



The 140 Year-Old Ady Endre (and others...)

Olga Vállay Szokolay

Flowers sometimes grow out of the least likely soils. Though some need thorough care, others appear spontaneously. Some are fragrant, some are thorny, some are healing, others poisonous. Sons of notable families sometimes end up on the wayside while offspring of pious peasant parents advance to the top of the cultural world and society.

Ady Endre was born 140 years ago in a modest thatched roof house at Érmindszent, a small village in northern Transylvania on November 22nd, 1877. His family, by then impoverished, was a very old one of the lower nobility (*kisnemes*), with roots reaching back some seven centuries. Endre's father, diósfalvi Ady Lőrinc, a hard-working owner of a small piece of land, could provide the family with only the life of peasants, while the mother, Pásztor Mária, a clergyman's daughter, anxiously tried to assure their two sons' best possible education. They managed to send both boys to high school (*gimnázium*) – where Endre excelled – as well as to college. The parents had high hopes for them, especially for Endre who was sent to law school in Debrecen.

The ambitious family seemed simultaneously to accept and question the value system of the existing social hierarchy: they wanted to rise by it while fully aware of their nobility dating back further than the nobility of the ones controlling the country. This lower-nobility consciousness is important fa-

miliar food for the poet's journey, playing a defining role in the formation of his political and artistic attitude.

Endre did not finish law school. Instead, he started to write for the Debrecen newspapers. His insignificant first volume of poems was also published there, in 1899. Soon, however, he found the limits of the tradition-based, conservative Calvinist town too restricting and, in 1900, he moved to Nagyvárád, which he considered a real city. In that progressive, dynamic town he signed up with a liberal newspaper, inspired by genuine newsmen and editors.

He was an outstanding journalist who collected his information from people at cafes and all walks of life, as well as from the regular reading all major newspapers. The Bohemian lifestyle of the profession suited his nature perfectly, yet did not prevent him from delivering his articles with ruthless punctuality.

Somewhat predestined by his background, Ady Endre was the proverbial dissenter. His temperament tolerated respect only when it was aimed at him.

He sharply attacked the forces conserving Hungarian feudalism. In those times, his political journalism was more significant than his poetry.

In 1903, his new volume of poems entitled "Még egyszer" (*Once More*) was published. Although some of the poems suggest a spark of his genius, to his dismay, the book lacked popular success.

In August 1903, his life took a radical turn. At Nagyvárád, he met an educated, sensitive, proud and showy lady

visiting her hometown from Paris. She was the wife of a well-to-do Hungarian businessman who had settled in the French capital. Her name was Mme. Adél Diósy, née Brüll. She lit an unprecedented, perhaps long overdue deeply romantic spark in Ady's body and soul and was most likely the catalyst in his becoming a real poet. In numerous poems he calls her *Léda*, her first name spelled backwards.

This relationship, the Léda-love, meant an emotional earthquake that woke up Ady's big dreams. In February 1904, he followed the woman to Paris and found his poetic talents liberated by his acquaintance with the "lovely wonders of this sacred city". He became mesmerized by the metropolis that typically affects non-Latins upon their first encounter with the Latin world: life's undefinable lightness, sweetness, freedom. There he could shake off his northern-Protestant reserve, and discover and adopt the philosophy that *life is good*. He could be himself without reservations, accepting his own faults and summon up his courage to invent and employ new words, new images, new rhythms. Paris did not directly contribute much to all this, just woke him up to himself.

Ady's first Paris trip lasted almost a year. The "City of Lights" deepened his political and artistic levels of information that enabled him, on his return, to face a changed and constantly changing, turbulent political scenario in his homeland. He joined the editorial team of the liberal *Budapesti Napló*, where he published some 500 articles in a year and a half. The paper also became the venue for most of his poems, its Editor-in-Chief being one of the first to discover Ady's poetic genius.



Top: Ady with his mother; with his wife "Csinszka"; Center: cover of NYUGAT magazine; Ady; "Léda"; Bottom: house where he was born in Érmindszent

His third volume, considered the first "real Ady" – "Új versek" (New Poems) – published in February 1906, is a milestone that signifies *the birth of modern Magyar poetry*. His subsequent "Vér és arany" (Blood and Gold) in December, 1907, sealed his role as the *new bard of new times*.

Ady had a strong sense of mission: he envisioned himself a prophet of national renewal. His love for the people became a brand of Socialism, as he identified himself with the peasants and sought to improve their lot. His Socialism, however, was inspired not by Marx, but rather by the historical Hungarian peasant revolutionary Dózsa György, whom Ady considered to be his spiritual ancestor.

In his poem "Góg és Magóg fia vagyok én" (*The Son of Gog and Magog*), two biblical figures considered in medieval times to be the ancestors of the Hungarians, Ady referred to the fusing of Western influences with his Magyar heritage. It became the manifesto of the new poetic direction he pioneered. His new style, its modes of expression and rhythm all contributed to the turn-of-the-nineteenth-century literary renewal. He created his own Hungarian mythology, much as Wagner created a new German mythology in his operas.

In 1908, he helped to found the new literary journal NYUGAT (The West) that rapidly became a beacon of the fresh, new 20th century Hungarian literature. It remained his "literary home" until his death. The younger generation, bitterly opposed as it was to the conservative literary establishment, readily embraced it, while the old guard considered Ady's innovative symbolism unintelligible. This symbolism explored spiritual depths, expressing the restlessness of the modern soul. His new voice included sensuous love poems mingled with tortured, decadent, pessimistic elements, reflecting his own way of life.

Between 1904 and 1911, Ady visited Paris seven times for various durations.

Among his faithful followers, in both

the figurative and literal sense, was a young Hungarian poet from Transylvania, Áprily Lajos. (Oddly enough, he also has a birthday in November, on the 14th. He was 10 years Ady's junior, which would make him 130 years old now, but he died 50 years ago.) Imbued with the poetry of Ady, young Lajos went to study in Paris in 1909, living there in abject poverty. His dream was to meet Ady, who was in Paris at the time, but his overwhelming shyness turned Áprily back at his famous idol's very doorstep.

Ady himself led a dissolute life, which eventually revolted and killed him. Some tragic liaison in his early youth with lesser muses influencing his literary work unwittingly but mercilessly attacked and infected his body with syphilis, then incurable, for life.

Realizing his own sinfulness, he turned to God for liberation, praying for his lost innocence and the ability to believe. His religious poems are among the most beautiful in any language.

Over the years, Ady's torch of passion toward Léda cooled, leading to his resentment of their relationship and ultimately, to his break-up with the woman.

Her irritating outbreaks of reproach and jealousy may have delayed his decision but, in April 1912, the end, in the form of his poem of cruel release, was inevitable.

News of Ady Endre's sudden liberation attracted women to him like a magnet. Yet he felt he should settle down at last. After several blighted marriage plans, he visited the young, romantic, exuberant lady of the castle at Csucs, Boncza Berta, in April 1914. They had corresponded for years. In June, tormented with doubts about his 37 year-old damaged body tying the 20 year-old girl to himself, Ady asked Berta's father for his daughter's hand in marriage. The father's refusal of consent started a lengthy bureaucratic official release procedure.

Meanwhile, the international political situation was signaling impending

doom and catastrophe, culminating in the outbreak of World War I. Ady felt an increasing need to find refuge in marriage that finally materialized in March, 1915. He immortalized his bride in a group of poems written for "Csinszka", his nickname for her in jest. These are melancholy verses but they sing of a more noble love than his Léda poems. In 1917, the couple moved to Budapest where the poet, after a long hiatus, published his 12th volume in 1918.

A new organization of progressive writers, the Vörösmarty Academy was formed and Ady still attended their inaugural meeting where he was elected president. His illness, however, prevented him from delivering his opening address.

He finally succumbed to the killer infection in his body and died in Budapest, in the morning of January 27, 1919, at age 42.

Ady Endre was a very prolific poet, having published 13 volumes (the 13th posthumously). He also wrote numerous articles and studies, but those are of lesser importance. It is his poetry that made him great. He is regarded as the outstanding Hungarian poet of the 20th century whose influence no other poet since his time could totally escape. His works have been translated into English, German, French and Italian.

His birthplace has been renamed Adyfalva in Hungarian and AdyEndre in Rumanian.

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October Commemoration of 1956 in Fairfield, CT

By: EPF

We couldn't have asked for nicer weather for this year's observance! The mild sunny afternoon of Sunday, October 22nd brought out a nice crowd ...

The mild, sunny afternoon of Sunday, October 22nd brought out a nice crowd for the laying of the Leading Consul's wreath of remembrance and Magyar Studies of America's basket of flowers at the 1956 memorial plaque by Fairfield Town Hall in Connecticut. The invocation was given by Rev. Tíbor Király of the Calvin United Church of Christ, married just two days previously (see the report on his wedding elsewhere in this issue).

First Selectman Michael Tetreau honored us with his presence, as usual, and emphasized the importance of passing on national traditions to the next generation.

The main address, delivered by Leading Consul Király Zsuzsanna, followed up on this theme, declaring that we Hungarians were able to stay alive for over a thousand years through wars, uprisings and other calamities because the God of history helps those who work for values. Today, we once again have the role of defenders in Europe, defending Christianity within the European Union.

Olivér Valu sang "Szép vagy, gyönyörű vagy Magyarország" in his beautiful baritone, followed by Tünde Csonka who recited a poem

about the youth of Pest, and sang several songs.

Freedom Fighter Gyula Gyenis then shared his memories of 1956. He was at the Radio station where the peaceful demonstration was fired upon by the ÁVO and where someone handed him a shotgun. He spoke about a young man on a bicycle who did not heed warnings and whom he saved from being shot by the ÁVO

went on from there to Austria. (Details of that final crossing are described in our "Small World" section.)

To conclude the commemoration, the actor Szíki Károly had come from Eger, Hungary to present a program entitled "1956 – On the streets of Pest, for freedom". As he said, the poets of the time all bowed before the young people who so valiantly carried the burden

of the fight for freedom, literally giving their all for the liberty of their country. And he asked what OUR response would have to be to such heroic sacrifice? It is now OUR duty, he explained, to carry on what was done by the youth on the streets of Pest, to write the books and make the videos for people to see and understand that the Revolution was meaningful, that it made

sense.

You could tell it had been a good observance because people lingered long in conversation over their coffee and delicious goodies which the ladies of the community had baked.

Many thanks to all who organized this event and who contributed to the success of the afternoon!



The commemorative plaque at Fairfield Town Hall

in the museum park. Although he was then assigned to help distribute clothing, food and medication sent from the US and Sweden, he carried that gun under his coat, and it wasn't long before he was told by the janitor of his building that the police were looking for him. So in mid-November he headed for Tatabánya, and together with thousands of others,



*Top: part of crowd at plaque, w. 1st Selectman Michael Tetreau 3rd from right;
Center: Rev. Tibor Király, Leading Consul Király Zsuzsanna, Csonka Tünde;
Bottom: Gyula Gyenis, Olivér Valu, Szíki Károly*

The Lost Rider/Az eltévedt lovas

Endre Ady

This poem by our featured writer conjures up a mysterious, dreary November landscape.



The blind cantering may be heard
Of a rider of times gone by,
Chained spirits of the ancient swamps
And of former forests frightened cry.

Where here and there in sundry spots
The ancient thicket grouped into brush.
Suddenly spooks of winter tales
Now come alive and forward rush.

Here is the thicket, here the brush,
Here is the old obtuse, muted song
Which since our brave forefathers` times
in the deaf fog lay hid so long.

Autumn is ghostly in our land
And men are fewer now once again,
November in a fog-cloak stalks
Over the hill-surrounded plain.

The bare plain lets its foggy self
Anew with forests be overgrown,
Slipping suddenly once again
Into the fog of centuries flown.

Only bloodshed, only secrets,
Only nightmares, only ancestors,
Only forests, and reedy swamps,
Only demented predecessors.

Lost traveler of ages past
Starts down a path dense with new-grown weeds,
But there's no light, no shining lamp,
No sign of village among the reeds.

The villages sleep mutely on,
Shiver and dream of times long ago,
And from amidst the foggy brush
Rush angry bear, wolf and buffalo.

The blind cantering may be heard
Of a lost rider of times gone by,
Chained spirits of the ancient swamps
And of former forests frightened cry.

Vak ügetését hallani
Eltévedt, hajdani lovasnak,
Volt erdők és ó-nádasok
Láncolt lelkei riadoznak.

Hol foltokban imitt-amott
Ős sűrűből bozót rekedt meg,
Most hirtelen téli mesék
Rémei kielevenednek.

Itt van a sűrű, a bozót,
Itt van a régi, tompa nóta,
Mely a süket ködben lapult
Vitéz, bús nagyapáink óta.

Kisértetes nálunk az Ősz
S fogyatkozott számú az ember:
S a domb-kerítéses síkon
Köd-gubában jár a November.

Erdővel, náddal pőre sík
Benőtteti hirtelen, újra
Novemberes, ködös magát
Mult századok ködébe bújva.

Csupa vérzés, csupa titok,
Csupa nyomások, csupa ősök,
Csupa erdők és nádasok,
Csupa hajdani eszelősök.

Hajdani, eltévedt utas
Vág neki új hináru útnak,
De nincsen fény, nincs lámpa-láng
És hírük sincsen a faluknak.

Alusznak némán a faluk,
Multat álmodván dideregve
S a köd-bozótból kirohan
Ordas, bölény s nagymérgű medve.

Vak ügetését hallani
Hajdani, eltévedt lovasnak,
Volt erdők és ó-nádasok
Láncolt lelkei riadoznak.

Translated by Erika Papp Faber

Wedding Celebration in Fairfield

By: László Papp

A joyous social occasion was celebrated last month in Fairfield, CT, when the Rev. Tibor Király tied the knot at Calvin United Church of Christ.

At one time, the city of Fairfield, CT was home to a significant Hungarian community, and many Hungarian families still live in the area. The first community building was founded by József Ciglár in 1898, followed by the construction of Rákóczi Hall in 1904.

At the turn of the last century, Hungarians seeking work in America lived in boarding houses ("burdos házak"). Those working in the nearby factories and earning 7-12 dollars a week, built houses for their community or for God sooner than for themselves and their families. The Reformed Hungarians of the area first went to Bridgeport, then erected their own chapel in 1925, followed in 1931 by a Sunday school and a community hall. Today's Calvin United Church of Christ was dedicated in 1950. Since then, three ministers from Transylvania served here following Dr. Alexander Havadtó. Today, it is Rev. Tibor Király who fills this post.

The church is one of 54 Hungarian Reformed churches belonging to the United Calvin Church synod. This one had recently undergone a period of crisis, but with the leadership of Rev. Tibor Király it is now on the way to renewal. The pastor's wedding on October 20th was a happy indication of this renewal, when the church was filled and some 150 people drank to the health of the newly wedded couple at the reception.

Tibor Király and Tünde-Ilona Krasznai met six months ago at a Diaspora Conference in Canada. Tibor had started out from a village parsonage in Zemplén County. Tünde, who is a renowned pianist, was born in Kolozsvár (Transylvania) and has given concerts in many major cities of the world. She has a music school in Germany and in Singapore (www.prodigypianist.com). Their meeting was love at first sight, as in fairytales.

Six pastors took part in the wed-

ding. Rev. Dr. Csaba Krasznai came from Ohio to marry the couple. Rev. Sándor Szabó, Honorary Bishop, came from California to admonish them in his magnificent sermon to "hold each other's hand throughout your entire life the way you are doing now before the altar." Tibor summarized his experience of the event in this way: "The Lord looked upon me and heard me."

László Papp, retired Hungarian-born architect, living in Connecticut, was the moving force behind the 1956 Memorial Monument set up in New York last year. He is also known for his design of the Hungarian Museum of New Brunswick, New Jersey. In September, he was awarded one of the highest decorations of the Hungarian government (see our October issue). He is an Extern Member of the Hungarian Academy of Sciences and Vice President of the American-Hungarian Foundation. He writes frequently about issues of concern to the Hungarian American community.

Ünnepi magyar esemény Fairfield-en

Papp László

A Connecticut állambeli Fairfield város valamikor jelentős magyar közösség otthona volt, és a környéken még ma is sok magyar család él. Az első közösségi épületet Ciglár József alapította 1898-ban, amely után a Rákóczi Hall építése következett 1904-ben.

A múlt századforduló idején az Amerikában munkát kereső magyarok közös szállásokon, "burdos házakban" ("boarding houses") laktak. A közeli gyárakban heti 7-12 dollárért dolgozók hamarabb építettek házat közösségüknek, vagy az Istennek, mint maguknak, családjuknak. A környéki református magyarok kezdetben Bridgeport-ra jártak, majd 1925-ben építet-

ték fel saját kápolnájukat, amit 1931-ben vasárnapi iskola és közösségi terem követett. A mai Fairfield-i Kálvin (United Church of Christ) templomot 1950-ben avatták fel. Azóta három erdélyi lelkész szolgált itt, Dr. Havadtó Sándor után. Most Nt. Király Tíbor látja el ezt a tisztséget.

A templom egyike az 54 United Calvin egyházkerülethez tartozó magyar református templomoknak. Ez a közelmúltban válságos időszakot élt meg, most Király Tibor irányításával megújulás útján van. Ennek örömteli jelét mutatta a lelkész október 20-i esküvőjének alkalmá, amikor megtelt a templom, és az ünnepi vacsora asztalánál mintegy 150 fő kocintott az új pár egészségére.

Király Tibor és Krasznai Tünde-Ilona fél évvel ezelőtt találkozott Kanadában az ott rendezett "Diaszpóra Értekezlet"-en. Tibor egy Zemplén megyei falu paplakjából indult útnak. Tünde, aki neves zongoraművész, Kolozsváron született és a világ számos nagy városában hangversenyezett, Németországban és Szingapúrban zeneiskolája van (www.prodigypianist.com). Találkozásuk, ahogy ez a mesében van megírva, "meglátni és megszeretni" esemény volt.

Az esküvőn hat lelképásztor vett részt. Ft. Dr. Krasznai Csaba Ohióból jött összeadni a jegyeseket. Ft. Szabó Sándor tiszteletbeli püspök Kaliforniából érkezett, hogy gyönyörű szentbeszédben intse őket hogy "Így tartsátok egymás kezét egész életetekben, ahogy most itt az oltár előtt teszitek." Tibor így foglalta össze az esemény élményét: "Az Úr rám nézett és meghallgatott."



Hungarian Violinists to Give Benefit Concert

viola vonfi

Two Hungarian violinists, Lugosi Veronika and Lugosi Zsófia will give a charity concert at 3:30 PM on Sunday, November 5th at St. Joseph's Church in New York to benefit Puerto Rican victims of Hurricane Maria. Please be advised that the New York Marathon is also being held that day.

Two Hungarian violinists, Lugosi Veronika and Lugosi Zsófia will give a charity concert at 3:30 PM on Sunday, November 5th at the Auditorium of St. Joseph's Church, 420 East 87th St., New York, to benefit Puerto Rican victims of Hurricane Maria. It will follow the Hungarian Mass held in the church at 2 PM.

The sisters come from a very musical family: their mother, Lugosi Kovács Ágnes plays the piano; their father, Lugosi László turns the pages and organizes the life of the family, while their brother Zoltán plays the clarinet.

Originally from Szolnok, the family moved to Budapest when Veronika was admitted to the Liszt Ferenc Academy of Music at the age of 10, and was placed in a class for the exceptionally talented. The Hungarian government provided a scholarship for her, and she is also a member of the Hungarian Radio Orchestra.

Her younger sister Zsófia also studied the violin and a few years later joined Veronika at the Academy.

Their brother Zoltán took up the clarinet, and studied in the conservatory for four years. He has been characterized by another clarinet

player as being the kind of talent that is born only once every hundred years.

The Lugosi family originally started playing for themselves, and then was asked to record a CD in 1999. Their repertoire includes classical as well as film music, light music from musicals, klezmer, symphonic praise, ragtime, and Irish, country and Dixie music.

Veronika has said that they play to bring joy to people, and her brother Zoltán added that "it's easier to talk by means of instruments". They have received numerous prizes and awards for their performances.

They have given concerts in Canada, Switzerland and Japan. This is the sisters' first American tour. Their Sunday program will include pieces by Mozart, Bartók and others.

We urge you to patronize the concert and help the good cause.



Background information has been taken from "Lugosi family a csodacsapat", Hetek Közéleti Hetilap, 3/22/2002.

viola vonfi is our correspondent from Stamford, CT.

Developing Scout Troops - Honfoglalás napjainkban: cserkész csapatfejlesztés

Marshall Tamás, cscst.

Scouting spread to Hungary over a century ago, and despite the unfavorable conditions brought about by the Treaty of Trianon (1920), it took root and flourished to such an extent that Hungarian Scouts participating in world jamborees always garnered admiration and praise for their cheerfulness, discipline, creativity and hospitality. When the post-World War II Communist government shut down Scouting, some former troop leaders in Germany revived the movement in the refugee camps. From there, it spread to Hungarian communities around the world as the refugees emigrated to the US, South America and Australia.

Today, the Hungarian Scouting movement "in ex-teris" – as it is known, to distinguish it from the revived movement in Hungary proper – is now flourishing around the world, passing on the tradition of Hungarian language, culture and the Scouting ethos.

Meleg esős reggelen, hét vezér körben áll. Vérszerződést kötnek egymással. Tovább indulnak új hazába, hogy hont foglaljanak.

Ez a jelenet nem csupán az 1,100 éves etelközi történet, amely a Feszti Körképen vagy László Gyula *50 Rajz a Honfoglalásról* c. művében történik, hanem jelképesen. A hét cserkészvezér a Turul őrs tagjai — nem a hagyományos erős szárnyú madara a

honfoglaló kornak, hanem azok a vezetők, akik a világ minden tájáról átrepülnek a most alakuló magyar csapatokat erősíteni.

Igen, a 21. században új hont foglal a Külföldi Magyar Cserkész Szövetség sok új városban. Északamerikában, Nyugat Európában, Ausztráliában számtalan új városban alakulnak új magyar csapatok. A majdnem 70 éves szövetségünk fiatalodik és továbbra virágzik, de most olyan helyeken is, ahol még eddig soha!

Ahhoz, hogy új csapatot indítson valaki a KMCSSZ-ben, bizonyos feltételeknek eleget kell tennie. Kell legalább 12 magyarul beszélő csapattag, egy fenntartó testület és rendszeres foglalkozás. Kell, hogy foglalkozzanak a kezdeti vezetőképzéssel, hogy tudják azokat az új cserkészeket a mi próba-rendszereink szerint nevelni. Az első években az alakuló csapatok ingyen küldhetnek jelölteket a vezetőképzésre, mert kiképzett vezetők nélkül igen nehéz új csapatot vezetni. És persze kell a parancsnok, aki mint Árpád vezér vezesse ezt az új közösséget a cserkészszellem irányába!

Mint a magyar legendában, magasról jönnek a turulok is segíteni! Az ú.n. Turul őrös olyan cserkészvezetőkből álló csoport, aki már működő csapatokból ellátogat az alakulóhoz. Többféle látogatással támogatja a munkát.

- Felderítő utat tartunk, ahol egy-egy Turul meglátogatja az új csapatot. Felmérjük a helyzetet és ötletet adunk a kezdeti szervezéshez és kidolgozunk egy csapotalapítási tervet.
- Minta összejövetelt tartunk, hogy az új csapatban élő kiscserkészek és cserkészek megköszönljék a munkánkat és korai élményt nyújtunk nekik, hogy akarják ezt a jövőben is. Ugyanakkor a helyi vezetők és szülők meglássák, hogy pontosan miből áll a mi munkánk.
- Szülői értekezletet tartunk, hogy az alakuló csapatnál tanulják meg a szülők, hogy milyen nevelési értékeket nyújt a KMCSSZ és, hogy ez miben különbözik más



Seattle and Portland Scouts in a joint camp; Scouts in London, including some from Helsinki.; Scout leaders from Brunswick and Cleveland in Sarasota

magyar szervezettől, vagy esetleg a befogadó ország cserkészétől.

- Gyorstalpaló vezetőképzést tartunk amely nem pótolja a Vezetőképző (VK) táborát, hanem inkább ellátja a vezetőket azokkal az első vezetői ismeretekkel, amely a VK táborig megalapozza a vezetők tudását.
- Csapatlátogatásokat szervezünk, hogy az alakuló csapat vezetősége ellátogasson már működő cserkész közösségekhez. Így más betekintést nyerhetnek a jó cserkészmunkába. Az ilyen látogatások alatti beszélgetések rendkívül fontosak mert itt születnek meg az ötletek, a gyakorlati tanácsok és azok a cserkészbarátságok, amelyek szálai építik a Szövetségünket!
- Első látogatásokkor csapatindító ládát nyújtunk, amely tele van kincsekkel: nyakkendő gyűrűkkel, iránytűkkel, ötletforrásokkal, kiképzési anyagokkal és sok más olyan ajándékkal, amely segít a csapatindításban.
- Havi hírlevéllel, a *Turul Hírek* c. lappal tájékoztatjuk az új csapatokat fontos tudnivalókról.
- Ezen kívül alkalmazkodunk a helyi igényekhez. Részt veszünk a közösség már létező rendezvényein, hogy segíthessünk a toborzás munkájában is.

A Turulok világszerte megszállják a sok városban induló új csapatokat: Graz (Ausztria), Las Vegas (Nevada, USA), London (Egyesült Királyság), Nürnberg (Németország), Portland (Oregon, USA), Vancouver (Kanada), Venice (Florida, USA), Wallingford (Connecticut, USA), Woking (Egyesült Királyság). Ezen kívül kapcsolatunk van más városokban induló cserkészmunkával az Egyesült Államokban, Kanadában, Ausztriában, Németországban, Franciaországban, Svédországban és Ausztráliában.

Hosszú folyamat az új csapat indítása. Ez a munka mindenhol másként indul. Amikor látjuk, hogy biztos alapokon fekszik az új csapat, megadhatja az Intéző Bizottság az ideiglenes igazolást. Ilyenkor egyéves próbaidőben névvel igazoljuk le a csapatot. Ezután az év után, ha folytatják a jó munkát, akkor számmal véglegesítjük őket. Ilyenkor már a

körzet vagy terület kötelékébe kerül.

A sok forgószinpad alatt rengeteg gyakorlati tudást tanulnak az új cserkészek és vezetők. A Turulok is jól érzik magukat a szíves vendéglátásban. De ennél sokkal fontosabb dolgok is történnek. A fiataloknak megjön a kedve a táborozáshoz. Jelentkeznek szülők, hogy szeretnének segíteni. Nagy távolságok ellenére, újabb szálak kötődnek az alakuló csapat és sok már évtizedek óta működő csapat között.

Nagy feladat manapság külföldön magyar csapatot vezetni. Még nagyobb feladat, sőt külön hivatás új csapatot alapítani! Árpádokra van szükségünk, akik az új magyar cserkészhaza építését vállalják, és Turulokra, akik segítenek ebben a fontos munkában!

Jó munkát!

Marshall Tamás Amerikában született és ikerbátyjával, Lászlóval együtt kisgyerek kora óta részt vesz a cserkészletben. Ő és felesége, sz. Huszti Márta lelkes cserkészvezetők, és gyerekeiket is ebben a lelkeségben nevelik. Tamás tisztsége Csapatfejlesztési Vezetőtiszt.

Amig ilyen cserkészvezetők vannak, nem kell félni a fiatal nemzedéket!

The Art and Science of Charcoal Burning

By: EPF

Have you ever wondered just how the charcoal for your grill comes about? It is not mined, but produced by hard physical labor. Charcoal production is still an industry in Hungary and in Transylvania, and this is how it's made.

In contrast to coal, which is mined, charcoal is produced by burning, i.e., charring wood, hence the name. And there is a definite procedure that must be followed to achieve the best finished product.

Charcoal was essential for the pro-

duction of sulphur-free iron, and therefore its early production was centered around iron works. In the Carpathian Basin, its importance increased with the development of industry in the 19th century. Then it was used by tinsmiths, plumbers and locksmiths. Once factories began to mass produce finer textiles – fine linen (cambric), bookbinder's buckram and chiffon, which were no longer smoothed with a mangle – the women began to use clothes-irons, which in those days required charcoal.

Today, charcoal has made a comeback, being used mostly for backyard grills.

Best suited for charcoal-burning are beech wood, hornbeam (a type of birch tree), ash tree and oak. These are cut into 3-4 foot logs. Then, on a flat area, with the thicker logs placed in the middle, these are set up vertically, in three layers, the top layer leaning towards the center, and forming a round, nine to ten-foot mound called a *boksa*. Then the whole mound is covered with a couple of inches of dry birch leaves, and some 10 inches of forest loam (*avar*) or dirt. At the top and about three feet from the top, a number of venting holes are made.

Then the *boksa* is lit through a horizontal opening. Smoke and steam from the center of the *boksa* escape through the air vents. Once sparks come through, the air vents are covered with wood and dirt.

During the burning process, which takes 14-16 days for a larger mound, 10-12 days for a smaller one, the *boksa* is constantly beaten or trampled (although this is a more dangerous way) to prevent the forming of cavities inside. Often the person tending the *boksa* will climb a ladder to beat the outside, rather than risk breaking through the crust and falling into the smoldering insides.



Cross-section of a boksa

Usually two people would tend each *boksa*, and would build a very primitive hut for themselves nearby, since the *boksa* had to be watched and cared for the entire time.

Once the *boksa* is burned out, it is left to rest for a day. Then a rake is used to remove the dirt and weeds from the top. The charcoal is then pulled out with a hook or iron fork, the dust is removed, and gathered into piles. The charcoal burners of the Bakony Mountains say that well burned charcoal "sounds like a bell", while those from Transylvania describe it as ringing like a piece of pottery.

The charcoal is then bagged and taken for sale, and some is even exported. In addition to grilling these days, it is also used to make gunpowder.

In Farkaslaka, Transylvania, where burning charcoal is an important source of income, they have an annual charcoal festival called *Szenes Napok*, celebrated for the 17th time at the beginning of September this year. It was a three-day affair, with concerts, foot races, soccer games,



A boksa before being covered with leaves and forest loam

wood cutting competition, folk dance performances and, of course, the lighting of a *boksa*.

Layered cabbage, Kolozsvár style/ Kolozsvári rakott káposzta

2 ¼ lbs sauerkraut
½ cup lard
10 Tbsp long grain rice
1 medium onion
1 ½ tsp paprika
4 ½ cup ground pork
salt / pepper
5 oz spicy sausage
1 ½ cups sour cream

Rinse the sauerkraut under cold running water. Melt 2 Tbsp lard in a saucepan, then add the sauerkraut and braise until soft. If necessary, add a splash of water or smoked meat stock.

Melt a dab of lard in a skillet and add the rice. Sauté until translucent, then add enough water to cover, and cook the rice until *al dente*.

Melt 2 ½ Tbsp lard in a skillet and sauté the onion until translucent. Take the skillet off the heat, add the paprika and ground pork. Season to taste with salt and pepper, then return to the heat. Cover the skillet and sauté the meat, stirring frequently, until the

liquid has evaporated. Slice the sausage.

Grease an oven-proof dish and line the bottom with 1/3 of the sauerkraut. Pour some of the sour cream over the cabbage, then spread half the ground pork mixture, and sausage and rice. Add another layer of cabbage, and sour cream, the remaining pork, sausage,

and rice. Finish with a layer of sauerkraut.

Melt 2 tsp of butter in a saucepan, and blend in the remaining sour cream and paprika. Pour the mixture over the sauerkraut. Bake in a preheated oven (350°) for 30-40 minutes until golden brown.



Magyar News Online

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Snapshots: Szeben

By: EPF

Our Assistant Webmaster Zsuzsa Lengyel and I were fortunate to visit Szeben on our trip to Transylvania in 2011. Here are some impressions of that interesting city.

Located about 50 miles southeast of Gyulafehérvár, Szeben was founded in the 12th century by King Géza II, who settled Saxons there. (N.B. The term "Saxon" – *szász* – was applied to all German-speaking settlers in Transylvania, very few, if any, of whom actually came from Saxony.)

The city eventually became the largest "Saxon" city in Transylvania, a center of "Saxon" trade and culture. In 1529, the first Transylvanian print workshop was set up in Szeben.

A strong surrounding wall and 40 bastions provided meaningful protection even against the Turks. However, fire ravaged the city in 1556, and Tartars devastated it in 1658. Thirty years later, this is where the estates accepted the sovereignty of Austrian Emperor Leopold I. In the 1848-49 War of Independence, it was captured on behalf of the Hungarians by General Bem. Between 1849 and 1865, Szeben was the capital of Transylvania.

Although between the two world wars there had been 800,000 Germans living in Rumania – of which Transylvania has been a part since 1920 – by the end of WW II, that number had been reduced by half. From 1968 to 1989, the German government spent one billion marks ransoming thousands of Germans when the Ceausescu government demanded a per capita price for allowing them to leave the country. The 2011 census recorded only 27,000 Germans. Consequently, very few of the "Saxons" are left in Szeben now.

Together with Luxemburg, Szeben was named "Europe's cultural capital" for the year 2007, since the "Saxons" of that city originally came from Luxemburg 800 years ago. This was vali-

dated by the fact that when the Archduke and Archduchess of Luxemburg visited the city, they could converse with the mayor in their own dialect.

Our Assistant Webmaster Zsuzsa Lengyel and I were fortunate to visit the city on our Transylvanian tour in 2011. On the main square, we saw the Brukenthal Palace – a fine arts museum opened in 1790, predating the Paris Louvre by three years – which forms a backdrop for the water jets that periodically spout from the pavement in the center, a great attraction to the young people. During our walking tour, we also saw the Council Tower, only the lower part of which retains the original construction of the early 13th century; the *Kádár torony* (Cooper Tower), probably dating back to the early 15th century, with holes for pouring hot water or tar upon any besieging enemy; the massive Lutheran church, whose construction

was begun in 1371; the House of the Caryatids built in the 17th century by the widow of Baron Bethlen György; the Luxemburg House built in the 15th century; the Bridge of Liars, so named for the market women who were not known for their truthfulness; and some beautiful small apartment houses built in the Secessionist style.

Szeben formed just one part of what Claudia and Joseph Balogh had termed "the great Hungarian Mosaic".



It's a Small World! Kicsi a világ!

It's a Small World! Part one

Gyula Gyenis

In life there are chance and unexplainable events which, when they come together, produce wonderful results. Here is one example.

It started something like this: Magyar Studies of America of Fairfield, CT, a city where Hungarians also live, invited me for the commemoration of the Hungarian Revolution of 1956. I was to give a short report of the events I had seen and in which I had taken part. My name also appeared on the program.

One of the guests kept turning the page in his hands. Finally he remarked to the circle of his family and friends: "I know this man!" Sixty-one years ago, we were together treading the icy waters of the border area of Hanság, looking for the way to Austria!

I remember there was great confusion, everyone was giving directions. After a few hours of fruitless tramping in circles, a four-member group – including Sándor Szedlmayer and me – finally made it across to Austrian territory. We arrived together in the city of Bludenz.

What were the prerequisites for this meeting 61 years later?

- 1) I was invited to speak at the commemoration.
- 2) My name also appeared on the printed program.
- 3) My friend Sándor Szedlmayer peeked into the program, and remembered. Had these prerequisites not come together, we would have continued to go around missing each other for the next 61 years!

Gyula Gyenis is a retired antique refinisher.

It's a Small world! Part two

Sándor Szedlmayer

We went to the commemoration of the October Freedom Fight in Fairfield. After the laying of the wreath, we went over to the hall of the museum for the celebra-

tion and for coffee and goodies afterwards. As I picked up the program, one name stood out: the report of Gyula Gyenis about his personal experiences during the Revolution.

I said to my friend sitting beside me that this name was very familiar. After thinking about it some more, I realized that Gyula and I had crossed the border of Hungary together, going to Austria! There we spent time together until I came to America by boat. Gyula wanted to go to England so that, if possible, he could return to Hungary more easily.

After the talk, I approached him and it was a wonderful feeling to recall the events of 61 years ago. We talked and I found out that Gyula came to America to his brother and that he lives in New York State. He has friends in Connecticut and we will meet again in November, if things work out.

Sándor Szedlmayer is a retired tool maker.

Kicsi a világ! Első rész

Gyenis Gyula

Az ember életében vannak véletlenek és vannak megmagyarázhatatlan események amelyek ha összejönnek, csodálatos dolgok történnek. Egy ilyen eset volt most októberben.

Valahogy így kezdődött: A Magyar Studies of America egyesület meghívott a Fairfield, CT állami magyaroktól is lakott városba, az ötvenhat októberi forradalom emlékére rendezett ünnepélyre, hogy mint a forradalomban résztvevő, a magam által látott és résztvevő eseményekről tartsak egy rövid beszámolót. A műsori értesítőn az én nevem is szerepelt.

A vendégek között egy személy csak forgatja a lapot. Végre megjegyzi családja és barátai körében: „En ezt az embert ismerem!” Hatvanegy évvel ezelőtt a határon lévő Hanság jeges vizét taposva együtt kerestük az utat Ausztria felé!

Emlékszem, nagy volt a zűrzavar, mindenki irányt adó volt. Pár óra eredménytelen forgolódás után egy négytagú csoport, Szedlmayer Sándort és magamat is beleértve, végre átjutottunk Ausztria területére. Onnét együtt érkez-

tünk Bludenz városába.

Mi volt ennek a 61 év eltelte utáni találkozásnak az előfeltétele?

- 1) Meghívtak előadónak az ünnepélyre.
- 2) A nyomtatott műsoron az én nevem is jelen volt.
- 3) Szedlmayer Sándor barátom belekukkantott a műsorlapba, és emlékezett. Ha ezek a feltételek nem jöttek volna össze, bizony a következő 61 évben is csak kerülgettük volna egymást!

Kicsi a világ! Második rész

Szedlmayer Sándor

Elmentünk az októberi Szabadságharc megemlékezésére Fairfieldre. A koszorúzás után átmentünk a múzeum termébe az ünneplésre és utána kávé és süti. Amint felvettem a műsort jellemző lapot, szemembe tűnt egy név: Gyenis Gyula beszámolója a Forradalom alatti személyes élményeiről.

Mondom a mellettem ülő barátomnak, hogy nekem ez a név nagyon ismerős. További gondolkodás után rájöttem, hogy Gyulával együtt léptük át Magyarország határát és mentünk át Ausztriába. Ott töltöttünk időt együtt míg én hajón kijöttem Amerikába. Gyula pedig Angliába akart menni, hogy ha lehet, akkor visszamegy Magyarországra.

A beszéd után megszólítottam és gyönyörű érzés volt megemlékezni a 61 év előtti történekről. Beszélgettünk és megtudtam, hogy Gyula Amerikába jött a bátyjához és New York államban lakik. Vannak Connecticutban barátai és majd novemberben ismét találkozunk, ha minden úgy sikerül.

Bizony, kicsi a világ! Ki gondolt volna arra, hogy 61 év után ismét találkozunk!

