

Associations. By contrast, defeats at the hands of Australian and English touring teams in the early twentieth century dented 'public enthusiasm for international cricket' (p.214).

Ryan names scores of individuals integral to cricket's development. They include patrons 'with the right mix of English public school and Oxbridge grooming, wealth and influential connections' (p.233), entrepreneurs who brought touring teams to the country and secondary school headmasters and teachers. In many instances the latter 'injected athletic life into school cricket' (p.107). Among their number were Charles Corfe (Christ's College), Joseph Firth (Wellington College), Walter Empson (Wanganui Collegiate), C.F. Bourne (Auckland Grammar) and William Justice Ford (Nelson College).

Lastly, Ryan examines the impacts of convergences and contingencies — inter-relationships between events and human agencies that generate unforeseen events and circumstances. In Dunedin two associations competed for political control of cricket. Eventually, the middle-class Otago Cricket Association gained power and the working-class Dunedin and Suburban Cricket Association disintegrated. But the former paid a heavy price for its increasing alienation of the working class: declining bank balances limited its ability to stage inter-provincial matches. Similarly, New Zealand's refusal to join the Commonwealth of Australia and its determination to pursue a more conventional imperial role that emphasized cultural and political links to Britain had detrimental consequences for cricket in this country.

The Making of New Zealand Cricket is meticulously researched. It draws on a wide range of sources including the sporting press, business and trade directories, electoral information, local and central government records, local and regional histories, school publications, memoirs and other biographical details. Ryan clearly labels speculative propositions and points out those areas requiring more research (for example Maori involvement). He eschews sweeping generalizations. Indeed, Ryan stresses that distinct social settings in the four main urban centres preclude many generalizations about New Zealand cricket. For the most part, he grounds his conclusions in reams of evidence and highlights complexity and contradiction. For example, while most cricket administrators came from privileged backgrounds and while the working classes were under-represented as players and officials, Ryan can find 'no basis for a sustainable theory of class exclusiveness' (p.77).

The Making of New Zealand Cricket is nothing short of a milestone contribution to social history and sport history in this country.

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'*Madness in Australia: Histories, Heritage and the Asylum*. Edited by Catharine Coleborne and Dolly MacKinnon. University of Queensland Press, St Lucia, 2003. 269 pp. Australian price: \$35.00. ISBN 0-7022-3406-0.

PAPERS PRESENTED at the Australian Society for the History of Medicine conference in 1999 inspired this book. Eighteen readable chapters are arranged under themes of Australian trajectories, gender and spaces, administrative and regulatory contexts, social and cultural histories of madness and the lunatic asylum, and the asylum's cultural heritage. Many disciplines are represented among the book's contributors.

Both the introduction and Stephen Garton's good historiographical overview of institutional, social and cultural histories of the asylum in Australia set the scene. Parts of this Australian version of a universal story will be familiar to mental health historians everywhere. Ideas and ideals were borrowed from 'British practice' (p.4), which was

not synonymous with England. Susan Piddock's chapter measures features of early South Australian asylums against the ideals of the leading English alienist John Conolly (1794–1866), but Scottish interest in cottage-style asylum design is not mentioned. Early asylums were solid and very durable even if they had fallen into disrepair by the 1950s, as Catharine Coleborne suggests. The architectural merits and historical significance may warrant the physical preservation of the earliest establishments, but so do later buildings that were similarly inspired by attempts to reclaim humane values and the ideals of personal care. Frequent use of terms like 'madness' and 'asylums' throughout the book may iterate some constant problems that bedevil this field, but when used out of period, such nomenclature is jarring.

The story also reveals the tangled social functions of psychiatric institutions, complex and contradictory socio-political attitudes, institutional power games, tensions between institutional and academic psychiatry, the effects of low professional status and low fiscal priority, and the slow transformation of curative asylums into catch-all institutions. Mark Finnane studies the early colonial preoccupation with dangerous lunatics and the legal aftermath. Charlie Fox explores the expanded role of asylums in handling intellectual disability. Tanja Luckins' discussion of the grievous mental impact of the loss of loved ones in wartime on women is a poignant counterbalance to the issue of war neurosis.

Catharine Coleborne's good chapter on space, power and gender in Victorian asylums between the 1850s and 1870s shows how location and space within institutional campuses served therapeutic and management purposes. Equally as important was the geographical and social distance imposed between many asylums and communities, a space that affected community interaction, created stigma, mystery and suspicion, insulated institutions and isolated their professionals. Chapters by Raymond Evans and Emily Wilson on public inquiries at Goodna Mental Hospital (1915) and at Chelmsford Private Hospital (1990) show the sad results of such alienation. Wilson may feel pessimistic about the outcome of public inquiries, but they have been part of the lurches between reform and inaction that have characterized mental health policy and service development since the eighteenth century.

People who knew psychiatric hospitals will find Dolly MacKinnon's chapters on sounds fascinating and evocative. I recalled the haunting cries and calls of back ward patients, quiet and noisy wards, auditory hallucinations, unacceptable noises, the echoing effect of long corridors, the clatter and chatter of mass dining, blaring day-room radios or television sets, the constant rattle of keys in locks, and the jollity of musical entertainments. I hope that MacKinnon's work will inspire other sensuous histories of institutions. The unique smells of psychiatric hospitals are ripe for such investigation.

The final section considers legacies and new uses for facilities that have outlived their original purpose. A plea is made to integrate the architectural, artistic and cultural heritage alongside archives, sounds, museum collections, oral histories and photographs. Coleborne and Belinda Robson question why particular people have collected particular relics that may or may not be representative of the totality of institutional experience for patients, staff and the public. Maybe, as Coleborne suggests, the preservation of discarded but collectable relics may dissociate a perceived progressive present from a bad past.

The blend of history from above — public policy, medico-legal and official perspectives — with socio-cultural perspectives, or history from 'below' builds various asylum stories. Institutional experience can easily be portrayed in negative or even horrific terms, but Janice Chesters reminds us that there were 'many different asylum experiences' (p.135). Not all could be told here. The editors found they could not cover a number of topics or perspectives, nor could they cover every geographical corner. Eight chapters concern Victoria, far more than those devoted to other states. Tasmania and the Northern Territory are scarcely mentioned, if at all. Greater comparative analysis would have been helpful to show the extent of inter-colonial or inter-state borrowing of

policy, law and organizational frameworks, the leadership of particular jurisdictions and interest groups, the influence of federation, and the spread of adapted imperial models and indigenous innovations throughout Australia.

The New Zealand reader must look hard to find references to trans-Tasman links beyond the consultancy of Edward Paley, Victoria's Inspector of Asylums, on setting up a national system (1872), and our eugenics-inspired legislation of 1928. Yet the parallel patterns of development, common problems, and shared imperial inheritance in Australasia invite further delving. Borrowed lunacy law and similar organizational frameworks come to mind. So do the ways colonial demography affected definitions of lunacy and limited boarding out or community care. The asylum's transformation into a catch-all institution is also reminiscent of New Zealand's experience. Of course, trans-Tasman comparisons lay beyond the purpose of this book. Its writers rightly settled for an Australian contribution to international scholarship that still has far to go in exploring colonial responses to insanity in many empires.

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Learning to Lead: A History of the New Zealand College of Management, 1952–2002. By Diana Beaglehole. New Zealand College of Management Inc., Wellington, 2004. 267 pp. plus appendices, index. NZ price: \$6.00 from the New Zealand College of Management, PO Box 11-146, Manners St, Wellington.

THIS WORK is a commissioned history of an organization that was known for the first 31 years of its life as the Administrative Staff College. The College was established jointly by the New Zealand Institute of Public Administration and the New Zealand Institute of Management. Its hallmark was courses in management development, usually conducted away from the work place, which were offered to young private and public sector managers. The study covers the origins of the college, 1952–1957, its three successful decades, and the more troubled times it faced after 1987.

The difficulties of the latter period dominate the study — well over half the pages for 15 out of 50 years. Those difficulties culminated in the college's closure. The decision to close was taken in December 2003, just after the book went to press, but a scan by the reader of the diminishing scale of the College's assets — from \$2.2m in 1997 to \$700,000 just five years later — would have suggested that the writing was on the wall.

Beaglehole's study traverses the under-explored area of New Zealand management history, although one touched on in her own earlier history of the Interlock group of companies and investigated, for the public sector, in Alan Henderson's *Quest for Efficiency* (1990). The history of management was peripheral when historians focused on politics, government and nation-building and has continued to be overlooked as attention has turned to social history and history from below. Given the revolution that New Zealand has undergone in economic organization since the mid-1980s the oversight is unfortunate, and we can be grateful to Beaglehole's volume for making amends in this direction.

Chapter one sets the pre-1952 scene whilst chs 2–4 cover years of both consolidation and growth. Beaglehole relates the origins of the college to the mid-century professionalization of management and in particular, to the model provided by the Administrative Staff College set up in the United Kingdom at Henley after World War II, which was the inspiration for the New Zealand venture.

Chapter five covers two disparate periods — the years from 1970–1987 when institutions regularly sent their 'best and brightest' on the college's courses, and the crisis it faced in 1988 when for the first time, in the aftermath of the stock market crash