

Marsden Women and their World: A History of Marsden School 1878–2003. By Kirsty Carpenter. Samuel Marsden Collegiate School, Wellington, 2003. 303 pp. NZ price: \$65.00. ISBN 0-473-09703-6.

THE PRIVATE SCHOOLS OF NEW ZEALAND and the older state schools in the grammar school tradition have been celebrating anniversaries with histories, and this history of Wellington's private Anglican girls' school has the added merit of being written by an academic historian. The genre has produced a rich range of published and illustrated histories. The best of these include Don Hamilton on Christ's College, Gordon Ogilvie on St Andrew's, and on the girls' schools, Judy Mason on St Hilda's, Michelle Whitmore on Nga Tawa, Rosemary Brittan on Rangi Ruru and Margaret Hammer on Auckland Diocesan. They are a fine group of histories but with some distinctive qualities, partly due to the qualities of school histories as a genre, partly reflecting the special character of religion and privilege associated with the schools. Typically such works analyse successive principals with extraordinary seriousness, delve into that elusive issue of school tone, explore the balance between character-building and academic curriculum and provide gently indulgent stories of the changing interests of pupils and their community. The genre of school histories has rarely produced much of historical significance, perhaps because schools in themselves have been less central to the New Zealand story than for example schools in the United Kingdom, where some of the histories of grammar schools, elementary schools and public schools have contributed crucial aspects to the history of the whole country.

Nevertheless private schools are important in the history of minority cultures. In *Marsden Women and their World*, Kirsty Carpenter gives the story of Marsden a very interesting twist. She is an acute observer of the culture of a private girls' school and this book is marvellous for tone. She is at her best in her account of Audrie Smith, the rather unsuccessful English principal in the 1950s and in comments like that about Margaret Ogle: 'She knew she was going to an impoverished paradise where intelligent women were thin on the ground and men who prized intellect over accomplishment even scarcer' (p.91). I was sometimes not entirely sure how much irony was intended in comments like this and how much was simply reportage of oral interviews. The work is written in that delicate semi-feminist style characteristic of the independent girls' schools, in which, perhaps, there is a certain feeling of alienation from the culture of New Zealand as a whole. This makes it a great deal of fun, not just for the former students for whom it is written but for others as well.

One of the best features of this work is exploring the role of religion in the school. The tone of the religion clearly moved from attempts to inculcate Anglicanism to a moral training and religious discussion; although unlike the Anglican boys' schools, religion is still considered an important value in the girls' institutions. Schools like Marsden clearly survive for more than their Anglicanism, but as this exhaustive history conveys, they are still rather special places, albeit rather alien to the rest of us.

PETER LINEHAM

Massey University – Albany

The Making of New Zealand Cricket, 1832–1914. By Greg Ryan. Frank Cass, London, 2004. 257 pp. NZ price: \$59.95. ISBN 0-7146-8482-1.

I WILL CONFESS at the outset that I'm no fan of cricket, having been forced — under threat of expulsion — to play the game at an élite private school in Australia. And I will admit that the bland grey-green cover with the workman-like title hardly inspired me to

read Greg Ryan's history of New Zealand cricket. But whatever my initial apprehensions, within a few pages they had vanished: *The Making of New Zealand Cricket, 1832–1914* is a first class piece of social history and an exemplar of sport history.

According to Ryan, cricket survived an adverse climate, the tyrannies of geography and economics, and provincial rivalries and jealousies to become New Zealand's national game because its middle-class patrons subscribed to 'a powerful Victorian ethos' that promoted 'the game irrespective of cost' (p.236). Yet, rugby 'gradually superseded' cricket (p.2). Expounding this thesis, Ryan argues that cricket and rugby reveal fundamental contradictions in New Zealand's national identity. Unlike those who employed rugby to assert their independence from England, the cricketing élite used the bat and ball to maintain 'ties of affection and loyalty' (p.229). Among the latter, rugby successes merely affirmed 'imperial vitality' (p. 220).

Ryan artfully contextualizes the development and demise of cricket. His framework includes forces and constraints, events, human agencies, and convergences and contingencies. Three major forces and constraints affected cricket: structural, ideological and institutional. Immigration, economic boom and urban growth, associated with the discovery of gold, facilitated cricket's expansion. Urbanization congregated people and assisted new sporting competitions among city dwellers seeking entertainment and different ways to demonstrate physical prowess and status. However, as Ryan notes, there were limits on who played with whom, with the working classes significantly under-represented in cricket as players and officials. Yet he maintains that the constraints on working-class participation stemmed more from restricted opportunities bound up with a paucity of educational opportunities, long working hours and the transient nature of their lives, than from deliberate strategies of exclusion devised by the middle class. The second major structural constraint on cricket in New Zealand is climate: rain inevitably interrupts play and shortens seasons and, combined with cold temperatures, produces damp and inferior pitches.

Cricket arrived in New Zealand long before the economic boom in the third quarter of the nineteenth century propelled it to the national pastime. Middle-class Victorian colonists conceptualized cricket as a metaphor for 'the relationship between physical and mental health, the maintenance of appropriate standards of morality, [and] the cultivation of "manly" character' (p.81). In this sense, cricket constituted an ideology, especially in secondary schools, that propagated 'moral cricketing metaphors' (p.85). Indeed, so strong was this ideology that economic costs were relegated to secondary considerations among cricket's patrons. This was especially true when it came to organizing international matches with England; these were deemed 'crucial' to New Zealand establishing a 'niche within the Empire' (p.176). But ideology also imposed constraints, most notably in the area of women's participation: the Victorians believed cricket was too vigorous for women and that it posed grave threats to their reproductive capacities.

Institutional support for cricket came from numerous quarters notably the military, élite middle-class secondary schools (including girls' schools where the game survived in a cloistered environment), provincial associations and the New Zealand Cricket Council (NZCC). On the other hand, provincial antagonism and self-interest worked against the NZCC as it struggled to produce a viable product to sell to the public. Perhaps the greatest institutional constraint on New Zealand cricket was the Public Reserves Acts of 1877 and 1881. These pieces of legislation prevented cricket authorities from enclosing public ground and charging admission. By the time an amendment in 1885 allowed cricket authorities to establish permanent facilities and generate income, Canterbury, Otago and Wellington had already committed themselves to private ventures that remained financial millstones for 20 years.

Events precipitated different trajectories for cricket. James Lillywhite's All England XI tour in February 1877 hastened the formation of the Otago and Canterbury Cricket

Associations. By contrast, defeats at the hands of Australian and English touring teams in the early twentieth century dented 'public enthusiasm for international cricket' (p.214).

Ryan names scores of individuals integral to cricket's development. They include patrons 'with the right mix of English public school and Oxbridge grooming, wealth and influential connections' (p.233), entrepreneurs who brought touring teams to the country and secondary school headmasters and teachers. In many instances the latter 'injected athletic life into school cricket' (p.107). Among their number were Charles Corfe (Christ's College), Joseph Firth (Wellington College), Walter Empson (Wanganui Collegiate), C.F. Bourne (Auckland Grammar) and William Justice Ford (Nelson College).

Lastly, Ryan examines the impacts of convergences and contingencies — inter-relationships between events and human agencies that generate unforeseen events and circumstances. In Dunedin two associations competed for political control of cricket. Eventually, the middle-class Otago Cricket Association gained power and the working-class Dunedin and Suburban Cricket Association disintegrated. But the former paid a heavy price for its increasing alienation of the working class: declining bank balances limited its ability to stage inter-provincial matches. Similarly, New Zealand's refusal to join the Commonwealth of Australia and its determination to pursue a more conventional imperial role that emphasized cultural and political links to Britain had detrimental consequences for cricket in this country.

The Making of New Zealand Cricket is meticulously researched. It draws on a wide range of sources including the sporting press, business and trade directories, electoral information, local and central government records, local and regional histories, school publications, memoirs and other biographical details. Ryan clearly labels speculative propositions and points out those areas requiring more research (for example Maori involvement). He eschews sweeping generalizations. Indeed, Ryan stresses that distinct social settings in the four main urban centres preclude many generalizations about New Zealand cricket. For the most part, he grounds his conclusions in reams of evidence and highlights complexity and contradiction. For example, while most cricket administrators came from privileged backgrounds and while the working classes were under-represented as players and officials, Ryan can find 'no basis for a sustainable theory of class exclusiveness' (p.77).

The Making of New Zealand Cricket is nothing short of a milestone contribution to social history and sport history in this country.

DOUGLAS BOOTH

University of Waikato

'Madness' in Australia: Histories, Heritage and the Asylum. Edited by Catharine Coleborne and Dolly MacKinnon. University of Queensland Press, St Lucia, 2003. 269 pp. Australian price: \$35.00. ISBN 0-7022-3406-0.

PAPERS PRESENTED at the Australian Society for the History of Medicine conference in 1999 inspired this book. Eighteen readable chapters are arranged under themes of Australian trajectories, gender and spaces, administrative and regulatory contexts, social and cultural histories of madness and the lunatic asylum, and the asylum's cultural heritage. Many disciplines are represented among the book's contributors.

Both the introduction and Stephen Garton's good historiographical overview of institutional, social and cultural histories of the asylum in Australia set the scene. Parts of this Australian version of a universal story will be familiar to mental health historians everywhere. Ideas and ideals were borrowed from 'British practice' (p.4), which was