

He explored the New Britain islands in the 1890s, and published notes of his adventures in the official journal of the Colonization Society in Tokyo. In 1895 Komine was introduced to Japan's Foreign Minister Enomoto, an important southern expansion advocate (48). The enterprising Komine advanced in Rabaul during the German administration from schooner owner to shipbuilder, plantation operator, and head of a thriving trading company. At the turn of the century Komine imported dozens of Japanese artisans and laborers to Rabaul to work for his enterprises.

Iwamoto must be complemented for his research efforts in the Australian and Papua New Guinea government archives, in hunting down and interviewing dozens of Japanese descendants of New Guinea settlers in Japan as well as those in Papua New Guinea born of indigenous women. He has also demonstrated his able handling of extensive Japanese government publications and prewar literature, by providing a succinct and convincing account of the rise and fall of the Japanese national discourse on, and action for, the colonization of the South Seas.

The deportation and internment in Australia of some dozens of Japanese residents from Rabaul in 1940 ended this little-known story of the Japanese intent to colonize Papua New Guinea. Both scholars and general readers who are interested in the history of the South Pacific and the role of the Japanese should enjoy reading this delightful book of good scholarship.

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Charles Abel and the Kwato Mission of Papua New Guinea 1891-1975,

by David Wetherell. Melbourne: Melbourne University Press (website: www.mup.com.au), 1996. ISBN 0-522-84736-6, xxviii + 247 pages, maps, photographs, appendixes, notes, bibliography, index. Paper, A\$24.95.

In a lucid narrative, historian David Wetherell presents several strands of the complex life of Charles Abel, founder of the Kwato Mission, with some reflection on the contribution of the mission to the shaping of modern Papua New Guinea. In his research Wetherell, who taught in Papua New Guinea from 1963 to 1970 and is now a senior lecturer in history at Deakin University, had access to what may be the largest personal archive in Papua New Guinea, the Abel Papers in the New Guinea Collection at the University of Papua New Guinea. Using Charles Abel's own publications and letters, family correspondence, and accounts by those who admired and despised him, Wetherell tells the story of a brilliant and authoritarian leader "in whom a number of personalities seemed to work in harmony, and merge in an overall concord with the personality of his wife: the planner and visionary, the fireside actor, the disciplinarian, the tender and sympathetic father, the controversialist, the sportsman, and the lover of scenery" (xviii).

Charles William Abel (1862-1930), an Englishman who had spent some years in New Zealand, arrived in British Papua in 1890 to work with the London Missionary Society. The following year, with his fellow missionary E W Walker, he established the

base of an LMS missionary district on Kwato Island, near Samarai to the south of Milne Bay. Abel's vision for Kwato was of a "total" community in which Papuans, separated from the "darkness" of their past traditions, would develop Protestant Christian values and learn industrial skills to ensure their survival in a changing world. An ordained Congregational minister, Abel nevertheless had an essentially lay view of ministry. The Kwato Extension Association, which he was to establish, would run plantations in the Milne Bay area and a boat-building enterprise and dairy farm on Kwato Island; it would train teachers and evangelists and promote the sports of cricket and football. After a time, Abel dispensed with the Samoan pastors who had been sent by the London Missionary Society to minister in the Kwato mission, as Polynesian pastors and evangelists did in other LMS undertakings in Papua, preferring to work directly with "his" Papuan converts.

In Australia at the end of 1892, Abel married Elizabeth Beatrice Moxon, an English-born Evangelical whose family had migrated to Australia in 1890. She would be a staunch companion in his work and would bring an aura of Victorian gentility to the large family home on Kwato. Over the next four decades, with his wife and their children, Abel promoted a Kwato community made up of his family and Papuan adherents. In 1918 the Kwato Mission, bent on a missionary agenda that would remove converts from their "heathen" cultural contexts and form, as it were, a new society, separated from the London Missionary Society. With the assistance of British, Australian, and, later, Amer-

ican benefactors, who admired the mission's efforts in technical education as well as its evangelical fervor, Kwato went on to establish several communities. When Charles Abel died in 1930 in a car accident in England, his wife and children and leaders among the Papuan Christians continued his work. The elder son, Cecil Abel (1903-1994), led the Kwato Extension Association after his father's death; while studying at Cambridge, he had been influenced by the Moral Re-Armament teachings of Frank Buchman, founder of the Oxford Groups, and under his leadership something of an MRA revival spread through the Kwato domain.

The Pacific War dispersed the Kwato community, and the island base was used as a recreation center for the thousands of American troops in Milne Bay. Attempts to regroup after the war were not, in the long term, successful. Six years after the war, Cecil Abel was forced to resign from the mission amid allegations of financial mismanagement and sexual impropriety. Matters came to a head with announcement of his intention to marry a Kwato woman, Semi Bwagagaia, granddaughter of the clan elder whose lineage owned Kwato. Cecil did marry her and went on to teach political science at the newly formed Administrative College in Port Moresby. In 1967 he was a cofounder of the Pangu Pati. Many proteges of the Kwato Extension Association moved to Port Moresby and were to assume significant positions in a self-governing, and then independent, Papua New Guinea. In 1975, with the Kwato Extension Association in decline, remnants of the mission joined the newly formed United Church. Although the Abel fam-

ily's evangelical enterprise was at an end, descendants of families that had been influenced by Kwato ideas of church and development have continued to play a significant part in the Massim region and in national life.

David Wetherell is to be congratulated for a coherent reading of the Abel Papers and for breaking ground in the exploration of issues of missionary and colonial relations in Papua. No doubt he and other scholars will devote further attention to the nature and consequences of missionary and colonial assumptions in the Kwato era.

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Double Vision: Art Histories and Colonial Histories in the Pacific, edited by Nicholas Thomas and Diane Losche. Cambridge: Cambridge University Press, 1999. ISBN cloth, 0-521-64341-4; paper, 0-521-65998-1; xii + 289 pages, illustrations, notes, bibliography, index. Cloth, US\$64.95; paper, US\$24.95.

Losche and Thomas's selected proceedings of a conference in honor of Bernard Smith is something of a curate's egg. Good, as they say, in parts. The aim *Double Vision* sets for itself in the first lines of the preface, "a re-imagining of the art and culture of the Pacific," is an ambitious and laudable one.

The volume adopts something of a cultural studies approach in its inclusion of the writing of scholars from history, literature, anthropology, art,

and art history. With the exception of two of the book's essays, one by Bronwen Douglas and the other by Dianne Losche, the methodology of each chapter remains firmly within the mainstream of its own discipline, and perhaps this is why the essays do not meld into a coherent whole. Smith's *European Vision and the South Pacific* (1960), which the editors seek to emulate and even transcend, produced a remarkable summation of eighteenth- and nineteenth-century material on and about the Pacific—and some groundbreaking discussion of Australian colonial painting. But most of what is presented here is difficult to compare with Smith's book in terms of either representing and reformulating the past or setting agendas and mapping a field for the future. This said, the best chapters of the book are very good indeed.

I have not read a more stimulating essay of its kind than Leonard Bell's "Looking at Goldie: Face to Face with 'All 'e Same t'e Pakeha'." This engaging meditation on spectatorship and meaning in the New Zealand artist's most famous painting plays with both the dynamics of looking and the riddles that nineteenth-century contact histories, such as that of M ori and Pakeha, produce. Bell suggests that the meaning of Goldie's painting and the quotation in the title refer to a complex dialogue taking place off canvas between M ori and Pakeha. The nature of the dialogue, however, is the issue at stake in this deeply ambiguous picture. Bell's contention is that "All e same Pakeha" can be read as a joke. This joke, like the best jokes, is many sided and can be read at a number of levels. Bell