

did the war evoke distinctively Christian (or more diffusively religious) belief that was not there before 1939? But the story is well told, the interview extracts are helpful and not too discursive and the tightrope between the national scene and the Birmingham-specific scene is well walked. This reviewer looks forward to the sequel.

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ROSEMARY RAUGHTER, ed.: *Religious Women and their History: Breaking the Silence*.
Dublin: Irish Academic Press, 2005; pp. 211.

This book deals with religious women, both Catholic women religious and religiously committed laywomen. The first contributor, Phil Kilroy, in “The writing of religious women’s history: Madeleine Sophie Barat (1779–1865)” draws on her searching biography, *Madeleine Sophie Barat 1779–1865: A Life*. Here, she seeks to situate Barat, founder of the Religious of the Sacred Heart, in the context of her time and, in particular, within the burgeoning new female religious communities in France from the early nineteenth century. By the time of her death in 1865, her institute numbered 3,359 members with eighty-nine houses spread across the world. Kilroy explores the inner personal journey of this gifted leader of women as key to the stature she attained.

Rosemary Raughter’s “Pious Occupations: Female Activism and the Catholic Revival in Eighteenth-Century Ireland” deals primarily with two notable women, Nano Nagle (1718–84) and Teresa Mulally (1728–1803), of Cork and Dublin respectively, who initiated education for poor children with accompanying social relief, when the penal laws were still on the statute books but were lapsing in practice. Where Nagle’s involvement led her to found the later international Presentation institute, Mulally remained a laywoman but was able to entrust the future of her work to the Presentation Sisters. Suellen Hoy, in her “Discovering Irish Nuns in the Nineteenth-Century United States: The Case of Chicago,” deals with the many works of social alleviation, as well as education, undertaken in Chicago by Irish Mercy Sisters who first arrived there in 1846. She focuses particularly on the capable leadership of Sister Agatha O’Brien who laid the foundation of Chicago’s Mercy Hospital and the academy which has become Saint Xavier’s University.

Janice Holmes’s “Gender, Public Disorder and the Salvation Army in Ireland, 1880–82” and Myrtle Hill’s “Women’s Work for Women: The Irish Presbyterian Zenana Mission, 1874–1914” retrieve the committed women who undertook these missions — the thirty-five Englishwomen who sought to introduce the Salvation Army into Ulster and encountered unforeseen opposition from the religious denominations entrenched there, and the 101 Irishwomen of the Zenana mission who went as teachers and medical workers to India and later China. Both raise issues of class, gender, and ethnicity, while revealing the women’s enterprise, given the restrictions, as well as advantages, their gender imposed. Maria Luddy, in “Convent Archives as Sources for Irish History,” lists aspects of Ireland’s social history on which convent records can throw fuller light, e.g., the network of families and their resources which produced the convent vocations, as well as detail on prevailing social conditions.

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Breaking the Silence : Religious Women and Their History. by Rosemary Raughter. No Customer Reviews. Select Format: Hardcover.Â Book Overview. The essays in this collection focus on the part played by religion in the lives of women of various Christian denominations from the eighteenth to the twentieth century. Religious Women and their History uncovers the histories of individuals and groups of women, who found in religion a means of self-expression, an obligation to public action, and in many cases an imperative to challenge the conventional understandings of the female role. In her introductory Read More. Edited by Rosemary Raughter. (Dublin: Irish Academic Press. Distributed by ISBS, Portland, Oregon. 2005. Pp. x, 150. \$27.50 paperback.)Â The book also strongly emphasizes women's agency. Religious women are too often depicted solely as victims of an obviously patriarchal church structure.Â Still, the women documented in this volume have considerable achievements to their names: the founding of religious organizations like the Sisters of Mercy and the Society of the Sacred Heart, public preaching associated with the Salvation Army, and missionary work in India and China, just to name a few. â€| Religious Women and Their History: Breaking the Silence (review). January 2006 Â The Catholic Historical Review. Jason K. Knirck.Â In her introduction, Rosemary Raughter writes, "the evangelicalism of the nineteenth century suffused all branches of Christianity, affecting both Protestantism and Catholicism with its message of spiritual regeneration and moral reform"(p. 5). This is not to deny the differences between Protestant and Catholic women's religious experiences, as Raughter later notes that the operation of the Penal Laws, however fitful, shaped the. roles of women in the Catholic Church in ways that were not shared by their Protestant sisters (p. 26).