

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 ...'.

The social security system allowed the Mater to retain free wards and private wards. In the 1960s the new Auckland Medical School and a wealthy benefactor's provision of a cardio-thoracic unit opened new opportunities for private beds at the Mater. At the same time, numbers of women entering the order were dwindling and Vatican II had challenged the sisters to re-examine radically their mission. The 1970s were difficult years and Belgrave is at his best here, blending together theological, medical and economic issues and conflicts in all these areas. The high cost of medical technology and changes in government policy led to the closing of the maternity wards and the nursing school, and near-closure of the whole hospital. In the 1980s the sisters and Board narrowed their goal to that of providing high-quality private care, and Belgrave gives a balanced account of the pain which accompanied the loss of old traditions, the disappearance of religious staff, and the entrepreneurial approach of new managers, who enabled the hospital to survive.

The book is attractively produced (although it contains a few typographical errors). There are many fine photographs of the sisters — in the laundry, the laboratory and operating theatre, as well as at the bedside. The Mater clearly delineates the tensions between public and private health provision and the financial strains of maintaining a religious vision. It will be valuable to students of policy, and should be a stimulus for fuller explorations of Auckland's cultural and religious life and the working lives of women.

MARGARET McCLURE

Auckland

1 Jessie Munroe, *The Story of Suzanne Aubert*, Auckland, 1996; Rory Sweetman, *Bishop in the Dock: The Sedition Trial of James Liston*, Auckland, 1997.

Two Over Three on Goodtime Sugar. The New Zealand TAB Turns 50. By David Grant. Victoria University Press, Wellington, 2000, 428 pp. NZ price: \$49.95. ISBN 0-86473-401-8.

ESTABLISHED IN 1950, New Zealand's TAB (Totalisator Agency Board) soon became 'a national icon' of the popular pastime of betting on horses, as David Grant demonstrates in this comprehensive account of the organization's first 50 years. The TAB can be seen as another New Zealand experiment — the first off-course betting agency of its kind in the world, and a prototype for emulation in Australia and elsewhere. Though its basic function remained unchanged, the organization had changed profoundly by the 1990s. The TAB both mirrored and moulded shifting attitudes towards gambling, while making the activity more accessible and attractive. Ostensibly, as reflected in its austere facilities and methods at the outset, the TAB was not intended to encourage betting, but rather to suppress bookmakers. In fact, during its first 30 years, the nation-wide TAB had a virtual monopoly of licit gambling. Thus the opportunity to bet legally off-course was immediately popular and probably steadily increased the range of small bettors, especially among women. Small bookies continued to offer worrisome competition among regular punters until the early 1980s, when the computerized TAB was able to take bets up to start of a race, expand its facilities into pubs, and accept bets on greyhound races.

Increasing competition from new state-sanctioned forms of gambling (Lotto and Instant Kiwi, casinos and gaming machines) stimulated further changes by the TAB during the 1980s and 1990s, notably swept-up agencies with facilities to attract punters; aggressive marketing of new types of betting beyond the traditional win-and-place and doubles (quinellas, trifectas, jackpots, Pick6, all-up bets, the lucky-dip Easybet and fixed-