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The constitutional revolution of 1908 and its aftermath in Trabzon

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Chapter IV

SOCIAL AND DAILY LIFE IN TRABZON

(1908-1914)

4.1. Clubs and Societies in Trabzon

One of the social aspects of the new order that was brought into being with the proclamation of the Second Constitution on 24 July 1908 was freedom of association. Through this new freedom, societies and clubs were established all around the country but they had to adhere to a law on organizations that was passed on 16 August 1909. Later, when Article 120 was amended to the Constitution (*Kanun-i Esasi*), freedom of association was protected as a constitutional right¹ and clubs and societies gradually started to appear in the public sphere.

Organizational freedom had an impact on Trabzon, just as it had elsewhere in the country, and clubs and societies with political, social, and economic objectives emerged in the city. These included the Union Club (*İttihad Kulübü*), Military Club (*Askeri Kulüp*), Science and Arts Youth Club (*Muhibb-i Fen ve Ma'rifet Gençler Kulübü*), Trabzon Progress and Elevation Club (*Trabzon Terakki ve Teali Kulübü*), Ottoman Club (*Osmanlı Kulübü*), Ottoman Merchants Club (*Osmanlı Tüccar Kulübü*), Ottoman Patriotic Society (*Osmanlı Vatanperveran Cemiyeti*), Society of Progress in Education and the Protection of Children (*Terakki-i Ma'arif ve Himaye-i Etfal Cemiyeti*), Trabzon Red Crescent Society (*Trabzon Hilal-i Ahmer Cemiyeti*), Trabzon Ottoman Navy Society (*Trabzon Donanma-i Osmanî Cemiyeti*), Trabzon Lawyers' Society (*Trabzon Dava Vekilleri Cemiyeti*), and the Greek Merchants and Employees Society (*Rum Müstahdemin-i Tüccar Cemiyeti*). The fact that all of these clubs and societies were established in a short period of time demonstrates that people were quite willing to participate in public life.

1 Zafer Toprak, "1909 Cemiyetler Kanunu", *Tanzimattan Cumhuriyete Türkiye Ansiklopedisi*, İstanbul: İletişim Yayınları, 1985, vol. 1, pp. 205-206.

An article in *Trabzon'da Meşveret* took up the issue of clubs and societies, mentioning that European clubs were entrusted with the mission of developing the nation. Clubs in Trabzon had two goals: achieve unity and protect and spread freedom and determine the best approach to progress and march towards it.² The article mentioned here claimed that Ottomans primarily needed unity, and clubs and societies were a good way to achieve that. First, the Union Club was to be established, followed by science clubs as a means of developing and spreading education in the service of the empire.³ The aim of the article was to tell the people of Trabzon that clubs and societies were essential in the modernization of society. One of the main objectives of the Committee of Union and Progress was to mobilize Ottoman society in order to realize a paradigm of modernization. By reading between the lines of the article, it becomes clear that getting involved in the public sphere and adopting the modernization paradigm of the Unionists were paramount to achieving the right results.

4.1.1. The Union Club (*İttihat Kulübü*)

The Union Club was established as the Trabzon branch of the Committee of Union and Progress. After the proclamation of the Second Constitution, it took time for the Unionists to become established in Trabzon. The Union Club officially opened on Friday, 27 November 1908 (14 Teşrinisânî 1324) in the neighbourhood of Zeytinlik with a ceremony which also marked the opening of a sister association, the Military Club. The governor, commander general, high ranking officials, merchants, members of the Trabzon branch of the Committee of Union and Progress, and military personnel were present at the ceremony, along with thousands of citizens and the military band.⁴ Customs Director Mehmet Emin (Yurdakul) Bey, the commander general, Captain İhsan Bey, Gregori Efendi, and Armenian representative (*murabhas*) Vestrak Efendi gave speeches. After the speeches and the military band's performance, members of the Committee of Union and Progress and the commander general passed out cigarettes and sherbet.⁵

The fact that the Union Club and the Military Club were officially launched together demonstrates how strong their ties were, as well as the influence that the military had on the Committee. Additionally, the fact that the Military

2 Tıbbiye-i Askeriyeden Sürmeneli Behram Na'ıl, "İttihad Kulübü", *Trabzon'da Meşveret*, No: 6, 6 Eylül 1324 (19 September 1908), pp. 2-3.

3 Ibid.

4 "Şanlı ve Azimetli Bir Resm-i Küşad", *Trabzon'da Meşveret*, No: 26, 15 Teşrinisânî 1324 (28 November 1908), p. 1.

5 "Trabzon", *Feyz*, No: 33, 18 Teşrinisânî 1324 (1 December 1908), p. 4.

Club was going to work under the auspices of the Union Club indicates that they sought to keep the military's activities under control. Also, since many merchants and citizens as well as state administrators were present at the opening ceremony, it becomes clear that the influence of the Committee of Union and Progress was increasing in Trabzon. Since the attendance of merchants and citizens was not required, it is an indication that people had started to gather around the Committee of Union and Progress as the new centre of power. The presence of Greek and Armenian representatives at the ceremony is a reflection of the policy of National Unification (*İttihat-ı Anâsır*) at the local scale in the early months of the constitutional period.

Before and after the official opening of the Union Club, a number of events were organized such as theatre plays, conferences, auctions, night classes, religious activities, and medical examinations of the poor. Before the official opening of the Union Club, thanks to the support of the Committee of Union and Progress some officers and youth staged Namık Kemal's play *Vatan* (*Homeland*) in Tuzluçeşme,⁶ the proceeds of which were to be given to the Navy Donation Fund. Before the play was staged, Mehmet Emin (Yurdakul) Bey gave a speech about Namık Kemal's concept of "homeland." The play was very well received and a total of 120 lira were donated to the fund.⁷ Through such social and cultural activities, the Committee of Union and Progress tried to penetrate the social fabric, and through charity events they attempted to strengthen solidarity and spread their ideas.

Another method the Unionists used to voice their opinions was the organisation of conferences at the club building. Newspapers reported on the fact that Ömer Naci Bey, an important orator from the Committee of Union and Progress, was going to give a conference at the Union Club when he passed through Trabzon on his way to Erzurum with Halil Yakup Hilmi Bey and Mustafa Necip Bey.⁸ The article noted that in his lengthy speech Ömer Naci Bey dealt with social issues, political events, and the current situation of the Iranian government when he visited the Union Club.⁹

The Committee of Union and Progress was well aware of the state of political unrest in Iran and through the conference, the Committee attempted to create a bloc of solidarity with the supporters of constitutionalism in neighbouring countries. The committee was sent to help Iranian constitutionalists fighting

6 "Trabzon", *Feyz*, No: 25, 19 Teşrîniyevvel 1324 (1 November 1908), p. 4.

7 "Vatan Tiyatrosu", *Trabzon'da Meşveret*, No: 8, 13 Eylül 1324 (26 September 1908), p. 3.

8 "Osmanlı İttihad ve Terakki Kulübünde Konferans", *Trabzon'da Meşveret*, No: 35, 17 Kanûniyevvel 1324 (30 December 1908) p. 4.

9 Ibid.

against the absolutist regime of the Shah in Iran, which serves as a reminder that the Ottoman constitutionalist movement cannot be studied independently of developments in neighbouring countries.

Another activity the Union Club held was a gathering organized for the benefit of the navy. They held an auction for coffee and chairs and donated the proceeds, which amounted to 831 kuruş and 10 para, to the Naval Society,¹⁰ which again is indicative of the ways that the Unionists sought to demonstrate their staunch loyalty to the country.

The administrators of the Union Club invited Dr. Milaslı İsmail Hakkı, a general health inspector, to give a talk at the club building about “İşret” (excessive drinking).¹¹ The topic is notable, and raises questions about why such a talk was needed; how much alcohol was being consumed in Trabzon, and were people drinking more compared to previous periods? Perhaps they wanted to give the impression of being good, non-drinking Muslims. Surely drinking was more common among educated top-level members of the Committee of Union and Progress and this would be a way to show that they are “pious” Muslims. Unfortunately, there are no clear answers to those questions at present.

The Union Club also held night classes. As noted before, one of the major goals of the Committee of Union and Progress was to eliminate illiteracy, and night classes were offered to that end. The range of classes that were offered is notable: Trabzon Gendarmerie Regiment Commander *Kaymakam* Said Bey taught Turkish *Sarf* and *Nahiv* (syntax) on Saturday nights; İsmail Sefa Bey, a Mekteb-i Sultani teacher, taught Ottoman and general history on Wednesday nights; Parvant Efendi, principal of the Mekteb-i Sultani, taught general geography on Tuesday nights; Refet Bey, a Mekteb-i Sultani teacher, taught economics and law on Sunday nights; Arman Garun Efendi, a Mekteb-i Sultani teacher, taught accounting on Thursday nights; Teachers College Principal Hamdi Rasim Efendi taught fundamentals classes on Saturday and Sunday nights; Zühdi Efendi, a customs secretary, taught fundamentals classes on Tuesday and Thursday nights; and Müftüzade Sadi Efendi taught fundamentals classes on Friday nights.¹²

The night classes that were offered garnered much attention, as citizens who had been left out of the education system got a chance to receive a basic

10 “Zeytinlik İttihad ve Terakki Kulübü’nde Müsabaka-yı Hamiyet”, *Trabzon’da Meşveret*, No: 167, 7 Nisan 1324 (20 April 1910), p. 2.

11 “İttihad Kulübü’nde Konferans”, *Trabzon’da Meşveret*, No: 225, 30 Teşrinievvel 1326 (12 November 1910), p. 2.

12 “İttihad ve Terakki Kulübü’nde Gece Dersleri”, *Trabzon’da Meşveret*, No: 234, 8 Kanûnievvel 1326 (21 December 1910), pp. 2-3.

education as well as learn how to be a conscientious citizen. It is not clear whether the teachers volunteered to teach or were paid; however, it is remarkable that some of the teachers were non-Muslim citizens. For a short period, the night classes were suspended as the club building was set aside for the accommodation of some officers waiting to go to Yemen. An announcement in the 258th issue of *Trabzon'da Meşveret* stated that the night classes had resumed again, and that evening a French lesson was going to be given, so those who had registered were requested to be present at the club building.¹³ An article in another issue of the same newspaper reported that an auction was held in the Union Club, and again the proceeds were donated to the Naval Society.¹⁴

Newspapers reported on the conferences that were organized by the Union Club. An article titled "Conference" in the 251st issue of *Trabzon'da Meşveret* stated that on the previous night Servet Efendi, the local director of education, gave a talk on history and politics, and Haşim Bey, the doctor of the 7th Sharpshooter Battalion, talked about the dangers of tuberculosis.¹⁵ Tuberculosis was quite widespread at the turn of the century in Trabzon, and the doctor provided some basic information about it as well as methods of protection against the affliction. The 267th issue of *Trabzon'da Meşveret* announced that another conference was to be hosted by Servet Efendi and club members were requested to be present at the club building that evening.¹⁶ In the 273rd issue of the same newspaper, there was another article titled "Conference" which announced that Midhat Efendi, the treasury lawyer, was to give a talk on the history of Islam and its conquests, and that anyone interested was invited to attend.¹⁷ In another issue, it was announced that *Mevlid-i Şerif* was to be chanted on Prophet Muhammed's birthday.¹⁸ Such religious activities were likely organized to attract conservative citizens and deflect any negative perceptions of the Unionists as far as Islam was concerned.

Newspapers announced that Tahsin Bey, the customs chemist and a military doctor, would examine patients free of charge on Friday afternoons and Sunday mornings at the Union Club. The announcements thanked Tahsin

13 "İttihad Kulübü'nde Dersler Tekrar Başlıyor", *Trabzon'da Meşveret*, No: 258, 1 Mart 1327 (14 March 1911), p. 2.

14 "İttihad ve Terakki Kulübü'nde Müsabaka-yı Hamiyet", *Trabzon'da Meşveret*, No: 234, 8 Kanûnievvel 1326 (21 December 1910), p. 2.

15 "Konferans", *Trabzon'da Meşveret*, No: 251, 5 Şubat 1326 (18 February 1911), p. 2.

16 "Konferans", *Trabzon'da Meşveret*, No: 267, 2 Nisan 1327 (15 April 1911), p. 1.

17 "Konferans", *Trabzon'da Meşveret*, No: 273, 23 Nisan 1327 (6 May 1911), p. 2.

18 "İttihad Kulübü'nde Mevlid-i Nebi Kırati", *Trabzon'da Meşveret*, No: 258, 1 Mart 1327 (14 March 1911), p. 1.

Bey for this charitable event.¹⁹ Since the majority of the population made little money, such activities were likely intended to create a positive perception of the Unionists in society.

On the anniversary of Sultan Mehmet V Reşad's rise to the throne, Trabzon Mekteb-i Sultani students visited the Union Club, where they were well-received by club members.²⁰ The fact that the students visited the Union Club instead of the governor's office suggests that the students associated Sultan Mehmet V Reşad's reign with the Committee of Union and Progress. Other news items concerned the 10 July celebrations to be held on 24 July 1911, and detailed accounts of club members' roles at the ceremony were given.²¹

4.1.2. Science and Arts Youth Club

(*Muhibb-i Fen ve Marifet Gençler Kulübü*)

The 33rd issue of the newspaper *Feyz* newspaper announced the opening ceremony of the Science and Arts Youth Club (*Muhibb-i Fen ve Marifet Gençler Kulübü*).²² On Monday, 30 November 1908 (17 Teşrînisâni 1324), the intellectual youth of Trabzon got together to establish the Science and Arts Youth Club and at the ceremony, a band played marches and the club's president İhsan Efendi gave a speech, as did club member Baki Efendi and the Armenian representative. After the speeches, which were greeted with applause, coffee, sherbet, and cigarettes were passed out.²³

The objectives of the club were to help the development of the Ottoman State and promote education, culture, and intellectual activities in order to elevate Ottoman society, as indicated in an article in the 37th issue of *Feyz*:

“...Our youthful intellectual brothers thought things over and decided to start a club in order to get rid of all these plights, to elevate us to the level of contemporary civilizations, to learn about science, and to become familiar with European lifestyles.”²⁴

19 “İttihad Kulübü’nde Hastaları Muayene”, *Trabzon’da Meşveret*, No: 282, No: 25 Mayıs 1327 (7 June 1911), p. 2.

20 “Mekteb-i Sultani Efendilerinin İttihad Kulübü’nü Ziyaretleri”, *Trabzon’da Meşveret*, No: 271, 16 Nisan 1327 (29 April 1911), p. 3.

21 “İttihad ve Terakki İhvanı”, *Trabzon’da Meşveret*, No: 295, 10 Temmuz 1327 (24 July 1911), p. 6.

22 “Trabzon”, *Feyz*, No: 33, 18 Teşrînisâni 1324 (1 December 1908), p. 4.

23 Ibid.

24 “... Gençlerimiz, münevver fikirli kardaşlarımız bu belaları def etmek, uğursuzluğumuzu gidermek, bize anasır-ı medeniye arasında yer kazandırmak, kıymet verdirmek için düşündüler, taşındılar. Hakaik-i fenniyyeyi bize anlatmaya, kavga-yı hayatın Avrupa’daki usulünü bize tanıttırmaya, bunun için de gençlere mahsus bir kulüp açmaya karar verdiler.”

Club president İhsan Bey made a speech at the opening ceremony of the club in which he talked about the problems in Ottoman society that were brought on by ignorance. According to İhsan Bey, the only way to be powerful was to constantly learn. He clarified that point by saying he meant the power of science and abilities and added that unity was also needed to be powerful, not in spoken or written words, but in action. That was why, he explained, they founded the club.²⁵

The Youth Club was involved in a variety of activities. An article titled “National Theatre and Youth Club” in the 16th issue of *Trabzon’da Meşveret* reported that the club members staged a play titled “*Mesa’ib-i İstibdad*” (Calamity of Despotism). Half the proceeds were to be donated to the victims of the Çırçır fire in Istanbul and the other half was to go to the club. Poet Mehmet Emin (Yurdakul) Bey took to the stage before the play and thanked the club members, and then he recited some poetry to prepare the audience for the upcoming performance.²⁶ At another event held at the club building, Doctor İsmail Hakkı Bey, who was the customs chemist, gave a talk about eye problems.²⁷ At the club there was much interest in Turkish, French, and history classes.²⁸ Greek and Armenian were also taught, likely in an attempt to create good relations with the empire’s Greek and Armenian citizens, which was very much in line with the policy of National Unification (*İttihad-ı Anasır*).²⁹ In the 39th issue of *Trabzon’da Meşveret*, an article titled “What have we accomplished?” (“Ne Yaptık?”) claimed that when there was so much to accomplish following the proclamation of the Second Constitution, there were only two clubs that truly needed to be established. One of them was the Youth Club, which the article praised for its accomplishments, and the other was the Merchants Club.³⁰

Trabzon Garrison Commander Abuk Ahmet Paşa, Cabir Paşa, and Hacı Ahmet Efendi, a member of the City Council, visited the club one day in

Melek Öksüz, “II. Meşrutiyet Döneminde Dernekçiliğe Taşradan Bir Örnek: Trabzon Muhibb-i Fen ve Marifet Gençler Kulübü”, *Uluslararası Karadeniz İncelemeleri Dergisi*, No: 2, Spring 2007, p. 58.

25 Ibid., p. 60.

26 M. Sadık, “Milli Tiyatro ve Gençler Kulübü”, *Trabzon’da Meşveret*, No: 16, 11 Teşrinievvel 1324 (24 October 1908), p. 3.

27 “Gençler Kulübü’nde Konferans”, *Trabzon’da Meşveret*, No: 29, 26 Teşrinisâni 1324 (9 December 1908), p. 3.

28 “Muhibb-i Fen ve Marifet Gençler Kulübü”, *Trabzon’da Meşveret*, No: 33, 10 Kanûnievvel 1324 (23 December 1908), p. 3.

29 Öksüz, *ibid.*, p. 62.

30 “Ne Yaptık?”, *Trabzon’da Meşveret*, No: 39, 3 Kanûnisâni 1324 (16 January 1909), pp. 2-3.

order to congratulate its members on their work.³¹ During the visit, a choir led by Doctor İsmail Hakkı Bey gave a concert.³² Kethüdazade Halim, a visitor from Ordu, wrote a letter to *Trabzon'da Meşveret* which was published in the newspaper's 60th issue. He lavished praise on the musical performance and congratulated the club members.³³

An announcement was made stating that in addition to the ongoing classes offered at the Youth Club, Hacı İbrahim Cudi and Hafız Mesud Efendis from the Trabzon *ulema* would give talks every week on literature, morality, religion, and science. Also, the ground floor of the club was going to be rearranged so that the club's manager, Doctor İsmail Hakkı Bey, could start giving music lessons there.³⁴ Even though the Youth Club was not directly related to the Committee of Union and Progress, they worked in parallel with the Committee's program and objectives, the only difference being that they operated in the cultural milieu rather than the political one. The club contributed much to the cultural life of Trabzon, and local notables praised the club's cultural and educational activities, which they said were helping in the fight against illiteracy.

4.1.3. The Ottoman Merchants' Club (*Osmanlı Tüccar Kulübü*)

Another club that was established in Trabzon after the proclamation of the Second Constitution was the Ottoman Merchants Club. Merchants in Trabzon came together to establish the club in order to create a sense of solidarity. However, the club was not destined to last for long. In an anonymous article titled "What have we accomplished?" ("Ne Yapdık?") published in the 39th issue of *Trabzon'da Meşveret*, the Ottoman Merchants Club was cited as being one of the two major projects that had been launched in Trabzon after the proclamation of the Second Constitution. However, the article stated that over time it became little more than a cafe where people got together at night to sit around and talk about what was being published in the Istanbul newspapers. It was argued that while the public may have had great expectations at first for the club, in the end it was a disappointment.³⁵

31 "Muhibb-i Fen ve Marifet Gençler Kulübü", *Trabzon'da Meşveret*, No: 59, 18 Mart 1325 (31 March 1909), p. 2.

32 Ibid.

33 Kethüdazade Halim, "Muhibb-i Fen ve Marifet Kulübü Aza-yı Muhteremesine", *Trabzon'da Meşveret*, No: 60, 21 Mart 1325 (3 April 1909), p. 4.

34 "Muhibb-i Fen ve Marifet Gençler Kulübü", *Feyz*, No: 49, 13 Kanûnisâni 1324 (26 January 1908), p. 3.

35 "Ne Yapdık?", *Trabzon'da Meşveret*, No: 39, 3 Kanûnisâni 1324 (16 January 1909), pp. 2-3.

An article in another issue of the same newspaper stated that the Ottoman Merchants Club had come to the brink of closing down because they could not even pay the wages of the waiters working at the club's canteen. The article called on the club's members, most of whom were notables and merchants in the city, to solve the problem and save the club.³⁶

4.1.4. The Ottoman Club (*Osmanlı Kulübü*)

After the proclamation of the Second Constitution, the Ottoman Club was founded in Trabzon as a way to help bring about national unity.³⁷ During its establishment, the club's members held an election to set up a board of directors. The results were as follows: Yanko Yuvanidi (63 votes), Kırzade Şevki Efendi (62 votes), Vilisaridi Lefteriki Efendi (43 votes), Education Department Accountant Ömer Lüfti Efendi (42 votes), İmamzade Mustafa Efendi (40 votes), Ofluzade Şevket Efendi (35 votes), Doctor Hekimyan Efendi (32 votes), Doctor Adil Bey (31 votes), and Fosturopulo Yorgi Efendi (31 votes).³⁸ The first order of business for the board of directors was to rent club member Ofluzade Şevket Bey's house on Uzun Sokak, as they planned on using it as the club's office, and furnish it.³⁹ A glance at the list of members serving on the board of directors is revealing as it reflects the idea of National Unification (*İttihad-ı Anasır*) put into practice; of the nine members on the board, three were Greek and one was Armenian, and a Greek member got the highest number of votes. The Committee of Union and Progress promoted the idea of National Unification (*İttihad-ı Anasır*) in their policy of Ottomanism following the constitutional regime, and, for a while at least, much of society embraced it, including the populace of Trabzon.

The Governor Commander Pasha, high ranking officials, and local notables attended the opening of the club, which was held on Friday, 16 October 1908 (3 Teşrinievvel 1324). Poet Mehmet Emin Bey gave a speech, which was followed by a concert put on by the military band.⁴⁰ The fact that city administrators and dignitaries were present at the opening ceremony would seem to indicate that the club was associated with the Committee of Union

36 "Osmanlı Tüccar Kulübü", *Trabzon'da Meşveret*, No: 59, 18 Mart 1325 (31 March 1909), p. 3.

37 "Osmanlı Kulübü", *Trabzon'da Meşveret*, No: 2, 23 Ağustos 1324 (5 September 1908), pp. 3-4.

38 Ibid.

39 Ibid.

40 "Osmanlı Kulübü", *Trabzon'da Meşveret*, No: 17, 15 Teşrinievvel 1324 (28 October 1908), p. 1.

and Progress, especially since Customs Director Mehmet Emin Bey was there, as he was a dedicated Unionist.

An article titled “Conference at the Ottoman Club” which was published in the 25th issue of *Trabzon’da Meşveret* reported that Stelyo Çaloho, the owner of the Greek newspaper *Atnikon Vima*, visited Trabzon and was going to give a political talk in Greek the following day. The article mentioned that the talk was open to everyone who was interested in attending.⁴¹ This is a notable indication of the spirit of “brotherhood” that prevailed in the early days of the Second Constitutional Period. Again in the same issue, an article reported that after the opening of the Ottoman Club, it was decided that a new board of directors consisting of twenty-five people should be elected so that the club could better meet the needs of the people of Trabzon. The article informed readers that club members would convene the following Saturday at the club’s office to hold the election⁴² and an article in the following issue reminded readers of the upcoming election.⁴³

Like some of the other clubs, the Ottoman Club also tried to increase literacy levels and bolster a sense of culture among the people of Trabzon, in addition to offering solutions to society’s problems through talks and seminars. Necati Efendi gave a talk at the club in which he argued that building a railway connecting Trabzon, Erzurum, Van, Bitlis, Mamuratülaziz, Samsun, and Sivas would be an invaluable investment for developing trade in Trabzon. He added that a committee had been established with the aim of raising the funds needed for such a project.⁴⁴ He argued that expanding trade in Trabzon, which was the gateway to eastern Anatolia and Iran through the Black Sea, was one of the important issues of the day. It is noteworthy that a fund-raising committee could come into being just as the result of an informative talk.

4.1.5. Society for Educational Progress and the Protection of Children (*Terakki-i Ma’arif ve Himaye-i Etfal Cemiyeti*)

After the proclamation of the Second Constitution, education was seen as being one of the main problems in Trabzon, as was the case in the rest of the country. Numerous projects were launched in cities around the empire with the aim of improving education in general and providing education for orphans, and Trabzon was no exception. The result of one such project was the founding

41 “Osmanlı Kulübü’nde Konferans”, *Trabzon’da Meşveret*, No: 25, 2 Teşrînisâni 1324 (25 November 1908), p. 4.

42 Ibid.

43 “Osmanlı Kulübü”, *Trabzon’da Meşveret*, No: 26, 15 Teşrînisâni 1324 (28 November 1908), p. 4.

44 “Mühim Bir Teşebbüs”, *Trabzon’da Meşveret*, No: 51, 18 Şubat 1324 (3 March 1909), p. 1.

of the Society for Educational Progress and the Protection of Children. The society was first mentioned in the 17th issue of *Trabzon'da Meşveret* in an article titled “Ta’imim-i Ma’arif ve Sahabe-i Etfal Cemiyeti” which, as the content of the article reveals, was actually *Terakki-i Ma’arif ve Himaye-i Etfal Cemiyeti*. The article reported that a meeting had been held at the Zağnos School under the leadership of Governor Arifi Paşa with the aim of discussing ways to improve education at village primary schools and district schools in Trabzon. Speeches were given, a committee was formed, and around 800 lira were collected within the space of an hour.⁴⁵ An article titled “*Terakki-i Ma’arif ve Himaye-i Etfal Cemiyeti*” in the 24th issue of *Feyz* also reported on the event.⁴⁶

In the 18th issue of *Trabzon'da Meşveret* there was a report titled “10 Temmuzdan Sonra Memleketimizde Şayan-ı İmtisal, Mühim ve Hayırlı Bir Teşebbüs” (An Exemplary, Significant and Auspicious Attempt in Our Province after 10th July) which provided detailed information about the Society for Educational Progress and the Protection of Children. Under the leadership of Müftü Efendi a 32-member society was founded called the Special Society (*Cemiyet-i Hususiye*). Since the Constitution (*Kanun-i Esasi*) made primary education compulsory, the objective of the society was to broaden the scope of primary education in the districts and villages of Trabzon, as well as ensure that orphans and needy children were protected and received an education. Another society called the General Society (*Cemiyet-i Umumiye*) was established to help the aforementioned society, and it was led by Governor Arifi Pasha and city notables served as members.⁴⁷ The Special Society (*Cemiyet-i Hususiye*) was to convene six times at regular intervals. Under the leadership of Governor Arifi Pasha, a meeting was to be held at the Zağnos School where the society’s objectives were to be set.⁴⁸

At the meeting, Müftü Efendi and Hazım Bey, the principal of the junior high school, announced their decisions and asked the city notables present at the meeting for their help in realizing the society’s projects, whereupon the city notables vied with one another to make larger donations for the cause. Poet Mehmet Emin Bey praised their efforts in a speech and then the meeting was adjourned.⁴⁹ Some merchants volunteered for projects, while others donated money to support the society’s projects. At this point, it should be noted that

45 “Ta’imim-i Ma’arif ve Sahabe-i Etfal Cemiyeti”, *Trabzon'da Meşveret*, No: 17, 15 Teşrinievvel 1324 (28 October 1908), p. 1

46 “Terakki-i Ma’arif ve Himaye-i Etfal Cemiyeti”, *Feyz*, No: 24, 12 Teşrinievvel 1324 (25 October 1908), pp. 3-4.

47 “10 Temmuz’dan Sonra Memleketimizde Şayan-ı İmtisal, Mühim ve Hayırlı Bir Teşebbüs”, *Trabzon'da Meşveret*, No: 18, 18 Teşrinievvel 1324 (31 October 1908), p.1.

48 Ibid.

49 Ibid.

since Trabzon Customs Director (and poet) Mehmet Emin Bey was involved in the project and praised the efforts of the society, the enterprise likely had Unionist roots.

In the 168th issue of *Trabzon'da Meşveret*, there was an article titled “*Darü'l-Mu'allimin Talebesi*” (Students of Teachers' Training School) which reported that the students at the Teacher's College were so eager to improve their knowledge and contribute to education that they wanted to work at the primary school in the city centre three days a week. Their request was met with approval by the Society for Educational Progress and the Protection of Children.⁵⁰

4.1.6. Trabzon Red Crescent Society

(*Trabzon Hilal-i Ahmer Cemiyeti*)

An article titled “*Hilal-i Ahmer Cemiyeti*” which was published in the 174th issue of *Trabzon'da Meşveret* reported that the Ottoman Red Crescent Society had been re-established under the leadership of the wife of Refet Pasha, who at the time was the Minister of the Interior. The article also noted that the mother of the Egyptian Khedive had donated 100 lira to an exhibition organized by the society.⁵¹ The 333rd issue of *Trabzon'da Meşveret* ran a story titled “The Red Crescent and the Establishment of Its Trabzon Branch” (“*Hilal-i Ahmer ve Trabzon Şu'besi Te'sisi*”) which provided a historical account of charity organizations around the world and discussed the Geneva Convention as well as the establishment and activities of the Ottoman Red Crescent. The article emphasized that Trabzon needed a branch of its own and reported that a meeting had been held at the governor's office under the leadership of Hacıdervişağazade Eşref Efendi for the purpose of appointing a committee.⁵²

The 108th issue of *Envar-ı Vicdan* included an article titled “Red Crescent” (“*Hilal-i Ahmer Cemiyeti*”) which stated that an election had been held using secret ballots, in line with the society's policies, to determine who the board members would be. The results of the vote were as follows: Hacı Dervişağazade Eşref Efendi (51 votes), Mayor Hacı Ahmed Efendi (44 votes), Health Inspector Abdülkerim (40 votes), Doctor Efremidi Efendi (39 votes), lawyer Midhat Efendi (30 votes), Arif Efendi (28 votes), Nemlizade Cemal Efendi

50 “*Darü'l-mu'allimin Talebesi*”, *Trabzon'da Meşveret*, No: 168, 10 Nisan 1326 (23 April 1910), p. 2.

51 “*Hilal-i Ahmer Cemiyeti*”, *Trabzon'da Meşveret*, No: 174, 1 Mayıs 1326 (14 May 1910), p. 2.

52 “*Hilal-i Ahmer ve Trabzon Şu'besi Te'sisi*”, *Trabzon'da Meşveret*, No: 333, 26 Teşrînisâni 1327 (9 December 1911), pp. 3-4.

(25 votes), Hacı Tevfik Efendi (24 votes), Şatırzade Hasan Bey (22 votes), Baki Efendi (22 votes), and Şatırzade Mehmet Bey (21 votes).⁵³

4.1.7. The Trabzon Lawyers' Society

(Trabzon Dava Vekilleri Cemiyeti)

In the last quarter of the nineteenth century, lawyers in major cities in the Ottoman Empire got together to establish bar assemblies. Following the example of cities like Istanbul, Izmir and Salonika, lawyers in other Ottoman cities established similar organizations as well, and Trabzon was no exception. Lawyers in Trabzon sent a document to local newspapers announcing the establishment of their society and the members of their board of directors.⁵⁴ In the announcement, they stated that the Trabzon Lawyers' Society had been established in order to monitor the conduct of lawyers and ensure they benefitted from the rights and benefits guaranteed by regulations enacted on 8 May 1912 (25 Nisan 1328). The board members of the society were as follows: Midhat Efendi, president (*Reis-i evvel*); Lazari Efendi, vice president (*reis-i sani*); Sokrati Efendi, member; Nikolaki Efendi, member; Ömer Fevzi Efendi, clerk; and Hüseyin Avni Efendi, member.⁵⁵ The fact that professional organizations of this type proliferated after the proclamation of the Second Constitution demonstrates that a spirit of solidarity had been revived in the more open atmosphere that had been made possible.

4.1.8. The Ottoman Patriotic Society

(Osmanlı Vatanperveran Cemiyeti)

Little is known about this society except what can be gleaned from an article that was published in the 2nd issue of *Trabzon'da Meşveret*.⁵⁶ The article stated that a meeting had been held at the municipality in order to determine the committee members of a society through a secret vote. A special committee consisting of twelve members was established which included six Muslims, three Greeks, two Armenians and one Catholic. The goal of the society was to work for the public good of Trabzon. The committee eventually became the Ottoman Patriotic Society and, once established, they started to recruit members. In the end, 175 people were recruited and a nine-person board of directors was

53 "Hilal-i Ahmer Cemiyeti", *Envar-ı Vicdan*, No: 108, 6 Kanûnievvel 1327 (19 December 1911), inside cover.

54 "Trabzon Dava Vekilleri Cemiyeti'nden", *Trabzon'da Meşveret*, No: 377, 28 Nisan 1328 (11 May 1912), p. 2, "Trabzon Dava Vekilleri Cemiyeti'nden", *Envar-ı Vicdan*, No: 129, 1 Mayıs 1328 (14 May 1328), inside cover.

55 Ibid.

56 "Osmanlı Vatanperveran Cemiyeti", *Trabzon'da Meşveret*, No: 2, 23 Ağustos 1324 (5 September 1908), p. 3.

elected. They rented and furnished a club building to serve as their office. It was announced that the by-laws of the society would be written according to the conventions and customs of Trabzon.⁵⁷ Based on the fact that the original meeting to found the society was held at the municipality, it could be argued that it was a top-down organization and not a response to a particular social demand. Still, it is notable that six Muslims and six non-Muslims served on the board of directors.

4.1.9. Trabzon Naval Society (*Trabzon Donanma Cemiyeti*)

Another noteworthy society that was established in the Second Constitutional Period was the Naval Society. It was founded with the purpose of raising funds in order to bolster the Ottoman Navy. Established on 19 July 1909, it was shut down on 2 April 1919 by the Occupation Forces, but when it existed, Ottoman society took note of its activities and it was a popular society.⁵⁸ The Naval Society began carrying out activities in the city centre and its environs following the approval of its by-laws on 4 November 1909.⁵⁹ The Committee of Union and Progress was a firm supporter of the Naval Society, and that is a reflection of how the Committee tried to spread its ideology across the nation through societies and clubs. In some places, Committee of Union and Progress branches were directly set up and collected donations in the name of the Naval Society.⁶⁰

The Trabzon branch was one of the Naval Society's most important. While it is unclear exactly when it was established, a telegram from the Governorship of Trabzon to the Ministry of the Interior dated 8 January 1910 (26 Kanûniyyel 1325) noted that in line with the by-laws of the society, the society's *Meclis-i Umumi* and *Meclis-i İdare* were founded and presided over by the deputy governor.⁶¹ Newspapers often published the amount of donations the society received, along with the names of the donors. The society also held auctions to raise funds. At one of those auctions, a ship was auctioned off by

57 Ibid.

58 Nurşen Gök, "Donanma Cemiyeti'nin Anadolu'da Örgütlenmesine İlişkin Gözlemler", *Ankara Üniversitesi Dil, Tarih, Coğrafya Fakültesi Tarih Dergisi*, No: 43, March 2008, p. 78.

59 Ibid., p. 79.

60 Ibid., p. 81.

61 "Dahiliye Nezareti Celilesine, Fi 26 Kanun-i Evvel 325. Donanma-yi Osmani İ'ane Cem'iyet-i Milliyesi nizamnamesine tevfikân Meclis-i Umumi ve Meclis-i İdare'nin teşkil kılındığı ve komiserliğini de derdest bulunduğum ma'ruzdur. Fi 26 Kanun-i evvel 325. Trabzon Valisi namına Defterdar Kadri."

BOA., DH. MUİ. 7.4-17, 29. Z. 1327 (11 January 1910)

the inhabitants of the district of Faros for 450 kuruş to Kahveci Hüsnü Ağa and the proceeds were sent directly to the Naval Society.⁶²

An article in the 264th issue of *Trabzon'da Meşveret* announced that a few days earlier an election had been held at the governor's office to fill the empty seats on the board of directors of the Trabzon Naval Society. Kabazade Tefvîk Efendi, Hacı Hafızade Mustafa Efendi, Velisaridi Kosti Efendi, and Arslan-yan Haçık Efendi were appointed, and Fosturopulo Yorgi, Grama Dikopulo Paşıkoh, Tehreciyan Mihran, Minasyan Arsin, and Ariyan Karabet Efendis maintained their posts.⁶³ Having had to resign for administrative reasons, Hacı Hami Efendi, Hacı Hafız Rüştü Efendi, and Osman Efendi were thanked for their hard work during their year on the board of directors. It is notable that the absentee members of the board of directors were all Greeks and Armenians.⁶⁴ The article makes it clear that five non-Muslim members (two of them Greeks and three of them Armenians) on the board of directors of the Trabzon Naval Society blocked decision-making procedures by not attending meetings. In order to circumvent the problem, three Muslim members resigned from the board of directors but when the absentee members did not resign, the board of directors still could not be annulled. The only option at that point was to elect new members to fill the empty seats.

One newspaper article discussed the issue of possible corruption carried out in the name of the Naval Society. In order to avert such abuse in fundraising activities, the Naval Society had to be notified of events in advance and charity tickets had to be stamped by the society.⁶⁵ Archival documents indicate that committees and officials from Istanbul travelled to Trabzon to invite people to make donations. In one of those documents, sent from the Ministry of the Interior to the governorship of Trabzon, it was announced that Ali Şükrü Bey, one of the members of the board of directors in the Ottoman Naval Society, was going to visit Trabzon to inform the public about the society and the system of donations, and the governorship of Trabzon was asked to provide him with assistance.⁶⁶

62 "Trabzon Donanma-yi Osmaniye Cemiyeti'nden", *Trabzon'da Meşveret*, No: 260, 9 Mart 1327 (22 March 1911), p. 2.

63 "Trabzon Donanma-yi Osmaniye Mu'avenet-i Milliye Cemiyeti Azaları", *Trabzon'da Meşveret*, No: 264, 23 Mart 1327 (5 April 1911), p. 3.

64 Ibid.

65 "Donanma Cemiyeti'nden", *Trabzon'da Meşveret*, No: 315, 21 Eylül 1327 (4 October 1911), p. 3.

66 BOA., DH. KMS. 14-8, 1332.Ra. 8 (4 February 1914).

4.1.10. Trabzon Province Progress and Elevation Club

(*Trabzon Vilayeti Terakki ve Teali Kulübü*)

While little detailed information is available about this club, it is mentioned in two newspaper articles, both of which make mention of the club's by-laws.⁶⁷ One of them dealt mainly with the opening ceremony of a club,⁶⁸ but the club in question was the *İttihad Kulübü* and its affiliate the Military Club.⁶⁹ The fact that the club's by-laws were published in Istanbul suggests that preparations to establish such a club were underway but were never brought to fruition,⁷⁰ and since no other information about the club could be located, that was likely the case.

4.1.11. Society for Greek Merchants and Employees in Trabzon

(*Trabzon'da Rum Müstahdemin-i Tüccar Cemiyeti*)

Records indicate that efforts were made to establish a society for Greek merchants in Trabzon but it seems that bureaucratic obstacles prevented it from ever coming into being. The governor's office requested directives on the issue from the Ministry of the Interior, stating that some Greeks had founded an organization called the Society for Greek Merchants and Employees and applied to the governorship of Trabzon seeking approval for their by-laws.

Since Article 4 of the Societies and Organizations Act forbade the establishment of organizations based on ethnicity or gender, the governor's office consulted the Ministry of the Interior because of the ambiguity surrounding the society's objectives. The Ministry of the Interior replied to the governorship of Trabzon, saying that there were no legal obstacles for the establishment of such a society.

After some time, the governorship of Trabzon sent another telegram to the Ministry of the Interior stating that the founders of the society had changed its name to "The Society for Merchants and Employees in Trabzon" and that they made their official application under that name.⁷¹

The Unionists claimed that striving to live in unity with all minorities while employing ethnic categories would prove problematic in the establishment or

67 Mesut Çapa, "Trabzon Vilayeti Terakki ve Teali Kulübü", *Tarih ve Toplum*, vol.: 19, No: 113, May 1993, p. 47-49 and Kudret Emiroğlu, "Trabzon'da Jön Türkler: Trabzon Vilayeti Terakki ve Teali Kulübü-Trabzon ve Havalisi Adem-i Merkeziyet Cemiyeti", *Trabzon*, No: 3, 1989, pp. 55-64.

68 Çapa, *ibid.*, p. 47.

69 "Trabzon", *Feyz*, No: 33, 18 Teşrînîsânî 1324 (1 December 1908), p. 4.

70 *Trabzon Vilayeti Terakki ve Teali Kulübü Nizamnamesi*, Dersaadet: Mahmut Bey Matbaası, 1324.

71 BOA., DH. İD., 126-46, 1331. Ca. 21 (28 April 1913).

perpetuation of a society. In this case, it is noteworthy that the members of the society voluntarily changed its name and then applied for a license to operate. Aside from the information provided above, no other documentation could be found for this society.

4.2. Donation Campaigns

The tradition of collecting donations encompassed a vast range of practices and was based on volunteer work in Ottoman society, especially in the second half of the nineteenth century. The collection of donations included fund-raising activities ranging from charity work for the needy and disaster victims to donation campaigns for public services. This tradition continued as a major public activity in the Second Constitutional Period.⁷² In particular the Committee of Union and Progress used the tradition of collecting donations to fund state work as well as meet the needs of disaster victims. As time went on, donations became one of the means by which the Committee of Union and Progress mobilized social awareness.

Donation campaigns were organized either by local charters of the Committee of Union and Progress or its affiliates. Unionist newspapers also had an important role to play in donation campaigns, as charity events of all kinds appeared in newspaper announcements along with the names of donors and the amount of their donations. In this way, they tried to encourage communities to participate in donation campaigns which included auctions, concerts, theatre plays, popular entertainment, and fairs. Regulations on the Collection of Donations (*Cem-i İânât Kanunnamesi*) were compiled to avoid disorganization and misappropriation, and as a whole to ensure that fund raising activities functioned properly within a legal framework.

After the proclamation of the Second Constitution, numerous donation campaigns were carried out in Trabzon. The Trabzon branch of the Committee of Union and Progress led such donation campaigns and publicized them through its mouthpiece *Trabzon'da Meşveret*, which announced donation campaigns, called on the public to participate, and tried to encourage people to take part by publishing the names of donors.

Among the most prominent donation campaigns in Trabzon were fund-raising events that supported the Naval Society. An article in the 43rd issue of *Trabzon'da Meşveret* titled “Zırhlı İanesine İştirak” (Joining the Donation for the Battleship) announced that every Friday a fund-raising event would be held by a society led by Müftü Hafız Mahir Efendi which included members such

72 Gök, *ibid.*, p. 78, fn. 2.

as Attar Edhem, Kadızade Temel and others, just as in Izmir.⁷³ Through the announcement, the establishment of the Trabzon Naval Society was also proclaimed. In the 153rd issue of the same newspaper, it was reported that students from the Trabzon Junior High School collected 3 lira among themselves and sent the money to the office of *Trabzon'da Meşveret* newspaper to be delivered to the Naval Society. Likewise some high school students raised 272 kuruş out of a sense of patriotism and sent their donation to the Naval Society via their teacher Cemal Efendi.⁷⁴ Such news reports served to demonstrate the social awareness and responsibility of students who contributed to campaigns by donating part of their already meagre finances to good causes, and in doing so such reports were a means of encouraging adult citizens to make contributions too. In the following issue of the newspaper, the names of people who had donated to the Navy as well as the amounts of their donations were published, which came to a total of 86,670 kuruş.⁷⁵

To cite some other examples, a group of senior students at Trabzon Junior High School raised 130 kuruş and sent it to the office of *Trabzon'da Meşveret* to be given to the Naval Society.⁷⁶ A “patriotic” benefit auction for the Naval Society which was held at Osman Efendi’s cafe in Zağnos drew many people. Kalcızade Mahmut Bey bought a cup of tea and a cup of coffee 6 kuruş 10 para, and Captain Tursun Efendi bought a cup of coffee for 2.5 kuruş. As part of the event, Tufanpaşazade Faik Bey bought the chair he was sitting on for 70 kuruş. Captain Murat Efendi drank a cup of coffee for 20 kuruş, and Zühtü Efendi drank a cup of tea and smoked a hookah for 34.5 kuruş. Together with the contributions of other participants, 486 kuruş in total were raised and delivered to the Naval Society.⁷⁷

In the same issue of *Trabzon'da Meşveret* there was an article titled “Kadınlar Piyango Sergisinde Piyango” (Lottery in the Women’s Lottery Exhibition) which reported that the women of Trabzon came together to organize an exhibition, lottery, and auction to support the Naval Society. This event demonstrates one way that women started to appear more in the public sphere in Trabzon. In the exhibition, a painting depicting Crete and Anatolia was bought by the

73 “Zırhlı İ'anesine İştirak”, *Trabzon'da Meşveret*, No: 43, 21 Kanûnisâni 1324 (3 February 1909), p. 4.

74 “Donanma İ'anesi”, *Trabzon'da Meşveret*, No: 153, 13 Şubat 1325 (26 February 1910), p. 1.

75 “Donanma İ'anesi”, *Trabzon'da Meşveret*, No: 154, 20 Şubat 1325 (5 March 1910), p. 3.

76 “Donanma-yı Osmanî”, *Trabzon'da Meşveret*, No: 155, 24 Şubat 1325 (9 March 1910), p. 2.

77 “Zağnos Bahçesi'nde Müzayede”, *Trabzon'da Meşveret*, No: 155, 24 Şubat 1325 (9 March 1910), p. 2.

governor for 1,000 kuruş.⁷⁸ The fact that a nationalistic painting was sold for such a high price is significant because the Crete issue was so important for the Ottoman public in those days. An article in the 156th issue of the same newspaper noted that the week-long auctions being held at the cafes of Trabzon were well-attended. It was also reported that a few people donated 273 kuruş at an auction being held at the house of Hacıhafızade Eşref Efendi, and the author expressed hope that people from other provinces would be inspired by the patriotic efforts of the people of Trabzon.⁷⁹

The 159th issue of *Trabzon'da Meşveret* reported that the Trabzon Naval Society sent its headquarters 1,000 Ottoman lira,⁸⁰ and in the same issue an article announced that in the second round of fund-raising carried out under the auspices of the Ottoman Women's Naval Donation Exhibition 10,166 kuruş had been sent to the Naval Society; 8,128 kuruş had come from furniture sales, 1,978 kuruş from lottery proceeds, and 570 kuruş from direct donations.⁸¹ It was also reported that boatmen donated 400 kuruş to the Trabzon Naval Society as their February instalment.⁸²

The 162nd issue of *Trabzon'da Meşveret* ran an article which reported that after a talk held at the Youth Club, the Commander Pasha bought a plate at auction for 400 kuruş, which was then donated to the Naval Society.⁸³ In the same issue, a piece titled "Ottoman Women's Naval Donation Exhibition" listed donors from the neighbourhood of Hacı Kasım.⁸⁴ In the 164th issue, an article stated that Niyazi Efendi, the owner of Lazistan Hotel, bought some auctioned oranges for 2,002 kuruş and that the proceeds were sent to the Naval Society.⁸⁵ In the following issue, it was reported that Hafız Ali Şevket Efendi, an employee from the Ottoman Debt Administration (*Düyun-u Umumiye*

78 "Kadınlar Piyango Sergisinde Piyango", *Trabzon'da Meşveret*, No: 155, 24 Şubat 1325 (9 March 1910), p. 3.

79 "Müzayede Yükseliyor", *Trabzon'da Meşveret*, No: 156, 27 Şubat 1325 (12 March 1910), p. 1.

80 "Donanma İ'anesi", *Trabzon'da Meşveret*, No: 159, 10 Mart 1326 (23 March 1910), p. 1.

81 "Osmanlı Kadınları İ'ane-yi Bahriye Sergisi", *Trabzon'da Meşveret*, No: 159, 10 Mart 1326 (23 March 1910), p. 1.

82 "Donanma-yı Osmanî İ'anesi", *Trabzon'da Meşveret*, No: 159, 10 Mart 1326 (23 March 1910), p. 2.

83 "Müzayede-yi Vatanperverane", *Trabzon'da Meşveret*, No: 162, 20 Mart 1326 (2 April 1910), p. 1.

84 "Osmanlı Kadınları İ'ane-yi Bahriye Sergisi", *Trabzon'da Meşveret*, No: 162, 20 Mart 1326 (2 April 1910), p. 3.

85 "Donanma-yı Osmanî İ'anesi", *Trabzon'da Meşveret*, No: 164, 27 Mart 1326 (9 April 1910), p. 1.

İdaresi), donated an amount equal to one month's salary to the Naval Society, which he declared in an announcement to his supervisors.⁸⁶

In the 166th issue of *Trabzon'da Meşveret*, it was reported that 293 kuruş 10 para was collected at an auction in Maçka and subsequently sent to the newspaper's office by Nahiye Müdürü Emmanuel Efendi.⁸⁷ Three issues later, an article noted that boatmen had donated 400 kuruş to the Naval Society as their March instalment.⁸⁸ In the following issue, it was reported that villagers from Çekanay in Maçka donated 2 *paras* per kilogram of their hazelnut yield to the Naval Society.⁸⁹ A piece in the 179th issue reported that teachers from the Trabzon Gendarmerie School donated part of their salaries to the Naval Society.⁹⁰ An announcement in the 274th issue of *Trabzon'da Meşveret* stated that the Trabzon Naval Society sent 700 Ottoman lira to the Dersaadet Naval Society.⁹¹ In the 299th issue, an article reported that an auction was held in Golozade Rıza Bey's cafe in the neighbourhood of Kavak Meydan where a hookah was sold for 217 kuruş, which was then sent to the Naval Society.⁹² In the following issue, it was reported that the Trabzon Naval Society sent 17,496 kuruş to its headquarters in Dersaadet.⁹³ An article in the 311th issue reported that the Trabzon charter sent 5,631 kuruş to Dersaadet on 8 August 1327 (21 August 1911), followed by 17,800 kuruş more.⁹⁴ In the 152nd, 153rd and 157th issues of *Trabzon'da Meşveret*, a list of goods that were sold at the Ottoman Women's Naval Donation Exhibition in the neighbourhood of Boztepe and the amount of the proceeds were published.⁹⁵ The 156th issue of *Trabzon'da Meşveret* ran a rather odd story about an illegal "rally" that was held during the Ottoman Women's Naval Donation Exhibition. At the event, Abdullah and

86 "Donanma-yı Osmanî İ'anesi ve Asâr-ı Hamiyyet", *Trabzon'da Meşveret*, No: 165, 31 Mart 1326 (13 April 1910), p. 1.

87 "Donanma-yı Osmanî İ'anesi", *Trabzon'da Meşveret*, No: 166, 3 Nisan 1326 (16 April 1910), pp. 1-2.

88 "Donanma İ'anesi", *Trabzon'da Meşveret*, No: 169, 14 Nisan 1326 (27 April 1910), p. 4.

89 "Donanma-yı Osmanî İ'anesi", *Trabzon'da Meşveret*, No: 170, 17 Nisan 1326 (30 April 1910), p. 2.

90 "Donanma-yı Osmanî İ'anesi ve Jandarma Efrâd-ı Cedide Mektebi Birinci Bölük Efradı", *Trabzon'da Meşveret*, No: 179, 19 Mayıs 1326 (1 June 1910), p. 1.

91 "Donanma İ'anesi", *Trabzon'da Meşveret*, No: 274, 28 Nisan 1327 (10 May 1911), p. 2.

92 "Donanma Cemiyeti'nden", *Trabzon'da Meşveret*, No: 299, 23 Temmuz 1327 (5 August 1911), p. 2.

93 "Donanma İ'anesi", *Trabzon'da Meşveret*, No: 300, 27 Temmuz 1327 (9 August 1911), p. 2.

94 "Donanma İ'anesi", *Trabzon'da Meşveret*, No: 311, 3 Eylül 1327 (16 September 1911), p. 1.

95 "Osmanlı Kadınları İ'âne-yi Bahriye Sergisi", *Trabzon'da Meşveret*, No: 152, 13 Şubat 1325 (26 February 1910), pp. 3-4; "Osmanlı Kadınları İ'âne-yi Bahriye Sergisi", *Trabzon'da Meşveret*, No: 153, 17 Şubat 1325 (2 March 1910), p. 4; "Osmanlı Kadınları İ'âne-yi Bahriye Sergisi", *Trabzon'da Meşveret*, No: 157, 3 Mart 1326 (16 March 1910), pp. 3-4.

Halid Efendis shot their guns into the air and were arrested. When they were arraigned, they were fined 5 kuruş each.⁹⁶

Another striking piece of news in the Trabzon press was about the *Tayyare İ'ânesi* (Donation for Airplanes). The newspaper *Envar-ı Vicdan* published a declaration made by the Trabzon Naval Society which stated that it would now be taking donations for airplanes, as they were needed to strengthen the Ottoman military, and that donations were to be delivered to the Naval Society.⁹⁷ An article in the 125th issue of the same newspaper stated that in March the employees of the Ministry of Finance had donated an amount equal to one day of their wages to the campaign. The airplane purchased with their donation was to be called “*Maliye*” (Finance).⁹⁸

In the 127th issue of *Envar-ı Vicdan*, it was announced that 3,000 kuruş in proceeds had been collected thanks to a concert organized by Hafız Mehmet Efendi, the owner of Bahçeli Cafe in Ortahisar, and the money had been donated to the campaign for airplanes.⁹⁹ In the 130th issue, an article mentioned that two state-of-the-art airplanes had been ordered from the Bristol Factory in Britain at a cost of 1,300 lira each with the money collected from the Donation for Airplanes campaign. The article also noted that six officers and five technicians from the Industrial School had been sent to the factory for flight training.¹⁰⁰ In the 369th issue of *Trabzon'da Meşveret*, the names of people who had donated to the airplane campaign were listed along with the total amount of donations, which was 1,454 kuruş.¹⁰¹

There was news of a different sort concerning donations in the 255th issue of *Trabzon'da Meşveret*. An article reported that consul wives led by the French consul's wife, as well as the wives of high ranking Ottoman officials, launched a campaign to raise funds for the poor in Trabzon and distributed the proceeds to the needy. The Trabzon Municipality gave the women a certificate of commendation.¹⁰² In the 381st issue of *Trabzon'da Meşveret*, it was announced that a film screening was to be held and the proceeds from the ticket sales were

96 “Mahkemenin Kararı”, *Trabzon'da Meşveret*, No: 156, 27 Şubat 1325 (12 March 1910), pp. 1-2.

97 “Tayyare Filosu”, *Envar-ı Vicdan*, No: 122, 13 Mart 1328 (26 March 1912), inside cover.

98 “Tayyare İ'ânesi”, *Envar-ı Vicdan*, No: 125, 3 Nisan 1328 (16 April 1912), inside cover.

99 “Konser: Tayyare İ'ânesi”, *Envar-ı Vicdan*, No: 127, 17 Nisan 1328 (30 April 1912), inside cover.

100 “Tayyare Siparişi”, *Envar-ı Vicdan*, No: 130, 8 Mayıs 1328 (21 May 1912), inside cover.

101 “Tayyare İ'ânesi”, *Trabzon'da Meşveret*, No: 369, 31 Mart 1328 (13 April 1912), p. 2.

102 “...”, *Trabzon'da Meşveret*, No: 255, 19 Şubat 1326 (4 March 1911), p. 2.

to be sent to around eighty orphans and students in need at the Union and Progress School.¹⁰³

An article in the 71st issue of *Tarık* newspaper reported that Ali Çavuş, the owner of Union Cafe in the neighbourhood of Tabakhane, placed a collection box in his cafe to help Kulaksızoğlu Hüseyin, a reserve army soldier from Hus stationed in northern Albania. The article mentioned that every Friday evening the cafe owner would place his earnings from the night into the box.¹⁰⁴

When the Balkan Wars broke out, it was decided that a volunteer brigade would be assembled, so the people of Trabzon mobilized to help equip the brigade. Women held a campaign to collect underwear, shirts, and socks for the volunteer soldiers,¹⁰⁵ and cobblers donated fifty-two pairs of shoes.¹⁰⁶ Also, under the leadership of the *Müftü* of Trabzon a committee was established to procure winter clothes for the soldiers serving in Rumeli and women started to collect warm underwear to be sent to the troops. Newspapers were used to disseminate news about these campaigns, likely in order to encourage others to contribute as well.¹⁰⁷

In the 424th issue of *Trabzon'da Meşveret* there were two pieces of striking news. In the first, an announcement was made which stated that the headquarters of the Committee of Union and Progress sent a directive to all its charters instructing them to create committees which would be responsible for ensuring that the needs of soldiers' families were met, and they were told how to run those committees.¹⁰⁸ In the second, it was announced that a committee had been established for the collection of donations to the Red Crescent in Trabzon.¹⁰⁹

Such donation campaigns were crucial for the Unionists as a means of mobilizing society. By holding auctions at cafes and tea gardens, they sought to reach out to people from different walks of life. At these events, token objects

103 "Yetimler Menfaatine Sinematograf", *Trabzon'da Meşveret*, No: 381, 12 Mayıs 1328 (25 May 1912), p. 3.

104 "Şayan-ı Takdir Bir Vazife-i Siyanetkarane", *Tarık*, No: 71, 28 Temmuz 1327 (10 August 1911), p. 4.

105 "Hanımlarımızın Muaveneti", *Trabzon'da Meşveret*, No: 421, 3 Teşrinievvel 1328 (16 October 1912), p. 3.

106 "Çapulacı Esnafının Himmeti", *Trabzon'da Meşveret*, No: 421, 3 Teşrinievvel 1328 (16 October 1912), p. 3.

107 "Kahraman Askerlerimize Elbise-i Şita'ıye Tedarik Edelim", *Trabzon'da Meşveret*, No: 423, 10 Teşrinievvel 1328 (23 October 1912), p. 2; "Hanımlarımızın Askerlere Muaveneti", *Trabzon'da Meşveret*, No: 423, 10 Teşrinievvel 1328 (23 October 1912), p. 3.

108 "Ahval-i Hazıra Münasebetiyle İttihat ve Terakki Cemiyeti'nin Bütün Merâkizine Tebligatı", *Trabzon'da Meşveret*, No: 424, 13 Teşrinievvel 1328 (26 October 1912), p. 2.

109 "Hilal-i Ahmer İ'ânesi", *Trabzon'da Meşveret*, No: 424, 13 Teşrinievvel 1328 (26 October 1912), p. 3.

were purchased at high prices by people ranging from high ranking officials to the lowest ranking employees and from dignitaries to ordinary citizens. As such, it would not be wrong to say that the Unionists succeeded in attaining their goal. Moreover, artisans such as cobblers and boatmen organized campaigns themselves and made donations to the Naval Society in monthly instalments, while some peasants donated part of the proceeds from their annual yields. Women also got involved, taking part in and organizing fund-raising events.

It is also notable that government employees donated portions of their salaries to the Naval Society and the Donation for Airplanes campaigns. All the same, at a time when the economy was deteriorating rapidly and salaries were not paid regularly, making such donations may not, in fact, have been very voluntary. Employees may have been directed to do so, or they may have donated a salary which they knew they would not receive anyways. Still, the mobilization of the people of Trabzon during the Balkan Wars is indicative of the influence of Unionist propaganda as well as the patriotism of the people of the city. Moreover, it is noteworthy that consuls' wives and the wives of merchants worked together in charity organizations. Donation campaigns for military families were focused on helping those families but at the same time they motivated the soldiers at the front because they would not have to worry about their loved ones. In short, all of these donation campaigns were part of a process of enabling social mobilization in Trabzon.

4.3. Health Issues

Epidemics were another major issue that was high on the public agenda in Trabzon during the Second Constitutional Period. Such contagious diseases often originated in Russia and spread to Trabzon via merchants, passengers, and ships. In that period of time, disease was a common topic in the local press, especially cholera, followed by the plague and smallpox. The British consul also wrote a report on cholera and quarantine procedures in and around Trabzon, and sent it to the consulate in Istanbul.

For the period of study here, the first news article about cholera appeared in the 24th issue of *Feyz*. The article reported that four rowboats had been allocated for disease control and the governor of Trabzon had dispatched a member of the gendarmerie, a police officer, and a warden to inform people living between Trabzon and Rize about the disease.¹¹⁰ After this article appeared in October 1908, no other news reports were made about cholera until July 1910. In the 190th issue of *Trabzon'da Meşveret* there was a piece titled “Afât-ı Arziyye:

110 “Şayan-ı Memnuniyet Bir Tedbir”, *Feyz*, No: 24, 12 Teşrînîevvel 1324 (25 October 1908), p. 4.

Kolera” (Disaster: Cholera) which reported that medical personnel were to be appointed to prevent the spread of cholera which had reportedly originated in Russia. The article also provided information about preventive measures.¹¹¹ In the 200th issue of the same newspaper, another article discussed preventive measures,¹¹² and a few issues later the same newspaper announced that cholera had spread to Erzurum, where authorities stated a 48-hour quarantine had been declared for the province and its environs. The article also reported that a quarantine centre was to be set up near the border of Bayburt in the province of Trabzon and that cholera had spread to Erzurum via a few illegal travellers, resulting in a number of casualties.¹¹³ An article in the following issue reported that the cholera epidemic had spread to several districts of Erzurum.¹¹⁴ In the 210th issue of *Trabzon’da Meşveret*, it was reported that cholera had spread to Trabzon as well; on the previous day, a woman exhibited symptoms of cholera in the neighbourhood of Kavak Meydanı, along with four women in the neighbourhood of Çömlekçi, and three of them passed away. Moreover, the article noted that on the day the newspaper was published, two more people had possibly been infected, so their houses were quarantined, but doctors could not yet conclusively diagnose it as cholera.¹¹⁵

When cholera spread to Trabzon, Naci Bey, the owner of *Trabzon’da Meşveret*, wrote about the issue in an editorial. He provided details about the disease along with some preventive measures.¹¹⁶ In the following issue, an article reported that between 16 and 20 September 1910, the epidemic had spread among soldiers, civilians, and prisoners in several neighbourhoods with thirty-three people infected, seventeen of whom passed away.¹¹⁷

By mid-September 1910, the epidemic had worsened in Trabzon. On a daily basis newspapers published lists of patients and the dead. In the 213th issue of *Trabzon’da Meşveret*, it was reported that from 24 September to the evening of 27 September, 111 people had been infected with cholera, including prisoners, soldiers, and civilians, and fifty-three of them succumbed to the disease.¹¹⁸ The author observed that the cholera epidemic had a strongly negative effect on the commercial life of Trabzon, as people were afraid of getting infected and left

111 “Afât-ı Araziye: Kolera”, *Trabzon’da Meşveret*, No: 190, 26 Haziran 1326 (9 July 1910), p. 3.

112 “Kolera”, *Trabzon’da Meşveret*, No: 200, 31 Temmuz 1326 (13 August 1910), pp. 1-2.

113 “Kolera”, *Trabzon’da Meşveret*, No: 204, 14 Ağustos 1326 (27 August 1910), p. 2.

114 “Kolera”, *Trabzon’da Meşveret*, No: 205, 18 Ağustos 1326 (31 August 1910), p. 1.

115 “Şüpheli Hastalık”, *Trabzon’da Meşveret*, No: 210, 4 Eylül 1326 (17 September 1910), p. 3.

116 Naci, “Hastalık”, *Trabzon’da Meşveret*, No: 211, 8 Eylül 1326 (21 September 1910), p. 1.

117 “Trabzon’da Bulunan Etibba Tarafından Verilen Rapor”, *Trabzon’da Meşveret*, No: 212, 11 Eylül 1326 (24 September 1910), p. 3.

118 “Kolera”, *Trabzon’da Meşveret*, No: 213, 15 Eylül 1326 (28 September 1910), p. 2.

the city to go to villages. As a result, a number of shops in the city shuttered their doors. Publications called for increased preventive measures and efforts to revive commercial life in the city,¹¹⁹ and a donation campaign was held for the victims of cholera which yielded 1492 kuruş 30 para.¹²⁰

Issues 215 and 234 of *Trabzon'da Meşveret* reveal that in approximately 80 days, 246 people were infected with cholera and 107 of them died.¹²¹ During this period of time, several attempts were made to contain the disease. Doctor İsmail Hakkı Bey from Milas gave a talk at the Union and Progress Club on Uzun Sokak and the following day the municipality convened the local councils to establish neighbourhood health committees.¹²² The 234th issue of *Trabzon'da Meşveret* reported that the cholera epidemic was starting to subside and there hadn't been any more casualties.¹²³ British consul Longworth sent reports to the consulate in Istanbul, in which he mentioned the devastation that the disease had inflicted upon the city.¹²⁴ In another report, he wrote that reserve army soldiers had not been deployed because of the cholera epidemic¹²⁵ and he noted that he could not carry out the directives sent to him via telegram as ships could not dock in Trabzon as the result of the ongoing quarantine.¹²⁶

In the 235th issue of *Trabzon'da Meşveret*, plague and smallpox were also mentioned. It was reported that ships coming from Batum were to be examined for plague at quarantine centres in Sürmene, Sinop, or Manastırağzı.¹²⁷ Other articles reported that a smallpox epidemic broke out in İplaksa in Maçka and vaccination officer Rauf Efendi was deployed to the region so he could take any precautions needed.¹²⁸ The cholera epidemic which had prevailed for the most part of 1910, started to reappear in Trabzon in August 1911.¹²⁹

119 Naci, "Şehrimizde Buhran-ı Ticaret", *Trabzon'da Meşveret*, No: 214, 18 Eylül 1324 (1 October 1910), p. 1.

120 "İntizar-ı Hamiyet: Kolera Münasebetiyle Muhtacine Mu'avenet", *Trabzon'da Meşveret*, No: 214, 18 Eylül 1324 (1 October 1910), p. 1.

121 "Trabzon'da Kolera", *Trabzon'da Meşveret*, No: 215, 22 Eylül 1326 (5 October 1910), p. 2; "Kolera", *Trabzon'da Meşveret*, No: 234, 8 Kanûnievvel 1326 (21 December 1910), p. 2.

122 "İttihad ve Terakki Kulübü'nde Konferans ve Netayici", *Trabzon'da Meşveret*, No: 224, 27 Teşrinievvel 1326 (9 November 1910), pp. 2-3.

123 "Kolera", *Trabzon'da Meşveret*, No: 234, 8 Kanûnievvel 1326 (21 December 1910), p. 2.

124 PRO., F.O., 195/2362, 19 September 1910, p. 85.

125 PRO., F.O., 195/2362, 24 September 1910, p. 88.

126 PRO., F.O., 195/2362, 25 September 1910, p. 89.

127 "Veba Hakkında Tedabir-i Sıhhiye", *Trabzon'da Meşveret*, No: 235, 11 Kanûnievvel 1326 (24 December 1910), p. 2.

128 "Çiçek Hastalığı", *Trabzon'da Meşveret*, No: 235, 11 Kanûnievvel 1326 (24 December 1910), p. 3.

129 "Kolera", *Trabzon'da Meşveret*, No:303, 6 Ağustos 1327 (19 August 1911), p. 2.

In light of the news reports discussed above, it can be seen that the cholera, plague, and smallpox epidemics had a major impact on life in Trabzon. While its spread from Russia could not be contained, a lot of work went into ensuring it did not spread in Ottoman territories. Nonetheless, casualties were unavoidable and even though quarantine centres were set up, people were insufficiently informed about protective measures and methods of treatment, which increased the number of casualties.

4.4. Natural Disasters

A number of natural phenomena appeared in articles published in the newspapers of Trabzon, including earthquakes and fires.

4.4.1. Earthquakes

In the 54th issue of *Feyz*, an article titled “*Hareket-i Arz*” (Earthquake) reported that on Tuesday, 9 February 1909 (27 Kanûnisânî 1324) at around 08:30 local time four strong tremors lasting for a few seconds hit the city, moving from west to east. On the same day at 11:45 local time, a new wave of quakes hit the city. Two days later, on Thursday at 4:55 local time, another strong tremor struck but no casualties or damage to property occurred.¹³⁰

The earthquake that occurred on 9 February 1909 was described slightly differently in *Trabzon'da Meşveret*, which reported the quakes as happening between 8:30 and 11:45 and the article noted that there were two shockwaves, not four. The earthquakes were described as lasting for two seconds and having been felt in the environs of Giresun, Tirebolu and Rize but did not result in casualties or damage.¹³¹ *Trabzon'da Meşveret* did not mention the earthquake on 11 February. Another article about earthquakes was published in the 177th issue of *Trabzon'da Meşveret*, which reported that a very light tremor had hit the city at around 6:00 in the evening two days earlier.¹³² Apart from these earthquakes, *Trabzon'da Meşveret* published in its 240th issue a story about a large earthquake that struck Turkistan. The earthquake was described as being devastating, razing numerous villages to the ground and damaging roads. The article noted that telegraph lines were down, so there was little information getting out, but telegrams from Tashkent indicated that there was a high number of casualties.¹³³

130 “*Hareket-i Arz*”, *Feyz*, No: 54, 30 Kanûnisânî 1324 (12 February 1909), p. 4.

131 “*Hareket-i Arz*”, *Trabzon'da Meşveret*, No: 45, 28 Kanûnisânî 1324 (10 February 1909), p. 4.

132 “*Hareket-i Arz*”, *Trabzon'da Meşveret*, No: 177, 12 Mayıs 1326 (25 May 1910), p. 2.

133 “*Hareket-i Arz*”, *Trabzon'da Meşveret*, No: 240, 29 Kanûnievvel 1326 (11 January 1911), p. 3.

The 246th issue of *Trabzon'da Meşveret* described the Turkistan earthquake in detail. In the Yedisu region, where Turks were in the majority, a series of earthquakes hit, as a result of which hundreds of buildings collapsed. It was reported that thousands of Muslims were trapped under rubble and that an aid campaign for the victims was started in Russia. The article said that a similar campaign was underway in Ottoman lands to help the Turkish and Muslim victims.¹³⁴ At the end of the campaign, a cheque for 108,000 kuruş was sent to the Ottoman Embassy in St. Petersburg.¹³⁵ The success of the aid campaign demonstrates that the efforts of the Committee of Union and Progress to mobilize Ottoman society were rather effective.

4.4.2. Fires

Fires were another type of disaster that appeared in the pages of *Trabzon'da Meşveret*, in particular the Great Fire of Istanbul, which was covered in detail. The fire razed a large part of the city and left thousands of people homeless, so when news of the disaster reached Trabzon, philanthropists established a committee led by the governor and started to collect donations.¹³⁶ Initially 7,775 kuruş was collected as a result of the work of the committee. The names of the donors appeared on the front page in the 298th issue of *Trabzon'da Meşveret*,¹³⁷ which was clearly an attempt to motivate others to contribute to the campaign. In the 299th issue of *Trabzon'da Meşveret* there was an article titled “İttihat ve Terakki'nin Mu'aveneti” which mentioned that the committee was organizing events to help the fire victims. One day before that piece was published, a charity committee established under the auspices of the Committee of Union and Progress in Istanbul visited the Union and Progress Girls School, Süleymaniye Club, Yenikapı Armenian School in the neighbourhood of Atik Ali Pasha, Karagözyan Efendi House in the neighbourhood of Kâtip Kasım and Vefa and its environs. They distributed candles, soap, rolling papers, and matches to the victims of the fire, and gave money to those who were in need. In addition, they provided blankets and clothes to people whose belongings were destroyed in the fire.¹³⁸ The charity work of the Istanbul members of the Committee of Union and Progress was reported about in detail in the newspapers of Trabzon. In this way, the Committee of Union and Progress sought

134 “Hareket-i Arz”, *Trabzon'da Meşveret*, No: 246, 19 Kanûnisâni 1326 (1 February 1911), p. 3.

135 “Türkistan İ'anesi”, *Trabzon'da Meşveret*, No: 275, 30 Nisan 1327 (13 May 1911), p. 2.

136 “Komisyon Teşkili”, *Trabzon'da Meşveret*, No: 298, 20 Temmuz 1327 (2 August 1911), p. 2.

137 “İstanbul Harikzedegânına Mu'avenet”, *Trabzon'da Meşveret*, No: 298, 20 Temmuz 1327 (2 August 1911), p. 1.

138 “İttihat ve Terakki'nin Mu'aveneti”, *Trabzon'da Meşveret*, No: 299, 23 Temmuz 1327 (5 August 1911), p. 3.

to carry out propaganda and mobilize the people of Trabzon to join the aid campaign, and public opinion was shaped in Trabzon as a result of these publications. A substantial amount of money was collected in Trabzon and sent to Istanbul; the 302nd issue of *Trabzon'da Meşveret* published a list of donors and reported that 36,882 kuruş had been collected.¹³⁹ In the next issue, again a list of donors' names was published along with an announcement stating that 39,004 kuruş had been collected.¹⁴⁰ According to a document found among the reports prepared by the British consul in Trabzon, a fire broke out in a building that belonged to the British Embassy in Tarabya, Istanbul. Trabzon Mayor Barutçuzade Hacı Ahmet Bey promptly sent a telegram to the British Embassy, offering his condolences on behalf of the people of Trabzon.¹⁴¹

4.5. Minorities and Foreigners

At the time of the Second Constitution, the majority of the population of Trabzon was Muslim, along with a sizable Greek community and smaller Armenian community. There was also an Iranian community of merchants which had a few thousand members, and aside from consular officials, there were some Europeans living in the city as well.

According to the 1904 Trabzon Yearbook (*Salname*), there were 29,068 Muslims living in Trabzon along with 13,190 Greeks, 7,121 Armenians, 1,443 Armenian Catholics, and 94 Protestants.¹⁴² According to the 1914 census, there were 64,726 Muslims, 23,806 Greeks, 14,846 Armenians, 1,345 Armenian Catholics, 127 Protestants, and 8 Jews.¹⁴³

While it may seem extraordinary that the population of Trabzon doubled in a decade, it is possible that in the 1904 Trabzon Yearbook only the population of the city itself was counted, excluding *nahiyes* and villages, whereas the 1914 census may have included the environs of Trabzon in the count.

4.5.1. Greeks (*Rum*)

In Trabzon, Greeks constituted the second largest community after Muslims. The majority of the Greeks in the city became wealthy through international trade, but they also made noteworthy cultural developments. As of

139 "İstanbul Harikzedegânına Mu'avenet", *Trabzon'da Meşveret*, No: 302, 3 Ağustos 1327 (16 August 1911), p. 1.

140 "İstanbul Harikzedegânına Mu'avenet", *Trabzon'da Meşveret*, No: 303, 6 Ağustos 1327 (19 August 1911), p. 1.

141 PRO., F.O., 195/2386, 15 February 1911, pp. 111-112.

142 Kudret Emiroğlu, (ed.), *Trabzon Vilayeti Salnamesi 1904*, vol 22, Ankara: Trabzon İli ve İlçeleri Eğitim, Kültür ve Sosyal Yardımlaşma Vakfı Yayınları, 2009.

143 Kemal Karpat, *Osmanlı Nüfusu 1830-1914*, İstanbul: Timaş Yayınları, 2010, p. 376.

the mid-nineteenth century, one of the nationalist ideas that caught on with local Greeks was the ideology of Pontus, the ultimate goal of which was to establish a Pontic state. All the same, it would be wrong to assume that this idea was embraced by all Greeks in the region. The Greeks in Trabzon, who had also lived under the reign of Sultan Abdülhamid II, rejoiced when they heard about the proclamation of the Second Constitution. Moreover, soon after that historical event, Matiev Kofidi, a citizen of Greek descent, was elected as a Trabzon representative in the Ottoman Parliament.¹⁴⁴ In the committee that tried to quell the upheaval that occurred during the 31 March Incident, there were Greeks as well, including Metropolit Constantin and an editor by the name of Ieroclis.¹⁴⁵ The political changes that took place in the wake of the incident pleased the Greeks just as much as the other inhabitants of Trabzon at the time. During the celebrations that were held, the Greek *murahhashane* was decorated with flags.¹⁴⁶ Furthermore, Fosturopolu Yorgi and Velisaridi Kosti served on the committee that was established to provide aid to the families of the people who were killed during the incident.¹⁴⁷ Furthermore, the Greek Metropolit organized a liturgy marking the political changes that took place.¹⁴⁸

While the libertarian atmosphere that accompanied the proclamation of the Second Constitution led the Greeks to contribute to the societal changes that followed, there were some separationist ideologies as well. An article that appeared in the 77th issue of *Feyz* mentioned that some Greek officers had founded an illegal organization with the aim of inciting unrest in Ottoman territories. The same article urged Greeks to avoid becoming involved with such people and to immediately inform the Ottoman authorities if they heard anything.¹⁴⁹

Some Greeks initially supported the Freedom and Understanding Party (*Hürriyet ve İtilaf Fırkası*) that had been established. Indeed, people who wanted to become a member of the party were advised to apply to the Serasi printing house owned by Dimitraki Serasi.¹⁵⁰ When former Finance Minister Cavit Bey visited Trabzon, the Greek Metropolit was also included in the committee that greeted him and accompanied him during his visit.¹⁵¹

144 PRO., F.O., 195/2303, 2 December 1908, pp. 281-282.

145 PRO., F.O., 195/2334, 30 April 1909, pp. 50-51.

146 “Üç Gün, Üç Gece”, *Trabzon’da Meşveret*, No: 68, 18 Nisan 1325 (1 May 1909), p. 3.

147 “Şüheda-yı Hürriyete Hediye”, *Feyz*, No: 72, 18 Mayıs 1325 (31 May 1909), inside cover.

148 BOA., DH. MKT., 2833-34, 1327. Ca. 17 (6 June 1909).

149 “İttihad ve Terakki Cemiyeti Merkez-i Umumi’si’nden Neşr Olunan Beyannamedir”, *Feyz*, No: 77, 22 Haziran 1325 (5 July 1909), inside cover.

150 “Hürriyet ve İtilaf Fırkası Trabzon Şubesi Riyasetinden”, *Envar-ı Vicdan*, No: 111, 27 Kanûnievvel 1327 (9 January 1912), inside cover.

151 “Cavid ve Naci Beyler Şerefine Ziyafet”, *Trabzon’da Meşveret*, No: 295, 10 Temmuz 1327 (23 July 1911), p. 5.

The fact that the Turks, Greeks, and Armenians living in Trabzon independently campaigned for the 1912 elections was criticized by Nikolaki Urfanidi, a Greek lawyer who proposed a joint campaign, which he thought would better benefit Trabzon.¹⁵² In the elections, even though most of the Greeks in Trabzon supported the Freedom and Understanding Party, Matiev Kofidi was able to be re-elected under the banner of the Committee of Union and Progress. While the Committee of Union and Progress won with a landslide victory in almost all of the districts of Trabzon, the Freedom and Dissent Party received the majority of votes only in the 3rd District, where the Greek population outnumbered all others.¹⁵³

With the advent of the Balkan Wars, the losses that the Ottoman Army incurred and the horrific events that transpired were made public by the Trabzon press, which in turn led to a palpable sense of unease in the city. Afterwards, separatist activities and social segregation continued to mar society until the population exchange of 1924.

4.5.2. Armenians

With the proclamation of the Second Constitution, a new era began in the lives of Armenians living in Trabzon. Armenians joined the celebrations and launched a number of initiatives to protect their people and have a say in social and political life, even though they were outnumbered by the other communities in the city. A report written by the British consul dated 11 September 1908 mentions one such venture. According to the report, the Armenians in the city gathered at a church under the auspices of the Armenian Bishop to discuss the current political situation.¹⁵⁴ Having made the opening speech for the meeting, the Bishop left the church in order to meet with Turkish authorities. Setrak Efendi, an Armenian from Trabzon who worked for the Régie Company, made a speech in which he mentioned that members of the new parliament were going to be elected soon and he gave a detailed explanation of the election system. Emphasizing the fact that the number of Armenians in Trabzon was relatively low, Setrak Efendi said that it was crucial for them to act in unison. Moreover, he stressed the fact that in order for the Armenian candidates to beat

152 Nikolaki Urfanidi, “İttihatla Çalışmak İcab Eder”, *Trabzon’da Meşveret*, No: 11, 24 Eylül 1324 (7 October 1908), p. 3.

153 “Hürriyet ve İtilaf’ın İlk ve Son Muvaffakiyeti”, *Trabzon’da Meşveret*, No: 364, 14 Mart 1328 (27 March 1912), p. 2; “İttihad ve Terakki’nin Namzedleri Kazanıyor”, *Trabzon’da Meşveret*, No: 364, 14 Mart 1328 (27 March 1912), p. 1; “İttihad ve Terakki’nin Namzedleri Kazanıyor”, *Trabzon’da Meşveret*, No: 365, 17 Mart 1328 (30 March 1912), p. 3.

154 PRO., F.O., 195/2303, 11 September 1908, p. 195.

their Greek counterparts in the elections, they needed to be fluent in Turkish.¹⁵⁵ Zuhul Efendi, a member of the Armenian Revolutionary Movement, spoke next, describing how the new parliament would work and then he moved on to criticize the new national educational scheme. Maral Efendi spoke next, discussing the history of the Armenian Revolutionary Movement. At the end of his speech, he mentioned Şehrikyan Efendi, an Armenian lawyer who had once lived in Trabzon and had fled to Russia because of political matters. Maral Efendi suggested that Şehrikyan Efendi be elected by the Armenians to represent them in parliament.¹⁵⁶ The Armenian community in Trabzon joined the celebrations marking the opening of parliament even though no Armenian representatives were elected, and students from the Armenian School sang the Freedom March in front of City Hall, which undoubtedly made a good impression on the Muslim population. The spirit of the times became a means for the two communities to come together.¹⁵⁷ In spite of the affinity between the two communities, the Taşnaksutyun Committee of Trabzon distributed, for the first time ever, a Turkish proclamation claiming fraud in the past election. Even though this created discomfort in the city because none of the other communities brought up a similar claim, the situation remained restrained. After the city's community leaders met at the Ottoman Club to assess the situation, they announced their unconditional support to the elected representatives of the city.¹⁵⁸ After hearsay started spreading that the Armenians were going to incite a riot in the city, the Armenian Representative's Office and Taşnaksutyun Committee published declarations saying it was untrue and that the Armenians were loyal to the cause of Ottoman unity, which eased tensions.¹⁵⁹ The call for autonomy that appeared on leaflets written in Turkish and distributed by an organization called the "Socialist Youth", which had been established within the Armenian community, was also dismissed by prominent Armenians.¹⁶⁰

Another report written by the British consulate mentioned that the three officers who had been assigned to reorganize the Trabzon Gendarmerie Battalion, namely Hamdi Pasha, General von Alten, and Captain Mezza, had been removed from their assignment. Non-Muslims in Trabzon, especially Armenians, closely followed the reorganization of the Gendarmerie Battalion and

155 PRO., F.O., 195/2303, 11 September 1908, p. 196.

156 PRO., F.O., 195/2303, 11 September 1908, p. 197.

157 Salim, "Ermeni Vatandaşlarımız", *Trabzon'da Meşveret*, No: 37, 17 Kanûnievvel 1324 (30 December 1908), p. 2.

158 "Trabzon", *Feyz*, No: 43, 23 Kanûnievvel 1324 (5 January 1909), pp. 2-3.

159 "Ermeni Vatandaşlarımız ve Teskin-i Heyecan", *Feyz*, No: 62, 27 Şubat 1324 (12 March 1909), p. 1-2.

160 BOA., DH. MKT., 2850-66, 1327. C. 1 (20 June 1909).

the number of recruits that would be taken in. Armenians preferred serving in the gendarmerie over regular military service because the former offered better conditions and included a monthly salary of two pounds.¹⁶¹

A number of archival documents indicate that there was restlessness within the Armenian community itself. For example, Trabzon Armenian representative Emmanuel Balyan Efendi resigned, complaining that the Taşnaksutyun Committee had been meddling in his official and religious affairs. Having applied to the Ottoman authorities for a new official post, Emmanuel Balyan Efendi was assigned to be the Maçka District Manager.¹⁶² In another case of unrest, when a clash arose between an Armenian School Headmaster and some teachers and then quickly spiralled out of control, turning into a brawl when some students got involved, the police had to be called in to resolve the situation. The governor of Trabzon, Mehmet Ali Ayni Bey, sent a telegram to the Ministry of the Interior explaining that the current headmaster was a citizen of Russia and that the teachers demanded that the former headmaster replace the current one. The governor added that Armenian youth supporting the Taşnaksutyun Committee had been putting pressure on Armenian representative Serdin Efendi to resign.¹⁶³

To cite another example, when the Armenian youth heeded the invitation that had been extended to them and joined the Trabzon Reserve Force Garrison, news of their acceptance was warmly received. The claim was made that this move would prove to be a further catalyst for Turkish and Armenian communities to have better relations in the future.¹⁶⁴

In response to hearsay that non-Muslim minorities were mistreated in the military, *Trabzon'da Meşveret* published a letter purportedly written by an Armenian soldier named Pırvanat Papuççıyan. The letter claimed that such rumours were far off the mark and that there was absolutely no discrimination among soldiers in the military.¹⁶⁵ Another article claimed that a ceremony which was held just before a group of Armenian soldiers was sent to Erzurum for their basic military training represented yet another example of how there was not an "Armenian problem" in Trabzon.¹⁶⁶

161 PRO., F.O., 195/2334, 28 October 1909, p. 116.

162 BOA., DH. EUM. THR., 95-37, 5. Ra. 1328 (17 March 1910).

163 BOA., DH. İD., 139-9, 1331. B. 28 (3 July 1913).

164 "Ermeni Gönüllüleri", *Trabzon'da Meşveret*, No: 210, 4 Eylül 1326 (17 September 1910), p. 2.

165 "Efrad-ı Gayrı-Müslime Askerlikden Memnun Değil Mi?", *Trabzon'da Meşveret*, No: 243, 8 Kanûnîşâni 1326 (21 January 1326), p. 3.

166 Nazım Nazmî, "Samimi Te'essürler: Ermeni Vatandaşlarıma", *Trabzon'da Meşveret*, No: 252, 9 Şubat 1326 (22 February 1911), pp. 1-2.

Documents concerning the various communities' daily lives in Trabzon during the Second Constitutional Period are predominantly about the Greeks. In a document from the Ottoman archives, the governor of Trabzon informed the Ministry of the Interior that the Trabzon Greek Metropolit held a ceremony marking the coronation of Sultan Abdülhamid II. Moreover, the governor asked how he should return that well-received gesture.¹⁶⁷ In response, the Ministry of the Interior stated that the Sultan would bestow gifts upon the Trabzon Metropolit as well as those that participated in the ceremony.¹⁶⁸ The ceremony may be seen as the result of the concept of National Unification (*İttihad-ı Anasır*) that was deeply engrained in the state after the proclamation of the Second Constitution, demonstrating how the Greek minority in Trabzon perceived the state.

Another archival document stated that an Armenian man's intention to marry a 14-year old Greek girl caused unrest between the two communities. The religious leaders of the two communities were unable to settle the situation peacefully and so the girl had been in the custody of the government since the date of the letter.¹⁶⁹ This event demonstrates the strains that could occur in the relationship between the two non-Muslim communities and the determination of the state to stay neutral in such situations.

4.5.3. Foreigners

News about foreigners in Trabzon is remarkable in many ways. In a telegram sent to the Ministry of the Interior by Trabzon Governor Samih Rifat Bey, the governor said that he had been introduced to a certain British person who worked as a teacher for the British School in Athens. Apparently, the teacher who went by the name of R. N. Dafki was brought to the attention of the governor by the British Consulate in Trabzon. Furthermore, that person had declared that his mission was to research the Greek dialects of Trabzon and for that reason he wanted to visit the Monastery at Sümela, Sürmene, Of, Santakurum, and Gümüşhane. It is apparent in the document that the British Consulate wanted to get permission from the governor for the teacher to visit the aforementioned districts.¹⁷⁰

In yet another archival document, a telegram was sent by the Ministry of the Interior to both Trabzon and Erzurum stating that a famous American artist by the name of John Findley, who was supported by the American Ministry of

167 BOA., DH. MKT., 2833-34, 1327. Ca. 17 (6 June 1909).

168 Ibid.

169 BOA., DH. MKT., 2770-66, 25. S. 1327 (18 March 1909).

170 BOA., DH. EUM. EMN., 116-15, 1332. Ş. 15 (9 July 1914).

Foreign Affairs, was planning to travel to Erzurum via Trabzon. The telegram ordered that permission be given and the artist be provided with assistance throughout his visit.¹⁷¹

A report dated 29 January 1910 which was sent by the British consulate in Trabzon to the British Embassy in Istanbul mentioned “an orphan girl” by the name of Erini Rosina Micropulos. The British consul, H. Z. Longworth, noted that the woman had been working for the manager of Ottoman Bank, Henry Simmons, and that they would like to register her as a citizen of the United Kingdom. The report noted that all of her documents had been burned in a fire in Istanbul and that she only had a birth certificate from the Notary of West Battersea. The consul added that the woman claimed that her parents, both of whom were British, were now deceased and that while she looked British, she had a Greek name.¹⁷² The consul asked the embassy how to proceed concerning getting her registered as a British citizen.

In a report dated 20 May 1910, the consul discussed how news of the death of Edward, the King of England, was received in Trabzon. According to the report, news got around by word of mouth and an air of sombreness prevailed. It was reported that Turks, Greeks, Armenians, Iranians, and Europeans living in the city felt a communal sense of sadness and the flags in the city were hung at half-mast. The consul wrote that people from all walks of life went to the consulate in Trabzon to convey their condolences, and the Protestant Church Committee in the city arranged a funeral in absentia. During the ceremony, bells rang, flags hung at half-mast, some stores were closed, and a gendarmerie squadron paid their respects to the deceased king. Even though attendance was voluntary, people from all backgrounds attended the funeral, including civil servants, military personnel, and authorities from other embassies. American missionaries, Muslim clerics, the Armenian Bishop and the Greek *Metropolit* were also present at the ceremony, where prayers were recited in Turkish, English, Greek, and Armenian, and hymns were chanted. At the end of the ceremony, the consul, H. Z. Longworth, gave a speech of appreciation.¹⁷³ It is worthy of note that the death of the King of England would resonate so much in Trabzon but it could be a reflection of the fact that the city was an important port for international trade and the residents were aware of what was happening in the rest of the world.

A report dated 8 April 1911 which was sent by the British consul in Trabzon to the British Embassy in Istanbul provided information about British citizens

171 BOA., DH. MTV., 24-23, 14. C. 1329 (12 June 1911).

172 PRO., F.O., 195/2362, 29 January 1910, pp. 5-8.

173 PRO., F.O., 195/2362, 20 May 1910, pp. 34-35.

living in Trabzon, stating that there were twenty-two British nationals residing in the city at the time.¹⁷⁴

In a report dated 23 June 1911, it was noted that a reception and a garden party had been held in Trabzon to mark the first anniversary of the coronation of the new King of England. The report noted that the event had been attended by prominent figures from the city and concluded with chants of “God save the King!”¹⁷⁵

A document located in the Ottoman archives reported that a missive had been sent by the British Ambassador in Russia to the Ottoman Ministry of Foreign Affairs. The missive expressed appreciation for the respectful tact shown by the Trabzon Governor, Commander Pasha, and military personnel concerning the death of H. Z. Longworth, the British consul, who passed away while on duty.¹⁷⁶ This correspondence suggests that the British consul, who worked for many years in Trabzon, was well-liked and appreciated in the city.

The three to four thousand Iranians who lived in Trabzon generally conducted business related to trade between Trabzon and Iran. There was an Iranian consulate and an Iranian school in the city. While the Iranian population in Trabzon closely followed the political events of the Ottoman Empire, they also wanted (and supported) their own country in the shift from an authoritarian state to a constitutional monarchy. An Iranian named Seyyid Aka Tabatabai wrote an article that was published in *Trabzon'da Meşveret* which discussed the authoritarian state in Iran and the struggle that was being carried out there to bring about change. The same article complained about the Iranian consul in Trabzon, saying that it had somehow not noticed the positive developments that had occurred in Ottoman society after the defeat of authoritarianism and still supported the authoritarian regime in Iran.¹⁷⁷ Another article about Iranians in Trabzon appeared in the 42nd issue of *Trabzon'da Meşveret*. Upon hearing that the Iranian Shah would obtain a loan from European financiers to arm his military against the supporters of constitutional monarchy, the Iranian supporters of independence in Trabzon sent proclamations to the governor of Trabzon and the consulates of other countries protesting the Shah's plans. The article mentioned that Iranians held a meeting in Trabzon protesting the Shah and that in their proclamations, the Iranians in Trabzon stated that under no condition would the people of Iran be held responsible for the debt agreement

174 PRO., F.O., 195/2386, 8 April 1911, pp. 13-15.

175 PRO., F.O., 195/2386, 23 June 1911, pp. 41-42.

176 BOA., DH. MTV., 10-34, 06. Ra. 1330 (24 February 1912).

177 Seyyid Aka Tabatabai, “Devr-i Meşrutiyette İstibdad”, *Trabzon'da Meşveret*, No:14, 4 Teşrînîevvel 1324 (17 October 1908), pp. 3-4.

or accept responsibility for such a loan.¹⁷⁸ This issue had also been mentioned in a report written by Francis Jones, the new British consul appointed to Trabzon. In his report, the consul mentioned that Iranians had been protesting the prospective debt agreement and that he had been sent a sealed letter in French written by some Iranians living in Trabzon which had been signed “Encümen-i Nasırı İraniyân-ı Trabzon” (The Committee for Iranians Living in Trabzon).¹⁷⁹

In the Ottoman Empire, Muslims and non-Muslims lived together under a certain code. The relationships between the communities started to break down in the eighteenth and nineteenth centuries. One explanation for that breakdown traces it back to the intervention of western capital (and the Great Powers) in the internal affairs of the Ottoman Empire. The same author also points to incendiary Ottoman politics that were intended to provide broader political rights during that transitional period.¹⁸⁰ The Committee of Union and Progress, which came to power after 1908, decided to employ a strategy of centralization that was intended to hold the empire together. However, the strategy backfired and actually fuelled further separatist movements.¹⁸¹ Trabzon, a city with a significant minority population, was affected by these separatist movements after the proclamation of the Second Constitution. The loss of Bosnia, the independence of Bulgaria, the Crete problem, the Balkan Wars which ended in the defeat of the Ottoman Army, large scale immigration from Rumelia as refugees fled the war, and armed separatist movements carried out by segments of the Greek and Armenian communities disrupted social life in Trabzon. As a result of those troubled times, some non-Muslims left Trabzon voluntarily and some were forced to leave the city, leading to a homogenization of what had once been a heterogeneous city.

4.6. Other Daily Events

The newspaper *Trabzon'da Meşveret* is a rich resource for examining the daily events that transpired in Trabzon after the proclamation of the Second Constitution. An article in its 47th issue reported that another Trabzon daily, *Bahr-i Siyah*, had asked about a donation campaign that had allegedly been launched by *Trabzon'da Meşveret* in order to construct a column in Freedom Square to commemorate the new freedoms ushered in by constitutionalism. The author of the article in *Bahr-i Siyah* asked about the amount of money that

178 “İran Şahını Protesto”, *Trabzon'da Meşveret*, No: 42, 17 Kanûnisâni 1324 (30 January 1909), p. 3.

179 PRO., F.O., 195/2334, 3 February 1909, pp. 15-17.

180 Donald Quataert, *Osmanlı İmparatorluğu 1700-1922*, İstanbul: İletişim Yayınları, 2002, p. 250

181 Ibid., p. 272.

had been raised during the campaign and the names of the donors. *Trabzon'da Meşveret* responded to those allegations by saying that no such campaign had been launched but that a theatre play was staged, the proceeds of which would go to the construction of the column and that the proceeds were deposited in an account at Ottoman Bank. The article added that if anyone collected donations on their own, it was up to *Bahr-i Siyah* to account for the situation.¹⁸²

An article in the 63rd issue of *Trabzon'da Meşveret* reported that since the customs tariff on flour had been removed, the unit kilogram price of bread should have been 68 para, whereas bakers still sold bread for 70 para.¹⁸³ In the 67th issue of the same newspaper, an announcement was made stating that there would be a theatre play staged in Freedom Square on Wednesday, Friday, and Sunday evenings.¹⁸⁴

In the 175th issue of *Trabzon'da Meşveret*, it was reported that the name of the thief who stole two silver bracelets from Franko, an American missionary residing in Boztepe, was Sürmeneli Hasan. Furthermore, the article said that it was Sergeant Hafız Hüseyin Efendi and policeman Hasan Zahir Efendi, both from the Çömlekçi Police Station, who caught the thief and handed him over to the Boztepe Police Station. The police officers were thanked at the end of the article.¹⁸⁵

An article in the 279th issue of *Trabzon'da Meşveret* reported that the sailors who transported goods from Trabzon to Russia as well as to a number of local ports were fined by the port administration even when they were just two days late because of bad weather or quarantine. The article said that the boatmen were displeased with the situation and wanted the authorities to correct the problem.¹⁸⁶ The 304th issue of the same newspaper reported that not just the alleys but even the main streets of the city were disorderly and unkempt and that the situation had been brought to the attention of City Hall.¹⁸⁷ In the 335th issue, an article announced that Garun Efendi, a French teacher from *Mekteb-i Sultani*, was going to give a seminar on the topic of “raising children.”¹⁸⁸

182 “Sütun Meselesi”, *Trabzon'da Meşveret*, No: 47, 4 Şubat 1324 (17 February 1909), p. 2.

183 “Belediye Mi Anlatamıyor, Fırıncılar Mı Dinlemiyor”, *Trabzon'da Meşveret*, No: 63, 1 Nisan 1325 (14 April 1325), p. 3.

184 “Hürriyet Meydanında Tiyatro”, *Trabzon'da Meşveret*, No: 67, 15 Nisan 1325 (28 April 1909), p. 4.

185 “Me'murin-i Zabitanın Vazifeperverliği ve Hüsn-ü Niyet Saikasıyla Muvaffakiyeti”, *Trabzon'da Meşveret*, No: 175, 5 Mayıs 1326 (18 May 1910), p. 3.

186 “Kayıkçılar Sızlanıyor”, *Trabzon'da Meşveret*, No: 279, 14 Mayıs 1327 (27 May 1911), p. 2.

187 “Şehrin Caddeleri”, *Trabzon'da Meşveret*, No: 304, 10 Ağustos 1327 (23 August 1911), p. 2.

188 “Konferans”, *Trabzon'da Meşveret*, No: 335, 3 Kanûnievvel 1327 (16 December 1911), p. 2.

There are two reports that were written by the British consulate during the Second Constitutional Period that touch on the issue of daily life in Trabzon. The first report stated that Muslim women were barred from purchasing items from stores in the city and were only allowed to buy from street vendors. The report noted that such a situation was to the detriment of merchants who wanted to sell goods especially for women and that the prohibition had been introduced by the central government.¹⁸⁹ The second report clarified that the aforementioned prohibition had in fact been introduced by the local government, not the central government. Notably, the author of the report added that there was no dissatisfaction among those merchants who, according to the earlier report, had allegedly vowed to protest the prohibition by temporarily closing down their shops.¹⁹⁰

Another report prepared by the British consulate in Trabzon stated that three respected religious elders, Hacı İslam Efendi, Hacı Tevfik Efendi and Hacı Ali Rıza Efendi, visited the consulate on the third day of the Muslim religious holiday to pay their respects to the King of England. They thanked the British Government for supporting the Ottoman constitutional monarchy. On the same day, five others visited the consulate to express similar sentiments including Muhammed Hamdi Bey, a junior high school teacher; Nuri Bey, a civil servant; Sadık Bey, a customs officer; Remzi Efendi, an archive clerk; and Mustafa Celadettin Efendi, a merchant. The British consul added that those visits followed his own visits to prominent figures in the city, including a visit to the Committee of Union and Progress representative on the first day of the Muslim holiday.¹⁹¹ It is worthy of note that such prominent figures paid their respects and thanked England for its support for the Ottoman constitutional monarchy. No matter how much the consulate stressed that the visits were paid out of mutual respect, it is striking that those prominent Ottoman citizens thought England had supported the Ottoman constitutional monarchy.

Conclusion

The Second Constitutional Period is without a doubt one of the most vibrant and volatile periods in the history of the Ottoman Empire in terms of daily life. Through the efforts of the Committee of Union and Progress, the Constitution was reinstated and social life was transformed in Ottoman society. With the proclamation of the Second Constitution, Ottoman citizens tried to savour the new freedoms they enjoyed but often there was confusion about what

189 PRO., F.O., 195/2303, 3 October 1908, pp. 222-223.

190 PRO., F.O., 195/2303, 6 October 1908, pp. 224-225.

191 PRO., F.O., 195/2303, 31 October 1908, pp. 259-260-261.

those freedoms actually entailed. Aware of the fact that a political revolution cannot be successful without a social revolution to reinforce it, the Committee of Union and Progress started the most rapid and most comprehensive process of transformation in Ottoman history. Thinking that they could only overcome the challenges facing the Ottoman Empire by winning the support of the people, the Committee of Union and Progress tried to speed up the process of modernization by mobilizing the people first. The Committee of Union and Progress strove to integrate the empire's citizens into social life and help them attain a certain level of social consciousness. Such efforts were not only made in the centre but also in the provinces, where local branches of the party attempted to achieve those goals. In the case of Trabzon, after the Second Constitution was proclaimed a large number of associations and clubs were established, which was made possible by the newfound right to found associations. The Committee of Union and Progress took advantage of such associations as a way to drive forward its own policies. Seen in this way, the clubs and associations that were founded mainly by people who subscribed to the ideology of the Committee of Union and Progress not only were used to attain the societal goals that the party had set forth but also fulfil the financial and/or immaterial needs of the populace. Having succeeded to a certain extent in steering society by way of such associations, the Committee of Union and Progress tried to correct the state's military, political, and economic shortcomings by joining forces with Ottoman society. On the one hand, the state found another source of funding for its warships and warplanes through donation campaigns, and on the other hand territorial losses brought on by crises in foreign policy could be fended off via boycotts, which were made possible through increased social awareness. Just as in other parts of the country, the efficacy of donation campaigns in Trabzon was a clear sign of success for Committee of Union and Progress policies. In addition, along with the freedoms made possible by the Constitution, the fact that citizens were able to hold outdoor gatherings to express their thoughts and feelings is remarkable, just as was the fact that Iranians in Trabzon were able to publically protest their Shah. All of this was made possible by the strength of the notion of freedom and the way that the Committee of Union and Progress planted the seeds of social mobilization.

All of these developments yield important clues about how a province like Trabzon, which, although far from the capital, was connected to the rest of the world through trade routes and how important it was due to its strategic location. All the same, Trabzon was open to the impacts of the ongoing political, economic, and social transformations sweeping through the Ottoman Empire. Consequently, Trabzon was one of the centres where the Committee of Union and Progress was able to attain its aims through the implementation of its

policies. In other words, the transformation that Trabzon experienced in daily and social life on the micro-level reflects the extent to which the Committee of Union and Progress was able to succeed in reaching its goals on the macro-level.