Unfortunately the serenity and peace of the author's poems, which are inserted as prefaces to various chapters, are not emblematic of the complete Olympic 'world', as Powell would have us believe. Unless it is critically analyzed as a text representing the political ideology of the Olympic Movement, the book is not appropriate for university courses.

Endnotes

1 Powell, p. iii.
3 Powell, p. 189.
5 Powell, p. 194.

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EITH A. P. SANDIFORD, CRICKET AND THE VICTORIANS.

This book is based upon and extends much of the material about the history of cricket in the nineteenth century which Sandiford has already published in a wide number of academic journals, but it is clearly a great advantage for students of Victorian sport and society for this to have been drawn together in a more accessible form. Sandiford demonstrates why no appraisal of English culture in the Victorian period can afford to neglect cricket. For many of the upper and middle classes cricket came to represent all that was best in English civilization whilst the values ascribed to cricket were an essential component of their self-esteem and a
justification for their exercise of political power. Sandiford traces the expansion of cricket as a participant and spectator sport in the Victorian period and explains how much of the pre-industrial character of cricket survived the economic and social impacts of the Industrial Revolution. His chapter on what he calls "The Georgian Legacy" is now the best account of cricket's organization and social significance in the early nineteenth century, Sandiford shows how the associations of cricket with masculinity and Christianity at the public schools in the mid-nineteenth century caused cricket to become viewed as an agency of morality and his chapter on cricket and Empire reveals how cricket helped to convince many Victorian imperialists that the British Empire was a force for morality and civilization.

The amateur-professional divide as an example of class distinctions and snobbery is given its due emphasis and there is much valuable statistical material about the economic rewards for professionals and the hypocrisies of shamateurism. The size of cricket crowds and the behaviour of cricket spectators are discussed in detail, and Sandiford rightly points out why it is so difficult to decide whether the social composition of crowds changed in the Victorian period. His analysis of changes in the techniques of playing cricket and of cricket clothing and playing materials discuss important aspects of sport history which have often been overlooked by social historians of sport. The playing of cricket by women and girls is considered though the degree to which the playing and watching of cricket by males depended upon the cooperation, or exploitation, of women and what can be deduced from this about cultural assumptions concerning gender roles are rather brushed to one side.

**Cricket and the Victorians** is likely to remain for many years the standard introduction to the social and cultural history of cricket in Victorian England. Sandiford writes in a pleasingly readable style and the book never becomes overburdened with facts. Some important issues, however, receive surprisingly brief treatment. The big names of Victorian cricket such as Grace, naturally, Shrewsbury and Abel are discussed, though there is only passing comment upon the qualities associated with Victorian cricketing heroes, which is disappointing especially as what was admired in such heroes can tell us so much about Victorian values and constructions of masculinity. The role of cricket writers and journalists in creating conceptions of cricket are mentioned only occasionally, but they had a key role in determining how cricket was regarded. Cricket verse is discussed, though little is included about why cricket stimulated more poetry and