

the Indians, which seems about right from what is known of her story. Beyond this point the evidence for her motivation is very slim, a limitation that in no way inhibits the author's speculations.

No doubt the experiences of white captives, particularly as their stories were translated into popular culture, reveal a great deal about the American sense of self. The unencumbered individual presented with the unlimited possibilities of the American continent could not but feel thwarted by the resistance of the native people. The threat of "savagery" was a constant theme in European and American discussions of the New World from the earliest contacts. Namias quite aptly adds the factor of gender. Indians treated men and women differently, and the popular culture was acutely sensitive to the dangers of female captivity, perhaps even more so than it was to the more common captivity of men. If only in calling attention to this matter, Namias has rendered a service to scholarship.

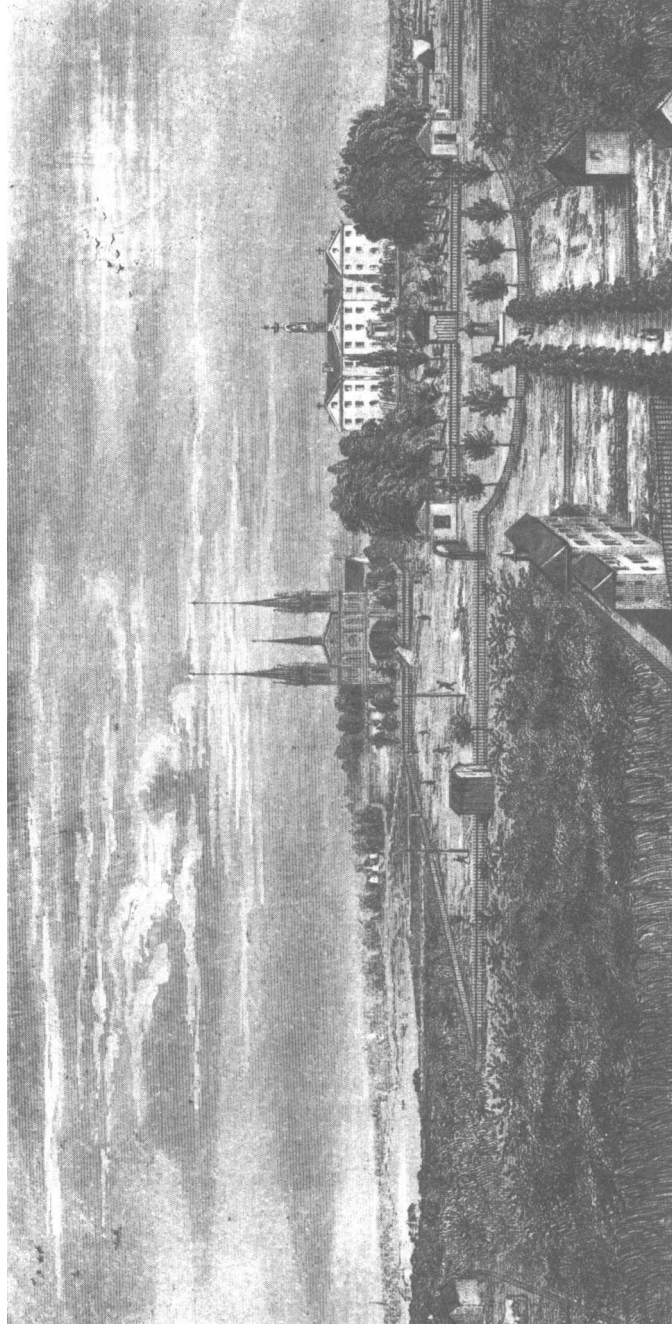
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Chronicles of Notre Dame du Lac. By Edward Sorin. Translated by John M. Toohey. Edited by James T. Connelly. (Notre Dame, Ind.: University of Notre Dame Press, 1992. Pp. xxviii, 335. Notes, maps, illustrations, index. \$18.95.)

Father Edward F. Sorin (1814–1893), French-born priest, member of the Congregation of the Holy Cross, and founder of the University of Notre Dame, authored the chronicles (annual resume of key events) required of every house in his religious community. This translation reports Sorin's activities from 1841 to 1866, Notre Dame's participation in the Civil War, and Sorin's additions to the chronicles written in 1880. All controversies are presented candidly because the chronicles were meant for a sympathetic in-house audience, not for publication. Of course, since they are Sorin's memoirs, he is always right in every controversy.

The chronicles trace Sorin's constant battles for independence from his French superiors until he himself was elected superior general. He also sought autonomy from Indiana's bishops. He gladly abandoned Montgomery in Daviess County when Bishop Celestine de la Hailandiere of Vincennes offered him the present Notre Dame property at South Bend. After all, why would one willingly travel hundreds of miles across the state during a snowy November if not to remove oneself from the watchful eye of a prelate whose inflexibility matched Sorin's? Then when Hailandiere questioned his authority over Holy Cross Sisters, Sorin settled them in Bertrand, Michigan, just outside Hailandiere's diocese.

Notre Dame's founder considered Indiana insignificant. He opposed the bishop's dream of a major Holy Cross presence in Indi-



EARLIEST EXTANT PANORAMA OF NOTRE DAME, C. 1848

University of Notre Dame Archives, Notre Dame, Indiana.

anapolis while he worked to open a college in Kentucky. By 1857, the year he freed himself from episcopal jurisdiction by placing his community under direct papal authority, Sorin had established Holy Cross in New Orleans, Cincinnati, New York City, Chicago, and Philadelphia. In Indiana the Holy Cross community did not ordinarily serve south of the Wabash River until long after Sorin's death.

The Notre Dame chronicles present to the reader the human side of the origins of the Holy Cross community in America and demythologize the beginnings of one of America's great universities. They are resplendent with financial challenges, stark ambitions, exciting misunderstandings, and serious infighting. For Hoosier and religious historians this primary source will be a welcome addition to their library shelves. Just beware of the caption gremlin: the portrait of Bishop Stephen Bazin, Sorin's only episcopal friend in Vincennes, is labelled as that of Hailandiere, Sorin's archrival.

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The Black Laws in the Old Northwest: A Documentary History. By Stephen Middleton. (Westport, Conn.: Greenwood Press, 1993. Pp. xxix, 427. Notes, bibliographies, index. \$55.00.)

In his preface Stephen Middleton focuses on a paradoxical characteristic of the Old Northwest: an area strongly committed to principles of liberty and free labor yet adamantly antiblack in sentiment and practice. From the beginning the Northwest Ordinance outlawed slavery; yet in every state created from the territory, the legal system upheld laws circumscribing and often openly forbidding African Americans' equality as citizens and residents. Without understanding this history of an exclusive vision of freedom and liberty, the persistence of racism in this country makes little sense. Therefore, Middleton's collection of "black laws" is an important contribution to better understanding not only the past but the present.

The book is divided into five parts, one for each of the states of the Old Northwest presented in the order of statehood. Each state is given a three- to five-page introduction; then various laws, organized topically, are presented for each state. These laws are followed by an interesting and revealing sampling of judicial cases that offer a sense of how the laws were interpreted and enforced. Ohio and Indiana receive the lengthiest treatment (together constituting over 250 pages), while Illinois, Michigan, and Wisconsin share about 150 pages.