

### III. European Sport and Recreation

III-1 Carter, Sydney. "Phillip Stubbes: An Elizabethan Puritan," *History Today*, 3, No. 4 (April 1953), 271-76.

In his text *Anatomie of Abuses*, Puritan writer Phillip Stubbes denounces football, dancing, acting, dicing, swearing, and other activities depicting the frivolous side of Elizabethan life. Those criticisms illustrate some of the earliest written accounts of Puritanical views on frivolity. Stubbes regarded football as a bloody and murdering practice, but his denunciation of football was not unique during the Elizabethan period, for English and Scottish kings tried to eliminate the game "on the grounds that it weakened national defence by distracting men from archery." Similarly, Stubbes refers to May Day celebrations as pagan activities. His criticisms regarding frivolity were in line with Christian moralists. His other works denouncing sin include *A Crystal Glasse for Christian Women* (1591) and *A Perfect Pathway to Felicitie* (1592). No notes; 7 illustrations.

—Alar Lipping

III-2 Toyne, S. M. "The Early History of Cricket," *History Today*, 5, No. 6 (June 1955), 357-65.

During its infancy in the early 1700s, cricket emerged as a gambling sport bringing together various social classes. By the 1740s the game attracted large sums for betting and one match drew a total of £20,000. Gambling attracted bookmakers and odds on matches were predicted, leading to bribery and cheating. Puritans and Roman Catholics opposed cricket and a number of cricketers were brought before the Ecclesiastical Courts. Royalty, however, encouraged the game. To assure proper conduct, the upper class organized the Marylebone Cricket Club which became the ruling authority of cricket. The popularity of cricket grew with the increase of city dwelling. Teams sponsored by firms and factories from different cities multiplied during the 1770s, helping it to develop into a national game. No notes; six illustrations.

—Alar Lipping

III-3 Mandle, W. F. "Games People Played: Cricket and Football in England and Victoria in the late Nineteenth Century," *Historical Studies*, 15, No. 60 (April 1973), 511-35.

Sport mirrored English industrial society in its class control, sources of investment funds and entrepreneurship, labour relations, and use of technology. Australia imported English cricket ready-made, but developed its own brand of football and in both games reflected a greater degree of egalitarianism with

better provision of general spectator facilities than in England. Sport in both countries was seen as developing manliness, furthering Christianity, encouraging the mixing of classes, serving military purposes, and fostering nationalism. A major difference, however, was that whereas England accepted professionalism Australia eschewed it, possibly because of their different social and economic environments. Based upon newspapers and secondary works; 62 notes.

—Wray Vamplew

III-4 Beck, Peter J. "England v. Germany 1938," *History Today*, 32 (June 1982), 29-34.

Although Germany and Italy were two of the first countries to utilize sports as national propaganda, the British government also perceived the importance of sports as a vehicle for propaganda. The first game in 1935 saw a great deal of protest over the match by trade unions and Jewish organizations because of Nazi policies toward labor and Jews. The second match in 1938 was also protested because of Anschluss. In neither instance did the British Foreign or Home Office interfere because of foreign policy objectives of conciliating Germany and propaganda considerations. Both games were won by Britain though both sides claimed propaganda victories. Based upon British government records; no notes.

—James Peckman

III-5 Smith, David. "People's Theatre: A Century of Welsh Rugby," *History Today*, 31 (March 1981), 31-36.

Through complex historical, cultural, and social forces, rugby has been transformed into one of the dominant cultural institutions in Wales. So dominant is its position that other aspects of popular culture, such as the national theatre, have been submerged. The people's aspirations most often expressed through popular culture have been, for the Welsh, channeled through Rugby, thereby making it the "people's theatre of Wales." Based on primary sources and secondary works; no notes.

—James Peckman

III-6 Powers, James F. "Frontier Municipal Baths and Social Integration in Thirteenth-Century Spain," *American Historical Review*, 84, No. 3 (une 1979), 649-67.

In the Christian reconquest of Spain, bath houses were a significant social institution in which elaborate regulations existed involving Christian-Islam-Jewish encounters. In addition to Christian-imposed religious segregation at the bano, strict gender separation was employed. Although the status of Christian women was enhanced on the frontier by their scarcity, both regulations were indicative of their minority status. Women who entered the baths on days reserved for men risked physical abuse and classification as prostitutes. A decline in bath house "convivencia" occurred with deteriorating re-

lations between Christians and minorities, and ended with Isabella. Based on primary sources and secondary works; 63 notes.

—J. A. Kennard