

that it ends in 1980. Sparrow's introduction suggests that there are still problems with the abortion law and that it needs to be reviewed. I think an examination of women's attempts to access abortion services in the 1980s and 1990s needed to be included, as the book gives the impression that while the Contraception, Sterilisation, and Abortion Act 1977 and its 1978 amendments created a bureaucratic system, it is one that works on the whole. This is not entirely true. To this day, women in Southland have to travel to Christchurch to access abortion services as the Southland District Health Board does not provide them. A number of other DHBs have also contracted out abortion services. This means that many women still have to travel substantial distances for an operation, which if performed in the first 12 weeks of pregnancy carries fewer risks than having one's appendix removed. Moreover, by not covering the 1980s and 1990s, the book ignores some of the extreme tactics used by anti-abortion groups, such as harassing women entering facilities providing abortion services.

Sparrow's work makes an important contribution to the historical literature on abortion in New Zealand, and many of the stories recorded will provide rich material for historians to further analyse this important aspect of New Zealand's history. It also serves as an important reminder that the current law relating to abortion is unnecessarily bureaucratic. It requires women to request an abortion on mental health grounds and make claims that are not always reflective of their true mental state. While most politicians will avoid dealing with the abortion laws at any cost (the most recent attempt to liberalise the law by Labour MP Steve Chadwick was defeated at caucus last year), there will no doubt come a time when the abortion law is again debated by Parliament. I hope that Sparrow's book will serve as a salutary reminder of what happens when parliamentarians get the law wrong.

HAYLEY BROWN

London

Blue, White and Dynamite: 100 Years of the Lyall Bay Surf & Life Saving Club. By Gavin McLean. Lyall Bay Surf & Life Saving Club Inc., Wellington, 2010. 216pp. NZ Price: \$60. ISBN 978-0-473-17060-8.

ALTHOUGH PRINCIPALLY FOCUSED on Lyall Bay Surf and Life Saving Club, the underlying themes of *Blue, White and Dynamite* — the quest for sporting glory; ongoing pressure to maintain membership levels, facilities and fundraising; a commitment to serve the community; inter-club rivalry and the (often uneasy) co-existence of official and unofficial club cultures — will resonate with many past and present members of sporting and voluntary organisations. Writing the history of such organisations poses distinct challenges. There is a need to reconcile an organisation's understandable wish to chronicle its achievements and include many members' names, with the historian's desire to place these names and activities within their historical context. Gavin McLean's book achieves both objectives, recounting Lyall Bay Surf and Life Saving Club's history against the wider backdrop of surf life-saving and changing social trends, while also providing a comprehensive record of the club's personalities and accomplishments (particularly in the appendices, which extend to over 30 pages).

Blue, White and Dynamite is chronologically structured. Chapters one and two discuss the formative years of the club (1910–1919) and its post-war consolidation (1920–1945). Chapters three and four cover the respective histories of Lyall Bay between 1945 and 1976 and the Wellington Ladies Surf Club (which amalgamated with Lyall Bay in 1976); chapter five examines the period between 1977 and 2010. The book begins with a wide-ranging introduction that discusses the Australian influence on New Zealand

life-saving and *why* people choose to be surf life-savers (suggesting competition and camaraderie are dominant motivations). Chapter one situates Lyall Bay as a contested site between the 'larrikinism' of pleasure-seeking youths and the respectability desired by the Wellington City Council, which had strict by-laws on bathing attire. Lyall Bay straddled these competing forces, representing a degree of order with their beach patrols, but subverting restrictive clothing regulations. Within one year of the club's formation internal dissension saw a breakaway group form the Maranui Surf and Life Saving Club, laying the foundation for an ongoing pattern of co-operation and conflict between the two entities. Chapter two focuses on the struggle to maintain membership during the depression era. Although there was an ongoing tension between the desire for competitive success and the humanitarian task of patrolling beaches, Lyall Bay enjoyed successes in both these areas at varying times. On a more sombre note, both chapters note the toll exacted by the First and Second World Wars on club members.

Much of chapter three is devoted to the social aspect of the club and its quest for a new building to replace the aging clubhouse erected in 1911. The new structure was built in 1956, partly with the aid of a council subsidy. It was a period of considerable change. Wellington's new airport, opened in 1959 and partially built on reclaimed land, altered the character of Lyall Bay. McLean notes that the late 1950s was a peak era for the club because most working men worked a 40-hour week with weekends free for recreation and there were few competing distractions. This began to change from the 1960s, when the club struggled to retain young people, Lyall Bay becoming home to an increasing number of retirees. Long-haired male life-savers were another sign of changing times.

Wellington Ladies Surf Life Saving Club, the focus of chapter four, experienced a similar pattern of rising and declining membership. The formation of a third life-saving club in Lyall Bay is explained by wartime circumstances, in that women filled the gaps left by enlisted men. The different dynamics of women's clubs are noted, including the tendency at this time for women to resign once they were married, the expectation they should 'bring a plate' to social gatherings and the presence of chaperones, who were treated with varying degrees of respect on away fixtures. By the 1970s, however, the club was struggling to maintain its numbers and decided to amalgamate with Lyall Bay, building on the already existing coaching and personal relationships between the two organisations. Various described as the result of a 'marriage' or a 'shotgun wedding' (p.128), the amalgamated club struggled for over a decade to improve its situation, but, as chapter five demonstrates, it rebounded during the 1990s, helped by a renewed focus on rescue and resuscitation. The development of 'nippers' and 'masters' life-saving saw Lyall Bay and surf life-saving more generally become a multi-generational activity, which further boosted the club. The chapter also records the extensive changes in life-saving equipment, notably the advent of inflatable rubber boats and the ongoing quest for a new clubhouse (currently going through the resource consent process). Throughout *Blue, White and Dynamite*, the importance of volunteer labour and local government funding, two key pillars of voluntary organisations in New Zealand, is evident. The benefits of the club's endeavours are neatly summarised in the concluding sentence, which notes that no one has died swimming between the flags in the club's 100-year history, something for which it is justly proud.

The presentation and layout of the book are excellent. It is lavishly illustrated with a good mixture of action, group and local photographs. Equally, illustrations are informatively captioned, identifying names, places and contextual details, although for non-Wellington readers, it is a pity that an otherwise richly contextualised book does not include a map of Lyall Bay. Although primarily chronological, the narrative is interspersed with text boxes on a variety of topics, such as Bernard Freyberg, the club's 'most distinguished member' (p.25), and other, perhaps less salubrious, items such as 'The Bone, The Fur Club, The Kindy Games and other dubious Gongs' (pp.154–55).

Much more than a dry factual chronicle, *Blue, White and Dynamite* is a compelling read, containing much of interest to both surf life-savers and social historians.

GEOFF WATSON

Massey University

Living Legacy: A History of the Anglican Diocese of Auckland. Edited by Allan K. Davidson. Anglican Diocese of Auckland, Auckland, 2011. 432pp. NZ price: \$60. ISBN 978-0-473-18031-7.

THERE IS ALWAYS A TEMPTATION to apply the cliché of the famous Punch cartoon ‘The Curate’s Egg’ to ecclesiastical histories, for as a historical genre they continually encompass, in revision of another cliché — ‘the good, the bad and — if not the ugly, then the mundane and minutiae’. Such histories also suffer from being in-house productions for an in-house readership. The genre is therefore limited by the demands and requirements of the readership, but also often by the decision to make such histories jointly authored. Who is to be asked to write, and on what? How many historians are there willing to participate? Who gets the times of scandal and intrigue, and who gets the days of worthy but dull church building. Who gets the missionaries and who gets the Sunday schools? Ecclesiastical histories of a synod also run the risk of being expanded parish histories written by several authors. How is the history to be presented? Do women and Māori get their own chapters or do they get subsumed into wider chronological chapters? Such tensions and questions are ones that all ecclesiastical histories suffer from and yet, in its own way, this history of the Auckland Anglican diocese is the model for a new kind of church history. Allan Davidson notes these tensions in his introduction, writing candidly about the difficulties in representing the tension of unity and diversity. For an institutional history is also as much a history by the institution as it is a history of the institution, given that it needs to have the support of those it is written about and for. Therefore, the final approach is to be so even-handed that applicability and readership outside of the institution is limited. Reading such a history I am always reminded of the road movie *Goodbye Pork Pie* because it, too, presented a version of New Zealand and New Zealanders that served to confirm the requirements of the audience, who turned out to watch their own locality pass, albeit briefly, on the big screen.

The size of this history is telling: 348 pages of text, followed by a 31-page appendix of ‘bishops, diocesan officers, parishes, institutions, and chaplains’, a glossary of Māori terms, 23 pages of double-column notes and a 10-page double-column bibliography. It is a solid piece of storytelling backed up by a determination to ensure all interest groups and individuals have no cause for claiming an oversight. Yet it is a remarkably singular and familiar story which is not just confined to this diocese or indeed to the Anglicans: church finances; problems getting enough clergy; a struggle to keep congregations; an institutional and congregational tension with Māori, women and homosexuals, especially in leadership; a declining influence in Auckland and wider afield; and internal disputes over worship and theology. All of which can be summed up in Reverend Joan Coles’s open letter in 1986 to the Anglican charismatic leader Bill Subritzky: ‘the marvel is that we can both call ourselves Anglican — the question is, are we disciples of Christ’ (p.308).

Reading this history you could get the idea that to be an Anglican is to be involved in parish life and to live under the influence of a bishop who defines the period they preside over. It is a life of congregations and committees, and these are the tensions Davidson writes of in both his introduction and conclusion. While not wishing to dismiss the strenuous and often painstaking efforts to cover their time period in detail of the other authors, on reflection I felt Davidson’s introduction and conclusion, with an appendix