

caused by the unusual measures which have been adopted, the Cretans have indulged more freely their natural propensity to exaggerate. At the same time it is possible that the Christians hope that by means of exaggerated statements, they may induce the Government to grant an amnesty for political offences, so as to put an end to the excitement. And some of the conservative leaders may even go further than exaggeration in order to strengthen the hands of the opposition in Greece.

"I have requested the Greek Archbishop to give me a list of any cases of barbarity which may have been reported to him. When I have obtained this list, as well as other details which are necessary, I shall visit the places where cruelties are alleged to have been perpetrated.

"The Mutessarif of this district is highly esteemed by all the Christians here."

The complaints of Christians are:—

1. That they are cruelly beaten by soldiers, and that their arms are taken from them.

I observe that confusion often takes place owing to both soldiers and gendarmes going by the name of "Stratiotai."

2. That Mussulmans not being arrested, nothing but Christian prisoners are brought from the villages.

3. That their claims are not attended to, while those of Mussulmans receive immediate attention; and

4. That Christian plaintiffs being thrown into prison on unsupported counter-claims of Mussulmans, the former are living in the greatest dread.

However, they admit that long before Christians, Mussulmans, many of whom are still in prison, were apprehended in the town where they all lived at the time, and that most of them were deprived of their arms, which are not returned to them on their departure for the country.

Only a few cases have been cited to me wherein Christian claims have not yet been attended to, but they are far from numerous enough to excite a general outcry.

Hitherto not a single instance has been mentioned to me justifying the dread of Christians that Mussulmans may take revenge by counter-claims. However, the fright of Christians is most genuine in many cases, and I am at a loss to find a reasonable cause for its intensity without admitting that some underground agency is at work.

The Greek Archbishop has just handed me a list of outrages against Christians which came to his knowledge, and which are identic to those related to me by the Greek Vice-Consul here.

Pending my obtaining information on these outrages, I beg to give the following details which were related to me by Christians, amongst whom the Greek Archbishop:—

Mussulmans, who were disarmed in the town with less mildness than Christians, were sternly refusing to return to the country unless the arms of Christians were likewise taken from them.

Abdul Kerim Pasha, the Governor of Candia, only confiscates such arms as are detected in Christian houses which are searched for stolen property.

The Greek Archbishop himself, although complaining of Christians being ill-treated on such occasions, told me that in instances where there was suspicion of more arms being concealed in houses, the commanding officer dismissed his men from further search.

But disarmament is a very touchy question with all Cretans, especially with Christians, and I should not be astonished that the great noise made on the subject of ill-treatment should also

have for its principal object to prevent further confiscations of arms.

As Christians have related to me cases wherein infractions by soldiers were severely punished by officers, it is not improbable that, in some instances of ill-treatment, if true, they may be under the necessity of shutting their eyes, so as not to appear to treat Christians with more leniency than their co-religionists in identic cases.

This supposition is the more admissible that Christians are deprived of their arms in villages or places where Mussulmans can witness their being confiscated.

Christians at large have great confidence in Abdul Kerim Pasha, and complain of a change for the worse since his departure, about twelve days ago, for inland districts, where he is reinstating Mussulmans in their villages.

His return, which is soon expected, may put an end to present complaints.

According to information obtained from the best sources, the number of Mussulman prisoners is from 80 to 90, and of Christians of about 150.

The fact that Christians have ceased from fear, as they say, to sue Mussulmans, while the latter continue to bring actions against them, can account for the difference in the number of prisoners.

Many acts of revenge and oppression are taking place, not by the fault of the authorities, but in consequence of animosity between factions, which, despite all, are as implacable as ever. Ungrounded complaints, but supported by witnesses of the opposite political party, without regard to creed, are not of uncommon occurrence, and may account to a certain extent for the unbounded fear of Christians, who are more deeply involved than Mussulmans in factions.

I have, &c.,

(Signed) ALFRED BILIOTTI.

No. 10.

Consul Biliotti to the Marquis of Salisbury
(Received October, 15).

Candia, Crete, October 2, 1889.

MY LORD,

I HAD the honour last night to wire your to Lordship in the following words:—

"The list of the Greek Archbishop contains twenty-five cases, two of which are cases of ill-treatment. One in town committed by gendarmes is fully proved, the other necessitates inquiry in the village. Eighteen other cases mentioned by Archbishop are irrelevant; the remainder have been investigated. Details forwarded by post.

"Several other cases of ill-treatment in villages came to my knowledge from other sources, of which some were dismissed on testimony of Christians.

"I start to-morrow to meet the Governor and to inquire into remaining cases in villages. For the last fortnight the Governor has been making preparations for the return of the Mussulmans in the southern districts.

"A long statement sent by his Excellency was communicated verbally to the Consular body today. In this he recapitulates all his proceedings, and begs Consuls not to give credit to alleged outrages, but to defeat intrigues by seeking explanations from the Government. It is believed that some Christians have left their homes, taking with them their arms, in order to avoid their being confiscated."

The substance of Abdul Kerim Pasha's statement, which was translated in my presence, is that his first care was to devise the means of