

IV. European Sport

IV-1

Schwartz, Hillel. "Games, Timepieces, and Businesspeople," *Diogenes*, 99 (1977), 60-79.

The technology and philosophy of timekeeping has been influential in modifying the Western attitude toward games. During the thirteenth century the Church controlled time and condemned games that used time unwisely. It considered earthly business to be essentially a game of chance. Sometime between 1520 and 1650 a different philosophy toward games of chance developed, for the victorious gamester became regarded as a moral victor. Much of this change has been attributed to the development of precision timepieces and a concomitant change in ideas about life-time. By the eighteenth century, business as a game of chance (alea) under control had become as respectable as a game of agon. Business was considered a pursuit or occupation of any kind that was not a pastime. The clock became a factor in distinguishing business (work) from leisure time. By the nineteenth century games had become a business, and during this period, the commercialization of games emerged. Games were confined to time as athletes raced against the clock and contests were limited to periods of time. Based upon primary sources and secondary works; 77 notes.

—Alar Lipping

IV-2

Brailsford, D. "Sporten en Spelen in Engeland in de 16DE en 17DE EEUW" [Sports and Games in 16th and 17th Century England], *Spiegel Historiae* (Netherlands), 9, No. 11 (1974), 600-07.

The sports and games of 16th and 17th century England reflected the social structure of the country and social notions of its population. Each social class had its own type of physical training. The gap between upper and lower

classes was unbridgeable in sports as well as in other fields. Many popular notions of those days concerning labor, leisure time, government, religion, health, and medicine were reflected in physical exercises. Moreover, some of the most important social changes of those two centuries directly influenced games and sports. Other important aspects of life, however, such as the great philosophical movement from Hobbes to Hume, did not seem to influence the prevalent notions of sports and games. Even John Locke's ideas on physical education owed more to the common sense of the period than to his philosophy or medical training. Based upon primary sources and secondary works.

—R. W. Groenman

IV-3

Mayer, H. "Puritanism and Physical Training," *International Review of Sport Sociology*, 8, No. 1 (1973), 37-51.

Puritanism did not display the aversion against the body and against sport that is commonly believed. Rather, the Puritans' attitude toward the human body and towards physical training was basically positive. Physical training was seen as a means of realizing the tasks of the Christian life by virtue of relaxing mind and body. Puritanism was, however, at odds with the sports culture which first developed in England in the seventeenth century. "Sportsmanship" was viewed as a romantic idolatry of the values of vitality and an end in itself and therefore opposed to the essence of Puritanism. Based on secondary works; 45 notes.

—Michael Kupersanin

IV-4

Crawford, Scott A. G. M. "Sporting Sketches: A Study of Selected Writings by Sir Walter Scott," *Physical Education Review*, 2 (Autumn 1979), 150-57.

As a young boy, Sir Walter Scott was struck by polio. Although he never fully recovered, he grew up with and remained an avid pursuer of sport and Scottish history and traditions. As an established author, a litterateur and social historian, he incorporated innumerable sports and the Scottish sporting heritage within his works. Descriptions of jousts, hunting, running, and mass football, among others, abound in his writings. Based upon primary sources and secondary works; 70 notes.

—Nancy L. Struna

IV-5

Fitzsimmons, Olive. "Lord Derby of the Oaks," *History Today*, 29 (August 1979), 516-21.

During the eighteenth century an estate called Lambert's Oaks in the London

borough of Sutton attracted an appreciative concourse of nobility and gentry. Among the activities carried out at the Oaks were several sporting and recreational pursuits. During Lord Derby's occupancy of the Oaks, several festivals including archery contests and minuet dancing were held. In 1777 a cricket match between two local teams was contested at the Oaks. The men's cricket match was followed by a contest conducted by women dressed in formal attire. Other sporting activities in which the nobility indulged were horseracing and cockfighting, accompanied by considerable wagering. No notes; 7 illustrations.

—Alar Lipping

IV-6

Chaloner, W. H. "Isaac Perrins, 1751-1801: Prize-fighter and Engineer," *History Today*, 23, No. 10 (1973), 740-43.

During the 1770s and 1780s Isaac Perrins prevailed as a successful prize-fighter. Following in the footsteps of his father, who helped to erect a number of new steam engines in the 1770s Perrins was employed as an engineer for the firm of Boulton and Watt. The character of Perrins typified the British gentleman. During boxing bouts he was a formidable opponent, but outside the ring he was no bully and displayed a cool and gentle disposition. On October 22, 1789, Perrins met his match and was defeated by Thomas Johnson of London. Three thousand people witnessed the match which netted £800. Following the match with Johnson, Perrins concentrated on being an engineer until his death in 1801. Based upon primary sources and secondary works; 12 notes; 3 illustrations.

—Alar Lipping

IV-7

Mutimer, Brian T. P. ". . . and Some Have Greatness Thrust Upon Them," *Canadian Journal of History of Sport and Physical Education*, 11, No. 2 (December 1980), 45-55.

Evidence suggests that Thomas Arnold, the much-claimed reformer of the public schools in nineteenth-century Britain, indirectly gave impetus to the development of the athleticism cult in those institutions and to the rise of organized sport in England and ultimately other parts of the Empire. The evidence suggesting that he actually reformed the public schools is slight according to one of Arnold's critics. What made Arnold a "Great Man"? Two books, Hughes' *Tom Brown's School-Days*, published in 1857, and Stanley's *Life and Correspondence of Thomas Arnold, D. D.*, published two years after Arnold's death in 1842, were partially responsible for projecting Arnold into the public limelight. Those works portrayed Arnold as the epitome of what Victorians of the age deemed desirable and essential; his characterization embodied

middle-class mores and morality. His death came at a fortuitous moment, in terms of his appeal, and he was quickly accepted as a "Great Man" with the aid of his chroniclers. Based upon primary sources and secondary works; 32 notes.

—Dave Brown

IV-8

Sandiford, Keith. "Victorians at Play: Problems in Historiographical Methodology," *Journal of Social History*, 15 (Winter 1981), 271-88.

One cannot understand the Victorians without investigating their leisure activities. It elucidates their morality and justice, their emphasis on efficiency and organization, the impact of technology, class distinctions, the quest for excellence, the search for order, and efforts to civilize the world. While there has been a growing literature on sundry recreative activities, not enough attention has been given to the sporting fever that pervaded all aspects of Victorian life. The author calls for more research into Victorian sport and urges greater use of the allied social sciences in conceptualization. The great value of comparing Victorian sport to that of the Georgians is suggested in order to point out the contrasting social norms (e.g., the decline of barbarism, the rise of teamwork, the advent of discipline). Special attention should be devoted to the impact of urbanization which encouraged technological advances, fomented a moral revolution, and led to the decline of traditional recreations. Particular topics that merit further consideration are the roles of the courts, churches, and educators; the obsession with order and respectability; and attitudes toward professionalism.

—Steven A. Riess

IV-9

Wesseling, H. L. "Pierre de Coubertin: Sport en Ideologie in de 3DE Republiek, 1870-1914" [Pierre de Coubertin: Sports and Ideology in the 3rd Republic, 1870-1914], *Speigel Historiae* (Netherlands) 9, No. 11 (1974), 622-29.

Following the French defeat of 1870, new leaders attempted to restore France to its former greatness. In reviving sports, France could choose between the German and the British models. The German model developed during the Napoleonic wars and was distinctly nationalistic in character, while the British model, originating in the upper class atmosphere of its famous public schools, was more imperialistic. At first the German notions on sports and physical education were adopted as gymnastic and rifle clubs and physical training became a patriotic duty. However, the French upper class, influenced by Pierre de Coubertin, preferred the British conception of sports with emphasis on fair play and amateurism. Although British oriented sports appeared early at colleges and universities, they did not arouse public interest until 1900. The mili-

tary significance of sports became more and more pronounced as Europe drew closer to World War I. Based upon primary sources and secondary works.

—R. W. Groenman

IV-10

Bale, John. "The Adoption of Football in Europe: An Historical-Geographic Perspective," *Canadian Journal of History of Sport and Physical Education*, 11, No. 2 (December 1980), 56-66.

A study of the diffusion and adoption of and innovations in football (soccer) in Europe offered generalizations and theories about innovation and diffusion of sport per se. The temporal "adoptions" of the modern game of football, after its codification by the Football Association in England in 1863, followed an S-shape curve or pattern of adoption by national football associations in Europe. Many innovations were characterized by a similar pattern of slow to rapid to slow rates of adoption. Evidence of strong neighborhood diffusion pattern for football could not be found. Size of capital city and national populations showed lower correlations with date of football adoption in European countries. When economic development was used to rank nations hierarchically, the formation of football associations appeared to have moved down the economic hierarchy. Generalizations about innovation diffusion do provide a theoretical basis for studying the historical development of sport in both time and space. Based upon primary sources and secondary works; 26 notes.

—Don Morrow

IV-11

Steinberg, David A. "Workers' Sport and the United Front, 1934-1936," *ARENA Review*, 4 (February 1980), 1-6.

This is an examination of the ebb and flow in relations between a European socialist sport organization and a Euro-Soviet communist sport organization. Between 1921 and 1934 the latter organization, the Red Sport International (RSI), attempted to challenge the hegemony of the former, the Socialist Workers' Sport International (SWSI). Thereafter, for two years in which both organizations feared the effects of Hitlerian repression of workers' sport participation, the RSI maneuvered to unite the communist and the socialist sport groups against fascism; ultimately, it hoped to wrest members and power from the SWSI. Cooperation did occur in the workers' sport assemblies, in preparations for the Peoples' Olympics in Barcelona and the Workers' Olympiad in Antwerp, and in general opposition to the Berlin Olympics. Still, the RSI did not achieve its goal, in large part because the leadership of the socialist workers' sport group "never overcame its fear that a close association with the RSI would result in a communist takeover of the workers' sport movement." Based upon primary sources, namely official publications; 27 notes.

—Nancy L. Struna

Krawczyk, Z. "Physical Culture: Past and Present," *International Review of Sport Sociology*, 13, No. 2 (1978), 23-35.

The problem considered was that of the influence exerted by tradition and the significance of the current value system on the reconstruction of the history of man's motor activity. History always functions as a collection of arguments for or against proposals for social change. Each new social force uses history to confirm its own program of activity. The integration of sociology and history can lead to a full integration of the humanistic science of physical culture. Based upon secondary works; 28 notes.

—Michael Kupersanin