

volume covers the twentieth century to 1940, which it further divides into periods before ('Colonies of Earth — and Heaven') and after 1920 ('The Colonial Captivity of the Churches'). These titles reveal the author's thesis that the missionaries of this period usually lost their earlier friendship with their Polynesian flocks, consciously becoming adjuncts of Empire and even creators of their own micro-empires.

Within the two broad chronological divisions, the region is surveyed geographically. New Zealand — combined with Tonga — earns two chapters. This arrangement assists coverage but hinders comparative thematic consideration. Within the New Zealand sections, the focus is exclusively on the progress of Christianity amongst Maori — rather than in Pakeha society more broadly — and upon several Maori prophets, especially Rua Kenana and Ratana. This book is a survey rather than a product of original research and, as such, provides an accessible introduction to the recent religious history of the Polynesian peoples of the South Pacific.

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'Be Ye Separate': Fundamentalism and the New Zealand Experience. Edited by Bryan Gilling. University of Waikato in conjunction with Colcom Press, Hamilton, 1992. 162 pp.

Godly Schools?: Some approaches to Christian Education in New Zealand, 1993. Edited by Bryan Gilling. University of Waikato in conjunction with Colcom Press, Hamilton, 1993. 185 pp.

A NUMBER of aspects of New Zealand fundamentalism, often hard to find in reference books, are treated here with great historical accuracy and analysis. Essays included in *'Be Ye Separate'* are John Stenhouse's perceptive treatment of New Zealand fundamentalism in the late nineteenth and early twentieth century, contributions on the Social Activism of the New Right in the 1970s and 1980s, the New Life churches and fundamentalism in the Presbyterian church as evidenced in the Gearing trial by Jim Veitch. Other essays comprise the peregrinations of a fundamentalist periodical by the editor, Colin Brown's exploration of the controversial borders between fundamentalism, evangelicalism and conservative Protestantism, and an essay comparing the fundamentalism of the 1920s and that of modern times.

Godly Schools focuses on fundamentalist education. Five of the nine essays are on that theme. Even though one (Ruth Walker's) is quite critical of its educational philosophy, the other four give a basic ethos, whether manifested in its typical schools, such as Middleton Grange School, or the home schooling given by many parents.

Despite the value of the essays I kept asking myself what was niggling as I read? Lack of perspective? Context? As a series from a religious studies (not theology) department of a secular university lack of balance seemed more and more evident. It is a minor concern in *'Be Ye Separate'*. But to draw parallels with North America (which the volume does well) without assessing the fundamentalist mentality itself, the series lays itself open to criticism for lack of balance and perspective.

This lack of perspective shows itself more markedly in *Godly Schools*. The question may well be asked in a New Zealand context how sweeping is the change, how different

are these 'new Christian' schools from other Christian schools in the country? Other than the five essays dedicated to 'new Christian' education, there are essays on the Nelson system, the Integration Act of 1975 and the churches, and the Education Commission's responsibility for State School Religious Education. However, there is no acknowledgment of the work done by Protestant Christian schools and a rather strange essay on Catholic schools, focused on the 1920s and 1930s, as though the Catholic ethos has not been modified since. Perspectively it would have been good to see why the 'new Christian' schools felt they had to go it alone, especially as most of their aims and objectives could well be those of contemporary Catholic and Protestant New Zealand schools. Hints are given that secular humanism may be taking over these education systems but no rigorous parallels are drawn. Proportionately we are left at sea. It would have been good to have been able to compare how many of these schools there are in New Zealand, how many students they have and their rate of growth compared with state, integrated and private schools. Surprisingly, we are given numbers for the United States and Australasia but not for New Zealand. The sole figures given for Christian, as opposed to 'new Christian', students in New Zealand (p. 119) is woefully inadequate: 20,000. My check on Catholic pupils alone for 1993 approximates 54,000. Are we then coping with a huge new wave within Christianity in New Zealand, which will largely shape the twenty-first century? Or are we coping with a fundamentalist repeat in history of a wave of enthusiasm, which waxes and wanes for several decades and then settles down as one or more of the small mainstream churches? Science and statistics are capable of giving us a measuring rod, a perspective, and that is what I find lacking in both volumes. And whereas three of the four volumes in the series seem to have a fundamentalist thrust (the second is on Judaism), one would have hoped for the critiquing of different forms of Christianity in New Zealand.

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My History, I think. By Stevan Eldred-Grigg. Penguin, Auckland, 1994. 191 pp. NZ price: \$29.95. ISBN 0-140-24186-8.

I AM SOMEWHAT mystified as to why this book has been sent to the *New Zealand Journal of History* for review. It is not a book of history, and the author claims repeatedly that it is not even an autobiography. What he means, presumably, is that while most of the events described appear to be factually-based, they are selectively chosen and put together in a way that is more akin to a novel than to a conventional life story. Like most novels the inner feelings of the main character are the subject-matter.

So why then should this journal be interested in the book? There are two possible reasons. One is that at the point of entry to the narrative Stevan Eldred-Grigg is sitting down to write an article on the rich for the *New Zealand Journal of History*. That article, so far, has not appeared, which may be explained by the second matter of interest to historians in this book. Eldred-Grigg uses his autobiographical musings to announce his alienation from the world of academic history. He does this, not through a critical assessment of the discipline in question, but as befits his often proclaimed identity as a 'writer' and a 'novelist', through a detailed account of his emotional response to meeting