Jacques Monet, S.J., et al., eds.

Conscience of a Nation: Jesuits in English Canada 1842–2013. The Jesuit History Series, volume 3. Toronto: Novalis Publishing Inc., 2017. Pp. 288. Hb, \$34.95.

In the final volume of The Jesuit History Series, Monet and four collaborators mark a juncture in the history of the Jesuit Fathers of Upper Canada (known more popularly as Jesuits in English Canada) as they anticipate the (re)unification of Anglophone and Francophone Jesuits to form a new, bilingual, and bicultural apostolic presence within the mosaic of cultures and founding nations of Canada. Following two previous volumes that trace Jesuit involvement in post-secondary education, the promotion of justice, research in social communications, and the accompaniment of parish communities and indigenous nations, the authors assess the spiritual and religious roots of the Jesuit presence in English Canada from 1842 to 2016, bringing into relief the trajectory of its contemporary expression. The first two chapters begin with brief recollections of the founding and early history of the order in the sixteenth and seventeenth centuries, with their authors introducing the spiritual prayer practices (Philip D. Shano, S.J.) and religious formation (Monet) that shaped the Jesuit charism in Canada. The following three chapters focus on apostolic engagements in secondary education (J. Winston Rye, S.J.), international outreach (John D. Meehan, S.J.), and the integrating vision of a growing ecological movement (John W. McCarthy, S.J.) that has begun to reorganize and revitalize the order's apostolic commitments around the contemporary world. Readers will detect a forward looking, aspirational tone as the authors collaborate to give an account of the sources and directions that promise to guide a renewed Jesuit presence in Canada.

Each collaborating author brings a unique disciplinary perspective to his contribution. Offering the viewpoint of a skilled and knowledgeable practitioner, Shano locates the rebirth of the personally directed Spiritual Exercises of Saint Ignatius in the renewal movements for laity and religious following from the Second Vatican Council. He demonstrates direct insight into the notable contributions of Jesuits such as David Asselin, S.J., John English, S.J., John Veltri, S.J., and John Wickham, S.J. and the significance of the spiritual formation programs developed at Loyola House in Guelph, Ontario, which enlivened the spread of Ignatian spirituality across Canada and to every other continent of the world. At its peak, Loyola House was offering up to four forty-day programs each year that integrated the personally directed Spiritual Exercises with a disposition experience and training in discernment to religious, congregational leaders, bishops, and laity from around the globe. Shano introduces readers to the collaborative leadership of religious women such as Virginia Varley,

C.S.J., and Margaret Kane, C.S.J., and lay figures such as John Milan and Reta Desfossés. He offers a helpful review of literature that documents the creative adaptation of Ignatian spirituality to daily life, group dynamics, and religious formation programs.

With the perspective of an accomplished historian and the wit of a seasoned raconteur, Monet guides readers through the evolution of a distinctively Canadian appropriation of the seven stages of the Jesuit religious formation that prepared men to serve in diverse works, both in Canada and overseas. He highlights transitions in approaches to the training of Jesuit students by recalling significant personalities such as Bernard Lonergan, S.J., R.A.F. Mackenzie, S.J., David Stanley, S.J., and the Hungarian Tibor Horvath, S.J., who combined religious commitment with intellectual depth and ministerial flexibility. Remaining sensitive to the need to orient a broad readership to the specialized language and inner contours of Jesuit life and culture, Monet's account leads readers to the pivotal decision in 2008 to establish a bilingual and bicultural novitiate in Montreal as a common project of Jesuits in English and French Canada; a terminus point in his narration that leaves a short decade of the promised timeline for a future codicil.

Rye brings formal training as a historian and the vantage of an experienced administrator to his account of seven Jesuit high schools. Referencing careful archival research, Rye documents efforts to manage the demands of curricular integrity, variable enrolment, precarious finances, and the educational needs of local churches. Beyond recalling the daily challenges of managing education institutions, Rye records significant details of two events that saw the leadership of Jesuit schools emerge on the national stage. The first was the unsuccessful campaign by parents, students, and faculty to retain the Jesuit character of the publicly funded Gonzaga Regional High School in Saint John's, Newfoundland. This was an effort that provoked two province-wide referenda that ultimately resulted in an unfavorable change in the Canadian Constitution that had previously protected denominational education in the Province of Newfoundland and Labrador. The second event was the successful appeal to the Supreme Court of Canada by Loyola High School in Montreal, Quebec, to retain the right protected by the Canadian Charter of Rights and Freedoms (1982) to teach Catholicism from a committed Catholic perspective in the face of overreaching government regulation.

Meehan, as an historian of Canadian foreign affairs, approaches his account of the Jesuits' international outreach in India, Bhutan, Zambia, and Jamaica. He relates accounts of truly remarkable initiatives in religious outreach, humanitarian aid, social justice advocacy, cultural accompaniment, and transformative education. Readers will find themselves engrossed by Meehan's compelling

narrative style as he traces the journeys of Canadian Jesuits from Calcutta to the hill stations of the Darjeeling district and the remote mountainous kingdom of Bhutan, where William Mackey, S.J. played a key role in establishing the public education system. Meehan highlights the network of supporters in Canada that enabled Jesuits to undertake initiatives as varied as mother and child health services at Hayden Hall in Darjeeling, practical apprenticeships at the Kasisi Agricultural Training Centre near Lusaka in Zambia, and the accompaniment of textile workers in Kingston, Jamaica. As Meehan observes, this is a network of supporters that has evolved as every Jesuit ministry participates in a global flow of people, capital, information and technology promoting faith and justice beyond national boundaries.

McCarthy draws on his background as a researcher in botany in the volume's final chapter, focusing on the recent emergence of an integrating vision of ecology heralded by the publication of Pope Francis's encyclical letter *Laudato si'*. McCarthy invites readers into a broad appreciation of the Jesuit commitment to the integration of the natural, social, cultural and religious dimensions of human life as he interrelates an early account of the flora and fauna of eastern Canada by the seventeenth-century French Jesuit naturalist Louis Nicolas, the integration of ecological sensitivity in the practice of Ignatian spirituality at Loyola House in Guelph, the linking of ecology and justice concerns in the advocacy work of the Jesuit Centre for Social Faith and Justice, the publication of popular education materials on the limits to economic growth by the Jesuit Forum, the promotion of a community shared agriculture program by the Jesuit Collaborative for Ecology, Agriculture and Forestry and his own scientific investigation of biodiversity in boreal forests. McCarthy concludes the collaboration of the volume's five authors with a direction of the reader toward a vision of the ecological, social, and religious reconciliation of peoples and cultures through research, education, spiritual accompaniment, and justice advocacy.

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