

from the temperance movement. From this point, licences were effectively restricted to hotels. According to Rowland, this did not result in the demise of restaurants, as the common narrative suggests. On the contrary, trends in restaurants matched wider social changes, and provided an experience which fitted the new values of abstemiousness, refinement and respectability.

Rowland's discussion of dining out during the war years also provides a challenge to the story that the presence of American troops produced greater sophistication in the restaurant scene. Most GIs hailed from rural backwaters, and New Zealand's cities were likely to have provided them with their first taste of urban life. What they wanted were familiar foods from home — coffee, burgers, doughnuts and milkshakes. And while the American presence certainly increased the popularity of these foods, they were already widely available and appreciated.

Post-war New Zealand saw further transformations in the restaurant scene, with less formal styles of dining such as milk bars and coffee lounges increasing in popularity. Moreover, in line with international trends, it again became fashionable to consume alcohol with meals. Restaurants met this demand in a variety of ways, despite continued licencing restrictions. In some cases customers bought their own alcohol with them; in others it was kept for regulars, and a few places sold wine. Such restaurants were raided by police, and in some cases customers helped pay the ensuing fines. In 1961, as a result of public pressure, laws were changed and restaurants could apply for licences. These were rare because of the lengthy and complicated application process, the kind of food that was required to be served (a minimum of two courses per customer), and the standards and décor that needed to be met (one coat hook per customer and smooth walls were mandatory). As a result, many restaurants continued the illegal BYO tradition.

The 1960s and 1970s witnessed an explosion in the number and variety of restaurants; the food and the dining experience were strongly influenced by international trends. This period also saw the beginnings of a New Zealand cuisine, which emerged much more fully in the following decades. The final chapter of the book is entitled 'Coming of Age', and describes a local gastronomic scene that is 'appreciated for, and reflective of, its own sense of culture and tradition' (p.237). *Dining Out* shows how restaurants have contributed to — and reflected — changes and continuities in society throughout New Zealand's post-settler history. By doing so, the book demonstrates the role of public eating in the construction of national identity.

The revisionist restaurant history that *Dining Out* presents is supported by wide-ranging and detailed data. It is well written and very well produced, and the numerous photographs of interiors and the reproductions of menus provide fascinating insights into changing fashions in food, clothing and décor. *Dining Out* provides a welcome addition to the small but growing literature on New Zealand culinary history and also contributes to the now extensive literature on the history of popular culture.

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Abortion Then & Now. New Zealand Abortion Stories from 1940 to 1980. By Margaret Sparrow. Victoria University Press, Wellington, 2010. 304pp. NZ price: \$50.00. ISBN 978-0-864736-32-1.

MARGARET SPARROW'S COLLECTION of abortion stories, amassed through interviews and letters, is an important contribution to the growing literature on the history of abortion in New Zealand. Most of this research is found in unpublished theses, so the publication of Sparrow's work is important as it brings the history of abortion to a much wider

audience. Dr Sparrow played an important role in the history that she writes about, as a woman who had an abortion, as a doctor providing abortion services and through her involvement with the Abortion Law Reform Association of New Zealand (ALRANZ).

Sparrow's work is divided into four chronological chapters covering the decades between 1940 and 1980, which focus primarily on the experience of women seeking abortions during this time. There are a further three chapters relating to the police, doctors and advocates of abortion law reform. Each chapter is introduced by a useful overview so that the reader can contextualise the stories which follow. Interspersed throughout these narratives are short biographies of some of the individuals involved in abortion, including a number of well-known abortionists, doctors, activists and three women who died from abortion-related illnesses in 1966 — the last year in which a New Zealand woman died as a direct result of having a termination. I found 60/71's story (60/71 represents her prison number) particularly interesting as the teller explains abortion in relation to her Māori heritage. This is a theme that could have been more developed in the introduction to the chapter on the 1970s, or in earlier chapters. Different cultural views on abortion, as well as premarital pregnancy, were an important factor in women's decisions regarding abortion, but this factor is largely ignored in this work.

Various men and women performed abortions prior to the legal situation being clarified. These included doctors, nurses and especially midwives, pharmacists and those with no formal medical training. Some of the abortions took place in medical facilities — some doctors were prepared to perform a dilation and curettage on women, although most were not. Other abortions took place in the abortionist's home or the woman's home, motel rooms or other spaces. The terms 'illegal abortionist', 'backstreet abortionist' and 'abortionist' are used, but there is no discussion of these various terms or the images that they conjured up in the public imagination. The individual stories indicate that some abortionists were very skilled and the operation went smoothly, while others were opportunists taking advantage of vulnerable women (some male abortionists demanded that women have sexual intercourse with them before the abortion was performed). There does seem to be an assumption that terminations performed in medical facilities were much safer than those that were not. This was not necessarily the case, as the stories that some of the women who travelled to Sydney to have abortions clearly show. This approach is probably not surprising given that Sparrow is herself a doctor, but research in Australia by Barbara Baird has challenged the assumption that services provided in medical facilities were always superior and has revealed the skill and professionalism of many 'backstreet' abortionists — usually trained midwives.

The large numbers of prominent New Zealanders who supported abortion law reform — including Sir Edmund Hillary, Mira Szászy, Sonja Davies, John Walker and Ranginui Walker — are highlighted in some of the stories told, particularly by advocates of abortion law reform. Details are not given of how these individuals supported reform, but their willingness to lend their names to the cause was important, particularly given the Society for the Protection of the Unborn Child's (SPUC) ability to attract the support of public figures. While not mentioned in this publication, 31 MPs in the 1972–1975 Parliament were members of SPUC and Prime Minister Norman Kirk's wife, Ruth, was its patron. The author might have also highlighted the strength of the anti-abortion movement more as this would have helped emphasise the difficulties the pro-choice movement had in New Zealand and explain why so many women and men were prepared to spend countless hours campaigning for more liberal abortion laws.

This is a well-illustrated work, particularly the chapter on the 1970s for which Sparrow had a wide range of photos and cartoons to draw from, as well as material produced by ALRANZ, the Women's National Abortion Action Campaign (WONAAC) and SPUC. Perhaps some more analysis of these illustrations would have been useful. As well, considering the title of the book — *Abortion Then & Now* — I find it rather curious

that it ends in 1980. Sparrow's introduction suggests that there are still problems with the abortion law and that it needs to be reviewed. I think an examination of women's attempts to access abortion services in the 1980s and 1990s needed to be included, as the book gives the impression that while the Contraception, Sterilisation, and Abortion Act 1977 and its 1978 amendments created a bureaucratic system, it is one that works on the whole. This is not entirely true. To this day, women in Southland have to travel to Christchurch to access abortion services as the Southland District Health Board does not provide them. A number of other DHBs have also contracted out abortion services. This means that many women still have to travel substantial distances for an operation, which if performed in the first 12 weeks of pregnancy carries fewer risks than having one's appendix removed. Moreover, by not covering the 1980s and 1990s, the book ignores some of the extreme tactics used by anti-abortion groups, such as harassing women entering facilities providing abortion services.

Sparrow's work makes an important contribution to the historical literature on abortion in New Zealand, and many of the stories recorded will provide rich material for historians to further analyse this important aspect of New Zealand's history. It also serves as an important reminder that the current law relating to abortion is unnecessarily bureaucratic. It requires women to request an abortion on mental health grounds and make claims that are not always reflective of their true mental state. While most politicians will avoid dealing with the abortion laws at any cost (the most recent attempt to liberalise the law by Labour MP Steve Chadwick was defeated at caucus last year), there will no doubt come a time when the abortion law is again debated by Parliament. I hope that Sparrow's book will serve as a salutary reminder of what happens when parliamentarians get the law wrong.

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Blue, White and Dynamite: 100 Years of the Lyall Bay Surf & Life Saving Club. By Gavin McLean. Lyall Bay Surf & Life Saving Club Inc., Wellington, 2010. 216pp. NZ Price: \$60. ISBN 978-0-473-17060-8.

ALTHOUGH PRINCIPALLY FOCUSED on Lyall Bay Surf and Life Saving Club, the underlying themes of *Blue, White and Dynamite* — the quest for sporting glory; ongoing pressure to maintain membership levels, facilities and fundraising; a commitment to serve the community; inter-club rivalry and the (often uneasy) co-existence of official and unofficial club cultures — will resonate with many past and present members of sporting and voluntary organisations. Writing the history of such organisations poses distinct challenges. There is a need to reconcile an organisation's understandable wish to chronicle its achievements and include many members' names, with the historian's desire to place these names and activities within their historical context. Gavin McLean's book achieves both objectives, recounting Lyall Bay Surf and Life Saving Club's history against the wider backdrop of surf life-saving and changing social trends, while also providing a comprehensive record of the club's personalities and accomplishments (particularly in the appendices, which extend to over 30 pages).

Blue, White and Dynamite is chronologically structured. Chapters one and two discuss the formative years of the club (1910–1919) and its post-war consolidation (1920–1945). Chapters three and four cover the respective histories of Lyall Bay between 1945 and 1976 and the Wellington Ladies Surf Club (which amalgamated with Lyall Bay in 1976); chapter five examines the period between 1977 and 2010. The book begins with a wide-ranging introduction that discusses the Australian influence on New Zealand