

Notes

How Montenegro Feels

During his stay in London the Crown Prince Danilo of Montenegro has given an interesting interview to a representative of the *Morning Post*, in the course of which the following sympathetic references to Albania and the Albanians occur. 'I can assure you most categorically,' said Prince Danilo, 'that when I left Cetinje for London two weeks ago the revolt of the Malissors was far from an end. Neither the military operations of Turgut Pasha nor his diplomacy had succeeded in any considerable measure. The concessions which he offered to the insurgents did not go far enough to meet the moderate and reasonable demands of the Malissors. The true difficulty in the way of the pacification of the country lies in the fact that the Albanians have lost all faith in the honest will of the Turks to fulfil their promises, and that therefore they demand that at least one Great Power, if not all the Powers, should undertake to stand surety for the honest and complete execution of the offered concessions.'

'The policy of Montenegro aims at the economical and financial development of the country—in which aim we count especially on the support of English capital—and at the spread of European culture and education amongst our people. We know very well that such an object cannot be attained without the scrupulous preservation of peace and order in the country and on our border. Our grievance against the Turks is exactly this—that their, I may say, inconsiderate conduct towards the Albanians has compromised peace and order on our border, creating a state of war and disorder which unfavorably reacts on our commerce and on the peaceful development of our economical resources. The only ambition of my august father is to see his faithful people progressing in prosperity. For that object he, on his own initiative, granted his people constitutional liberties, the fruits of which can ripen only during a long and lasting peace. We have about eight thousand Albanian refugees, men, women, and children, in our country. The Government and people of Montenegro could not let these poor people starve, and did all they could to alleviate their misery. We should be very pleased if the Porte would enable all these poor people to return to their own homes, but I am much afraid that that could not be done very speedily, as the Turks have burned all their villages, houses, and huts, and cut down their orchards and vineyards. It will be necessary, at least, to build some huts for them, if not houses, and preserve them from starvation for a long time to come.'

Prince Danilo's statement as to the demands of the Albanians coincides with the account which has already appeared in our columns. 'So far as I know,' continued the Prince, 'the demands of the Albanians are not of a political nature. I should rather have called them of the *pathetic* nature. Indeed it moves my heart to see these brave and uncultured mountaineers suffer and die for the liberty of having their own schools for their children! Their second important demand is that the sons of Albania, although quite willing to serve the Sultan as soldiers and die for him against all his enemies in Europe, shall not be sent out of Europe to die in Yemen, Arabia, or on the coast of the Red Sea. The country of "black men and of the Red Sea" strikes the imagination of these simple people with awe. They are not cowards, they are the bravest of the brave. They fought against Montenegro in the Sultan's service for years. But the Montenegrins on the one side of the border and the Malissors and Mirdites on the other have learned to know and respect one another. I am of opinion that if real statesmanship governed the councils of the Constantinople Cabinet the insurgents of Albania would be offered at once the widest concessions in regard to their schools, the service due from them in the Ottoman Army, and the collection of their taxes.'

The Protestant Truth Society

London *Truth* has been asking some awkward, but, from the subscribers' point of view, pertinent questions regarding the Protestant Truth Society. The Society has had a record year financially. It acknowledges an income for the year of £14,981—but of this £7600 came from a legacy. *Truth* suggests that the balance sheet would be more satisfactory to the subscribers if it gave fuller details. 'Mr. Kensit is practically in sole control of a movement which he inherited from his father. Ostensibly he is secretary, practically he is director. He is also a publisher, and as such proprietor of a business which he likewise inherited from his father, and one of his principal customers as publisher is the society of which he is secretary and director. Hitherto the balance sheet has not shown either what Mr. Kensit directly receives from the Society in the way of salary, nor what profit he makes indirectly by the sale to the Society of the literature he supplies to it. Reticence in regard to his salary may possibly be due to a desire to spare the feelings of his fellow-employees, who certainly cannot be said to be overpaid. Out of the twenty Wickliffe preachers and organisers the highest salary received by anyone is £156 per annum, while the salaries of the majority vary from £4 5s to £5 5s a month, out of which they have to provide their own board. Naturally, if they were to see that the salary of the chief of the crusaders ran into four figures some of them might become dissatisfied with their five half-crowns a week.'

Then it seems that £4139 was allocated to the Training College for Wycliffe Preachers at Finchley. *Truth* gives some interesting information about this establishment and asks for more. The training college appears to be run upon what may be described as domestic lines. All the advantages of home life are secured. 'The college is the private residence of Mr. and Mrs. Kensit and family, and until a short time ago the staff consisted of Mr. Kensit's brother-in-law, who combined the duties of college secretary, tutor, and examiner, for which he had himself graduated in a drapery establishment. The non-collegiate staff consists of three maid servants and a gardener. Three rooms are set apart for the use of students—a bed-room, a dining-room, and a small lecture hall. The course of study lasts for three months, and as a rule three preachers are in training at the same time. Each of them pays 10s a week to Mrs. Kensit for his board, and it would seem, therefore, that the allocation of £4000 to the college ought to leave it with "a fair working balance" for a good many years to come.' With a still unsatisfied desire for information *Truth* would like to know how much goes to Mr. Kensit as principal, what are the household expenses incurred in the training of a dozen young men a year, and what becomes of the students when they have passed through their three months' course. Obviously, Mr. Kensit is on a good wicket.

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On Tuesday, the Feast of the Assumption, Masses were celebrated at St. Joseph's Cathedral at 6.30, 7, 8, and 11 o'clock. There were large congregations at all the Masses, and numbers approached the Holy Table.

On Monday the members of St. Joseph's Men's Club entertained the Ladies' Club at a social gathering. There was a large attendance, and a most enjoyable evening was spent. Songs were contributed by Messrs. Graham, Poppelwell, and Hughes, and a recitation by Mr. H. Gallagher.

The committee of the Christian Brothers' Old Boys' Association have made arrangements for the holding of a social gathering in the Early Settlers' Hall on August 30. The success which has been a feature of the association since its inception has emboldened the committee to launch out on a more ambitious scale than previously, and it is anticipated that the gathering will be the means of further strengthening and extending the influence of the organisation.