

SUMMARY

It is hard to pretend that nothing has happened. It is hard to carry on *Múlt és Jövő* without Tünde Kálmán, a close friend and colleague who has accompanied the periodical since its inception. This is the first issue in almost 20 years that has not been produced by her, although even in her painful absence, it too has been set in accordance with her guidelines. The issue opens with her obituary, which unlike other tributes that sadly all too often have been published in this quarterly, we say farewell on this occasion not just to a noteworthy creative spirit with the intention of preserving her memory. We shall also wrestle bitterly with her loss from day to day, from one issue to the next, from one book to the next.

The second obituary is that of József Schweitzer. The magazine has lost not only a friend and supporter in the chief rabbi, the last of the rabbis endowed with classical education and demeanour who trod in the footsteps of Leopold Löw. He served during Hungary's change of régime to a more democratic system of government, and listening to the many succinct speeches that he delivered upon various occasions, it felt good to feel what a classy thing it was to be Jewish.

The issue itself, like this year's entire volume, was conceived in the spirit of the 70th anniversary of the Holocaust. János Dési's overview is a report about its reception throughout the memorial year – taking into account the exhibitions in memory of Hungary's Holocaust, analyzing their strengths and weaknesses, their intellectual and financial background, and most particularly what they signify in public discourse nowadays. Gábor Szerényi's cartoon journalism is a reaction to the attack on *Charlie Hebdo* in Paris – a subject which can be tied alike to the Holocaust, to Israel, and to the current state of the world. Aleida Assmann, the notable German researcher into the history of German memory, reported her experiences in Budapest about the culture of the Holocaust in Hungary for the *Neue Zürcher Zeitung*, focusing on the statue of the archangel Gabriel in Szabadság Square in Budapest. Translator Ágnes Huszár throws light on the background of the visit in a conversation with Aleida Assmann. Mária Ormos's study presents the life of Simon Kemény (19 August 1882–27 January 1945), a regrettably overlooked poet, editor, and journalist who had associations with the modernist journal *Nyugat*. Through his little known career and tragic end, this social historical essay shows the murderous nature of Admiral Miklós Horthy's administration. István Horváth, several of whose collections of documentation have been presented in previous issues, traces the end of the short lived *Magyar Csillag* that was inaugurated in 1941 by Gyula Illyés on the death of Mihály Babits. He had been nominated to succeed as editor-in-chief of *Nyugat*, but both the periodical and publishing house were placed under a ban and he could only continue under new names. Csaba Báthori recalls Magda Székely, who died in the recent past, as one of the most outstanding Jewish poets whose life and art were permeated by the Holocaust. Gábor I. Kovács's study deals with the fate of those university lecturers in Hungary who were Jews, or of Jewish origin, from the Horthy regime until Liberation. Viktor Karády is one of those interviewees who requests to look at the text of the interview (conducted in this case by László J. Győri), and then thoroughly rewrites it supplying footnotes in line with academic scholarship. In this way one gets a close overview of the most recent findings of Karády's specialist field of inquiry, the historical sociology of Hungarian Jewry. The essay by one of Karády's students and subsequent colleague, Péter Tibor Nagy, presents the sociology of the Holocaust survivors on the basis of the latest official statistics under which a Jewish origin was still recorded.

Zoltán Tibori Szabó essay takes us to Székely Land in N.E Transylvania. He sketches the history of the Jewish population of the mystical nation, starting from the 18th century, when of course it was still part of the Kingdom of Hungary, through to its extermination in the Holocaust, "thanks to" to Hitler's Second Vienna Award of 1940, which sanctioned its re-annexation after being attached to Romania under the 1920 Treaty. Despite which it also provides one of the most elevating examples of Judaeo-Magyar coexistence – the history of the populace of the village of Bözödújfalú (Bezidu Nou in Romanian). In 1868 the bulk of the population elected to convert from Roman Catholicism to Judaeism and that was retained for several generations including sharing the same fate as the wider Jewish population in the Hungarian provinces during the Holocaust.

The issue opens with poems, in which Stefánia Mándy responded directly in the aftermath of the Holocaust, and again and again as time went by. Poems by Simon Kemény and Magda Székely add a further dimension to the studies about them, while the poetry of Ádám Tábor (Stefánia Mándy's son) represents a present day voice.