

endemic religious doubt among Catholic laity during the period covered. Was this due to an educational experience that involved less 'higher' education and the firmer inculcation of attitudes of respect for authority and tradition? Sometimes Jackson seems not to have made use of sources which are readily available. He remarks that 'our knowledge of the immigrants in any aspect of their lives in their homelands is at present primitive' (p.5). But Rollo Arnold's *The Farthest Promised Land: English Villages, New Zealand Immigrants of the 1870s* (1981) makes some contribution and does not appear to have been utilized. Finally, the termination at c.1930 seems a bit arbitrary (as the author himself recognizes), and, in fact, Jackson incorporates quite a few references to evidence beyond this period.

Clearly, however, some limits had to be drawn, some limitations accepted, for a study of medium length. A book which ranges across two countries and several denominations is a large task and a severe test of the skills of researcher and author. Overall this is a significant and valuable pioneering study in comparative Australasian religious history.

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Christchurch — St Michael's: A Study in Anglicanism in New Zealand, 1851-1972. By Marie Peters. University of Canterbury Publication No. 36, Christchurch, 1986. xii, 225 pp. NZ price: \$29.95.

ANYONE who came into contact with high church Anglicanism in New Zealand in the 1950s soon heard of St Michael's, Christchurch. At St Michael's, it was reported, the words 'Mass' and 'Father' were used as a matter of course. (They would certainly have caused an outcry at St. Luke's, Mt Albert!) St Michael's had a tabernacle for perpetual reservation of the Blessed Sacrament, though the Bishop of Christchurch had refused to allow it to remain in its 'proper' place on the high altar. Its vicar could be seen at the church door after High Mass wearing the 'correct' priestly garb of cassock, biretta and buckled shoes. Mass was celebrated not from the 1662 Book of Common Prayer but from the English Missal, which was an unauthorized translation of the Roman Mass. The Church had a parish primary school run by a community of Anglican nuns who wore habits indistinguishable from their Roman Catholic counterparts.

That St Michael's was so well known (or notorious) is evidence of the weakness of the Anglo-Catholic movement within New Zealand Anglicanism. In Australia, by the 1920s, Anglo-Catholicism had become well entrenched in a number of dioceses, especially in Queensland and outback New South Wales. In the Anglican Church in New Zealand, by contrast, apart from the dioceses of Dunedin and (under Bishop Cherrington) Waikato, the dominant tradition was low church. The New Zealand church was strongly influenced by its CMS origins and by a number of Protestant-minded clergy who came in the late nineteenth century from Ireland. In this unsympathetic environment Anglo-Catholicism remained a minority subculture — a small network of 'Catholic centres' in the major cities that drew their like-minded congregations from a wide area, but with no national institutions or major organizations to ensure continuity or obtain mass support. By the 1950s there were Anglo-Catholic

churches in each of the four main centres. In Auckland, for example, there were St Thomas's, Freeman's Bay, and St Paul's, Symonds Street. For Anglo-Catholics in Christchurch there were St Luke's, the Church of the Good Shepherd, Phillipstown, and the most 'extreme' church of all, St Michael's.

Anglicanism cannot be fully understood without reference to its parties and schools of theological thought. This is an area in which W. P. Morrell's official history *The Anglican Church in New Zealand* is not very informative. His book is strong on clerical leadership, church institutions and constitutional issues, but has little to say on ecclesiastical parties or local patterns of religious life. Dr Marie Peters' history of St Michael's, Christchurch, is therefore a significant work on two counts. It is a thoroughly researched history of an important and interesting parish, and it is the first major published study of the Anglo-Catholic movement in New Zealand Anglicanism.

St Michael's has never been an ordinary church. Founded in 1851, it was the 'mother church' of Christchurch, in the predominantly Anglican province of Canterbury. By the turn of the century, with a congregation of 700 every Sunday evening, it was 'the most prosperous church in the best endowed diocese in New Zealand' (p.59). Its most distinguished vicar, A. W. Averill (1894-1909), was elected Bishop of Waiapu, then later became Bishop of Auckland and Archbishop of New Zealand. From 1910 onwards, the church became identified with the Anglo-Catholic movement, which placed it outside the mainstream of New Zealand Anglicanism. This became its greatest attraction. Its colourful services and atmosphere of prayer drew people, many of them with literary and cultural interests, who were not attracted by the rather stuffy middle-of-the-road Anglicanism of most Christchurch parishes. Ngaio Marsh attended St Michael's occasionally and James K. Baxter was baptized there in 1948.

Dr Peters has produced a book which is more substantial and more comprehensive in scope than most New Zealand diocesan histories. She writes as a parishioner of St Michael's, but she has been able to stand outside the Anglo-Catholic mythological tradition and to assess with a critical eye the successes and failures of the church, and its relationship with the surrounding society. She tells us about lay people as well as about clergy, and illustrates the changing patterns, and fashions, of Anglican church life in New Zealand in the last 130 years. The book also contains an interesting chapter by Jonathan Mané on the architecture and stained glass windows of St Michael's, 'a near-perfectly preserved colonial Victorian church'.

A few aspects of Anglo-Catholicism could do with further exploration. Anglo-Catholics have always had a 'love-jealousy' relationship with the Roman Catholic Church, and there is a well worn path from high Anglicanism to Rome. Was this true of St Michael's parishioners? And there is the more controversial question of the long-established association between Anglo-Catholic churches and urban homosexual subcultures. Perhaps a parish history is not the place to explore this subject. Written church records are unlikely to be very revealing, but the oral history of gay Christchurch may throw new light on St Michael's in its Anglo-Catholic heyday.

Dr Peters has written an unparochial parish history which should serve as a model for others. Such local studies can illuminate large tracts of New Zealand religious history.

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