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 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
various collections of Beecher family papers, the author discovered less of the budding reformer than of the pampered preacher, an elitist who hobnobbed with the wealthy while his debts piled up. Although equipped with physical courage, he cowered before public opinion, hesitating to rankle audiences over sensitive issues. Late in his Indianapolis tenure Beecher delivered two unemotional antislavery sermons only after local debate became too hot to ignore. As a reformer he felt more comfortable fighting prostitution and gambling, subjects included in his first major publication, *Seven Lectures to Young Men*. His *Lectures* had the additional asset of earning him recognition in eastern churches.

This book leaves some judgments unclear. Elsmere's admirable insistence on thorough documentation at each step of her narrative seems to inhibit her from gathering loose ends into firm conclusions. Readers will learn that Eunice Beecher was considered a liability to her husband's work and that he was attractive to women; but they will have to guess about the true nature of the Beecher marriage. The idea that Beecher left Indianapolis under an onus of failure because he "never endeared himself as a pastor to his church" (p. 297) is difficult to reconcile with his popularity as a preacher and his deep involvement in church work. In most respects the documentation clarifies the complex Beecher personality at an important period of his development. The man's wit, egoism, and essential brilliance are carefully presented.

Elsmere, a native Hoosier, wrote on Beecher because she "wanted to know the daily circumstances of his life and the people he encountered" during his Indiana years (p. ix). Her work is valuable as social history as well as biography. There are the usual struggles against disease and death, the attempts to smooth with eastern sophistication the roughness of a young western city. Beyond that there is fresh reconstruction of routine concerns of middle and upper class residents of the new urban West. Like Beecher, Indianapolis was in its formative years. Also like Beecher, his neighbors had every confidence they were still in control of their destinies.

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