

the natural heritage. To quote from Lindsey's introductory chapter—"thoughtful trusteeship, not all-out technological bludgeoning of Nature, is needed from now on. . . . We serve our continuing interests better by respecting, understanding and working along with natural processes than by ignoring or opposing them. A square deal for environment is essential for future prosperity and viability . . ." (p. xxvii).

This unique and attractive volume is a fitting contribution to the celebration of Indiana's 150th birthday.

Indiana University

Ralph E. Cleland

Hoosier Disciples: A Comprehensive History of the Christian Churches (Disciples of Christ) in Indiana. By Henry K. Shaw ([St. Louis]: The Bethany Press, for the Association of the Christian Churches in Indiana, 1966. Pp. 535. Notes, illustrations, appendices, bibliography, index. \$7.50.)

If Hoosier Disciples had continued their early policy of avoiding written records relating to their beliefs and activities, the author of the present volume would have been in for a frustrating experience. A report of the 1829 Indiana Christian Conference typifies their reluctance to put anything down in writing: "The brethren, after conversing freely, unanimously agreed, to lay aside the Minute-Book for the present, for the following reason, viz: That some of our dear brethren were opposed to it" (p. 34). The Disciples wanted no creedal interpretations or written commentary that might pose a threat to the Bible's "pure" contents and the individual's right to seek his salvation in the Scriptures. As a corollary to this conviction, they hoped to avoid any kind of church organization that might force uniformity among the brethren.

Conditions on the frontier encouraged such spiritual independence, and the success of the Disciples of Christ is evidence that a large segment of the frontier population found it appealing. But as the conditions which prompted the Disciples movement began to alter, so did the movement itself. "Through bitter experience they learned that their cherished freedom often led to fragmentation. . . . The primary struggle by Hoosier Disciples for a century and a quarter was a search for guide lines of effective cooperation" (pp. 468-69). Thus, in many respects, Shaw's book is an account of an "anti-institutional" religious movement transforming itself into a modern, complex religious institution.

Hoosier Disciples is more chronicle than comprehensive history. It is a factual, period-by-period summarization of the Indiana Disciples of Christ churches from their origin during the Indiana territorial years through 1965. Shaw traces not only the evolution of the central governing body of the association, but he also records the development of several ancillary organizations and agencies which are now integral parts of the Disciples' efforts in Indiana. These include the United Christian Mission Society, the Christian Theological Seminary, and Butler University. The data required to depict all of this becomes almost encyclopedic in scope.

The author has had access to excellent source materials which have been collected over many decades at the Christian Theological Seminary and other Disciples' depositories in the Indianapolis area. His position as librarian at the seminary provides the perspective, if not always the objectivity, necessary in preparing such an ambitious book. As indicated by the footnotes, Shaw has relied most heavily on various periodicals published by the Disciples, beginning with Barton W. Stone's *Christian Messenger* of the 1820's. The finished work demonstrates the informational value of such sources for the historian.

The book should attract members of the Disciples' persuasion, for much of its content is designed for them. The non-Disciple can make use of it too, particularly if he is interested in tracing the elusive trends which have resulted in the present religious synthesis in the Hoosier State.

A central theme of the book, more implied than stated, is the accommodation of rural viewpoints to urban circumstances. How the Disciples and other religious groups have managed to accomplish this to the degree they have remains an intriguing facet of social history.

This reviewer caught a few factual and typographical errors in the 469 page narrative, but considering the mass of material dealt with these are pardonable. Shaw might be criticized for a plodding style, especially near the close of the volume when he attempts to crowd in the more recent events. But this criticism might also be leveled at the writers of the *Book of Kings* and the *Anglo-Saxon Chronicle*.

Indiana University, Kokomo

Victor M. Bogle

The Letters of George Catlin and his Family: A Chronicle of the American West. By Marjorie Catlin Roehm. (Berkeley: University of California Press, 1966. Pp. xxi, 463. Notes, illustrations, appendices, index. \$8.50.)

Unquestionably the best known name among the several artists who painted American Indians and western subjects in the nineteenth century is George Catlin. His unusual career, indomitable spirit, and extraordinary achievements made him an intriguing figure during his lifetime and a fascinating subject for historians and biographers in recent years. Since Lloyd Haberley's *Pursuit of the Horizon* appeared in 1948, five books dealing with Catlin's life and work have been published, the latest being this one by Marjorie Catlin Roehm.

Previous authors have relied for their information on Catlin's own extensive writings and on old newspaper and magazine articles. Very few letters were known. The approach to the subject and the manner of telling the story varied according to each biographer's viewpoint, but they all used the same source material.

This book is entirely different. As might be expected from the title, it is a compilation of letters written by different members of the Catlin family, chronologically arranged, and tied together with brief historical notes that enable the reader to grasp better the sequence of events. The letters are intended to throw as much new light as possible