

Cardinal Paul Cullen and his World. Edited by Dáire Keogh and Albert McDonnell. Four Courts Press, Dublin, 2011. 470pp. NZ price: \$118.70. ISBN 978-1-84682-235-3.

PAUL CULLEN was the Catholic archbishop of Dublin from 1852 until his death in 1878 and a cardinal of the church (Ireland's first such dignity) from 1866. He is, therefore, clearly a substantial figure within two well-defined areas of historical study. His biographical narrative can be distilled from numerous commentaries, while a five-volume set of his correspondence (published between 1966 and 1977) attests his notability. However, as the book under review magisterially demonstrates, the broad context within which he is to be understood is richly variegated. He was not only shaped by wide-ranging forces but was profoundly influential throughout much of the English-speaking world in the nineteenth century. These themes are here explored in 27 authoritative, detailed and solidly documented studies of particular aspects of his life and work.

In 1820 at the age of 17 he went to Rome to study for the priesthood. He stayed there for the next 30 years. Then, having become rector of the Irish College and highly regarded at the Vatican, he returned to Ireland in 1850 as Archbishop of Armagh and Papal delegate. One powerful effect of his Roman conditioning was to shape him as an unequivocal ultramontane (an 'ecclesiastical imperialist'!), without a hint of 'Gallican' nationalism in his view of the church. It was this disposition that would induce him, backed by a phalanx of Irish bishops, to lead the charge for the dogmatic definition of Papal infallibility at the Vatican Council in 1870.

At the same time, theology prevailed absolutely over politics in his mind. Thus, Irish nationalism as expressed by the Young Irelanders and the Fenians was deemed to be a strand of the attitude of infidelity and irreligion that linked the French Revolution to the disturbances of 1848, to 'secret societies' and to the Risorgimento. Thus, respect for established authority, even that of the British crown, was to be maintained as long as religious beliefs and practices were left untrammelled. That approach brought him into bitter conflict with his colleague John MacHale, the archbishop of Tuam, who was a keen advocate of Home Rule. On the other hand, Cullen held firmly to the Counter-reformation view that education was properly the preserve of the church. Accordingly, he resisted co-operation with the emergent 'mixed' and secular systems of national education, and campaigned vigorously for denominational schools.

All the foregoing matters are essayed in this book, but they might have remained matters of European history had it not been for that phase of the Irish diaspora that grew from the Great Famine of the late 1840s. Between 1850 and 1878 over 2.6 million people migrated from Ireland. Predominantly Catholic, they took their religion with them, and Cullen was mostly responsible for appointing the bishops (many of them his protégés and some his relatives) who would lead them. So, his impact was widespread.

One indication of that is the fact that Cullen has qualified to be the only person with an entry in the *Australian Dictionary of Biography* who never set foot in that country. Of all the chapters, though, the one likely to be of most interest to readers of this journal is Rory Sweetman, 'Paul Cullen and the remaking of Catholicism in the Antipodes'. An influx of Irish settlers in the 1860s shifted the orientation of the church from being mainly a Māori mission operated by the French order of the Marists, to serving an established Hibernian flock. So, in 1870 Thomas Croke was appointed to Auckland and Patrick Moran to Dunedin; both 'part of a cousinage of Irishmen hand-picked by Paul Cullen to run the English-speaking Catholic world' (p.382). The former stayed less than three years, before being re-called to Ireland, whereas Moran endured for 24 years. In that time he not only built a solid diocesan structure, but, true to his patron, emerged as the champion of the 'state aid for Catholic schools' campaign, which became a matter of national concern after the introduction of compulsory schooling in 1877. Meanwhile,

with Cullen's encouragement, the Marists had also begun operations in Ireland with a view to making Irish recruits, one result of which was the foundation of St Patrick's College in Wellington in 1885.

Space precludes mention of all the topics dealt with in this volume, but they do extend to such as Cullen's dealings with William Gladstone, his interest in architecture and his concern for social welfare. Conceivably, there is still more that could usefully be found out about Cullen, but his 'world' is certainly no longer a *terra incognita*. Incidentally, Sweetman's essay is a valuable extension of a discussion in Nicholas Reid's perceptive biography (2006, pp.32–42) of James Michael Liston, Bishop of Auckland from 1929 to 1970. Liston was clearly an 'heir' of Cullen.

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Shaping Godzone: Public Issues and Church Voices in New Zealand 1840–2000. By Laurie Guy. Victoria University Press, Wellington, 2011. 607pp. NZ price: \$44.99. ISBN: 978-0-86473-641-3.

THE HISTORY OF NEW ZEALAND and the history of religion in New Zealand have tended to be treated, studied and written as two distinct entities, especially for the years following the initial missionary period up to 1840. Those works that have attempted to cross the divide have tended to be either collective church histories, such as Davidson's *Christianity in Aotearoa* (still the standard text), or chapters such as Stenhouse's in the *New Oxford History of New Zealand*. The third approach is to assemble a collection of essays that fittingly reflect the variety of religious and theological voices and actors. Yet all such ventures suffer from a widespread response that New Zealand not only was and remains a secular country, but that religion has no place to play in its understanding of society.

Writing against such a misunderstanding, Laurie Guy argues for a rethinking of the role played by churches in public issues and debates over the years 1840–2000. The author identifies a number of themes and issues — race relations, sabbatarianism, prohibition, war and peace, apartheid, sex, gender and homosexuality — and carefully teases out the varying responses of churches and individuals to them. Guy is a church historian at Carey Baptist and so is attuned to the often unconscious ways that religion in New Zealand has been written and discussed along denominational lines, thereby neglecting and excluding participants. Therefore, in this history, each theme covers the responses and issues arising from the various churches and their disparate individuals, clergy and laity. There are few texts in which Baptists sit so easily alongside Catholics, for this is a most ecumenical history. Yet such a thematic approach can at times become an on-going denominational roll-call as each church's response is weighed and, in the main, found wanting. If these responses were weighed primarily against each other then what eventuated would have provided a particularly valuable historical insight into the history of New Zealand Christianity. Guy, however, is also writing a particular type of social justice theology and apologetics. To be fair, he is overt about this, noting in his preface that not only does he write as a Christian, but also from a perspective that is 'convinced that the Christian faith remains a moral and social compass for an often anchor-less and rudder-less society'.

Shaping Godzone, in fact, reflects a major shift in the Christian voice in New Zealand, for as the liberal church has declined in both numbers and influence across all denominations, the evangelical church has re-imagined and increasingly expressed a wing that is evangelical in its theology but more socially liberal (within a broader Christian