

II. European Sport and Dance

II-1 Brissenden, Alan. "Jacobean Tragedy and the Dance," *Huntington Library Quarterly*, 44, No. 4 (Autumn 1981), 249-62.

The role of dance in Elizabethan theatre has been largely overlooked and ignored by drama scholars. Contrary to popular belief, dance in the plays of William Shakespeare, Ben Jonson, Thomas Middleton and other dramatists of the era was not merely a crowd-pleasing break or an instrument to increase popular appeal. Instead, dance was used knowingly by the playwrights to contribute to the theme, atmosphere, imagery and/or plot of the play. When used in comedy, dance symbolized harmony and order. In tragedy, however, dance was the antithesis of concord and was emblematic of disorder, innuendo, deception, wickedness, and death. The use of dance to strengthen ironic meaning in tragedy was at its most sophisticated level in John Ford's play *The Broken Heart* (c. 1629). Based on primary sources and secondary works; 21 notes.

—Lynne Emery

- II-2 Prynne, David. "The Clarion Clubs, Rambling and the Holiday Associations in Britain Since the 1890s." *Journal of Contemporary History* 11, Nos. 2-3 (1976). 65-77.

Formed within the labor movement of the period, the Clarion Clubs (named for the socialist paper of that name) wished to develop the personality in the out-of-doors away from the industrial cities. They exposed working-class men and women to nature with their guest houses in pleasant environs, and they helped to "raise the cultural standards of working people." The various recreational activities sponsored by the Clarion Clubs had as much, if not more, impact on the development of group unity than did the purely political bodies. The predisposition to group unity affected the legislative directions of the twentieth century in Britain. Based upon primary sources and secondary works: 35 notes.

—John R. Schleppei

- II-3 Vamplew, Wray. "The Economics of a Sports Industry: Scottish Gate-Money Football, 1890-1914," *Economic History Review*, 35. No. 3 (November 1982), 549-67.

Scottish soccer became commercialized in the late nineteenth century as the leading clubs adopted company status with shareholders and the possibility of dividends. However, an examination of individual club data—prospectuses, financial statements, commercial practices, employment policies—suggested that clubs were more concerned with winning games and championships than with maximizing profits. This contention was supported by a consideration of the clubs in aggregate which at league level tolerated a high degree of inequality in playing success, a situation unlikely to maximize group profits. Based on primary sources, newspapers, and secondary works: 48 notes, 6 tables.

—Wray Vamplew

- II-4 Nye, Robert A. "Denigration. Neurasthenia and the Culture of Sport in 'Belle Epoque' France." *Journal of Contemporary History*. 17. No. 1 (January 1982). 51-68.

The French nation in the 1880s and 90s experienced a malaise of social and physical problems that analysts attributed to the pressures of modern civilization. Sport and physical culture were promoted as remedies to these problems by the medical and psychiatric sciences as well as by moralists with their newly found knowledge. It was hoped that the physical culture movement would initiate "a moral and physical regeneration of the French race." As a result, physical culture activities (including the dominant Swedish gymnastic system) were expanded and practiced right up to the outbreak of the Great War. Based upon primary sources and secondary works: 61 notes.

—John R. Schleppei

- II-5 Margadant, Ted W. "Primary Schools and Youth Groups in Pre-War Paris; 'Les Petites A's'," *Journal of Contemporary History*, 13, No. 2 (1978). 223-36.

The period 1894-1904 saw over 6000 primary schools in France begin youth clubs—the "petites Amicales." Using working class schools in sections of Paris for research, the writer traced the purpose and programs of these schools, founded by educational reformers. The youth clubs were designed to overcome the poor social environments. In addition to general social activities, boys participated in fencing, gymnastics, boxing and riflery, while girls took part in dance, music, and out-door activities. The clubs tried to inculcate middle class values into lower (working) class youngsters. The youth clubs disintegrated due to their lack of coeducational activities as the youngsters grew older. Based upon primary sources and secondary works; 61 notes.

—John R. Schleppe

- II-6 Ritter, Gerhard A. "Workers' Culture in Imperial Germany: Problems and Points of Departure for Research," *Journal of Contemporary History*, 13, No. 2 (1978), 165-89.

The close link of workers movement and workers' culture in nineteenth-century Germany is examined; particularly the struggle to imitate upper class ideals and mores. Changes in dress, food, literature, music, theatre, language, and a myriad of institutions should be studied in the mosaic. Of particular interest is the further study of specialized sports clubs (for cycling or athletics) and mass sport and their real influence on the total workers' culture of this period. Based upon primary sources and secondary works; 100 notes.

—John R. Schleppe