

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

France after the religious persecutions of the French Revolution. The majority of these congregations were for women, and almost all were actively involved in education, health care or social welfare, focusing on an outreach to the poor. It was within this context that Mary Euphrasie Pelletier founded the Sisters of the Good Shepherd in Angers, France in 1835, to care for 'women at risk'. Ninety years later there were 288 Good Shepherd houses scattered throughout the world, including seven in Australia and one in Aotearoa New Zealand.

Kovesi's meticulously researched and lucid history recounts the Good Shepherd story in Australia (1863–2006), Aotearoa New Zealand (1886–2006) and Tahiti (1966–1985). Many of the challenges faced by the Good Shepherd sisters in their early years were shared by other apostolic religious congregations in the South Pacific. All had to cope with enthusiastic clerics who seldom had sufficient resources to support the congregation or who tried to shape the work of the sisters to suit their own needs regardless of the founding spirit; a pervasive anti-Catholicism, more prevalent in Australia than in Aotearoa New Zealand; and workloads that stretched their material and physical resources to the limit. However, the Good Shepherds, with their ministry to women at risk, faced an added difficulty. Not only were 'fallen women' the most vilified of outcasts in nineteenth-century society generally (p.50), but 'The System' instituted by Mary Euphrasie was based on the belief that 'fallen women' and young girls deemed to be at risk needed to be protected from the perceived temptations of the outside world. Consequently the Good Shepherd houses were built in secluded places and walled off from the public — a situation that encouraged gossip and rumour as to what went on behind the walls. Over the years they were subject to allegations of sweated labour, especially in relation to the commercial laundries that the sisters had set up to help finance each house and keep the women busy. They were also accused of imprisoning 'hapless girls and women, and with pricing that undercut competition so that the sisters could greedily expand their property' (p.144). Public enquiries always vindicated the sisters, but did not stop such accusations from periodically re-surfacing. The Good Shepherds' willingness to accept women and girls into their houses regardless of religious affiliation, often at the request of state agencies, saw their gradual acceptance and a growing appreciation of their work in all three countries.

The Second Vatican Council (1962–1965) and changing theories around the most effective ways of working with women and girls at risk brought about a radical transformation in both the way religious life was lived and in the Good Shepherds' ministry. Kovesi traces the often laborious process of change and the differences that emerged among sisters who had formerly been unified by their regimented way of life — experiences shared by all religious congregations during the 1970s and 1980s. The pain and frustration of those who wanted to move into the modern world clashed with the fears of more conservative sisters who were convinced that any change, no matter how small, was undesirable. The use of well-chosen quotations from the Good Shepherd Annals, letters and interviews with sisters helps to bring the whole story to life. By the 1970s the ministry of the Good Shepherd sisters was moving away from institutional care to visiting girls in their own homes and offering counseling in an effort to keep families together in the community.

One of the strengths of this history is the careful attention Kovesi pays to context — the religious and social context of nineteenth-century France that shaped the founding vision of the congregation, colonial society and attitudes towards women who were or were suspected of being prostitutes in Australia and New Zealand, and the origins of late twentieth-century social and religious changes which affected the congregation. By the time the Good Shepherds responded to an invitation to establish a house in Tahiti, in the light of the huge influx of military who were sent to monitor the nuclear tests on Mururoa and the consequent risk they were seen to be to Tahitian women and girls, they were

already committed to smaller houses and an accompanying rather than custodial role. The Tahitian context was markedly different from that of Australia and New Zealand, and makes for interesting reading.

One slight drawback to this history is the prodigious amount of detail that tends to interrupt the narrative, with the result that this is more of an historian's book than a book for the general reader. The dilemma every historian faces is how much information to include, especially when writing the seminal book on a topic, with the accompanying concern that what is not included will be lost. Given the radical changes in religious life over the past 40 years and the possibility that traditional religious life may come to seem quaint or incomprehensible to future generations, Kovesi has probably made the right choice to include more rather than less information.

There has been a tendency among some modern historians to downplay or ignore the significance of religion and religious organizations in general histories. This handsome publication with its generous number of photographs and careful research should ensure that the contribution of the Sisters of the Good Shepherd to the welfare of women and girls at risk in the South Pacific area will not be under-estimated or forgotten.

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Jaycee: Developers of People, Builders of Communities. By Graham and Susan Butterworth. Ngaio Press, Wellington, 2008. 293pp. NZ price: \$49.95. ISBN 978-0-9582855-0-6.

GRAHAM AND SUSAN BUTTERWORTH'S HISTORY OF JAYCEE is a meticulous and perceptive account of the organization, its members and activities, and its place in New Zealand society over 75 years. A branch of the United States parent organization, Jaycee aimed to provide young New Zealand men (and later women) with the education and skills needed for success in business and community leadership. Its heyday ran from the 1950s to the 1970s, and membership peaked at just under 7000 in 1972–1974. As a commissioned history, the narrative is necessarily comprehensive and pays appropriate attention to countless individuals and Jaycee events. The authors' accomplishment is in the successful navigation of this detail through clear and lively prose. The narrative is well organized, diverting to cover concisely the many aspects of a national organization over 75 years, but always driving the story forward and placing events in a broader social perspective. An extensive oral history project contributes to the text and the book is well illustrated.

One of the strengths of *Jaycee* is its depiction of communities and their building of much-needed social infrastructure in the immediate post-war decades. The authors argue that the modest historical scrutiny to date of conservative society in New Zealand has reinforced an accepted view of a regulated, stiflingly conventional and boring society. Instead they contend that the enthusiasm and energy with which young New Zealand men embraced Jaycee indicates their perspectives on life were not limited to 'rugby, racing and beer'. Jaycee men are portrayed as ambitious, eager to learn (the thirst to understand new technology was apparent) and committed to the wellbeing of their own communities, but also outward looking to the world. The Jaycee ethos of education and 'active service' in the community covered the spectrum: commerce, agriculture, science and manufacturing; public health, education and welfare; democratic civil leadership and international understanding. The text conveys a strong sense of optimism about New Zealand's prospects, and the place that young men would play in the country's economic and social development. Jaycee membership was also inherently conservative at this time,