

It is to be hoped that essay collections on other topics may take a similarly broad perspective.

BRONWYN DALLEY

*History Group, Ministry of Culture and Heritage
Wellington*

The Rich List: Wealth and Enterprise in New Zealand 1820–2000. By Graeme Hunt. Reed Books, Auckland, 322 pp. NZ price: \$34.99. ISBN 0-7900-0740-1.

NAMING NEW ZEALAND'S wealthy always causes a stir. *National Business Review* editor-at-large and *The Rich List* author, Graeme Hunt, claims no *Rich List* has been published without protests from Methodist ministers, objections from those listed at their supposed wealth, or even complaints from a more immodest bunch who felt they should have been listed. But *The Rich List* in book form goes further than a biographical sketch of names and business interests. Beginning with some of New Zealand's early colonists, Hunt traces the development of enterprise in New Zealand and those who created the wealth of business.

Hunt divides 1820–2000 into six periods and from his research creates his own *Rich Lists*, listing the top ten individuals/families and their main sources of wealth for 1840, 1855, 1876, 1906, 1936, 1966, 1987, 1997 and 2000. The influences in each period are not new — the early shippers and whalers prior to 1840, followed by traders, merchants and runholders until the establishment of an infrastructure to support manufacturing and development towards the end of the nineteenth century. This in turn followed in the twentieth century with the creation of the welfare state and deregulated economy of the mid-1980s. What will interest and amuse are the individuals Hunt has uncovered who amassed wealth or contributed to the economic development of New Zealand.

Beginning with the pre-Treaty shippers and whalers, Hunt delves into the activities of the fiery whaler, Johnny Jones, and contemporaries, the Weller brothers. Traders also figure heavily in this early period including James Clendon, brewer Joel Polack and Gilbert Mair. In the post-Treaty period the foundations were laid by firms which would provide wealth for their founders and communities including the Nathans, the Levins and John Logan Campbell. Late nineteenth-century entrepreneurs like Hallenstein, Shacklock, Sir John Ross, William Gregg, John Anderson and Rich Hudson reveal the beginnings of an early manufacturing base with strong South Island roots. However, wool dominates the activities of the ultra-rich in both the 1876 and 1906 lists.

Topping the 1936 *Rich List* is brewer Ernest Davis, but the influence of consumer goods was also beginning to show. The Todd family, who with the Myers are perhaps the longest entrants on the *Rich List*, made their fortune in motor vehicles, as did the Gibbons family and Philip Seabrook.

Throughout *The Rich List* Hunt's interest in genealogy shows through. Having compiled his own family history some years earlier, he goes to some length to detail the spouses of the rich and the activities of their descendants at the same time revealing the connectedness of some of New Zealand's business élite.

Perhaps Hunt's greatest contribution to New Zealand business history is his ability to unravel the remnants of the 1987 sharemarket crash. Economists and accountants have looked at the sharemarket and its vagaries, yet the entrepreneurs themselves can be overlooked. Hunt redresses this imbalance as a significant portion of *The Rich List* is about the people who created and, in some cases, lost wealth in the 1987 crash. With

expert clarity, Hunt traces the business fortunes and failures of entrepreneurs like Allan Hawkins, David Phillips, Colin Reynolds, Bruce Judge, Sir Frank Renouf, Graeme Hart, Sir Robert Jones, and the companies with which they were associated.

A strong theme in the book is philanthropy and *The Rich List* shows the penchant for the enterprising to not only make wealth, but also give it back to the communities which provided the opportunity to make it: Sir William Stevenson, Sir Jack Butland, Stephen Tindall, Sir John McKenzie, Sir Woolf Fisher and Maurice Paykel, to name a few.

The Rich List has three indexes covering individuals and families, businesses and organizations, properties, ships and boats. Amply illustrated, it is an excellent resource for those interested in New Zealand business history and also a lively read.

IAN HUNTER

Auckland

The Mater: A History of Auckland's Mercy Hospital 1900–2000. By Michael Belgrave. Mercy Hospital, Auckland, 2000. 239 pp. NZ price: \$29.95. ISBN 0-473-0718-2.

ONLY A FEW HISTORIANS have given their attention to Auckland, and it is interesting that some recent contributions have been on religious themes. Michael Belgrave's history of the Mater Misericordiae Hospital adds to our understanding of Roman Catholic Auckland already gained from *The Story of Suzanne Aubert* and *Bishop in the Dock*.¹ Belgrave's emphasis, however, is on the private and public health issues that the Mater faced over the past 100 years.

This history was commissioned to celebrate the Mater's centenary year and the 150 years that the Sisters of Mercy have spent in New Zealand. The Sisters of Mercy founded the Mater Misericordiae Hospital in Mountain Road, Auckland, in 1900 as a small nursing home for the poor. Within a few years it gained surgical facilities and took in private patients, and the Mater's double life of private and public health-care provision began. As the hospital grew, it became a focus for Catholic identity in Auckland, a sign of 'the Catholic community looking outwards'. The narrative follows the hospital's fluctuating relationship with the state as it developed from small convalescent home to a highly specialized private hospital. Belgrave is good at tracing the continuing tension the order felt between its charitable goals and the need to provide private care for wealthy patients to secure the interest of medical staff and ensure the financial viability of the hospital.

The early twentieth-century chapters of the story are less interesting than the later ones. From 1918–1936 the account focuses on diocesan officials wrangling with parliamentarians to change the law so that the Mater could qualify as a teaching hospital. The work of the women religious tends to be eclipsed by these administrative battles. However there are valuable glimpses of mid-century attitudes to sex and death, including Mother Gonzago's reluctance to let the bishop enter the intimate area of 'that place', the maternity home, in 1952, and the neighbours' opposition to the founding of a hospice, feared as the 'the death house' and euphemistically known as the Mary Agnes Ward for 30 years. Chapter 5 cuts into the chronological narrative to describe the community life of student nurses and the sisters' contribution to the hospital. The different personalities are clearly drawn, from the severe Mother Gonzago to scatty Sister Alphonsus in the maternity wing. There is an interesting analysis of the changing emphases in the order's call to the religious life. This material could have been integrated with the more bureaucratic chapters to enliven them; its separation echoes the old pattern, 'and now the women ...'.