

the Spanish priority on the east coast of Australia and New Zealand and the navigation of the *San Lesmes* — is another important element of support to the bibliography favourable to pre-Cook discoveries, by reinforcing its three main foundations, i.e., that the Dieppe Maps are genuine; that Australia *is* represented on them and that Australia was actually discovered by Europeans long before James Cook (1770) and even before the first 'official' Dutch sighting of 1606.

BERNARDO SA NOGUEIRA

University of Lisbon, Portugal

Bishop Selwyn in New Zealand, 1841-68. Edited by Warren E. Limbrick. New Zealand Academic Monographs, General Series No.1. The Dunmore Press, Palmerston North, 1983. 160 pp. N.Z. price: \$13.95.

IT IS likely that more has been written about Bishop George Augustus Selwyn than on any other religious leader in New Zealand's history. Publications on Selwyn range from the spacious two-volume 'life and letters' by H. W. Tucker, which appeared a year after his death, to pamphlets such as the deliciously titled *No Road for his Coach*, published in 1961 in a series for children on the lives of great missionaries. Certainly only a handful of Australian Anglican bishops have inspired even two, let alone three or four scholarly biographies. In the history of nineteenth and twentieth-century Anglicanism, Selwyn is notable not only as a pioneering colonial bishop, but also as one of a select band of Englishmen who, having held a colonial see, returned to England for an equally vigorous career in the established church. Moreover in Geoffrey Rowell's recent work, *The Vision Glorious* (1983), on 'themes and personalities of the Catholic Revival in Anglicanism', Selwyn is discussed along with John Keble, J. H. Newman, J. M. Neale, Bishop Edward King and other Anglican heroes who embodied the theology and pastoral ideals of the Oxford Movement.

Yet despite the quantity of the literature relating to Selwyn, there is clearly ample need for a new biography. For one thing, most of what has been written to date has been based on more or less the same range of sources, and all of it is at least faintly hagiographical in tone. When the centenary of Selwyn's death was observed in 1978, therefore, it was a very suitable occasion for the authorities of St John's College in Auckland to sponsor a series of public lectures on aspects of its founder's New Zealand episcopate.

The seven essays in this book are based on those lectures. The editor, Warren Limbrick, contributes a summary of Selwyn's life up to 1868, when he left New Zealand, together with an essay on Selwyn's ideas on the church and his role in laying the foundations of the Church of the Province of New Zealand. K. N. Booth writes on the founding of St John's College, W. P. Morrell on Selwyn's relations with the Church Missionary Society, Kerry Howe on Selwyn and the New Zealand wars, Hugh Laracy on Selwyn as a missionary in the Pacific Islands, and Ian Breward on Selwyn's significance as an early exponent of Christian unity. Another paper by the late Ruth Ross on the creation of the missionary bishopric of Melanesia — a fine

piece of historical investigation — was published separately in the *New Zealand Journal of History* in October 1982.

The collection stands squarely in the mainstream of ecclesiastical biographical writing: the great man (for it almost always is a man, and usually a bishop) is discussed in relation to his major achievements and to the great issues and controversies of the day. It does not claim to be a complete survey of all aspects of Selwyn's life, thought and work. But it incorporates a good deal of new research and it provides some well-supported reassessments of Selwyn's significance in areas which inevitably tend to reflect the current interests of New Zealand Anglicans — the church's role in race relations, ecumenism, the Pacific Islands. To this reviewer, the most incisive and enlightening essays are those by Booth, who portrays Selwyn as the dreamer of a grand-sounding but impractical scheme, and Howe, who augments the scanty attention given to Selwyn by historians of the New Zealand wars. Limbrick's verdict on Selwyn seems overall to be a fair one: that although 'as a Victorian Englishman Selwyn was unable to dissociate himself completely from the paternalism and class consciousness of the time, he achieved a good deal more detachment than most of his contemporaries on the colonial scene' (p.18).

In his editor's introduction, Limbrick hopes that the book will illuminate some questions and 'possibly raise others'. It does both. Reading this book reinforces my impression that some lines of approach to Selwyn may well be close to exhaustion, and that the time has come for some new questions and new approaches. It is possible, for example, that psycho-history may provide some insights into Selwyn's complex character. We should know more about Selwyn's circle of confidants and admirers, like C. J. Abraham, whom Selwyn had appointed as first bishop of Wellington and later took back to England to be a suffragan bishop in his diocese of Lichfield. There is also that influential network in England, centred on Edward Coleridge, a master at Eton, who spent much of his life writing letters, raising money and pulling strings for a group of High Church colonial and missionary bishops. (His manuscript autobiography is in the British Library.) And there was the young Tractarian zealot, Thomas Whytehead, who was head of Selwyn's college at Waimate until his early death in 1843. Whytehead was an affectionate friend of Frederick William Faber, one of the 'Oxford apostles' who seceded to the Church of Rome in 1845. With men like Whytehead in Selwyn's entourage, and lighted candles on the altar at St John's College (twenty years before such High Church ornaments appeared in Anglican churches elsewhere in New Zealand or Australia), it is no wonder that the CMS missionaries were suspicious of Selwyn's doctrinal leanings.

Other areas suggest themselves: Selwyn's domestic life and his relationship with Sarah, his wife; his personal piety and private religious life; his work as a diocesan bishop and the ways in which Anglicanism under his leadership adapted to Auckland provincial society. Unfortunately this book does not include a bibliography of published works and (especially) manuscript sources relating to Selwyn, which would have been a useful guide to future researchers.

DAVID HILLIARD

The Flinders University of South Australia