

"tradesmen and Apaches." In contrast to Adams was John M. Harlan, supreme court justice for thirty-four years, who was said to retire at night "with one hand on the Constitution and the other on the Bible, safe and happy in perfect faith in justice and righteousness" (p. 31).

In twelve chapters limited to 212 pages Weisenburger has dealt with the great preachers of the era—Beecher, Phillips Brooks, Moody, etc.—the faith expressed by the churches, and its relevance in the lives of men. He has made the latter examination under such headings as "Individual Integrity and Conscientiousness," "Decency in Civic and Political Life," "Family and Sex Relationships," "Temperance and Control," and "Efforts to Extend the Circle of Fellowship." The story of the impetus furnished by the churches for social movements such as woman suffrage, prison reform, Negro rights, and world peace is not undertaken here. One could wish that Professor Weisenburger would extend his penetrating analysis to these fields, thereby expanding to a trilogy his treatment of the church in this era of challenge. Certainly in the present volume he has succeeded admirably in delineating the meaning of the church for people in a period of rapid urbanization when faith was tested by the evolutionary hypothesis and the new biblical criticism.

Indiana Council of Churches
Indianapolis, Indiana

Grover L. Hartman

American Protestantism. By Winthrop S. Hudson. *Chicago History of American Civilization.* Edited by Daniel J. Boorstin. (Chicago: University of Chicago Press, 1961. Pp. vii, 198. Illustrations, chronology, bibliographical notes, suggested reading, index. \$3.95.)

The *Chicago History of American Civilization* devotes a volume to each of the major religious faiths of America. Monsignor John Tracy Ellis and Nathan Glazer wrote on Catholicism and Judaism respectively, and now Winthrop S. Hudson, professor of the history of Christianity in the Rochester-Colgate Divinity School, examines the past and contemporary role of Protestantism in American life. He finds that the shaping Protestantism received in the Colonial period enabled it to fashion a Protestant America in the course of the nineteenth century. In post-Protestant America, as he calls the years since 1914, the influence of Protestantism visibly declined, partly because of Catholic and Jewish competition but chiefly because of internal weaknesses.

Throughout the volume Professor Hudson associates Protestant strength or weakness with denominational structure and change—this with an insight and clarity that is truly illuminating. As elaborated by the Independent Puritan divines the concept of denominationalism denied that the true Church of Christ could be identified with any single ecclesiastical system. As this theory gained general acceptance it justified religious diversity and religious freedom without impairing essential unity, which assumed a Calvinist expression in the Colonial period and increasingly a Methodist orientation in the early decades of the nineteenth century. This unified Protestantism, making extensive use of voluntary societies, overcame irreligion and incipient barbarism

on the expanding frontier and sought to reach the unchurched masses in the growing cities by YMCA's, institutional churches, and other religio-social agencies.

In this Protestant America that took shape the stress was on conversions, not on the passage of "wholesome laws" to usher in a Christian society. More inexcusable, laissez-faire philosophy was invested with divine sanction. But these shortcomings, in time partially overcome, proved less damaging than the "theological erosion" which in post-Protestant America severed the identity between the major old-line denominations (Congregational-Christian, Presbyterian, Episcopal, Methodist, American Baptist, Disciples of Christ, etc.) and the symbols and creeds of historic Protestantism. These denominations became community churches (in degree but scarcely in kind different from "the world"), and their federational agent, the National Council of Churches, preferred an ecumenical to a Protestant witness. Having lost their identity, the old-line denominations have gained far fewer recruits than Adventist, Holiness, and Fundamentalist denominations which with their uneasy allies in other churches, notably Lutheran and Southern Baptist, constitute about half the numerical strength of present-day Protestantism. Hudson thinks that a "neo-Fundamentalist" version of theological conservatism may in time serve to revitalize and reunify American Protestantism.

Professor Hudson's *American Protestantism* is a fine piece of historical writing. True it is that he glorifies the past and depreciates the present, sees events in black or white, and by minimizing the social gospel loses the enrichment that movement might bring to his interpretation. But his handling of denominational realignments as affected by social and theological currents is incisive and masterly.

University of Notre Dame

Aaron Abell

Vain Endeavor: Robert Lansing's Attempts to End the American-Japanese Rivalry. By Burton F. Beers. *Duke Historical Publications.* (Durham, N.C.: Duke University Press, 1962. Pp. ix, 207. Bibliography, index. \$6.00.)

Professor Beers carefully analyzes the efforts of Robert Lansing to end rivalry between the United States and Japan over Chinese questions. As counselor of the State Department, Lansing advised Secretary of State Bryan and President Wilson concerning Japan's seizure of German interests in Shantung and her Twenty-one Demands on China. After accepting appointment as secretary of state in June, 1915, Lansing strove for a settlement with Japan. With particular care Professor Beers discusses the Lansing-Ishii notes, Lansing's negotiations with Japan over intervention in Siberia, and his efforts to check Japanese ambitions at the Paris Peace Conference.

Of first importance in this book are the differing views on Far Eastern policy held by Wilson and Lansing. Believing the United States morally obligated to help China attain a better way of life, the President hoped that American missionaries and businessmen could spread Christianity and democratic ideas in that country. Wilson