Bradman was one of the few far-sighted and even visionary administrators, something of an exception to the rule. There are also some occasional sweeping and controversial generalisations such as the claim that cricket had little or no appeal for Australia's indigenous population (p. 79). The statement that Graeme Thomas is part-Aboriginal (p. 505) is not supported by the player himself and some other researchers have questioned whether 'Dick' Bailey was Aboriginal (p. 192).

While it is admirable to draw on recent scholarship, the publishers have developed an unsatisfactory method of attribution. With no footnotes there is no way to identify the many quotations and material within quotation marks which are scattered throughout the text. As a result there are also places in the book where the work of other scholars is not acknowledged sufficiently, in my opinion, such as Andrew Moore's material on the 'Fascist' cricket tour of 1924-25. Two pages within the text draw substantially on Moore's work, which was published in Sporting Traditions, in May 1991. However, no one reading the text would be aware of Moore's contribution to this book. The only reference to Moore's article is in the bibliography. The publishers have compounded this lack of proper attribution by making a feature of the 'Fascist' cricket tour in the publicity brochure. This matter should be rectified in any future edition.

It is a pity that this lack of attribution may detract from what is undoubtedly a splendid, pioneering and wide-ranging study of the role of administrators in this game which still dominates the Australian summer. The study of the game's administrators, the politics of Australian cricket, is a rich area of research which should encourage others to produce similar studies of other sports. Only then we will know whether this 'sorry tale' is a unique one or whether it is replicated in other sports.

SERIOUS FUN: A HISTORY OF SPECTATOR SPORTS IN THE USSR
by Robert Edelman
Reviewed by Garry J. Smith, University of Alberta, Edmonton, Alberta

Serious Fun is the oxymoronic title of Edelman's critical analysis of the political, social, and economic conditions that shaped sports spectating in the USSR between 1917 and 1991. Edelman's intention in writing the book was to see if there was such a thing as socialist spectator sports and, if so, what the nature and scope of the phenomenon was. Outsiders perceive the Soviets as being sullen and gloomy types. Edelman questions the accuracy of this stereotype and seeks to disprove it by showing Soviet sports fans enjoying
moments of playfulness and spontaneity.

As a blend of social history and sociology, Edelman’s book represents a successful attempt at extending the British "cultural studies" tradition into Soviet studies. By fastidiously grounding his analysis in the social and political context of the time period, Edelman demonstrates how the Communist ideology was unable to penetrate deeply into Soviet spectator sports. The Soviet political elite mistakenly assumed that sport could be used to indoctrinate the masses with Communist dogma. This strategy met with resistance, as Soviet citizens did not always respond to the messages conveyed by sporting spectacles as State authorities hoped they would. In fact, Edelman claims that Soviet spectator sports often produced behavior that could be construed as non-conformist, even counter-hegemonic. Soviet sports fans are depicted as being similar to sport fans elsewhere; they have passionate loyalties to favourite teams and athletes, their mood is elevated or depressed when their team wins or loses, and they appreciate the skill and beauty of elite athletes performing to their maximum. The crux of Edelman’s thesis is the political establishment’s underestimation of the sports fans’ commitment and their failure to comprehend what a joyful and spirit-lifting experience following sports could be for the repressed Soviet proletariat.

The book concentrates on the three most popular spectator sports (soccer, hockey, and basketball) and related issues such as commercialization, the sport-mass media nexus, and political interference into sporting matters. Edelman offers an in-depth explanation of the ideological role of spectator sports in a socialist state and how this differs from the role it plays in capitalist societies. In his summary of the classical Marxist and Neo-Marxist debates on the social value of spectator sports, Edelman notes how these scholars tend to overlook certain realities of Soviet life. These include:

- The dominant class of Soviet society is multilayered and includes "social groups with distinctive lifestyles and levels of consumption, culture, political power and status" (p. 22). One cannot assume that the Soviet upper crust is a unified ruling class.

- Since Soviet academics have largely ignored the topic of sports spectatorship (there is no Russian language equivalent to the term), it is debatable whether the categories and terms applied by Western Marxists would have currency with Soviet scholars.

- It is not always recognized by Western Marxists that mass culture industries have different goals in capitalist and non-capitalist societies. According to Edelman, capitalist mass culture tries to win an audience whereas Soviet mass culture seeks to propagandize its audience.