

PREFACE

TRIANON: "VAE VICTIS" AGAIN

The wars of the Modern Age have been nothing but a blatant confession of impotence. Because, unlike the armed attacks of earlier times – which were pure wholesale robberies – those of our times have been the culmination of a dual inability to coexist: both commercially, as well as intellectually.

Unfortunately, the respective peace treaties that concluded these wars have been nothing more than the written embodiment of the incompetence that was so cruelly displayed before on the battlefields. If morality and piety were trampled on with weapons in hand, a legal disguise was put on the abuses of the combatants with a pen in hand.

Within the above panorama, World War I – the so-called "Great War" – deserves a prominent place. Not only because it profoundly changed the "*modus vivendi*" and the course of humanity that the great powers of the white race had established in the previous five centuries, but because it reimposed the law of the strongest as the highest moral criterion. And this was a law that had already plagued the coexistence – or should we say the survival – of peoples in the past.

Naturally, the peace treaties that sealed the end of the hostilities of World War I – from that of Versailles to that of Trianon – were also abusive pathways towards the decline of morality and justice. General peace for the future was not sought, but rather the immediate satisfaction of the victors ... And these treaties were in too many cases a reprint of the Roman "*vae victis*".

In the specific case of the decisions concluded in Trianon, the very visible desire for revenge was compounded by an already anachronistic arrogance of the victors. It serves as a clear and obvious lesson, many

decades and armed conflicts away that the victors built a post-war world according to their wishes and not according to historical and ethnic realities. Something similar happened in the case of other treaties with the Balkans, Central Europe and the third world, all of whom were the victims of this political “diktat”.

The subject is too broad to discuss it in detail here and now, but it is precisely here and now where it is necessary to point out some of the gravest inconsistencies in these agreements. The great powers of that time, led by France, created and dissolved a defeated Europe as if it was a doll’s house. Nations were created – Czechoslovakia, Yugoslavia, etc. – at the convenience of the winners and others were destroyed; first and foremost, the Austro-Hungarian Empire.

In Trianon, the “*vae victis*” prevailed against all historical evidence and all political foresight. Hungary had been the most important military factor in the Empire and, consequently, was the country most punished. In reality, one should not speak of the Treaty of Trianon but of the “diktat” of Trianon. Because here the new borders were drawn as arbitrarily as in the African or Asian colonies, seeking, above all, punishment. Minorities were not thought to be much more than parts of a map, nor were ethnic realities thought to be essential in achieving social and political stability. Because at that time the political concept of minorities was so close to that of exotic folklore that more than one ended up confusing them. Especially when that confusion suited the interests of the self-righteous victors of that moment.

Of course, if the actors of the peace treaties of the “Great War” – from Versailles to Trianon – are viewed in the framework of humanity’s intellectual evolution, they cannot be condemned with the harshness they seem to demand. Throughout the evolution of history, humanity has always been painfully slow when it came to assuming and developing ideas and techniques. Neanderthals – 400,000 years ago – were already capable of walking up to 60 km in a day, if necessary. But technical advances that they invented as part of their travels (weapons, refining stone tools, hunting and fishing techniques, etc.) were only spread and generalized at the speed of 3 km per year!

In this context, a farsighted and just Trianon, instead of an avenging one, would have constituted an unnatural exception. Justice, tolerance, solidarity and piety are not primary elements of nature, but fruits of the human mind... the expansion of which began millions of years ago at a considerably slower pace than 3 km per year!

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Valentín Popescu
Independent Journalist
Spain