explored, not only as intellectual traditions and linguistic texts (although this *is* important), but also as rooted in material circumstances, electoral behaviour, and the demographics of specific locales, are subversive of and challenging to much conventional Upper Canadian historiographic wisdom. Wise's essays, moreover, have always carried an almost libidinal stylistic charge into the rather monotonous aridity of an historiography unusually bland and routinized in the form and tone of its presentation. Convinced by the sermons, letters, and speeches of early Canadian tories that words and their conveyance are acts of political and cultural importance, Wise has always offered his readers interpretations and evidence in a language of artful argument.

The twelve essays gathered together in this anthology establish the importance of the principles and politics of Upper Canadian conservatism. Wise explores individuals such as Christopher Hagerman and John Macaulay, delves into the sermons of John Strachan and others, traces the evolution of colonial attitudes toward the republic to the south, and presents invaluable assessments of the local and shifting contours of tory factionalism as it was lived out on the hustings and in various electoral campaigns in the 1820s and 1830s. If one gets almost no sense of the role of artisans and labourers, women and aboriginal peoples, in Wise's depiction of the making of political culture, it is nevertheless the case that the doctrines and realignments of rhetoric associated with Upper Canadian conservatism are nowhere more deftly addressed than in essays with titles such as "God's Peculiar Peoples," "Tory Factionalism," and "Sermon Literature and Canadian Intellectual History." When Wise attempts to extend his reach beyond 1867, out of Old Ontario, and into more explicit theoretical realms, as in his "Reflections on the Hartz Thesis," he is sometimes insightful. But, more often than not, he overstays his welcome in a house of analysis where his empirical grasp of specific sources loosens and he retreats into the shadows of generalization and abstraction. The meanings of "loyalty" change, to be sure, but addressing them in the particularities of the 1830s is, for Wise, at least, more fruitful than meandering around in analytic postures that end with gestures toward the ubiquity of "contradiction, paradox, and complexity." (211)

There is a great need for a new reading of Upper Canadian society. Such a reading will build on the recent social histories addressing aspects of state formation and social structure. It will necessarily address the elites and their ideas and institutions, but it will do so in ways more attentive to those marginalized socio-economic groupings the Upper Canadian historiographic mainstream now largely ignores. Such a project will benefit greatly from a critical engagement with Wise's essays. Perhaps, when this new writing is available, Wise, like John Strachan, might look back at his writing of decades ago and think, "found it very inferior to what I expected." (17) But I doubt it.

Bryan D. Palmer
Queen's University

Kathryn Grover (ed.), *Hard At Play: Leisure in America 1840-1940*(Amherst and Rochester, New York: The University of Massachusetts Press and The Strong Museum 1992).

With a genial wish that "readers find as much pleasure in these essays as the authors have found in their quest to understand American play," editor of the book and former editor and director of publications at the Strong Museum, Kathryn Grover, introduces and sets the mood for a reader's romp through *Hard At Play*. A a collection of ten essays by academics, independent researchers, and museum directors gleaned from eighty papers presented in 1987 at the Strong Museum, the book examines and stakes claim to the historical significance of selected aspects of American leisure and play in the hundred years prior to World War II.

Adorned with numerous photographs, reprints from *Harper's Weekly*, cartoons, maps and charts, the work at times resembles a children's picture book, which adds to the sense of fun and considerably enhances the reading of the text. But, in this case, appear-

ances are deceiving, for behind the frolic the authors address serious questions in their attempt to understand the nation's leisure and play habits. Of course the major historical considerations of class, ethnicity and gender and their implications for who could and could not play and at what, are interwoven through the essays — what contemporary social history book with intellectual intent does not consider this triumvirate? But also included are the issues of industrialization, urbanization, consumerism and commercialism, religion and gender identities. The subjects of the essays through which these issues are examined are an eclectic mix as even a cursory glance down the title list reveals: roller skating, children's games, stereographs, photography, angling, rifle shooting, resorts and immigrant German culture provide the means for "furthering the ... interpretation of the history of leisure pursuits and children's play." If all this seems a little much in a volume of two hundred and sixty two pages, of which two hundred and twenty six is text (including 141 pictures) perhaps it is. Certainly, it leaves the reader wondering about the rationale for the selection of these essays and the common strands of historical inquiry that usually bind such compilations together.

Grover, in her useful introduction, struggles to provide the book with a sense of cohesiveness, suggesting that many of the essays deal with play as "the culturally mandated cure for bodily and psychological stress." She astutely observes that both the regeneration of the workforce and the spiritual salvation of a rapidly evolving population were among the motives of those who advocated appropriate leisure pursuits. Her assertion smacks of social control theory. While the book cannot be simply categorized as such, the essays suggest the potentialities for the analysis of play based on conflict and the inequality of groups and their access to resources and power. Also significant as a unifier are the authors' implicit refutation of guru Johan Huizinga's definition of play. Huizinga, whose spirit is invoked briefly in the introduction, believed that play was voluntary, free "... in fact freedom," and was distinct from ordinary life. The essays reveal the limitation of this definition and demonstrate that the complexities of play defy absolute definition.

As with all collections of essays the level of analysis, depth of research and quality of writing varies, but generally they reflect preparation and presentation above and beyond symposium reprints. Particularly good and appropriate as the opening piece is Glenn Uminowicz's study of Ocean Grove and Ashbury Park, resorts that received a middle-class Protestant stamp of approval for their morally acceptable means of physical and spiritual regeneration. This reviewer's favourite, Colleen Sheehy's examination of the growing popularity of angling among middle and upper class men, provides insight into the Victorian preoccupation with "manly" leisure time pursuits. Also notable is Donald Mrozek's short concluding essay which, despite its length encapsulates many of the themes found throughout the book. Unfortunately, space limitation precludes individual review of the essays, but to those interested in social history it can be assured that Grover's wish, that the reader find much pleasure in the book, will come true.

Tony Joyce
Queen's University

Lyn Mikel Brown and Carol Gilligan, *Meeting at the Crossroads: Women's Psychology and Girls' Development* (Cambridge and London: Harvard University Press 1992).

This book is preceded by Carol Gilligan's influential work, *In a Different Voice* (1982). *In a Different Voice*, which received great popular acclaim, was Gilligan's critique of the androcentric bias of psychological theory and research that deemed inferior the moral development of females compared to the moral development of males. Whether one considers Freud's concept of penis envy or the story of Adam and Eve, females will be defined as deviant when normative standards for human behavior are based on male models. Gilligan argued that women's development relative to men's is indeed different but not deficient.