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MARKS, LYNNE. *Revivals and Roller Rinks: Religion, Leisure, and Identity in Late-Nineteenth-Century Small-Town Ontario*. Studies in Gender and History Series. Toronto: University of Toronto Press, 1996. Pp. xi, 330. Notes, illustrations, bibliography, index, appendices, tables. \$19.95 pb., \$55.00 cb.

*Revivals and Roller Rinks*, part of the University of Toronto Press's Studies in Gender and History series, has much to offer sport historians interested in nineteenth-century leisure, culture, and identity. With its focus on Protestantism in small-town Ontario, this interesting and very readable work offers a new look at, and context for, the relationship between sport and the construction of masculinity and the role of sport in the late nineteenth-century searches for 'respectability.'

Marks uses the lenses of religion and leisure in three small towns (Ingersoll, Thorold, and Campbellfor, Ontario) to study the hegemonic force of late nineteenth-century evangelical Protestantism. In doing so she shows the complexity of both culture and identity. Her focus on the subtleties of gender, class, age, and family status in individual and group identity is refreshing, especially when she points out the tensions between ideology and social behavior. In addressing the question of how dominant and unifying mainstream Protestant culture was, she provides a range of intersecting issues that influenced the larger social meanings surrounding small-town religion and leisure. She shows that even among those who appeared at the center of Protestant hegemonic culture, consensus was nevertheless elusive.

This is a well-integrated, thoughtful, and well-researched work Marks draws from impressive and broad-based secondary literature, which includes works on social theory, religion, labor, and women's and gender history, as well as Canadian and American sport history. Her attention to detail is impressive; she is meticulous in the laying out of her argument and in her use of historical sources. The local-level archival data used includes church records, newspapers, municipal records, city directories, manuscript censuses, and assessment rolls. The appendix on methodological notes is a welcome addition, since it critically discusses these sources and identifies their limitations. The Philadelphia Project Index is used to classify the vast amount of occupational data collected on the individuals studied. The summary of the data on the social class backgrounds of churches, fraternal orders, sports club members, and so on, are found in thirty-four tables. Tucked away at the end of the book in appendix C, these tables do not intrude on the flow or readability of Marks's prose.

Chapters are devoted to a variety of themes and issues relating to religion, leisure, and identity. They focus on the culture of church involvement in small-town Ontario; the gender and class dimensions of church associations; the rhetoric of the evangelical Protestant moral code and its divisions; male worlds of leisure and associational life; the predominantly working-class-oriented Salvation Army and the Knights of Labor, and religious revivalism.

Of particular interest to sport historians will be the chapters “Rough and Respectable” and “Mostly Male Worlds: Leisure and Associational Life,” which identify the extremes of local leisure behaviors for males and females, and the chiefly male world of voluntary associations (i.e., fire departments, fraternal orders, bands, and sports teams) where leisure pursuits were largely closed to women of all classes. Yet, while Marks juxtaposes the narrowness of leisure options available to females against the plethora of options available to males, she captures and contextualizes well the richness of those activities in which females engaged. And while sport historians have long been familiar with the ‘Muscular Christian’ ethos of late nineteenth-century amateur sport, much has been made of middle-class approaches, often to the neglect of workers. Marks provides a fuller assessment of the rootedness of Muscular Christianity in class culture, while squarely placing the ethos within the religious and social history of the broader Protestant evangelical tradition.

Overall, this is a fine piece of social history that will no doubt be of interest and value to sport historians, particularly historians of the working classes and historians of the amateur movement. To be sure, this work indicates that sport history is being well integrated into other types of history by scholars such as Marks.

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