

The newspaper "New York Times" dated 26 April 1909 (next figure) followed news about the attack made by the Young Turks against the Sultan, who was closely defended by 4000 Albanian soldiers, and his surrender. The existence of 4000 elite Albanian soldiers within the nearest circle of the Sultan shows that they belonged to the top of the Albanian military pyramid flagged as Ottoman/Turkish. Thousands and thousands of others were attacking the Sultan as "Young Turks", and one of them was Esad Pasha Toptani. Thousands and thousands of others were in the uprising against the Ottomans in the Albanian lands, which led after three years to an independent Albanian state. Not counting soldiers on demand, thousands and thousands of Albanian soldiers were distributed in all the lands owned by the Ottoman Sultanate; they were implementing military orders in clashes at the Sultanate borders and against insurgencies in the territories (those Albanian as well) held by the Sultanate.

Were not thousands and thousands of others on official positions of the Sultanate as well, ranging from prime minister to simple clerk, who in most cases served just to themselves? Only the 4000 Albanian elite soldiers could have captured the Sultan and his government in a blink, and then together with other Albanians could have done the whole population of the sultanate had even the dreams in Albanian. What did those forces, for example, when Shkodra and Janina were attacked during the First Balkan War in 1913? Did the self-interest and petit spirit stop those military and official Albanians to break the contract with the sultanate and become cultivators of the Arbëresh Albanian seeds? Did they feel disturbed to hear of such an excellent thing as the future of Arbëresh Albania? Have they been internally tied by the Albanian Besa they had used? Did those soldiers and officials have the power, desire, pleasure, knowledge, and understanding to return or serve wherever they were, to the country of their origin, Arbëria, Albania, the Albanian language? Is it possible for them to have thought of it? Did their lives and deeds remain a special splurge or gossip even today?

A well known and heroic example is that of George Castrioti, who after returned home united the Albanian princes and organized Arbëreshes in an Arbëresh state. Were not Albanians then who after the death of George Castrioti kept the country free even ten more years, until the fortress of Shkodra fell in 1478? Were not Albanians of the George Castrioti period that with their victorious struggle for freedom, though with a very high human price, created an inextinguishable free fire of the Illyrian spirit? Were not Albanians of George Castrioti period that won all the military battles against Ottomans for 25 consecutive years, and finally, the Ottomans omitted their prospect of passing to the Italian peninsula? While Albanians were washed out in clashes against Ottomans and faced poverty and destruction brought by fighting, the European Renaissance in the Italian peninsula was climbing to peaks that are still inaccessible today. Without the defensive struggle that Albanians made under the leadership of George Castrioti and other princes, for example, would Leonardo da Vinci and his works have been? Are Italians, Europeans, and the entire world grateful for

## SULTAN'S PALACE IN FOES' HANDS

His Guard of 4,000 Albanians  
Surrenders to Young Turks  
and Is Disarmed.

### HIS FATE WITH PARLIAMENT

Scutari Garrison Also Yields and  
Army Rules for Present  
with Martial Law.

### CROWD HELPED WITH GUNS

Mingled Fearlessly with Fighters on  
Saturday, Advised Soldiers How to  
Attack, and Cheered Them On.

By WILLIAM MAXWELL.

Special Cable to THE NEW YORK TIMES.  
Dispatch to The London Daily Mail.

CONSTANTINOPLE, April 25, 5 P. M.  
—The Yıldız Kiosk capitulated at noon to-day. The garrison of 4,000 Albanians surrendered unconditionally, were disarmed, and marched out of the palace under escort of the Macedonian Army. This action was the result of long negotiations between the Sultan, Tewfik Pasha, the Grand Vizier, and Edhem Pasha, Minister of War, on one side, and Chekret Pasha, commander of the Parliamentary Army, on the other.

The future of the Sultan is still undecided. On Friday Chekret Pasha and Said Pasha, President of the Senate,

## OTTOMAN OR ALBANIAN SULTANATE

those sacrifices that Albanians did to protect human development and the conditions of the European Renaissance?

In other words, the Albanians lost in the early twentieth century what is now known as Turkey. Just like in 1821-1832 when for similar reasons and a religious war between Moslem Albanians and Orthodox Christian Albanians, Albanians lost what today is called Greece. As a result, a state emerged of Albanian Orthodox fundamentalists otherwise known now as "Greeks". Does not happen even now in Greece that a Greek says in Albanian: "I am Greek"? Do not think "Greeks" like all other fundamentalists, everywhere and always, that only they should exist and that everything has been their own only or belongs to them? Do not "Serbs" and "Greeks" howl that where it is a Greek or Serbian church is the Serbian or Greek state and land? Turkey and Greece are two countries that even today should have the Albanian language as their [first] official language.

Are not those losses occurred to Albanians due to thinking and living at survival level, being abandoned to their fate? Did not those occur due to being forgotten and unknown even by their own, due to isolation from each other, the lack of liaison roads, and therefore the lack of unification with one another? Did not those occur due to dropping into the traps of invaders and due to division by the wicked, and therefore Albanians became fragmented in facing the invading forces? Did not those occur due to mental confusion, loss of national consciousness, the oblivion of the origin, spiritual pettiness which made them incapable of thinking and respecting beyond themselves? Did not those occur because of religious division produced by the "millet" system of the Ottoman sultanate [which was the same as that Byzantine] to organize people by religion? Did not those occur due to the lack of an idea, a book, and a national central school, a lack of a national center or network that should have concerned of the existence, security and Albanian naturalization? Did not those occur due to the lack of a standard written language and disseminated through national school and books?

The Albanian renaissance efforts in the nineteenth century, and first those of Arbëreshes of Southern Italy who was the first to ring the bell of national awakening, were extraordinary. Equally significant were the efforts to form an independent Albanian state in 1912, which was chopped off more than half though Albanians voluntarily declared for an independent Albania along ethnic lines outlined in four Albanian Vilayets visibly existing within the Ottoman Sultanate. Was not impossible and unacceptable by others to make a separate nation state the same as designed by the League of Prizren in 1878? Was not at that time a Europe of Christian faith aimed at turning back the extent of the Ottoman sultanate? Did not the Ottoman Sultanate continue for 500 years the tradition of the Byzantine Empire to organize people, their worldview, their customs and way of thinking according to religion? Was not then an Ottoman Sultanate allowing to open only religious schools, for religious purposes only, and not national schools? Was not then a Czarist Russia trying to climb down to the south of Europe through the branch Orthodox Christians? Was not then a time in South-eastern Europe that states were forming and recognized by Christian Europe and the Moslem Sultanate according to the boundaries of the established churches and the citizens were respectively called by the names of the churches, for example, Greek, Bulgarian, Macedonian, Serbian, Croatian, Romanian? As for the state known as Montenegro, its name followed this path: from the Albanian name of "Malsi" (Highland) was read "Malzi" by Venetian chroniclers, after it was explained as an Albanian characteristic as "Mal i Zi" (Black Mountain) and finally translated and recorded by those chroniclers as "Monte Negro"; not a Slavic name at all. Was not the nineteenth century that the word "Turk" began to be used for the first time for the populace in Anatolia that strongly supported Moslem Ottoman rule?

Is not the first step to eradicating a nation by erasing his memory, destroying its books, culture, tradition, and history? Is not the second step of assigning some individuals to write books and spread new stories arranged for that populace, the creation of feelings, emotions and new customs, the formation of a new culture of language and thinking; that is, the invention of a modern history supposedly inherited? Does not happen that soon afterward that nation, personified into an individual plunged into the sea of emotions and personal interests, forget what is and what was? Is not this goal helped by changing the fonts with which the names of people are written, by placing suffix to those names, thus improving the pronunciation and the sound of those names? Are not the differences then dissolved between nations by establishing religious names for the newborns?

Is not proofed the quote by writer Victor Hugo (1802-1885) that "One can resist the invasion of an army, but one cannot resist the invasion of ideas"? Does the question "to be root or leaf" not heavily weigh then?