

miscalculated the situation. With surprising rapidity the Macedonian troops reappeared before İstanbul, even before the Sultan's auxiliary troops from Anadolu could reach the spot. After a bitter fight, the garrison of İstanbul was defeated. Abdülhamit lost his throne and his liberty, and Mehmet V was proclaimed Sultan in his stead.

The windows of the old Turkish edifice of State were thrown open amidst scenes of wild enthusiasm.

But the building itself remained the same.

Revolutionary as the beginning of the régime of the Young Turks was, they still remained in their character a party seeking development and not revolution.

This is neither the place nor exactly the proper time in which to pronounce final judgment on the "Committee of Union and Progress." Their rule was short; lasting scarcely ten years, it was by no means free from attack within the country and was constantly threatened by violent storms from without. The annexation of Bosnia and Herzegovina by Austria-Hungary and the declaration of independence by Bulgaria introduced a chain of political catastrophes affecting foreign policy, and from the time of the Turco-Italian war and during the whole of the World War this decade was almost entirely filled with bitter warfare. If the wise diplomacy of Abdülhamit had been able to steer the weak state financially and militarily through the foreign political dangers threatening it on every side, his less able successors were totally unsuccessful and it was impossible in this short and tempestuous period to eliminate the material and psychological results of the past. But in any case it may be admitted that the revolutionary period of 1908 and 1909 exercised a powerful moral influence. Forces were liberated which hitherto had been able only to work in secret and under constant pressure, or else lie dormant. Side by side with powerful leading figures, who in the realization of their power, their energy and their unscrupulousness in the choice of their methods recall the Italian Renaissance, stand representatives with remarkable minds. Perhaps, even the existing inclination for spiritual experimentalisation with different problems and the long time of forced theoretical preparation were not consistent with the practical activity of the party that had come into power. Ideals, such as the Pan-Ottoman or Turanian that dreamed of a union between all the Turkish tribes in Asia, or like the Panislamic that considered it justifiable to claim the unity of all Mohamedans, or the Osmanlı that imagined — as happened in old Austria — that the dynasty could be regarded as a firm link connecting all the tribes peopling the wide Ottoman Empire, were

interwoven in such a manner as to produce a policy that lacked the capability of establishing reforms and had no definite aim to inspire it. The edifice of the State in its essential parts still remained in existence and with it the grave evils of cliquism, of spiritual and material corruption, of religious conservatism and of the fatalist tendency of which the Turkish people had been suffering from for a very long time. All the exalted ideals referred to broke down and were shattered by the inexorable demands on real vital strength, which resulted naturally from the war. It proved that the foreign nations, whether they were Balkans or Armenians, Greeks of Asia Minor or Arabs, felt the same as the Ottomans. It was also proved that English money and the power of the Western States triumphed over the sense of unity among the Mohamedans, and Enver Paşa was vanquished and broken in his fight for the Turanian ideal.

One force, however, was at work during the years of liberation and survived the storm, and this was the conception of the Turkish national ideal. The beginning was made to free literature from foreign example both in form and language. The will to achieve something innately their very own gained ground. Noble spirits felt themselves drawn into the task of co-operation in the common aim, and when, in the year 1910, Hamdullah Suphi Bey founded the national organisation known as the "Turkish Hearth" — an educational community aiming at the development of the national conscience — he planted a sapling which has grown into a powerful tree, with ramifications throughout the country. The wars which undermined the existence of the old Empire also shook the hearts of the people. During the World War the Turkish officer and soldier no longer fought for the Padişah alone, as they had formerly done. The appreciation of the value of, and anxiety for the existence of the country had been awakened. A spark still glowed when in the year 1918 all hope seemed to be sheer madness — a spark almost extinct, yet strong enough to brighten into flame when fanned by genius.

At the end of October, 1918, after eight years of uninterrupted struggle, the resistance of Turkey was broken. Bulgaria had laid down her arms, communication with the Central Powers, who themselves had reached the limit of their strength, was cut. In Palestine and Mesopotamia the English drove the completely exhausted Turkish divisions northward in front of them. The end had come. The leaders of the Unionists, with the Grand Vezir Talât Paşa, Enver Paşa and Cemal Paşa, surrendered and fled: Ahmet İzzet Paşa personally assumed the difficult task of carrying on the affairs of the State. A commission under Rauf Bey, the Minister of Marine, went