

There are a several limitations to the work. First, while Biallas notes the difficulties and hardships of travel, he does romanticize the nature and consequences of travel. This romantization leads him in places to become a bit patronizing or preachy in his style. These are rare but present in the text. Second, it is clear that he embraces a romantic sense of the self and sees travel as ultimately leading to a deeper harmonization of one's being. Third, the rich details and specific autobiographical accounts are both the text's great strength and limitation. Two lesser limitations of the work are the lack of an index and the poor quality of the black and white photographs in the book. The lack of an index is more serious since its absence prevents easy referencing of persons, places, and specific religious traditions.

The book should enjoy a wide range of readership particularly those who are interested in broadening their knowledge of the world and those who want to gain deeper insights into the spiritual dimension of travel. After reading the book, I was energized to begin planning our summer vacation, not in a superficial way but rather as a travel pilgrim.

*St. Norbert College*

HOWARD J. EBERT

*Negotiating Identity: Catholic Higher Education Since 1960.* By Alice Gallin, O.S.U. Notre Dame, IN: University of Notre Dame Press, 2000. xiii + 269 pages. \$21.00 (paper).

In telling the story of American Catholic higher education since 1960, Alice Gallin's book succeeds Philip Gleason's *Contending With Modernity*, which covered the forty some years prior. Given the time spans of the genre, a review is yet timely, and given its subject matter, more than germane for *Horizons* readers.

Alice Gallin brings two notable strengths to her task. Her historian's training is felt in her vast survey of archival material from various universities that enabled her to relate many "behind the scenes" stories; her twelve-year tenure as executive director of the Association of Catholic Colleges and Universities brought her into contact and in key meetings with the leading players of her 1960-1999 story, among them university and college presidents Theodore Hesburgh, Paul Reinert, Robert Henle, and Ann Ida Gannon, Cardinal Gabriele-Marie Garrone, and Pope John Paul II.

The thesis of the book surfaces from the story plainly enough: Given the changes in church and society beginning in the 1960s. Catholic colleges needed to define themselves as Catholic and as viable academic institutions in view of these changes. The task had to be done, not in isolation, but rather in negotiations with four constituencies: (a) U.S. higher education and its standards, (b) federal and state government and its "regs," (c) the campus and its faculty, students and trustees, and (d) the Catholic Church and its tradition, expectations, and laws.

The first seven chapters of the book tell the story in terms of the sundry constituencies and the negotiations that went on. I would earmark the follow-

ing sections as particularly germane to the interests of my colleagues in religious studies. The legal landscape and those slippery terms, *pervasively sectarian* and *legal sectarianism*, are described lucidly in chapter two, especially vis-à-vis government funding and American Association of University Professors pressures. Charles Curran, the St. John's University (New York) faculty strike, the Dayton heresy hunt, and New York's curious Bundy money are all explained, and for newer College Theology Society faculty members, perhaps for the first time.

What LaSalle University's Patrick Ellis used to call "the alphabet soup of Dupont circle," the professional associations that both lobby Capitol Hill and devise our accreditation standards, get surveyed in chapter four, but also reviewed are the demise of scholastic philosophy and the reduction in theology credits in core curricula and what such things portend. The laicization of Catholic colleges since 1960, by which Gallin means the replacement of priests and religious sisters by laypersons in presidencies, academic deanships, humanities faculties, and, most significantly, on boards of trustees, is treated in chapter five and lays the groundwork for that ever rancorous debate: Catholic colleges have lost the light vs. Catholic colleges are moving in step with *Gaudium et Spes*. Lastly, the most expert narration occurs with the *Ex Corde Ecclesiae* story in chapter six, not that the other portions of the book falter but simply that Alice Gallin and ACCU were involved players in ECE's unfolding and subsequent application in the USA.

All negotiating is ongoing, by nature, and the book quite naturally ends with unfinished agenda. (1) While thankful that *Ex Corde Ecclesiae* did not mandate a juridical nexus between dioceses and campus leaders, the latter have yet to describe adequately how their institutions are Catholic. (2) The 1983 Code of Canon Law "contains contradictory signals," recognizing the university as having an autonomy necessary for its functioning but legislating canons circumscribing how the university may call itself Catholic. (3) How is working for social justice to be embedded into the curriculum? (4) While non-Catholic faculty members affirm support for the mission of their institutions, the lower percentage of Catholic faculty appears to have weakened the "Catholic culture" of campuses. Has general education, having flexed and carved up core curricula under student and faculty pressure, lost coherence and that common fund of knowledge that hitherto carried the Catholic ethos? (5) The utilization of more and more teaching adjuncts does not seem to help ensure the "Catholic identity".

*Gwynedd-Mercy College*

EDWARD JERREMY MILLER