

De Smet was a prolific scholar who authored six books and over four hundred articles, most of which are little known outside India. Hindu–Christian comparativists unacquainted with this Jesuit indologist will therefore find much to savor in this rich volume.

Bradley Malkovsky
University of Notre Dame

Patriotism and Piety: Federalist Politics and Religious Struggle in the New American Nation. By Jonathan J. Den Hartog. Charlottesville: University of Virginia, 2015. Pp. xii + 262. \$39.50.

This book argues that the religious and political lives of the young American Republic were both intertwined and equally competitive. The decision to ban church establishment unleashed an intensive struggle among denominations. They did not hesitate to include political venues in their competition.

During an initial “republican” phase of their religious development, Federalists saw their theology as compatible with the principles of the American Revolution. However, the more radical ideals of the French Revolution, celebrated by the rival Democratic-Republican Party, provoked religious Federalists into a second, “combative” phase in which they condemned these threats to the Republic. This strategy failed; the Democratic Republicans dominated the Federalists electorally after 1800. Rather than adapt to the political tactics that had defeated them and to the social changes coming over the nation, many Federalists retreated to a “voluntarist” stance in which they tried to promote their ideals through informal philanthropic associations rather than government. They felt so comfortable in such organizations that traditional Federalists did not return to politics even when the new Whig Party asserted some of their old principles but with more populist political tactics. Still, the voluntary strategy assured the Federalist values a long heritage in American culture.

The author traces the commentary of many leaders of the movement. Especially prominent are the members of the Jay family, John and his sons William and Peter Augustus, whose lives collectively proceeded through all three phases. However, other famous Federalists also appear, officeholders as well as clergy. The author concentrates much on the tension between evangelical Protestants and the emerging Unitarians.

This microscopic study of the Federalist Party will inspire similar reconsideration of religion’s role in the life of the Democratic-Republican Party. The few references to Catholicism in the text cite an original Federalist anti-Catholicism that was modified by sympathy for victims of French Revolutionary anti-clericalism. What about Federalists who were themselves Roman Catholic? Did they find the voluntarism approach a means to cope with the nativism of the later 19th century? Not the least of Hartog’s accomplishments is to prompt this question.

Thomas Murphy, SJ
Seattle University