

## The Gold Star Home

On this Independence Day, we would like to express our gratitude to the many families of those who gave their all for the freedoms we still enjoy. God bless America!

### The Gold Star Home

*Margaret Fekete Csovanoyos*

The church bells chimed the happy news  
The towns to noise did break,  
Homes and hearts were filled with joy  
Yet countless hearts did ache.

A swelling surged in every breast,  
A lump in every throat;  
Tears and laughter, hope and prayer  
On bended knees, a solemn oath.

With the lust to kill and hatred gone  
And victory on our side,  
The heroes will return once more  
To be our joy and pride.

Yet many homes will never hear  
That familiar step and voice,  
There is instead, a bright gold star  
Replacing the Lord's own choice.

The Gold Star Home, is the blessed home  
That paid for victory.  
Supreme the sacrifice it made  
For you—and Liberty.



### Székesfehérvár Observes 975<sup>th</sup> Anniversary of St. Stephen's Death

*August 15<sup>th</sup> this year marks the 975<sup>th</sup> anniversary of the death of King St. Stephen, founder of the Hungarian state and its first king. This celebration is observed above all in Székesfehérvár, where St. Stephen had been crowned and where he was buried*

**"King St. Stephen, full of holiness and grace, was snatched from this wretched world in the 46<sup>th</sup> year of his reign and taken to the company of the angels on the day of the Assumption of the blessed ever-virgin Mary. He was buried in the basilica of Székesfehérvár, which he himself had caused to be built to the honor of the holy Mother of God, the ever-virgin Mary. Many signs and wonders occurred there at the intercession of the merits of this King St. Stephen, to the glory and praise of Our Lord Jesus Christ, Who is to be blessed forever and ever. Amen."**

*(taken from the Képes Krónika, an illustrated manuscript written about 1360 at the court of Nagy Lajos [Louis the Great] at Buda, most likely by Kálti Márk. It is a unique source for the history, art and culture of the Middle Ages. Translated by EPF))*



Field of Flags in Trumbull, CT -Photo by Zita Balogh

This year of 2013 has been declared "St. Stephen's Year" in observance of the 975<sup>th</sup> anniversary of his death on August 15<sup>th</sup>, 1038. This celebration of the nation's Founder is naturally concentrated in Székesfehérvár, where St. Stephen had been crowned and where he was buried.

Since all his sons, including Imre, whom he had groomed to continue his work, had died, ancient Hungarian custom dictated that Stephen's cousin Vazul should be the one to succeed him. The trouble was, Vazul was still pagan. Sources differ, but they seem to agree that Vazul's enemies had him blinded, and poured lead in his ears, to make him unfit for rule. St. Stephen was horrified when he heard of this, and himself urgently advised Vazul's sons to leave the country and take refuge elsewhere. (It is the irony of fate that two of the three boys, András and Béla, would eventually inherit the throne from which their father had been barred.)

At this point, St. Stephen wanted his nephew, Peter Orseolo of Venice, to take over the throne after his death. This was not a popularly accepted decision. A plot was hatched by four of St. Stephen's courtiers to hasten the ailing king's death by assassinating him in his bed. But the sword one of them was carrying fell to the ground, waking up the sleeping monarch. The man fell on his knees and



begged for mercy. St. Stephen forgave him, and did not execute him, as he would have had every right to do. St. Stephen died on August 15<sup>th</sup>, 1038, having offered up his country to Mary, the Mother of God. He was the first to do so, and Hungary to this day is regarded as Mary's legacy. None of the early sources indicate just where St. Stephen died. They only mention that his remains were brought to Székesfehérvár. It is probable that he died at Esztergom, his capital. This was likely also because thermal waters were

available in that area to treat his gout. St. Stephen is honored as the Founder of the Hungarian state. He was crowned the first king of Hungary with a crown he requested of the Pope, thus avoiding becoming a vassal either of the Byzantine or of the Holy Roman Empire. He divided the country into 45 counties, and introduced a strict code of law that was nevertheless wise in its application. Basing his rule on Christian principles, he set up two archbishoprics and eight bishoprics, and ordered that a church be built for every ten villages. His legacy endures to this day, despite numerous deadly foreign invasions over the last millennium.

Among the varied commemorative programs in Székesfehérvár will be August performances of a play involving all the kings who had been crowned in that city. It will be staged at the site of the original basilica that St. Stephen had built. In April, Székesfehérvár hosted a meeting of representatives from all the cities where Hungarian coronations had taken place – Buda, Esztergom, Sopron and Pozsony. Early in June, two meteorological research balloons were launched to study air currents, together with a balloon publicizing the St. Stephen's Memorial Year. And the 84<sup>th</sup> national book week was launched at Székesfehérvár as well.

EPF



*Top left: site of original basilica at Székesfehérvár, founded by King St. Stephen; bottom left: presumed sarcophagus of St. Stephen; right: symbolic royal globe, a coronation insignia, in Székesfehérvár (photo: Zoltán Kakas)*

## The "Golden Train of St. Stephen's Right Hand"

EPF

*As part of the 900<sup>th</sup> anniversary celebrations of the death of King St. Stephen in 1938, his preserved right hand – next to the Holy Crown the most revered sacred relic - was brought to the Hungarian people by means of a "Golden Train" that traveled through the countryside. Even those who would otherwise not have been able to view this national treasure then had the opportunity to get at least a glimpse of it.*

Because of the political turmoil following his death, St. Stephen's remains were removed to the crypt below the Basilica of Székesfehérvár for safety. His right hand, which had remained intact, was separated from his body at that time, and preserved in the Basilica's treasury. The guardian of the treasury, a man named Merkur, removed this relic and kept it at his estate in Bihar. Decades later, when St. László was about to call for the canonization of St. Stephen, he heard of the relic's whereabouts, and personally visited Merkur on his estate. He forgave the thief, and founded a monastery on the spot, calling it the Abbey of the *Szent Jobb*, or Holy Right Hand. The surrounding town took over the name as Szentjobb (known today in Rumanian as Siniob.)

For centuries, people would go on pilgrimage to the abbey. In the 15<sup>th</sup> century, St. Stephen's Holy Right Hand was returned to Székesfehérvár. After the Turkish takeover, it was brought to safety in Bosnia. Around 1590, it was taken to the Dominicans at Ragusa (today's Dubrovnik). Then for close to a couple of centuries, it was all but forgotten.

When the Empress Maria Theresa heard where the relic was kept, she began negotiations to retrieve it. Finally, the Dominicans gave in, and in April of 1771, the relic was displayed in Vienna. From there, it was transported with great pomp to Buda, where it was confided to the care of the Pastor of the Zsigmond Chapel of Buda Palace and the Superior of the Loreto Sis-



*Reliquary of St. Stephen's Right Hand*

ters. It was Maria Theresa who determined that St. Stephen's Day be observed on August 20<sup>th</sup>.

During the time of Maria Theresa's son, the Emperor Joseph II's reign, the Holy Right Hand was guarded by mostly Czech officers. From 1865, it was in the care of the Esztergom diocese. The Hungarian bishops had a new reliquary made for it in 1862. After 1882, it was once again guarded by the pastor of the Buda Royal Palace, who was especially named to this post by the king.

In 1938, in the 900<sup>th</sup> anniversary year of St. Stephen's death, the 34<sup>th</sup> International Eucharistic Congress was also held in Budapest. His Holy Right Hand was taken around the country in a specially constructed „golden train“. It consisted of a locomotive with the apostolic (double) cross on its front, which was lit up at night. There were five cars, two luxury railroad cars before and two behind the

special one displaying the national relic. A special stand was constructed in such a way as to withstand all unusual shocks caused by unevenness of the tracks. Actually, the design engineers tested it to make sure it did not register greater impact than would be experienced when the relic was carried on the shoulders of the guards in the annual procession.

On top of the reliquary car there was an enlarged replica of the Holy Crown, surrounded by four kneeling angels. This was lit up at night. The two sides of the car were made of glass, to permit the greatest possible visibility of the reliquary.

Along its well publicized, scheduled route, people would process to the railway stations under church banners, and greet the holy relic bareheaded, kneeling on the platforms.

The Golden Train left on its national tour immediately after the close of the International Eucharistic Congress. For one to three days every week, it would continue on its scheduled route. By 1942, it had covered the major cities in Truncated Hungary, stopping for several hours at the larger ones, and only a few minutes at the lesser settlements.

As for the fate of this most holy relic in the following years: It was carried off by the Crown Guards, together with the other coronation symbols, and hidden in a cave near Salzburg, Austria. The American Military Mission recovered and returned it to Hungary, where it was the focal point of the August 20<sup>th</sup> procession in 1945. Then it was taken back to the convent of the Loreto Sisters, where it was kept until the dissolu-

tion of the religious orders by the Communist regime in 1950. After that, it was hidden in the safe of the Budapest Basilica's rectory, because honoring the Holy Right Hand in public procession was prohibited. Work got under way to reconfigure the former St. Leopold Chapel of the Basilica, and it was blessed by Cardinal Paskai László in 1987 as the Chapel of the Holy Right Hand, where it is displayed and may be vis-

ited. In 1988, for the 950th anniversary of St. Stephen's death, the Holy Right Hand was taken on another national tour, this time to the various dioceses and the Abbey of Pannonhalma. Since 1989, it is once again carried in the annual St. Stephen's Day procession. Now there is a harkening back to 1938, to the 900<sup>th</sup> anniversary, which had been observed with great pomp

throughout the entire country. Then, it was opened with a solemn Mass held at the entrance to the Parliament building. Today, there has been talk of reviving the Golden Train, but I could find no information regarding progress on this project. As usual, it is most likely a matter of finding the finances to carry it through.



1) Locomotive of the "Golden Train" pulling into a station. 2 & 3) The railroad car displaying St. Stephen's reliquary. 4) Close-up of the window, with reliquary visible in the center. 5) Opening Mass of the 1938 Commemorative Year in front of the Parliament building in Budapest

# VAN MÉG REMÉNY...

Papp László

*Hungarian parents of the Fairfield, CT area decided to celebrate International Children's Day with a fun event. Here is a report of the occasion, held at the United Church of Christ on June 8th.*

Connecticut állam Fairfield városa környékén élő magyar gyerekek szülei elhatározták, hogy a Nemzetközi Gyereknapot egy vidám esemény keretében ünneplik meg. Erre június 8-án került sor a United Church of Christ magyar templomának kertjében és közösségi termében.

Az elmúlt száz évben ide került magyarok leszármazottai mellett sok újonnan érkezett fiatal van itt, akik arra törekszenek, hogy gyermekeik, unokáik megmaradjanak magyarnak. Számos vegyes házasságban élő szülő is megtanítja gyermekét a saját anyanyelvére, ezért áldoz időt és fáradságot arra, hogy őket magyar hétvégi iskolába és eseményekre elvigye. Jó volt találkozni a közeli New Canaan-ben lakó Novothny Miklós négy gyermekével, akik apjukkal csak magyarul, anyjukkal meg spanyolul beszélnek. Minthogy iskolában elsajátítják az angolt, kiskoruktól fogva három nyelvet tanulnak meg – anyanyelvi szinten. Nagy segítség az, hogy a Magyar Studies iskolában és ovodában egyre több gyerek tanulhat, csak megfelelő önkéntes tanárt nem könnyű találni. A Gyereknapon csak magyar szót lehetett hallani, a templom Nőegylete által főzött magyar ételeket, rántott szeletet, töltött káposztát, palacsintát enni.

A mindenütt jelen levő rendezők piros pólóingben gondoskodtak a mintegy hatvan gyerek és szüleik foglalkoztatásáról. Simon Ágnes, Sedenszki István, Andacs Levente, a zenét szolgáltató Pető Zsolt hónapok óta hetenként többször találkozott az esemény szervezését megbeszélni. Őket támogatta

a Pannonia Klub részéről Deer Zsuzsa, Fenyvesi Marika, Bajzáth Bea, Újszászi Mariann, Kovács Máté és Áron, meg sokan mások. Nagy volt az izgalom, mert pénteken érte el a vidéket az Egyesült Államok keleti részén végigvonuló trópusi vihar, amely több mint 12 centiméter esőt zúdított a vidékre. De az ima nem volt hiábavaló, szombatra kiderült az ég és szép napsütésben volt lehetőség szabadtéri játéokra. Nagy szám volt a felfújható várban való ugrálás, meg a helyi tűzoltók bemutatója, akik a gyerekeket egyenként ültették a nagy tűzoltó autó kormányához. Sikerült több vállalat támogatását megszerezni, akik kiállítással és bemutatókkal szerepeltek. Többek között a New York Life biztosító, a Pepsi Cola vállalat segített adománnyal; Varga Norbert Aloe Vera cége, Mezei Mária ruhatervező „Pince” kiállító asztala keltett nagy érdeklődést.

Különböző játékokat, tevékenységeket szerveztek. Volt arc festés, rajzverseny, labda játék. Bollok Barbara hímzést mutatott be, Dobri Kata, a Körösi Csoma Sándor Program ösztöndíjasa népi táncra tanította a kicsiket. A Pannonia Klub képekben mutatta be Fairfield magyar történelmét. Ez a város valamikor jelentős magyar közösség otthona volt. Az első közösségi épületet Ciglár József alapította 1898-ban, amelyet a Rákóczi Hall építése követett 1904-ben. Testvérsegítő egyesületek, magyar klubok, templomok alakultak. Mindennél ékebben őrzi a XX-ik század kezdetén Fairfield-en megtelepedettek emlékét a 14 magyar utcanév. Ranchy János, Greenbaum Samu és Dezső János 1914-ben alapította meg a "Károlyi

Park"-nak nevezett lakótelepet, ahol az utcákat magyar hőseikről nevezték el. Az Andrássy, Apponyi, Baros, Hunyadi, Rákóczi utcákat jelző táblák ma is egy jómódú környék útjelzői. A United Church of Christ és a Szent Imre katolikus templom nem csak lelki táplálékkal szolgál a híveknek, hanem helyet ad számos magyar rendezvénynek is, mint például ez a mostani.

A jelenlevők elhatározták, hogy ezt a kezdeményezést évente megismétlik. Ha sokszor panaszkodtunk, féltünk, hogy gyengül és fogy az amerikai magyarság összetartó, nyelv és kultúrát megtartó ereje, akkor most örömmel tapasztalhatuk: *van remény!*

*László Papp, Hungarian-born architect, living in Connecticut is well known for his design of the Hungarian Museum of New Brunswick, New Jersey. He writes frequently about issues of concern to the Hungarian American community.*



*Papp László*



# The Women Who Supported Whitehead's Flights:

**"You are the wind beneath my wings"**

Martha Matus Schipul

*As they say, "Behind every successful man is a good woman". This is certainly true of Gustave Whitehead, finally acknowledged as having been the first to fly, whose Hungarian-born wife must have been a great support in his attempts to create a working "flying machine". As were her Hungarian friends in the Bridgeport-Fairfield, CT area.*

Ever since the time I was a youngster and my Uncle Julius, visiting from Detroit, sat me down and told me his account of the flights of Gustave Whitehead in the Bridgeport area, in which he participated, I was hooked on this wondrous adventure our family had been a part of. After showing me antique airmail letters to Mr. Whitehead from Gustave Lilienthal (brother of Otto Lilienthal, who died in a glider crash) and Brazilian aviator Alberto Santos-Dumont, he mentioned that his mother, my great-grandmother, Mari Horvath, helped sew the wings for Mr. Whitehead's aircraft.

For many years thereafter I only knew of the identity of two of the ladies involved in that historic sewing circle: Mrs. Louise Tuba Whitehead and Great-grandma Horvath. Now I know of one other: Mrs. Koteles, after reading Steve Link's excellent article in the May edition of Magyar News Online and talking extensively with him. I would wager that there were several other ladies from the Hungarian community of the West End who gave their time and skill to make Mr. Whitehead's project a reality. This supposition is based on the size and complicated nature of the project.

Life was difficult for the immigrant community in turn of the 20th century Bridgeport. Both men and women worked long, hard hours just to survive. They really had precious little leisure time to relax and enjoy being with their families. They made do with worn, patched clothing, suffered poor health, and some, like my

great-grandparents' family, had lentil soup on the menu every night because meat was too expensive. Therefore it is an enormous tribute that so many Hungarian immigrants had enough faith in Mr. Whitehead's efforts to work for free helping to build his airplanes.



*Gustave and Louise Whitehead*

Now there was one woman who said that she never saw Mr. Whitehead's planes in the air and some critics point to that as proof that no such flight ever happened. That would be Mrs. Louise Tuba Whitehead. There are several possible reasons why she did not witness her husband's flights. One could well be the danger of his undertaking. So many early flight pioneers had died trying to fly, particularly Otto Lilienthal. Also, there had been a serious accident when Mr. Whitehead had flown in

Pittsburgh in 1899 in which his assistant was badly injured when the plane crashed into an apartment building. It is entirely understandable that his young wife (and the mother of his four little children) might have been emotionally unable to witness the possible violent death of her beloved husband.

Perhaps Gustave did not want her to come for the very same reason. He also might not have wanted his family there because they might be injured in a possible explosion. Also, Louise needed to be home tending to the children including a young infant.

Louise's devotion to her husband's effort is readily demonstrated by her organizing a group of her friends to attach the fabric to the wooden ribs of the wings that could fold like a Japanese fan. It would have taken a great deal of effort and skill to accomplish this task flawlessly. A failure to properly secure each wing section might result in a disastrous accident. Mr. Whitehead was putting his life in the hands of these ladies, and Mrs. Whitehead must have taken great pains to ensure that the sewing done under her supervision was completed to the highest standard.

Where did these ladies learn the skill of attaching fabric to the wing supports of a heavier than air flying machine? It is known that many Hungarian women in Bridgeport's West End and South End worked at Warner's Corset Factory, where they learned how to attach fabric to

whalebone or metal "stays" or rods in order to achieve the wasp waist so desirable for fashionable women at the time. It appears that the skills learned on the job by one immigrant population helped another immigrant make history.

Who was this Louise Tuba? I truly wish I had more information about her. What is known is that she was born on July 24, 1875 in Csoth, Hungary to Paul Tuba and Elizabeth Brzc and travelled to the United States on the S.S. Amsterdam in 1894. Louise first lived with her brother in Buffalo, New York. She must have been quite a beauty. When an ardent suitor demanded her hand in marriage, she escaped to New York City. She obtained a position at a boarding house where she met Gustave who was living there while working in the City. He soon fell in love with her and pursued her all the way back to her brother's house in Buffalo. Finally, she said yes. They were married in Buffalo and subsequently moved to Baltimore where she had family and then to Pittsburgh. She and her daughter Rose followed him to

Bridgeport in 1900.

Louise and Gustave had four children together: Rose, Lillian, Charles, and Nellie. She could not always afford to be a stay-at-home mother. When Gustave was not bringing in enough money, she would have to go to work herself. Whether she took in laundry, went to work in factories, or cleaned other people's houses, we do not know. What we do know is that her life was undoubtedly very hard. Gustave tried to provide for her and the children. After they moved from Pine Street in Bridgeport, they moved into one of two houses he built for them in the Tunxis Hill area of Fairfield. When Mr. Whitehead died young in 1927, exhausted from overwork and disappointment, Louise was left with eight dollars in his bank account and the house on Tunxis Hill.

According to Mr. Link, Louise died in Florida where she had gone to live with her daughter Rose.

Mrs. Koteles donated her precious wedding gown to help cover the

wings of No. 21 (See May issue of Magyar News Online). Great-grandma Horvath, besides assisting with the sewing of the wings, allowed her beloved younger son, twelve-year-old Gyula, aka Junius (sic!) Harworth, to assist in this rather dangerous venture. I wonder if she were told at the time that her son was the occasional test pilot for Mr. Whitehead?

The loyalty, hard work, and courage of these women helped make Gustave Whitehead's dream a reality so many years ago. If any of your ancestors were involved in the sewing circle, we would certainly like to hear from you.

Please contact Whitehead Researcher John Brown at <http://www.gustave-whitehead.com/contact/>

*Martha Matus Schipul is a writer and author of the screen play Aeronaut (originally copyrighted in 2000), which deals with the life of Gustave Whitehead.*



*Mrs. Louise Tuba Whitehead, Mrs. Mari Horvath and Mrs. Elizabeth Koteles*

# A 13<sup>th</sup> Century Hymn to King St. Stephen / Himnusz Szent István királyról

*Translated from the Latin by Csanád Béla, this hymn was composed at the end of the 13th century, after St. Stephen's kingdom had been devastated by the Mongolian invasion. Béla IV, the monarch at the time, had to start almost from scratch to build up the kingdom again. He is known as the second founder of Hungary. It may be reasonable to assume that recalling the „first founder” was important not only for the king's guidance but also to bolster the people's sense of identity.*

## Himnusz Szent István királyról

XIII. század vége, Csanád Béla fordítása

Örvendj magyar hon, jó anya,  
fiad dicséretét dalold,  
zengjen dicséneked szava  
ahhoz, ki mindig pártfogolt.

Ő néked igaz fényt hozott,  
hit fényét adta át neked,  
hozza törvényt is alkotott,  
üdvösség útján vezetett.

Őt Géza élte alkonyán  
István mártír nevezte el  
az égi küldetés nyomán  
Istvánnak, anyja méhében.

Ég hírnöke jelezte meg  
anyjának, hogy születni fog:  
a vértanú elküldetett  
anyjához szólni jóslatot.

Örült is a magyar haza,  
ledőlt a bálványok hada,  
zengjen hát égi glória,  
boldogság róla szólni ma.

Mint libanoni cédrusok,  
a gyermek úgy növekedett,  
s miként előre mondatott,  
Szent Istvánról kapott nevet.

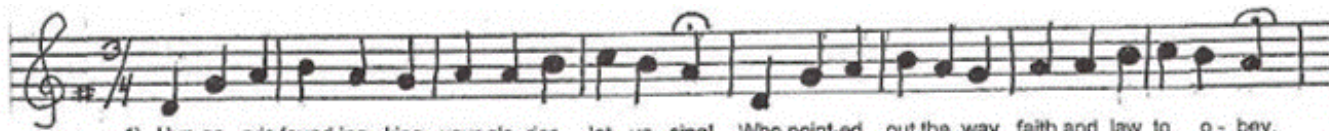
Oktatták őt híres doktorok,  
öntözték bölcsességgel őt,  
s jámbor erkölcsé ragyogott  
már zsengén, férfikor előtt.

S már életének hajnalán  
osztotta üdvnek életét,  
s a magyar nemzet, a pogány  
hamar keresztény hitre tért.

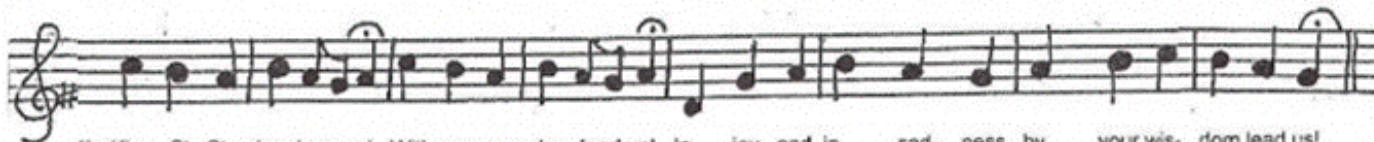
Feltűnt az égi fényesség,  
s a nép, mely tévelygésben élt,  
elhagyva sűrű éjjelét,  
Krisztus szent igájába tért.

Imádás légyen, tisztelet  
néked Három-Egy Istenünk,  
segíts elérnünk mennyeket,  
mit szent királyunk kér nekünk. Ámen.

### Hymn to St. Stephen of Hungary



- 1) Hun-ga-ry's found-ing king, your glo-ries let us sing! Who point-ed out the way, faith and law to o - bey.
- 2) Re -call-ing how the Pope with the crown sent you hope for a long dy-nas-ty. But that was not to be.
- 3) Let us in-voke your sway, St. Ste-phen as we pray for your poor na-tion fair. O king now hear our prayer!



- 1) King St. Ste-phen hear us! With your arm de-fend us! In joy and in sad-ness, by your wis-dom lead us!
- 2) Then in con-ster-na-tion you off-ered your na-tion in-to Ma-ry's sweet care through your con-sec-ra-tion.
- 3) Mary, we in-vo-ke you! Lay our pleas be-fore you. Hear St. Ste-phen's peo-ple as they kneel be-fore you.

# Türr István, Freedom Fighter and Engineer

Karolina Szabo

*I attended the Petőfi Sándor Gimnázium in Pápa for two years, the third and fourth years in the Türr István Gimnázium, and I also graduated from there. As teenagers, we all knew who Petőfi was, but we really didn't know or cared who Türr István was. It took many more years for me to want to know. This is what I learned.*

The Türr István Gimnázium in Pápa was established in 1698 by the Pauline monks, when Count Csáky László settled the Order in Pápa. The city's population was Protestant, except for four families; the Count wanted to change that, thus the reason for a Catholic high school. By 1761, the junior high school had 6 classes. At the end of the 1700's, the Emperor Joseph II dissolved the Order, and the school closed as well, although it functioned as a private school until Emperor Francis II reestablished the Orders, and it opened again in 1806 under the Benedictines.

After WW II, the government took over the school, and in 1951 took up the name of Türr István. Today it is *Türr István Gimnázium és Pedagógiai Szakközépiskola* (István Türr High School and Teachers' Vocational School).

But who was Türr István? An adventurer, traveler, a revolutionary, freedom fighter and political missionary. He was born the fifth child to *Their Jakab* and *Udvarý Terézia* in Baja, on August 11, 1825. He didn't like school, so he left early. He tried apprenticing as a mechanic, a miller and a bricklayer, but none of those professions were to his taste, so he volunteered for the army, and was accepted at the young age of 17. Until the 1848 revolution, his infantry regiment was stationed in Lombardy. By that time he was **Lieutenant Türr**, and was sent to Italy and fought against Piedmont; later, he switched over to the Piedmont side, where he became a captain and helped organize the Hungarian Legion. After the fight for Hungarian independence was defeated, he still stood by the idea of a revolution and went to Baden, Germany with some of his men and joined the revolution there. The revolution was defeated there also, and **Colonel Türr** had to escape.

He was in Switzerland when the news

of the surrender of Világos (ending the 1848-49 war for independence) reached him. During the following years, he traveled extensively to France, England, Venice, Piedmont, Milan, and in the end he was captured and sent to exile to Tunis.

During the Crimean War, he joined the British army and was sent to the Romanian Principalities, where he was captured and was sentenced to death in Vienna. He was freed, thanks to the intervention of Queen Victoria of England.

Again, he fought in the Italian army on the side of Giuseppe Garibaldi against Austria. He was extremely persistent and was called the *„rettenthetetlen magyar”* (The Fearless Hungarian). He received the rank of *„marshalship”*, and was later named **lieutenant general**.

Frank Leward, an English volunteer fighting with Garibaldi wrote in a letter:

*Col Türr, an Hungarian who hates the Austrians like sin, had been sent with a lot more of our men to [Rezzato](#) a few miles from [Brescia](#) on the road to Preschiera and a battalion of Austrians came at them but Türr sent them off and was so excited he followed them up too far and fell into a sort of ambushade they had waiting for him and he got awfully cut up. However he managed to keep the enemy at bay for some time. Castenodolo the place was called I think [where] Türr lost a heap of men (...).*

*The General [Garibaldi] was in an awful stew, [he] made me go with him to Castenodolo. On the way we met Türr badly wounded in an ambulance he was very bad but tried to sit up and sang out viva Italia then we met a lot more wounded being carried off.*

Every fight he fought in was lost, the revolutions in Europe were crushed. He planned to go to Uruguay with captain Winkler Lajos to "contribute to the protection of freedom against oppression and tyranny". However, Türr never traveled to the Americas, but



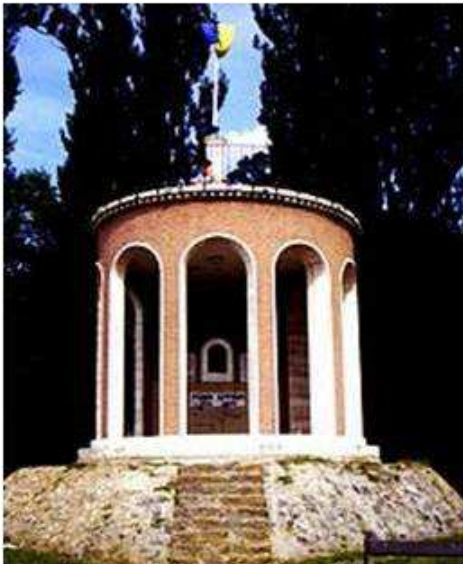
his troops did. Many of them fought on the Union side in the American Civil War. Türr stayed behind, and continued to be a thorn in the side of the Habsburg Empire.

In 1861, he married Adelina Wyse-Bonaparte, granddaughter of [Lucien Bonaparte](#), the niece of Napoleon III. With Adelina's help, he carried on extensive diplomatic activity.

In 1866, he from the south, and Klapka György from the north, tried to get into Hungary, but their plan never materialized. He lived in Italy until he was granted amnesty in 1867, at which time he moved back to Hungary.

In Hungary, Türr became interested in irrigation and in building canals and a navigation system. That is where his true talent lay. French, German, Italian and Dutch engineers examined the Francis Canal (built earlier in the century for draining swampland between the Danube and the Tisza Rivers). But it was Türr who created a detailed plan for updating the Canal. It received government support, and on May 5, 1872 the King traveled by ship along the reconstructed Canal.

After the Francis Canal, he and his company worked out a plan to reconstruct the Panama Canal. Of the 30 plans submitted, the committee chose that of Türr István and Lucien Wyse,



1. The Türr István Gimnázium in Pápa 2. Türr István's Plaque on the wall of the school 3. Türr István Memorial in Baja, built in 1938, the work of Ferenc Miskolczy and András Nagy 4. Türr István's grave in Budapest, Kerepesi Cemetery: 28 disz sor - 28 parcel.

his brother-in-law. In 1903, the United States took over the Panama Canal construction, and created the country of Panama.

From 1869, Türr worked on the plan to construct the Corinth Canal that would connect the Gulf of Corinth with the Saronic Gulf, considerably shortening the nautical route from Athens to the West. He obtained a license in 1881, and a Hungarian engineer, Gerster Béla, made the plan. First the construction company went bankrupt, but then General Türr obtained further investments. In 1890, a Greek company took over the rights to the company, and the Canal was built. On August 6<sup>th</sup>, 1893, [King George I of Greece](#) and his wife, [Queen Olga](#) inaugurated the artificial waterway. It is

a straight cut, almost 4 miles long, 26 feet deep, and 70 feet wide at its base. Our Florida correspondent Ella Bitskey crossed the Corinth Canal by bus. She said it was very imposing, because it was so deep and narrow. Later in his life, Türr's concerns turned to the preservation of Hungarian territory from other nationalities. He opposed the *Transylvania Memorandum*, which requested greater autonomy for the minority Romanians.

In his later years, he became more and more involved in the efforts to create international peace. Every year, he attended a Universal Peace Congress, which was always held in a different city. In 1896, in Budapest, he was elected President of the Sev-

enth Universal Peace Congress. Türr lost his wife, Adelina on July 8<sup>th</sup>, 1899 in France. Most of his remaining years he spent in Paris. He died on May 3<sup>rd</sup>, 1908 in Budapest. He is buried in the Kerepesi Cemetery there. His son died two years before him. He was survived by his granddaughter Maria Stephanie. Today, there are only a few descendants of Türr István and Adelina.

His memoirs, correspondence, speeches and many of his articles were purchased by, and are stored in the *Országos Széchenyi Könyvtár Levéltár* in Budapest.

*Karolina Szabo is Webmaster of Magyar News Online.*

## St. Stephen's Day Festival / Szent István-napi búcsú

Ipkovich Ili

*Ili Ipkovich recalls the summer festival of her childhood, and how it marked her coming of age as time passed. She comes from Szakony, a village in Sopron County. The patronal feast of the village church was St. Stephen's Day, celebrated on August 20th.*

Szent István volt falunk templomának a védőszentje. A búcsú – gyermekek álma! Tanév befejezése után már csak a búcsúról álmodtunk. Előtte egy héttel mindenki meszelte a házat kívülről. Belül – nagytakarítás, sütés, főzés, készülődés.

Reggel korán zörögtek a kocsik, hintók. A gazdagok hintón, a szegényebbek sárga kocsin mentek az állomásra felvenni a városból érkező rokonokat. Hat kilométerre volt a Büki állomás.

Tíz órai misére, istentiszteletre mentünk, mert a falunk vegyes vallású volt, katolikus és evangélikus. Az evangélikusok épp úgy ünnepeltek, mint a katolikusok. Templomból hazajövet mindenhol jött a jó étel illat – húsleves, kirántott hús, petrezselymes krumpli, uborkasaláta, sütemények, torta. Mire haza értem (utolsó ház volt a mienk), én már tele voltam az illatokkal. Már csak a délutánt vártam, hogy megyünk fel a búcsúba, ahol bábosok, ringlispil (körhinta), fagyaltosok voltak.

Négy fortintot kaptam a fagyaltra, kettőt tudtam venni. Álltam sorba a fagyalért nagy izgalommal. Láttam, hogy a nagylányok tele tölcsért kaptak, jól megpúpozva. Nekem csak éppen hogy ki-kandikált egy kis eper vagy vanília fagy a tölcsérből. Gondoltam, biztos többet fizettek érte. Később jöttem rá, hogy a nagylányok tetszetek a fagyis fiúnak és megjutalmazta őket. Én meg csak egy csupa kéz, csupa láb girhes tíz éves gyerek voltam. Gondoltam, nem baj, kivárom. Pár év és én is szép nagylány leszek és jól megtömött tele tölcsért fogok kapni.

Igen, és a krepp papír rózsák, amiket a fiúk lövöldöztek s ha eltalálták, azt is a nagylányok kapták, meg a mézeskalács szívet. Nem keseredtem el nagyon, mert a ringlispil keringése, a zaj, a zene, új

arcok, városi hölgyek ruhái, kalapok elkábítottak. Megelégedtem egy kis zacskó zizivel, kaucsuk babával, amit úgy szorítottam, hogy mire haza értem vele, elszakadt a gumi, kijött a lába. De Anyu megcsinálta.

Aztán a táncosokat is néztük, rugták a port a kocsmá udvarán, amit időközönként kicsit meg-megöntöztek míg a cigányok pihentek, hogy mégse legyen olyan nagy por. Mikor otthon kifujtam az orrom, ne is mondjam, feketé lett a zsebkenő.

A ringlispilen akkor volt szerencsénk, ha több nagylány ült rajta, mert a fiúk hajtották és akkor nem akartak megállni. Addig hajtották, amíg a Rövid Miska (ringlispil tulajdonos) káromkodva szidta őket, hogy álljanak már meg, mert így csak ráfizetés lesz a vége. Este, mikor lefeküdtem, már is a következő búcsúról álmodtam, hisz jövőre már egy évvel idősebb leszek, közelebb a nagy adag fagyhoz és a szép színes kreppapír rózsákhoz.

Mikor 15 éves lettem, mehettem este is a búcsúba, táncolni, Anyu kíséretével. Egy óvatlan pillanatban, mikor Anyu éppen nem figyelt oda, valaki a kezembe nyomott egy mézeskalács szívet. Tükör is volt a közepén. Pirulva vettem át. Nem éppen az adta, akire én gondoltam, de mégis jól esett, mert tudtam, hogy na végre felnőttem!

A kommunizmus alatt is ünnepeltünk, mert az Alkotmány ünnepe volt akkor. Most itt kint újra átélem a búcsút, őrzöm a szép emlékeket. Már csak az maradt, és csak a szépre emlékezem.

*Ili (Bögöthy) Ipkovich studied at Sopron, and became a certified kindergarten teacher. She and Frank were among the founders of the Danbury (CT) Hungarian Club. She described their arrival in the US in the January 2013 issue of Magyar News Online.*

## Did you know...

*...the Hungarian press has a long history? Here is a very interesting tidbit about the first Hungarian newspapers.*

The first newspaper in Hungary was printed in 1705?

The first newspaper in Hungary, the **Mercurius Hungaricus** (after the third

issue, the title was changed to Mercurius Veridicus ex Hungarica) was printed on June 5, 1705, in the Brewer printing shop in Lőcse. The idea of printing a paper came from General Esterházy Antal who suggested it to II. Rákóczi Ferenc. The paper was printed in Latin, and the purpose was to inform the foreign countries of the war of independence in Hungary, to refute Vienna's false information. Unbiased, it was an account of the front, to inform other nations.

Up until 1708, it was compiled at the Rákóczi, then at the Gróf Bercsényi Miklós chancellery. Only a few copies were printed, many were handwritten. It was published very irregularly, sometimes weekly, sometimes monthly; between 1708 and 1710 it wasn't printed at all. Only 13 issues are known. The last copy was published in March 1710. The next newspaper was printed in Pozsony, Hungary, by the title **Nova Posoniensa**.

But the first Hungarian language newspaper, **Magyar Hírmondó** was published 70 years later, also in Pozsony. The founder and editor was Rát Mátyás; the purpose of the paper was to inform the public of foreign and Hungarian news, and to help the country's cultural growth. The paper was published only for 8 years; the last copy was printed in 1788.



## Kicsi a Világ!



*Uighurs in Csíksomlyó*

*It is amazing to know how interrelated we are with people even half a world away!*

A Hungarian geologist had gone to explore in the Uighur region of northwest China. It is one of the largest provinces in China today. The Uighur people originally lived in Mongolia, and had probably been part of a tribal federation. They call their country East Turkestan (the East Turkestan Islamic Republic). In olden times, they had been Buddhists, but adopted Islam in the 10<sup>th</sup> century. They were highly literate, knew book printing years before Gutenberg, and were outstanding in architecture, the arts and music. They were also versed in the healing arts, and are said to have developed acupuncture. East Turkestan was a free country for a thousand years, but was conquered by China in 1876. The Uighurs have fought against the Chinese ever since, and managed to achieve independence since then twice: in 1933, when they could hold on for three years, and in 1944, when they were able to remain free for five years.

What is of interest to us is that they had a crown that could have been a twin to the Hungarian Holy Crown. It existed, so they say, until the Chinese Revolution, when it was destroyed. But depictions of it may reputedly be found in some cave paintings still.

The Uighur culinary habits are also similar to the Hungarian: among other things, they prepare chicken *paprikás* and drink *barack pálinka*. They are proud to recognize Hungarians as their relatives. Our geologist, mentioned at the beginning, was asked by someone who approached him on horseback: "Who are you?" When he explained that he was a geologist from Hungary, the person asked, "Have you come home?"

Why? Because **It's a small world!!!**

P.S. At the annual Pentecost pilgrimage of Csíksomlyó in 2006, an announcement was made at the end of the Mass that an Uighur delegation had also attended. See photo.

**Magyar News Online**  
242 Kings Hwy Cut-off  
Fairfield, CT 06824

[www.magyarnews.org](http://www.magyarnews.org)

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## Palacsinta torta

*Here is a dessert recipe for a special occasion. Even the photo makes your mouth water!*

3 db tojás 50000  
500 ml tej  
1csipetnyi só

1 kk vaniliás cukor  
30 dkg keserű kakaópor  
¼ kk fahéj  
300 g liszt  
Olaj a sütéshez

### Túrókrémhez:

250 g túró  
1 kk vaniliás cukor  
100 g porcukor  
200 ml habtejszín  
200 őszibarack kompót

### Puddingkrémhez\*:

2 tasak vanília pudding  
600 ml tej  
100 g kristály cukor  
100 g vaj

A tésztához keverjük el a tojást, tejet, sót, a cukrot. Dolgozzuk hozzá a kakaóporral elkevert lisztet. Pihentessük 3- percre, majd kiolajozott palacsintasütőben süssünk 7 db vastag palacsintát.

A túrókrémhez keverjük ki a túrókat a vaniliás cukorral és a porcukorral, majd lazítsuk a tejszínből vert habbal. Az őszibarack levét leszűrjük, és vágjuk a barackot kisebb darabokra.

A puddingporból, a tejből és a kristálycukorból főzzünk sűrű krémet. Kevergetve hagyjuk kihűlni, majd verjük fel, és adagonként dolgozzuk bele a vajat. Kenjük belőle egy palacsintára, majd tekerjük fel, és tegyük félre a díszítéshez.

Fektessük tálcára az egyik üres palacsintát, kenjük meg puddingkrém 1/3 -ával. Erre kerüljön a

második palacsinta, majd a túrókrém fele, és a barack fele végül a szélére körben. Folytassuk a rétegezést, amíg el nem fogynak a hozzávalók. Így a torta összesen 6 db palacsintából, 3 rész pudding és 2 rész túrókrémből áll majd. A felszeletelt palacsintával díszítjük.

A pudding krém recept magyar puddingporból készült ami cukor nélküli. Lehet helyettesíteni az U.S.A.-ban készült puddingporral, ami cukrot tartalmaz. Ebben az esetben nem kell cukrot adni hozzá.

### Crepe Torte

#### Crepes:

3 eggs  
2 cups milk  
Pinch of salt  
1 tsp vanilla  
1 ½ cups cocoa powder  
¼ tsp cinnamon  
2 cups flour  
Oil for frying crepes

#### Cottage cheese filling:

8 oz cottage cheese  
1 tsp vanilla  
1/3 cup confectioner's sugar  
¾ cup whipped cream  
1 can peaches

#### Pudding cream:

2 boxes vanilla pudding  
3 ½ oz unsalted butter

Mix cocoa powder with flour. Mix milk, eggs, salt and sugar. Combine flour and milk mixture, mix until smooth. Let it rest 3 minutes. In a crepe pan make 7 thicker crepes.

Mix cottage cheese, vanilla and confectioner's sugar. Slowly mix in whipped cream. Drain peaches and cut into small pieces.

Make pudding according to instructions on box. Let it cool, then beat it and slowly add in butter, mix well. Spread cream on one crepe, roll it up and set aside.

Put one crepe on a tray; spread 1/3 of pudding cream on it. Put on second crepe; spread ½ of the cottage cheese cream, and ½ of the peaches. Continue in this order, ending with crepe on top. This way the cake is made of 6 crepes, 3 pudding layers and 2 cottage cheese layers. Slice up the rolled up crepe and decorate cake as shown in picture.

