

description of episcopal denunciations of the system but this is not balanced by an assessment of their applicability to the actual Australian situation. Consequently, the crucial fact that the independent Catholic school system was founded, in part, at least, on false premises is given insufficient weight. At base the movement for secular education was not 'overwhelmingly anti-Catholic' (p. 113), but stemmed from the development of the democratic state and found general support as a means of obtaining educational equality and efficiency. But the bishops disregarded this, and together with it the telling liberal arguments they had invoked earlier in the century in pressing their claims to religious equality. Rather, adopting denigration as their stock-in-trade they fought the education cause in terms of the European situation (where it was part of a serious challenge to the church) and condemned secular schools as weapons in a worldwide effort by freemasons to subvert Catholicism and assumed that they would be 'seedplots of future immorality, infidelity and lawlessness' (p. 126).

Not surprisingly, such an assumption was complemented by a 'strong conviction of self holiness' (see O'Farrell's valuable essay 'Protest without Anarchy: the Church in Australian History', *Bulletin of Christian Affairs*, 5 June 1970). The effect of this conjunction has been, we are told, to confirm the Church's sense of estrangement and to reduce its capacity to give Australian society the Christian leavening it allegedly needed — and to which it, although undeserving, was presumably entitled. The result may be seen in the rapid degeneration to a narrow, Communist-obsessed movement of the determined post-World War II effort to provide that leavening. Yet the total picture is not quite as black as that failure suggests: there is, and long has been, after all, the unobtrusive charitable work of the nursing orders and of the St Vincent de Paul Society, although O'Farrell does not mention it.

In the context this is a misleading omission. It may, however, be excused, like the inadequate treatment of the laity in this book, by the difficulty of dealing with a vast and complex subject in a small compass. Less excusable on that score is an occasional carelessness with facts. For instance (p. 90), Polding did not bring five Italian Passionists to Australia in 1843. He brought four, one French and three Italian; a fifth Passionist, the Italian Peter Magganotto, did not arrive until 1848. Yet to finish on a sour note would be a grave disservice to a book which is informative and stimulating, which discusses questions relevant to New Zealand and elsewhere as well as to Australia and whose readability is enhanced by fast-moving prose and crisp pen portraits.

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*Pacific Islands Portraits*. Edited by J. W. Davidson and Deryck Scarr. A. H. and A. W. Reed, Wellington, 1970. xi, 346 pp. N.Z. price: \$6.50.

THIS is an interesting and informative collection of individual and group biographical or quasi-biographical studies. The period chosen — virtually the nineteenth century, though the last two essays close in the twentieth — was one of great, indeed revolutionary, change in the Pacific Islands. 'Changes,' says Professor Davidson, in his introduction, 'have been far more radical than any that could have been comprehended in the period of

Pomare and of the Fiji sandalwood trade, but they have been far less complete than those that the missionaries and other European residents sought to impose.' Not that this sweeping statement is altogether acceptable. As Dr David Hilliard says in his excellent study of John Coleridge Patteson, the effect of his writings and ideal was to inculcate in the Melanesian Church 'a spirit of equality and friendly inclusiveness between the races, a high regard for the capacity of the islanders and a respect for their languages and customs.'

Professor Davidson's study of Peter Dillon, an interesting character and a good representative of the early trading captains, is based on extensive research and adds a good deal to what is known of his career and character. We may look for more, of course, when his long promised biography appears. Dr Niel Gunson follows with an essay on the Henrys of Tahiti. The choice is hardly fair to the early missionaries. Nott made more of a contribution to the mission than William Henry, Pritchard had a more varied career. We owe a debt to Dr Gunson for elucidating the family relationships of the Henrys, but the choice remains odd. There is nothing odd about the choice of King George Tupou I of Tonga. As the Tongan scholar Dr Sione Latukefu says, 'he achieved more for his people and his country than any other ruler in the Pacific'. The general outline of his remarkable career is well known from missionary and government sources; but Dr Latukefu is able to add many details through personal information from the late Queen Salote. Caroline Ralston's essay on the beach communities is a competent study of their social life but there is nothing in it outstandingly new. The same might be said of Dr Scarr's essay on Cakobau and Ma'afu: there are certainly new details on Ma'afu's activities but he has to concede that 'available evidence does not permit of an adequate answer' to the question of his aims. There is not much new in fact or interpretation on Cakobau; and the details of Fijian politics are not easy to follow.

The choice of Xavier Montrouzier as the representative Roman Catholic missionary is also odd. As Dr Hugh Laracy admits, 'it is from the extent of this experience and his assiduity in chronicling it, rather than from any constructive achievement that Montrouzier becomes a significant figure in Melanesian history'. What of Mgr. Douarre? Would not his career, though shorter, have been more rewarding? Dr John Young's essay 'Evanescent Ascendancy: the planter community in Fiji' is well done and was well worth doing. The ascendancy, in so far as it was not imaginary, was a product of the cotton boom during the American Civil War. The collapse of prices ruined its chances, but the attitudes of the period left a legacy which has only recently ceased to influence Fijian politics. Patteson, the subject of Dr Hilliard's essay, is more widely known than any other character studied in the book, but he deserves this further study. Dr Hilliard brings out the fact that 'as Patteson's health declined, the pace of the mission visibly slackened'. The fine portrait facing p. 181 shows a tragic face; and it may be that when he died 'the Melanesian Mission had lost a tired and worn leader'. But, as Dr Hilliard goes on to say, 'it gained a martyr-hero, a symbol of sacrifice to inspire future bishops, missionaries and their converts'. What more could any mission desire? But the most remarkable study in the book is Professor H. E. Maude's of the two Gilbertese, Boiteke and Binoka of Abemama. By his profound knowledge,

he has made this essay the most important contribution to the history of the Gilbert Islands that has ever been made. The contrast between the characters of father and son is very well done; and for entertainment, this scholarly essay competes with Sir Arthur Grimble's *Pattern of Islands*. Dr Deryck Scarr's second contribution, 'Recruits and Recruiters', seems to the reviewer much more successful than his first. Much has been written on the 'blackbirding' trade in the Pacific; but this 'portrait of the labour trade', based on a wide knowledge of unpublished sources, gives us much new and enlightening detail, especially on the period after the Pacific Islanders' Protection Acts of the 1870s. Mr Peter Corris follows with an interesting short study of Kwaisulia of Ada Gege (an artificial island off the North-east coast of Mala or Malaita). He was a chief unusually successful in turning European arms and trade goods to his advantage in an area where personal power is far from easy to achieve. Dr Davidson's final essay on Lauaki Namulau'ulu Mamoe treats of some forty eventful years of Samoan history from 1866 from the unusual angle of an able member of the 'orator' class.

The book as a whole is a very significant contribution to the study of Pacific Island history in depth, which has made marked progress in recent years. There are some useful maps and some good plates. The footnotes are at the end — so convenient for printers, so inconvenient for readers.

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W. P. MORRELL

*The Works of Ta'unga. Records of a Polynesian Traveller in the South Seas 1833-1896.* Edited by R. G. & Marjorie Crocombe. Pacific History Series No. 2, Australian National University Press, Canberra, 1968. xiii, 164 pp. Australian price: \$6.00.

*A Cruise in a Queensland Labour Vessel to the South Seas.* By W. E. Giles. Edited by Deryck Scarr. Pacific History Series No. 1, Australian National University Press, Canberra, 1968. xiv, 124 pp. 6 plates. Australian price: \$5.00.

*Of Islands and Men: Studies in Pacific History.* By H. E. Maude. O.U.P., Melbourne, 1968. xxii, 397 pp. 20 plates, 19 figs. Australian price: \$8.75.

THE FIRST two volumes inaugurate a series of hitherto unpublished primary sources 'of importance to historians and others interested in the Pacific islands'.

Ta'unga was an early L.M.S. missionary teacher settled at Tuaura in south-eastern New Caledonia from 1842-45. His scattered letters are here assembled and translated by the two editors and annotated with the help of three leading experts in the field.

In general, the result is well worthwhile. Ta'unga's Rarotongan has been rendered with much felicity though the English is sometimes a little stilted, and even unfamiliar, witness *betrotte* on p. 102 and an odd use of *fraught* on p. 72. Ta'unga's own renderings of missionary and place names have unfortunately been relegated to square brackets. The editors thus write Henry [Hanere] rather than Hanere [Henry] and Tana [Tanna (which is correct)] instead of Tanna [Tana].