

the possibilities of scams — ensuring, as with other games of chance, on-going state surveillance and control. Nonetheless, the advent of housie and the TAB signified relaxing attitudes towards gambling, and also a shift from its predominantly masculine culture.

At this point Grant turns to the story of lotteries, which has a similar pattern (in the chapter 'Selling Hope') of mid-nineteenth century popularity and attempted suppression from 1881, yet with exemptions ('Art Unions' and small sweepstakes), circumventions (local raffles, Tattersalls and other overseas lotteries), Presbyterian condemnation and Catholic tolerance, and state connivance (fundraising for the public good).

In 'Gambling by Euphemism', Grant examines in detail the development of state-controlled 'Art Unions' from 1932, with prizes in cash, rather than the legally stipulated 'alluvial gold', and organized by a private company so as to keep the state at arm's length from the possible taint of sponsoring 'immorality'. Competition from overseas lotteries, and the insatiable demand for the Art Unions' profits (especially to fund cultural pursuits) led to a new expanded lottery, the Golden Kiwi, from 1961. From this point, the path was set, seemingly inexorably, to ever bigger and more profitable lotteries, culminating in the 'Rolls-Royce of Lotteries', Lotto.

While Grant was right to seek to place the story of lotteries in a larger context, the structure of his account frustrates his purpose to some extent. Integrating the discussion of lotteries into the larger history of gambling would have allowed connections to be pursued more closely. The issues of sweepstakes and of Chinese gambling, and how they were dealt with, straddle both parts of his account awkwardly. Integration would have prevented a measure of repetition and allowed issues such as competition between various forms of gambling, class and gender differences in participation, the evolving definitions of 'respectable' versus 'non-respectable' gambling, and the arguments of the variety of anti-gamblers to be pursued more closely.

That said, I enjoyed this book. It is lively, well-researched, and frank in its assessments. It provides the best perspective yet on the making and remaking of a significant aspect of our popular culture. Gamblers, 'winners and losers', are portrayed empathetically. Not so the 'wowsers' however — they are history's losers in Grant's book: 'It was no contest'. Yet gambling behaviour in the 1990s seems a world away from the 1870s — on Grant's evidence. Despite relaxing attitudes, legal gambling remains quarantined and state-regulated. Though 'New Zealanders' wish to gamble' might seem to be 'an unquenchable thirst', Grant's statistics of the 'average' amount spent and the differences by socio-economic status suggest a large measure of prudential behaviour by a significant proportion of the population. Is this a measure of New Zealand becoming a white collar society; or has the propaganda of the anti-gamblers had a more enduring message than we care to admit?

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James Dilworth. By R.C.J. Stone. Dilworth Trust Board, Auckland, 1995. 269 pp. NZ price: \$49.95. ISBN 0-473-02990-1.

RUSSELL STONE has written an excellent biography of James Dilworth, the Auckland pioneer, property-owner, and philanthropist. It could not have been an easy task. Dilworth, a very private person, left little, apart from voluminous business records for

future historians to work with, which makes Stone's success in painting such a coherent picture all the more impressive.

Dilworth's origins in County Tyrone indelibly marked his personality and explain a great deal about his New Zealand career. Stone has done a masterly job of reconstructing from scattered and fragmentary evidence the emotionally deprived upbringing, the Ulster Protestantism, and the economic uncertainty that shaped his whole life.

Chapter three tells the story of the purchase, by Dilworth and others, of Tamaki-makaurau from its Maori owners. Inter-tribal and inter-hapu rivalries, especially between Waikato and Ngati Whatua, impelled Maori to sell to Pakeha speculators and developers eager to get their hands on the rich soils of the area. Stone makes sense of a complicated tale in a commendably even-handed way, his sympathies lying with Ngati Whatua. Chapter four described the use of pre-emption waiver certificates and land scrip in Auckland land sales. Here, as elsewhere, I found myself hoping for some more explicit reflection on larger historiographical issues, such as the justice of these purchases.

Dilworth's marriage to Isabella Hall seems to have been a restrained, private affair; the surviving evidence opens no windows into either soul. Their relationship, though unromantic by modern standards, seems to have been solid, deep, and lasting. Dilworth chose good land and property, developed it intelligently, invested prudently, and, unlike many other Auckland arrivistes, prospered. The book's middle chapters describe in detail his farming and business activities, and rise to wealth and eminence as a landed proprietor. He played significant roles in Auckland politics, business, banking, farming, education, and church affairs. By diversifying into city real estate Dilworth survived the 1880s slump, unlike those who invested almost entirely in rural property. Stone deals charitably but unsparingly with Dilworth's major financial fiasco, the attempt of the Whaiti Kuranui Association to speculate in Thames Valley land.

The final two chapters, on Dilworth's last years, focus on his religious beliefs and moral values. His concern for the needy, rooted in Christian teaching, was reinforced by childhood experience of economic uncertainty as well as observation of poverty in Ireland and Auckland. His life-long practice of anonymous giving culminated in the establishment of the Dilworth Ulster Institute for the support and education of orphaned or poor boys from Auckland and Ulster, though only 12 of the latter ever arrived. Stone praises Dilworth's vision as 'generous and open-ended'. It has evolved into the Dilworth School, the largest boarding school in the country.

Stone renders few judgements. Though overly cautious, the biography is at least free of the condescending presentism in light of which upstanding, prosperous Victorian Christians like Dilworth are liable these days to be judged. I must venture one small criticism. By confining his discussion of Dilworth's religion almost entirely to the last two chapters, Stone seems to suggest that Dilworth's Christianity was irrelevant to his business affairs. Indeed he characterizes Dilworth's will as 'a final attempt to give a pattern and purpose to a life which hitherto, ignobly perhaps, had been preoccupied with worldly things'. I am not at all sure that Dilworth felt guilty about making money, considered business to be 'worldly', or divided his life into secular and sacred compartments. Historians who assume otherwise tend to underestimate the significance of religious belief in the lives of past people.

The book is written clearly and concisely, sumptuously produced, and illustrated with lots of photographs including a series of colour plates. It is a fine biography of an important nineteenth-century businessman, lay Christian, and philanthropist, which manages along the way to illuminate a host of topics: the Ulster-New Zealand connection, race relations, land sales, and nineteenth-century Auckland.

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