Relics and Busts of Saint Ladislaus in the Sigismund’s Era
Horváth, Illés

Since the antiquity the preservation of the saint’s earthly remains and their brandeums was a key element in their developing cults, likewise in the case of Ladislaus I of Hungary (also Saint Ladislaus), whose body was raised after 1192, and the remains of the head and arms were placed in an ornate relic, which in time became the centre of devotion of the holy king. During the Anjou’s in due to the representation of power St. Ladislaus’s first gilded bust was completed, as well as two ornate relics for the arms. However these relics were destroyed around 1403 as a result a fire accident in the cathedral of Várad. Like Louis I of Hungary, Sigismund of Luxembourg himself paid his respects to the Holy King and for this reason he has renewed the cathedral of Várad – which was under construction at that time – while also developed new relics for the remains of Saint Ladislaus. Although the historical sources from Sigismund’s period didn’t mention the relics, it is suspected that the brandeums discussed in inventories dated in the following century could have been made under the reign of Sigismund. The purpose of the present study is to investigate the primary and secondary artifacts of Saint Ladislaus appearing after 1403, and to define what time the busts of Saint Ladislaus were made, as well as to explore the role played by Saint Ladislaus’s relics in the monarchic and baronial representation during the Sigismundian age.

Albert Apponyi’s 1917 Proposed Legislation on Catholic Autonomy
Anka, László

One of the more interesting and at the same time insufficiently examined chapters in the history of the Roman Catholic Church in Hungary is the series of attempts to secure Catholic autonomy between 1848 and 1918. From the 1890’s to the end of WWI, Count Albert Apponyi de Nagyappony (1846–1933) was one of the important characters and architects of this process, which remained unfinished. For he was the one who did the most to advance the interests of Catholic autonomy; in December 1917 – after several incomplete attempts on his part – Apponyi made a legislative proposal to secure Catholic autonomy in the Hungarian Parliament. Simultaneously he proposed a bill for the gradual implementation of Act XX of 1848. His proposals were met with thunderous applause by the members of the Hungarian Parliament, but despite this display of enthusiasm, his legislative proposals were never included on the daily docket nor officially debated.

What impelled a conservatively-inclined politician, a 2-time Minister of Religion and Education (1906–1910 and 1917–1918), to embrace a plank of the liberal platform and strive to have it implemented, one that had remained unpassed ever since József Eővös’ attempt during his second stint as Minister of Culture (1867–1871)? How did Apponyi tackle the task, and how did he switch tactics when his first attempt ended without success? What was in his legislative proposal to the Hungarian Parliament and how far did he get in achieving his objectives?
Doomed to Conflicts. The Relationship of Cardinal József Mindszenty and Töhötöm Nagy

Petrás, Éva

Töhötöm Nagy was a Hungarian Jesuit (1908-1979), who lived an extraordinary and legendary life, which included several stages first in the Jesuit order (until 1947), later, after leaving the Catholic church, as an emigrant in Latin America (until 1968), and, finally in Hungary again as a secret agent of the Communist political police. The study focuses on his problematic relationship with Cardinal József Mindszenty.

Töhötöm Nagy entered the Jesuit order in 1926. He studied theology in Innsbruck between 1934 and 1938, where he became acquainted with the works of the great Jesuit social thinkers of the age and the contemporary Catholic social teaching. He was ordained into the priesthood in 1937. After returning to Hungary, he had the opportunity to excel in practice: he joined the leadership of KALOT, the Catholic Youth Movement of Agricultural Workers. KALOT started its activity in 1935 and in a couple of years it became the most successful Catholic corporative movement in Hungary. When working for KALOT, Nagy radicalized, struggled for an agrarian reform policy, land reforms and later, during World War II, he took part also in the illegal, anti-nazi, opposition movement. After World War II, he aspired to be an advisor of the newly ordained Primate of Hungary, József Mindszenty, but apart from a very short period, their relationship turned out to be very problematic. As Nagy’s relationship with Mindszenty declined, in autumn 1946 Mindszenty finally pressed the Jesuit provincial to remove Nagy from his position and even relocate him from Hungary. Mindszenty insisted that Nagy could not even stay in Europe. That’s why he was finally delegated to Latin America, which Nagy interpreted as a punishment. After leaving the Jesuit order, he joined free masonry in Argentina and wrote a significant volume with the title *Jesuits and Freemasons*. Already in this book he addressed a sharp criticism of Cardinal Mindszenty, which called the attention of the Hungarian secret services who saw an instrument in Nagy and his work in their anti-Mindszenty campaign. Their interests met, because Nagy was willing to do everything in order to get back to Hungary. After returning to Hungary in 1968 he was employed by the Communist state security and the state security organs abused his controversial relationship with Mindszenty. Certainly Nagy’s career cannot be reduced to the bare thematic of his relationship to Cardinal Mindszenty, but since it was a distinguished part of his life and motifs, it was worth analysing it in a separate study.
Diocesan Reports Written to the Court of Vienna Between 1804 and 1835. With the Publication of the Report of István Fischer, the Archbishop of Eger

Galán-Fazekas, Ibolya

In his decree of 1804, Francis I commissioned the bishops of the Austrian Empire and the Kingdom of Hungary to prepare regular reports on the condition of their dioceses. In the documents of six cartons kept in the Haus-, Hof-, und Staatsarchiv of Vienna there are reports from almost all the Hungarian dioceses; though, their length and frequency differ from each other. The longest ones are from the dioceses of Eger, Nagyvárad (Oradea) and Székesfehérvár. The reports were usually written after a visitation. Therefore, they are often similar to the canonica visitatio as regards form, namely they examine village after village by following the same aspects; however, there are some who summarize their experience in the form of a letter. The addressee of the reports is always the emperor, who was interested in the following matters: the observance of the publico eclesiastica; the delivering of services and prayers; the condition of schools; the condition of the poor indigents and the responsibility of the advowees. It is likely that the decree was issued to get a real and current picture of the country and the lower classes, rather than to supervise the bishops and their dioceses. The study analyzes the characteristics of this source material, and then – along with its publication – it introduces the report of István Fischer, the archbishop of Eger, which was written in Latin in 1811.