

the Chinese turning their back on the ideals of co-operation and collectivism which had inspired him earlier. Thus Alley paid the price at the personal level for his 'Faustian choice' (p.48) to stay on in China, as did all other 'foreign friends' whom his life parallels.

The sources for Brady's study are wide ranging and she has used them with considerable care, as for example in her investigation of the drafts and notes of Airey's biography. Alley was a copious letter writer and despite his request to burn all his letters in New Zealand in 1968, Brady has been able to draw on public and private collections of papers to illustrate many aspects of his life through his correspondence. Archival research in Wellington and Washington has provided an official viewpoint on this 'extra-ordinary, ordinary New Zealander' (p.174), while Brady's interviews have ranged across Alley's family, friends and colleagues, with Courtney Archer, Alley's co-worker at the Shandan Bailie School 1946–52, as the most revelatory, especially on the sexuality issue. The book is enhanced by several photographs and by a list of the honours received by Alley, but sadly is ill served by a limited index.

In sum this is a book which will infuriate those older New Zealanders for whom Rewi Alley represents an unchallengeable icon, but for most of us Brady has provided a sympathetic portrayal of a human being, who, faced with a crucial decision in later middle age, opted to stay in a foreign land which he loved, even as it was transformed in ways that ultimately robbed him of all independence. Perhaps Alley's life can now be read as a small-scale personal tragedy, rather than as any kind of heroic myth.

RICHARD T. PHILLIPS

The University of Auckland

A History of the Churches in Australasia. By Ian Breward. (Oxford History of the Christian Church, Henry and Owen Chadwick) Clarendon Press, Oxford, 2001. 474 pp. UK price: £65.00. ISBN 0-19-826356-2.

THERE HAS NEVER up to now been an academic history of the churches of New Zealand. Several such works exist for Australia and for the Pacific. It is thus quite remarkable to have a text that will serve as a very fine introduction to Christianity in this country, set in the context of a history of the whole of the South Pacific.

A book of such scope is relatively unusual at a time when national histories seem to predominate. The book bears comparison with the pioneering work by Donald Denoon and Philippa Mein-Smith in Blackwell's general history series. How do the two compare? This work is certainly dramatically more expensive (albeit in hardback) and as a text it certainly feels less innovative. On the other hand it appears to integrate the Pacific islands story much more successfully, perhaps because constant comparisons were being made between the different missions from the time of their commencement.

At another level, this is a work of staggering detail compared to Denoon and Mein-Smith's work. One constantly feels up close to the texture of the religious communities, with details provided of tiny congregations and an enormous range of denominations. Considering that the story really has not been much told in the past, one can see that Breward's self-conceived role is to shape the texture of his interpretation from the stories of the community, certainly with something of an eye to the quirky and colourful. Overall this is an account which finds its meaning substantially in biographical accounts and in institutional change. Again this is in substantial contrast to Denoon and Mein-Smith, but perhaps their broad strands of social and cultural interpretation are only possible after a Breward has done the detailed work. This is not to suggest that Breward does not provide a broad social and cultural interpretation. He does, although he follows a rather familiar sequence. The most interesting aspect (at least to this reviewer) was the

way in which he placed the New Zealand story so strongly alongside its equivalents from the various Australian states, if anything giving it an undue proportion of attention. Only someone who had taught church history on both sides of the Tasman could so confidently integrate the story.

I imagine that Australian reviewers may have some hesitations about a relatively conventional and institutional account of the churches at a time when religious history in the Commonwealth has so strongly connected with central themes in the national story. New Zealand historians too may wonder whether too much is made of the local story in the face of some new themes about the nature of colonialism. Yet many of the themes of Belich, Fairburn and Olssen find their reflections here, and the extensive bibliographic detail gives material for bolder and more radical reinterpretations. Moreover the link with the story of other South Pacific countries is extraordinarily useful, again because the detail is a rich tapestry woven by a historian who has been part of the story and the storymaking for a long time. It is to be hoped, then, that students will be able to have access to this book as a first resort. They will certainly find it very useful to use, enhanced as it is by numerous clear maps and diagrams, a fine bibliography and index. Perhaps an affordable paperback edition will soon appear.

PETER LINEHAM

Massey University – Albany Campus

Tongan Anglicans 1902–2002. From the Church of England Mission in Tonga to the Tongan Anglican Church. Edited by Allan K. Davidson. College of the Diocese of Polynesia, Auckland, 2002. 158 pp. NZ price: \$25.00. ISBN 0-473-08651-4.

IN CONTRAST TO ENGLAND with its small Methodist church founded by people who had been brought up in the large established Anglican church, Tonga has a small Anglican church begun by former members of the large Methodist (Wesleyan) church that has been closely associated with the monarchy since the time of King George Tupou I in the mid-nineteenth century. Tongan Anglicans have always been few in number (today the Free Wesleyan, Catholic, Mormon, Seventh-day Adventist and other churches are much larger), but their story during the last hundred years illuminates the wider history of Tonga in a number of ways. Church services in the Anglican style were first conducted in 1899 by Shirley Baker, former Wesleyan missionary and Tupou's former Premier. Baker introduced Anglicanism to compete with the Wesleyan 'Free Church' he and the king had inaugurated in 1885. He approached the Anglican bishop of Honolulu about coming to look after the Anglican churchgoers in Tonga, many of who had been led by their disapproval of the marriage of the new king Tupou II to express their disenchantment with 'the king's church'. Baker soon lost favour with his little flock, but Bishop Willis moved from Honolulu in 1902 after a group of Tongans petitioned him to 'come and start the true church'. Willis led the Tongan Anglicans until his death in 1920, putting the group on a firm foundation and seeing it incorporated into the Suva-based Diocese of Polynesia in 1908.

Despite the curious circumstances under which this denomination found its way to Tonga, Anglicanism there has become strongly rooted in the cultural environment of its Tongan adherents. From the beginning it used the Tongan language, and its members were active in congregational leadership. A Tongan was ordained deacon to assist Willis in 1912, but he died soon afterwards and pastoral ministry was provided by a succession of European priests (and a notable Maori, John Tamahori). An indigenous clergy did