

Shaping a Colonial Church: Bishop Harper and the Anglican Diocese of Christchurch, 1856–1890. Edited by Colin Brown, Marie Peters and Jane Teal. Canterbury University Press, Christchurch, 2006. 315 pp. NZ price: \$45.00. ISBN 1-877257-44-3.

ANGLICANS IN CANTERBURY hardly seem an underexposed group, but *Shaping a Colonial Church* still manages to provide a richer and clearer picture of them. The Anglican Diocese of Christchurch was the first to be carved out from Selwyn's see, and Henry John Chitty Harper was its highly regarded first bishop. Though he is the central figure in this book, it is really an assessment of the shape and development of the diocese during the Harper years. While it marks the sesquicentennial of the diocese, impetus for the study came from the serendipitous rediscovery of 28 volumes of Harper's outward letter books and hundreds of letters to him. These have been examined thoroughly along with an array of other mostly archival sources to provide a careful but readable account of the diocese during its early years. The chapters are supplied by an able and experienced group of contributors, and the result is a satisfying volume.

It opens with a finessed account by Marie Peters of theological and religious changes in the Church of England during the nineteenth century, together with a succinct overview of the growth of provincial Canterbury to 1890. The early chapters are the most institutionally oriented. The first, by Colin Brown on Harper as 'colonist and bishop', covers the biographical bases, providing reflections on his background and career as bishop. It concludes that Harper was committed theologically to orthodoxy, whilst ecclesiastically he was sympathetic to aspects of High Churchmanship but essentially middle of the road. This partly reflected his harmony-seeking style. Indeed, though limits to his tolerance are noted, the theme of Harper as a diligent but peaceable, pastoral bishop emerges consistently throughout.

In following chapters, Margaret Lovell-Smith traces the development of diocesan organization and administration, while Katherine Orr-Nimmo's detailed and illuminating analysis of Harper's clergy addresses among other things their social origins, training and careers. Anglican approaches to ministry emphasized the clergy, but the supply and financing of candidates caused constant difficulties. Financial exigencies often made additional work necessary, which diminished available time and reduced the security and appeal of the role. The chapter details a movement away from an English, and initially Oxbridge-educated, supply of clergy to increasing emphasis on local training. The aim was to boost the numbers of long-term appointments, though local preparation for ministry also effectively strengthened episcopal control. The latter observation is the counterpoint to Michael Blain's argument that New Zealand parishes gained greater power in matters like clergy selection because of the church's innovative constitution and the financial power inherent in the voluntary system.

A broad-ranging chapter by Brian Carrell examines kinds and contexts of worship, noting significant changes in preferred styles of services and the permeation of milder forms of Ritualism. His chapter is also the first to include significant evidence of lay-religiosity. However, some observations would benefit from further elucidation. Carrell notes an unanticipated flourishing of church attendance during the early 1870s, but ventures few explanations for it. Similarly, observations on church attendance figures would be more useful if related to factors like parish size or potential attendance, or even rates among other denominations.

Jenny Murray and Peter Tremewan's significant survey of Maori Anglicanism notes the peripheral role Maori had within the diocese and tensions between attempts to encourage indigenous expressions of Christianity whilst also integrating Maori with settler parishes. Their story circulates around the mission associated with J.W. Stack and the leading Ngai Tahu deacon Teoti Pita Mutu, and the processes by which an indigenous Maori church did actually emerge. In the closing chapters, Jean Garner details the church's investment

in education, its provision of social services and its participation in moral campaigning. Allan Davidson sensitively assesses Harper's career as Primate, while Marie Peters's important concluding reflections contextualize the findings and their implications in discussing Harper's legacy and the creation of a colonial church.

This book will clearly become essential reading for those whose particular interests intersect with its major themes. But it deserves a much broader readership. Overall, it effectively situates Harper and his diocese. Changes in the character of Anglicanism are tested locally, and we see Anglicans coming to terms with colonial life and the changes imposed by new conditions. Thematic organization in addressing a relatively short period does lead to some minor repetition. While this helpfully reinforces certain themes, it contributes to a less desirable tendency for knowing allusions to episodes in advance of directly discussing them. As the editors recognize, relations with other denominations are only marginally addressed and might usefully be picked up in future. There is also obviously much more to explore in terms of the social history and influence of Anglicanism in the region than a volume of this nature can tackle. One stated aim of the book is to remedy the 'slight attention' given to religion in local histories of the region. This goal is achieved implicitly rather than through direct engagement, which is admirably temperate though slightly disappointing. Even the bait of the so-called 'myth' of Anglican Christchurch is merely noted, with none of the contributors rising to take it. With the possible exception of Blain's chapter, which examines some notable controversies, the result is thoughtful and steady rather than lively or provocative history. Not a bad thing, indeed there may even be something appropriately indicative in that.

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How to do Local History. By Gavin McLean. Otago University Press, Dunedin, 2007. 96 pp. NZ price: \$24.95. ISBN 978-1-877372-41-2.

GAVIN McLEAN PRODUCED HIS SMALL CLASSIC *Local History: A Short Guide to Researching, Writing and Publishing a Local History* in 1992. His new guide will be another classic but it is a very different book, despite a similar size and format to its predecessor.

I have been a full-time professional historian since the mid-1980s and 1992 does not seem very long ago. But I was startled in comparing these two volumes to realize how much has changed in the environment of New Zealand historiography, research practice, writing and publication in those 15 years. Developments one had taken in the stride of daily work looked much more imposing when set out in print. The differences are so far-reaching that this is an entirely new and fresh approach to a familiar topic. As McLean himself says in his introduction, the older book 'is now an artefact from that strange pre-digital age when researchers thumbed through grubby, dog-eared card catalogues, and authors proof-read long galleys of type.' (This is a bit unfair to the older volume — if you have it, it is still worth keeping.)

The older version is rooted in a traditional print culture; the new one lives in the electronic age, the age of Google and on-line access to library catalogues, digitized newspapers and web publication. McLean has also modernized the intellectual framework, particularly in the opening chapter 'Ideas and questions'. The equivalent chapter in the 1992 book introduces the basics of historical thinking, the differences between history and antiquarianism, the need to be aware of bias, the need to establish context and so forth. This is still useful for the novice and is a reason to keep the older version. The