resulted from ranging this rigid yardstick alongside a Latin America still fumbling for democracy through recurring cycles of dictatorship and revolution. Wilson's vision, via the proposed Pan-American Pact, of a day when inter-American organization would guarantee inter-American security, made slight impression on contemporaries; circumstances forcing him to become "the greatest interventionist in the history of the United States" bulked larger in his own day and fanned the fires of Yankeeophobia; only in a later generation did his ideal of inter-American comity bear fruit.

In a final essay Sir Llewellyn Woodward presents "A British View of Mr. Wilson's Foreign Policy." Noting the paucity of British studies of Wilson himself, he outlines J. M. Keynes' "harsh, cocksure, and arrogant" analysis of Wilson as a slow and rather witless Presbyterian contending with his intellectual superiors, Sir Harold Nicolson's more reasoned conclusion that Wilson failed because of his over-confidence in the capacity of democracy to make right judgments in the short run, and R. B. McCallum's redressing of the Keynesian imbalance. Attempting to reflect the current consensus, he suggests that whereas Wilson saw the war born of a system of "secret alliances" rooted in a dark and devious past, today's British historians would find it springing rather from lack of a system which might have staved off disaster; he comments on Wilson's assumption of an American level of political virtue superior to that of Europeans, his sense of mission, and his consciousness of power, too often expressed in language grating upon European ears, but concludes by accepting present-day efforts at international organization as a revival and vindication of Wilsonian ideas.

How soon, one wonders, will some director of doctoral essays set an aspiring candidate to an analysis of the Wilsonian analyses of 1956?

Rutgers University
L. Ethan Ellis


The author's purpose in this book is to find the major plot in Jacksonian political appeals, with the hope that details will thereby gain further meaning and order. In identifying the Jacksonian movement and distinguishing it from its opponents, he recognizes that notions of economic and social class constituency and alignment, interests and programs, are inadequate or groundless in fact. He rejects also the views that political democracy was a significant issue, and that consequential political change was any part of the movement: such change, he writes, raised no substantial public issues between the Jacksonians and their rivals.

Meyers uses another approach: he seeks to understand the Jacksonians on the basis of what some of their spokesmen said they were. He concludes that Jacksonian Democracy was an "effort to recall agrarian republican innocence to a society drawn fatally to the main
chance . . . to the revolutionizing ways of acquisition . . . a struggle to reconcile the simple yeoman values with the free pursuit of economic interest, just as the two were splitting hopelessly apart" (p. 10). Its inner unity and distinctiveness, the "persuasion," combined divergent sets of attitudes, one an impassioned anti-capitalistic mass movement, the other consisting of attitudes that accelerated the rise of capitalism. Both elements were real, and the tension between them gave the "persuasion" its function and style. This theme is elaborated in a series of detailed essays on the writings of a group of selected "Jacksonians," Jackson himself, Martin Van Buren, James Fenimore Cooper, Theodore Sedgwick, William Leggett, Robert Rantoul, Jr. Essentially it is an examination of the period 1820-1846 as it was interpreted in moral and emotional terms by contemporary New York Democrats.

Looking at the world through Jacksonian emotions the author sees a coherent set of attitudes, beliefs, and projected actions. Among the Whigs he sees usually only a coalition of opponents. But he credits the opposition with some unity, too, in pressing for endless progress under democratic capitalism while the Jacksonians, "trapped by history," feared change and dreamed of the past. Did such unities of attitude exist, and if so, were they significant? Meyers believes that while the Jacksonian persuasion has been perennially powerful, with passing years it grows small and remote; the capitalistic future lay with the Whigs.

Taking a broader view Meyers might have found, some would feel, that "persuasions" of varying significance were held by men in both groups who were interested in such matters. Considering past action as well as past eloquence he might have found a larger theme in the problem responsible American statesmen faced, the creation of a political system adequate for the needs of a growing nation. With more limited methods and aims he pictures a Jacksonian world so radically at variance with currently popular expositions that it should command wide attention.

Ohio University

Harry R. Stevens


Here is another of those studies in ante-bellum Southern history done under the inspiration and guidance of the late Professor Frank L. Owsley. Like the others, notably the works by Weaver, Clark, and Owsley himself, it relies heavily on statistical data gathered from federal census reports and county records. But while the other studies have been concerned primarily with plain folk and yeomen, this one places emphasis on the slaveholding class and the place of the institution of slavery in ante-bellum Tennessee. Its conclusions, however, are not substantially different from those reached in the earlier works, namely, that the really important element in the population is the plain folk, the small farmer.

Drawing on data yielded from an intensive study of fifteen well-placed counties in West, Middle, and East Tennessee, Professor Mooney