

of the book. Problems in race relations, it is suggested, can better be understood by reference to disputes over land, labour, law and order than by a convenient argument based on sex ratios.

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The Father and His Gift: John Logan Campbell's Later Years. By R. C. J. Stone. Auckland University Press, 1987. 309pp., illus. NZ price: \$39.95.

RUSSELL STONE acknowledges, in this biography of John Logan Campbell's later years, that his job was made easy in the sense that Campbell was a diligent amateur archivist whose life is extraordinarily well-documented. The biographer matches this diligence with an assiduous documentation of Campbell's life from the copious original material available. As one whose parent has been the subject of one good honest biography, but numerous other wild and ludicrous interpretations largely parading the writer's own ego, I was grateful for Stone's meticulous approach to Campbell.

This book follows Stone's biography of Campbell's earlier years, *Young Logan Campbell*, published in 1982, and begins in 1858 with Campbell's return, with his new bride Emma, from India to Europe. Most of the following years, during which his four children were born (only two surviving past infancy), were spent sojourning in Europe until the family's return to New Zealand in 1871. Throughout these years Campbell was preoccupied with the varied fortunes of Brown & Campbell in Auckland, and there were difficulties with the succession of New Zealand managers that required him to return with his family to Auckland late in 1859 for two years.

The chapter on Mackelvie brings out the lively commercial history of colonial Auckland, a city described then by a local versifier as 'Beautiful Auckland! City of Smells', a prophetic parody of today's caption. Mackelvie exemplified the still current Auckland tradition of boom-or-bust commerce, his bold dealings against the terms of his appointment bringing Campbell back again in 1871 to Auckland, where he lived in legendary good health until his later years as the picture-book founding father and died in 1912.

Campbell was a private man, and Stone has had to interpret him carefully through both stated and unstated relationships between his writings and his actions. His prolific writings include, besides the letters, his 508-page 'Reminiscences', most of which were published as *Poename*, a novella, *My Visit to Waiwera-Baden*, a full-length novel, *Trespiano*, which he never published, and in later life his 'Autobiography'. His memoirs, according to Stone, were an exercise in self-assertion, not self-revelation. This was typically, or at least acceptably, Victorian, but the biography depicts Campbell as not being able to bare his soul, even to his family, let alone in published writings.

The biographer is mercifully non-judgmental about behaviour that may have had more to do with the times than Campbell's idiosyncrasies, especially in relation to his family. Campbell's insistence on sending his wife, against her will, to Europe for several years to supervise the education of their daughters, and his attempts from afar to prevent his daughter Winifred's marrying men he thought unsuitable are indicative both of the Victorian model of the conscientious father and of the imperfect communication between Campbell and members of his family. Even the death of his elder daughter, Ida, did not

draw him closer to his wife; according to Stone, he failed to recognize his need for others.

Campbell's relationships with well-known people are of great interest — his silent contempt for Mackelvie, his fatherly relationship with the profligate and self-centred Frank Connelly, and his disillusionment with Anthony Trollope, who stayed at Logan Bank for a few weeks in 1872.

Campbell was capable of conveying false impressions where the truth was not comfortable for him — for example, his efforts to distance himself from responsibility for BC & Co's great staple, the wine and spirit trade, for which he had a great distaste. The man is revealed as naïve over the political implications of his broader commercial relationships (the Piako swamp scandal); bored with Auckland society, but passionate about Auckland's climate and landscape; shy in the way he presented himself in person, preferring the written word to the spoken, especially as a way of dealing with confrontations; and romantic in his conception of artists and people of genius.

Campbell's business career was marked by a mixture of luck and astuteness. When sound business sense required it, he had no hesitation in 'shooting the partnership' (as Brown described it) of Brown and Campbell, which had been a long and affectionate one. His stubbornness and courage saw him through the hard times of his business career, and in the early 1880s he was probably the wealthiest man in Auckland.

He had an extraordinarily full involvement in commercial and public life and was a trustee, chairman, or director of more than 400 public bodies, including the Chamber of Commerce, the Education Board, the Auckland University College Council, and the Royal Institute. He was a member of the powerful 'Limited Circle' of the BNZ, NZL & MA, and NZI.

Although he had been in provincial and general government before the age of 40, he was never tempted to give in to the many invitations to step openly into party politics though, in effect, he was part of the conservative political grouping which opposed Sir George Grey, whom he called 'King Humbug'.

He had a keen, if unadventurous, appreciation of art and founded the Free School of Art, which he financed for 11 years. His favourite recreation, however, was designing houses — particularly the additions to Logan Bank and to Kilbryde, the superb Italianate house (later demolished by the Harbour Board) on the promontory dividing Judges Bay from Sir Georges Bay, though the plans for the latter were turned over to Edward Mahoney and Son.

Campbell's loyalties and interest were divided between Europe and New Zealand until his return to New Zealand in 1881 after Ida's death. It was at this point in his life that he not only put behind him the nostalgia for Europe and cast the die for Auckland, but also made the decision to bestow 'a great Park to the people of Auckland' — the 'gift' of the book's title.

From 1900 onwards Campbell received much adulation as 'the Father of Auckland'. Russell Stone's tracing of the long path towards the legend is thorough and blessedly detached. The lasting impression is of a serious and scholarly biography of a major figure in Auckland's colonial history.

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