

the undoubted Christian belief of past politicians can be integrated with broader political action and ideas. On the other hand, Susannah Grant's essay on George Grey provides a more promising framework for understanding the links between Christianity, politics and culture. Grant takes a step back from the traditional historiography to try and understand the religious context of, in this case, New Zealand's most famous colonial governor. In doing so, she makes a persuasive case for the importance of Grey's background as a liberal Anglican in shaping his policies.

Perhaps because of the diversity of essays, there is a significant lack of attention on the early twentieth century — a key period of change and conflict in terms of the role of Christianity in New Zealand culture. Stenhouse's case study of women in Dunedin from 1885 to 1935 provides some interesting and innovative reflections on gender, religion and class, suggesting that working-class individuals, women in particular, had a larger role in urban Christian churches than has been traditionally assumed. However, other than this, the early twentieth century is largely unexamined, in stark contrast to the numerous essays on nineteenth-century topics. In some ways, this absence serves to further underscore the untapped potential of religion as a tool of cultural analysis in New Zealand history.

Unfortunately, the book's production values are erratic. The quality of the illustrations and figures is poor, there are a few obvious proofing errors, and some of the essays seem unpolished. I have only seen *Christianity, Modernity and Culture* on a store shelf once. Published by an Australian theological press, the book will find its audience limited to a small group of New Zealand historians and theologians. This is a shame, because the strongest essays are highly relevant, in terms of both argument and method, to some important discussions in New Zealand history. If religious belief is to take its deserved place as a tool for analysis in New Zealand cultural history, more consistent and widely distributed essays and monographs are required. In the meantime, this book goes quite some way towards making straight the path.

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A Driven Man: Missionary Thomas Samuel Grace 1815–1879: His Life and Letters. By David Grace. Ngaio Press, Wellington, 2004. 375 pp. NZ price: \$39.95. ISBN 0-9582243-5-8.

THIS ACCOUNT OF T.S. GRACE, written and edited by his great-grandson, deserves a careful reading by historians. Although aspects of the book more resemble the nineteenth-century concept of a 'life and letters', the work as a whole is thorough, thoughtful, well referenced and indexed. It is a not uncritical look at a strong-minded missionary. Grace arrived in New Zealand in 1850, and so he was among a younger generation of missionaries, but he was under the control of the Church Missionary Society (CMS) committee, not the local Anglican Church, and was wont to appeal to England against the instructions of the local CMS committee.

In 1928 an earlier generation of the Grace family published the book *A Pioneer Missionary among the Maori* from his letters to the London secretaries of the Church Missionary Society. In the process they deleted many passages and letters which were sharply critical of other missionaries in the CMS. The merit of this work is to give these critical letters full attention. This is not a supplement to the 1928 book but a fuller biography, so although letters are typically quoted at length or excerpted in feature boxes, they are not reproduced in full.

The differences between the 1928 Grace and the 2004 Grace are marked. The 1928 Grace was perceptive, cautious of the government influence, full of admiration for 'old-

time Maori' but, so far as one could see, a respected and loyal missionary. The 2004 version of Grace seems, as his great-grandson acknowledges, a distinctly prickly man, with a strong sense of righteousness and a passionate willingness to campaign without respite against those he felt were opposing him. As it happened his chief enemies were not the settlers, the Catholics and Bishop Selwyn, but the mission committee and in particular Robert Burrows, secretary of the local branch of the mission. There must be an element of temperament in this, but a new style of missionary was emerging in that period quite independent of denominational control; for example, Abraham Honoré, with whom he bears some comparison. Grace remained until the end under the CMS banner, but he often appealed for English support, particularly when his colleagues objected to his desire to be based at an inland station (preferably Pukaka on the southern side of Lake Taupo). He ended up as an itinerant; something very different from the model missionary of the period before 1850.

The story is made more interesting because Grace was in Opotiki with Volkner when the latter was killed in 1865. The sources used here are a useful supplement to published material on the killing, although there is a concentration on the failures of Captain Levy, which is perhaps of less interest to contemporary readers, however much it troubled Grace.

The familiar debates over missionary purchase of lands and about Selwyn's role at Rangiaowhia emerge in a different light because Grace did not instinctively defend his colleagues. His evaluation of the mission sounds at times like that of their harshest critics. He argued, for instance, that the missionaries were leasing grazing land at an unjustifiably low price, and he got into trouble because of his pamphlet urging Maori not to sell their lands.

The book fails to place Grace adequately in his original British context. There is much of the sharp mid-century evangelical about Grace, and this may also explain the intensity of his personal sense of vocation and refusal to bow to the authority of the local committee. In contrast the Williams generation believed in the authority of the church, although after his rejection by the church, Henry Williams had developed the sense that the missionary vocation belongs to the individual, not the community, which is the core of Grace's approach.

The author, although a descendant, is somewhat critical in his judgement of Grace's plaintive tone. Certainly it is difficult to find a consistent explanation for his constant complaints. Yet at the same time Grace's descriptions are so rich and so surprising that the book enables quite new understandings of the impact and the decline of Christian mission to the Maori.

Missionary biographies no longer seem to fit into a particular genre of New Zealand history and literature, but there have been a number recently, most notably John Owens's account of Richard Taylor. Like that book, this is an unexpectedly rich work which shows that missionary sources remain an excellent source on changing Maori values, and that the missionary perspective is neither simply explained nor dismissed.

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