

is an enduring theme in Australian social history and arguably more important to the majority of people than concepts of race or supposedly egalitarian values.

To sum up, this, along with C.F. Yong's much earlier book,⁴ is an important contribution to Australian social and economic history that should become a prescribed text in all Australian history courses in secondary and higher education. It is certainly a work that should not be missed by Australian (and New Zealand) historians whatever their focus in Australian and/or Asian Studies.

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NOTES

1 See Golden Threads website <http://archive.amol.org.au/goldenthreads/>

2 Denise A. Austin, "'Kingdom-minded' People: Christian Identity and the Contributions of Chinese Business Christians", PhD thesis, University of Queensland, 2005; Kate Bagnall, 'Golden Shadows on a White Land: An Exploration of the Lives of White Women who Partnered Chinese Men and Their Children in Southern Australia, 1855–1915', PhD thesis, University of Sydney, 2006.

3 See Chinese History at Australian Federation website, <http://www.chaf.lib.latrobe.edu.au/> See also the website of the Chinese Museum, Melbourne, <http://www.chinesemuseum.com.au/>

4 C.F. Yong, *The New Gold Mountain*, Richmond SA, 1977.

Ireland, Australia and New Zealand: History, Politics and Culture. Edited by Laurence M. Geary and Andrew J. McCarthy. Irish Academic Press, Dublin, 2008. xviii + 270pp. UK price: £18.95. ISBN 978-0-71652862-3.

SINCE THE FIRST IRISH–AUSTRALIAN CONFERENCE in Canberra in November 1981 there has been a concerted effort to publish a volume of selected papers from each conference, but in recent years it has been increasingly difficult to find publishers willing to produce these valuable, albeit eclectic, collections. Volumes appeared after the first ten conferences, and the papers from the eleventh were published in a special issue of the *Australian Journal of Irish Studies*. The organizers of the fourteenth conference, held in Cork in June 2005, together with Irish Academic Press, are to be congratulated for their achievement in producing this collection. The quality of the production, together with that of the contributions, is a credit to all those involved and a justification for its publication. It highlights the worth and viability of such collections of scholarship.

All of the contributions have a connection to Australia or New Zealand, and — unlike many to be found in the previous volumes — none are specifically on Irish topics. This gives the volume more of a focus, although it maintains great variety. Only two of the contributors are postgraduate students, and there are two whose primary occupations are outside the formal academic arena, both of them practising lawyers. Approximately half the contributors are located in Ireland or Britain, a welcome sign of scholarly interest there in the antipodean dimensions of Irishness. Areas of interest covered include the process and character of migration itself, sectarianism as it translated to the new world, the engagement of the Irish with indigenous peoples, individuals and their trajectories in their new environments, the wider Pacific dimensions of the Irish diaspora, and Irish-derived artistic expression through music, monuments and theatre. Three papers in the final section are particularly illuminating, discussing the contributions of Irish visitors to Australia and of one visitor in the reverse direction. That section also includes commentary on one example of how the Australian press dealt with a particular set of Irish events

and a paper that compares Australian and Irish remembrance relative to their respective experiences during the First World War.

A number of papers help us to understand more fully how interconnected were the issues of Ireland with those of Australia and New Zealand, but also how transformative the new location could be. Brad Patterson's exploration of how Orangeism rapidly dissipated in a community that had been apparently established with an eye to its perpetuation is a striking example, while Ciara Breathnach demonstrates determination by some to ensure more generally that the Roman Catholic component in migration to New Zealand was kept as minimal as possible. There are many success stories here. Some are long term, as in the case of John Hubert Plunkett, Attorney General in colonial New South Wales, whose continuing relationship with Daniel O'Connell is also illustrative of how a colonial environment could be used to provide precedents for reform at home. Some of these successes were more transient, as with the short but successful sojourn of the musician William Vincent Wallace. But the trajectory was not always upwards, as we see in the tragic decline in the fortunes and happiness of Mary Ann Kelly, the poet 'Eva' of the *Nation*, in the Australian phase of her life. The familiar genre of the well-to-do fallen into disrepute at home or needing to escape from unfortunate associations (in this case a controversial father) is illustrated in the life of Roderic O'Connor's successful public career and entrepreneurial success in Tasmania. Into the twentieth century, a breakaway faction from the Abbey Theatre basked in a borrowed glory in Australia that might have eluded them back in Ireland while providing a refreshingly different depiction of Irishness to local audiences at a time of stress and tension in Irish affairs. At another level of society Lyndon Fraser shows us how appalling were the conditions under which some Irish immigrant labourers had to work in their new country. The Irish public man's tour of the antipodes is nicely represented in the papers of Carla King on Michael Davitt and Rory O'Dwyer on de Valera. The story of the Western Australian Durack family and their relationship with the Aboriginal people whom they both displaced and employed reveals the complexity of how Irish landholders in Australia tried to reconcile their own sense of dispossession in Ireland with their reversed situation in the colonies.

The editors have produced a well-organized and consistently high-quality volume, including — particularly valuable in a collection of this kind — an excellent index. The presentation is always pleasing, and the absence of infelicities must owe something to the attention of the editors as well as to the high standard of the contributors' own writing. The only factual error that struck the attention of this reviewer was the relocation of South Australia's Murray River to Western Australia (p.187), obviously inadvertent since the river enjoys its proper location elsewhere in the same paper. The more prominent inclusion of New Zealand, both as to contributors as well as subject matter, reflects the burgeoning of high-quality scholarship on the Irish in that country. The volume is testimony to the continuing vitality of Irish studies in Australia and New Zealand. Uniformly demonstrating good scholarship, combining wider perspectives with detailed analyses, these papers are also eminently readable and informative.

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Pitch Your Tents on Distant Shores. A History of the Sisters of the Good Shepherd in Australia, Aotearoa/New Zealand and Tahiti. By Catherine Kovesi. Playright Publishing Pty Ltd, Caringbah, NSW, 2006. 460pp. NZ price: \$70.00. ISBN 949-853-98-4.

AN INTERESTING FEATURE OF THE NINETEENTH CENTURY was the extraordinarily large number of apostolic religious congregations that were founded, particularly in