

Berendsen had their own views, even though they were unable to evolve an independent system of security. There are sixty-one photographs of great interest and variety, an excellent bibliography and a most useful appendix reproducing the text of eleven important documents.

The work began as a thesis, and the book, though much expanded and revised, still has too much of the 'feel' of a thesis. There are too many parenthetical footnotes and too many slabs of verbatim quotation from the sources. The reading is somewhat heavy going. A more subtle problem (inherent in a work of this kind) is the matter of focus. The reader must switch frequently from New Zealand to London (or Washington or Geneva) and in some of the passages relating to disarmament negotiations or imperial conferences, New Zealand seems to be a long way away.

Altogether this is a solid contribution to a neglected, and now somewhat unfashionable, topic. The Government Printer is to be commended for the excellent, sturdy, buckram binding, and perhaps commiserated-with over some blurred pages produced by the new computer technology. And why reduce the margins for the index? The book also indicates what a wealth of material on defence and international affairs awaits researchers in the National Archives.

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Growing Together. Letters Between Frederick John Cato and Frances Bethune, 1881 to 1884. Edited and Introduced by Una B. Porter. Queensberry Hill Press, Carlton, 1981. 516pp. Aust. Price: \$65.00.

THE PUBLICATION of these letters, in the largest modern volume I have ever seen, is an act of family sentiment. Una Porter is the daughter of Fred Cato and Fanny Bethune who carried on a courtship by correspondence across the Tasman for three years. Shortly before her millionaire father died he produced a hat box containing the 350 letters that now comprise this book.

It is a rare experience to witness the growth of a human relationship—even for as short a period as three years. We know little about colonial courtship customs, expectations of marriage or even the lives of people in their early twenties. The letters of Fred and Fanny provide evidence about such matters in abundance, although their particular version of these experiences is probably unique to themselves.

Both young people came from colonial families: Fred's Wesleyan family had been on the Victorian gold fields and ended up as struggling Gippsland farmers; Fanny's Presbyterian father was a preacher and teacher who had lived a hard life securing congregations around Otago before retiring to Invercargill. The children met in 1881 in the Standard 6 class-room of Central School in Invercargill where they were both teaching. Towards the end of 1881 Fred was to declare his love and then depart for Melbourne to make his way in the grocery business. Fanny held back from saying 'yes' for six months, but clearly had met her 'partner in life'.

The weekly letters between Fred and Fanny reveal some interesting concerns. Both were deeply religious, Fanny committed to Presbyterianism, Fred prepared to shop around. Their religion was the basis of a code of life that shunned alcohol, slang, excessive profit (Fred explains to Fanny that the profit on candles is minimal—while achieving a return of 151 per cent on capital over six months). These proscriptions were much dearer to Fanny than Fred, mixing in the fleshpots of Melbourne. Just as well. It was Fred who worried about whether or not he could afford marriage and drew up a fascinating account of 'EXPENSES re setting up house and Marriage' ranging from the fare to Invercargill to the small shovel for the kitchen.

Fred's life is straight from Samuel Smiles, whose essays on *Thrift* and *Character* he was reading. It was a compound of stock-taking, ledgers, business competition, listening to sermons, visiting the sights of Melbourne, and writing to Fanny. Her life is one of the classroom, church, a warm circle of family and friends, other suitors (she remains steadfast but confesses all), attending the lectures of visiting notables to Invercargill, worrying about Fred and trying to understand him. The three years of waiting are put to good use—by the end they are as locked into one another's lives as if they had run off together at the outset.

There are many trivia in all this; gossip about mutual friends; a shared dislike of the headmaster of Central School; who wore what where; maintaining the secrecy of their engagement. There is also love. Fred sends the 'best love' he can; Fanny sends 'the very warmest sweetest love', then apologizes in a postscript for her 'rather foolish love letter'. The sense of it all seems to be that Fred had found 'a true good woman' and Fanny had found 'her own dear Fred'.

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Lawfully Occupied: The Centennial History of the Otago District Law Society. By M.J. Cullen. Otago District Law Society, Dunedin, 1979. 229pp. No price given.

IN RECENT YEARS New Zealand institutions (bank, university, local authority, and the like) have increasingly looked to professional historians to recount their past. This has given a spur to scholarship and a chance to tap records hitherto inaccessible. However, commissioned institutional history has its problems. For one thing: who are the audience, and what do they look for? Instinctively members of an institution may see their history in terms of progress, looking for eulogy and edification. In the words of the President of the Otago District Law Society, which commissioned this book, 'we have endeavoured to honour the past, but at the same time, give some guidance for the future'. Through training and outlook the professional historian has a different perspective. He (or she) looks over his shoulder at a wider audience—not just at his colleagues, but also, as Dr Cullen puts it, at 'those who hope for a work of exposure and denunciation'. Historians of institutions may thus be caught between the competing demands of celebratory and critical history.