest. He met our party at Vienna, and ably conducted us until our arrival at Budapest. Our party attended service on the Sunday, but owing to our ignorance of the language, we could have formed little idea of the subject and bearing of the discourse had not Mr. Józán provided each of us with an abstract in English. The fact that many leading men of the city belong to the congregation makes the position of minister both honourable and onerous; and Mr. Józán fills the position with distinction. We learned also that Mr. Józán has written poetry of high merit.

Edmund Lőfi (1895-8) has not yet had time to win his spurs, but he is already doing good work as the minister at Ajta.

Martin Simonfi (1898-1901) had but recently returned to Hungary at the time of our visit.

Looking back upon my experience in our noble College, I am impressed by the good which we students derived by having to help and care for a youth from Hungary. And the British and Foreign Unitarian Association may be heartily congratulated on the rich results of this branch of their enterprise, shown in the work done and the positions held by those Hungarians who have attended Manchester College, Oxford, through their aid.

T. DUNKERLEY.

*List of Hungarian Students who have studied in our  
Theological College, London and Oxford.*

1859.—Messrs. Joseph Ferencz and Aaron Buzogány stayed here together for about four months only.

1860-1863.—Dominik Simén.

1864-1866.—Gregory Benczédi.

1867-1870.—Gabriel Uzoni.

1870-1872.—John Kovács.

1872-1874.—Charles Derzsi.

1874-1876.—Denis Peterfi.

1877-1879.—George Boros.

1879-1881.—Denis Varga.

1881-1884.—Nicolas Gál.

1886-1889.—Solomon Csifó.

1889-1892.—Lawrence Galfi.

1892-1895.—Nicolas Józán.

1895-1898.—Edmund Löfi.

1898-1901.—Martin Simonfi.

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HUNGARIAN LADY STUDENTS IN ENGLAND.

Channing House was founded by the Rev. Robert Spears and Miss Matilda Sharpe at Highgate, near London, as a Unitarian High School for girls. By the arrangement of her sister, Miss Emily Sharpe, a lady student from Hungary has been placed there year by year from among the Unitarian young ladies qualified to profit by it. As the beneficial effect of the study and life in England on the students of Manchester College has been so prominently set

forth and advocated in these pages, it would have been a great omission if the immense benefit to the young ladies who have studied at Channing House was not also presented to our readers. Each lady that has returned from this country to her native land has proved herself a power for good in the position she now occupies, and feels how deeply she is indebted to the Misses Sharpe and to her companions and teachers at Channing House for the happy time she spent there.

Those who have visited and travelled in Hungary can fail to be struck with the immense advance in girls' education that has taken place, but as yet the activities and independence of ladies in Hungary is very much restricted; this is very much owing to the great mixture of races. The introduction to our freer life, where women are occupied with benevolent enterprises, with political and civic reform, as well as education—where a woman can proceed to her business and avocations at all hours, helped and courteously treated by rich and poor—was a revelation to our Hungarian friends.

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*Hungarian Lady Students who have been at Channing House  
Unitarian High School for Girls, Highgate, London.*

1892-1893.—Marie Buzogány (now Mrs. Korchmaros),  
Budapest.

1893-1894.—Elizabeth Fangh, Kolozsvár.

1895-1896.—Sylvia Agnes Telkes, Budapest.

1897-1899.—Iréni Kovács, Kolozsvár.

1901-1903.—Magdalene Boér, Tövis.

## HUNGARIAN MUSIC.

**I**N the sixteenth century Kepler complained of the manner of singing to which the Turks and Hungarians are accustomed as "resembling the voices of the brute animals rather than the sounds of human voices." In all probability Kepler's judgment was too harsh. When we remember that the Hungarians have been and are a race of *very emotional* people, and that they lead a natural life in the bracing air of their lovely hills and plains, we should expect them to be as musical as the inhabitants of wild Wales. Liszt tells us that the quality of gipsy music in Hungary is superior to that of Russia. It may be true that gipsy music is of limited value, inasmuch as its contributions to the world's store of melodies are not very great. However, Schubert and Liszt have made extensive use of it, and the world will not easily forget the latter's famous "Rhapsodies Hongroises." Hungarian music is the product of the union of several races, the chief of which is the Magyars. These people are the descendants of the ancient Scythians, of the Tartar Mongolian stock, who, after wandering from the Ural Mountains to the Caspian Sea and thence to Kief, established themselves in Hungary in the ninth century. Slavs, Germans, Wallachians, Jews, and Gipsies form the remaining races. The two chief factors in forming the national style of music are the Magyars, as the lords of the soil, and the gipsies, as the privileged musicians of the country. Race, time, and climate invariably stamp themselves on the character of national music. What, then, is the distinguishing feature of the Magyar element in Hungarian music? It is the peculiarity of its rhythms.

Now the distinctive feature of the bar-rhythms is syncopation, which generally consists of the accentuation of the second quaver in the bar of 2-4 time (the rhythm known as *Alla Zoppa*, "in a limping way"), but sometimes extending over larger spaces, as in No. 2 of the "Ungarische Tänze" of Brahms, bars 1-2, 5-6, &c., where the syncopation extends over two bars. Even where the melody is without syncopation, the accompaniment almost always has it. The phrase rhythms are not confined to strains of 4 and 8 bars, but phrases of 3, 5, 6, and 7 bars are not unfrequently to be met with. There is no more beautiful example of 7 bar rhythm than the second of Schumann's "Stücke in Volkston," for piano and violoncello, in F major. As examples of 3 and 6 bar rhythms, may be cited the third and first of Brahms' "Ungarische Tänze." 3-4 time—and consequently 6-8 time—is unknown in genuine Magyar music, although modern Hungarian composers are now introducing it in slow movements. A very beautiful rhythm of 7 in a bar (written, for greater clearness, as a bar of 3-4 followed by a bar of common time) occurs in the Hungarian Song on which Brahms has written variations (*op. 21, No. 2*). The distinguishing "gipsy" element is the addition of turns and embellishments to the melody. The performer may introduce turns and embellishments according to his fancy, but he must take care to keep the time of the melody intact.

The ancient national instrument of the Hungarians was the *Tárogató*, which practically corresponds with our clarinet. Like the Welsh and Irish people, who have almost given up the harp for the pianoforte, so have the Hungarians exchanged the *Tárogató* for the cymbal. The Abbé Liszt dates the cymbal from the fifteenth century.

The player on it shares with the first violin the task of bringing out and lengthening certain passages in accordance with the humour of the moment. No Hungarian band is complete without the cymbal. The violin in some form more or less primitive is played throughout the country. Visitors to Hungary are constantly told that the gipsy bands do not understand music, but simply play their repertoire "from ear." It is time for this legend to disappear. At Torda the writer put the matter to a test. He sang "The Land of my Fathers," the Welsh National Anthem, to the accompaniment of the gipsy band, who had never previously heard it. Astonished at their performance, the singer said to the conductor, "Surely you must all understand music to do what you have just done." "Oh, yes," was the reply, "we are all accomplished musicians."

Hungarian music has exercised great influence on the works of the classical masters. Haydn was the first to embody in his works Hungarian peculiarities. The most obvious instance is the "Rondo all 'Ongarese," or gipsy Rondo, in the Trio No. 1 in G major. Beethoven rarely did so, but his dance and chorus in "King Stephen" breathe the true Hungarian spirit. Schubert and Liszt, Brahms and Joachim constantly did so. In the two latter cases this was perfectly natural, for they were natives of Hungary, and their love for their National music was intense. Joachim's noble "Hungarian Violin Concerto" is a splendid instance of the combination of National characteristics with the classical forms.

Notable among the Hungarian dance music are (1) the Csárdás. The word is derived from Csárdás, an inn on the Puszta (plain), where the dance was first performed. Every

Csárdás consists of two movements, a *Lassan* or slow movement (*Andante Maestoso*), and a "Friss" or quick step (*Allegro Vivace*). These two alternate at the will of the dancers, a sign being given to the musicians when a change is desired. (2) The *Kortáncz*, or Society Dance, of which a part consists of a *Tohorzó*, or Recruiting Dance. (3) The *Kanász-táncz*, or Swineherd's Dance, is danced by the lower classes only.

Among the Magyar operas—*i.e.*, operas of which the libretti are founded on National historical events, and the music is characterised by Magyar rhythms—may be mentioned "Hunyadi László," "Báthori Mária," "Bánk-Bán," and "Brankovics," by Francis Erkel, and the comic opera "Ilka," by Doppler. Other operatic composers are Mocsonyi, Császár, Fáy, and Bartha. There are many collections of Magyar Népdal, or popular songs, published. One of these, "Repülj Fecske," is adapted by M. Reményi for the violin. The Hundred-and-One Songs (Huber Sándor) form a popular collection, and are published at the low price of 3 korona. They are chiefly in the Minor mode. The great National March, the "Rákóczy Induló," might fairly rank with "The Marseillaise" and "The March of the Men of Harlech" for military fervour. Whenever it is played it arouses tremendous enthusiasm. "It is the sympathy that hears," is a trite saying. When the writer sang the National Hymnus in various places during the Hungarian tour, it kindled the warmest feeling of gratitude everywhere. The Hungarian and English versions were equally well received.

Through the kindness of Dr. Boros, of Kolozsvár, the writer received a copy of the Hymn and Tune Book used

in the Unitarian churches of Hungary and Transylvania. A few words respecting it, and the singing in the Unitarian churches, may be of interest and service. The Tune Book was published at Budapest in 1896, under the editorship of Iszlai Márton, who has himself composed many of the melodies and harmonized others. The tunes for the most part partake of the character of German chorales. The harmonies are simple; the music is not as florid as the modern British hymn-tunes. There are 160 tunes in the book, but on analysis we found that several were inserted more than once. The English tune, "Wareham" (Knapp), occurs three times (Nos. 70, 78, and 85); No. 45 is repeated in No. 51; Nos. 11 and 79 are the same; Nos. 73, 88, and 105 are the same, but in different keys. It would be far better for Iszlai Márton to draw more largely than he has done from American and British tune-books than to publish the same tunes over and over again. Furthermore, why did not Iszlai Márton harmonise all the melodies so as to enrich the book? He has done so with good effect in some instances, such as No. 98, which, by the way, we consider to be the prettiest in the book. By so doing he might induce the singers in our Hungarian churches to give us the four parts—soprano, alto, tenor, and bass—instead of singing in unison, as we heard them. Moreover, why do not the ladies join in sacred song? The congregational singing would be far more effective if the whole congregation joined in singing hymns of praise to the Lord. We felt the *tempo* of the congregational singing to be too slow, and if the congregation varied the time as well as the volume of the tone (*p.*, *m-f.*, and *f.* &c.), what a different effect would be produced! We noticed that Nature

had given grand voices to our brethren. I was particularly struck with the timbre of voice of one of our clerical brethren at Toroczkó. His fine tenor voice would have adorned the concert platform. I know not whether our churches in Hungary and Transylvania hold musical festivals, wherein hymn-tunes, anthems, and choruses are sung. If not, then let them hold festivals periodically. These festivals have done wonders for the development of sacred music in Wales. Indirectly, they have formed a bond between our churches, and have deepened religious life therein. I am sure the same happy result would ensue among our music-loving and emotional Hungarian and Transylvanian friends.

May Hungarian music, vocal and instrumental, sacred and secular, flourish and continue to voice the national aspirations of this patriotic people.

W. JENKIN DAVIES.

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THE HUNGARIAN NATIONAL ANTHEMS.

*Translations.*

THE HYMNUSZ (*Hymn*).

Father, with Thy mercies crown  
 Magyar's fair and fertile land;  
 When her foes around her frown,  
 Shield her with Thy mighty hand.  
 Dark the past, but brighter time  
 God hath for the brave in store,  
 Years of plenty, faith sublime,  
 And Freedom evermore.



THE SZÓZAT (*Solemn Appeal*).

Hungaria! to thy holy cause  
 I ever will be true;  
 It is the land that gave me birth,  
 My tomb it will be too;  
 No other country, howe'er fair,  
 Can be a home to me;  
 Though tossed by fortune's fickle hand,  
 I'll live and die for thee.

There is no special connection between the two Anthems. The second is generally sung under the strain of a deep emotion. The two are sung to different music, as the metre indicates.

E. CEREDIG JONES.

THE OPENING OF THE NEW UNITARIAN COLLEGE AT  
 KOLOZSVAR, HUNGARY.

**T**HE first intention of the English party visiting Hungary was to be present on the important occasion of the opening of the New College at Kolozsvár, but it was found that this ceremony must be performed too late in September for it to be possible for them to do so during the usual summer vacation. We have received from a Hungarian correspondent an account of the proceedings, which will be of interest.

Miss Fangh writes as follows:—

"The opening of the new Unitarian College took place on September 22nd, on a beautiful and sunshiny autumn Sunday; but the festivities, meetings, and lectures had already begun several days before the above-mentioned date, because the Annual Chief Conference of Hungarian Unitarians was called to meet on this occasion. The Francis David Club had a large meeting on the 21st, when Rev. N. Józán, minister from Budapest, recited a poem of his own composition, entitled 'The Fortress of Déva.' In the evening of the same day a conversazione took place at the Hotel New York, where all those who had passed their matriculation examination at the old College during the last forty years held a soirée, and made a good collection for the benefit of poor and diligent students.

"On Sunday morning after service the whole large congregation passed to the College, which, although doubts to the contrary had been expressed by some of our English friends who visited it a fortnight ago, was quite finished in time for the opening. The large reception hall and the galleries above were filled with a most distinguished audience, for not only the Unitarians, but the whole town and the whole country had been roused to take an interest in our doings. The Burgomaster, the Professors of the University, the Calvinist Bishop, the Principals and Directors of all schools and educational institutions, besides representatives of the army, had been invited, and they nearly all wore the rich national costume of Hungarian noblemen. After our National Anthem had been sung, our bishop, Mr. J. Ferencz, mounted the pulpit, which had

been erected behind the platform, and delivered a touching and deeply-felt prayer.

"Then followed the Chief President's—Mr. Daniels—opening speech, and several other speeches, in which the history of the Hungarian Unitarians, their struggles, their persecutions, and at last their present successes, were briefly sketched in connection with the history of the College, which was now opening its fourth new and beautiful abode. Thanks to the generous friends who left rich funds to the school, thanks to the State and its annual contribution, and thanks to the architect, Mr. L. Pakey—representative of one of the oldest Unitarian families, who used all his knowledge, his art, his skill, to give a splendid, modern, comfortable school and healthy home to the Unitarian youth—this happy consummation has been brought about.

"In many of these speeches allusion was made to the great help and goodness of English and American Unitarian friends, and the recent visit of our English friends, under the leadership of Miss L. Tagart, was joyfully remembered.

"The last item of the programme was the presentation of a beautifully-embroidered red and blue silk banner, a gift of the Hungarian Unitarian girls, to the new College. Miss E. Fangh delivered, in the name of the Ladies' Committee, a short speech, which met with hearty cheers and acclamation. Thus ended, with the singing of our National Hymn, the truly interesting gathering. At two o'clock in the afternoon dinner was served at the Hotel New York, where a great many toasts and speeches were given.

"Monday, the 23rd, was the date of the twenty-fifth

anniversary of the appointment of Mr. Ferencz to the bishopric, and of Mr. Daniels, the Chief President, to the leadership, on which occasion the portraits of these two gentlemen were presented to the College."

*From "The Christian Freeman."*

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LETTER FROM TOROCZKO.

**R**EMEMBERING the account of the day spent at the little Unitarian town of Toroczko by Miss Tagart's party of travellers to Hungary, when the population came out with riders and firing of cannon, and with flowers to strew in their path, the reader will now be interested in the warm-hearted letter which was sent to the English travellers, expressing delight at their visit. The simple quaintness of the language makes it the more touching:—

*To the Rev. CEREDIG JONES, and, through him, to the English Visitors of Toroczko.*

*Kolozsár, Jan. 12th, 1901.*

DEARLY BELOVED ENGLISH FRIENDS,

The memory of a festive day lives young and fresh in our hearts. It was not so long ago—nay, we think it was but yesterday—when holy pilgrims from a distant land, men and women, zealous for Christian love and charity, came to us as visitors, and left us as beloved friends. It was but a short moment, and became a long, lasting holy day born of love and blessed by love. We knew of your Christian

charity because we learnt it early as little children in the arms of our mothers, when, as fugitives before the destructive flames of our own homes, we had to be taken out under the shelter of the mighty rock of Toroczkó, which history names "Székely-kő." Then homeless and desolate, hardly any bread to eat, we first felt the blessings of your name—it lived in our hearts as the name of a sacred myth; but on that day this love, realised, tied us to you as if for ever. This day we felt as if we were children of the same mother, bound together to you all. Then a resistless inspiration moved the daughters of Toroczkó to throw flowers on your way, because thus they could express the inner feeling of the heart which you call love, and we call "szeretet." Thanks for the smiles with which you showed your appreciation. Thanks for the silent prayer with which you joined us in our own sacred temple; for the words which your ministers, man and woman, uttered there. Thanks for the footprints you have left behind in the Holy of Holies of our small place. Oh, we pray you, pardon the weakness of these letters; we fear that instead of the fragrance of the flowers and the beauty of the fields you will find thorns and thistles between them. Oh, if we could but paint, you would see here reproduced a second Palm Sunday, for indeed that day was nothing less for Toroczkó than the entrance of the Lord into Jerusalem. Thanks for your several greetings; thanks for the "glad affection" of which you kindly assure us, and let us repeat the noble utterance of your poet and servant of God—

In divers lands we all join hands,  
Dear friends are friends for ever.

Let us remain in the blessed hope that memory will keep the past in the present, and friendship will urge us to constant work for progress and for good deeds, and thus our friendship made in the quiet valley of Toroczkó will join us together wherever we go.

God's blessing be upon you all now and ever,

Yours affectionately,

ALEXIS BUZOGANY.  
ANDOR HERCZE.  
STEPHEN CZUPOR.  
JULE SIMON.  
NICOLAS CZUPOR.

*From "The Unitarian Bible Magazine."*

*Extracts from Dr. BELA ERÖDI'S Article in the International Geography.*

CONFIGURATION OF SURFACE.—Hungary is surrounded for more than 1,000 miles by the immense curve of the Carpathians, which, starting from the gate of the Danube at Dévény (near Pózsany) sweep round one-half of the country from west, through north and east, to south, where they again reach the Danube at the so-called Iron Gates (*Vaskapu*) near Orsova. This great range of mountains is divided into three principal sections forming the north-western, the north-eastern, and the south-eastern highlands. The most interesting of the mountains is the

High Tatra (*Magas Tatra*), in the north, a picturesque high mountain group, without any foot-hills. Its loftiest peaks are those of Lomnicz, more than 8,600 feet high, and Gerlachfalva (named since 1896 Ferencz József Peak), 8,737 feet, the highest mountain in Hungary. These are all bare rocks, on which in some places snow remains even in summer; and in their hollows more than a hundred small mountain tarns, the fairy-like "eyes of the sea," attract many visitors to this splendid mountain wilderness. The most extensive members of the Carpathian system are the south-eastern highlands, which form one grand natural fortress, through which there are few passes. The Vereczke Pass, in the north-eastern frontier range, is famous in history as that by which the Magyars entered the country in the year 898. The offshoots of the mountain system of the Alps, which enter Hungary, are divided into three chief groups. Between the Danube and the Drave, the eastern offshoots of the Noric Alps; between the Drave and the Save, the last spurs of the Carnic Alps; and finally between the Save and the Adriatic, the eastern continuation of the Julian Alps. In the space surrounded by the Carpathians and the Alps stretch two level expanses of land—the Little and the Great Hungarian Plains. The Little Hungarian Plain (*Kis-Alföld*) lies in the western part of the country, upon the islands and both sides of the Danube from Pozsony to Esztergom (*Gran*). Its extent is about 5,000 square miles; the lowest portion of it is the Hanság, between the Fertő (*Neusiedler*) lake and the Rábca river. This plain, called also the Pozsony basin, is exceedingly fertile. Coming through the passes of the Danube at Vác from the small plain, we reach the Great Hungarian Plain, the

most characteristic part of the country, lying in the centre of the land, and bounded by the Carpathians on one side and the Lower Danube on the other. It occupies about 30,000 square miles. The Tisza (*Theiss*) traverses its greatest length. The plain, appearing as an unending, and for the most part uniformly flat surface, is not so monotonous as it appears on a map. Its surface is undulating; rows of mounds and sand-dunes are frequent; in many places there are deep hollows which are damp and impregnated with alkaline salts; in other parts there are marshes. But in general the plain is very fertile, ploughed fields stretch to the horizon, and the immense pasture-grounds are filled with herds of horned cattle, horses, sheep, and swine. The villages, fringed by rows of shady trees, especially acacias, stand at great distances apart, but are large and populous, and are transversed by State, county, and communal roads and railway lines.

RESOURCES OF HUNGARY.—More than 97 per cent. of the soil of Hungary is productive, and about half of this is arable land. The plains, the land between the Danube and the Drave, and between the Drave and Save, are covered with black, yellow, and sandy earth, which, in the highlands, is mixed with gravel. The alluvial and diluvial deposits in the plains form good soils for the growth of wheat, rye, barley, and maize, the crop of which not only supplies the country, but furnishes a great export. The mountains are chiefly formed by granite, upon which rest crystalline schist formations. The Carpathian sandstone is widely distributed. The mountains conceal many mineral treasures, which have been mined from very early times. Iron-ore is very abundant; the mountains of Transylvania

produce much gold; silver, copper, cobalt, nickel, mercury, zinc, and lead are found in varying quantities. A special product of the country is the noble opal, which is found in the trachyte beds near Vörösvágás. Salt is found in immense abundance in Transylvania and Máramaros. There is plenty of coal and lignite, and petroleum is also worked. The mountainous districts are covered for the most part with forests; the woods occupy 30 per cent. of their area, in contrast with only from 1 to 5 per cent. of the plains. The export of timber is important. The most common trees are the oak, poplar, and acacia. Fruit trees are largely cultivated, and Hungary furnishes apples, pears, and plums for export. Wine production is of great importance, for the grape grows and ripens well almost everywhere. Cattle breeding has not received as much attention as agriculture, though lately the breeding of horned cattle, horses, and swine has shown improvement. The bear, fox, wolf, badger, wild cat and lynx, the roe, red deer, wild swine, and wild goat are common in the immense forests.

CLIMATE.—As Hungary, excepting one small portion on the Adriatic Sea, lies far from the ocean, the climate is moderately continental. Three types may be distinguished—that of the mountain districts, of the plains, and of the sea-coast. The winter is in general very cold, especially in the great plain and in the inner basin of Transylvania; the summer is hotter than in Western Europe in the same latitude. In the highlands the climate is very variable, but snow does not lie in summer, except in some hollows of the High Tatra. The rainfall is very capricious. Most falls, on the average, in spring and autumn in the north

and north-eastern highlands and in the Transylvanian mountains, and less in the Great Plain. The yearly rainfall in the Carpathians is on an average 40 to 50 inches, while on the Great Plain it is 20 to 25 inches. The most cloudy season is spring. In summer the *dilidibó*, or Fata Morgana, is a very charming and everyday phenomenon, which on tranquil, warm days rises about noontide, and like a resplendent sea spreads over the heated plain as far as the eye can reach. Fiume has a very dry summer and a very rainy autumn and winter; strong north and north-east winds (*bora*) prevail.

PEOPLE.—The people of Hungary are composed of several nationalities, all together forming the Hungarian nation. The Hungarians proper, or Magyars, are the leading element, for although they form only about one-half of the population, 80 per cent. of the people speak the Hungarian language—a proportion which is increasing every year. It must be particularly stated that the Hungarian race who conquered the country and created the kingdom take the leading position also in intelligence; and, far from oppressing the other nationalities, they allow to all the same rights and privileges. Besides Hungarians there are (in order of their number) Serbo-Croats, Rumanians or Wallachians, Germans, Slovaks, and other nationalities, whose number together does not amount to more than a million. According to religion, the greatest part of the population belongs to the Roman and Greek Catholic Churches; then follow the non-united (or schismatic) Church, the Protestant Churches of Calvinist and Lutheran confession; finally the Unitarian confession and the Jews. The Roman Catholics, the United Greek

Church, and the Armenian Catholics are under the authority of the Pope in Rome. The king must belong to the Roman Catholic faith.

The people of Hungary live chiefly by agriculture, the breeding of live stock, and mining, to which occupations they are directed by the nature of the soil. They have no great inclination for industry; therefore the imports are almost double the value of the exports. Though trade makes great progress by the increasing extension of railways, the want of corresponding capital and enterprise allows many natural resources of great value to lie undeveloped. Yet material and intellectual progress is remarkable.

Budapest is the capital and residence-town of Hungary, situated in a splendid position on both sides of the Danube, a short distance below its great bend from an eastward to a southward course, surrounded on the right bank by picturesque hills, the off-shoots of the Alps. One of these hills which dominates the city is the site of the Royal Palace, and another, named Mount St. Gerard (*Szent Gellérthegy*), rises abruptly from the Danube to a height of 720 feet above sea-level. The left bank of the Danube is a plain. Buda on the right and Pest on the left side formed, before 1873, two towns with separate administrations, but are now united. They are connected by several bridges for passengers and two railway bridges. The town is the residence of the king, who is understood to reside there for half the year; it is the seat of government, of the parliament, and of the supreme courts. It has many public institutions, including the Hungarian Academy of Sciences, the National Museum, with rich collections in different

branches, and the National Picture Gallery. Budapest has a university, a polytechnic, many colleges, technical schools, and learned societies. It is also the centre of the commercial as well as of public and intellectual life of the kingdom. The population is increasing rapidly, at the average rate of about 15,000 a-year. The town presents a very animated appearance, with the electric tram-lines which intersect it in all directions, and the great steamer traffic on the Danube. The boulevards and ring-streets and the colossal new buildings testify to the enthusiastic spirit in which the improvement of the city is carried on with reference to art as well as material progress. Amongst them the new Royal Palace, the new Parliament House on the left bank of the Danube (modelled after the Parliament Houses in London), the new Palace of Justice, and many of the theatres and churches may be mentioned as of conspicuous merit. Budapest has many hydropathic establishments with hot mineral springs. The fairy-like Margaret Island, the property of the Archduke Joseph, but used as a public park, and the hilly environs of Buda, are charming places of popular resort.

Arad is a fine, intelligent, and commercial town, on the shore of the river Maros, which comes from Transylvania and discharges near Szeged into the Tisza. Pozsony (*Pressburg*) is one of the most cultivated provincial towns, and, after Budapest, the handsomest city of the country. It is situated on the Danube in a very fine position close to the Austrian border, and was the seat of the Hungarian Parliament until 1848, and since 1526 the place of coronation of the kings. Kassa is the most considerable town in

Upper or Northern Hungary, an ancient royal free town, with an interesting cathedral, the finest Gothic church in the country, built in the years 1290-1382. Székesfehérvár (*Alba Regalis*) is the most flourishing commercial town in the Trans-Danubian region (*i.e.*, the region west of the Danube), the earliest coronation and burial-place of the Hungarian kings. Esztergom (Latin *Strigonium*, German *Gran*), on the right bank of the Danube, above its great bend to the south, is a picturesque city, the seat of the Prince-primate, the ecclesiastical chief of Hungary.

Kolozsvár (*Klausenberg*), situated on the banks of the river Szamos, is the capital of Transylvania (*Erdély*), after Budapest the first centre of intellectual and public life in Hungary. It has a university, a remarkable museum, three colleges (a Roman Catholic, a Calvinist, and a Unitarian), and is the seat of the Calvinist and the Unitarian bishops of Transylvania. It was the birthplace of Mátyás (Matthias Corvinus), the greatest king of Hungary. Gyulafehérvár (*Karlsburg* the Roman *Apulum*), near the river Maros, was the ancient residence of the princes, and is the seat of the Roman Catholic Bishop of Transylvania.



APPROXIMATE LIST OF DATES,  
SHOWING THE STRUGGLES FOR RELIGIOUS  
LIBERTY.



- 1525.—Conversions to Lutheranism. Persecution of Protestants.
- 1526.—Battle of Mohacs. Turks overspread the land.
- 1558.—Calvinism is called the Hungarian Faith.
- 1561.—Remonstrance at Crans.
- 1566.—Francis David preaches from the Boulder Stone.
- 1568.—John Sigismund, vassal of the Sultan and Prince of Transylvania, proclaims Unitarianism and Religious Liberty. Somerus, and after, John Palæologus, a Greek of Imperial origin, rector of Kolozsvár.
- 1576.—Francis David dies in prison.
- 1585.—John Palæologus burnt at Rome.
- 1597.—John Engedin, Unitarian Bishop, died.
- 1606.—Prince Bocskay, of Transylvania, proclaims Religious Equality. Poles take refuge and settle in Hungary to escape persecution.

- 1613.—Prince Gabor Bethlen struggled against Turks.  
The whole country dominated by the Turks.
- 1687.—Diet rescinds Religious Liberty : Catholic Ascendancy.
- 1698.—Rákoczy struggles for liberty.
- 1711.—Under Joseph I. Amnesty granted and Religious Liberty.
- 1718.—Unitarian Cathedral and College taken possession of by the military, and restored to the Roman Catholics.
- 1723.—Pragmatic Sanction, or acceptance of the Hapsburg Dynasty as constitutional rulers of Hungary.
- 1737.—Michael Szent Abraham becomes Unitarian Bishop.
- 1782.—Joseph II. issues a Toleration Act which recognized the four religions : Roman Catholic, Lutheran, Calvinist, and Unitarian.
- 1792.—Ladislaus Suki dies, and leaves £8,000 to erect College Buildings at Kolozsvár.
- 1802.—Kossuth born.
- 1809.—Napoleon is opposed at great sacrifice.
- 1825.—Széchenyi substitutes the Hungarian language for Latin.
- 1840.—Struggle between Széchenyi and Kossuth in the Diet.
- 1848.—Constitution granted.
- 1849.—Mr. Jakab and Bishop Székely in England, and present at the opening of Hope Street Church, Liverpool.

- 1849.—(August 13th).—Battle of Villagos. Hungarians defeated by Russians. Executions. Exiles. Imprisonment.
- 1858.—Visit of the Rev. Edward Tagart and M. L. Tagart.
- 1859.—Visit of Messrs. J. Ferencz and A. Buzogány to England.
- 1859.—Visit of the Rev. S. A. Steinthal.
- 1868.—Visit of the Rev. J. J. Tayler and Mrs. Osler (then Miss Tayler).
- 1879.—Visit of the Revs. A. Gordon and A. Chalmers.
- 1890.—Visit of the Rev. H. Ierson, Rev. Dr. Warschauer, Miss Florence Hill, and M. L. Tagart.
- 1896.—Hungarian Exhibition at Budapest—Mrs. Rutt, Rev. Vance Smith, Mr. Frank Taylor, and M. L. Tagart.
- 1901.—Visit of Unitarian Workers' Union, conducted by M. L. Tagart (President).



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