

aspect of the modern life which has recently been thrust so suddenly upon natives in every mission corner of the available world.

Fr. Considine has skillfully edited the week of discussion into a book that is specific, instructive and illuminating.

Its sober title may scare off laymen who are not intimately concerned about the missions, but the first pages would overcome any such fears. And laymen should read the book to get a vivid picture of the vital projects facing the missionaries they are supporting and in whose work they have an important responsibility by the mere fact of being Catholics.

A Maryknoller recently disclosed that the 1958 discussions were so exciting that its participants were up half the night at their talks. After reading Fr. Considine's excellent summation of the seminar, I can believe it.

GLENN D. KITTLER

**THE JEFFERSON IMAGE IN THE AMERICAN MIND**

By Merrill D. Peterson. Oxford U. Press. 548p. \$8.50

It is clear that those who favor the Jefferson symbol resort to abstract explanation, while Jefferson's critics start from the details of his writings and his recorded political behavior. The demigod Jefferson is nearly all rhetoric, while the low schemer is nearly all a chronicle of action.

At certain times in our history the Jefferson symbol has been on the fore-stage, while at other times his enemies, like Hamilton, have become the heroes of an American generation. At the present time, Jefferson stands high in the effort to make the liberal crusade the true meaning of America. And this is possible, in part, because his moral theory was vague and he can be associated with pragmatism and John

Dewey (among others); the present author makes that association.

As Peterson traces the fortunes of the Jeffersonian idea through American history, the critics of Jefferson always come off a little the worse for literary wear. It should have been possible to pay some attention to Hamilton's defense of natural law and rights. Also Jefferson's references to inalienable rights and to morality need some, indeed much, clarification, before those who are not contented with a pragmatic theory of morality will be converted.

This volume contains a strong analysis of the slavery question and of Jefferson's relation to Southern thought. It is forceful in its discussion of the emergence of Jefferson as a national culture hero, and in the description of his domestic life. It is weak in its discussion of American conservatives especially in detaching them from political parties. Orestes Brownson's conversion is given shabby treatment. But the book is strong in its analysis of Beard, Parrington, Henry Adams, F. J. Turner and Claude G. Bowers.

It seems easy to create a literary Jefferson, a literary democracy and a literary dream of optimism that can survive or ignore all of the cruel blows of 20th-century experience. In the end Peterson surrenders:

It is impossible to say with assurance whether the evolution of the Jefferson image in all its loosely structured parts carried the generations toward or away from the elusive *himself*. Perhaps the question is purely academic anyway: Jefferson was what he seemed to be.

FRANCIS G. WILSON

**AMERICAN FOREIGN POLICY: Realists and Idealists. A Catholic Interpretation.** By Sister Dorothy Jane Van Hoogstraten. Herder. 332p. \$6.25

If a reader wants a well-documented survey of the history of American foreign policy and of the ideas and patterns of thought that guided leading political thinkers of our time, he will be delighted with this book. The author puts all these materials together and supports her description by ample quotations; her painstaking care, her conscientious research and her exceedingly high scholarship have produced a most readable and instructive compendium condensed in 169 pages.

This, however, is for her only a means to an end. She wants to evaluate actions and underlying thoughts of American

foreign policy principles. In she classifies it into two groups: "Idealists."

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An excellen useful additi criticism—rer

Joseph B. Schuyler, S.J.'s

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