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## King St. Stephen

By: Prohászka Ottokár

*As we observe St. Stephen's Day again, consider some thoughts of this famous 19<sup>th</sup>-20<sup>th</sup> century (1858-1927) preacher and eminent Church writer concerning the founding king of the Hungarian nation.*

"In the person of St. Stephen, the profound, humble Christianity of the Middle Ages stepped onto the stage of Hungarian history. That Christianity was an inmost striving after the eternal and infinite, which engrossed all of European humanity with its Church, its Roman Empire, its kingdoms, songs, art, society, its compassion, its Gothic cathedrals, its crusading armies, and which reached its apex especially in the 12<sup>th</sup> and 13<sup>th</sup> centuries. King Stephen was the embodiment of 11<sup>th</sup> century Christianity, he was the priest, king and prophet of his peoples, from whose faith and zeal life surged over millions. He was of the race of radical men whom Renan\* dared to compare with the social democrats of modern times, who live for one idea and wish to conquer the whole world with it.

"Medieval Christianity was the religion of the poor in spirit, of those who understood that no one is rich vis-à-vis the Eternal; we are all beggars. Not only beggars, but also sinners whose one hope is mercy, whose one road to blessedness is prayer and virtue. At the foot of the cross, these people became gentle as children... That combative Middle Ages loved to cry – in its songs, in its Gothic cathedrals. The heart of heroes, who cut a



person in half with one stroke, broke at the sight of Jerusalem.

"The end of the first millennium was especially the age of penitence.

"In the time of King Stephen, people expected the end of the world and Christianity was convulsed with the desire for mortification. St. Stephen sat on the throne during this time of Christianity's popular festive emotional climate. His crown reminded him of Christ's crown of thorns, his scepter of the victorious tree which opens the gates of heaven. (He) ... thirsted for humiliation; he would go around at night, exercising works of mercy. He was misunderstood, covered with insults which filled his heart with heavenly delight. He kissed the hands of his vilifiers, and of beggars out of deep reverence for Christ's poverty. He clung to monks with holy fraternal sentiments, and ... Stephen, who acquired a crown, established a throne, created laws, commended himself to the prayers of the poor, his crown to the Blessed Virgin!

"And as Christian a king as he was, so courageous and heroic a warrior was he. From his lips rings the patriarchal blessing which promises happiness if we bring into the present the faith, morality, strength and light of faith ... the fruitfulness of virtue ...

the power of character of the past."

*(taken from Prohászka Ottokár's "Meditations on the Gospel" Elmékedések az Evangéliumról)*

*\* Ernest Renan (1823-1892) was a French writer and historian. Among his works were "The Future of Science" and "The Origins of Christianity".*

## Szent István király

Prohászka Ottokár

„Szent Istvánban a középkori mély, alázatos kereszténység lépett föl a magyar történelem színterére. Az a kereszténység mélyesleges törekvés volt a végtelenbe és örökkévalóba, mely az egész európai emberséget lefoglalta egyházával, római császárságával, királyságaival, énekeivel, művészetével, társadalmával, könyörületességével, góth (sic) dómjaival, kereszties-hadaival s mely tetőpontra emelkedett főleg a XII., XIII. században. István király a XI. századbeli kereszténység megtestesülése volt; papja, királya, prófétája népeinek, kinek hitéből s buzgalmából milliókra áradt élet. Azoknak a radikális embereknek fajtájából, kiket Renan az újkor szociáldemokratáihoz mert hasonlítani, kik egy gondolatnak élnek s annak az egész világot meghódítani akarják.

„A középkori kereszténység a lelki szegények vallása, azoké az embereké, kik fölértették, hogy a Végtelennel szemben senki sem gazdag; mindnyájan koldusok vagyunk. Nemcsak koldusok, de bűnösök is, kiknek egy reményünk van, a kegyelem; boldogulásukhoz egy útjuk, az ima s az erény. Ezek az

emberek gyöngédek lettek a kereszt tövében, mint a gyermekek... Az a harcias középkor szeretett sírni; sírni énekeiben, sírni góth dómjaiban; azoknak a hősöknek, kik embert egy csapással kettészelték, megrepedt a szívük Jeruzsálem láttára.

„Az első ezredvég kiváltkép a penitenciának korszaka volt; István király korában várták a világ végét s a kereszténységen végigvonaglott az önsanyargatás vágya. Szent István a kereszténység ez ünnepélyes hangulatában ült a királyi trónon; koronája emlékeztette őt Krisztus töviskoronájára; kormánypálcája pedig arra a győzelmes fára, mely a menny kapuit megnyitja... Szent István ... szomjuhozza a megaláztatást; éjjel titkon körüljár, végzi az irgalmasság gyakorlatait; félreismerik, gyalázzal borítják, ez mennyei örömmel tölti el szívét. Kezeit csókolta becsmérlőinek s tiszteletből Krisztus szegénysége iránt a koldusoknak. Szent testvériségben simulat a barátokhoz és ... a koronát szerző, trónt alapító, törvényt alkotó István a szegények imáiba ajánlja magát, koronáját pedig a szent Szűznek!

„S amily keresztény király, oly vitéz harcos és hős volt Szent István... Ajkairól hangzik a patriarkális áldás, mely boldogságot ígér, ha a jelenbe belevisszük a multnak hitét, erkölcsét, erejét, a hit fényét ... az erény termékenységét ..., a jellem erejét.”

(Prohászka Ottokár, „Elmélkedések az Evangé-



Statue of St. Stephen by Seres János, set up at Zalaegerszeg in 2000

*Uram, te ismered a lelkeim titkait,  
Tudod, hogy engem hatalomvágy nem vakít.  
Segíts most Istenem, segítsd meg nemzetem,  
Segíts az országot megvédenem!*

*Nincs más út, csak az Isten útja, bármit hoz reánk.  
E földön nála nincs nagyobb erő.  
Atyám sírjára esküszöm hogy hozzá hű leszek,  
És nem hátrálok meg a harc elől.*

(„Nincs más út, csak az Isten útja” c. ének utolsó két versszaka az „István a király” Rockoperából)

## Kék szilke

Sinka István

Napraforgó soron  
töklevelek alatt,

elhagyott bocskorom  
a porban ott maradt.

Kaszáltunk ott páran,  
vacsorát is ettünk -  
a kis kék szilke is  
eltűnt, akkor eltűnt.

Szalajtanék most értük,  
ha tudnék valakit  
- a bocskorban bizony  
azóta pók lakik.

A kis kék szilke meg  
száz darabra törött  
s emlékek sírnak a  
cserepei között.

*Sinka István (1897 -  
1969) was one of the  
last shepherds working  
on large estates. His  
writing talent was dis-  
covered by rural soci-  
ologists in the 1930's.  
His poems deal with  
the life of the rural  
poor.*

liumról”)



## Magyar News Online

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## 2nd Gulyás Festival a Great Success!

By: viola vonfi

*They started something at Calvin United Church of Christ in Fairfield, CT last year, and it seems like it will be an annual tradition!*

No amount of rain could dampen the spirits of those who participated in the Calvin United Church of Christ's Second Annual Gulyás Festival in Fairfield on June 17th. The eight competing teams, including the Church's own, tended their *bogrács* with great care, some under an umbrella.

The festivities were heightened by the presence of Terry French, Extreme Chef of the TV Food Network, who announced the winners. First prize of \$200, for energy and inspiration, went to Ferenc Szalay (from Stratford) and Erzsébet Delia (from Norwalk). Second prize of \$100 went to Tibor Breczo, a plumber from Queens, NY who works in Connecticut and appropriately wore a *csikós* outfit with a round hat. Third prize of \$50 was awarded to Ferenc Gubicza of Queens, of the Hungarian Meat Market next door.

The prizes were donated by the Rev. Tibor Király of Calvin United Church of Christ.

A special prize was awarded to Gabriella Tuboly by Terry French, for having participated in the contest all by herself, starting the fire and cooking her entry solo, without any help from a team member.

The bread offered with each sampling of *gulyás* was baked in the outdoor oven designed and recently built by Presbyter János Bagyinka. Its wrought iron door had been forged by Presbyter Sándor Magyar. So popular was the bread baked by Presbyters Anikó Soltész and János Bagyinka that it soon disappeared.

Honoring the Festival with his presence was Fairfield First Selectman Mike Tetreau with his fiancée.

Representatives of the New York Hungarian book store attended, and István and Ildikó Vass sold *kolbász*, cracklings (*töppörtyű*) and bacon. At a separate table one could buy *lángos*, *palacsinta* and *kürtőskalács* as well as *rétes* and *beigli*. Gift items were also available, and the bar inside the hall did a brisk business with soft drinks and wine.

Music for the day and for the Hat Party was provided by Zsolt Pető, and Tünde Sándor sang folksongs.

It was a special treat to have several young folk dancers from New Brunswick – led by István Kosbor and Melinda



*Top: János Bagyinka with outdoor oven he built; Middle: Palacsinta table; Terry French announces winners; Erna Virág offers kürtőskalács. Bottom: 2nd prize winner Tibor Breczo; 3rd prize winner Ferenc Gubicza w. István Vass.*

Török – show their mettle.

The festivities ended with a "Hat Party" in the hall, to which only those – both men and women – who wore some head covering were admitted.

An event such as this could not happen without the generous assistance of many volunteers who worked to set up (and clean up!) and made sure that the festival ran smoothly. They all deserve our gratitude.

Chief organizer was Presbyter Anikó Soltész, directed by Erika Ursényi.

Thanks to all who made the event so enjoyable! We're already looking forward to next year!

*viola vonfi very much enjoys such events and writes from Stamford.*

## Aaaah ... Summer!

By: viola vonfi

*"Summertime, and the living is easy..." goes the song. This painting evokes thoughts of vacations and sentiments of relaxation ...*

Summer is finally here, and our thoughts turn to lakes and boating ... Allyson (Ally) Szabo, who has just graduated from Madison Middle School in Trumbull, CT, has created a painting of Lake Balaton from a photograph taken last year when she and her family visited relatives in Hungary. You can almost feel the sun and breeze, and see those sailboats rocking on the lake ...

Allyson plays the flute and has just received a Student Leadership Award from the CT Association of Boards of Education. She will be attending Trumbull High School in the fall. She is the granddaughter of our Webmaster Karolina Tima Szabo.

We wish her all the best in her further studies!



*Allyson's painting of Lake Balaton*

## Estée Lauder: "I never dreamed of success, I worked for it"

Éva Wajda

Cosmetics pioneer Estée Lauder was born Josephine Esther Mentzer in Corona, Queens, New York, on July 1, 1908. She preferred to be called by her nickname, Estée. She came from a family of Jewish immigrants. Her father was from Holic (now Slovakia). He migrated to the USA in the 1890's, working first as a custom-tailor. He eventually opened a hardware store beneath their family home in Corona, Queens.

Estée's mother, Rose Schnotz, a Hungarian beauty from Sátoraljaújhely, was the daughter of a French Catholic and a Hungarian Jew, which accounted for Estée's ecumenical approach to religion; thus she supported both the Catholic Sisters and Temple Emanu-El. When her grandmother died from a spider bite, her grandfather remarried, and to escape her stepmother, Rose married Abraham Rosenthal at 15 and had five children.

She came to the United States in 1898 to join her husband, of whom nothing more is known. In 1905, she married Max Mentzer, with whom she had four children, Estée being the youngest. Rose was still a gorgeous woman, conscious about her looks, never went outside without her black parasol, opened to protect her skin from the sun's ultraviolet rays. Because she was ten years older than her husband, she was determined to remain youthful and lovely, and she felt it was a responsibility to look as beautiful as she could.

Seeing that her mother took care of her skin, Estée showed her interest in beauty at an early age. She loved to brush her mother's long hair, apply creams to her face and hands, and wanted to be just like her mother when she grew up. A petite blonde with lovely skin, she was determined to look good and wanted to be fully American. As Estée grew older, she was embarrassed about her parents' way of life, their foreign accent and their immigrant status. She dreamed of being a successful actress.

While attending Newton High School in Elmhurst, Queens, Estée also helped in her father's shop. Here she learned the basics of retailing, the importance of perfectionism, but also about the outward appearance of merchandise, as well as the promotion of quality products. Her father gift-wrapped hammers and nails to give to his customers at Christmas time, and she would later use the same tactics to draw more customers.

Her uncle, John Schotz, a chemist, arrived in the United States before the outbreak of WWI, and stayed with the Mentzer family. He was a skin specialist, and set up a laboratory in an empty stable behind their

house. Named New Way Laboratories, it manufactured creams, lotions, rouge and perfumes, using natural ingredients. Always interested in beauty, Estée watched her uncle at work and started helping him in his business, learning how to wash her face, or have facial massage.

Through him she learned how to make her own beauty creams. Slowly she started selling the products to her classmates at Newton High School, initially calling them "jars of hope". With time, she gave the products names like Super Rich All-purpose Cream, Six-in-one Cold Cream, and Dr. Schotz's Viennese Cream. She was only a teenager when she started selling her products at local hair salons and even gave out free samples. She worked nights in her kitchen to improve the products, stirring over pots and pans using natural ingredients. During the day she visited clients, selling products, giving free makeup demonstrations.

Knowing social contacts are essential for growth of her business, she started reinventing herself. By fabricating her past as belonging to a European noble family, she raised herself to the level of her clients.

In 1930, she married Joseph M. Lauter (later Lauder), a businessman in the garment industry. Their first child, Leonard, was born in 1933. Lauder continued developing her beauty business. She extended her market, visiting guests at hotels throughout the New York Metropolitan area. As a result, her marriage suffered and ended in divorce in 1939. She moved to Miami Beach, Florida, with her son Leonard and sold her products to wealthy vacationers. When Leonard came down with mumps in 1942, ex-husband Joseph came to see him and the couple reunited and remarried the same year. In 1944, a second son, Ronald, was born.

This time Joseph joined Estée in her business. She was in charge of development and marketing, while Joseph looked after manufacturing and finance. In 1944, their first store opened in New York. They changed their name from Lauter to Lauder

when in 1946 they established their company and named it Estée Lauder, Inc. Their products would be sold through outlets and big department stores only.



She and her husband were the entire company. Their initial four products were "Cleansing Oil", "Skin Lotion", "Super Rich All Purpose Cream", and "Cream Pack". They were their company's only employees, manufacturing by night in the kitchen of a Manhattan restaurant they converted into a factory with storage space, and selling by day. Mrs. Lauder began to travel, selling her products. The following year, Lauder landed her first department store order for cosmetics. Saks Fifth Avenue ordered \$800 worth of her products, which sold out in two days.

Lauder originated the practice of giving a gift with a purchase as a marketing strategy. By the early 1950's, Estée Lauder cosmetics were being sold at Nieman-Marcus, Bonwit Teller, I. Magnin, Marshall Field's. Their advertising budget was small, so Mrs. Lauder had the novel idea of distributing free samples to shoppers. Those who predicted the company's doom were proven wrong.

Mrs. Lauder started traveling all over the USA, opening outlets at big department stores. She trained personally picked sales persons, staying to train them. Instead of giving away samples, she conceived the idea of a gift with every purchase. She also started offering free samples through direct mail and distributing them at charity functions and fashion shows.

In 1953, she launched her Youth Dew product. This bath oil also doubled as a perfume and earned huge profits.

When the managers at Galleries Lafayette in Paris refused to stock her products, Mrs. Lauder spilled her Youth Dew "accidentally" on the floor. As the fragrance wafted through, customers asked where they could get the product. The managers gave in and placed the order.

The thriving business continued with its expansion to overseas markets. Their first international outlet was opened at Harrods, London, in 1960, and an office in Hong Kong in 1961.

Popular fragrances were introduced, such as Azurée, Aliage, Private Collection, White Linen, Cinnabar, and Beautiful. In 1964, Aramis developed into a separate line for men and now includes 20 different products.

In 1968, their third brand, Clinique, a line of fragrance-free, allergy tested cosmetics was created under the supervision of Estée's daughter-in-law, Evelyn Lauder.

An elaborate coding system was designed to protect themselves from spying in the development of new products. Test fragrances would have numbers and letters, the ingredients never specified on vials. If it was stolen it was of no use to the thief. When a new fragrance was ready for production, the perfumery was not given the whole formula and when the great vats of perfume were ready to be bottled to be shipped to stores, one member of the Lauder family would go to the factory and supply the missing secret ingredient known only to the family, without which the fragrance would not be complete.

Sophisticated spying was awesome, in particular Mr. Revson tried in many ways to market the company's ideas, and used specific instruments to analyze the colors, fragrances, and containers of his competitors' products. With the launching of perfume Estée, which she originally designed just for herself, he came out with Charlie. When they used a single model, he did the same. When Gift With Purchase hit the market, Revlon also offered Gift With Purchase. Following Clinique, Revson's Etherea followed. Aramis, Lauder's first skin care

product for men, Revson followed with Braggi, using the same packaging style.

Because of her intense drive, ambition, good taste and her love of beautiful things – she became one of the richest self-made women in the world.

She ran in elite social circles, had warm relations with Wallis Simpson, Duchess of Windsor, actress Grace Kelly (Princess Grace of Monaco), attending parties thrown by the likes of Nancy Reagan.

In 1973, Lauder resigned her post as president of the company, but stayed on as chairman of the board. Nevertheless she continued to be productive, creating two more brands under her supervision. In 1979, she introduced the Prescriptives line of cosmetics, and in 1990, the Origins line of makeup, the first wellness brand in US department stores.

Her oldest son, Leonard, took over running the family business. Estée lost her beloved husband in 1983. In his honor she established the Joseph H. Lauder Institute of Management and International Studies at the University of Pennsylvania.

Estée products were sold in 70 countries. Privately held for decades, Lauder's company went public in 1995. At the time, the business was valued at \$2 billion. At this writing, products are sold in over 120 countries, the company is valued at 17.9 billion (number 6 among the wealthiest companies in the US), and revenues are billions of dollars per year.

In her later life, Lauder devoted her time to her philanthropic efforts. She died in New York City in 2004. Her son Leonard is the chairman emeritus of the Estée Lauder Companies, and son Ronald (who had been Ambassador to Austria) is the chairman of Clinique Laboratories, LLC, and grandson William Lauder is the executive chairman of the Estée Lauder Compa-



nies. There are 6 family members who own 87% of the company.

#### Awards and Achievements:

In 1967, she was included in the list of the 100 Best American Entrepreneurs and in 1970 in the list of "Ten Outstanding Women in Business in the US".

In 1968, the "Albert Einstein College of Medicine Spirit of Achievement Award".

On 16 January, 1978, she was the first woman to receive the Insignia of Chevalier of the Legion of Honor (France).

In 1988, she was inducted into the Junior Achievement US Business Hall of Fame.

In 2004, shortly before her death, Estée Lauder received the Presidential Medal of Freedom.

Sources: *ESTÉE, A Success Story*, by Estée Lauder

Website: *The Famous People.com*

Eva Wajda is a member of Magyar News Online Editorial Board.

## Feast of Szent László Celebrated in New Brunswick



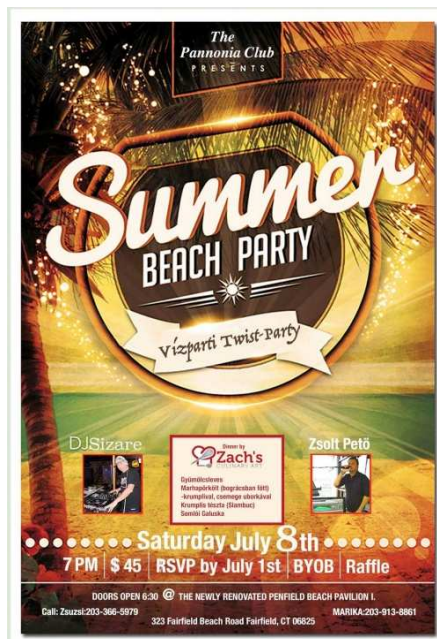
### Brunswick

By: viola vonfi

*The feast of Szent László was observed at St. Ladislaus Church in New Brunswick, NJ on Sunday, June 25th, the Sunday closest to the actual date of June 27th.*

As he has done in the past, Fr. Imre Juhász celebrated the festive Mass of Szent László at the eponymous church in New Brunswick. In addition to the local congregation, the Catholic parishioners of St. Stephen in New York (now closed to Hungarian parishioners), for whom Fr. Juhász travels to New York to say Mass often, came to the observance by chartered bus.

At the end of the Mass, the Pannonia Children's Choir from Pécs gave a highly acclaimed concert. A picnic



# Domján József – Peacocks and the Phoenix

By: Olga Vállay Szokolay

*The natural fine artist and progenitor of Hungarian color woodcuts, Domján József was born at Kispest in 1907, thus would be 110 years old this year. Being an incurable romantic, I cannot ignore the unmistakable signs of a fairytale hero in our protagonist.*



Once upon a time this young man, the oldest of his poor family's 12 children, lost his job as an engine fitter during the years of the world-wide depression, along with innumerable others. His family in poverty, he took off on foot to try his fortune. He trekked through several countries, hills and vales, covering about 10,000 miles, supporting himself by doing all kinds of odd jobs. Instead of the proverbial ash-baked biscuits in his satchel, all he took with him was his strong will to live and his mother's love. Since he was born on the national holiday of March 15<sup>th</sup>, she used to tell her firstborn that the town was adorned with flags, and schools were closed in observance of HIS birthday. And that it also meant that he would be famous. He could not imagine how he would ever be able to live up to

that noble prediction.

During his wanderings, he arrived in Milan, Italy one day. Hanging out at a street corner near La Scala, he watched workers having trouble carrying pieces of scenery into the theater. One of them suggested asking "that bum" to help. They asked, and he helped. Meanwhile some of the pieces became damaged. The "bum" offered to repaint them. He did and his work turned out to be spectacular. They could not pay him, just gave him a free ticket to the Opera...

Walking back to Hungary, the "Hermit from Italy" as they called him, stopped near Lake Balaton, at Csatka where he watched a group of camping fine-artists. At the end of their trip they left all their remaining art materials, broken pastels and such to him. Upon their return the following year, the artists teasingly asked the Hermit what he had done with the pastels. He unpacked his production and spread the collection on the grass, exposing as phenomenal a display of color as anybody could ever imagine. That was his first ever exhibit.

All were in awe. Some of the artists suggested that he should not study art, but rather let his natural talent prevail. Others, however, urged him to develop his ability and get a formal art education to perfect it. Following that advice, he applied to the Academy of Fine Arts in Budapest and, out of 156 applicants, he was one of the top three admitted.

After six years, having completed his formal studies, he became a faculty member.

At a relaxed summer camping event of the Academy, students were chatting about an exhibition called *Spiritual Arts* they had seen at the *Nemzeti Szalon*. A young student had been so impressed with

it that she kept the catalogue and was raving about some paintings "with dark purple-black clouds, pale white and rose flowering trees and clouds at sunrise". Her classmates started laughing, pointing out to the innocent, stunningly lovely girl that the artist of the paintings she had admired was just behind her! She turned around and saw the man with blue eyes, smiling: *Domján*. (Did you notice that this far he had been nameless?)

The girl, Waldman Éva, was quasi hit by lightning out of the blue. Her life turned around. The intellectual middle-class young lady suddenly found herself severed from her life of old friends, parties, coffee-houses, theater, fashion, and embraced by the love of art, forever. Or should I say: love *before* first sight?

The feeling was obviously mutual: Domján József, known in art circles by his nickname *Spiri*, fell under the spell of the strikingly beautiful Éva and the two soon married, body and soul. Their daughter, Alma, was born in 1945, their twin boys, Dániel and Mihály in 1947.

Spiri traveled to Stockholm, visited the art museum and made friends with the curator. They conversed in German. He was presented with a boxful of Hungarian artwork in storage for years to be exhibited, and was asked to sort out the good ones from the mediocre ones. His selection was that of an expert. The curator asked him for some of his own work and referred him to the best gallery in the city. He had some paintings in his portfolio, and one single woodcut. All that was exhibited at the gallery. The brilliant colors fascinated the Norse public and an art critic published a rave review. The report reached Hungary and was translated – erroneously – as if his whole show had been woodcuts

Upon his return to Budapest, Domján was informed by the authorities that his woodcuts will be exhibited in three months at the National Gallery. There was no room for protest. Spiri went home and told his wife that they will both have to work day and night to prepare enough material. And they did. The husband of their household helper gave them pieces of scrap wood from his shop for making templates. Éva, a remarkable artist in her own right, designed most shapes and details, while József performed miracles with his inimitable, magical colors. The collaboration and the exhibit was a great success.



Having seen the exhibit, the Chinese Ambassador invited him to China, the homeland of woodcutting. The Chinese celebrated him and he was given their famous prize which is awarded only once in a hundred years. It came with a wish of "May you live 10,000 years!"

Some of the old Chinese masters, however, might not have liked a foreigner breaking into their sacred territory. While in China, Domján had a toothache and saw a dentist. On his return home, the toothache recurred with a high fever. Upon thorough examination, his Hungarian dentist identified some poison placed into the tooth that would have killed him in a few short days!

My father started teaching both of them English, and we became friends. They were an exemplary family. The three children seemed to embody the wishful adage that "Children should be seen but not heard", and all that without any military overtones. The whole family was vegetarian. József claimed that he could not spare the energy re-

quired for the digestion of meat from his work. To him, art, the creation of something from nothing, was sacred.

While Éva advanced in her English studies, József showed little or no progress. Meanwhile I was working on drawings to separate a studio apartment for us newlyweds from the lovely large dwelling of Éva's parents on Rózsadomb. Before the project could have materialized though, the Revolution of 1956 broke out and changed life for all of us. My husband and I left Hungary and we lost track of the majority of our friends, including the Domjárs, for several months. By spring '57, however, we heard that the family migrated to Switzerland. We exchanged letters until, toward the end of that year, they too came to the United States where we already had settled. They visited us in Stamford, Connecticut and József, rather disappointed, asked: "Where, on this heap of trash is there any culture?"

When I visited them in New York in late summer of '58, I could empathize. They lived in the pre-Lincoln-Center Upper West Side. Having taken the wrong subway, I had to walk several blocks through human and animal waste, broken glass, avoiding empty bottles thrown out from windows, to get to their apartment building.

Nonetheless, their misery did not last too long. József, with his proverbial will to be, to do, to create forced America to give him what he thought was meant to be his. He sought out the foremost art gallery in the city, walked in with his portfolio and, in his very broken English, asked them to exhibit his work. He was informed that the Gallery was solidly booked for two years. Domján said, OK, but he would like to leave his portfolio with them. He did and, upon reviewing his work, they offered to open his show in a few weeks.



They moved to New Jersey. *Nature* – flowers, horses, birds – has ever been the foremost inspiration of Domján's art, mixed in equal proportion with *folklore* – figures of shepherds, illustrations to folk tales – stemming from his homesickness for Hungary. His *peacock* attraction began in his early years. This bird, a well-known symbol of eternal love, freedom, purity and light had also been an important character in Magyar folklore, thus it amply fed into his themes.

Spiri's fame and artistic recognition was growing. More and more galleries showed his work and Hungarian families as well as an increasing number of museums were buying his woodcuts, which had become his signature genre. From New Jersey the family moved to a distinguished gated community, Tuxedo Park, New York, surrounded by old-money mega-houses of millionaires. One of their neighbors was none other than Queen Zita, widow of the dethroned last emperor Karl Habsburg of Austria. Evelyn's cousin was her secretary who conveyed an invitation to Her Majesty for the Domján's. They accepted and, wanting to reciprocate, Joseph invited the Queen to their house for a barbecue... She sent her regrets on the basis that it would be against protocol.

In Tuxedo Park they had a comfortable house and studio where, creatively and productively, Evelyn worked in the sunny end of the house and Joseph in the cool north exposure.

Then one day in June, 1970 a massive fire destroyed it all.

It seemed that their whole world, art, the fairytale, had come to an end. It would have annihilated most everyone else. It took a Domján's will to ultimately overcome the all-consuming tragedy and, akin to the mythical Phoenix, reborn from the

ashes, to re-build their nest, their studio, his kingdom.

Recovering and with renewed strength, they enjoyed almost a quarter century of incredibly fruitful life together. Joseph and Evelyn collaborated and co-produced an increased volume and quality of new work, including even some tapestry. Evelyn painted some houseful of furniture with precious Hungarian motifs of flowers, animals, folk stories. Their children enjoyed creative lives with their own families: Alma, a PhD in bio-chemistry, wife of John Melbourne, MD in Connecticut and New York; Daniel, an MD in Missouri and Michael, PhD, professor of psychology in Austin, Texas.

Joseph passed 25 years ago in 1992, Evelyn in 2009.

The permanent collections of over 150 museums worldwide have more art by Domján than by any other Hungarian artist.

Now, isn't this the closest anyone can get to "Living happily ever after"?

*Olga Vállay Szokolay is an architect and Professor Emerita of Norwalk Community College, CT after three decades of teaching. She is a member of the Editorial Board of Magyar News Online.*

## Going to the Dogs!

EPF and Olga Vállay Szokolay

*In another instalment of words and expressions dealing with animals, we look at a few more dealing with dogs*

We have already looked at some popular doggie-related words and sayings in earlier issues, but they just keep turning up. So we thought we would bunch some more together for you.

kutyafuttában = doing something in a hurry

kutyagolni = trudging

kutyagumi = dog poop = not worth anything

kutya kötelessége = it's his/her bounden duty

kutya-macska barátság = live like cat and dog

nagy kutya = he's a bigwig

Kutya baja sincs! = There's nothing wrong with him/her.

Egy kutya! = It's all the same.

Kutyába se veszi. = Doesn't give a darn.

Bánja, mint a kutya, mely kilencet kölykedzett. = He/she regrets it, like the dog that gave birth to nine puppies.

## Did you know ...

... **that** Bill Dana, best known as the comic character José Jiménez, was born William Szathmáry in Quincy, MA? He served in the US Army in WW II, then joined NBC as a page. He performed on "The Imogene Coca Show", "The Danny Thomas Show", etc. He wrote comedy routines for Don Adams, stand-up comedian who used a routine of his on his sitcom. That led to Dana's being hired to write for "The Steve Allen Show", for which he created the Bolivian character José Jiménez in 1959.

Bill Dana died at age 92 on June 15th, 2017.

... **that** the film "Testről és lélekről" (On Body and Soul), directed by Enyedi Ildikó, won the grand prize of 60,000 Australian dollars at the Sydney Film Festival in June? She is the first female film director to win this prize.

The same film had won the Golden Bear Best Film Award in Germany at the Berlinale in February.

# St. László

By: Jules Vallay

*In this year dedicated to King St. László, who ruled between 1077 and 1095, we offer more about his life and reign.*

He was the second son of King Béla I, born in exile in Poland. His original name was Vladislav and he was brought up as a Pole. As the pages of history turned, he returned to Hungary and eventually took over the reins from his brother, King Géza. (Although Géza had sons, they were still minors, hence the accession of László to the throne.)

After much haggling with his cousin Salamon, the former King of Hungary, Salamon finally acknowledged the legitimacy of László in 1081. And yet he continued undermining his rule by conspiring with the German King Henry IV. László had enough; he had Salamon arrested and imprisoned, charged with conspiracy. Yet when St. István and St. Imre were canonized, László felt compelled to set Salamon free. Very cleverly, László made an alliance with King Henry IV's opponents which forced Salamon to give up his plan to take the crown. Salamon died in a battle in the Byzantine Empire and László was able to consolidate his power.

László is mentioned in several Hungarian legends as a saintly ruler. In the Greater Chronicle of St. László, he is said to have rescued a Christian maiden from being abducted by a Cumanian or Pecheneg warrior in the battle of Kerlés (now Kirales, Rumania).

(The Hungarian Illuminated Chronicle claims that the maiden did not really want to be rescued and had "strong carnal love" for her abductor, pleading with László not to kill him.) But after wrestling with the abductor and "unmanning him" in the process – whatever that meant

– László killed the Pecheneg and released the girl. This event is commemorated wherever the life of St. László is depicted, including the walls of Matthias Coronation Church in Budapest.

Another legend, from the time when László was still just an advisor to King Géza, tells of the miraculous appearance of a white stag with many candles burning between its antlers. The stag ran into the woods and halted meaningfully in a clearing. Soldiers tried to shoot it with arrows, but the animal leapt into the Danube (near the town of Vác), never to be seen again. László became convinced that this was a sign sent by God to have a church built to honor the Virgin Mary. Indeed, the king agreed to have a monastery built at that spot.

Having been proclaimed king, László had two books of laws written, containing draconian measures to defend private property. Offenders would be hanged, or if the offender should have taken refuge in a church, he would be blinded. "A freeman who steals a goose or a hen shall lose one eye and shall restore what he has stolen." (Some years later, once these laws had the desired effect, they were eased.)

A year or two after ascending the throne (in 1078 or 1079), László married Adelheid, daughter of Rudolf of Rheinfelden, elected by German princes in opposition to Henry IV.

## the Holy Dexter (*Szent Jobb*)

László requested that the Pope canonize King Stephen (István) and his son Imre. The ceremony would be a political act to reaffirm his and the country's commitment to Christianity. It took place in 1083, under curious circumstances. László wanted to have the body of István király moved from Székesfehérvár



*The work of Lebó Ferenc, this statue was set up in 1998 in Somogyvár, where St. László died.*

to a Benedictine monastery. Chronicles attest to the fact that for three days, no matter how they tried, they were unable to open the tomb to access István's body. In the end, a message was given to the King to release Salamon from prison as the price for lifting the stone covering István's tomb. When Salamon was released from prison, it took no effort whatsoever to lift the heavy marble covering. (taken from the prelate Hartvik's Life of King Stephen of Hungary, written after King László's death)

To everyone's consternation, King Stephen's right hand and wrist were found intact and became known as the *Szent jobb*, of Holy Dexter.

In Bihar County, an abbey was dedicated to the veneration of the relic (not surprisingly called Szent-jobb). The relic was kept for centuries in the monastery, except during the Mongol invasion of 1241-42; at that time, it was transferred to Ragusa (today's Dubrovnik, Croatia). Around 1420, the Holy Dexter was taken to Székesfehérvár. Following the occupation of the central territories of the Kingdom of Hungary by the Ottoman Turks in the middle of the 16th century, the relic

was guarded in many places, including Bosnia, Ragusa and Vienna. It was returned to Hungary in 1771, when Queen Maria Theresa donated it to the cloister of the Sisters of Loreto in Buda. The relic was kept in St. Zsigmond Chapel in Buda Castle between 1900 and 1944; then in a cave in Buda. The relic was kept in the a cave near Salzburg, Austria (1944 and 1945); by the Sisters of Loreto in Buda between 1945 and 1950; and in St. István Basilica in Budapest since 1950.

Between 1950 and 1987, its public veneration was forbidden by the Communist authorities.

László became involved in international affairs as well. He generously offered the assistance of 20,000 knights in the conflict between the Germans' choice of Rudolf I of Swabia against King Henry IV.

(This is understandable, considering that László's wife Adelheid was the daughter of Duke Rudolf!) Mercifully, intervention did not become necessary. But László took action at the request of his sister, Helen, widow of Croatia's King Demetrius, to remedy the conflict between factions of Croatian noblemen upon the death of their king. László announced his intention of occupying "Sclavonia" in 1091, and appointed his nephew Álmos to administer the country. In another venture, he prevented the incursion of Ruthenians into what is now Carpathian Ukraine.

Today's advocates of the separation of Church and State would be shocked to learn that László dabbled in Vatican politics as well. First, he recognized Victor III as the legitimate Pope against Clement III who had been elected on Henry IV's initiative. Later, Pope Urban II wrote that the Hungarians "left the shepherds of their salvation", meaning that the Hungarian king joined the anti-pope forces. László opposed the Gregorian

reform of the independence of the Church and maintained that Church leaders should be obedient to the king.

The king and his wife had two daughters, but no sons. Therefore, succession to the throne was legitimately up to one of Géza's two sons: Kálmán or Álmos. The latter had already been named by László to be king of Croatia, so Kálmán was expected to take over, despite the king's preference for Álmos. László was preparing a campaign against Bohemia to advance the cause of his sister's sons, Svatopluk and Otto. In the midst of these military preparations, László was informed that Kálmán had entered Hungary, accompanied by Polish troops. Upon hearing the news, the elderly King László died suddenly. He was buried in the abbey of Somogyvár.

Hungarians venerate László as a God-fearing monarch who is to be held in high esteem. Upon his death, the nation mourned him officially for three years and prayed for him to be declared a saint. Several miracles performed by László during his lifetime supported this desire. When pestilence had broken out in the country, László prayed for a remedy; he shot an arrow into the air at random, which hit an herb that turned out to be the antidote for the illness. Another time, during military action against Pecheneg raiders, the enemy scattered gold coins to distract the pursuers. László prayed for victory, and the coins turned to pebbles, losing their attraction for the king's troops which defeated the enemy and freed their captives.

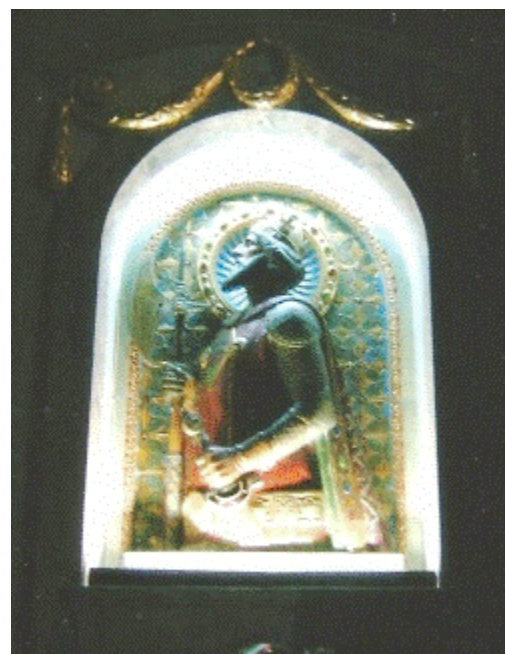
When I was a high school student in Hungary, I also heard about another legend connected with László. It was said that during a military campaign, his troops were very thirsty, but because of a drought they could not find a drop of water anywhere.

László then prayed for a spring to satisfy the thirst of his troops. With his sword, he struck a big rock which split, and lo and behold, fresh water poured out of the cut he had made.

László was canonized on June 27th, 1192 and is venerated as a saint.

Many programs are being organized this year in commemoration of St. László's life.

*Hungarian-born Jules S. Vallay, retired telecom executive, was the organist and choir-master of St. Stephen of Hungary Church in New York City for 30 years. Between 1990 and 1992, he represented NYNEX in Budapest, counseling the newly liberated Hungarian government on modern telecommunications systems. Mr. Vallay is currently retired in Virginia and is the author of historical essays (see his website "onlysaytheword.com"). He is the cousin of our Editorial Board Member Olga Vallay Szokolay.*



*Image of St. László in Nagyvárad.  
(photo: EPF)*

# Folksong: Esik eső, szép csendesen esik

EPF

*This summer marks the 150<sup>th</sup> anniversary of the crowning of Francis Joseph I as King of Hungary (there was no Francis Joseph the second!). But instead of writing a history lesson, we will give you a grammar lesson, by means of a folksong which mentions "Ferenc Jóska", as he was popularly known.*

Esik eső, szép csendesen esik,  
tavasz akar lenni.

De szeretnék kiskertedben  
rózsabimbó lenni.

Nem lehetek én rózsa,  
elhervaszt Ferenc Jóska,  
a nagy bécsi három emeletes  
magas kaszárnyába'.

The rain is falling, it is raining nice and quiet,  
spring is on the way (lit. it wants to be spring).

How I would like in your little garden  
to be a rosebud.

I cannot be a rose,  
Francis Joe will wither me  
in the large Viennese three-storey  
high barracks.

de – but, how

Semmi "de"! No "buts"!

de szeretnék – how I would like ...

also used for emphasis: Nem voltál ott.

De ott voltam! I certainly was there!

kiskert – the girl's garden is usually referred to as a "kiskert"

rózsabimbó – harks back to the "flower songs" of the Middle Ages, when the clergy declared it immoral to mention love in songs. The people got around that by singing about flowers, and these love songs became known as "flower songs".

elhervaszt – elhervadni – to fade, wither away -

elhervasztani – to cause to wither away

dagadni – to swell, to rise

dagasztani – to knead (as dough), to cause to rise

ragadni – to adhere

ragasztani – to cause to adhere, to glue

Ferenc Jóska – the Austrian Emperor Francis Joseph was called this – "Jóska" is the diminutive of Joseph, the equivalent of "Joe"; ruled as Emperor of Austria 1848-1916, and was crowned King of Hungary in 1867 in accordance with the "Compromise of 1867". From then on it was called the Austro-Hungarian Dual Monarchy.

bécsi – Bécs is the Hungarian name for Vienna – bécsi means "from Vienna" – spelled with a small letter, because it is an adjective (only names of people and places are capitalized in Hungarian)

három emeletes – three storied – country houses were usually one story high; anything above that was unusual and remarkable. In Hungary, as elsewhere in Europe, numbering starts at the second floor which is called "first floor" there. So this "three-storeyed" barracks is really FOUR stories high.

kaszárnyába' – kaszárnya is a military term taken from the German "Kaserne" – barracks  
to be grammatically correct, the sentence should read "elhervaszt

because we are missing something)

"kaszárnyába" means INTO the barracks

Hol vagy? Where are you? A városban. (IN the city)

Hova mész? Where are you going? A városba. (INTO the city)

*Esik eső*



1. E-sik e - ső, szép cse - de - sen e - sik, ta - vasz a - kar len - ni.  
De sze - ret - nék kis - ker - ted - ben ró - zsa - bim - bó len - ni.  
Nem le - he - tek én ró - zsa, el - her - vaszt Fe - renc Jós - ka,  
A nagy bé - csi há - rom - e - me - le - tes ma - gos ka - szár - nyá - ba.

## Squash/ Zucchini Dish (Tökfőzelék)

By: Olga Vállay Szokolay

### Ingredients

One or two larger yellow squash or zucchini, totaling about two lbs.

2-3 Tbsp cooking oil

1 cup flour

Salt

Paprika

Bunch of fresh dill, chopped fine

Vinegar, but tastes best with the juice of dill pickles instead.

### Procedure

Wash and peel the squash or zucchini, cut them in half lengthwise.

Scrape out the seeds with a spoon.

Slice with a squash slicer, then sprinkle with 2 Tbsp of salt in a deep dish.

Let it stand 40-45 minutes, then squeeze out thoroughly. Discard liquid.

Meanwhile, prepare a yellow roux with the cooking oil and flour, adding a dash of paprika, the finely chopped dill and the squeezed-out squash.

Mix well.

Cook over medium heat for about half an hour. If the liquid from the squash seems inadequate, add a little water.

## Csíksomlyó: 450th Pilgrimage of Thanksgiving

EPF

*These days, nothing brings Hungarians together, from all countries, as does the annual Csíksomlyó pilgrimage at Pentecost .*

The year was 1567, and János Zsigmond, Prince of Transylvania who had accepted the Unitarian belief, sent a military expedition to impose his faith on the Catholic population of Csík, Gyergyó and Kászon by force. Organized by "István pap", Pastor of Gyergyóalfalu, the men went out to fight his forces at Tolva-jostető, while the women stayed home and prayed to the Madonna of Csíksomlyó, to "preserve us in the holy faith of our ancestors" – *Tarts meg minket őseink szent hitében.* Even though outnumbered 7 to 1, the men were victorious on the Saturday before Pentecost, and vowed to return to Csíksomlyó in an annual pilgrimage of thanksgiving on every anniversary of their victory. Because of their role as "first defenders", the people of Gyergyóalfalu consequently always lead the procession and occupy the place of honor in front of the open-air altar during the festive Mass.

The people kept their promise, and pilgrimages continued over the centuries, with people making the journey in groups, on foot, singing and praying as they went, and being welcomed and hosted by villagers along the way. Though reduced in number, people nevertheless came even under the most rigid Communist regimes.

But the Csíksomlyó pilgrimage

really grew into a mass gathering in the 1990's. Since then, several hundreds of thousands of Hungarians from around the world converge on Csíksomlyó every year, so that an outdoor open chapel had to be erected in the saddle between the Kissomlyó and Nagysomlyó mountains outside the town to make the Mass accessible to all. By now, the event is more than just a religious observance; it is also a manifestation of Hungarian national consciousness and connectedness.

This year was the 450th such pilgrimage, and the motto was the same as in 1567: "Preserve us in the holy faith of our ancestors." The homily was delivered by Bishop Veres András of Győr, head of the Hungarian Bishops' Conference, who called for mutual forgiveness, cooperation and partnership among all Hungarians for the sake of peace in families as well as among countries. He urged his audience to turn with confidence to Mary who always hears our requests.

The main celebrant of the Mass was Miguel Maury Buendia, the Apostolic Nuncio to Rumania, who greeted

those assembled "on the land of the noble warriors defending European Christianity ... on the land that for centuries had signified the border." He declared that it was necessary to remember the past, but that it was also necessary to recognize the ways of hope springing from the great European values. Transmitting the thoughts of Pope Francis, he enumerated among these values a focus on people, active solidarity, openness to the world and to the future, following peace and development.

Also present was Michael Anthony Perry, OFM, the American-born Franciscan who is the current Minister General of the Franciscan Order which administers the shrine of Csíksomlyó.

Part of the annual observance is the vigil of Csángós from Moldova, both in the shrine church and outside. Before dawn, they gather on the eastern hillside of Kissomlyó Mountain to watch the sun come up, and claim to see in it the dove of the Holy Spirit or even the Virgin Mary.



*Young people leading the procession, with a "labarum", a Roman symbol of victory.*



*Csíksomlyó: 450th Pilgrimage of Thanksgiving*

## Snapshots: Gyergyóalfalu

By: EPF

*Take a brief look at the place to which we can trace back the origin of the Csíksomlyó pilgrimage.*

Located 6 km (c. 4 miles) west of Gyergyószentmiklós, the village was made famous by Pastor István pap in 1567, who organized the men of Csík, Gyergyó and Kászón

to fight Prince János Zsigmond when he wanted to impose Unitarianism by force on the Catholic population. The decisive battle was fought at Tolvajostető, where the vastly outnumbered Catholic force defeated the Prince's troops.

Consequently, the Gyergyóalfalu contingent has pride of place in the annual Csíksomlyó pilgrimage,

leading the procession up to the outdoor chapel and had been



assigned a permanent place right in front of the altar.

The statue of István pap may be seen on the green next to Gyergyóalfalu's church.

The history of the settlement presumably dates back to before 1213, the year the church was built. Between 1675 and 1678, it was the temporary seat of the diocese. The church itself has a Romanesque gate, was rebuilt in Gothic style in the 15th century, then in the Baroque style in 1766. In 1804, fire destroyed the church roof. Further major fires ravaged the village in 1855, 1858 and 1902.

A plaque in one of the streets commemorates 400 years since the start of public education in the village in 1597, with the activity of the first school master Mihály deák. Gyergyóalfalu was also the birthplace of Domokos Pál Péter (1901 - 1992), a famed researcher of folk music.



*Top: Statue of István pap; inside of church; grave marker of a man (left) and his wife; middle: bust of Domokos Pál Péter; millecentenary memorial; sweep well; bottom: plaque in memory of István pap; plaque marking 400 yrs. of schooling in town.*