

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.

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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

not emerge until the 1950s. Since then many Tongans have been ordained, and a large number of Tongan Anglicans have served as priests and sisters in Fiji, New Zealand and elsewhere. The Anglican school in Nuku'alofa has made an important contribution to Tongan education for many years, and Tongan Anglicanism now plays a significant part in Polynesian life in Auckland and other centres of the Tongan diaspora.

Although written primarily for the Tongan Anglicans themselves, this history is by no means a narrowly focussed parish-pump chronicle. As the sub-title indicates, one of its major themes is the transition from foreign-led mission to indigenous church — a process that has been important in religious history throughout the Pacific Islands and among Maori Christians. The book does not exclude the minutiae of parochial development, but its little slice of island church life is well positioned within the wider context of Tongan political, social and religious history. Most of the historical content is by Allan Davidson, and Tongan authors have provided material on the more recent period. The book is based on careful research in mission, church and private archives, and productive use is made of oral evidence, especially that of the first Tongan Anglican priest, Fine Halapua.

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Female Imperialism and National Identity: The Imperial Order Daughters of the Empire. By Katie Pickles. Manchester University Press, Manchester and New York, 2002. 209 pp. Australian price: \$159.00. ISBN 0-719063-90-6.

AS A CONTRIBUTION to 'Studies in Imperialism', edited by John MacKenzie, Katie Pickles has written a detailed study of the Imperial Order Daughters of the Empire or the IODE of Canada, the largest women's patriotic organization in the British Empire. Looking at the IODE as simultaneously a maternalist, imperialist, and nationalistic organization, Pickles has produced an important and insightful analysis that should interest not only Canadian historians but New Zealand, United States and other scholars who wish to develop a comparative understanding of gender, imperialism and conservative ideology. Displaying a thorough knowledge of the theoretical literature and historiography, Pickles deftly investigates the work of the IODE from its origins in 1900 to the present, while placing it in a comparative context.

This exploration of the IODE's invention of 'Britishness' examines the way élite women in a settler society incorporated imperial attachments into their notions of national identity as Canadians. According to Pickles, the IODE helped to invent 'Anglo-Canada in response to what it perceived to be threats and resistance' to their efforts to 'produce a strong Canada and strong Canadian citizens in the image of an imagined Britain' (pp.5-6). Clearly influenced by Benedict Anderson's *Imagined Communities* and Eric Hobsbawm's and Terence Ranger's *The Invention of Tradition*, Pickles adds to a relatively neglected aspect of women's history by studying a group of conservative, élite women who could be compared with the Daughters of the American Revolution or the Eagle Forum in the American case, or the Victoria League in New Zealand. Avowedly maternalist, the IODE managed to insert the concerns of its members into what might otherwise have been defined as the largely male realm of international politics, patriotism, war and immigration.

According to Pickles, the IODE came into existence as an organization of élite Protestants whose devotion to the British Empire involved its members in efforts to attract British immigrants to Canada. Believers in the superiority of the 'Anglo-Celtic' race, they sought to promote the 'canadianization' of immigrants. Originally founded