

in not only initiating and facilitating migration, but also in sustaining Irish settlement in New Zealand. And she supports the work done on New Zealand by Raewyn Dalziel, Maureen Molloy, Caroline Daley and Lyndon Fraser, all of whom have highlighted, to quote Fraser, ‘the persistence of deeply embedded social ties based on ethnicity and kinship’ (p.168). Adopting Donald Akenson’s ‘small differences’ argument, McCarthy also suggests that Catholic and Protestant Irish immigrants were remarkably similar in their utilization of kinship and community networks (p.188). But, while there is much interesting information about the lives of McCarthy’s 36 immigrants, both in Ireland and New Zealand, and their experiences are used to explore important issues, does this book tell us anything really new? Miller, O’Farrell and, to a lesser extent, Fitzpatrick used letters as evidence in support of sweeping and often controversial arguments. What does McCarthy’s use of letters contribute to the existing historiography of the Irish in New Zealand, developed over the last 15 years by scholars such as Akenson, Richard Davis, O’Farrell, Fraser, Malcolm Campbell, Brad Patterson, Rory Sweetman and Séan Brosnahan?

McCarthy in fact operates very much within the existing historiography, while certainly being critical of aspects of it. In her conclusion she asks what her work has to contribute, firstly to the history of the Irish diaspora, secondly to the history of the Irish in New Zealand, and latterly to migration theory and the use of immigrant letters (p.264). It is significant that she asks her questions in this order, for her disagreements are mainly with the historians of the Irish diaspora, especially Miller and O’Farrell, rather than with most of the historians of the Irish in New Zealand. This book adds further detail to the existing New Zealand historiography of the Irish, but it does not fundamentally alter the current picture. It especially confirms the distinctiveness of the New Zealand Irish experience, which was less traumatic and more harmonious than the Irish experience in Britain, the US and even Australia. For most immigrants New Zealand largely proved to be the ‘desired haven’ of McCarthy’s subtitle.

McCarthy is far less bold and adventurous in her use of letters than were Miller and O’Farrell. However, many historians these days think that both were altogether too bold in building sweeping interpretations on handfuls of letters from small groups of unrepresentative immigrants. McCarthy’s book reflects Fitzpatrick’s justified criticisms of this ‘psychological’ approach. She uses her limited sources cautiously — but probably wisely — to deepen our existing understanding of the Irish experience in New Zealand rather than to advance radical new interpretations.

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New Rights New Zealand: Myths, Moralities and Markets. By Dolores Janiewski and Paul Morris. Auckland University Press, Auckland, 2005. 206 pp. NZ Price: \$35.00. ISBN 1-86940-345-2.

SCARCELY A GENERATION HAS PASSED since New Zealand’s turbulent years of economic reforms, but already the fierce controversies about the merits and mistakes of those years are passing from politics and economics into the realm of history and myths. Dolores Janiewski is Associate Professor of History, while Paul Morris is Professor of Religious Studies, both at Victoria University of Wellington. This book is a cross-disciplinary analysis of New Zealand’s ideological encounter in the 1980s and 1990s with ‘the New Right’, drawing on the authors’ Marsden Fund research project ‘Marketing Morality: The Campaign to Remoralise New Zealand, 1984–1999’.

A good place to begin understanding the book’s argument is its chapter 8, which analyzes New Zealand’s homosexual law reform between 1985 (Fran Wilde’s original

bill) and 1993 (the addition of sexual orientation to the Human Rights Act). The reformers were an example of what have been called 'new rights' movements, while their opponents were almost entirely drawn from Christians campaigning to defend what they regarded to be a clear biblical prohibition. Chapter 8 notes that politicians in America, Australia and Britain successfully appealed to Christian opponents of new rights movements to gain sufficient electoral support that they could use to advance the New Right agenda. This did not happen in New Zealand, and this chapter helps us to understand why. That association between the New Right and Bible-based opposition to new rights, however, gives rise to a further hypothesis: is the New Right itself a type of faith movement that can be analyzed in more or less the same way as the 'moral majority' movement of fundamentalist Christians?

The book is based on this hypothesis, which was also addressed in Barbara Vincent's research essays on 'the religious ideology of the New Zealand Business Roundtable' in the Department of Religious Studies at Massey University in 1995 and 1996. Each chapter is headed by at least one biblical quote and the text is peppered with references to 'the Moses of our Exodus story' (Roger Douglas), 'the Red Sea of debt and currency devaluation', 'the Treasury snake', 'Joshua [blowing] the trumpet that made the walls of the welfare state tremble and tumble down' (Ruth Richardson), 'the apostles of the NZBR', 'prophets like Hayek and pilgrims like Brash', 'Mont Pelerin, the monetarist Mount Sinai', 'important shrines to the market gods' (the World Bank and the IMF), 'the sacred text of market liberalism' (Adam Smith's *The Wealth of Nations*), 'a female Moses' (Ruth Richardson again), and 'an eager New Right disciple eager to teach us market discipline' (Richardson once more). The authors justify this language by claiming that 'when the story of the New Right transformation is told . . . [New Zealanders] reach instinctively for the Bible' (p.16). They go on to suggest that 'biblical myths legitimate the present by re-narrating our past, providing a guide for the future' (p.16). This explains their use of biblical quotes to head each chapter, as indicated towards the end of the book: 'A careful reading of the Bible, as we hope our use of exemplary verses has made clear, has a prophylactic effect against New Right utopias' (p.176). This last statement is surely pure fantasy. Taking a few verses from the Bible, stripping them of their historical, cultural, religious and sometimes textual context, and attempting to use them to clarify anything about economic and social policy, is part of the problem, not the answer. Leaving this to one side, however, what are we to make of the claim that narratives about New Zealand's economic reforms have been based on biblical myths, carefully read or otherwise?

Any movement for economic and social change, whether from the Left or the Right, must engage in rhetoric to gain the support of voters. Inevitably that rhetoric will include metaphors based on widely known stories and myths — biblical, yes, but also Shakespearian or historical or sporting. I am not surprised that the impressive scholarship of Janiewski and Morris (the endnotes consist of more than 20 pages of references to a wide range of primary and secondary sources, including newspaper articles, political pamphlets, government reports, academic articles, edited books and relevant monographs) has uncovered examples of biblical metaphors in the reform debates. It is a fundamental mistake, however, to confuse the metaphor with the reality, and I do not think the evidence supports the authors' hypothesis. When Douglas, Richardson and Brash described the rewards of accepting their economic prescriptions, the basis of their argument was completely different from the rewards promised by Christians advocating the continuation of legal bans on homosexual behaviour.

Instead, Michael Pusey's term of 'economic rationalism' is far more accurate for describing the New Right. The economic paradigm used to design New Zealand's economic reforms was (and is) a rational system of thought resting on particular assumptions about human behaviour and what constitutes social welfare. If those assumptions are accepted, it does not require faith that the market will work, but only

some skill in logic and calculus. Speaking as a participant, much of the debate among economists during the reform period was about those assumptions and when they might or might not apply. Further, no economist I know argues that policy should depend on its conformity to any particular text, but instead there is universal acceptance that empirical verification is the ultimate test. Indeed, I suggest that this is why 'third way' economics came to supplant the New Right programme in 1999: median voters in New Zealand could see for themselves that the reform programme as a whole had not delivered the results obtained by more moderate policies in Australia (for example). Thus Janiewski and Morris's book has made a useful start in exploring important themes of the reform period, but I hope future studies will pay greater attention to the details of the economic debates than was possible in this research project.

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Black November: The 1918 Influenza Pandemic in New Zealand. By Geoffrey W. Rice. Canterbury University Press, Christchurch, 2005. 327 pp. NZ price: \$39.95. ISBN 1-877257-35-4.

IN 1988 AN ARTICLE BY GEOFF RICE in the recently established journal *Social History of Medicine* concluded that 'until recently medical history in New Zealand had been the almost exclusive domain of amateur-historian doctors, publishing occasional articles in the *New Zealand Medical Journal*'. As two later compilations demonstrated,¹ Rice underestimated the number and variety of New Zealand medical/historical publications, but his suggestion that the social history of medicine in New Zealand 'may have outgrown its infancy, and be entering a vigorous adolescence' was borne out by the first edition of *Black November* in 1988.

The introduction to the first edition stated that the book, an expansion of Rice's 1979 *New Zealand Journal of History* article on the Christchurch victims, was the first ever study of the pandemic based upon the systematic analysis of death certificates for an entire country, a claim reiterated in the 2005 edition (p.10). As such, it was an early example of the New Zealand social historian of medicine at work, and of the growing inter-disciplinary approach to historical study; even before the publication of *Black November* its author had engaged in a vigorous debate with Waikato demographer Ian Pool about the accuracy of the Maori statistics for the pandemic. The idea of republishing *Black November* took root in 1998 at the first international conference on the history of the pandemic, when a number of delegates expressed disappointment that the original was out of print. The timing of the publication, as concern about the possibility of a new pandemic sparked by avian 'flu' was at a peak, was fortuitous. This is a scholarly work, not a hurried attempt at topicality, although there is a somewhat strained attempt in the preface to draw parallels between the two events. The last page, with its folksy advice on how to minimize the risk of catching 'flu, probably should have been omitted.

The preface to the new edition states that 'only minor corrections had to be made to the core chapters and statistical analysis' of the original text. The phraseology has been changed in places, but there are few substantive changes. A comparison of the footnotes in both editions reveals that virtually nothing has been revised or added. The only exception noted to date is an expanded section on the role of the St John Ambulance Brigade in Christchurch during the epidemic (p.140), based on the author's 1994 monograph.

So what has been added to justify a second edition? *Black November* mark II contains three additional chapters, intended to provide greater understanding of the disease which struck New Zealand in November 1918. The first of these examines pre-1918 knowledge of influenza, beginning with the initial use of the term in sixteenth-century