

revealed slavery as the moral problem that it was. Because of his relentless condemnation of the evil, the vehemence of the language he employed, and his criticism of the Constitution for the protection it afforded slavery, he was hated and abused. But public reaction was to turn into respect when the cause he symbolized was eventually vindicated.

In the epilogue of the volume, Professor Nye reveals the mind of the reformer as one that was consistent in its judgment of all things on standards of moral right. The standards he employed were those of natural law as expressed in the Declaration of Independence and of Christian ethics as revealed in the Bible. Following a conscience to which God spoke directly, he opposed all man-made authority, in church as well as in state, and devoted his life to the freedom of the individual. With the integrity of his soul maintained before God, he could enjoy the jeers of the crowd. This self-righteous independence, a characteristic of the seventeenth century Puritan, alienated many but also inspired confidence in others.

The author has not neglected calling attention to Garrison's failings, but, generally, his portrayal is a sympathetic one. In a vivid manner he has also related the bitter factional controversies that took place within the abolition crusade. And for the student of the period he has contributed a clearer understanding of the major role played by the moral controversy surrounding slavery in the coming of the Civil War.

Valparaiso University

Daniel R. Gahl

The Life of Matthew Simpson. By Robert D. Clark. (New York: The Macmillan Company, 1956, pp. xi, 344. Index. \$5.50.)

It is perhaps a coincidence that a life of Matthew Simpson should appear at a time when great sectional issues are again stirring. For Bishop Simpson became an ardent crusader for emancipation; he was a friend of President Lincoln during the clash between North and South; and he was a staunch Republican even to the extent of becoming one of the closest adherents of the Radicals in their war against President Johnson. Robert D. Clark, who is chairman of the Speech Department and acting Dean of the College of Liberal Arts in the University of Oregon, has undertaken to play the role of biographer of one of the pre-eminent leaders of the Methodist church. His book follows

Simpson's early life, education, and ministry, his presidency of Indiana Asbury University (now DePauw University) when he warred with Presbyterians over educational issues, his brief career as an editor, and the manifold services he performed as a bishop of the Methodist Episcopal church.

Clark has prepared himself for this task by visiting and absorbing atmosphere in the various localities in which Simpson lived as educator and clergyman. In the main he has drawn on contemporary sources, of which the most extensively used are the Simpson Papers in the Library of Congress. References are also made to George R. Crooks' *The Life of Bishop Matthew Simpson* (1890), published six years after the bishop's death and containing Simpson's Diary and his Autobiography. More use might have been made of William W. Sweet's *The Methodist Episcopal Church and the Civil War* (1912) and *Indiana Asbury-DePauw University, 1837-1937* (1937). A very wide use of newspapers and periodicals is to the author's credit.

Not only has Clark succeeded in portraying the personality and character of Bishop Simpson, but he has brought out with proper sympathy and a sense of objectivity his accomplishments. For Simpson was a man of great stature. Clark has done an excellent thing in showing the breadth of his interests and activities—his attempt to co-ordinate science and religion in the belief that evolution meant progress; and his sincere belief in education, a role in which he did much to raise the intellectual level of the Methodist church in its rivalry with the Presbyterians. Clearly delineated are his efforts to have more bishops to carry the increasing burden of the expanding church, to secure lay representation in its conferences, to improve its ecclesiastical architecture, and to broaden its social tolerance. Incidentally, he was a warm advocate of woman suffrage.

On the other hand, Clark frankly describes the man who put pressure on Lincoln for more jobs for Methodists, worked closely with Stanton, and aggressively set out to get property of the southern Methodists into the hands of the northern church. Embittered by President Johnson's attitude toward this church property question, he joined ranks with the Radical Republicans and used his persuasive powers as an orator to get through the General Conference of the Methodist Episcopal church a resolution endorsing the attempted conviction of that much abused president. His intolerant attitude toward Johnson is in contrast to his stirring funeral oration over Lincoln's grave.

In estimating this biography there are some adverse comments. The style is broken by too frequent quotations, sometimes of one or two words, which make reading a bit difficult. And, scholarly as Clark has been in the use of sources, one or two glaring errors indicate a lack of historical knowledge which the friendly critics of his manuscript failed to correct. In the index on p. 338 there is an item on the "impeachment attempt" on President Johnson; as a matter of fact the president was impeached, though not convicted. On p. 259 is the statement that the Radical Republicans not only carried the congressional election of 1866 but "seized control of the Electoral College," a misleading statement in view of the fact that the Electoral College exists only in presidential election years. The author seems able only in his treatment of war and reconstruction problems to see much beyond his immediate subject. Indiana Asbury University, in fact higher education generally, is picked up suddenly and dropped with equal abruptness. Visits to England, the homeland of the Methodist movement, are treated almost solely from an antiquarian point of view; perhaps this is how the bishop himself regarded his tours. In some instances the titles of chapters express a strained effort at literary novelty.

In conclusion it is accurate to state that the work is fundamentally biography, not history. Yet it makes some contribution of an objective nature to our knowledge of one of the most powerful ecclesiastical organizations in the United States; this perhaps makes up for some of its deficiencies in composition, accuracy, and historical synthesis.

DePauw University

Coen G. Pierson

Brooks Adams: A Biography. By Arthur F. Beringause. (New York: Alfred A. Knopf, 1955, pp. xiii, 404, x. Frontispiece, bibliography, and index. \$6.00.)

In his life of Brooks Adams (1848-1927), Beringause has undertaken the study of an unusual man, son of Charles Francis Adams, and brother of Henry Adams, the historian. The career of Brooks Adams was confined to that of the publicist and prophet of doom, although he longed for a powerful, active role in public life which he never achieved. Even so, his influence touched some important people: perhaps Henry Adams felt it most; Theodore Roosevelt finally accepted Brooks Adams as an unofficial advisor; Henry Cabot Lodge found many of his own views confirmed by