

religious literature. As early as the seventeenth century English ecclesiastical works began to be translated into Hungarian, mostly from the original English text. The translators included *Paul Medgyesi*, *George Kórocz*, *John T. Iratosi*, *Stephen T. Debreczeni*, *Matthias Diószegi*, *Samuel Köleséri*, *Stephen Lovász de Nánás*, *John Petkó*, *John (Patai) Balogh*, etc. Later on too our theologians were only too ready to translate from the works of "English doctors". The works of Doddridge were translated by *Francis Tatai* (1761), and *Samuel Némethy* (1783); one of Mason's works was translated by *Gabriel Fulöp de Ór* (1792), while *Joseph Péczeli*, the first of our poets who knew English, and *Samuel Mindszenti*, a member of Péczeli's intimate circle, also translated from English. Bunyan's great work, the famous product of English puritanism, appeared in Hungarian relatively late. These few examples suffice to show that there was a certain productivity in evidence in the translation of ecclesiastical works. All the more surprising is the indifference shown towards secular literature and *belles lettres*. We have no trace of that literature having been known to the students who visited England. Many persons must have read Milton's famous polemical 'toets; this is proved by the large numbers of the uViefensio' preserved in our libraries; but certainly vDy few knew the poet of "Paradise Lost". It was etfarmil the current of thought reaching Hungary np ortenna had drawn the attention of our poets

and writers to the works of Pope, Young, and Milton, that our Reformed theologians began to interest themselves in English literature proper. Then they began to read the works of English writers — often in the original.

Samuel Szilágyi and others record of *Stephen Fazekas* that he too translated from Young's "Night Thoughts"; while *Francis Hunyadi (Szabó)*, Bishop of Debrecen, translated a work of Milton's ("The Sale of Joseph", Pozsony, 1795). Robertson was translated into Hungarian by *John Tanárky*, etc.

All these circumstances to a certain extent prepared the soil to receive English cultural and literary influences. In our opinion the traditions of the Reformed Church of Transylvania must have merged with peculiar ease in the current of thought of the age of enlightenment. The Telekis had long shown an interest in the connection between the Churches of England and Hungary, and it is probably not a mere accident that three brothers belonging to that family should have visited England when foreign travel became a tradition with our magnates. And we have records of another Transylvanian magnate — *Adam Székely, Count of Borosjenő*, superintendent of the Reformed schools of Transylvania — having also been in England. It may be that the later anglo-mania ("anglolatry") prevailing in Transylvania, which originated principally among the magnates, was to a certain extent rooted in the older church connections and in the still older political connections too.

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P O L I T I C A L M O S A I C

ROYAL VISIT TO SOFIA

The visit to Sofia of the late Yugoslav King did not result in bringing about the great sensation regarded as inevitable by certain quarters — viz. the adherence of Bulgaria to the Balkan Pact. The Belgrade "Pravda" (Oct. 2) endeavours to explain away the non-fulfilment of the ardent wishes of those who expected this event by pretending that during the negotiations political questions were not even broached. It may possibly be so, seeing that during the diplomatic pourparlers preliminary to the visit it transpired that Yugoslavia has so far declined to comply with even the most insignificant of the political conditions stipulated by Bulgaria — viz. that demanding the acknowledgment of the Macedo-Bulgarian minority numbering some 6—700,000 souls, as also the enforcement of their elementary rights. In addition to this negative point the economic, transport and cultural "results" already made public by the official report include some deserving to be specially referred to — e. g. the agreement relating to the railway connections between Vidin and Negotin and between Gyusevo and Kumanovo, which agreement however is of importance for the present only in point of principle, seeing that according to a statement made on October 1st. by Foreign Minister Batolov the question of the opening of new lines of communication between the two countries involves protracted financial and technical investigations deferring the solution of that question for years. This

statement allows of many interesting inferences, seeing that it is only a question of the building of short sections of lines in both cases — of the section only 30 kilometres long between Vidin and Negotin and of the equally short section from Kumanov to the Bulgarian frontier!!!! It would seem that under given conditions the Balkan mills grind exceeding slowly!! Yet hitches of this kind do not in any way act to the prejudice of the fact that during the past twelve months the indubitably difficult and delicate question of a peaceful settlement by conciliation on both sides of the antagonism between Bulgaria and Yugoslavia which had previously been regarded as beyond repair, has been treated as the most important point in the policy of the two countries, the negotiations in Sofia having brought that question nearer to a solution. Should it prove possible in the future to reconcile the diplomatic interests of the two Slav countries with the promise of an eventual territorial compensation to be granted to Bulgaria elsewhere, and to reduce those interests to a common denominator, the result must be ultimately to endanger the European possessions of Turkey, as also the Greek possessions in Thrace and Macedonia (Saloniki!), to dissolve the Balkan Pact and to establish a Southern Slav hegemony throughout the Balkan Peninsula. In its October 3rd. issue, the "Národni Listy", M. Kramar's organ, emphasising the exceptional importance of the royal visit to Sofia, adopted a tone of jubilation while declaring that „the fate of the Balkans is in the hands of the Slavs”.