

The Orient.

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THE OTTOMAN PARLIAMENT.

34th Session (Jan. 9). Short sittings seem to be the order of the day, these short winter days. The storm prevented the deputies from gathering till 2 P.M. The Opposition, represented by Dr. Riza Nour Bey, Mr. Boussios and Feizi Effendi, tried obstructionist tactics for a while, but the debate on Art. 35 proceeded. Sheikh Safvet Effendi (Ourfa) caused merriment by alleging that inasmuch as Said Pasha enjoyed the confidence of the Chamber up to his resignation, his new cabinet needed no vote of confidence; that the criticisms of Mr. Boussios were of no value because he belonged to the Opposition; and that the Union and Progress party retained the power because they had saved the country, and their fall would spell ruin. Abdul Hamid Zehravi Effendi (Hama), in a long harangue, aroused harsh feelings by his unfair criticisms. Mr. Emmanuelides (Smyrna) defended the Unionists against the attacks of Mr. Boussios, and Mr. Vlakhoff (Salonica) spoke against the proposed amendment, since conditions existing in other European countries did not exist here to make it necessary. He criticised Said Pasha for proposing it at the suggestion of foreign ambassadors, a declaration which Assim Bey, Minister for Foreign Affairs, qualified as not true.

35th Session (Jan. 10.) After spending five sessions in debate on the proposed amendment, the Chamber can hardly expect to hear new arguments at this stage. Yet plenty of deputies feel that they carry a burden of wisdom that they owe to the world and must unload on the long-suffering Chamber. Fouad Houlousi Bey (Tripoli in Syria) spent an hour and a half in defending the Union and Progress committee and its methods, and urging the adoption of the amendment. Dr. Riza Nour Bey (Sinope) and Basri Bey (Dibre) occupied the whole afternoon in attacking the Unionists and the amendment, being frequently interrupted in most unparliamentary form. Riza Nour Bey criticised the cabinet for trying to force the measure while the Grand Vizier was ill, the Sheikh-ul-Islam absent and the Ministry of the Interior vacant. He alleged that the real object of the Ministers was to strengthen the position not of the Sovereign but of their own party; and said he preferred an absolute Sovereign who respected the law to a constitutional oligarchy which did not. He was apprehensive for the future of the empire. The country had long been suffering from latent consumption, but the mistakes of inexperienced constitutionalists had transformed the disease to galloping consumption. He feared the intention was to dissolve the Chamber and then hold no further

elections. Basri Bey freed himself of a violent criticism of Said Pasha, as well as of the party in power. He urged the formation of a cabinet more conformed to the present needs of the country.

36th Session (Jan. 11). Hassan Effendi (Prishtina) spoke on behalf of the Albanians against the amendment, and said the Unionists had reason to dread a dissolution, since, being responsible for the events in Albania and the Hauran, they could no longer count on the Albanian and Arab votes. "The Turks," said he, "must understand that the Ottoman Empire is a joint stock company based on the cooperation of all the elements. If they keep on despising the non-Turkish elements, they will lead the country to ruin. I say this because I love the Turks, whose existence is needful to us, and in order to safeguard their existence." Loutfi Fikri Bey, Ismail Hakki Bey and Sabri Hodja exchanged epithets in purest billingsgate style, and Hassan Effendi had to wait for order to be reestablished. Vartkes Effendi (Erzroum) in his quality of Independent, scored both parties, especially for dragging the name of the Sovereign into their quarrels. While he was in principle opposed to the amendment, he said he had no fears for either Constitution or Chamber if it should be adopted. In the afternoon, three *ulemas* occupied the time, Vehbi Hodja (Konia), an Independent; Tewfik Hodja (Malatia) a Unionist, and Sabri Hodja (Tokat) an Ententist. The first declared himself in favor of the amendment in principle, but believing the time inopportune for pushing it. The second quoted verses from the Sheriat or sacred law to support increasing the rights of the Sultan; while the last set forth the dangers of the amendment, since the situation here was not like that in other European countries.

37th Session (Jan. 13). At last the proposed constitutional amendment, which was moved in the Chamber just four weeks before, came to the vote, and failed to obtain the requisite two-thirds majority. The visitors' gallery was crowded, and 230 of the 280 deputies were present. Sabri Hodja (Tokat) continued the address he began at the last session, and spoke for another hour or more, scoring the Union and Progress Committee as an occult force which had weakened the powers of Parliament, Sovereign and Government. He referred to Salonica as the new capital; he called attention to the repeated assurances of His Majesty that he would not dissolve Parliament; he said that if it were dissolved the questions of the tobacco Régie, the budget and the impeachment of the Hakki Pasha cabinet would remain unsettled, and probably the Makrikeuy murder trial would be buried. The Minister of Public Instruction spoke in favor of the amendment, again denying that the majority wished dissolution. Finally

a motion to close the debate was carried by 141 votes to 89 and, in spite of the protests of the Opposition that the three amendments made by them should now come up, the President put the motion on the constitutional amendment. It received 125 votes, 105 being cast against it, while 4 deputies present did not vote. As the number required to pass it was 156, it failed to pass. The Chamber then adjourned for the day.

38th Session (Jan. 15). Many deputies seemed convinced that their duties were ended, and were apparently too busy preparing to return to their constituencies, to attend this session. At noon the House was called to order, and the bill imposing 100 % duty on Italian goods was passed as amended. A bill to admit gratis to governmental boarding and day schools pupils coming from Tripoli, was passed. The last three articles of the enlistment bill were passed, and the bill as a whole was then put and adopted, in spite of loud and violent remonstrances from Mr. Boussios to the effect that so important a measure should not be voted except in the presence of the Minister of War, and especially as there was no quorum. The President took the bit in his teeth and rode rough-shod over this and many other protests, despite the evident lack of quorum. Other deputies demanded the discussion of the question whether a deputy could simultaneously hold another government office, of the report of the parliamentary commission on the Ishtib outrages, and of the Albanian interpellations; but the speaker refused to allow any of these to be brought up, and the Chamber adjourned.

IN THE SENATE.

On the advice of the Cabinet, following the rejection of their pet scheme by the Deputies, His Majesty the Sultan sent an imperial *iradé*, to the Senate, couched in the following terms:—

In view of the exigencies of the case, I am determined to dissolve the present Chamber of Deputies and to proceed to new elections as well as to the convocation of the new Chamber within a space of three months. In conformity to Article 7 of the Constitution, I await the consent of the Senate.

(Signed) MEHMED RESHAD.

This document was borne to the Senate by Salih Pasha, who drove in a state carriage to the Parliament House, bearing the precious document on a red satin lined cushion, he gave it to Ghazi Ahmed Moukhtar Pasha, President of the Senate, who reverently kissed it before reading it. The honorable body decided to discuss the imperial message in secret session; the room was therefore cleared of visitors, deputies and the press, leaving the Cabinet alone with the Senate. Rumor has it that after a lively discussion the question was referred to a special committee of nine, who are to examine the facts to see whether the conditions necessary to a legal dissolution have been fulfilled. We reserve all discussion of the merits of the case till this commission shall have made its report.

THE ALBANIANS.

Their Name. The name of "*Albanians*" was given first, in the eleventh century, by the Greeks of the lower Empire to the tribe inhabiting Alban (Elbasan) and surroundings; but later it was extended to all those who spoke the same language or dialects of the same language and the country itself inhabited by these Albanians, that of *Ἀλβανία*, from which the word Albania has been adopted by the Italians, and through them, by the rest of Europe. But let it be known that these names of "Albania" and "Albanians" are not known in our country. The Albanians call themselves "Shkipetar" and the country in which they live, "Shkiperia" or "Shkypnia;" and these names, as we shall prove later on, are older than "Albanians" and "Albania."

The Origin of the Albanians. The Albanians are generally and in all probability accurately identified as the result of the combination of the ancient Illyrians, Macedonians and Epirotes, who were all the descendants of the more ancient Pelasgians. These Pelasgians were the first people who came into Europe; they occupied the land known to-day under the general name of the Balkan Peninsula, and divided themselves into several tribes. Sometimes, these clans were each independently governed by a council of elders; sometimes, several of them coalesced into little kingdoms of greater or less extent. So, about 759 B.C., under Karanus, some of the Pelasgian tribes united and formed the Macedonian kingdom, which later on, under Philip and his son Alexander the Great,¹ became one of the greatest empires of the ancient world, made considerable progress in civilization and exerted no little influence in the affairs of Europe, Asia, and Africa.

A second series of Pelasgian tribes, which were inhabiting the south-west of Macedonia, under Achilleus, united themselves into another kingdom called Epirus, which under Pyrrhus,² who was a man of eminent ability, became quite illustrious. After he had defeated the Greeks and his kindred the Macedonians, he crossed the Adriatic and grappled not unsuccessfully with the rising power of Rome, and so won for himself an honorable place among the great commanders of the ancient world.

¹ Let it be known that Philip and his son Alexander the Great as well as all the Macedonians were not Greeks but the forefathers of the Albanians. The Greek writers: Demosthenes, Aristotle, Plutarch, Herodotus, etc., themselves testify to our statement.

² Plutarch in his *Life of Pyrrhus* tells us that the distinguished king of Epirus fought against the Greeks and his kindred the Macedonians with such great bravery that it attracted the admiration of his troops, who compared him with an eagle. Pyrrhus answered that they were right to call him so, but that they must not forget that they were his arrows, which he used while soaring. From this time on the inhabitants of Epirus and later all the people of Albania called themselves Shkipetar or the sons of the eagle; from *Shkiponjë* = eagle. Cf. Wassa Effendi: *La Vérité sur les Albanais et l' Albanie*.

A third series of Pelasgian tribes, inhabiting the north-west of Macedonia, about 1200 B.C. under *Illyrianus*, united themselves and formed the kingdom of Illyria or Illyricum, which from the times of the queen Teuta, became a dangerous little state for the peace of the Roman Empire. The Roman senate, to get rid once for all of this troublesome state, sent Paulus Emilianus at the head of a powerful army, who defeated and subdued the Illyrians (168 B.C.) and then pounced upon the Epirotes, who helped the Illyrians to resist the Roman power, wreaked terrible vengeance upon them, destroying seventy towns and reducing a hundred and fifty thousand of the people to slavery. At the same time (168 B.C.) with Illyria and Epirus, Macedonia also became a province of the Roman Empire.

But the Roman conquest seems to have wrought little change in the social condition of the Albanians. They still retained their language and their national manners and usages, and still remained a distinct and peculiar people.

After the death of Theodosius the Great, in 395 A.D. the Roman Empire was divided between his two sons, Honorius and Arcadius. The latter took the Eastern Empire, the other took the Western. Albania was part of the Eastern Empire and was under the Illyrian prefecture. At this time Albania was divided into three sections, viz: — High Albania, which extended from the Zetes and Moracia valleys to the Shkumbi river, and was known under the name of *Praevalis*; Central Albania, which extended from the Shkumbi to the Voïosa river, and was called New Epirus; and Southern Albania, which extended from the Voïosa to the Gulf of Arta and was called Ancient Epirus.

Beginning with the year 276 A.D., Albania was successively invaded by the Visigoths under their leader Alaric; by the Ostrogoths, under their leader Tottila; by the Serbs, who drove the Albanians westward and who, being very numerous, filled up the land known to-day under the name of Servia, Bosnia, Dalmatia and High Albania; and by the Croats, a nation, again of Slavic blood, who, although they tried very hard, were unable to conquer the mountains where the Illyrians retired.

At the end of the VIIth century, central and southern Albania were two provinces of the Byzantine Empire, and Nikopolis and Durazzo were their respective capitals. Both these cities were conquered by a people of Mongolian origin, who came from Asia, the Bulgarians, who later were Slavonized (914–927 A.D.). Basil II., the emperor of the Byzantine Empire, fighting the Bulgarians (977–1010), expelled them from these regions.

In the XIth century, the Normans invaded Albania under their leader Robert Guiscard, but after the death of their hero they were expelled from Albania; and lastly Albania was under the domination of the family d'Anjou, from 1267 to 1340.

The Turks entered Europe for the first time in 1346, and in 1359 conquered Gallipoli and established themselves in Europe. In 1385 Charles Topia, one of the ruling princes of Albania being at war with his cousin George Balsh, another

ruling prince of Albania, asked help from the Turks, who came and joined Charles Topia against Balsh, who was not only defeated but slain and his head taken to the Turkish capital. This is the first time that the Turks appear in Albania.

After the Turkish conquest of the Byzantine Empire (1453 A.D.), the Albanian kingdom was revived for a time by the famous hero Scanderbeg. His father, John Castriota, who was the hereditary ruling prince of the most important Albanian district of this time, had his residence in Kroïa. Hard pressed by Bayazid I. about the year 1403, he was compelled to submit to the Turks, to pay tribute and to surrender his four sons as hostages, with this understanding, that after John Castriota's death, Turkey would send his oldest son to rule over Albania. George, the future Scanderbeg, was at that time but eight years of age. His sprightliness, manly bearing and extraordinary abilities soon attracted the attention of the Sultan, who caused him to be circumcised, received him into the imperial household and educated him for the military service. He was thenceforth known by the name of *Iskender bey*, or Lord Alexander, and under this name was destined to become one of the most renowned champions of the Christian faith. He very soon became famous for his military exploits and was made commander of a body of five thousand Turkish cavalry.

As soon as John Castriota died, Mourad II. caused the three older sons to be put out of the way and privily seized the Albanian principality. Mourad thought that Scanderbeg was bound securely to himself, but he was greatly deceived; for as soon as the young Albanian prince heard about the sad fate of his three older brothers, his heart was filled with bitter exasperation and a thirst for revenge; and he only waited an opportunity. This opportunity soon came. In the confusion which followed the defeat suffered by the Turkish arms in the Hungarian war near Belgrade, Scanderbeg, who had the general command of the Turkish troops, seized the secretary of state and compelled him to sign an order to the Ottoman governor of Kroïa, requiring him to surrender the city and fortress to himself; and then Scanderbeg put the secretary of the Sultan to death, that his flight might not be immediately known. The Turkish garrison obeyed the imperial order and Scanderbeg was master of Albania.

He at once abjured the Mohammedan religion and proclaimed himself the avenger of his family and the champion of the Christian faith¹. The Albanians, who were at this time all Christians, flocked to his standard and at the head of his forces, by his valor, energy and great qualities as a military leader, Scanderbeg withstood for twenty-three years the mightiest efforts of the Turks. Every year Mourad II. and Mohammed II., the greatest Sultans Turkey has ever had, sent against Scanderbeg their ablest generals at the head of from 60,000 to 200,000 men; and sometimes the Sultans themselves went against Scanderbeg, but all of them met only defeat and destruction; until at last full of years and honours, the Albanian hero breathed his last, surrounded by his loyal

¹ See Longfellow's *Tales of a Wayside Inn*.

generals (1468), bequeathing his kingdom and his youthful son to the friendly guardianship of the Venetians.

After the death of Scanderbeg, the Albanians fought ten years longer with the Turks, but in 1478 Albania again became subject to the Sultan, though several of the Albanian tribes remained as essentially independent as before.

From 1478 to 1833 Albania, it is true was a part of the Turkish Empire, but it had its own home rule and was governed by native notable families, in which the power passed from father to son. In 1808 Sultan Mahmoud II. ascended the throne of Turkey and his wish was to centralize the government of all the provinces of his Empire in Constantinople, in his own hands. Mahmoud found great difficulty in carrying out this plan among the non-Turkish nations, viz., Albanians, Bosnians, Kourds, Syrians, Arabs, etc., but in spite of it all in the middle of the 19th century, the home rule of Albania was abolished and its government centralized in Constantinople.

In 1878, after the Russo-Turkish war, the Albanians formed a national league known under the name of the League of Prizrend, with the purpose of defending parts of their territory given by the treaties of San Stefano and Berlin to Montenegro, Servia, Bulgaria and Greece. The whole of Albania for three years was ruled by this league and the territories which were assigned to Greece and Montenegro were saved to Albania.

The Albanian Language. As the term *barbarian* was applied by the ancient Greeks to all who spoke a different language from their own, we know, that the Pelasgians in Greece itself,¹ the Epirotes, the Illyrians and the Macedonians² spoke not Greek but a different language which there is every reason to believe is the same as the Albanian now spoken by their descendants. The origin and character of the Albanian language have been the subject of much discussion, some regarding it as belonging to the Indo-Germanic class; others pronouncing it to be a Turanian language. It has been proved lately by impartial scholars, that it is an Aryan language.

Prof. Max Müller, speaking about the Albanian language says: "This language is clearly a member of the Aryan family and it is sufficiently distinct from Greek or any other recognized language; it has been traced back to one of the neighboring races of the Greeks, the Illyrians, and is supposed to be the only surviving representative of the various so-called barbarous tongues which surrounded and interpenetrated the dialects of Greece."³

¹ Cf. L. Benloew: La Grèce avant les Grecs.

² Prof. Max Müller and Prof. Pott deem it clear that the Albanian is the *true representative* of the ancient Illyrians. The Epirotes, the Illyrians and the Macedonians were neighbors and kindred tribes, speaking different dialects of the same language, which now continue under the names of Tosk in the south and Ghëg in the north.

³ See Prof. Max Müller's Lectures on the Science of Languages.

A great obstacle to the critical study of the Albanian language is the absence of any literature, except of comparatively recent origin. The printing and the writing of the Albanian language was forbidden on Turkish soil in the times of tyranny. The former Turkish government made very active efforts to suppress the Albanian language altogether, and so to keep the Albanian people in absolute ignorance. Many persons have been imprisoned and even killed for possessing books or papers printed in the Albanian tongue. Sermons in the Albanian language are still strictly prohibited under danger of excommunication or even death.

The question of using the Bible in translations which would be understood by the people was discussed by the Greek clergy and by the entire Greek press in 1870, when the Bulgarians asked the Greek Patriarch to let them have their religious services in their own language. The Greek Church refused to grant this request, and when the Bulgarians put their language in their Churches, they were declared schismatics. The same question came up again in 1901, when the discussion was followed by a general student riot; and the definitive answer to this question seems to have been, even from 1901, that the original text should remain the palladium of the Greek Orthodoxy, so long as a Greek people exists; that a translation of it, *even into modern Greek*, would be an unnecessary profanation; that the possession of the Testaments in ancient Greek is one of the special glories of the Churches of Constantinople and Athens and the other Hellenic Sees of the East; that, if a translation into modern Greek were sanctioned, the Greek division of the Eastern Church would lose her quasi primacy and Russia would come into undisputed supremacy; finally that the translation would be injurious to Hellenic national aspirations. This question came up for the third time last spring and the Greeks settled it by introducing an article into their new constitution. According to this article, "the text of the Holy Scriptures" is maintained unchanged; the rendering thereof in *another linguistic form* without the previous sanction of the Greek Church in Constantinople is absolutely prohibited. In this article the words "the text of the Holy Scriptures" include the Septuagint version of the Old Testament in ancient Greek. Before the new constitution was voted the New Testament only in modern Greek was prohibited, and that only by an administrative order. Now the *whole* Bible in any other linguistic form except ancient Greek is absolutely prohibited by an article of the 20th century Greek Constitution! The responsibility for the prohibition appears to rest on the Patriarchate of Constantinople, but the introduction of the word "also" prevents even the Patriarchate of Constantinople from overruling the wishes of the Synod in Athens. It is useless therefore, to appeal to the Patriarch as long as the Orthodox Church in Greece persists in the policy of opposing versions.

The Orthodox Albanians seem not to be willing to submit to such a decision, they would rather choose to take the step of the Bulgarians, or that of their brothers who emigrated to Italy in the 15th century.

(Continued on page 5, second column.)

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EDITORIAL.

The extract published two weeks since from the journal of Dr. Goodell on his arrival here eighty years ago, was so well received that we present a further extract this week, giving some of his early impressions of conditions in this city.

The election now going on for the German Reichstag have resulted in surprising gains for the Socialists, who have cast over four million votes, and will have probably nearly a hundred members in the House.

It is with unusual pleasure that we present in this issue the valuable article of Mr. Dako on the Albanians. The author speaks from a discriminating knowledge of his own people, and further his studies in America enable him to see things from a Western standpoint as well. A people of such unusual qualities of manliness, persistence and determination, with such a history behind them, and with such wide racial affiliations, are certainly deserving of every effort to help them to higher spiritual things. We would draw the attention of those interested in the subject to the Albanian Number of *The Orient*, Vol. I. No. 11, in which articles appeared by Mr. Dako, Mr. G. M. Tsilka, Mr. P. B. Kennedy, Miss Sevasti Kyrias and Mr. C. T. Erickson. A limited number of copies of this issue still remain in stock, and may be furnished at one piastre apiece to any desiring them.

The author has estimated the number of the Albanians at a higher figure than that given by Sir Edwin Pears, in his recent book. In his very interesting chapter on this people, he gives the probable figure as a million and a half. Mr. Brailsford's estimate he quotes at 1,250,000, and that of Mr. Charles H. Woods (1910) at between 1,100,000 and 1,200,000. The Encyclopaedia of Missions (1904) gives it at about 2,000,000. The difficulty arises from the mixed character of much of the population. The Albanians are called by the Greeks "Arvanitae", and by the Turks "Arnaout". Much has been written about their fierceness, their lack of civilization, and their spirit of revenge; but when one wishes a fearless watchman or guard, in these parts, he is glad to secure an Albanian; and the way in which an Albanian will keep his word, is proverbial.

After the proclamation of the Ottoman constitution — for which the Albanians worked more than any other nation of the Turkish Empire — they hoped that better times were to come for them and their country; but unfortunately they were bitterly deceived, for the Albanian language and those who are in favor of enlightening the Albanian people through it have fallen upon unhappy days. Last year, by order of the Court Martial, which was established in almost all the cities and towns of northern and central Albania, all Albanian schools were closed, all papers and periodicals stopped, all Albanian printing presses closed and the majority of the strongest Albanian editors were arrested, sent to the Court Martial in chains and sentenced, some of them to exile.

The Religious Beliefs. The oldest religion of the Albanians was the worship of sun and moon, the heavens, the sea, the earth, with more or less of personification, while the Fates or the eternal decrees of a Supreme Deity were regarded as controlling all things. They had also many semi-religious notions, older even than the earliest traces we possess of the ancient Greeks and Romans¹.

Christianity reached the Albanian coast as early as the first century², but in the interior it made little progress till the fourth.

In the year 1054, when the Oriental schism took place, Albania being a part of the Eastern Empire remained with the church of Constantinople, which refused to preach the Gospel in the language of the people; so when the Turks came to Europe the Albanians were Christians only in name. Adding to this reason, the ignorance of the Greek clergy, and the *love of wearing a sword*, symbolizing *power*, which is one of the greatest characteristics of the Albanian people, we will understand easily, why the majority of the Albanians took the Mohammedan pledge. Another reason why the Albanians embraced Islam was because this pledge gave them special political rights for their country. Two-thirds of the Albanians are Moslems; and the rest are Christians; those living in Southern Albania belonging to the Greek Church, and those inhabiting Northern Albania being Roman Catholics³.

The Moslem Albanians are again divided into two sects, the *Bektashis* and the *Softas*. There is rivalry between these two sects, the *Softas* regarding themselves as more orthodox. The majority of the Moslem Tosks are Bektashis. The Bektashi sect is a secret one, and none except those that belong to it know what they believe. This much is known, that they believe in the brotherhood of humanity and make very little difference between Christians and Mohammedans.

¹ Cf. L. Benloew: *La Grèce avant les Grecs*.

² Cf. St. Paul's Epistle to the Romans 1: 14 and 15: 19.

³ The Albanians began to become Catholics as soon as 1250 when the episcopate of Northern Albania asked the pope to accept the Bishop and his flock as members of the Roman Catholic Church. When Scanderbeg abjured the Mohammedan faith, he — for political reasons — embraced the Roman Catholic faith and many noble Albanian families followed his example.

Where are the Albanians situated and what is their Number? The Albanian nation, till the middle ages was a larger nation¹ and occupied all the countries which form the Balkan Peninsula on the right side of the Danube². But in the 7th century when the Servian and Bulgarian invasions took place, the Albanians were driven westward to the coast of the Adriatic sea. Their present territory extends from Montenegro on the north to the Gulf of Arta on the south and embraces the following four vilayets of the Turkish Empire: Scutari, Kossovo, Monastir and Yanina.

No census of them has ever been taken, but the population is estimated, by persons who know Albania well, from 2,500,000 to 3,000,000, with 800,000 additional in Southern Italy, 900,000 additional in Greece, 40,000 - 50,000 in America - not counting those who emigrate from South Italy and Greece, but only those who emigrate from Albania proper, - 25,000 - 30,000 in Roumania, and several thousand in Egypt, Bulgaria and Russia.

The Albanians who live now in Italy emigrated there after the Turks conquered Albania; but they kept their own language and social customs and their own form of Christianity, with this exception that instead of the Greek Patriarch of Constantinople they recognize the Pope as their religious head; and this in order to be free to use in their religious services their mother tongue.

The whole surface of Boeotia, Attica, Megaris, Corinthia and Argolis, a considerable part of Laconia, several districts in Messenia, and a portion of Arcadia, Elis and Achaia were colonized by Albanians, whose descendants preserve their peculiar language and manners, their simple social habits and their rude system of agriculture, to the present day. They occupy also the islands of Aegina, Hydra, Psara and Spetzae³.

The migrations of Albanians to Egypt, Roumania, Bulgaria, Russia and America are of more recent date.

The feudal system is as powerful as ever in Albania. To a great extent, the Albanians still live a patriarchal life. Each tribe or clan has its own chief or "bairakdar" and a council of Elders, which governs the tribe, and to which they refer all their quarrels and disputes. The decisions of the council of Elders are final.

As each clan has its "bairakdar", so each family - which sometimes embraces, say from 50 to 100 members living under the same roof - has its leader, the oldest member of the family, and the younger have to obey his orders.

Although the majority of the Albanians embraced the Mohomedan faith they did not become polygamous, for they have a great respect for womanhood and a deep love for home. They consider their wives as their equals. In Albania the woman is the head of the house, where she reigns as a wise and faithful queen.

¹Wirkow: "Qu'une partie des descendants des anciens Illyriens sont les Albanais d'aujourd'hui, et qu'une autre partie s'est slavisée et passe par conséquent pour slave."

²Cf. Geogr. Universelle par Elisée Reclus and also L. Benloew: La Grèce avant les Grecs.

³See Finlay page 147.

The Albanians, it is true, are not educated, but in spite of this, they do not lack virtues. The unprejudiced traveller is deeply impressed by their bravery, sincerity, honesty, truthfulness, natural intelligence, courtesy and hospitality.

That the Albanians possess, valor, military genius and administrative ability might easily be proved; but under the conditions we have already mentioned, national progress has been impossible.

There was a time when it mattered little to the Albanian people whether they had schools in their own language or not, but that time has passed; and at present from north to south and from east to west of Albania all classes of people, Christian and Moslem alike, have a desire for national education, which amounts to a passion. All of them understand that as in the past the *sword* was the symbol of power, so to-day *education* is the goddess of power and they are going to possess it in spite of persecution.

The idea that they have a right to have schools in their national language with the national alphabet has reached the consciousness of the Albanian people; and *nothing* will be able to withstand this idea of theirs, neither the bastinado, nor the gun, nor the cannon, nor exile, nor imprisonment, nor even death itself will ever move them; every thing will be subordinated to this idea of the Albanian people.

Such is the history of this ancient and struggling nation, which once fought the barbarians and hindered them from carrying their invasion any farther into Europe; thus insuring peaceful times for the western nations and enabling them to reach their high stage of civilization and learning.

Is it not worth while to help this intelligent race and give them now the opportunity to take their rightful place amongst the civilized nations of Europe?

CHRISTO A. DAKO.

Kortcha, Albania, January 1st, 1912.

TARSUS CITY Y. M. C. A.

The city Y.M.C.A. in Tarsus is perhaps the youngest organization of that name in the Ottoman Empire. Some time ago there was a society for young men, but for several years it has been practically non-existent. The first regular Y. M. C. A. for city young men was started about December 1st, and is starting out promisingly. It holds a meeting for prayer and praise every Sunday evening. A lower room in the Protestant Church building is opened on week nights for a reading room, and from twenty-five to thirty young men make use of the books, magazines, etc., found there. One evening each week is devoted to Bible study. On three evenings classes in Turkish and Armenian are taught, and are well attended. The Association now has nineteen active and thirty associate members.

On Thursday evening, Dec. 14, occurred the first general lecture under the auspices of this Y. M. C. A. Prof. Baghdikian of St. Paul's College gave a lecture on "The Airship." He is an interesting speaker, and the subject itself being attrac-

tive, the church was filled to overflowing. It was an appealing sight to see the eagerness with which the young men, hungry for knowledge, listened to the descriptions of this wonderful machine.

One thing which this occasion greatly impressed upon the observer is the great need, not only for a better church building, but also for a larger and more adequate meeting-room and head-quarters for the Y. M. C. A. The present church building was ready to fall to pieces some years ago.

For the Y. M. C. A. itself a more central location is needed, a location nearer the crowds of young men who throng the coffee-houses and spend their evenings in drinking and gambling. This call for a Y. M. C. A. building in Tarsus is most urgent. The moral conditions in the city are deplorably degrading, and are dragging down young men by the score to perdition, even from some of the best families. In the last few years the numbers of frequenters of the drinking-places has greatly increased, until now a large proportion of the young men of the city are found there. Immoral amusements openly exhibit their delusive attractions in the very heart of the city. And in the midst of it all there is not one place of clean, moral, uplifting entertainment for the hundreds of young men who naturally crave some form of recreation in the evenings. The formation of the Y. M. C. A., we hope, is the first step towards securing such a place of entertainment and usefulness. A committee is already looking for a suitable place nearer the center of the city. The one great hindrance at present is that they have practically no funds whatever for securing either a site or a building.

H. D. CHANDLER.

EXTRACTS FROM DR. GOODSELL'S JOURNAL.

Dec. 2, 1831. Went in company with Commodore Porter and Dr. De Kay to see the dancing or whirling dervishes at Pera. Their power to whirl round with great velocity and for a considerable time, and the two-fold motion, which, like the planets they describe in their rotations and revolutions, have been so often and ably represented, both by language and drawings, that I shall not attempt a description. Connected with the establishment is a library of Turkish, Arabic and Persian books, which is free for all persons to go and read. The dervishes are, properly speaking, the monks of the Turkish priesthood, excepting that they are not bound by vows of celibacy. Like this order in the church of Rome, they profess to lead an austere life, and like them they are very generally acknowledged to live a very profligate and wicked one. Many Mussulmans do not hesitate to speak openly against them; the Sultan is from time to time diverting to his own treasury their former sources of income; and the probability is, that their institutions will at no distant period cease to exist.

We also visited the mad house in Constantinople. It contains numerous rooms, situated round a large open square. Some of the inmates appeared perfectly sane; but they were all chained by the neck to the iron gratings of their windows, exposed to the rude gaze and impertinent questions of every one, who was disposed to stare at them, or make a jest of them.

Several boys were there, jerking their chains, bawling out to them, throwing in something upon them, and in other ways teasing and tormenting them. Their rooms were without furniture, without any floor but the pavement, and without any appearance of comfort; and the institution altogether seemed rather calculated to make lunatics than to cure them.

Dec. 6. Wrote to the Rev. Dr. Lee, professor of Arabic in the university of Cambridge, England, in order to ascertain where I could obtain a few copies of a Turkish tract, *Mbain El Hakkeekat*, designed for Mussulmans. Several Armenians have made considerable inquiry for it of late, as they wish to put it into the hands of some of their Mussulman neighbors, who, amidst the changes that have been introduced into the Ottoman Empire, have become freethinkers in religion. The tract is short, and said to be an unanswerable demonstration of the truth of Christianity.

7. Went to Constantinople, and was introduced to a respectable Greek merchant, who has a brother at school in America. He read me extracts from some of the letters he had received from him, describing our Sabbath customs, — the Sunday schools, closing of shops, stillness of the streets, and the regular and devout attendance of the people at church twice or thrice to hear the gospel preached. He seemed much pleased, and my own spirit was much refreshed with the account.

EMPIRE NEWS.

THE CAPITAL.

A very pretty wedding was that of Mr. Arthur H. Leavitt, of the American Consulate, and Miss E. Elsie Baker, daughter of Mr. Arthur Baker of this city, which took place last Wednesday in the British Embassy Chapel, Canon Whitehouse officiating. The bride's sister, Miss Dorothy Baker, was maid of honor, and Mr. Harry G. Dwight was groomsman. Three little cousins of the bride were flower-girls, all dressed in white satin Dutch gowns and carrying baskets of roses. The reception was held following the service, at Tokatlian's. Mr. and Mrs. Leavitt have gone to Athens for a short trip.

The new Sheikh-ül-Islam, Abdurrahman Nessib Effendi, arrived from Egypt by the Khedivial steamer on Monday afternoon.

Emroullah Effendi, the learned Minister of Public Instruction has been made member of the Academy of International History in Paris, from which institution he has received a gold medal.

The Roman Catholic cathedral of St. Esprit, in Pancaldi, was badly damaged by fire last Thursday, the belfry and sacristy being destroyed.

An explosion, which took place at the powder-factory in Makrikeuy on Wednesday last, fortunately did little harm, as there was at the time but a small quantity of powder there. One soldier was injured.

The already fabulous price of British coal in this city seems destined to mount still higher unless the threatened strike of colliers in England can be averted.

THE PROVINCES.

The only news of importance regarding the war is given by the Stefani Agency, to the effect that a naval engagement took place on Jan. 7th near Konfouda, an Arabian port opposite the northern boundary of Eritrea, wherein five Italian warships sank seven Turkish gunboats and captured an armed yacht. The Ottoman ministry of marine denies having received news of any such disaster.

Disastrous floods are reported from Tarsus and vicinity, thirty villages being affected. Some 80 houses have been destroyed.

NOTES.

The January number of *The Moslem World* contains an article by Rev. James P. McNaughton of Brousa, on "The Entering Wedge." Rev. George F. Herrick, D.D., also contributes to a symposium on "The Nearest Way to the Moslem Heart," giving a résumé of his latest book, "The Unique Person of Jesus Christ and His Relation to Mankind."

Mr. Oscar S. Heizer, American Vice-Consul General, leaves today for a visit to America.

Miss Emily Ray Gregory, Ph. D., is leaving this afternoon on her return to America.

The engagement is announced of Miss Helen Curtis of Marsovan to Mr. Luther Fowle, who is appointed to Aintab as business agent.

OTHER LANDS.

Violent storms on the Atlantic are reported during the past week; the North Atlantic Squadron of the American navy suffering considerably.

The Congregational Ministers of Boston and vicinity have sent to President Ahmed Riza Bey a message expressing their sympathy with the Chamber of Deputies and the Government in this trying time, their sense of the injustice of Italy's aggression, and their hope for the welfare of the Ottoman Empire.

This space reserved

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The children of Rev. E. B. Haskell of Salonica, gave a Christmas dialogue, or dramatic recital, at the Tank Home, Oberlin, on Dec. 26th, and repeated the same by request on Dec. 29th at the Zion Church (colored) and Dec. 30th at James Brand House. The recital consisted of the Christmas story, supposed to be related in Bethlehem in the year 5 A.D.; it was arranged with admirable skill by Mrs. Haskell.

An important medical missionary conference was held at Battle Creek Sanitarium, Michigan, the first week in January, and among those in attendance were Dr. and Mrs. J. K. Greene, Dr. and Mrs. H. C. Haskell, and Rev. and Mrs. E. B. Haskell.

The French ministry under M. Caillaux has resigned, and M. Poincaré has organized a very powerful Cabinet in its place.

The Zervoudaki failure in Cairo, which was followed by the suicide of one of the firm and the arrest and imprisonment of two others, has now resulted in the suicide of another person involved, Mr. Theodore Rodocanachi, a British subject, at Ramleh on Jan. 5th.

The Equitable building in New York city was burned down on Tuesday of last week, the financial loss being estimated at \$6,000,000. At least five lives were lost.

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