

**XXI. Partiumi Tudományos Diákköri Konferencia
Nagyvárad, 2018. május 4.**

Hungarian National Identity in the Middle of the 19th Century Through the Lens of an American Traveler

Szerző: Szenderszki Krisztina

Partiumi Keresztény Egyetem

Bölcsészettudományi és Művészeti Kar

Angol Nyelv és Irodalom

2 év

Témavezető: Dr. Bökös Borbála, adjunktus,

Partiumi Keresztény Egyetem

Contents

1. Introduction	3
2. The Historical and Political Background of the Travelogue	3
3. Theories about Identity.....	4
3.1 National Identity in the 19 th Century United States.....	6
3.2 National Identity in the 19 th Century Hungary	7
4. The Magyar National Identity Through the Lens of a Foreign Visitor	8
4.1 Introduction	8
4.2 The National Identity of the Hungarians in 1851	9
5. The Change in the Tone and Style of the Travelogue as Resulting from the Intensity of Brace's Experiences	14
6. Conclusion.....	15
Works Cited.....	16

1. Introduction

“It was my fortune to visit Hungary just after the revolution. It is an interesting though mournful experience, never to be forgotten, to stand by the death-bed of a nation” wrote Charles Loring Brace about the country he visited in 1851 (qtd. in Emma Brace 129-30). In his travelogue entitled *Hungary in 1851; with an Experience of the Austrian Police*, he attempts to provide a detailed account of the places he had seen, and of the people he met after the Revolution of 1848-1849. This research will identify the specific ways in which the American traveler looked at the Hungarian nation and their culture, as well as at their political system, and it will analyze the specific tenets of American national identity as it appears compared to regional identity encountered by Brace in Hungary and Transylvania. Finally, it will also attempt to shed light on the changes in the tone and style of the travelogue as resulting from the intensity of Brace’s experiences, that is, before and after he was arrested and imprisoned by the Austrian authorities in Oradea.

2. The Historical and Political Background of the Travelogue

Charles Loring Brace travelled the country just after the Hungarian Revolution, in the spring of 1851, when the nation still carried the memories of their lost fight for freedom. In this period the image of the Hungarian nation was affected by the 1848-1849 uprising.

In the 1830’s and 1840’s liberal and reforming aspirations took place in Europe. The Hungarian Revolution of 1848 was one of the many European Revolutions. It was led by Lajos Kossuth, who demanded more freedom and democratic reforms from the sovereign ruling Habsburg dynasty. On one hand, the Hungarians rebelled against the pressures of ‘Josephinism’ and they also wanted to partake in the commercial and industrial advance. On the other hand, the potent new ideologies from Enlightenment to Romanticism, the French Revolution, and the German cult of the individual, had immediate repercussions in the East, and thus on the Hungarians (Evans 102-103). In 1849 Austria managed to defeat the Revolution. The consequence of the failed independence war meant the beginning of the most dictatorial period in the history of Hungary in the nineteenth century. In the words of Charles Loring Brace this was the picture of Hungary after the Revolution: “liberty of speech, liberty of the press gone; national schools, national churches, broken up; the old language even forbidden in public documents; and the dear old colors of the kingdom outlawed; [...] the

fields wasted, and homesteads burned; the prisons filled with suffering patriots, and scaffolds red with their blood” (Brace 130).

Csaba Lévai and István Kornél Vida, who translated the travelogue into Hungarian, wrote an essay about the image of Hungary in the United States between 1848 and 1852. Their research indicates that many Americans were sympathetic towards the Hungarian case because they regarded the European movements as the continuation of their eighteenth-century Revolution. Accordingly, Americans believed that their political system served as a role model for the European revolutionists. They assumed that the Central-European rebels wanted to break free from the monarchic government system in order to achieve a similar political system as the American. However, the revolts were more complicated and different from the American War of Independence. The European revolts had national-ethnic purposes. Conversely, the American national identity is not based on ethnicity, but on the acceptance of republican values. Consequently, the United States ethnic groups that kept their linguistic and ethnic identity had never exacted for separation from the territorial bases. The movements in the American West and in Central Europe were also different in the connection between religion and politics (Americans didn’t see a contradiction between the two), and in the questions of slavery and serfdom (in the United States the population of an area had to choose whether they want to practice slavery or not) (Lévai-Vida 293-322).

After the Hungarian Revolution, the United States wanted to break the diplomatic connection with Austria because they favored the Hungarian cause of Truth and Justice. For that very reason, it was possible that the Austrian authorities charged Brace as an American spy and imprisoned him. His travelogue was the very first travel book about Hungary published by an American author in the United States. Therefore, the book played a prominent role in the formation of the image of the Hungarians in America’s eyes.

3. Theories about Identity

Since the main idea of this research is to focus on the distinctions and similarities between Hungarians and Americans, theories about identity and national identity, the approaches to the subject are important to be discussed.

Carl Thompson states that “travel involves an encounter between self and other that is brought up by movement in space,” and it can be defined as “an interplay between alterity and identity, difference and similarity” (9). On the other hand, Anthony D. Smith argues that

similarity and dissimilarity among members of particular groups is one meaning of national identity (9). These two assertions demonstrate that the questions of national identity are indispensable when discussing travel literature. Following these ideas, it can be stated that, the standard to which the traveler compared everything he had observed in Hungary was always his own culture, his own national identity.

According to a research about “Self, Self-Concept, and Identity,” identities are “the traits and characteristics, social relations, roles, and social group memberships that define who one is” (Oyserman 69). Identity can be based on many elements, such as nationality, race/ethnicity, gender, or religious heritage. When one observes someone or something, he/she makes opinions and judgments based on his/her own identity. This means that identity does not only indicate how individuals see and define themselves, but it also includes how individuals see and define others.

Another idea by Erikson about identity is the using of the term as synonymous with self-concept. Oyserman and Markus define self-concepts as cognitive systems that can incorporate content, attitudes, or evaluative judgments and are used to make sense of and experience the world, focus attention on one’s aim and shield one’s sense of basic worth. Self, self-concept, and identity can be taken into consideration as nested elements, with factors of the “me”-forming self-concepts and identities being a part of self-concepts (Oyserman 74).

Social identity researchers, such as Brewer (2001) and Oyserman (2003) while thinking about identity content and identity function, focus on the connection and similarities with other ingroup members. Other scholars, for instance, Staple & Koomen (2001), focus on the dissimilarity between ingroups and outgroups (Oyserman 74).

Besides the search for the definition of identity, another researcher, Anthony. D. Smith, deals with the features of the national identity. He argues that the fundamental features of national identity are: a historic territory or homeland, common myths and historical memories, a common, mass public culture, common legal rights and duties for all members and a common economy with territorial mobility for members (14). National customs, symbols, and ceremonies show the tenets of the national ideology (77).

In conclusion, the way individuals see and interact with others is a clear indicator of their identity and self-concept. The aforementioned scholars proved that finding similarities and dissimilarities between oneself and others is a natural characteristic of identity.

3.1 National Identity in the 19th Century United States

The specific tenets of American national identity in the beginning and middle of the nineteenth century were shaped by individualism and republicanism.

“The American dream of the nineteenth century was marked by a heightened sense of individualism and self-interest; a natural response to America's relatively new freedom from British rule” (Encyclopedia.com). As historian George Forgie has argued, as long as the founding fathers lived on, American national identity was embodied by the founders themselves. But Americans of the post-Revolutionary generation “attempted to find new means of affirming a sense of national identity” as “the individuals actually responsible for creating the nation faded into the past” (Forgie qtd. in Scheckel 7). Starting with the 1820s through the 1850s, social critics called on Americans to produce a literature, a drama, and art that might express the nation’s identity (Scheckel 8). From the viewpoint of the white Anglo-Saxons the perfect subject matter for American national fiction was about the Indians, namely the American dream of taming the West. This phenomenon is especially visible in the works of James Fenimore Cooper. He was considered as one of America’s first professional writers. He wrote historical romances of frontier and Indian life. His most widely known work is *The Last of the Mohicans* (1826). “The novel's main character, Nathaniel “Natty” Bumppo, or “Hawkeye,” personifies the rugged individualism that was quickly defining the new American identity” (Encyclopedia.com).

From a social-political aspect, the other piece that influenced the American national identity was republicanism. Smith states that the components of the standard Western model of a nation are: “historic territory, legal-political equality of members, and common civic culture and ideology” (11). Brace professes in the Preface of his travelogue that in Hungary he found “all, which as a Republican” he “had longed to see in Europe” (7). “The Republican approach to citizenship focuses on the duties of the citizens in a democratic community. (...) It follows the idea that political participation allows for an active liberty, that is, freedom to make laws that one can live by” and also “there is a clear moral prescription for the citizen to politically participate in the affairs of the community” (Karelowski 30).

In consequence, freedom and equality were the ruling ideas of the nineteenth century American political life, specifically the question of which social groups in American society should have been allowed freedom and equality. This shows itself in the removal of Native

Americans in the south (as it was mentioned before in the literary reference), through the social oppression of Blacks, and the restricted women's rights during the nineteenth century.

3.2 National Identity in the 19th Century Hungary

R. J. W. Evans in an essay entitled "Nationality in East-Central Europe: Perception and Definition before 1848" discusses the Hungarian national character before the Revolution. He defines the status of the national character with a very appropriate simile, which offers a greater understanding of the reasons for the Hungarian Fight for Freedom:

An enhanced sense of the distinctiveness of their own ethnic group grew out of the flux caused by Joseph II, the French Revolution, and Napoleon, not least by the intellectual barriers set up within the western experience itself, and they increasingly saw their role as that of large fish in a small pond, rather than peripheral guests at a continental banquet. They felt the need for stability and order amid a crisis of traditional authority, both civil and spiritual. (109)

This means that the nation wanted to break free from the role of the "large fish in a small pond," which was caused by the oppression of Joseph II and the urge of social change. The Revolution was their solution, which also meant the rise of nationalism. So, the clearest example of the Magyar nationalism was the 1848-1849 Hungarian Fight for Freedom. According to Anthony D. Smith the goal of every nationalist is autonomy, and it can be defined as "an ideological movement for attaining and maintaining autonomy, unity and identity on behalf of a population deemed by some of its members to constitute an actual or potential 'nation'" (73-77).

After the lost Fight for Freedom, the status of the Hungarians became even worse, as they got under the authority of Austria. The oppression changed their national identity and national instability ruled over them. This instability in the Hungarian character was a natural response of their national tragedy because with the revolution they lost everything they fought for. In the middle of the nineteenth century they had to face such consequences that changed their national identity forever: their rights were restricted, they became an oppressed nation, and on top of that they had to obey to the sovereign monarch. All of these things made their national identity weaker: they became nostalgic and depressed. In addition to, Austria

deliberately disfigured the Hungarian character. Therefore, in the West Hungarians were portrayed as “uncivilized people with no proper culture of their own” (Maracz 12). It was also believed that “their only possible cultural assets derived from the Germans” (Maracz 12). However, in the Romantic period “an exotic image of ‘freedom loving Hungary’” and “‘liberal Hungary’ resisting Viennese absolute centralism” also emerged in the West (Maracz 12).

To sum up, in the mid-nineteenth century, the Hungarian national identity was marked by instability, which was the effect of Austria’s oppression.

4. The Magyar National Identity Through the Lens of a Foreign Visitor

4.1 Introduction

Brace’s descriptions about the Magyars in *Hungary in 1851; with an Experience of the Austrian Police* provide a clear image of the contemporary Hungarian national identity. The images of Hungarian self-definition are outstanding in the travelogue. The cities that he visited (‘Buda-Pesth’, Szolnok, ‘Debreczin’, ‘Gros Warden’), the Hungarian ‘Pusztá’ and the little villages that he had been into, all gifted him with a comprehensive insight into the life, traditions, and feelings of the Magyars. It can be sad without exaggeration that he was fascinated by what he experienced among this nation. The traveler even confessed that he approached the country with deep interest and curiosity:

The half Oriental character of the people, the singular nomadic customs, (...) the remains of Feudal institutions, supplanted by modern improvements, and the remarkable political life of the nation, together with their chivalrous habits, of which I had heard so much, all opened a most interesting field of observation to the traveler. (Brace 15)

His daughter also stated that that the strongest thing attracted Brace to the Hungarians “even more than the interest in seeing the effect of manumission from serfdom upon the peasants, was his half-romantic but wholly real sympathy with the Hungarians, in their then late struggle for freedom, the Revolution of 1848” (qtd in Emma Brace 128). Thus, the way he looked at the Hungarian nation, culture, and political system was marked by the feeling of sympathy, even before his journey. This compassion towards the people became intensified throughout his visit.

In 1851, when he finally traveled to the country, he saw the Hungarians as heroic but unfortunate people, whose national identity was fully pervaded by their ‘national depression’. They were a nation “educated practically for freedom, passionately loving it ready to peril all to gain it,” a nation “of singularly generous and manly character” (Brace 7). In other words, Brace suggested that the elements of the Hungarian national identity were: national depression, patriotism, passionate love of independence and freedom, combined with the heartiness and manliness of the nation.

4.2 The National Identity of the Hungarians in 1851

Two years after the Revolution, the national character of the Hungarians was pervaded by instability, which was the consequence of the oppression of the foreign ruling dynasty. The national identity of the people changed with the defeated Revolution. Before 1848, the traveler “would have seen the country in its pride and glory, intensely active and excited in its political life, and every kind of material improvement going on” (Brace 36). Immediately after the Revolution he “could have seen the very aspect of the national excitement, inspiration” (Brace 36). But two years after the Hungarian Fight for Freedom “the whole country was lifeless, spiritless, cast down” (Brace 36). People felt like slaves in their own country. National depression was present in every Hungarian soul. It was the main feature of the nation’s self-definition, as the population did not have any confidence in the contemporary condition of Hungary continuing (Brace 30).

National depression was especially visible in the conversations between the traveler and the Hungarians. Comparison between the life before and after 1848 are often made in the travelogue by Brace’s acquaintances who made him aware why the nation was in such a depressing condition. For instance, in a saddler shop, a man confessed: “It was so pleasant a land! And we had our own freedom, as they have now in America. (...) But now we have to pay all the Austrian taxes, and the gentry are all gone, and we are all just like slaves” (Brace 37). Another time a workman, as soon as he found out that Brace was an American, burst forth:

O, Sir, if you could only have seen our country four or five years ago! I do not believe there was so free and happy a country in Europe. Wine and corn, and everything so cheap for the poor man—the gentry making improvements and

reforming everywhere, and we had our Parliaments here in Pesth, and we voted for officers—and were independent of Austria. And now there is a tax on everything, (...) we gain nothing. We have lost our Constitution and our rights. There is no more voting, or elections, or Parliament, here in Pesth. The whole country is dead. (Brace 35)

A physically visible sign of the national depression (which also showed the passion of the nation) was that there was scarcely a family in Hungary “without the little bracelets worked by the Hungarian prisoners and marked with the first letters of the names of the Generals who were executed” (Brace 200). Although it was a penal offence, even in the most cultivated and sensible families all ladies were dressed in black for their country and wore iron bracelets in memory of solitary prisoners (Brace 200). Brace also noted in connection with this:

Through all the Hungarian society there is, even in this time of national depression, a kind of exaggeration, I may call it, of violent expression of feeling, to which it takes some time for a stranger to accustom himself. There is nothing at all like it in European or American society. (...) All this would seem an exaggeration elsewhere, but here, where you know the people have done and suffered so much in the cause which they now are commemorating, you quite forget the singularity. (Brace 200)

In this quote, the difference between the Hungarian national identity and the American national identity is perfectly reflected. As Csaba Lévai and István Kornél Vida demonstrated: the American national identity is not based on ethnicity, but on the acceptance of republican values (295). Therefore, the reason why Brace saw the national depression of the Hungarians as kind of an exaggeration, was that the two nations aimed for different purposes. Americans wanted equality and democracy among their people, while Hungarians fought for the freedom of their own country. In 1851 Hungarians were in a position from where they did not see any way out. They were desperate because they could not control their own homeland. The feeling of instability shattered through the nation and their depression was so strong that it made them look like they went to the extremes with their grief. But then Brace, a true American Republic, tried to understand and sympathize with them, by accepting the values of the foreign nation.

It is also worth mentioning that, though everyone seemed gloomy “at the misfortune and oppression through their beloved land” no one was crushed in spirit. “If this is a specimen of the nation, they are not in the least broken by their defeat,” wrote Brace (84). This means that they could be defeated or oppressed, but they will never stop loving and fighting for their country, as hope will always remain with them.

Besides national depression, another feature of the Hungarian national character was patriotism, combined with the passionate love of independence and freedom. The inhabitants of the Central-European country had a special bond with their homeland. They were ready to sacrifice all for it, as they did in the Revolution of 1848-1849. In connection with this, Brace noted that the Magyars were a nation of orators who had the capability of eloquence (35). They all spoke of their country with the deepest feeling and no one whined (Brace 84)¹. Even in the time of the Austrian oppression people were not afraid to tell express their feelings. A Hungarian farmer explained why:

I am a Hungarian—Hungarian, body and soul! And all the more, now that my country is in its time of misfortune! (...) We are now slaves, and nothing else. Spies watch us everywhere. We cannot speak or act, or think free, and no man is safe. The emissaries of the Government are everywhere. (...) We Hungarians have always talked as we wished. If we were to go to the gallows to-morrow, we should still talk. It's our nation. They may crush us, as they can, but we must have the liberty of speech. (Brace 80)

Based on this confession, the ideologies such as the American republicanism and individualism can be compared to the passionate love of independence and freedom of Hungarians’.

Brace, as a Republican, a man who valued autonomy, was able to understand the Hungarian need for stability and order, since the republican system and ideology were the perfect examples of an independent and free community. On the one hand, Brace was able to show compassion towards the Magyar nation, as the Hungarian national identity and his American national identity shared the same values. However, they were phrased in different

¹ Rhetoric had a major role in American culture as well. It was used to strengthen the national feeling. For instance, the speeches of Ralph Waldo Emerson (the leader of the transcendentalist movement of the mid-19th century) had a great impact on the American nation.

ways, and for the Hungarians a democratic community was merely a dream. On the other hand, in Hungary, the traveler was able to see what it was like to live in a land, where autonomy did not exist and where independence and freedom only existed at the level of desire. Although he did not mention or connect the oppression of the Magyars with the restriction of the rights of the Indians and Blacks in the United States, it is interesting to see how much empathy he had towards a nation which was under the pressure of sovereign ruling powers. Anyway, he did not compare the two oppressions, because there was no connection between them. That is because in America the rights of the Indians and Blacks were restricted as they were considered barbarian and uncivilized people. Conversely, Hungarians were oppressed because their Revolution against Austria was defeated. They fought for autonomy rightly. They were the native people of Hungary, and they were oppressed in their own homeland which was theirs for centuries.

The other aspect of the American national identity, the American dream of individuality is also alliable with the Hungarian desire for independence and freedom. As it is visible in the nineteenth century American literary works, in the United States national identity was strongly defined by the myths about the frontier and self-made life. That is because after the Civil War many people had come to America and the westward expansion started (Encyclopedia.com). People began moving west for land, gold, power, and wealth. They were immigrants, who through self-reliance and hard work had to build new lives on the continent. As a result, the American Dream of self-reliance was born, and due to the westward expansion, it was associated with a conqueror and discursive attitude. On the contrary, Hungarians were the native people of Hungary, they were not immigrants. Their dream for independence and freedom was only because they wanted autonomy from the foreign dynasty.

It can be also stated, that, on the one hand, from the aspect of freedom, the situation of Hungary and Austria was similar to the earlier American and British conflict. On the other hand, from the aspect of the approaches to the foreign ruler, the situation was different. That is because in Hungary independence was an ethnical-political question, while in America it was a political-economic problem (Histroy.com). The conflict with the United Kingdom, besides others, gave birth to the myth of how to rise from poverty to wealth. This ideology is not present in Hungary, because as already mentioned, they were not immigrants, they just wanted to rule over their own homeland. However, the American Dream was popular among the Magyars. Moreover, they liked the idea of moving to America. Since the people of the United States were very receptive (after the Hungarian Fight for Freedom they received Kossuth with deep adoration), the North American continent appeared to them like a

promised land. To illustrate this idea, Brace also noted in the travelogue that he met many Hungarians who wanted to immigrate to the US: “Though a middle-aged man with a family, in merely comfortable circumstances, his great desire was, he told me privately, to get over to America” (Brace 133). This means, that the national depression and instability in the Hungarian character made the American Dream of self-reliance and individuality look a promising new goal to achieve. They believed that going abroad was the best solution to feel free again. When Brace asked the same Hungarian man for the reasons of emigrating, the answer was the following: “It is like cutting the heartstrings, to break away from the old place here, and from Hungary. But I cannot live here a slave. It is not Hungary to me if it is not free” (Brace 133).

Finally, the last piece that completes the Hungarian national identity, besides national depression and patriotism, was the “heartiness and manliness of the nation” (Brace 84). This phenomenon was manifested in the hospitality of the nation. In almost every other page the traveler expressed his generosity towards the hospitality of the Hungarians. In every place that he visited, he was gladly welcomed by the Magyars. Brace presented this virtue of the genuine Hungarian population the following way: “They come before you at once as a “people of nature”—as men bred up in a generous, vigorous, natural life—without the tricks of civilization, but with a courtesy, a dignity, and hospitality which one might imagine the old Oriental patriarchs would have shown in their day” (Brace 84). The heartiness of the nation, present in everyone, was completed by the fine personal appearance of the Magyars. The American traveler made this statement about it: “I have never seen so many handsome men in my life, it seems to me. In fact, one gets some idea here what the human frame was intended by nature to be” (Brace 84-5). “Their whole proportions are exceeding well set off by the Hungarian costume, which many of them still wear in part, though it is contrary to law to do so” (Brace 84-5). Further, Brace compared the appearance of the Hungarian peasants to the Indians from America. He wrote: “Full six feet high, with a face browned by the weather, and somewhat thinned by work, a full, aquiline nose, small, keen dark eyes, and long black hair falling smooth over his cheeks, like an Indian's” (Brace 111).

To sum up, Brace’s travelogue offers a comprehensive image of the Hungarian national identity in the mid-nineteenth century. Every aspect of the Magyar national character can be related easily to one another. Since identity includes how individuals see and define others, Brace often compared his observations in the Central-European country to his own identity and his cultural background.

5. The Change in the Tone and Style of the Travelogue as Resulting from the Intensity of Brace's Experiences

A thing that intensified even more Brace's sympathy towards the Hungarians, was the fact that on the 23rd of May, 1851 in Gros Warden (Oradea) he was arrested and imprisoned by the Austrian authorities. He was actually charged as an American spy. His personal letters, writings, and belongings were taken away from him. They were all searched by the Austrian authorities and they were all used against him in several trials. He spent one month in a prison, in really poor and inhuman conditions, among other prisoners (Hungarian soldiers, gypsies, peasants, priests, Poles, Italians, Frenchmen, Magyar noblemen, Honveds, and Wallachs, Croats, as well as Slavonians). "No one can imagine what a death-like life such a life is," wrote he in his journal during his prison life (Brace 301).

Spending thirty days in a "filthy dungeon, on a frivolous pretext, and has been badgered and worried for three weeks after, as if he were an escaped highwayman" (Brace 8) had a deep effect on Brace, and therefore on his travelogue.

The people he met in the prison had a powerful impact on him. Their brotherhood made the traveler felt like he was in a democratic community: "My respect for human nature is increased by what I have seen of them all" (Brace 308). Therefore, from the aspect of identity his imprisonment plays a prominent role in the travelogue. For him and even for the readers it is so compelling to see how his cellmates, from the different nations, talked about democracy:

The Frenchman has just been delivering a lecture to the others, on Democracy and the rights of men. There are eight in the company, and they sit around on their beds, smoking and arguing with the major while I write in this room. There is Pole and an Italian, and a Jewish Rabbi, and several Hungarians among them, all most thorough Democrats. (Brace 307)

To illustrate his feelings about the different identities, who shared the same values, Brace also added:

I shall always respect European Democracy more, from what I have seen of these men. One-sided, and self-opinionated as they are on other matters, and even ungoverned morally, it is manifest, then best side, their religion (...) connects itself with these great ideas of Freedom and Brotherhood. (Brace 307)

It is also worth mentioning that during his trials he showed his true American national identity, which was expressed by his hope that his nation would set him free, and by the fact that he felt like he was not treated fairly, as he would have been in America. Therefore, his experiences changed the tone and style of the travelogue. At the beginning of the travel book, the tone was curious, as Brace wanted to find out more about the Hungarian nation. Later, as he got to meet with the genuine Hungarians the tone became admiring and appreciative because he was impressed by the appearance of the nation and was grateful and thankful for the Hungarian hospitality. His style was extremely detailed. After his imprisonment, the tone of the travel book became even more encouraging and sentimental. The last sentence of the travelogue perfectly supports this idea: “Let us not despair, under Him, of Hungary's deliverance” (Brace 407).

As already mentioned, even before his imprisonment he was sympathetic towards the Hungarian cause of Truth and Justice. Thus, his experiences naturally deepened his empathy for the nation. After his imprisonment, the tone became more empathetic as he became more attached to the Hungarian issue. In turn, the captivity rendered the Austrians even more antipathetic in his eyes. He became more critical towards the oppressing country and its government, which brought about an ironic tone of the travelogue.

As can be seen, by imprisoning the traveler, Austrians made themselves look even more cruel, but the Hungarians even more heroic in the American traveler's eyes.

6. Conclusion

All things considered, *Hungary in 1851; with an Experience of the Austrian Police*, written by Charles Loring Brace, offers a deep insight into the contemporary Hungarian national identity through the lens of the American traveler. Since when one observes someone or something, he/she makes opinions and judgments based on his/her own identity, the specific ways in which Brace looked at the Hungarian nation, culture and political system were marked by his

comparisons between the specific tenets of American national identity (individualism and republicanism) and the regional identity encountered by the traveler in Hungary and Transylvania (national depression, patriotism, passionate love of independence and freedom, combined with the heartiness and manliness of the nation). Further, the changes in the tone and style of the travelogue as resulting from his imprisonment offer the reader a greater understanding of the Hungarian status in the middle of the nineteenth century.

Works Cited

Brace, Charles Loring. *Hungary in 1851: With an Experience of the Austrian Police*. New York: Charles Scribner, 1852.

Brace, C. L. *The life of Charles Loring Brace: Chiefly Told in His Own Letters*. Edited by Emma Brace. New York: Charles Scribner's Sons, 1894.

Evans, R. J. W. *Austria, Hungary, and the Habsburgs*. New York: Oxford University Press, 2006.

Karolewski, Ireneusz Pawel, and Viktoria Kaina (Eds). *European Identity: Theoretical Perspectives and Empirical Insights*. Berlin: Lit, 2006.

Lévai, Csaba, and Vida István Kornél. "Charles Loring Brace és Magyarország Képe az Amerikai Egyesült Államokban, 1848-1852." *Magyarország 1851-ben*. Charles Loring Brace. Gödöllő: Attraktor, 2005. 293-322.

Maracz, László. *Hungarian Revival: Political Reflections on Central Europe*. Hague: Mikes International, 2007.

Oyserman, Daphna, and Kristen Elmore, George Smith. "Self, Self-Concept, and Identity." *Handbook of Self and Identity*. Edited by Mark R. Leary and June Price Tangney. New York: The Guilford Press, 2012.

"Revolutionary War." History.com, 2018.

Scheckel, Susan. *The Insistence of the Indian*. Princeton: Princeton University Press, 1998.

Smith, Anthony D. *National identity*. Reno: University of Nevada Press, 1993.

"The American Dream in the Nineteenth Century." Encyclopedia.com, 2018.

Thompson, Carl. *Travel writing*. London: Routledge, 2011.

“Westward Expansion.” *Encyclopeda.com*, 2018.