Jacques Monet, S.J., ed.

Builders of a Nation: Jesuits in English Canada 1842–2013. Ottawa: Novalis Publishing, 2015. Pp. 288. Hb, \$34.95.

This book, designated as volume 2 in the Jesuit History Series, begins not with the heroic mission endeavors of the seventeenth century and the relationship of the Jesuit order with the imperatives of French colonialism and the imperial rivalries of the eighteenth century that are more familiar to Canadian historians. Rather, it charts the history of the activities of the Jesuits in English Canada from the return of the order in 1842 to the present. Brought together under the editorship of Jacques Monet, five substantial contributions treat Jesuit missions to Canada's aboriginal peoples (Michael Stogre, S.J.), the memorialization of the seventeenth-century Jesuit martyrs (Michael L. Knox, S.J.), the parish-building activities of Jesuits in English Canada (J. Winston Rye, S.J.), the Jesuit social apostolate (Peter Baltutis), and Jesuit activities in the field of mass media and communications (John D. O'Brien, S.J.). Those unfamiliar with the history of the Jesuit order will be reassured by the inclusion of two indispensable reference tools: a chronology and a glossary of terms, the latter especially useful in introducing readers to the organizational and spiritual dynamics of the Jesuit order.

The first two chapters by Stogre and Knox serve as a bridge between the older phase of Jesuit endeavors and the new era inaugurated with the order's return to Canada in 1842. Stogre deftly traces the new mission endeavors, particularly in Upper Canada/Ontario, exploring the tensions and difficulties surrounding the reinsertion of the Jesuits into their former mission field at Walpole Island, and the shaping of a major new missionary enterprise at Wikwemikong on Manitoulin Island. Along the way, Stogre is alert to the ways in which the Jesuits had to navigate both the imperatives of aboriginal communities and the demands of the emerging Canadian colonial state, and were frequently in the position of resisting encroachments of Euro-Canadian land speculators and fishermen, thus providing key assistance to early aboriginal claims to self-government. Knox's chapter, perhaps the most interesting in this volume, details the process of memorialization of the Jesuit martyrs which, significantly, began soon after their deaths in 1649. What is most interesting about this contribution is uncovering the key role played by Canadian Jesuits in the editing and popularization of key historical documents like *The Jesuit Relations*, the key interest of Jesuit priests in the "rediscovery" of the Saint Marie archeological site, and the building and promotion of the Martyr's Shrine as a major site of pilgrimage. Both these contributions are valuable because they also intersect with current public concerns surrounding the management of

residential schools and the implementation of aboriginal treaty rights. Scholars interested in these questions will find both chapters an excellent starting-point for the further discovery of material in the Jesuit archives.

The next two chapters, written respectively by Rye and Baltutis, provide more descriptive accounts of Jesuit parish ministry and the order's commitment to social action. Of these, Baltutis's is of greater interest to a wider scholarly community. Beginning with a brief overview of mid-nineteenth-century charitable endeavors, the chapter rightly focuses largely on the post-World War II period, aptly outlining the interaction between wider currents of Catholic social thought, expressed in a number of major papal encyclicals, and the ways in which these were interpreted and applied by the Jesuit order, both in terms of its international organization and its English Canadian province. From rather conservative and tentative origins, English-Canadian Jesuits had, by the early 1970s, moved to a position sharply critical of capitalist structures, one well in advance of the Catholic hierarchy, a transformation that caused a good deal of tension. Here, the figure of William F. Ryan, S.J. in promoting these developments emerges as central to the elaboration of Jesuit social thinking and action in English Canada in the last three decades of the twentieth century. Indeed, Baltutis's essay constitutes an essential starting-point for scholars wishing to pursue studies of Jesuit social thinking, the order's contribution to ongoing critiques of capitalism and neoliberalism, or key institutions such as the Labour School which operated in Toronto between 1950 and 1970.

O'Brien's final essay, entitled "The Ministry of Communications" closes the volume, and provides fascinating insights into the significant role played by Jesuits in English Canada both in the world of print media, and in promoting analysis and critique of new media such as film. The role played by Jesuits in founding and editing *The Canadian Messenger of the Sacred Heart*, the longest-running and most popular English Canadian Catholic weekly publication, beginning in 1891 and closing down only in 2014 is ably chronicled. Another major initiative, begun by John O'Brien, S.J. was a pioneering academic study of film, launched at Loyola University (now Concordia University) in the early 1960s. This work was greatly expanded by Marc Gervais, S.J., who founded one of the first modern departments of communication studies in Canada, and popularized the work of great European directors. Gervais's prominence in the field of film study made him an important presence at the Cannes Film Festival.

Taken together, these essays mark an important preliminary in the scholarly assessment of the presence of the Jesuit order in English Canada. In one sense, however, historians would have appreciated a longer volume, with essays on

Jesuit educational endeavors, and the role played by Catholic laymen in politics and culture who were either trained by or influenced by the Jesuit order. However, this volume serves as a very able introduction to major personalities, founders, and thinkers within the Jesuit province of English Canada, and most importantly, as an indication of the wealth of archival data that awaits researchers in the Jesuit archives.

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