

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.

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*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

recognized China's potential value as a market and as an ally, but these mundane objectives were not uppermost in his mind: he sincerely believed that uplifting the Chinese people was the principal reason for American interest in their affairs. When he became aware that Japanese aspirations threatened China with domination, he tended to assume inflexible attitudes toward those aspirations. He thought that Japan in statements supporting the Open Door had pledged not to encroach upon Chinese sovereignty. Lansing rarely disagreed openly with Wilson in regard to Far Eastern matters, but the Secretary did not believe that Japan had renounced desire to extend her power and influence in China. While the Secretary sent Japan protests based on broad constructions of the Open Door, he thought it unwise for the United States to found her policy on such interpretations of that doctrine. He did not object altogether to the President's moralistic approach to Sino-Japanese problems, but he was convinced that the chief American objectives in China should have been protection of American lives and business interests. Fearing that excessively stern protests could cause Japan to embark upon more ambitious plans to dominate China or to cause her to desert her alliances, Lansing early came to believe that a bargain partially satisfying Japanese demands was desirable. Occasionally Lansing's views gained limited acceptance, but usually the Secretary found himself checked by the President or by international factors beyond American control. Beers concludes that during the Wilson administration the United States missed opportunities to settle differences with Japan and that a settlement could have made possible "substantial American accomplishments in East Asia" (p. 184).

On occasion one may wish that Professor Beers had included more background material about some of the problems which confronted Lansing, but this carefully written book is nevertheless a highly detailed study. Based largely upon archival and manuscript material, this volume is an important addition to the historiography of American diplomacy.

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*A Classified Bibliography of the Periodical Literature of the Trans-Mississippi West (1811-1957).* By Oscar Osburn Winther. *Indiana University Social Science Series*, Number 19. (Bloomington: Indiana University Press, 1961. Pp. xxvi, 626. Index. Paperbound, \$6.00.)

Seldom have historians been so marvelously endowed with helpful bibliographical tools as in the past few years. The Library of Congress *Guide to the Study of the United States of America*, the American Historical Association *Guide to Historical Literature*, and the National Historical Publication Commission *Guide to Archives and Manuscripts in the United States* are today essential items in any well-stocked scholarly library. To that list must be added this meticulously wrought and utterly essential bibliography of the periodical literature of the trans-Mississippi West. Users of these books should regularly recite