Kyle B. Roberts and Stephen R. Schloesser, ed.

Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814–2014. Leiden: Brill, 2017, Pp. xxiv + 764. Hb, \$222.

The Society of Jesus marked the two-hundredth anniversary of its restoration in 2014. The “bicentennial moment” in the United States included, among other commemorations, a major exhibition, an international conference, and digital projects at Loyola University Chicago, as well as the publication of new scholarship, such as: *Jesuit Survival and Restoration: A Global History, 1773–1900*, edited by Robert A. Maryks and Jonathan Wright (Brill, 2015); *Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global* by John T. McGreevy (Princeton, 2016); and this volume, *Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814–2014*, edited by Kyle B. Roberts and Stephen R. Schloesser. This collection features eighteen essays, sixteen of which began as papers at the 2014 conference at Loyola University Chicago. The title of the exhibition, conference, and volume comes from *Crossings and Dwellings: A Theory of Religion* by Thomas Tweed (Harvard UP, 2006). Tweed defines religion as “crossing and dwelling, about ‘finding a place and moving across space’” (725). Approximately sixty million Europeans migrated around the world during the nineteenth century and nearly half of them were Catholic. Of the Catholic immigrants who settled in the cities of North America’s eastern seaboard, many crossed additional boundaries into the American Midwest. As Catholics accommodated, adapted to, and sometimes rejected new American contexts and conditions, Jesuit priests and the women religious with whom they consistently collaborated, constructed institutions to shelter, educate, evangelize, and inspire American Catholics. It is appropriate, then, that the title points to the dynamics of movement and habitation and that Tweed contributes a set of enduring questions and new avenues of inquiry for future scholarship in the Afterword.

Crossings and Dwellings begins with a Foreword by Michael J. Garanzini, S.J., the twenty-third president of Loyola University Chicago (served from 2001 to 2015). Garanzini reminds the reader of Jesuit history dating to the Society’s founding in 1540, and including the papal suppression (1773–1814). He quotes Adolfo Nicolás, S.J., the Jesuit superior general from 2007 to 2016, who at the time of the bicentennial “encouraged a sober look” at the Society’s past (xvi). Two hundred years of change over time in the history and historiography of Jesuits in America provide fertile soil for sweeping synthesis of classic and contemporary scholarship and fresh analysis, employing new theoretical tools, of new sources. Contributors to this volume have produced a careful and

cutting-edge historical study; at 764 pages, the editors have also offered a comprehensive history, including considerable bibliographical information and beautiful illustrations.

This review is incapable of capturing the many historical interventions found in the eighteen collected essays, even in summary form. Instead, three of the book's emphases are worth referencing as they distinguish this volume in the historiography of American religion. First, the volume analyzes Jesuits from 1814 to 1964 who have been largely ignored by historians who look unfavorably on the Society's "ultramontanism, frequent aversion to liberalism and nationalism, and sentimental devotionism" during this period (3). Contributors demonstrate how these Jesuits, specifically in the areas of education and mission, participated in the global processes that shaped the nineteenth- and early twentieth-century world from industrialization and imperialism to nationalism, racism, feminism, and activism. Second, *Crossings and Dwellings* invites a textured reading of Jesuit influence, as well as influences on Jesuits, by widening the aperture to see non-Jesuits who worked alongside and sometimes led members of the Society of Jesus. Women religious were also innovators and institution-builders in the nineteenth and twentieth centuries and the Society of the Sacred Heart (founded in 1800), the Sisters of Mercy (1831), the Sisters of Charity of the Blessed Virgin Mary (1833), among others, receive appropriate emphasis in this volume. Finally, the collection is organized chronologically; the periodization tracks four distinct moments of crossing or dwelling.

The volume begins with "Crossings 1: Indigenous and Immigrant (1814–65)." As new nation-states emerge in Europe along with modern political philosophy and cultural norms, Jesuits held fast to their ultramontanist and modeled the anti-modernist posture of the papacy. Gerald L. McKevitt surveys the "exhausting number" of schools founded by the Jesuits before the American Civil War and debates over academic standards as Jesuit teachers responded to the particularities of American immigrant culture (23). Frédéric Dorel analyzes change over time in Jesuit work with American Indians from seventeenth-century Paraguay to nineteenth-century Jesuit missions in the Rocky Mountains. Charlotte Hansen studies changes in the writings of Orestes A. Brownson, who moved from defense to criticism of the Jesuits around the 1850s based on his perception of the Society's opposition to any questioning of the established political, economic, or cultural order.

"Dwellings 1: Urban Hybrids (1865–1920)" includes essays on the acceleration of migration and institution building from the end of the American Civil War to the end of the First World War. Timothy J. Gilfoyle persuasively argues

that urban historians have neglected the role of Jesuits in the American cities where the Society founded colleges and universities. Dana A. Freiburger surveys Jesuit approaches to medical training in the United States with the founding of Jesuit medical schools in St. Louis (1842), Washington, DC (1851), and Omaha (1892). The next four essays each focus on a controversy or illuminating case study of Jesuit pedagogy: Thomas R.E. on enduring ultramontan-ism at the College of the Holy Cross (1814–1920); Rachel K. Daack on “Spatial Organization and Workings in Early B.V.M. Schools;” Rima Lunin Schultz on competing visions of schooling young urban Catholic women between 1880 and 1920; Anna Harwell Celenza on “Music’s Cultural Mission at Georgetown University (1789–1930).”

The chronological narrative continues with “Dwellings 2: Slightly Askew (1920–65),” which takes the First World War as its point of departure. As American Catholics entered the professions and middle class on their own terms, Paula M. Kane observes the priest-psychoanalyst, E. Boyd Barrett, trying to reconcile Catholicism with the “new psychology” that he studied in London in the 1920s. Roy Brooks-Delphin contributes an essay on the “progressive” stance on questions of race adopted by Daniel Lord, S.J. in St. Louis and Jamaica; Mary Ewens takes up the question of race in her chapter on John Fox, S.J. who labored to found a congregation of Inuit women religious in Alaska. Erin Martin’s essay, “The Long Formation of Daniel Berrigan: 1921–66,” addresses Catholic activism during a time when Catholics benefited from new cultural acceptance and success after World War II.

The volume’s final section, “Crossings 2: Borders and Boundaries (1965–2015)” highlights touchstones of a historical period defined by vitality and volatility in the Catholic Church and American culture. Peter Cajka contributes “John Ford, S.J. and the Theology of Conscience, 1941–69,” which analyzes the leading moral theologian’s writings on conscientious objection and birth control. James O’Toole introduces the topic of co-education in his case study on “The Life and Death of Newton College of the Sacred Heart, 1945–75.” Daniel Cosacchi continues the life story of Daniel Berrigan, S.J. by focusing on the way in which the Jesuit linked faith and justice starting in the late 1960s. Frédéric Dorel presents a new chapter on Jesuit missionary work among Native Americans, when many cast doubt over the whole enterprise. Finally, Paul G. Crowley attends to the topic of ecumenism in the collaboration between Gustave Weigel, S.J. (1906–58) and Presbyterian theologian Robert McAfee Brown.

Across four historical periods, contributors affirm the volume’s central metaphor of “crossings and dwellings.” “Religion,” according to Roberts and Schloesser in the introduction, “exists as a complex process of negotiation and

adaptation, rather than a simple transplantation of fixed and static traditions” (8). This sophisticated and elegantly crafted volume goes far in elucidating this “complex process” and should receive the widest possible readership.

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