

told in July, 1914, that Great Britain would support France and Russia, the war would undoubtedly have been prevented" (p. 95). The author reviews the controversy in England over a Commons Committee on Foreign Affairs, but says little as to the possibility of machinery to insure less secrecy and more parliamentary control of the executive. He contents himself with pious wishes rather than practical suggestions, and the democratic fervor that is evident on almost every page, if not eloquent, is very earnest and consistent. "Secret diplomacy destroys public confidence"; the language of ideal aims veils unconscionable actions; if democracy means anything, more and more minds must participate in the great things of the world; "Lincoln's simple faith in the people has not yet been adequately applied in international affairs" (p. 221), and, finally: "Patient, sound, upbuilding influences shall have to work powerfully on the masses of men, and on their leaders, before we may finally overcome the evils that express themselves in practices inherent in a system such as that we call 'secret diplomacy', before the world may be made an abode of mutual confidence and helpfulness instead of a house of imprisonment, suspicion and terror" (p. 224).

To most Americans the affairs of the Mahomedan world seem very remote. Having no long-established dependencies populated by millions of Mussulmans, like British India or French Morocco, we have not faced the need of taking into consideration the religious and social system of the 250,000,000 Moslems, whose far-reaching plans for the vindication of their intense religious faith and their nationalistic aspirations have been making startling advances in the last twenty years. Two recent books bring this problem before us with distinct emphasis. Lothrop Stoddard follows his *Rising Tide of Color* with a book on *The New World of Islam* (Charles Scribner's Sons, 1921; vii, 362 pp.) in which he discusses the awakening of the "immovable East". He finds that the influence of Western penetration, with its stimulus to political change following on economic rehabilitation, has produced in the Orient a ferment such as it has not known since the days of the rapid sweep of Islam from the borders of India to the Straits of Gibraltar more than a thousand years ago. To the religious motive of Pan-Islamism is now added the political thirst for national "self-determination"—first encouraged in theory, and then rudely deceived in practice, by the World War and the Treaty of Versailles. Especially valuable are the chapters on the nationalist movements in Egypt and India and the final chapter on "Social Unrest and Bolshevism",

in which Stoddard deals with the imminent danger of the union of the discontented Mohammedans of the Near East with the forces of Bolshevik Russia. The book is documented with a wealth of references to works of special students of Islam in the countries of Europe, as well as by quotations from scores of Moslem writers in the lands of the Crescent. There is nothing sensational in Stoddard's treatment of the renaissance of the Mohammedan world, but the reader feels in every page the immense significance of the movement. It behooves the nations of the West to set their house in order to meet a crusade that is growing every year stronger in the conscious unity of faith and purpose.

A very different book from Stoddard's is Talcott Williams' *Turkey, a World Problem of Today* (Doubleday, Page and Company, 1921; viii, 336 pp.). The author was born in a missionary family at Mosul on the banks of the Tigris, and spent his boyhood and early youth among the mingled races of the Turkish Empire, until he came to America, nearly sixty years ago, to begin his long and distinguished career as a journalist. Williams' book is narrower in scope than Stoddard's. It grew out of a series of lectures on Turkey delivered before the Lowell Institute in Boston in 1900, and is a popular presentation of the history and institutions of the Ottoman Turks. The tone of the book, also, is totally different from that of Stoddard's. Instead of giving us a dispassionate survey of the Mohammedan world, with ample reference to authorities both Christian and Moslem, Williams writes an ardent arraignment of the Turk through the six centuries since Othman appeared before the waters which bathe the walls of Constantinople, with his black tent and his two flocks of goats. The narrative is enlivened with many a picturesque incident from the author's own memory, as well as burdened with many obscure historical allusions beyond the memory of the vast majority of fairly well educated readers. Occasionally there is a tendency to grow oracular. Finally, while Stoddard's book is an impersonal exposition of the current forces in the Mohammedan world, based on the confession that "all that we may venture wisely is to observe, describe, and analyze the various elements in the great transition", Williams declares in his preface that his book "presents a direct plea for the acceptance by the United States of a mandatory from the League of Peace for Asiatic Turkey and Constantinople, or as much of it as could be saved from other powers". This is the interpretation of his subtitle, "A World Problem of Today". No less than fifteen times in the book does Williams return to the charge that the United States has missed its recurrent opportunity