

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.

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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-

odds betting); extensive seven-day broadcasting of racing on radio and television; and the profitable expansion into betting on overseas races and on sports, which brought in a wider and younger clientele.

Throughout, the fortunes of the racing industry and the TAB were interdependent. The relationship became increasingly a matter for debate, as racing clubs faced growing difficulties, while the TAB sought to become more entrepreneurial. (To this reader it seems that the TAB's profits inhibited the adaptation of the racing industry to changing times.) At the outset the TAB was widely perceived to be the agent of the racing clubs, yet the bettors and the state also had interests in the statutory organization: should TAB agencies be a social service or commercially driven; where should they be located; and how should the TAB's profits be distributed? Indeed, who 'owned' the TAB? This issue remained unresolved.

Grant's wide-ranging discussion brings a broader perspective to bear than that gained simply from his core sources — the TAB's agendas, minutes, and in-house bulletins. In effect, the book both reflects and modifies the insights of his earlier historical survey of New Zealand gambling and lotteries in *On a Roll* (1994). The first third of this more specialized account comprises five narrative chapters, while the succeeding 20 chapters of varying lengths usefully examine a variety of themes and issues. Here, as in *On a Roll*, there is effective use of cartoons. In this commissioned contemporary history, Grant is generally bland in his judgements of the key actors — except for Jack Elder's 'ultimate dereliction of political responsibility' in abandoning a comprehensive gaming review in 1998.

Where, in *On a Roll*, Grant argued (p.8) that 'the nature of gambling, and the opposition to it, is irrevocably linked with specific social classes, ethnicities, organised religions and gender', various surveys and comments in his second book muddy the picture. While the TAB's race and sports bettors were still more likely to be male than female (though decreasingly so), a profile of those who chiefly patronized the TAB by the end of the twentieth century 'destroyed the long-held and widely believed myth' that they were 'the old, the poor and the non-white' (p.387). This book provides a glimpse of a changing social pattern and gambling activity more complex than a common perception of a working-class male punter placing \$2 for a win and \$3 for a place on Goodtime Sugar, the favourite in the fifth at Westport.

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Voice and Vision: A History of Broadcasting in New Zealand, Volume 2. By Patrick Day. Auckland University Press, Auckland, 2000, xii + 456 pp. NZ price: \$59.95. ISBN 1-86940-233-2.

AS ITS SUBTITLE INDICATES, this book complements *Radio Days* [1994], Day's account of New Zealand broadcasting's early years. As the main title intimates, *Voice and Vision* brings this story up to date, chronicling the growth of a television industry (tapered in between 1959 and 1962) alongside existing radio provision. Some things did not change as broadcasting's range grew. Perceived to be a sovereign route to influencing voters' views and intentions, radio magnetized meddling politicians' attention. Television's qualitatively greater hunger for capital and operating expenses multiplied and encouraged these meddling propensities. Day documents in depressing detail the sorry institutional churning that followed, bequeathing us radio and television structures enjoying (if that is the word) Trotskyite permanent revolutionary administrative upheaval while delivering