

stronger and surer guarantees of world peace than dictatorships are."

M. Yovanovitch's statements are certainly evidence of a much more enlightened attitude than that of his compatriots, and they deserve to be unanimously applauded as the expressions of a sincere desire for reconciliation. They deserve this all the more, because hitherto there has not been a single Yugoslav politician daring enough to approach the problems in question with such exemplary unbiassedness and manly frankness. With unshakeable confidence M. Yovanovitch looks to real Democracy to provide a solution of all the problems the insoluble nature of which threatens the peace both of Europe and of the whole world and is a stumbling-block in the path of consolidation. Yes, but where does real Democracy begin and of what does it consist? So far all we have seen is that it was just the so-called democratic States that fabricated the arbitrary Paris peace treaties and have since most rigidly opposed any revision of those treaties in keeping with justice — that is to say, with the principle of self-determination preached during the war by the Entente, and with the vital demands of the down-trodden nations. And it is just those democratic States that have brought the League pro-

tection of the minorities to the very verge of failure. Even the Yugoslav Democracy mentioned by M. Yovanovitch has done no better. It was Yugoslav Democracy that made pariahs of the national minorities by depriving them of their civil rights; that, in flagrant violation of the minority treaties, dispossessed them of their private schools by confiscating their funds; that drove the minority public officials and employees out of their posts, and that, by a system of unparalleled over-taxation, ruined the former prosperity of the minorities. Then as regards the insoluble nature of the Croatian problem; it was the same Serb Democracy that casting aside the Protich-Stoyan Autonomist Constitution Bill, used terror and corruption to carry through the centralistic Vidovdan Constitution in 1921, and with the assassination of Stephen Raditch in the Skupstina on June 20th 1928 wrecked every chance of an honest Serbo-Croatian compromise. This sort of Democracy is not the real thing; it is not the panacea that M. Yovanovitch and millions of the oppressed are seeking as a cure for the ills that have accumulated, nor will it redress the grave wrongs, errors and injustices that have been committed.

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HOW MINORITIES LIVE

CZECHO-SLOVAKIA

HUNGARIAN COMPOSERS CONCERT CANCELLED

The business people in the village of Kéménd arranged a public evening party on February 1-st, and invited M. József Cselényi, the well-known composer of Hungarian songs from Budapest to give them a performance of his songs. The composer actually arrived in Kéménd and the public was looking forward to his appearance with great expectation, the more so as the concert had been previously authorized by the District authorities in Párkány. It was only shortly before the opening that the public was informed of the fact that M. Cselényi would not appear, as the District authorities had suddenly withdrawn their permission. The writ issued by the District chief ordered M. Cselényi to be arrested in the event of his making an attempt to appear after all. Arriving at the last moment, this order caused much excitement and ill feeling among the audience. After the remarkably fine-sounding statements made at the recent election of the new President, such regulations are not very easy to understand.

Another composer of Hungarian songs, himself a Czecho-Slovak subject, has received the same treatment. The Sporting Club of Vágsellye asked Dr. George Mihola, the well known composer of Hungarian songs, to produce some of his own songs and tangos in a programme connected with dancing. The appearance of Dr. Mihola was awaited with great interest by the guests of the evening, many of whom had to come from the neighbouring districts to hear him. It is easy to understand therefore the painful sensation caused by the decision of the District Chief, M. Cernánsky, which was handed to the committee shortly before the ball was due to start. Referring to certain

administrative causes for the prohibition of Dr. Mihola's appearance, the District Office declared that the entertainment was to be considered as a dance and not a cabaret performance, so that Dr. Mihola's appearance was not desirable.

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HUNGARIAN PUPILS MUST ADDRESS THEIR HEADMASTERS IN "CZECHO-SLOVAK"

Great surprise was caused among the Hungarian population of the town Somorja by the unusual conduct of M. Kelemen Blahó, the newly appointed headmaster of the municipal school. As soon as the new headmaster entered his office he ordered the pupils of the Hungarian section of his school to greet him henceforth in "Czecho-Slovak", and to use Czecho-Slovak in their official intercourse with the school authorities. The municipal authorities have decided to take steps against this violation of the free use of Hungarian. ("Prágai Magyar Hirlap", February 12th.)

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MORE ARRESTS IN CZECH-TESCHEN

In Czech Silesia, not far from the village of Louk, during the night of October 27th unknown persons broke the windows of a number of Czech schools; in some places they even set fire to the buildings. The Czech authorities have so far arrested eleven persons in connection with this affair; in the course of further official investigations a map was discovered in the "Polonia" Hotel in Teschen showing the town as lying within the boundaries of Poland. Thereupon the authorities arrested the hotel-keeper, two servants, and the sheriff of a village inhabited by Poles.

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RUMANIA

NEW RESTRICTION IN THE USE OF HUNGARIAN

By Art. 8, § 3. of the Minority Pact, signed in Paris on December 9th, 1919, Rumanian pledged herself to allow every Rumanian subject to use any language he may choose and to grant him full liberty to give a free expression of his personal opinion in print. The following order issued in January, will serve as an illustration of Rumania's willingness to observe her obligations. An edict issued by the Ministry of the Interior sub No. 116464/1936, orders all those minority publications, daily or weekly papers, and periodicals, which bear Hungarian geographical names (i. e. the names of towns, counties, rivers, etc.) hitherto choose a new name or bake the corresponding Rumanian geographical names. Accordingly, the "Mármaros", a very old Hungarian weekly paper (first published 71 years ago, in 1865) has had to change its name to "Iza" (a small tributary of the Tisza) and to appear under that name since February 9th, 1936. The Hungarian papers published in Nagykároly have also been obliged to take new titles. The official organ of the Hungarian Party in the District of Nagykároly, the "Szilágymegyei Ujság" ("Szilágy County Journal") has had to change its name to "Kisebbségi Ujság" ("Minority Journal"). The "Szatmármegyei Közlöny" ("Szatmár County Journal") is now called "Közlöny" ("Gazette"), while the "Nagykároly és Vidéke" ("Nagykároly and District Journal") will continue under the title "Szabad Szó" ("Free Word"). ("Erdélyi Néplap", January 23rd, 1936). — The burgo-master of Czatmár (Satumare) ordered houscowners (sub No. 17.245) to remove all Hungarian inscriptions from the walls of their houses within three days. This order was delivered, also to those houseowners whose houses bore historic memorial tablets with inscriptions, such as the tablet referring to the conclusion of the Peace of Szatmár (in 1711), and the tablet placed in memory of Sándor Petöfi, the great Hungarian poet. ("Ujság", January 19th, 1936).

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EDUCATIONAL METHODS

Certain cases recently described by the Hungarian papers in Transylvania throw a new light upon the impossibility of the educational methods applied by a number of those Rumanian teachers who are employed in Hungarian villages. Thus, for instance, the Rumanian teacher in the village of Farkaslaka hung a few schoolboys up by their legs because they could not read their Rumanian lessons. The Rumanian schoolmaster of the village of Czikmádefalva applies the most cruel methods of bodily punishment, caning and even lashing his pupils ("Népujság", No. 16, January 17th, 1936). — The Rumanian schoolmaster of the village of Rákos goes so far in his brutality that the parents are afraid to send their children to school. ("Székely Nép", Jan. 26th, 1936).

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YUGOSLAVIA

HUNGARIANS PASSED OVER IN APPOINTING MUNICIPAL COUNCILS

The law referring to the restitution of municipal autonomy was promulgated on July 25th, 1934, yet the municipal councils are still being appointed officially to the almost complete exclusion of Hungarians. Thus recently, not more than 17 Hungarian members (instead of 31—32) were appointed to the town council (34 members) of *Magyarkanizsa*, a town whose population is 94% Hungarian, and whose name has just recently been changed to Pavlovgrad. In the town of Szabadka (Subotica) the Hungarians have only received 6 seats in the council (72 members) instead of 30, the number to which their percentage (41.7%) would have entitled them.

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QUOTATIONS FROM HUNGARIAN CLASSICS FORBIDDEN

In its first numbers the Hungarian paper "A Nép" edited by Dr. Ivan Nagy, a Hungarian lawyer, published a special column under the title: "Gems of our Literature", in which he gave accounts of the poems of Hungarian classics. However, the appearance of this purely literary and non-political column has been prohibited by the Serb censor.

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NEW GEOGRAPHICAL NAMES IN THE VOIVODINA

Several geographical names in the Voivodina (formerly a part of Hungary) were replaced by Slav names immediately after the change of régime. Since then it has been forbidden to use the original Hungarian and German names even in brackets, either in the papers of the minorities or in trade relations, or in the addresses of private letters. The Yugoslav authorities, however, have gone a step farther. In the autumn of 1935 the towns and parishes were ordered to change their names for a second time. As the names used since 1919 were, generally speaking, simply translations of the Hungarian or German names, the new names had to be selected so as to exclude even the possibility of tracing the Hungarian or German origin of the various towns and villages: even the historical fact that they had been founded during Hungarian rule had to be effaced by these new names. Many towns and villages naturally had to obey these orders; thus, for instance, the city of Ó- or Magyar Kanizsa (with a population 94% Hungarian) whose name had been translated as Stara Kaniza, had to change its name to Pavlograd, in pursuance of the resolution carried by the Municipal Council whose members had been appointed by the authorities. The changing of names is not founded on any principle or system, the names being mostly chosen at random and without any apparent reason. Thus, for instance, the name of *Tizzaszentmiklós* (a village in the Banate) which had first been changed to *Maliszentmiklós* and then to *Potiskisvetinikola*, has finally received the name of *Ostoič*. The majority of the towns and villages, however, have refused to change their names. The opinion of the Marica Srpska, a Serbian cultural union with a past of hundred years (published in its periodical called "Glas Matice

Srpske", in December) shows the ridiculousness of the arbitrary methods adopted by the Ban. "The enforcement of the changing of geographical names", — says the article —, "will by no means serve the national ideal; it is not easy to see why it should be necessary to change, again, the names of towns and villages which were changed seventeen years ago, especially those that are not of Hungarian or German origin. There is absolutely no need for such a change, the more so as the Yugoslav books dealing with political, cultural, and literary history, as well as all the encyclopaedias, refer to places in the Voivodina under their old names: moreover, the Hungarians themselves had no objection — in former days — against the use of names of Slav origin."

The Minority Congress held in Geneva in the autumn of last year, also discussed this arbitrary change of geographical names. The Congress passed a resolution, afterwards put before the League of Nations, in which it was declared that "the names of geographical places, districts, regions, and the parts thereof such as mountains, rivers, forests, etc., which a nation has formed according to its national spirit and history, and its social, economic, and cultural development, in correspondence with the rules of its own language, even if those names have been taken from other languages and transformed accordingly, form an inalienable property of the language of that nation. If, therefore, a nation is hindered or not allowed to use the names in speaking, writing, or printing in its own language, it is a sin against the most vital function of its national existence, both for the community and for the individual, namely its mother tongue, which is a sin that must be condemned both from a moral and from a political point of view. In those States, moreover, in which the rights of the minorities, especially in point of language, have been guaranteed by international treaties, such procedure means an open breach of these obligations. The Congress, therefore, resolves to raise a solemn protest against all such attempts and methods."

Furthermore, we would refer to the speech made by Mr. Emil Neugeboren, delegate of the Germans in Rumania, at the Minority Congress in Geneva. In his speech he noted that the Hungarian law referring to the use of geographical names (Act. IV. of 1898.) restricted the compulsory use of official names to official documents, official intercourse, the administ-

ration of public institutions and public works, and school books. *The Hungarian Government, however, has never attempted to prohibit the use of geographical names in the languages of the different nationalities together with the official names, or to print these, in brackets, even in those school books that have been published with the approval of the authorities. Nor is it possible to mention a single instance in which the Hungarian authorities have prevented the nationalities from using their own geographical nomenclature in their papers or in trade relations, or even (in brackets) in the addresses of private letters.* We must also bear in mind that there were no international guarantees in those days for the rights of the minorities such as we have now! We have got them now but apparently only on paper, and with no result, as we can see.

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SERBS NOT ALLOWED TO APPEAR IN HUNGARIAN AMATEUR PERFORMANCES

The Assistant Notary of the village Bajmok (in the Bácska), M. Nešić, reported Dr. Milojevič, the village surgeon, to the authorities for appearing, as a Serb, at various Hungarian amateur dramatic performances and thus, in his opinion, forfeiting his right to hold office. The Attorney General thereupon accused Nešić of libelling against another civil servant, but the Court in Szabadka (Subotica) acquitted him.

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SLOVAK COMPLAINT ABOUT YUGOSLAVIA'S MINORITY POLICY

The "Slovak", the mouthpiece of Hlinka's Automist People's Party, complains in its issue of January 12th that a Serb woman-teacher who cannot speak one word of Slovak has been appointed in the so-called "Slovak Section" of the elementary school at Endevik, a place in the Szerém district. All the petitions of the Slovaks of Endevik for a Slovak teacher, and all their delegations, have been of no avail.

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THEATRE • LITERATURE • ART

BERNARD SHAW*

by

Francis Herczeg

There is a degree of shrewdness of observation, of a propensity to moral indignation and of genius which precludes political caution or acumen. Persons possessing those qualities in such a degree possess one faculty to the exclusion of all others — that of appreciating, appraising and noting what others do.

If the above words of a great French thinker are

* The above article written by the Hungarian author appears on the occasion of the re-playing of Bernard Shaw's "Saint Johanna".

true, we need not rack our brains for the reason why there is such a wide gulf fixed between the cultural aims of mankind and the wretched reality. The reason is that, while culture is the work of geniuses whose intellectual and moral being makes them shrink from political leadership, the fate of the peoples is in the hands of men who carry little ballast beyond their "political caution and acumen". The eternal ideal of these men has always been the diplomatic horse-dealer who is able to cheat all his customers.

We must not forget that the whole cultural