

British subjects of African, Asian, and Māori descent ascribed their political, cultural and social identities and status' (p.xxiii). Utilizing imperial forms is not the same as adopting an identity; certainly in the case of Māori we have little research on the role of Britishness or imperialism in identity formation, although we know a good deal about how such ideas might be mobilized to advance Māori causes. There is also a slightly disconcerting repetition of some phrases through the book, particularly between the introduction and the chapters, and, forgivably given the challenges of transnational work, some details are lost in translation: the *New Zealand Free Lance*, for example, is here just the *Lance*.

However, *Royal Tourists, Colonial Subjects and the Making of a British World, 1860–1911* succeeds in shedding new light on the role of the monarchy in the construction of empire. With just a few notable exceptions, like Alison Clarke, Jock Phillips and Judith Bassett (none of whom, curiously, are listed in the bibliography), New Zealand historians have been slower to embrace the royal tour than the public has been. Given they show no signs of flagging, Reed's work may provide a useful stimulus for more research into this enduring link with our colonial past.

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The Prison Diary of A.C. Barrington: Dissent and Conformity in Wartime New Zealand. Edited by John Pratt. Otago University Press, Dunedin, 2016. 199pp. NZ price: \$39.95. ISBN: 9781927322314.

Archibald Barrington was one of New Zealand's more dedicated, and better-known, Christian pacifists. Imprisoned during the Second World War, like his mentor Ormond Burton, he was less abrasive although no less committed than the older man. A lifelong Methodist, he lived for decades at the Riverside community near Lower Moutere, which after 75 years continues to thrive.

This book is an edited version of Barrington's diary, kept in Wellington's Mt Crawford prison during 1941. There, Barrington served 12 months for sedition, which consisted of advocating pacifism at an open-air meeting. The diary was illicit; Barrington wrote it in the margins of books which he managed to bring in or obtained from the prison library. Rather than simply reproducing or editing the text, criminologist John Pratt has interspersed lengthy excerpts with his own narrative. The result is an absorbing account of a prison year.

Barrington, of course, was an unusual prisoner in being well read and relatively well educated, and the pacifists — political prisoners — while not segregated, were often required to work together rather than with other prisoners. Barrington spent much time reading, although, as he recorded, the prison library was not stimulating. Labour accounted for most of the waking hours, the arduous details of which he also reported. Prison life, of course, was highly regimented, governed by detailed and frequently obscure or arcane regulations. While policy paid lip-service to rehabilitation, in reality the emphasis was on hierarchy and subservience, examples of which Barrington recorded in some detail. Nor had facilities recovered from decades

of neglect, and the food, if not meagre, was often monotonous and not infrequently unappetizing. Then, as now, there were no votes in treating prisoners decently. This niggardliness extended to the warders, whose pay and conditions were poor. Barrington expressed his sympathy more than once, and it was no wonder that many of them were unmotivated. Barrington recorded many small acts of kindness, but on the other hand, petty corruption flourished as well and it was unwise to rock the boat even in cases of quite illegal brutality.

Pratt prefaces the book with substantial discussion of New Zealand's penal system in the 1930s and 1940s and of the regime and facilities at Mt Crawford prison. There is, as he notes, little available literature on the history of the New Zealand prison. A later chapter begins a comparison of the contemporary prison system with that Barrington knew. Evidently, prisons are now more violent, and with a much larger population also more rigorously managed. Prisoners now usually carry the burden of multiple disadvantage, to an extent much less visible in the 1940s, and of course the prison population is now very disproportionately Māori. On the positive side, there is more effort made towards rehabilitation, although under new ideologies of economic rationalism there is less work for prisoners to do. The minutely regulated monotony of prison life, in essentials, has not changed. In this latter part of the book Pratt draws some interesting comparisons with other prison literature, from writers as distinguished as Nelson Mandela and as disreputable as Jeffrey Archer. What political prisoners like Barrington, Mandela and some IRA members all recorded was the solidarity which the authorities unwittingly intensified by keeping the political prisoners detached from 'ordinary criminals'.

In the final chapter Pratt discusses the 'dark side of paradise'. Barrington and other pacifists were imprisoned under a legal framework imposed by the first Labour government. The grim reality of prison life, for anyone, made it clear that this was one area where Labour's reforming zeal was almost non-existent. This is in addition to the sad irony, often noted, that Peter Fraser and some of his colleagues had in 1917 endured what they imposed on the likes of Barrington in 1941–1942. As Pratt also makes clear, New Zealand's high per capita rate of incarceration — described by the present prime minister, Bill English, as a moral and fiscal failure — is nothing new. There is a depressing history over decades of politicians, including nominally reformist ones, pandering to law and order lobbies. In 1945–1946 Fraser ran scared from the RSA when it came to rehabilitating conscientious objectors. In 2017 the Labour Party's police spokesperson seems determined, at the time of writing, to cede no ground to the founder of the odious Sensible Sentencing Trust. This book, therefore, is valuable not only as part of the literature on New Zealand and the Second World War. It is also distinctly relevant to the future of penal policy.

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