

were well documented, and for over twenty-five years he also wrote a column, "Down in the Hills o' Brown County," for the Indianapolis *Star*. In addition, he wrote and published the monthly Nashville *Observer* from February, 1955, to February, 1957. These writings, as well as Hohenberger's forty-year diary, provided Byrd with the basis for his research and identification of the photographs.

Readers with interests in material culture, rural life, and documentary photography will enjoy this book. While many of Hohenberger's "character studies" border on the quaint, a few of his portraits are outstanding. The portrait of Madison blacksmith John Downey in particular rivals the work of German photographer August Sander. The photographic reproduction is very good for simple halftones. Considering the number of photographs and their detailed captions, this book would be useful to many readers with interests in southern Indiana and twentieth-century rural life.

BILL CARNER is photographic services manager at the University of Louisville Photographic Archives where he works with a number of documentary and historical photograph collections. He lives on a farm outside of Corydon in Harrison County, Indiana.

*Priceless Spirit: A History of the Sisters of the Holy Cross, 1841-1893.* By M. Georgia Costin. (Notre Dame, Ind.: University of Notre Dame Press, 1994. Pp. xi, 268. Notes, bibliography, index. \$24.95.)

If you think that all members of a Catholic religious community live a life of prayer, obedience, and discipline, you will need to read this volume. Sister Mary Georgia Costin, historian of the Sisters of the Holy Cross, covers the period from the founding of her community in France to the death of the Reverend Edward Sorin, the sisters' father superior and the founder of nearby University of Notre Dame.

The author valiantly seeks to rehabilitate Sorin by relating his real concern for the spiritual and physical health of the sisters and his paternal gentleness with the truly troubled. She is only partially successful, for her heavy reliance on the same letters and memoirs used by earlier historians leads her to some of the traditional conclusions—Sorin was imperious, demanding, impetuous, and unwilling to admit mistakes. She reports several telling incidents. He publicly humiliated a sister who had gone to Detroit for medical attention without his permission (he was in France at the time). When his list of sisters ready for profession was submitted to the mother general in France for her approval, he quit as the sisters' father superior.

Costin traces the rapid Americanization of her order. Holy Cross Sisters in France were primarily engaged in domestic work and so were the first arrivals in America. Soon they began to care

for orphans and the deaf and to instruct young women. They taught the liberal subjects, music, needlework, and manners. By 1859 American recruits (frequently of Irish ancestry) outnumbered the French-born sisters 144 to 32. They rapidly responded to Indiana Governor Oliver P. Morton's call for nurses and staffed five military hospitals during the Civil War. Sorin could view their separation from the motherhouse overseas as a major step toward his freedom from outside control; but for the sisters in a predominately American community with a midwestern apostolate, separation meant that their American leadership would be better able to understand and react to American needs and conditions than French superiors who were several weeks away by letter.

Generally community histories gloss over the rough spots and stress the sanctity and wisdom of founders and past leaders. Costin scrutinizes, evaluates, and corrects previous studies of community personages, especially the biographies of Holy Cross founder the Reverend Basil Anthony Moreau and the hastily researched lives of the community's general superiors written a half-century ago. She questions the accuracy of memoirs, examines the community's pious myths, and rattles skeletons (alcoholism, infidelity, pettiness, misunderstandings, jealousy, mental illness), thereby reminding readers that religious remain subject to human frailties during their search for godliness. Costin believes that she will be the last historian to recount the first fifty years of her community's development. In her search for the "last word" she fascinates readers with her sharp, critical look at the "priceless spirit" of her community's pioneers. She shows that single-spaced quotations and superscripts do not detract from the telling of an interesting, important, and honest story.

JAMES J. DIVITA is professor of history, Marian College, Indianapolis. He recently published *Workers' Church: Centennial History of the Catholic Parish of the Assumption of the Blessed Virgin Mary in West Indianapolis* (1994). He has been president of the Indiana Religious History Association since 1987.

*Amish Style: Clothing, Home Furnishing, Toys, Dolls, and Quilts.*

By Kathleen McLary. (Bloomington: Indiana University Press, 1993. Pp. xvi, 104. Map, illustrations, figure, bibliography. Clothbound, \$39.95; paperbound, \$24.95.)

Northern Indiana is home to one of the country's major Amish communities. The Amish first migrated to America in 1714, settling in Pennsylvania. The need for land caused them to look westward. The country in and around LaGrange and Elkhart counties in Indiana was determined a good place to settle, and the first families moved to this area in 1841.

Religion is the basis of Amish life. It defines clothing, furnishings, toys, and more. But there are differences in religious opinion