

tions necessitated by the crude data displays, correlations and regression coefficients can be calculated. (This reviewer assumed half the 1828 men not on the 1845 tax list were dead or removed, and the other half had mean wealth of \$5,000, and that the mean of the richest categories in both years was 1.5 times its lower limit.) Then for 443 men worth \$25,000 or more in 1828, the correlation with their wealth in 1845 was a very low  $+0.36$  and the best prediction of a random rich man's holdings in 1845 was ninety per cent of his 1828 wealth plus \$50,000. This shows remarkable turnover in fortune in the span of seventeen years. Put another way, the holdings of rich men in 1828 explain only thirteen per cent of the pattern of holdings of the same men half a generation later.

Many analytical shortcomings mar Pessen's book. His measurement techniques are crude (assessed wealth times six equals true wealth), and he equates class with money. He shows that many rich girls married rich boys, but he ignores the web of marital interrelationships, the functions of dowries, and the incidence of interclass (or interwealth group) marriage.

Pessen's bibliography testifies that he is aware of modern techniques (though he misses *Inequality* by Christopher Jencks, which provides the techniques he lacks). Instead, the author harks back to the classical narrative historians—George Bancroft one supposes he means—neglecting the analytical heritage of Frederick Jackson Turner and Charles A. Beard. But Bancroft's style was not honed by following a short insight with long repetitive lists of names every few pages. Pessen's readers would have been better served by scattergrams than his scattergun method.

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Richard Jensen

*Catharine Beecher: A Study in American Domesticity.* By Kathryn Kish Sklar. (New Haven: Yale University Press, 1973. Pp. xv, 356. Illustrations, notes, bibliography, index. \$12.50.)

The eldest of Lyman Beecher's children, Catharine, shared her father's social consciousness and evangelical zeal.

Her career began in 1823 when she opened a school for girls which under her capable leadership expanded into the Hartford Female Seminary. In efforts to improve the school's curriculum she was one of the first educators to utilize visual aids and to institute calisthenics in a physical education program for girls.

Concerned about the problems and prejudices she and her peers faced because of their gender Catharine Beecher sought ways to improve the status of women. Drawing upon her Calvinist heritage she interpreted the virtues of self sacrifice and submission to give women more importance in society. Women might contribute to the welfare of family and community by sacrificing personal inclinations and needs which conflicted with those of others. Men in positions of power in the wider spheres of life would be encouraged by such an unselfish example, she reasoned, to emulate it in their lives, thereby benefiting state and nation. This doctrine of self sacrifice gained acceptance since it accorded women an honorable position while not disturbing social order and unity.

Catharine Beecher conceived her vocation to be that of educating women to become teachers in the West. An adept publicist and fund raiser, she worked through such organizations as the Ladies Society for Promoting Education at the West and the Central Committee for Promoting National Education to create interest, recruit prospective teachers, and obtain financial assistance for her cause. Largely through her efforts scores of women, including nine who migrated to Indiana in 1847, received academic instruction and professional education prior to becoming teachers.

Catharine Beecher wrote prolifically on the topics of domestic economy, education, moral philosophy, and theology. Her *A Treatise on Domestic Economy* brought her national recognition and financial independence. Encouraging the standardization of many domestic practices, it is considered a pioneer work on household automation.

Major emphasis in this biography is devoted to the impact of her gender in shaping the direction of Catharine Beecher's life and thought. The analysis of the development of her views regarding the proper role for women in nineteenth century America is a valuable addition to the literature about the women's rights movement. The book is less satis-

factory in its treatment of Catharine Beecher's significant educational innovations, advocacy of professional education for teachers, and the considerable influence she exerted upon her remarkable siblings.

Three examples will indicate the nature of errors present. Reference to Samuel P. Chase (p. 133) should have been to Salmon P. Chase. Edward Beecher is cited (p. 133) as the only Beecher involved in the abolitionist movement in 1837, yet George Beecher was active in the Ohio State Anti-Slavery Society a year earlier. To assert that George Beecher committed suicide (pp. 140, 147) seems unwarranted when in the author's notes (p. 305) it is stated that the coroner ruled his death accidental.

*North Manchester, Indiana*

Jane Shaffer Elsmere

*Henry Ward Beecher: The Indiana Years, 1837-1847.* By Jane Shaffer Elsmere. (Indianapolis: Indiana Historical Society, 1973. Pp. xiii, 317. Illustrations, notes, bibliographical note, index. \$7.50.)

Henry Ward Beecher spent the opening ten years of his ministry in Indiana, first at Lawrenceburg, then as pastor of Second Presbyterian Church in Indianapolis. It was a decade of preparation for the young Beecher, whose ambition seemed always too large for his western parishes. He accepted the pastorate at Lawrenceburg because of its proximity to Cincinnati, where his famous father, Lyman Beecher, presided over Lane Seminary and New School Presbyterians. Henry Ward's call to the more promising Indianapolis post in 1839 raised the father's hope that a Beecher would be in the vanguard of converting the West. It placed the son in intimate contact with state leaders and gave him a pulpit worthy of his oratory. He used the Indianapolis experience to broaden his intellectual interests in numerous directions: horticulture, writing, mesmerism, temperance, education, anti-slavery, evangelism, polity. By the close of his Indiana residency he enjoyed a national reputation as the rising scion of the Beecher clan.

Elsmere strictly limits her study to the period described in the title. She draws no comparisons between the young pastor and the mature New York divine. Searching through