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The study by Tamás Nyíri: Hope or Death is followed by the article of Éva Ruszthy: The Experience of Death — a review and analysis of the book by Raymond A. Moody: Life after Life. — Béla Saád: Commemoration of Gyula Czapik, Part 2. — In his study Mihály Medvigy treats of the modern material of the Vatican Museum. — In his article entitled: Human Element in the Ikons Géza Nagymihályi writes among others: „For many people the important thing about ikons is their spiritual, ascetic characters. There are well-developed traditions in this context, too. The development of spiritual life is represented by the introduction of God's Mother in the Synagogue. The picture shows several events parallelly: young Maria mounting the steps of the Synagogue with her escort; she also appears at the foot of the steps, and on top, in front of the curtain. This representation is not the sign of primitivism but a conscious allusion to the well-known three stages of spiritual life (purification, illumination, union). The fifteen steps stand for the fifteen kathyzmas (the liturgical division of the psalm-book). Even more significant is the ikon representing the transfiguration of the Lord, which became the symbol of the isihastamovement. The ikons, refined and rich of symbols open up a unique and marvellous world by the allegories of theological and ascetic thinking manifesting themselves in the forms and colours. — János Reisinger: Light, not Death. The author analyzes the story by Lev Tolstoi: Ivan Iljitch's Death. „The genre of short story lent itself to Tolstoi to enhance the picture of man in the age of enlightenment which was decisive for the beginnings of his career. He points out the problem but at the same time, tries to find a way out of the critical situation he assumes man finds himself in. One of the most effective means of this enhancement is archetipisation. He identified the elimination of certain harmful features of enlightenment with awakening to consciousness, so for example the progressive disappearance of the awareness of culpability. The novels of Tolstoi dating from that period, however, examine the nature of culpability always present in man, since there can hardly be a real human life without it. His short stories reveal the trends in man aiming at concealing sin. Moving to Moscow from Iasnaia Poliana in 1881, he discovered that both the peasant and urban cultures have elements that suppress and annihilate once for all the capability of man to choose from alternatives.

The overwhelming majority of men lead an animal life, as to human questions, they blindly follow public opinion, — he writes, referring to the manipulative suggestion of values. In his view, the process of the liberation of man from this pressure is the most valuable part of man's progress. Being part of the world, he has to face and answer the question: is the development and improvement of man possible, and how. These ideas are expressed in the short story: Ivan Iljitch's Death.

Katalin Balás: Lew Tolstoi for everyday — selection. — Géza Siki continues his series of reports of priests lives. — The fiction part includes the short story by János Koppány and poems by Anna Pardi, Irma Szabó, and Mihály Habán.

A SZERKESZTŐSÉG KÖZLI: Kérjük kedves munkatársainkat, hogy a jövőben lapunknak szánt kézirateikat két példányban (egy másolattal) és a szabványnak megfelelő gépeléssel (kettős sorközzel, megfelelő margóval) küldjék be, mert ezzel egyrészt megkönnyítik a nyomdai korrektúra munkáját, másrészt megkímélik a szerkesztőséget a kéziratmásolás többlet-költségeitől. — Kéziratokat nem őrzünk meg és nem küldünk vissza.