Joseph B. Gavin, S.J.

Teachers of a Nation: Jesuits in English Canada 1842–2013. Jesuit History Series, Volume 1. Toronto: Novalis, 2015. Pp. 284. Hb, \$34.95 Cdn.

The new volume by Joseph B. Gavin, S.J., on the return of the Jesuits to Canada in 1842 offers a compact history of Jesuit pedagogy in Canada to the present day. To cope with the vast expanse of Canadian geography and its history, the book conveniently divides the Jesuit colleges and missions into four geographical regions, specifically Montreal, Ontario, Atlantic Canada, and Western Canada. From early missions in Canada, the Jesuits evolved first to a Canadian province, then to an English-speaking vice-province, and finally, in 1939, to an English-speaking province. In the introduction, Jacques Monet, S.J. outlines the highlights of English Jesuits in Canada, as they progressed from a French mission to an English-speaking Canadian province. Gavin explains that even before the Jesuits were officially restored after its suppression by Rome, the Canadian clergy requested that the pope ask the Jesuit superior in Russia to send fathers to found a college in Halifax, as well as missionaries to work among the native peoples of Upper Canada. Although the Jesuits were willing to send missionaries, this proved impossible due to the naval blockade during the Napoleonic wars. Several decades after the restoration of the Society by Pope Pius VII in 1814, Pierre Chazelle, S.J., at Rome in 1841, initiated contact with Bishop Bourget of Montreal who was looking for Jesuits to return to Canada and to reopen the college in Montreal and send missionaries to the native peoples. Receiving the invitation from Bishop Bourget to return, Chazelle the next year led five Jesuits to reopen Collège-Sainte-Marie in Montreal and initiated native missions in Upper Canada on Walpole Island and at Wikwemikong. The reopened Collège-Sainte-Marie in Montreal was French-speaking, and after a time the English-speaking professors and students moved out to become Loyola College in Westmount, Montreal.

The book has interesting insights on the controversial Jesuit rectors of Loyola College, William Hingston and Patrick Malone. Hingston is given full credit for his enterprising spirit in seeking a university charter for Loyola, in accepting responsibility for the operation of St Paul's College in Winnipeg, and by attempting to open a Catholic university of Canada at Kingston. Forty years later, still seeking a university charter for Loyola College, Patrick Malone is described as having his "combative instincts" sharpened to do battle with academic and political colleagues. Yet despite these efforts Collège-Sainte-Marie was absorbed into Université du Québec à Montréal in 1969, and five years later Loyola College was assimilated along with Sir George Williams University

into Concordia University. Gavin describes how Jesuits and graduates felt betrayed by the loss of Loyola College as they had wanted it to become an independent English-speaking university. The province of Quebec, however, was firm that funding would be available for English-language students only at the newly-established Concordia University of which Loyola would be an integrated part.

The rise and fall of Jesuit colleges in Ontario is treated briefly in the second chapter, and it would have been pleasant to see Regis College of Toronto as part of this discussion. Regis College has been an international theological institution for eighty years, operated by the English-speaking Canadian Jesuits, and was a founding member in 1970 of Toronto School of Theology at the University of Toronto. In the third chapter of the book on Atlantic Canada, the author explains that the Jesuits manifested a passing interest in St. Dunstan's College in Charlottetown, Prince Edward Island, but a more permanent interest in the rise and fall of St. Mary's University as the Catholic university in Nova Scotia. In the fourth chapter, on Western Canada, St. Boniface College and St. Paul's College in Winnipeg and Campion College in Regina receive full coverage, and it brings the reader to current times. Interviews with colleagues who served in these institutions might have filled out the history with valuable details of academic and social interest.

Joseph Gavin has written an administrative study on Jesuit education that is amply supported by archival sources. The division and narrative of the four chapters provides an interesting account of Jesuit rectors and deans dealing with three principal problems. The first problem was that during the difficult times of the Depression, Jesuit rectors struggled year after year to find money to pay off the mortgages, bursaries, loans, and operational costs from tuition payments, charitable donations, and benefactions. The second issue that emerged was that rectors were often infirm, died early in life, and left their institution in temporary upset until a replacement was found. Jesuit rectors were important and often running a one-person operation with little guidance from others. The third challenge was the limited staff available to rectors to administer Catholic colleges and provide teachers and professors for the many institutions. To overcome the staff shortages, rectors presumed that professors were educated generalists who were prepared to teach any of the liberal arts courses without special preparation. The overall impression the book leaves with the reader is that Jesuit rectors and staff despite inadequate funding and limited personnel, and often in ill health, were skilled directors of their educational institutions and enjoyed success and respect for their academic achievements.

The Teachers of a Nation is a valuable history for readers interested in Jesuit and Catholic education and relates the story of Jesuit pedagogy in Canada. The volume stresses the importance of the Jesuits in Canadian education and emphasizes their valuable input in Catholic academic institutions.

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