

'End Notes' from G. F. Hudson of Oxford. As Louis admits, much fuller accounts are available on important aspects of the subject — by Nish on the Anglo-Japanese alliance, by Roskill and Braisted on naval matters — and a more conventional study of 'strategy' will have to be based on the Chiefs of Staff, and service department records. But as an appetizer for the new wave of inter-war studies his book is well worth reading.

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The Anglican Church in New Zealand. A History. By W. P. Morrell. Anglican Church of the Province of New Zealand, Dunedin, 1973. xi, 277 pp. N.Z. price: \$4.85.

THIS official history is broader in subject matter than the title suggests. The Church Missionary Society period, before the formal constitution of the Church in 1857, has ample treatment, while over a quarter of the book is concerned with that mission enterprise in Melanesia and Polynesia for which the province of the Church has assumed responsibility.

The dominating figure in the first part of Morrell's account is George Augustus Selwyn, the bishop appointed to give authority and discipline to Anglicanism in the new colony. Energetic, earnest and authoritarian, he soon fell out with those missionaries on the spot whose necks had never felt a halter. Morrell tells how Governor Grey, early showing a flair for mischief and insinuated misinformation, used Selwyn as a wedge to prize land away from missionary families. This episode was but one of the many disappointments of the bishop's first ten years in the colony. By 1853 Selwyn was depressed. As a pastoral bishop he seemed to have 'come close to failure'; he had 'pitched his hopes too high'. Yet, says Morrell, his greatest triumph was at hand: the 1857 constitution of the province of New Zealand, which established a system of synodical government that freed, as Selwyn planned it would, the colonial church from the private patronage, administrative confusion, Erastian compromises and all those abuses which encumbered the mother-church in England and Ireland. An enthralling account is given of how Selwyn realized his object. Believing that, in Morrell's words, 'voluntary compact was the only possible basis for the Church connection', Selwyn was prepared to concede much to the individual dioceses to win their support for the constitution. His monument is a system of Church government, in essentials still operating today, whose lay representative character is indeed more in keeping with twentieth century concepts of government than with those of the time in which it was formulated.

From a narrowly European and Anglican viewpoint, church work among Maoris, Morrell suggests, has been disappointing. He tells of a recession from Anglican orthodoxy often to heretical variants as early as the 1850s. And the process accelerated during the racial wars of the 1860s despite the championing of the Maoris' cause by Octavius Hadfield and less emphatically Selwyn himself whose wry consolation was the knowledge that

he had been denounced as a traitor by Maori and European settler alike. But despite the Church's great concern for that race whose conversion was the original reason for Anglican activity in New Zealand, it steadily lost ground among the Maori people. Maori pastorates, Maori schools — even the permanent Maori bishop that Ngata advocated — have been inadequate lures. Alternative sects more in keeping with self-conscious Maoridom partly explain the falling-away. More important probably, as with white New Zealanders, have been the secularizing processes of urbanization and unbelief.

As Morrell covers the years between 1870 and 1945 there is, I feel, a slackening of pace and interest. Perhaps this was inevitable. Few of the nineteenth-century bishops after Selwyn were impressive men. What William Williams said of Selwyn's successor in Auckland, W. G. Cowie ('he is nothing out of the common way') could equally be applied to almost every member of the bench of bishops over the next half-century; with Churchill Julius of Christchurch the notable exception. The province, moreover, lagged behind the mother-church in its receptiveness to new ideas. How characteristic of the conservative mood of the Church in that era was its denial of the right of women to serve as warden, vestryman or synodman long after the female parliamentary franchise had been gained!

Nevertheless I feel that Morrell's account would have been more perceptive if some sociological analysis had been applied to the twentieth century. Census and diocesan year book statistics one suspects would have an unusual eloquence if they were but questioned. What of the falling proportion of the population considering itself Anglican; the dwindling appeal of Anglicanism in underprivileged sections of the cities, in spite of Church Army and City Mission activity there? In the context of such trends the expansion of church secondary schools in the period 1919-45 is perhaps less reassuring than Morrell suggests. To outsiders these schools — unlike their Catholic counterparts — seem distinguished by their offer of a social *cachet*, not by their religion, which often appears relegated to a kind of optional extra.

Once Morrell reaches 1945 the interest revives once again. The account of the changing course of the Anglican Church over the last generation measures up to the most exacting standards of scholarship. Morrell tells of the efforts of Anglican leaders to adapt their denomination to a world of change, with little guidance from past experience. The recognized need to discuss questions, skirted in the past, is seen as an 'irreversible trend'. Morrell's discussion of problems of fund-raising, clergy training, liturgical revision and ecumenism — some of which have divided churchmen passionately — is full and magisterial. It is recognized that changes must come; Morrell accepts some gladly, others with regrets. (The new liturgy for all its 'relevance' has not the Cranmerian cadences captured in the 1662 Book of Common Prayer, and this Morrell sees as a sad loss.) His account of the uncertain role of the Anglican Church in the negotiations for Church Union among five protestant denominations in New Zealand over the last decade surely reinforces the injunctions of those who see in the precipitate attachment of the Church to a new body a danger to the tradition of the 'middle way' that is a distinctive part of its heritage.

There is no doubt that this book is excellent value, and will become a standard work of reference among history and theological students. No section of it is less than good, while the first three and the tenth chapters measure up to the highest Morrell standard.

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