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Metcalfe, Alan. *Canada Learns to Play: The Emergence of Organized Sport, 1807–1914*. Toronto: McClelland and Stewart, 1987. Pp. 243. Illustrations. $15.95 (paper)

Bernard F. Booth

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In this volume, Alan Metcalfe examines the growth of organized sport in Canada from 1807, when the Montreal Curling Club was founded, to 1914, when the Amateur Athletic Union of Canada had established control of the amateur in sport. Metcalfe's considerable accomplishment lies somewhere between that of Nancy and Max Howell's *Sports and Games in Canadian Life* (1969) and John Hargreaves' study of Britain, *Sport, Power and Culture* (1986). He appears to be aiming for a book like Hargreaves', one in the tradition of E. P. Thompson, and at times he approaches the standard. But he retains, still, much of the minutiae typical of the Howells and sport historians of their genre.

Metcalfe sees his book as a history of the emergence of new sport forms that correspond to the 19th-century evolution of urban-industrial Canada. In this process, spontaneous play forms, according to Metcalfe, gave way to a more rationalized structure of spectators, rules, and administrative bureaucracy. Despite the changing nature of the larger society, and of sport itself, the underlying and guiding ethic in sports remained amateurism, a product of an earlier, elite society.

In this way, then, the roots of Canadian sport are seen to lie in a clash between pre-industrial values, as represented in the amateur ethic, and those of the newer urban-industrial patterns, as represented in commercial sport. By 1914 the former was largely victorious, and the amateur ethic (sport seen chiefly as avocation) prevailed in much of the sporting world. Commercial, professional sport was confined to certain areas.

Looked at in a social sense, the culture of the urban, anglophone middle classes prevailed. The culture of the rural, the francophone, and the working classes were, as Metcalfe says about the last group, "largely confined to the sidelines." It would appear that the culture of a new, pushing business class suffered the same fate to some degree. And since the victory was chiefly that of Montreal and, later, Toronto, it was also a central Canadian one.

The book builds to what is arguably Metcalfe's best chapter, which is also, happily, his central one. It describes, if in over-abundant detail, the growth of he amateur ethic and its challenge at the end of the 19th century by professional, commercial sport. There was to be no compromise. A proposed compromise intended to permit amateurs and professionals to play on the same team was rejected by the purists. They underlined their declaration by the repudiation of the amateur status of Tom Longboat, selected to run for Canada in the 1908 Olympics. By 1909, the conservatives had also achieved organizational control of sport, and, in doing so, confirmed as dominant the notion of the amateur.

Professional sport by no means disappeared, indeed commercialization of sport proceeded apace. The middle classes exploited the market potential of their sports facilities and the working classes were quickly consumerized. A history of professionalism is provided, including horse-racing, bicycle-racing, and the touring professional who made his living travelling from city to city. Ned Hanlan is presented as the prototype for the sport hero who is marketed by the press. But commercialization appears to have been confined to sectors, baseball, for example, because it had American support, and hockey because it was rural and somewhat beyond the reach of the urban amateurs (though this last judgement seems questionable). More to the point is Metcalfe's discovery of hockey's professional roots in the amateur game. British sports, such as cricket, existed in Canada only so long as there was a strong core of British expatriates to support them. British elite ideas about sport, of course, persisted.

Lacrosse, which enjoys an entire chapter, is used by Metcalfe to illustrate the nature of the amateur/professional clash —embodied, in fact, in the conflict between the elite clubs of Montreal, representing traditional society and its values, and the Shamrocks, an Irish, Roman Catholic, working-class organization, representing modern structures and values. Even though they were the best club on the field, the Shamrocks were unable to control the development of the sport in the face of elite resistance. Without support of traditional institutions and an organizational centre, lacrosse died as a commercial, and proletarian, enterprise. So, too, did the assertion of a commercial and proletarian culture. The middle-class, amateur ethic, which arose in Montreal and spread to Toronto, was assailed by the proletarian values of the city at the turn of the century, but they were at that time not strong enough to change the face of sport.

Metcalfe has produced a book that ranks among the best yet produced on Canadian sport, but it is one that still lacks much necessary descriptive clarity and analytical vigour. We still seem to be awaiting a Canadian Hargreaves'.

Bernard F. Booth
University of Ottawa

Levitt, Cyril H. and Shaffir, William. *The Riot at Christie Pits*. Toronto: Lester and Orpen Dennys, 1987. Pp. xii, 305. 8 black and white plates. $26.95.

It was the summer of 1933. Young men and women paraded on the city's eastern beaches sporting swastika badges and t-shirts. One morning, residents of a downtown neighbourhood awoke to find a large swastika and "Heil Hitler" painted on a roof of the Willowvale clubhouse. During a junior league softball game in Willowvale Park,