

Narrative of a Residence in Various Parts of New Zealand. Together with a Description of the Present State of the Company's Settlements. By Charles Heaphy. London, 1842; Hocken Library, University of Otago, Dunedin, facsimile, 1968, viii, 142 pp. N.Z. price: \$4.25.

CHARLES HEAPHY is deservedly better known for the luminous symmetry of his watercolours than for his propaganda on behalf of the New Zealand Company. Although he protests that he was not directed to write this narrative, his manual abounds with every one of the stock anti-missionary and anti-government arguments which could be drawn from the Company's armoury. William Hobson he describes as the founder of that 'obscure' northern settlement on its 'tolerable' harbour, as the man who, with his parasitic body of officials, strove constantly to retard the Company's expansion. Heaphy even goes so far as to argue that a Company settlement in the Chatham Islands would 'conduce materially to the final supremacy of Wellington' (p. 120). Wellington indeed won the capital — and no great victory.

Heaphy defends himself against any wicked thought that he might be prejudiced by the assertion that Hobson and his government were universally censured. Even Auckland, he said, did not 'esteem' its governor. Heaphy also airs the old argument that, because the stress of the missionaries was on teaching the gospel, the Maoris had failed to learn the value of 'industry', necessary for their 'improvement'. Civilisation, he said, unknowingly taking Marsden's stance, should precede Christianity: the doctrine of 'usefulness' (to the settlers) should prevail. The Maoris 'few wants', at the same time, justified their low pay, while the spread of civilisation would ensure that they would need less and less land. He scorned the missionaries' fears that the 'demoralisation' of the Maoris would follow from regular contact with settlers, for even those of the 'lowest orders' were 'far more decorous' in their habits than the New Zealanders (pp. 54-55). In a similar vein, he insisted that the loss of the Maori language (largely perpetuated, he considered, by the missionaries' unnecessary adoption of it) would rather be a 'benefit' than 'an injury': it was only men as little educated and narrow in their experiences as the missionaries who could consider a language so 'meagre and inexpressive' to be poetical. But for one who accepted the view that 'civilisation' must be introduced and European 'authority' recognised, he slips when he admits that those Maoris who had lived in isolation were a 'more manly race' than those familiar with Europeans, and that the 'growth of civilisation' could be more destructive to this people than muskets (pp. 56, 61). Here too is the beginning of the endemic and sustained Pakeha myth that there is no Maori like an old-time Maori. But even Heaphy, reflecting as he does the commonest settler opinions on race, believed that the ultimate objective should be the amalgamation of the two; it is this consistent view which has had a lot to do with the prevention of the extreme forms of race strife in this land.

Originally published as a handbook for prospective settlers and as a polemic in defence of the Company, its republication would seem to be less certain in its purpose. The volume is probably not unduly expensive, but few lay readers will be attracted and even fewer prospective immigrants. The 1842 volume is, of course, rare: this facsimile will ensure that all interested libraries will be able to possess a copy. It, with other repub-

lications, may even help to knock down the preposterous prices on early New Zealand books, but I suspect that its readers may be few.

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Professor of Democracy. The Life of Charles Henry Pearson, 1830-1894.

By John Tregenza. Melbourne University Press, 1968. xvi, 279 pp.

Australian price: \$8.90.

THIS is an absorbing survey of the complex fate of Charles Henry Pearson, Oxford don, Melbourne radical, London intellectual. Son of an embittered, evangelical father, Pearson grew up a clever, sharp-tongued, ill-tempered boy, soon to be expelled from Rugby. Thence he studied rewardingly at King's College, London, under J. S. Brewer and F. D. Maurice, and unrewardingly at Oriel College, Oxford, where he took a first in Greats and became a Liberal star at the Union. Disliking the law, too doubting for the Church, without patrons in the civil service, too poor to teach or enter politics, Pearson succeeded Maurice as Professor of Modern History at King's College in 1855.

Despite ill-health and poor eyesight Pearson compiled a highly original set of historical maps and wrote a standard history of the middle ages. The young professor also emerged as a brilliant member of that London-Oxbridge vanguard of Liberal intellectuals including Brodrick, Goldwin Smith, Hutton, Furnivall, Bagehot and Frederic Harrison. They wrote and worked for good causes, school, university, parliamentary and land reforms, European nationalist movements, against victimisation of Catholics in state departments, for the academic education of women. For a time Pearson edited the *National Review*. It was the glad confident morning of British liberalism. There are few recent biographical studies of its spokesmen and one wishes that Dr. Tregenza had given us more about Pearson at this time than an austere dozen pages. One would like to know, for instance, how his important contribution to *Essays on Reform* was commissioned.

Amidst this happy activity, in 1863, Pearson suddenly left for an extended visit to South Australia. Dr. Tregenza plays down the rashness of the act: King's College had refused to increase his miserable salary, he had quarrelled with Bagehot on the *National Review* and suffered a breakdown in health; but nonetheless Pearson's sudden embarkation for the Antipodes has an element of that drastic impulsiveness which surfaces periodically in his career. At Melrose in South Australia Pearson, in his own estimate and in Dr. Tregenza's view, changed from being 'a liberal of the English type to a democratic liberal'. He admired the 'independence' of Australian workingmen and found a new informality in social relationships, a sharing of amusements and crises regardless of social origin. Nevertheless, as Dr. Tregenza also points out, Pearson quickly acceded to his place among his fellow landholders on the bench, conducted the local Anglican services, frequented the Adelaide Club, and married the daughter of a local Anglo-Australian bigwig. Pearson's South Australian sojourn and his Victorian experience after 1871 never made him a democrat. True to the philosophy in his *Reform* essay, Pearson looked to a widening of participation by the lower orders under the aegis of the educated as a means towards efficiency in government and the preservation of education