

colonialism, migration, liberalism, progressive social causes and more. All of these elements were, Piggin and Linder note, important vectors for the activist, Evangelical *tertium genus* as a ginger group, and sometime near moral monopoly, at the antipodes of the Christian British Empire.

As a revisionist history, of course, Piggin and Linder have written a book which will not be to every reader's delight. The authors specifically address a large and varied Christian readership which has been waiting for this book for some time – a factor, no doubt, in the book winning the 2019 Australian Christian book of the year award. This has the effect of 'encapsulating' the discourse somewhat, locating it in the antagonisms of the 1980s and 1990s rather than in the more open, global concerns which historians such as Wayne Hudson (*Australian religious thought*, Clayton, VIC 2016), Hilary Carey (*God's empire*, Cambridge 2011), Hugh Chilton (*Evangelicals and the end of Christendom*, London 2019) and others have recently demonstrated. In the end, sadly, it may not be the contribution of extended arguments such as *The fountain of public prosperity* which drives increased openness to understanding the character of religious worlds. Rather, it may be the decline of Australian history as an academic discipline and the refusal of the increasingly dominant international presses to support its efforts. The decision by Monash University Publishing to publish Piggin and Linder's work, both this volume, and its projected twentieth-century successor, is thus to be lauded. Both will be signal contributions to studies with international ramifications.

ALPHACRUCIS COLLEGE/WESTERN SYDNEY UNIVERSITY

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*White women, Aboriginal missions and Australian settler governments. Maternal contradictions.* By Joanna Cruikshank and Patricia Grimshaw. (Studies in Christian Mission, 56.) Pp. x + 207 incl. 4 maps. Leiden–Boston: Brill, 2019. €99. 978 90 04 39700 2

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The missions in Australia were different from those in other fields around the world, argue Joanna Cruikshank and Patricia Grimshaw in their new book on white women and Aboriginal missions. In Australia, single and 'professional' missionary women were rarer. Instead, women missionaries to Aboriginal people tended to be wives and daughters; the mission was an extension of the home. But, crucially, these missions were also an extension of settler-governments. An 'entanglement' between government and missions meant that missions were variously constrained and enabled by settler government agendas. 'Missionary maternalism', therefore, emerged both from settler government policies of 'protection' as well as Protestant visions for family life.

Rather than a focused study of a denomination, region or subculture as others have done, this book gives a much needed and fresh account of Aboriginal missions in Australia. This alone is an important undertaking. In doing so, its authors bring new intellectual questions to bear – particularly the entanglement of missions with processes of settler-colonisation – on a vital chapter in Australia's Aboriginal and religious history as well as mission history more broadly.

Meticulously researched, the book ranges from the first colonial institutions, which sought to 'civilise and Christianise' Aboriginal people, to the remote

missions of the 1950s when ‘assimilation’ replaced ‘protection’ as government policy for Aboriginal people. Cruickshank and Grimshaw do this through a series of detailed and often moving investigation of particular missions, their key personalities and their regimes of gender and race. They do not include the maternalist work of white Catholic women religious, though no doubt Catholic experiences were similar. For the authors, the Australian missions were fundamentally ‘maternal institutions’, particularly in their focus on children. White women’s role in their surveillance and reform of Aboriginal women made for complex intimacies, even where there were friendships. Any opportunities for Aboriginal women to perform the role of model wives and mothers remained highly circumscribed. As the authors conclude, though white missionaries preached equality, the legacy of the contradictions inherent in their maternalist approach is seen in the inequalities that Indigenous Australians face even today.

AUSTRALIAN NATIONAL UNIVERSITY

Laura Rademaker

*George Whitefield. The first transatlantic revivalist.* By Nigel Scotland. Pp. 336. Oxford: Lion Hudson Limited, 2019. £12.99 (paper). 978 0 7459 8028 7

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There are two somewhat mistaken ideas which are common among Methodists, and it is good to find that Nigel Scotland’s biography of George Whitefield refutes them both. The first is that the eighteenth-century Evangelical revival, and in particular the phenomenon of Methodism, was solely the province of John and Charles Wesley. It was not, and Nigel Scotland shows that Whitefield deserves an equal place with the Wesley brothers – if anything, it was Whitefield who really initiated the Methodist revival. The second misconception is that the Wesleys and Whitefield became lifelong bitter antagonists. This is a huge distortion of the truth, and the author shows quite clearly how, despite their theological differences, the Wesleys and Whitefield remained close friends until the latter’s death in 1770. In fact, John Wesley preached at Whitefield’s memorial service in 1770, and spoke with great affection of his old comrade.

Nigel Scotland’s preface consists of a brief but very useful critique of earlier biographies of Whitefield. The next eight chapters follow a chronological pattern and take us from his rebellious youthful years, through his conversion in 1735 and subsequent years in Oxford (where he became close to the Wesleys) to his ministry as an extraordinarily gifted evangelist. His energy and work-output were astonishing – travelling thousands of miles on horseback, visiting America (where he died, burned out, from an asthma attack at the age of fifty-six) on no fewer than thirteen occasions, and preaching to huge congregations throughout the country, mostly in the open-air. In his eminently readable narrative, Scotland shows that Whitefield was no mere demagogue, and though there are stories of people collapsing in tears during his sermons, and on one occasion even being reduced to convulsions, most such accounts are exaggerated. The author shows that criticisms of him as a ‘hit and run’ preacher are unfair, and though his greatest successes came probably in Scotland and South Wales, we are left in no doubt that Whitefield was as instrumental as the Wesleys in transforming Methodism from being ‘a small pietistic sect within the Church of England known as the Holy Club’ into an international movement.