

based on comprehensive research. Without the assistance of the Trade Union Project, this book, on an extraordinary but little-known event, would never have been published.

This is not to say that the book is free of problems. The first is the author's attempt to brush a lot of 'colour' into the prose. This leads him to ascribe thoughts and conversations to his actors which could be fictional or could be factual — the distinction is never made clear. The second problem is one of context. The author (an active trade unionist) has many romantic notions about the possibilities of working-class revolt during the Depression. He says that, as a result of the levelling effort of mass deprivation, New Zealand was poised on the brink of wholesale social violence in 1932, and that the only reason it did not fall over it was that the Labour Party offered a peaceful alternative for social change. This is fanciful. We can agree that 1932 was one of the worst years of collective protest that Pakeha society has ever known. But the incidence of mob violence was very small, and the rate of unemployment and the fall in real wages were not as substantial as the author imagines and affected wage-earners very unevenly. As the Labour Party received only 33% of the total vote in December 1931, and its membership stagnated until 1935, it can hardly have provided a major safety valve for protest. If there was no wholesale breakdown in civil order, it was partly because the Left was so hopelessly divided that it was incapable of organizing it, and partly because the individual responses of working people to adversity were extremely diverse and focused on accommodation rather than political resistance. Finally, Welch quite forgets the ease with which the state crushed and deterred illegal protest with the Public Safety Conservation Act.

MILES FAIRBURN

Victoria University of Wellington

Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History. By A. K. Davidson and P. J. Lineham. College Communications, Auckland, 1987; 2nd ed., Dunmore Press, Palmerston North, 1989. NZ price: \$37.50.

COLLECTIONS of documents can be a valuable teaching aid, by giving students access to formative primary sources and helping them to see the past with other eyes to assist them. In addition, some archival materials are scattered, very fragile, and relatively inaccessible to undergraduates. Davidson and Lineham have done a real service to the study of history in New Zealand by drawing attention to materials which are too little known and by making them so accessible. The publication of a second edition by Dunmore Press is an indication of the needs that this collection has met.

The selection of documents for such a collection is difficult. The editors have to ensure denominational and regional balance and decide whether to opt for a thematic or a chronological approach. Should the documents be allowed to speak for themselves, with the minimum introductory material, as in Bettenson's *Documents of the Christian Church*, or should there be quite substantial introductory and textual notes, as in J. Stevenson's *A new Eusebius*? Should the selection focus on issues that connect with contemporary (and popular) social and political history, or should the distinctive priorities of the churches shape the collection? That would mean a good deal of attention to worship, preaching, fund-raising, pastoral care, and theological and moral issues, which may appear to lie outside the mainstream of New Zealand life.

The authors have opted to touch only lightly on worship, music, and mission work. Architecture, specialist ministries, overseas aid, and refugee work have been omitted, as

have many fascinating controversies. Lay contributions to community welfare, farming, business, industry, and the professions are left out, for the editors have attempted to give a picture of the developments of the churches as institutions. There is ample room for other equally illuminating collections. Indeed, one of the most valuable features of this collection is the extent to which it draws on unpublished sources. Published sermons, tracts, booklets, newspapers, and periodicals could provide another collection of equal value.

The editors have introduced each of the chapters comprehensively. Anyone wishing for a crisp and informed survey of the history of New Zealand churches can find that by reading through the introductory material consecutively. Both editors are well aware of the ways in which ecclesiastical and religious historians are breaking a great deal of new ground. They have skilfully incorporated these perspectives in their introductions, so that they are valuable in their own right, as is Hugh Jackson's *Churches and People in Australia and New Zealand*. Together these two publications offer a fresh way of looking informedly at New Zealand's church and religious history.

Other topics could have been included because of their importance. Something on Sunday Schools, inter-Protestant rivalry, family life, and women's fund-raising would have made for a more comprehensive collection, but the editors have given such a wealth of material that students can easily range more widely. Even when there are no extracts, the introductions pick up people and issues in such a way that few matters of long-term significance have been omitted. The inclusion of statistics is an admirable idea. Factual blemishes, such as the suggestion that Knox Theological Hall was founded in 1876, are only occasional: so are typesetting gremlins.

Altogether it is a much-needed and long overdue volume, and one can only hope that the editors will go on to write a more comprehensive narrative history of the churches and other religious movements.

IAN BREWARD

University of Melbourne

A Small Price to Pay: Refugees from Hitler in New Zealand 1936-46. By Ann Beaglehole. Allen & Unwin and Historical Branch, Wellington, 1988. 172pp. NZ price: \$29.95.

IMMIGRATION and race relations, two lively political issues in New Zealand in the late 1980s, seem set to become election issues in 1990. For this reason, if no other, this modest book, which is about the experiences of some of those few refugees who succeeded in migrating to New Zealand from Europe in the 1930s, seems to be very timely. What is depressing about it is that the level of debate about the merits, or otherwise, of immigration to this country seems to have changed very little in 50 years, and the level of tolerance of cultural diversity and differences in manners and customs, while admittedly higher, is still insufficiently high to prevent misunderstandings and social tension.

Ann Beaglehole's study is about some of these 1100 refugees from Europe, most of whom had some Jewish association, who settled in New Zealand from 1936, and traces their experience up to 1946. It begins with an account of New Zealand's refugee immigration policy, looks at the lives of the refugees as new settlers encountering New Zealanders, as enemy aliens subject to wartime control, and as continental European New Zealanders. The book is based both on written records and on conversations with 32 former refugees who have chosen to make New Zealand their permanent home. These interviews, which were not conducted to a rigid format, but which covered many of the