

drawbacks. I have already mentioned the need for a statistical summary and the occasional repetition of certain aspects due to the book's structure. A perhaps not unexpected drawback is the lack of an all-encompassing bibliography. In the chapter on New Zealand, for instance, key texts are absent, including edited volumes by Lyndon Fraser and Brad Patterson on the Irish in New Zealand, Maureen Molloy's work on the Scottish settlement at Waipu, and Fraser's and Katie Pickles's collection on female migrants. My comparative study of the Irish and Scots in various destinations also engages with many of the themes covered by Harper and Constantine, but is similarly missing. This is perhaps understandable in a broad book such as this, but specialists will likely be disappointed by the coverage. Connected to this point, is the stark lack of engagement with debates in the field. One might have expected, for instance, some stance on the relative importance of propaganda over personal letters in directing migrant flows. More critical is the lack of extensive engagement with the work of scholars of empire rather than migration. To take but one example, a key debate in the field surrounds the influence of the empire on Britain and Ireland, but no mention of this is made here.

Harper and Constantine's account also largely draws, not unexpectedly, on the work of historians. Yet given the examination of issues of migration and empire by scholars in various disciplines some reflection on how historical accounts differ from the interests or findings of anthropologists, sociologists and geographers, among others, would have been useful. Nor is attention given to important conceptual developments such as transnationalism and diaspora. Moreover, despite acknowledging the ethnic dimension of the migrant flow, many of the motives for migration and the images or impressions held of potential destinations are merged for the various ethnic groups. As I have pointed out elsewhere, many Irish migrants recollected their motives for migration in political contexts. Given the use of oral testimonies in Harper and Constantine's volume, this failure to distinguish differences is regrettable as is the lack of any methodological reflection on the methods/problems of such sources. Whether images or impressions of destinations differed by ethnicity, gender or class would similarly have been useful in this book.

These criticisms, however, do not detract from what is an extensive and accessible descriptive overview of migration in the British Empire. It will be the standard introduction for scholars and adds an important dimension to the companion series it is part of.

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*Empire and Environmental Anxiety: Health, Science, Art and Conservation in South Asia and Australasia, 1800–1920.* By James Beattie. Palgrave Macmillan, Basingstoke, 2011. 320 pp. UK price: £55. ISBN: 978-0-230-55320-0 (hardback).

WHAT IS 'ENVIRONMENTAL ANXIETY'? While this stimulating book provides no precise definition, it is immediately clear that the condition incorporates an imperial context. It refers to 'concerns generated when environments did not conform to European preconceptions about their natural productivity or when colonisation set in motion a series of unintended environmental consequences' (p.1). James Beattie, now a senior lecturer at the University of Waikato, notes that his book 'grew out' of his Otago PhD thesis. His earlier research dealt solely with the history of environmental anxiety in New Zealand, with a strong emphasis on deforestation. Since then, his post-doctoral growth has been like that of *muehlenbeckia*, quickly covering new ground. In consequence

the book deals with (for instance) sand dunes and public gardens as well as forest, and Australia, India and New Zealand.

Forest remains at the heart of the book, however, and so does New Zealand. It is published in Britain, and the sub-titular reference to 'South Asia and Australasia' may help to attract a well-deserved international audience, but this conceals the fact that about half of all Beattie's case studies centre on New Zealand. Australia and India between them provide the rest, although even here the information may often be about a forester with Indian experience who came to New Zealand, or an artist who practised primarily in New Zealand but finished up in Australia. This, of course, makes Beattie's book especially relevant and interesting to a New Zealand audience.

Beattie's emphasis throughout is not on indigenous peoples, but on the Europeans (or, at least, the European men) who acted as imperial servants or became imperial settlers. Beattie is particularly interested in the interconnections between these Europeans, and the exchange of knowledge within the imperial web across which they 'careered' and scurried. While Beattie takes over the idea of a 'web of empire' from his Otago colleague Tony Ballantyne, it was a British historian, Richard Grove, who first explored how imperial networking might relate to conservation. In his influential *Green Imperialism* (1995), Grove described the deforestation concerns of Hugh Cleghorn and other Scottish-trained botanists in India in the early nineteenth century.

Beattie addresses Grove's analysis in his fourth chapter, where he also examines Scottish-trained doctors in imperial practice (many of whom were also botanists), but extends beyond the cut-off point of Grove's work (1860) and looks to Australasia as well as to India. In Victoria, Beattie finds little evidence of environmental anxiety among such doctors; in New Zealand, he finds doctors who expressed these concerns, but who gained far less influence than those in India. This suggests the importance of local factors. Beattie argues, I think convincingly, that the absence in India of a settler lobby opposed to state intervention enabled a strong bureaucracy (including Cleghorn and his like) to emerge earlier there than in the settler colonies. Specifically, this meant that ideas of scientific forestry could more easily gain traction in India than in Australasia. Cleghorn's and others' anxiety about forest destruction in India led to a promotion of conservation that Grove portrayed as 'a radical critique of colonisation'. Beattie, however, sees it rather as 'a quest for efficient resource management' (p.101) or a different form of colonial development.

Chapter five considers the influence of German science on imperial forestry, given that German inspectors-general headed the Indian Forest Service for its first 36 years. Their methods were pursued elsewhere in the empire by foresters (some of them Scots) who had served in India. Thus, in the New Zealand context detailed in the sixth chapter, we find that premier Julius Vogel's enthusiasm for forest conservation was strongly influenced by the Indian model, and his programme for it was initiated by a Scot, the 'Indian forester' Inches Campbell Walker. In Beattie's analysis, Vogel's backing of forest conservation appears as part of his call for New Zealand's development rather than as a critique of colonisation, and his failure to gain long-term support for conservation signals the strength of local settler opposition.

By the turn of the century things had changed sufficiently for forest departments to become established, throughout Australasia, along the lines followed in India 40 years earlier. For Beattie, their belated appearance indicates 'a gradually increasing acceptance of governmental intervention' and 'emerging state socialism'. It bowed to the 'articulation of particular kinds of environmental anxieties' (still caused by deforestation, but now more about soil erosion than climate decline). These were supported by new 'ecological and aesthetic arguments' and a 'new national sentiment' (p.160).

Beattie's first chapter very rightly introduces the topic of imperial environmental

anxiety by tracing it back to its European roots. Chapter seven operates as a sort of coda, supporting Beattie's main argument by showing a parallel concern about sand-drift, both in India and Australasia, which again resulted in state intervention. But the middle chapters four to six are, in my reading, the heart of the book. It remains to mention the second chapter, which considers 'imperial health' and the effect of the Indian environment on the British who served there. The third chapter, finally, explores 'colonial aesthetic anxieties' through a (surely far too narrow) focus on just one artist, Alfred Sharpe, whose paintings and writings, both in Auckland and in Newcastle, NSW, reveal 'the complexity of settler environmental engagement' (p. 73). While I enjoyed both these chapters, I felt they needed to be better tied in with the rest of Beattie's material to justify their appearance so near the front of his book.

I feel a little doubtful about Beattie's methodology. While I accept that there was a disproportionate Scottish representation in many fields of British imperial endeavour, it can distort the picture to not only seek out the Scottish-educated, but also to explore things so largely in terms of people who fit the bill. Many prominent early expressions of environmental anxiety in New Zealand came from Englishmen without Scottish links, not to mention Cornishmen like Colenso or Irishmen like Travers. There were also concerned Māori.

Comparison of the very different environments of Australia and New Zealand is nothing new, and was well done by Don Garden in his *Australia, New Zealand, and the Pacific: An Environmental History* (2005). Beattie's work is, however, closer to American historian Thomas Dunlap's look at the environmental histories of the United States, Canada, Australia and (to some extent) New Zealand in *Nature and the English Diaspora* (1999). Dunlap's subject, and a large part of Beattie's subject, is the overlay of British settler society upon non-European environments, producing some similar and some differing cultural and environmental results.

The new ingredient Beattie throws into the pot — and I find this most valuable — is his consideration, alongside two 'neo-Europes', of colonial India, the prime example of imperial exploitation *without* settlement. Extensive endnotes confirm the tremendous amount of work that lies behind this ground-breaking set of comparisons. All in all, Beattie takes us on an intriguing journey, steering us through areas within the jungle of the imperial past that few have visited before. I commend *Empire and Environmental Anxiety* as a very worthwhile study.

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*Inside Stories: A History of the New Zealand Housewife 1890-1975.* By Frances Walsh. Godwit, Auckland, 2011. 375pp. NZ price: \$49.95. ISBN: 978-1-869621-65-0.

THIS IS AN EXHAUSTIVE BOOK about an exhausting occupation. Covering a sweeping time period, *Inside Stories* examines New Zealand housewives from 1890 to 1975 — the decade when women gained the right to vote until the decade in which women gained access to a legal abortion.

Frances Walsh has spent many hours reading women's magazines and compiling, ordering and summarising their contents. The result is a thick and luxurious 375 pages, with many illustrations. Each chapter of this stylish book features an historical apron in its layout. *Inside Stories* is part-reader, part-coffee table browse and part-serious critical analysis.

The bibliography suggests that the book draws heavily on the flurry of women's history