

have many fascinating controversies. Lay contributions to community welfare, farming, business, industry, and the professions are left out, for the editors have attempted to give a picture of the developments of the churches as institutions. There is ample room for other equally illuminating collections. Indeed, one of the most valuable features of this collection is the extent to which it draws on unpublished sources. Published sermons, tracts, booklets, newspapers, and periodicals could provide another collection of equal value.

The editors have introduced each of the chapters comprehensively. Anyone wishing for a crisp and informed survey of the history of New Zealand churches can find that by reading through the introductory material consecutively. Both editors are well aware of the ways in which ecclesiastical and religious historians are breaking a great deal of new ground. They have skilfully incorporated these perspectives in their introductions, so that they are valuable in their own right, as is Hugh Jackson's *Churches and People in Australia and New Zealand*. Together these two publications offer a fresh way of looking informedly at New Zealand's church and religious history.

Other topics could have been included because of their importance. Something on Sunday Schools, inter-Protestant rivalry, family life, and women's fund-raising would have made for a more comprehensive collection, but the editors have given such a wealth of material that students can easily range more widely. Even when there are no extracts, the introductions pick up people and issues in such a way that few matters of long-term significance have been omitted. The inclusion of statistics is an admirable idea. Factual blemishes, such as the suggestion that Knox Theological Hall was founded in 1876, are only occasional: so are typesetting gremlins.

Altogether it is a much-needed and long overdue volume, and one can only hope that the editors will go on to write a more comprehensive narrative history of the churches and other religious movements.

IAN BREWARD

University of Melbourne

A Small Price to Pay: Refugees from Hitler in New Zealand 1936-46. By Ann Beaglehole. Allen & Unwin and Historical Branch, Wellington, 1988. 172pp. NZ price: \$29.95.

IMMIGRATION and race relations, two lively political issues in New Zealand in the late 1980s, seem set to become election issues in 1990. For this reason, if no other, this modest book, which is about the experiences of some of those few refugees who succeeded in migrating to New Zealand from Europe in the 1930s, seems to be very timely. What is depressing about it is that the level of debate about the merits, or otherwise, of immigration to this country seems to have changed very little in 50 years, and the level of tolerance of cultural diversity and differences in manners and customs, while admittedly higher, is still insufficiently high to prevent misunderstandings and social tension.

Ann Beaglehole's study is about some of these 1100 refugees from Europe, most of whom had some Jewish association, who settled in New Zealand from 1936, and traces their experience up to 1946. It begins with an account of New Zealand's refugee immigration policy, looks at the lives of the refugees as new settlers encountering New Zealanders, as enemy aliens subject to wartime control, and as continental European New Zealanders. The book is based both on written records and on conversations with 32 former refugees who have chosen to make New Zealand their permanent home. These interviews, which were not conducted to a rigid format, but which covered many of the

same topics, have been edited to avoid repetition and placed within an analytical framework. This makes it possible to appreciate something of the experiences and problems of the refugees, who were determined to adapt to New Zealand, and of the social climate of New Zealand at the time. The structure of the book makes for easy and informative reading.

The isolation of New Zealand, the homogeneity of its society, and the ignorance of most New Zealanders in 1930 about how others lived is hard now to appreciate. Immigration policies of long standing had given preference to British immigrants, and the narrowness of New Zealand society had been exacerbated by the Depression, when the already restrictive immigration policy was further tightened. Refugees from Europe, and particularly Jews from Europe whose presence in any number might raise the spectre of overt anti-semitism, were not considered desirable immigrants. Ann Beaglehole concludes that New Zealand's pre-war refugee policy was not significantly less generous or less humanitarian than that of other countries, but this it to damn with faint praise. Under the 1931 Immigration Restriction Act, European aliens needed guaranteed employment, a considerable amount of capital or 'knowledge or skills which would enable them to rehabilitate readily but without detriment to any resident of New Zealand'. Resistance to any increased immigration and hostility to the limited refugee intake came from all sections of the community — from the trade unions, marked by the Depression and fearing increased unemployment among the unskilled, from the business community fearing economic competition, and from professional bodies who refused to recognize, resented, and perhaps feared European qualifications that might be superior to their own. In such a climate, applications for entry were not difficult to refuse. The Customs Department, which administered the regulations, operated in considerable secrecy and, it seems, arbitrarily. Its records for the period no longer survive, but there appears to have been no standard set of rules or criteria on which decisions to allow or refuse entry were based; and humanitarian considerations, which might have applied from 1936, seem to have accounted for little. Not surprisingly, and probably accurately, those interviewed in this study ascribed the permission for their own entry into New Zealand to luck.

Scant consideration was given by New Zealanders to the degree of culture shock that might be experienced by people coming from complex, sophisticated, and culturally diverse urban societies to distant New Zealand, with its alien landscape and provincial cities, and a way of living that lacked many of the amenities Europeans associated with a civilized society. The refugees were soon aware of New Zealanders' sensitivity to criticism of their country and defensiveness about gaps in their cultural life. Those interviewed were tactful in this regard, mindful no doubt of New Zealanders' continuing sensitivity, but it is clear that New Zealanders expected the refugees to conform quickly to the New Zealand cultural pattern, regardless of the cost in terms of lost cultural identity. Evidence of different manners and customs caused offence, as the extracts quoted by Beaglehole from the work by R. A. Lochore, Naturalization Officer in the Department of Internal Affairs, *From Europe to New Zealand: An Account of Our Continental European Settlers* (1951) illustrate: 'Displays of emotionalism and self-pity', even on receipt of the news that one's entire family had been wiped out, could be regarded as "lack of self control", and enthusiastic "loud talk" to one's fellow refugees could be regarded as evidence of being a "bad listener" and "unable to take a hint".

All the same, in spite of the hurdle of language and the cultural gap separating them from New Zealanders; in spite of the fact that many of them were unable fully to use their professional skills in New Zealand and that most began life here in hard menial labour for which they were ill-fitted; and in spite of the ignorance and prejudice these victims of Hitler encountered during the war, those interviewed declared they had found most New Zealanders helpful, kindly, and tolerant. It is a generous conclusion.

It is to be hoped that Ann Beaglehole's book is only the first about migrant experiences in New Zealand. New Zealanders need such records so as to be able to make better informed judgments about migrants and immigrant policies and about their society today. The book suggests a number of other studies that might be undertaken, such as the experiences of the migrants who did not stay after the war and the effect of the arrival of these migrants, many of them non-religious, on New Zealand's Jewish community.

New Zealand society is the richer for the presence of these European New Zealanders who, it is generally accepted, have made a valuable contribution in a variety of ways. If New Zealanders are rather more tolerant of individual differences today, and if New Zealand is a more culturally diverse and more interesting place than it was 50 years ago, the people whose experiences are recorded in this interesting little book have helped in the process.

ANN TROTTER

University of Otago.

The Upper House in Colonial New Zealand. A Study of the Legislative Council of New Zealand in the period 1854-1887. Begun by A. H. McLintock. Revised and completed by G. A. Wood. House of Representatives, Wellington, 1989. 271pp. NZ price: unknown.

THIS IS a book with a very complicated publishing history. It has had an immensely long gestation, going back to the 1950s and the work of the then parliamentary historian, A. H. McLintock. Its publication appears to have been dragged out over an inordinate length of time. The introduction is dated 1983. To make matters even more tangled, the book itself now contains no publishing information whatsoever, which must make it almost unique in the annals of publishing.

A. H. McLintock was New Zealand's first—and only—parliamentary historian. This book originated in his second exercise in parliamentary history. The first was *Crown Colony Government in New Zealand*, published in 1958, and proposed then as the first of four volumes on the development of parliamentary government in New Zealand. This parliamentary history, inaugurated in 1954 to mark the centenary of parliamentary government, was a major historical enterprise that has never been followed through. We have a poor record in this regard, although it is now improving and can be expected to improve still further with changes in the Historical Branch and the setting in place of much more effective supervision of the development of government historical projects. A parliamentary history is still needed. Much discussion of our political history takes place in a constitutional vacuum, as we lack accurate guides to the history of our major institutions.

As the writing of the early history of the Legislative Council proceeded on its much-interrupted way, Keith Jackson embarked on a doctoral thesis that culminated in the publication by him of *The New Zealand Council* in 1972. McLintock had died in 1968. Eventually Dr Wood was engaged to write a work which would utilize McLintock's research. At last, nearly three decades after McLintock began his work on the Council, a book has appeared. We thus find ourselves without any book on the House of Representatives, yet with two on the less important Legislative Council. The questions that will now be asked are: was it worth the wait and the effort, and do we really need two books on the Council?

Wood admits that this is a completely new work which McLintock would not recognize. McLintock's main contribution appears to have been the mass of notes that he