

intimate and profound way than Trask's sources allow him to do with any of his book's major characters.

Skidmore divides the letters into five chapters. Each chapter includes a background essay, maps, and numerous photographs of people, places, and things germane to the letters in the section. The essays are based on government records, local history sources, a wide array of secondary sources, and manuscript collections of soldiers who served in the same units as the Alford's. Most of the letters were penned by Franklin's nuclear family, but some were written by family friends and extended kin. The editor has retained most of the original spelling in his transcriptions. Individuals, places, and other references in the letters with which the reader might not be familiar are identified by parenthetical remarks within the text.

While scholars might quibble with some of Skidmore's interpretations, they and general readers alike will delight in the informative detail he provides on everything from Union army tents to the logistics of the mailing of letters to and from the army. The book's 120 photographs have not been reproduced very well, but Skidmore's industry in locating so many pictures from so many different sources is impressive.

For years the mountains of Civil War letters and diaries have been productively mined by military historians. What both of these works suggest is that social historians may very well profit by going prospecting in these same hills.

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A More Perfect Legacy: A Portrait of Brother Ephrem O'Dwyer, C.S.C., 1888–1978. By Brother Philip Armstrong. (Notre Dame, Ind.: University of Notre Dame Press, 1995. Pp. xxii, 402. Illustrations, notes, index. \$29.95.)

The legacy of Brother Ephrem O'Dwyer, CSC, lives on in *A More Perfect Legacy* by Brother Philip Armstrong, also a member of the Brothers of the Holy Cross. The author, former assistant general of the Congregation and provincial of the Midwest province, is a step ahead of any other member of the CSC community who would attempt to write this book. The biography is one of the several publications commemorating the sesquicentennial of the Congregation.

The methodology used by the author also serves as a guide to the records created by Brother Ephrem in directing the community's affairs from 1931 to 1956. Brother Philip relies heavily on the provincial correspondence and quotes extensively from these documents. Another facet of the author's research is his use of inter-

views, oral and written, to flesh out the reader's understanding of Brother Ephrem.

Major superiors early on saw in Ephrem leadership qualities that went beyond his teaching skills, and they gave him community appointments to develop these attributes. It was the author's stated intention in *A More Perfect Legacy* to show through Brother Ephrem's official correspondence that he was the right person to serve the community as its leader during a very challenging period of its history.

After vows, Ephrem taught high school for eight years (1911–1919). Through a governmental error, he and three other CSC brothers were drafted into the United States army on July 23, 1918, and managed to get released from the military on September 7, 1918, just in time to re-enter the classroom. From 1918 until 1931 he served in the high schools as teacher, principal, and religious superior. In 1931 he was assigned to the University of Notre Dame du Lac as treasurer, and by 1933 he was serving on the provincial council. From 1933 he enhanced the community leadership skills that would lead the brothers through the canonical, legal, and economic channels which were necessary to become a separate province.

Following the general chapters of 1926 and 1932, there was a movement on the part of the clerics to separate the brothers from the community. Part of the planning of the generalate officials concerned the serious and sensitive issue of separating the clerics and teaching brothers into two separate provinces. The provincials, in turn, would report to the father general. This reviewer suggests that terms such as "lay religious" and "community steward" be defined in future publications to assist the reader.

For several years, then, prior to the General Chapter of 1945, Ephrem was engaged in preparing documentation for discussion on the various points needed for the General Chapter in regard to the separation of the clerics and brothers. As he was well known by the clerics and brothers and had a deep love for Holy Cross, he was ideal for this position. Time and again he reminded his correspondents that all should have a deep love for Holy Cross, which would result in a just separation of the properties and finances.

This reviewer was happily surprised that the apostolic delegate at that time, Archbishop (later Cardinal) Amleto Cicognani, took a personal interest in the creation of the two provinces. Father Edward Heston, CSC, a fine canonist, was also helpful to Brother Ephrem in drawing up the documents of separation in correct canonical style.

With the promulgation of the decrees, both provinces could move on with their respective apostolates. It was only natural that Ephrem be appointed the first brother provincial of the newly formed province. According to the author of this volume, very little

correspondence exists with religious of other congregations on school issues. The provincial files covering Brother Ephrem's educational directives therefore merit further study.

Brother Philip Armstrong deserves great credit in presenting Brother Ephrem O'Dwyer to a wider audience without placing him on a pedestal. Finally, this book confirms Ephrem as the second founder of the Congregation of the Holy Cross.

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A Community of Memory: My Days with George and Clara. By Jeff Gundy. (Urbana: University of Illinois Press, 1996. Pp. xvi, 158. Illustrations. Paperbound, \$14.95.)

"What is here is not complete, not satisfactory, not to be trusted" (p. xvi), Jeff Gundy warns at the end of his preface. His statement simply recognizes that some information about his subject, his family's migration from Alsace to America and its experiences here, eluded him. Undaunted, Gundy opines that absent facts, such as the dates when people left Alsace and got to Illinois, are "mere history" (p. 11), and his book is not confined by history's factual limits. The volume makes considerable use of historical research but also belongs to imaginative literature. Gundy is a professor of English and a poet, not a mere historian. The facts that his research dug out of family papers and the General Conference Mennonite Archives share his book with reminiscences that he wrote for ancestors who left some facts about their lives, but too few to tell their stories fully. Mere historians may sometimes be hard put to distinguish facts from the author's inventions, but careful reading offers both factual and literary rewards.

The book concerns Amish-Mennonites of Swiss descent whose search for farmland and fear that French military service would be forced upon their young men in Alsace took them to America. John Struber, whose invented recollection begins the first chapter, reports being sent to the United States in 1826, when he was eighteen. After working in Ohio, he walked to central Illinois, looking for farmland. He crossed Indiana, where he learned that his co-religionists were present but had settled well north of his route. Rather than hiking up to Elkhart and Lagrange counties, he continued west, which placed his story, and the stories that fill later chapters, outside of Indiana history but very much in its cultural neighborhood.

Approximately the last third of the book is devoted to George Gundy and Clara Strubhar Gundy, two of the author's great-grandparents. Born in the 1880s, they spent long lives in Illinois, where George Gundy farmed and, beginning in 1906, was a minister serv-