

And, finally, the book is an unconscious character study of a man of God, continually wrestling with his human nature, a man who had to be eternally reminding himself of his Christian obligation to be charitable and loving. Although Unonius never satisfied himself, the reader knows that a lesser man would have thrown in the sponge and retired from the ring if his head had been bloodied as often as was that of Unonius.

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*The Leopard's Spots: Scientific Attitudes Toward Race in America, 1815-59.* By William Stanton. (Chicago: University of Chicago Press, 1960. Pp. ix, 244. Notes, index. \$4.00.)

While scientists work in the seclusion of the laboratory, their theories often influence history on a grand scale. The discoveries of Copernicus, Newton, and Darwin shattered old beliefs and excited debate in fields far removed from science. In *The Leopard's Spots*, William Stanton revives a debate of less renown and brings to life a group of scientists known as the "American School" of anthropology. This book tells the story of their theories about the origin of the human species and the conflict aroused by their ideas. Impressed by the differences between Indian, Negro, and White, these men concluded that each race represented a separate and distinct species. The members of the American School reached this conclusion by different paths. Study of his large collection of human skulls convinced Samuel G. Morton, while the census of 1840 and the need for a scientific defense of slavery converted Dr. Josiah Nott. Work amid the pyramids of Egypt persuaded George R. Gliddon of the plurality of the races, while study of the Indian mounds of the Midwest led Ephraim G. Squier to this view. The mere sight of a Negro led Louis Agassiz, the most famous member of the school, to conclude that the White and Negro constituted separate species. Like every band of enthusiasts, this group had its charlatan and its special pleader. The quackery of Gliddon contrasted with the research of Morton and the partisanship of Nott with the integrity of Agassiz. All and all, they are a colorful lot, vividly described by the author.

Stanton concentrates on the impact of the American School's findings on American life, without slighting either the personalities or ideas of its adherents. The eighteenth-century belief in the unity of the species and the equality of man rested on the authority of science, scriptures, and the writers of the Enlightenment. According to Genesis, God created man in a single act, and scientists explained race peculiarities as a result of climate and custom. Where the old science found equality and therefore natural liberty, the new science found inequality and the appropriateness of slavery. The pluralist theories of the American School excited more than a scientific debate; it revived the ancient quarrel of science and religion and threatened to become an issue in the slavery controversy. These theories held profound implications for a nation which took its Bible seriously and was already quarreling over the validity of Negro slavery.

In describing the scientific debate which resulted, the author gives the impression that all reason and research were on the side of the pluralists and that their victory was complete. This interpretation overlooks the fact that the pluralists' opponents included several noted scientists as well as theologians who were far from defeated. The author also offers some interesting explanations for the failure of the South to adopt the pluralistic theory as a defense for slavery. He concludes, that with the exception of Nott, the members of the American School were more anticlerical than proslavery. Stanton also argues that, faced with the dilemma of accepting either the pluralist theory of the origin of the species or the scriptural account of Genesis, southerners clung to the Bible and rejected the theory. While this conclusion seems correct, he fails to present documentary evidence to substantiate his interpretation. All in all, Stanton's book examines a difficult subject with clarity and style. For a look at science on the eve of Darwin's *Origin of the Species*, a skirmish in the war of science and religion, and a sidelight on the slavery controversy, *The Leopard's Spots* is highly recommended.

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*Emotion at High Tide: Abolition as a Controversial Factor, 1830-1845.*

By Henry H. Simms. (Baltimore, Md.: Moore & Co., Inc., 1960. Pp. vi, 243. Index. \$5.00.)

In his *Emotion at High Tide* Professor Simms, of Ohio State University, says that his work "covers, with greater thoroughness, more facets of the abolition question than any book on the period under consideration" (p. v). The book deals with such matters as reactions in the North and South to antislavery propaganda, the differences between the abolitionists and the colonizationists, and the differences within the antislavery ranks between Garrisonians and anti-Garrisonians. There are also chapters which relate the antislavery movement, especially the petition controversy, to the politics of the period and which show how politicians prevented the major parties from becoming embroiled in the slavery controversy in the elections of 1836 and 1840. Finally the author deals with the role of the antislavery forces in the fight over the annexation of Texas and with the relationship of the antislavery movement to certain aspects of Anglo-American relationships.

There is no bibliography, but there are numerous footnotes which show that Professor Simms has made extensive use of antislavery literature, the publications of the American Colonization Society, the *Congressional Globe*, the published correspondence of Birney, Weld, Tappan, and the leading political figures of the period, as well as contemporary newspapers.

*Emotion at High Tide* covers the same period as Barnes's *Anti-slavery Impulse* and deals with many of the same subjects. It presents details not found in the earlier work, but in the opinion of this reviewer it adds little of significance to the contribution made by Barnes and