Life'. Schrader also generously acknowledges me and the Caversham project (which I headed), but I was disconcerted to find that he often made no reference to some of the study's core findings — on changing social structure, residential and social mobility, and gender, for instance — although he discusses these topics at some length. A similar problem arose in his final chapter, which starts with an extended discussion of Jock Phillips's account of Kiwi masculinity in his *A Man's Country?* on the grounds that the style of masculinity spawned on the frontier generated a 'Backlash against the city'. Backlash is far too strong in my view, if not misleading, but given Schrader's argument I expected to see some attention to subsequent research on competing models of masculinity and Phillips's later reflections on his influential book. Despite a passing nod to Chris Brickell's innovative study of homosexuality, *Mates & Lovers* (2008), subsequent work on muscular Christianity is ignored.[1]

Such scholarly issues need not detract from the general reader's enjoyment of Schrader's *Big Smoke*, however. We will be fortunate if someone of his skill provides us with an account of the city for the next period, 1920–2015 or thereabouts.

ERIK OLSSEN

University of Otago

NOTE

1 See, for instance, John Stenhouse, 'God, the Devil and Gender', in Barbara Brookes, Annabel Cooper and Robin Law, eds, *Sites of Gender*: *Women, Men and Modernity in Southern Dunedin, 1890–1939*, Auckland University Press, Auckland, 2003, pp.342–5 and 'Christianity, Gender and the Working Class in Southern Dunedin, 1880–1940,' *Journal of Religious History,* 30, 1 (2006), pp.18–44. See also Ruth Schick and John Dolan, 'Masculinity and *A Man's Country* in 1998: An Interview with Jock Phillips', in Robin Law, Hugh Campbell and John Dolan, eds, *Masculinities in Aotearoa/New Zealand*, Dunmore Press, Palmerston North, 1999, pp.46–64.

Royal Tourists, Colonial Subjects and the Making of a British World. By Charles V. Reed. Manchester University Press, Manchester 2016. 256pp. UK price: £70.00. ISBN: 9780719097010 (hardcover).

New Zealanders have long had a soft spot for the British royal family. Though we may no longer crowd the streets clutching Union Jacks when they arrive on our shores, royal visits still stir the public imagination. Our modern monarchs have carefully cultivated a new, more familiar form of connection with their commonwealth. Royal babies have plebeian playdates, while even stoic Stewart Islanders were charmed by Prince Harry's appearance at the local pub quiz. Likewise, the former Prime Minister John Key appeared at Balmoral like an earnest grandson popping in for a cheery rest home visit with his favourite gran. Such studied informality lends a modernizing touch to the old firm, although as early as 1901, Auckland's *Observer* was warning its readers against 'fawning sycophancy and ill manners' (p.110). Indeed, the royal tours of the twenty-first century still embody many of the ritual elements first concocted in the nineteenth, when the cheering crowds were subjects of empire, not citizens of commonwealth nations.

However, Charles V. Reed's new book, charting royal tours between 1860 and 1911, asks us to look beyond the familiar constancies of royal tours. Instead, in the also familiar constancies of the new imperial cultural history, he suggests they are sites where Britishness was 'constantly made and remade, appropriated and contested.' (p.xx) Adopting a transnational approach which takes in New Zealand, South Africa and India, Reed focuses on moments that reveal the contested meanings and uses of royalty in colonial settings.

His examination of this complexity begins with the royal family themselves. Queen Victoria, he argues, acquiesced to her children touring the empire only reluctantly, influenced by Albert's enthusiasm for such tours as a means to secure and extend the prestige of the British Empire. Her children were similarly ambivalent about their new roles: Alfred preferred hunting to any formal ceremonial occasions, although his brother, the future Edward VII, had more appetite for them, possibly because the ritual and dress-ups involved were reminiscent of his great love, the theatre. Yet gradually the idea of an imperial monarch, expected to inspect their realms in person, took hold. The remaining four chapters consider the ways in which the cultural power of royal tours was exploited and challenged by various colonial actors: imperial officials, native elites, settler worthies and more humble subjects. Each takes a different perspective on the cultural role of royal tours, from 'Naturalising the empire' for some of its reluctant subjects, to 'Building the New Jerusalems' in settler societies.

Comparative case studies highlight the often contradictory uses the monarchy might be put to. Cape Town newspapers used Prince Alfred's 1860 visit as a platform to promote a unified British community, which could even extend, if unequally, to non-white subjects, while smaller Cape settlements, professing themselves no less British, used the occasion to emphasize their difference from the colonial centre. Alfred's later visit to New Zealand, delayed by an assassination attempt in Australia, coincided with Te Kooti's resistance, and the local press took the opportunity not only to extol New Zealand's unique British virtues, but also to use these as a vehicle to complain about the imperial government's mishandling of the war. Clearly, whilst royal tours might have been regarded as useful instruments of securing empire, their ultimate uses and effects could not be easily controlled. This is emphasized in the book's final chapter, which focuses on a kind of reverse royal touring. Two subject groups — Māori, represented by King Tāwhiao's visit to England in 1884 to protest Treaty breaches, and a 1909 South African delegation asking for parliamentary reform — attempted to make use of the high-minded rhetoric of imperial citizenship by taking claims for justice back to the imperial centre. Here the connection to royal tours is tenuous at best, but the case studies do speak to the book's wider argument about the malleability of Britishness in colonial settings.

The argument for a contingent, local Britishness is in general convincing, and the book's determination to pursue it across borders, with all the historiographical challenges this entails, is commendable. There is much to be gained by considering the empire as its subjects and rulers once did: as an amorphous yet connected entity, rather than as series of separate colonies with discrete histories. Reed demonstrates the importance of the colonies in creating their own versions of Britishness, and the royal tour acts as an apt example of the types of networks that helped transmit imperial ideas at the same time as they helped hold it together. Yet at points this effect is overstated, especially in relation to indigenous groups. It is not clear to me that imperial culture was 'an important, even … primary means through which some

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.

FELICITY BARNES

The University of Auckland

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