

ingly, page after page, or if you simply wish to immerse yourself in some of the most stirring lives and events from American history, then take up any of James Alexander Thom's novels—such as *Panther in the Sky* (1989), about the great Shawnee leader Tecumseh; or *The Red Heart* (1998), about a Quaker girl, abducted by Lenape Indians in eastern Pennsylvania, who grew up among the Miami and eventually chose to remain with her adoptive tribe in the land that came to be known as Indiana; or *From Sea to Shining Sea* (1984), about the transcontinental endeavors of the Clark family from Virginia, culminating in the 1804-1806 expedition

led by William Clark and Meriwether Lewis; or *Sign-Talker* (2000), about George Drouillard, stalwart hunter and interpreter on the Journey of Discovery. Wherever you begin reading, you are likely to continue on from one Thom book to another, experiencing the past not as past, but as *now*.

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Monk's Tale

The Pilgrimage Begins, 1941-1975

By Edward A. Malloy

(Notre Dame, Ind.: University of Notre Dame Press, 2009. Pp. xi, 258. Illustrations, index. \$25.00.)

Among the many colleges and universities contributing to Indiana's proud educational history, Notre Dame stands apart. Conventional wisdom focuses attention on the university's legendary president, Father Theodore Hesburgh, who served from 1952 to 1987. His successor, Father Edward A. "Monk" Malloy, continued the process of elevating Notre Dame's status beyond the gridiron. In 2005, Malloy published *Monk's Notre Dame*, a collection of stories and reminiscences of the school's past culture and idiosyncratic characters. *Monk's Tale*,

his follow-up to that book, covers the first thirty-four years of Malloy's own life from his birth in 1941 to the completion of his PhD at Vanderbilt University in 1975.

Born and raised in Washington, D.C., Malloy grew up in a dutiful, middle-class Catholic family. His early years were formed by religious devotion, parochial school, and the basically conservative culture of the 1950s. Even so, Malloy's life was not confined by stereotypes. The nickname "Monk" came from a childhood acquaintance, not his religious voca-

tion. Malloy played endless pick-up basketball games at a neighborhood park where racial barriers were not recognized. All that mattered was “talent, confidence, and a positive reputation” (p. 62). His racially integrated high school team—featuring future Georgetown coach John Thompson Jr.—was undefeated and nationally ranked. A basketball scholarship to Notre Dame actually moved Malloy into a less-integrated environment populated with Catholic parochial stars from the East Coast. In this narrative, however, Malloy’s undergraduate years are defined primarily in academic and cultural, not athletic, terms. Malloy spends more time discussing his experiences as a student-athlete than describing games and scores. After almost flunking out his first year, Malloy majored in English, one of Notre Dame’s strongest departments.

“Pilgrimage” usually implies a journey of both physical and spiritual dimensions. Malloy sees his life as a journey involving, but not limited to, Notre Dame. His call to the priesthood came through missionary work in rural Mexico. Although some spiritual autobiographies feature a clear revelatory moment standing in stark contrast to life’s routine, Malloy’s call was different. He did experience a moment when he discerned his call, but that event only sharpened the focus of his already Catholic life. He remained at Notre Dame for his sem-

inary studies and ordination; he then became the first Catholic priest admitted to the Vanderbilt University doctoral program in Ethics. At this historically Protestant school, Malloy finally confronted the startling denominational diversity of American religion, a reality that existed just beyond the confines of Notre Dame. After receiving his PhD at age 34, he considered himself, like Lou Gehrig, “the luckiest guy in the world” (p. 252).

Monk’s Tale offers a clear testimony to the formative years of one of Indiana’s most solid university administrators. The book will appeal to those with a connection to Notre Dame. Other readers will appreciate Malloy’s meticulously reconstructed cultural and religious history. While not a native Hoosier, he shares a passion for basketball seldom matched among his Holy Cross brethren or fellow college administrators. That alone makes this volume worthy for consideration as Indiana history. Malloy’s articulate memories of Notre Dame include times of cultural transformation and athletic losses. *Monk’s Tale* is an important addition to understanding the dynamics within one of the best-known universities in both the state and nation.

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