

contacts issue, the whole thrust of the National Government's policy from 1975 to 1984 was determined by Muldoon, and there was no doubt as to his position. From HART to Auckland Rugby Union Chairman Ron Don, from the Christchurch *Press* to 39 of the 40 Aucklanders who phoned a local radio station the morning after the Prime Minister's July 1981 television address to the nation, there was no doubt as to the Government's effective position; far more than a refusal to deny visas separated the Muldoon administration from the fourth Labour Government.

Templeton can also be on uncertain ground when discussing the interventions of the anti-apartheid movement, and the motivations of some of its leaders. There is a reference to 'the gurus of the anti-apartheid movement'. I, for example, am supposed to have seen 'the controversy in personal terms as a fight to the finish between ...[myself] and Muldoon'. (I was not interviewed for the book.) Perhaps the use of such language and such analysis is not surprising. The corporate culture, values and objectives of the foreign ministry and those of the anti-apartheid movement did not sit easily alongside each other.

The controversy, especially in the ten years from 1971-1981, was one which came to involve the whole country, and brought us the closest we have come this century to civil war. However, this is not something evident from the text. Templeton is principally a document historian. Whilst this book relies less on the official papers than his previous two books, they do provide the book with its central narrative drive. Official papers have a tendency to avoid emotion and this is something missing from this book.

Such criticism will be dismissed by some as irrelevant. It will be argued that the book chronicles the relationship between the Government and the ministry, and that it needs to be judged in these terms. Perhaps this is true, but I believe that a book which purports to look at 'New Zealand attitudes to race relations in South Africa 1921-94' and which does not capture the passion the relationship engendered is shortchanging any reader who wants to understand what was happening. Without such a backdrop, it is difficult to assess the action of any of the major players.

Sometimes efforts are made to flesh out the wider context, but this is often done too quickly, and some observations can appear either glib or somewhat wide of the mark. Of Muldoon's 1976 accusation (repeated again in 1978) that HART and CARE were traitors, and guilty of acts bordering on treason, Templeton writes 'This may seem extravagant rhetoric today. In 1976 it was the stuff to give the troops.' I think that there was quite a lot more to it than that.

Templeton writes that he hopes the book provides a fair account of 'the degree to which ... [the Ministry of Foreign Affairs] succeeded or failed in its advisory role on one of the most sensitive international issues to have faced successive New Zealand Governments over the past half century.' How does the ministry come out of this more or less 'official' history of its role in the controversy? The answer would have to be that it was neither covered in glory, nor the villain of the piece. Such an assessment will surprise no one. In the period to the mid-1970s their contribution would seem to have been more positive and to have had more impact. As more about this issue reveals itself, and as the ministry files are considered by more detached and dispassionate eyes, a proper assessment of its role will, in time, emerge.

Trevor Richards
Victoria University of Wellington

Bronwyn Dalley, *Family Matters: Child Welfare in Twentieth Century New Zealand* (Auckland: Auckland University Press, 1998), pp. viii, 439, \$39.95.

This book traces the history of government child welfare services in New Zealand from the early twentieth century to the establishment of the Children and Young Persons Service in 1992. These services related to areas such as juvenile delinquency, youth justice, foster care, adoption, residential care, and child abuse. Dalley examines continuities and changes in welfare philosophy and practices. By 1900, the government had already moved away from regarding institutionalisation as the solution to 'problem' children and towards placing children in a family setting. As the twentieth century advanced, child welfare became social welfare, with responsibility transferred from the Education Department to the new Department of Social Welfare in 1972. This trend culminated

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