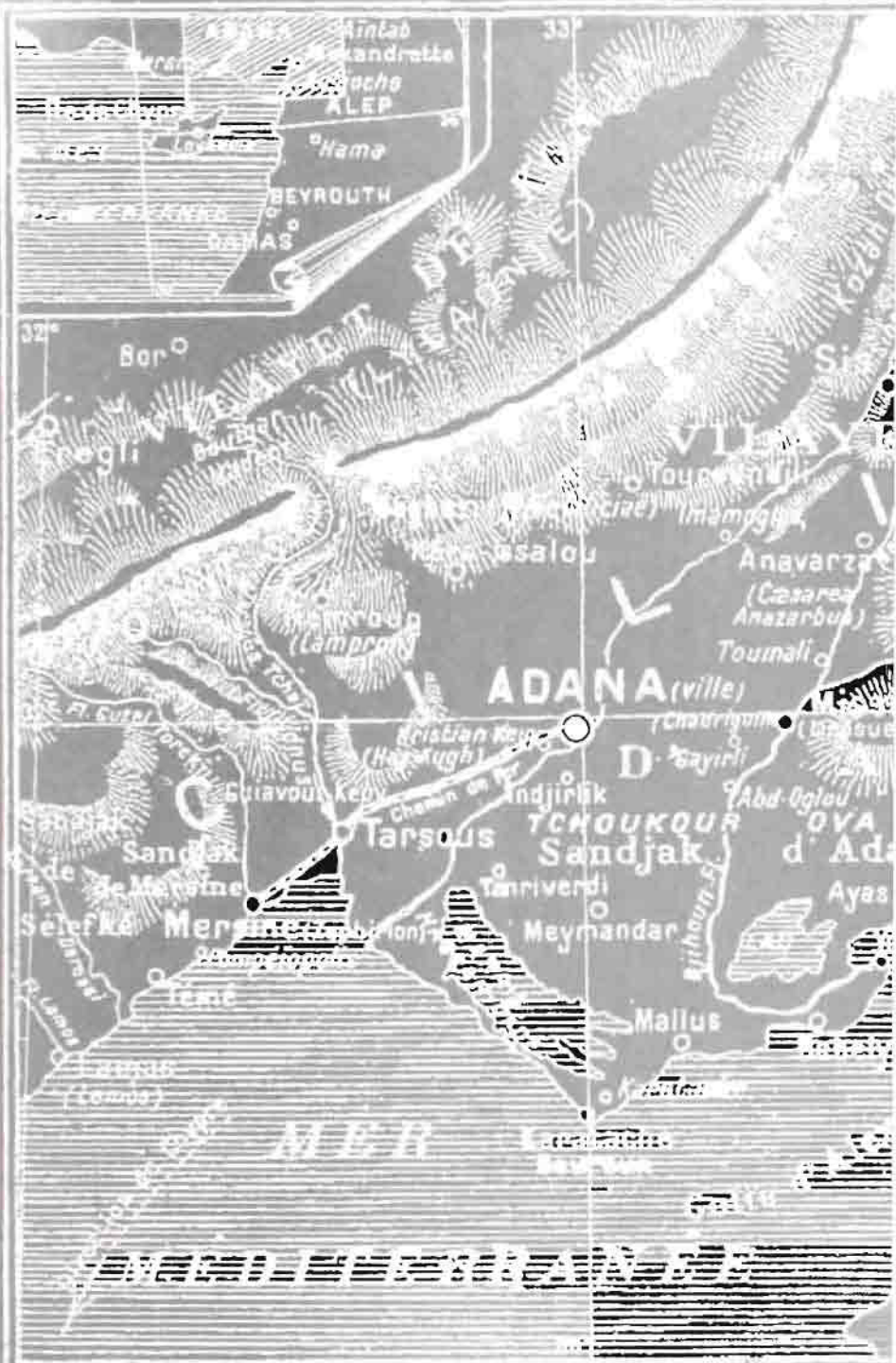


CARTE GEOGRAPHIQUE partielle d



Gravato per Mathieu (Paris)

Longitude, Méridien de Paris

Eq.

es VILAYETS D'ADANA et D'ALEP



E. Fourné dess. Paris

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genocide: evidence, notes, memories C i l i c i a

նմանատիպություն

Թրական դաժանություն

Երիտրուները

և ձեռնարկությունն

Ադանայի ողջակիզման մասին

Փոփր Ասիա, 1909 առիթի

Գրվել է 1911 թվականի առիթիին

Ֆերիման Դաֆեսի հեղինակությամբ

Երևան 2009

Հայոց ցեղասպանության թանգարան-ինստիտուտ

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Turkish Atrocities

The Young Turks and the Truth about the Holocaust at Adana

in Asia Minor, during April, 1909

Written and compiled in April, 1911,

by **Ferriman Duckett**

Yerevan 2009

The Armenian Genocide Museum Institute



Մենագրությունը երաժիշտավորվել է վերահրաժարական
Հայոց ցեղասպանության թանգարան-ինստիտուտի
գիտական հորհրդի կողմից

0 4(566) 3
D-84
Publication
Armenian Genocide Museum-Institute

ՀՏԴ 941 (479. 25)

ԳՄԴ 63. 3 (23)

Դ 296

Դափնե Ֆերիման

- Դ 296 Երիտթուրքերը և ճանաչությունն Ադանայի ողջակիզման վերաբերյալ Փոփր Ասիայում 1909 թ. ապրիլի ընթացքում.
Եր.: ՀՀ ԳԱԱ Հայոց ցեղասպանության թանգարան-ինստիտուտ, 2009.-172 էջ:

Duckett Ferriman

- Դ 296 The Young Turks and the Truth about the Holocaust at Adana in Asia Minor, during April, 1909.-
Yerevan: The Armenian Genocide Museum-Institute, 2009.-172 pages:

editor of autotype: H. Demoyan

the series concept: H. Demoyan, E. Daneghyan, H. Samuelian

graphic concept and layout: H. Samuelian, E. Daneghyan

ԵՊՀ Գրադարան



SU0223378

ԳՄԴ 63.3(23)

ՀՏԴ 941 (479. 25)

ISBN 978-9939-382-05-1

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©ՀՀ ԳԱԱ Հայոց ցեղասպանության թանգարան-ինստիտուտ, 2009

Գասպիրյան Գրադարան, Երևան

ՀՀԳՈՅ

P R E F A C E

The book presented to the attention of the reader describes one of the tragic pages of the history of the Armenian nation that were witnessed and documented by a foreigner. It is a unique source to embrace the collective memory of a people engraved with victories and defeats, pain and joy, achievements and failures.

This book is the first of the Cilician Series of the publications launched by the Armenian Genocide Museum-Institute and devoted to the massacres of the Armenians in the region of Cilicia in April 1909. These massacres heralded a new wave of persecutions and mass killings of Armenians in the Ottoman Turkey – this time orchestrated by the regime of the Young Turks.

It is practically impossible to conceal one's emotions while reading those lines in the book. The scenes and episodes of inhuman treatment of human beings just for their otherness show the scope and volume of the great calamity and tragedy of the Ottoman Armenian population. It is equally impossible to read these stories without horror and stress. The stories included in this volume take us a hundred years back to the early 20th century, when my ancestors still lived in the beautiful city of Adana, the center of the Armenian Cilicia. My grandfather was a prominent figure there, whose large family, as the persecutions and killings intensified, spread across the Middle East, with most of them finding refuge in Lebanon.

My memory is closely linked with my family history; my private archive contains many valuable photos of centuries-old scenes and faces of those who made my generation tree and made my personal link with the history and the memory of my people even more vivid.

The support to the publication of this volume and the two more upcoming primary sources on the mass killings in Cilicia is my modest expression of duty and respect to my nation and to the memory of my ancestors, and those who fell victim to the Genocide at the beginning of the 20th century.

Ralph Yirikian
December, 2009

F O R E W O R D

The volume by Ferriman Z. Duckett was written circa 1910-1911 and first published in 1913 in London. The full title of the original publication was "Young Turks and the truth about the holocaust at Adana in Asia Minor, during April, 1909" It is a valuable source of information on Cilician massacres, revealing important and previously unknown details of the horrible holocaust of Armenians in Adana and the Cilician region.

The Adana massacres, which occurred in April 1909, a year after the Young Turks acceded to power, had many foreign and Armenian witnesses: diplomats, travelers and missionaries. Some of them published their eyewitness accounts and memoirs shortly after the massacres. Among them are the well known reports of Alexandre Adossides , Henry Woods , George Brezole , Manuel Trigo and others.

The author of this volume is a diplomat and traveler relatively little known in our days who published several volumes, including travel stories and diplomatic memoirs.

This volume is unique in many ways. It is a concise and dramatic representation of the horrible Cilician massacre by fanatical mobs and Ottoman army soldiers, witnessed and documented by a bystander. The author's analytical approach and complex in-depth analysis, and the facts and quotations contained in the volume, make it an extremely important and valuable source for the study and evaluation of the Adana massacres. Very few copies of the original publication have survived, making it a valuable object for collectors and bibliophiles.

Massacres in Adana and surrounding villages came as a watershed between the Hamidian massacres of 1894-1896 and the Armenian genocide of 1915-1922. As Ferriman Duckett concludes, the extermination of the Armenian community of Cilicia was largely driven by mercurial motives. The Armenian population of Cilicia was not affected by the 1894-1896 massacres. Looting and seizing of Armenian property was thus behind the killing and destruction in 1909. Needless to say, the terrible massacres had a powerful psychological effect on the victims and on the Ottoman Armenian population in general.

A year after the 1908 Young Turk revolution that proclaimed equality and brotherhood and established equal rights for Christians and Moslems, the very same Liberation Army perpetrated a horrible massacre of Armenians. The Christians of the Ottoman Empire were shocked by the scope of the massacres; centuries-old mistrust, fear and insecurity were thus revived after a very brief recess.

A member of the Committee of Union and Progress of Salonika centre said, "We have no suspicions about the fidelity of the Armenians and Jews, but because they are far more advanced than the Turks, will do what we can to check their progress, and give Turks a chance to catch them up." Duckett mentions the Turkish tradition of dealing with minorities by pogroms and massacres. He writes that those who are acquainted with Turkey and the Turks will know that "without the suggestion and the consent or even organization of the Government there never were massacres in Turkey."

The use of the term Holocaust to describe the Adana massacres is noteworthy since it is one of the first uses of this Biblical term to describe modern crimes against humanity. The latter expression was in circulation in late May 1915 when Russia, Great Britain and France appeared with a joint declaration condemning "new crimes of Turkey against humanity and civilization".

Duckett almost predicted the upcoming great calamity: the Mets Yeghern of the Armenian people at the hands of Young Turkish government. Under the cover of WWI, in 1915-1922

the Turkish government implemented its plan of annihilating the Armenian population of the Ottoman Empire and establishing a new Turkey under the nationalistic slogan of “Turkey for Turks.”

Disappointed by the world powers’ response, or rather, lack of proper response to the crimes committed by Turkish government, Ferriman Duckett harshly expressed his feelings, “The Turks, once more, succeeded in going unpunished under the very nose of the Christian and civilized Europe, then turned round and laughed, and laughed. Shame to civilized Europe, shame to the 20th century humanity.”

While preparing the new edition, we refrained from changing the original text in any way, apart from minor corrections. The photo documents added to the volume come from the Armenian State Archives.

I would like to thank Mr. Ralph Yirikian for his commitment to assisting the Armenian Genocide Museum in publishing the Cilician Series of documental sources and eyewitness accounts.

Hayk Demoyan
Director of the Armenian Genocide Museum-Institute
December 2009

¹ The first publication of the book was titled *The Young Turks and the truth about the holocaust at Adana in Asia Minor*, During April, 1909 by Z. Duckett Ferriman, London, 1913.

² A. Adossidès *Arméniens et Jeunes-Turcs: Les massacres de Cilicia*, P.-V. Stock, Paris, 1911.

³ Henry Charles Woods. *The Danger Zone of Europe: Changes And Problems In The Near East*. Fisher Unwin, 1911.

⁴ George Brezole. *Les Turcs ont passé là...*, Paris, 1911.

⁵ R. P. Manuel Trigo. *Memorias de un Misionero*. Barselona, 1910.

⁶ Duckett Z. Ferriman *Turkey and the Turks*, New York: James Pott, 1916; *East and West of Hellespont: Memories of Fifty Years*, Boston: Houghton Mifflin, 1926; *Home life in Hellas, Greece and the Greeks*, London, Mills & Boon. 1910; *Lord Byron by Z. Duckett Ferriman*, 1920. *Greece and tomorrow*. by Z. D. Ferriman. 1918.

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A F O R E W O R D

At the time of going to Press we read the following appeal which appeared in the London Daily Telegraph of 11th Jan., 1913, and has referred to the terrible narrations and documents which follow:

ARMENIAN QUESTION; A PLEA FOR FREEDOM.

We have received the following communication from an Armenian professor of distinction:

“People are beginning to wonder why, at such an opportune moment, when the destinies of Macedonia are being discussed in the Metropolis of the British Empire, Armenia, her companion in suffering and martyrdom seems altogether forgotten.

“Is it possible that the splendid overthrow of Turkish domination in the Balkan Peninsula is to be followed by a fresh betrayal of unhappy Armenia into the hands of the Turks? If not, why this unanimous silence on the part of Parliament, Press, and Christian Church?

“At such a critical time it would be really criminal for those who care for justice, mercy, and truth not to speak their minds on behalf of this oppressed people—the protégés of England.

“If Austria, without firing a shot, and being bound by no previous treaty obligation, obtained the autonomy of Albania, how is it that England cannot secure the liberation of Armenia, with regard to which she lies under well-known and acknowledged obligations? Let our Foreign Secretary assert before the Conference the same resolute determination with regard to Armenia as Austria enforced with regard to Albania, and the work will be done.

“If the Powers are to bring about a lasting peace between Europe and Turkey, the fate of Armenia must necessarily be

included in the work; of the conference. Anxious as we are for peace to be promptly concluded without the creation of any complications, we protest beforehand against any peace involving a crying injustice to a people so cruelly tried and so many times betrayed in Europe.

PEACE A MOCKERY

“Such a peace would prove a mere mockery. The Turk would take up his old familiar work of oppression—bleeding to death the helpless Armenians, denied as they are even the elementary right of self-defense. Even at the present time we know of robbery, torture, and murder, by Kurds and Lazes, the perpetrators going unpunished, and extending their brutalities over increasing areas.

“A unique opportunity for good is once more ours. Is it to be thrown away? Is it in vain that the awful massacres of Sassoun, Zeitoun, Adana, and the cries of widows and orphans go up to heaven?

“Much has been done: much is still being done, for these, the helpless and destitute. And more and more is needed, as their men have been driven to fight their fellow Christians and to die in battle or of want in the Balkans. But what Armenia most sorely needs is freedom to work out her own salvation. Here is a proud, though a blood stained history. The ruins of her once splendid towns — of her churches and monasteries now turned into stables by Turks and Kurds—attest this.

“We cannot believe that Europe will once more have her ‘fast bound in misery and iron.’”

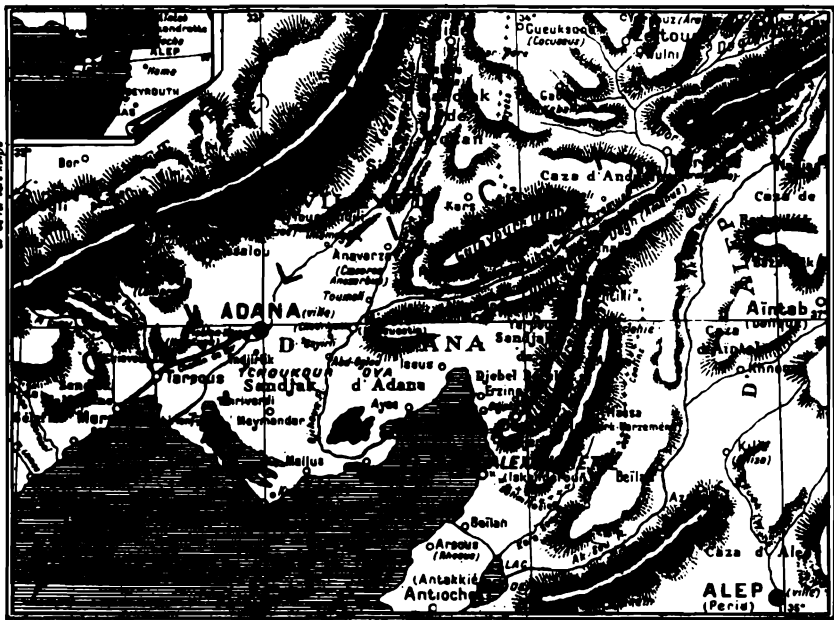
The reader is also referred to correspondence and illustrations which appeared in the London *Graphic* of the following dates: —(1909)—1st May; 8th May ; 16th June (the Summer number); 3rd July; 10th July; 24th July; 14th August, 21st August,

Jan., 1913.

The EDITOR.



CARTE GÉOGRAPHIQUE partielle des VILAYETS D'ADANA et D'ALEP

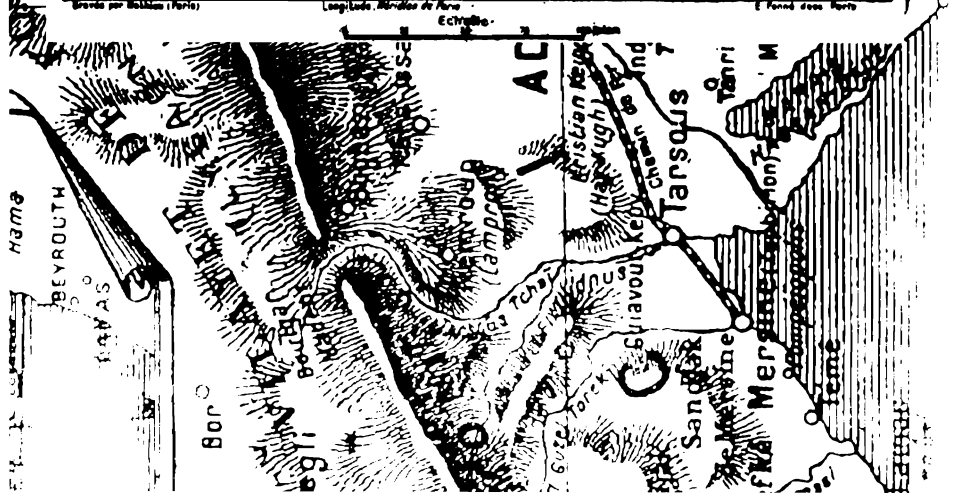


Dessiné par B. B. B. (Paris)

Longitude, Nord de Paris

Echelle.

E. Fond. des N. 187



AND

THE TRUTH ABOUT THE HOLOCAUST AT ADANA

I N T R O D U C T I O N

I had heard of the Armenian Massacres in Armenia and Constantinople in the years 1894-5-6 and like many others, I had attributed them to an Armenian reckless revolutionary movement, but being at Adana during the 1909 massacres of Cilicia, I was an eye-witness of the indescribable carnage, unimaginable savagery and monstrous tortures to which the Armenians were subjected. I could not understand the cause as I saw no revolutionary movement, no political agitation on the part of the most unfortunate victims—the Armenians. In spite of my deep emotions and disgust I abstained from an immediate publication of what I saw and heard of those Mongolian atrocities, which are a disgrace to a reasoning humanity. I contented myself by taking notes of what I saw, or heard from other eye-witnesses, consular reports and trustworthy correspondents, and then I carefully followed the attitude of the Ottoman Government, the conscientious investigations of Parliamentary Commission, and the unjust proceedings of Martial Courts.

The innocence of the Armenians is proved beyond all doubt, and the barbarity of the Turks likewise confirmed, and the official communiqués of the Minister of Foreign Affairs, issued on April 23rd, 1909, and that of the Grand Vizier on August the 8th, state our view. If just punishment of the real offenders had followed the ministerial edicts, I should have ascribed all these atrocities to ignorance and fanaticism and would not accuse the Government for its strange conduct, but justice worked in the wrong direction, utterly ignoring the circular issued by the Grand Vizier, that is to say, instead of the principal authors and promoters of the great crime, they punished a few poor ignorant tools, and many innocent Armenians who had to defend

themselves, seven of whom in fact were in no way connected with the disorders, they being at the time hidden in foreign consulates and other establishments and therefore used no arms whatever, as it was proved by strict investigations. All these contradictions and unjust proceedings confused me more and more and I decided to search out the guilty and responsible persons. I did so, and now that I know all, I accuse the Government and the Young Turk Committee, who had the destiny of the country in their hands, and I am now going to show it in this little book.

But how are we to explain the Hamidian Massacres. I wanted to know the truth about that, too, and learnt that neither was there then any revolution or rebellion such as is understood in England. My investigations and inquiries into this part of the question yielded the following facts.

The Armenians despaired of finding any peace and rest under the Turkish Rule, always and systematically robbed and persecuted by their neighbours, the Kurds, the Circassians and the immigrant Moslems from Russia (Caucasus) and Roumelia, rendered desperate by the abduction of the beautiful girls and women, by the complete absence of justice in Courts, they—the Armenians—sent a deputation to the Berlin Congress of 1878 where they sought protection from Christian Europe and an autonomous Armenia under the Suzerainty of the Ottoman Empire, they hoped the Turks would, far from objecting, like the idea of such a state as a Buffer State between Russia and themselves.

The Congress refused to consider the matter and contented themselves by framing and passing the 61st Article to introduce some sort of reform in the Armenian provinces:

Article 61: "The Sublime Porte undertakes to carry out, without further delay, the ameliorations and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and the Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application."

Encouraged by this article the Armenian Patriarchs continually appealed to the Turkish Government to carry out the promised reforms, and on occasions they found themselves forced to remind the signatory powers to intercede for them at the Porte.

In 1891 the Armenians organised a great public meeting in the cathedral at Koum Kapou (Constantinople), when they decided to go “en masse” to the Sublime Porte, and through a select deputation appeal for reforms, but before they reached the Porte they were stopped and dispersed by the police.

The Armenians, hopeless of succeeding by legal means or appeals, formed revolutionary Committees (the Hintchakist being the first, then the Droshakist or Dashnaktzutune), in order to defend their people against the rapacious Kurd and lawless officials, and, occasionally, by severe means teach them to respect the lives and the property of the Armenians, but being closely watched and very much persecuted by the authorities, they were greatly hindered.

In 1894 the Government tried to impose taxes upon the Armenians of Sassoun—a mountainous district—who were until then exempt, owing to their geographical position. These impositions being resented, the Government ordered them to give up their arms (exactly like the Albanian Mallisors or Mirdites of this day), the people refused, then 30,000 soldiers, who, after a hard fight asked the Sassounite Armenians to surrender, they did so, but were betrayed and 40,000 men, women and children were ruthlessly massacred. The Government was successful in hiding this hideous crime until the 25th of November, 1894. Europe protested (as per usual) and was satisfied with the Sultan’s good promise to behave better in the future... what a farce.

Monseigneur Ismirlian, the Iron-Patriarch, approached the European Ambassadors at Constantinople to assist him, by using their good offices, in obtaining these reforms from the Porte.

The Ambassadors then drew a plan of reforms which they succeeded in getting signed by the Porte on the 24th of May, 1895. But, as usual, the reforms remained a dead letter. The Armenians, again disappointed and deceived, called a public meeting at the Koum Kapou church (adjoining the Patriarchate) on the 30th of September, 1895. Then they resolved to march “en masse” to the Sublime Porte and insist on the execution of the May programme of reforms. The demonstrators were received at the Sublime Porte with bayonets and bludgeons, hundreds were killed, thousands were imprisoned, exiled or drowned, and some killed in prison cells. Then Sultan Hamid, backed by Russia, Germany (and some say even by Austria)

ordered the general massacres of the Armenians from east to west, from north to south of Asia Minor and Armenia. It was at Trebizond on the 26th of September, on 13th of October at Bitlis, then Papert (Baibourt), Diarbekir, Sivas, Erzeroun, etc., etc., there were over 200,000 massacred by torture, fire and flame. In Cilicia the Armenian mountaineers of Zeitoun, seeing that the butchery was nearing them, and that the Turks, etc., of the surrounding districts were preparing for an attack, retired to their mountains and besieged the Turkish Barracks (opposite the town), the garrison having had orders to bombard Zeitoun. The Zeitouniots fought like lions with their primitive home-made rifles, etc., against 50,000 regular soldiers, besides bashi-bazouk, and the mob attacking on all sides the Turks were defeated, and upon the intervention of the Great Powers (through their Consuls) the two parties were reconciled. Thanks to this brave deed of the Zeitouniots, the progress of the massacres towards the west of Asia Minor ceased, and the most prosperous city of Cilicia, viz: Adana was saved.

The condition of the Armenians was far from improving, everywhere they were persecuted, massacred, they were not allowed to travel even on business from one town to another, and their commerce was dangerously paralysed. Europe never troubled about them and left them to their fate. The Droshakist Revolutionary Committee, hoping to draw Europe's attention to this sad state of things, and to force them into action in aid of the Armenian demands, entered the Ottoman Bank at Galata on the 26th of August, 1896, and threatened to blow up the buildings with bombs unless the Sultan carried out the promised reforms. Europeans were alarmed at this critical moment as the Ottoman Bank was really run almost entirely with European capital. Then commenced pourparlers between the three parties concerned: the Revolutionaries, the Sultan and the Ambassadors. The result was, through the instrumentality of the Russian Ambassador, the safe deportation of the attacking band to Europe and the signing of fresh engagements by the Porte. Then started on the 27th the awful carnage of the Armenians in Constantinople, where 12,000 perished and 60,000 emigrated; the massacres spread into the interior a second and a third time, this time Van, Eghin, Tokat, etc., were the chief centres of the atrocities, bringing the number of victims to 300,000.

From that date the Armenians began to lose courage and some joined the Young Turk Committee, better known and

more active in Europe (Paris and Geneva) than in Turkey itself. This time they aimed at the overthrow of the Sultan.

The attempt on Abdul Hamid's life on the 21st of July, 1905, was part of the outcome of this policy, and the authors were thought to be the Droshakists. On this occasion many Armenians were imprisoned or killed. This was the last card played by the Armenians.

As can be seen, in all this there was no rebellion, no raising "en masse," no sordid intrigues, as some Europeans were unfair enough to say against their own belief, but protests, complaints and pleadings. Such protests and organizations exist in Europe, where the people, the "agitators," use much stronger language and means, but no Government would ever dream of ordering wholesale massacres. The only two districts where the Armenians did take up arms (because they were able), and that only in self-defence, were Sassoun and Zeitoun, but both these districts, as well as the quietest towns and villages, have been ransacked by the Turks. The Government never tried to use common sense and fatherly language, but only the sword... to settle a simple question of reforms.

The reader will understand by the foregoing statements that the Armenians were the first and the most active and anxious workers for the overthrow of the tyrant, first alone, then with the Young Turks, therefore they were the first and most demonstrative to rejoice and give their heartiest welcome to the Constitutional or New Regime of Turkey.

The festivities and demonstrations of joy and gratitude on the 24th of July, 1908, were specially striking among the Armenians, because it was their sufferings above all that were at an end, but the Turks recommenced the massacres and with greater ferocity than before, because they wished to misinterpret these rejoicings, why?.. Here is the answer given by an enlightened Turk to an Armenian Literateur: "You must not think that by the fall of Abdul Hamid and by the establishment of the Constitutional Regime the Anatolian Turk will alter from one day to the next and change his attitude towards the Christians, more particularly the Armenians. We must wait at least for another 25 years, until the crass ignorance and fanaticism of the provincial Turks be removed through new and energetic methods of Religious and Political education."

This may be true, but it is far from being an explanation of, or an excuse for, the terrible massacres of Adana. Those who are acquainted with Turkey and the Turks will know that "without the suggestion and the consent or even organisation of the Government there never were massacres in Turkey."

Of what then were the Armenians of Cilicia guilty to deserve this punishment? According to the greatest fiend (Ihsan Fikri, editor of the Adana Turkish Paper, *Ittidal*), the Armenians wanted an independent Kingdom in Cilicia, and to prove this accusation they cite the Armenian free press (under the old Regime being in the clutches of the censorship), buying arms and procuring bombs! in theatres producing plays on the lives of their ancient kings, public meetings and lectures, festivities and gatherings of a national bearing, in a word, doing things which any Constitutional and progressive Regime (rule) permit as a sign of life, mental and moral activity and progress.

The Armenians would be simply mad to dream of Separatism in a district like Cilicia where the Turks, or rather the Moslems, are nearly ten times as numerous as themselves.

This display of literary, artistic and commercial activity on the part of the Armenians was the natural outcome of their ambitions, for a long time checked and kept in chains, and the Armenians took advantage of the new free regime with all the rest of the peoples in the Ottoman Empire, only perhaps a little more enthusiastically, as they were the most oppressed and one of its most progressive and intelligent elements. Yet they, after the advent of the Constitution and before the Adana massacres, that is to say between July the 24th, 1908, and April the 13th, 1909, never mentioned or used the words, "Separatism, *Autonomy*, etc." No Armenian daily or any other publication ever thought of expressing such a dangerous and senseless idea, besides there was no need as all they wanted was a government with a common-sense policy of "live and let live," which they believed had at last come. After July the 24th, 1908, all the Ottomans freely bought arms, as would be natural in such an unsafe country as Turkey, besides there was the constant fear of reactionary movements which happen during any revolution and in any country. If this purchase of arms was considered a crime, why were the Turks left alone who bought far more freely? This was the case at least in Cilicia. As for the imaginary bombs and other explosives, which the Editor of *Ittidal* wanted the world to believe, how is it there was not a sign of

them found during or after the Adana massacres ?

As for dramas and other plays, why was there performance a crime in Cilicia when every nation in Turkey was allowed to produce them, especially in Constantinople, and other big cities? The founders of the "Ottoman Theatre," I mean the Armenians, would naturally be the first to give vent to their artistic desires. They have shone as very good actors in Tiflis, St. Petersburg, Moscow, Vienna and Paris, in their own country (Turkey), and they would have been in the first rank but for the fact that all plays and performances in the Armenian language were forbidden under the Hamidian Rule, so it was only natural that the Armenians should reap the benefit of the new free Regime and pursue their favourite hobby.

At Adana all the public speeches were delivered in Turkish and Turks themselves attended them and applauded. Why was it afterwards considered a crime? No, all this cannot be sufficient explanation or be an excuse for the outburst of the terrible fanaticism in Cilicia; we must seek an explanation elsewhere.

This is what we think on the subject: the local Turks foresaw that the free Constitutional Regime promised much protection to the hitherto downtrodden Ghiaours and a far superior progress to theirs, they even thought the material and intellectual prosperity of the Armenians in a near future might tempt them to rise and be entirely free and independent of the Turk, so they crushed this imaginary seed of a future independent Cilicia. This atrocious ingratitude of the Turks against the Armenians, who had worked and suffered almost alone to bring about the change of regime for the better, is appalling.

Adana which was left intact under the old tyrannical regime, with an old Turk governor as Bahri Pasha, was reduced to a human-made Messina under the Young Turk Constitutional Regime.

