

V. English Sport

- V-1 Brailsford, Dennis. "Religion and Sport in Eighteenth Century England: 'For the Encouragement of Piety and Virtue, and for the Preventing or Punishing of Vice, Profaneness and Immorality,'" *British Journal of Sports History*, 1, No. 2, (September 1984). 166- 183.

In eighteenth-century England reason was valued as a prominent virtue and the sporting life, influenced to some extent by contemporary religious attitudes, flourished. Religious emphasis was more on social and moral values than on spiritual ones. When churchmen pursued their own affairs, sport was tolerated, but change occurred after athletic parsons were assigned parishes. Sabbatarianism was still a problem even though law permitted Sunday recreation. The passage of the "Sunday Observance Act of 1780" did not terminate Sunday play but a more informal type of play developed as Puritan influence diminished. Based on primary sources and secondary works; 53 notes.

—Ralph B. Ballou, Jr.

- V-2 Brailsford, Dennis. "1787: An Eighteenth Century Sporting Year," *Research Quarterly for Exercise and Sport*, 55, No. 3 (September 1984), 217-230

The author questioned the belief that organized sport was a product of nineteenth century industrialization. To explore this idea, the national press and provincial press

(West Midlands) were searched for evidence of organized sport in 1787. Eight sporting activities (hunting, pugilism, cockfighting, horseracing, cricket, rowing, sailing, and athletics) demonstrated levels of organization from limited to advanced. Perhaps the changes associated with industrialization did not produce modern sport but merely enlarged upon a process now under way. Based on secondary works and newspapers; 61 notes.

—John Neville

V-3 Bailey, Victor. "Scouting for Empire," *History Today*, 32 (July 1982), 5-9.

In 1907 Major Robert Baden-Powell established the boy scout movement in Britain. Scouting developed in Britain as an authentic cultural expression of the pervasive Edwardian anxieties for the future of the British Empire. Critical of Britain's social and physical decadence, Baden-Powell desired to utilize scouting to cultivate patriotism and citizenry among urban youth. Baden-Powell's scouting code of conduct emphasized bodily exercise, health-giving habits, and the molding of character. Physical development through activities associated with outdoor living along with sports and games fostered group unity. Scouting served to demonstrate that Britain was more than ready to defend against external invasion. Based on secondary works; 5 notes; 8 illustrations.

—Alar Lipping

V-4 Jones, Stephen G. "The Economic Aspects of Association Football in England, 1918-39," *British Journal of Sports History*, 1, No. 1 (December, 1984) 286-299.

By 1918 professional soccer in England was an established institution. In spite of high unemployment in the inter-war years, real income rose due in part to a drop in food costs. This especially benefited the working class, who shifted some spendable income to entertainment, including football, in turn creating a greater following and more money for the game. The gambling pools, popular national competitions, cheap transportation, a maximum wage for players, and management which ran clubs more for social advantage (keeping admission prices low) than for profit also contributed to the advancement of the game in that period. 67 notes

—John Schlepfi

V-5 Haley, Bruce E. "Sport and the Victorian World," *Western Humanities Review*, 22 (Spring 1968), 115-125.

The supposed epitome of Victorian sport was the "manly" character of the game. Manliness was represented by the qualities of moral rectitude and physical robustness. With the coming of the athletic revolution in the mid decades of the nineteenth century, the emphasis on mental development waned. As Bertrand Russell wryly stated, "Waterloo may well have been won on the Eton playing fields, but the Empire was surely being lost there." Additionally, E. M. Forster described the ruling classes as having "well developed bodies, fairly developed minds, and undeveloped hearts." Haley critically discussed the Victorian athletic cult and attempted to argue how "mens sana in corpore sano" was left in shambles during the Victorian era. Strength of character during this period deemphasized the mental component of over-

all development and overemphasized the sturdiness of the body. Based on primary sources and secondary works; 56 notes.

—R. Wayne Simpson

V-6 Dunning, Eric. "Social Bonding and Violence in Sport," *Journal of Biosocial Science*, Supp. No. 7 (1981) 5-23.

This article presents a significant historical and sociological evaluation of the etiological factors contributing to violence in sport with particular emphasis on rugby and soccer "hooliganism." It establishes a typology of violence and demonstrate how differing types of social bonding may lead to differing forms of violence in sport. It contends that while violence remains a problem in sport, a historical evaluation of sports, such as rugby, indicates an overall movement toward more civilized behavior. Those elements of violence observed in sport, particularly soccer hooliganism, were not recent phenomena but have existed as a problem in soccer for much of its existence resulting in part from differing forms of social bonding. The author concluded that from a historical perspective violence in sport has diminished, but it will remain a problem as long as society retains unequal hierarchial relationships which give rise to differing forms of social bonding. Based on primary sources and secondary works; 16 notes.

—James Peckman

V-7 Mangan, J. A. "'Oars and the Man': Pleasure and Purpose in Victorian and Edwardian Cambridge," *British Journal of Sports History*, 1, No. 3 (December, 1984), 245-271.

In Great Britain during late nineteenth-century Victorian and Edwardian rule, there emerged within the upper-class educational system a "mania" later to be defined as "athleticism," which became an obsession and dramatically influenced moralistic ideology in public, state, and colonial school systems throughout the Empire. Although many British educational institutions and headmasters subscribed to athleticism during the period, Jesus College of Cambridge and its two headmasters, E. H. Morgan and H. A. Morgan (not related) led in the promotion and dissemination of the college sporting life between 1875 and 1914. The college provided society with moral exemplars, ideologies, and diffusionists who, in a catenulate effort at propagation, preached and practiced athleticism. Alumni from Jesus College and other upper-class institutions carried on the tradition of athleticism, teaching and training their charges on the rivers and playing fields in Cambridge, England, and throughout the Empire. Based on primary sources and secondary works; 143 notes.

—Jerry J. Wright

V-8 Mangan, J.A. "Christ and the Imperial Games Fields: Evangelical Athletes of the Empire," *British Journal of Sports History*, 1, No. 2, (September 1984), 184-201.

Christianity became a universal religion because of the imposition of European values on non-European cultures by British evangelical missionary societies. When these societies drew upper-class people into the movement, athletic ability was exploited for religious purposes. Such athletic ability also emphasized and perpetuated the idea of the "missionary muscularity" and masculinity of the evangelist. Of the 12 men mentioned who took "the gospel of Christ and the gospel of Games" to other parts

of the world, 3 were identified as outstanding examples of the muscular missionary movement with particular attention paid to C. E. Tyndale-Biscoe, a "pious and hearty" man. Based on primary sources, journal articles, secondary works; 85 notes.

—Ralph B. Ballou, Jr.

V-9 Lowerson, John. "Sport and the Victorian Sunday: The Beginnings of Middle-Class Apostasy," *British Journal of Sports History*, I, No. 2, (September 1984), 202-220.

Changing theological emphasis toward Sunday rather than the Sabbath, challenges to fundamental Sabbatarianism, and a stress on human values, rather than supernatural criteria, were factors in the conflict between sport and Sabbatarianism. A notion of what constitutes acceptable Sunday behavior developed along with a tendency toward private, rather than public, recreation. Some sports, theologically justified, emerged and gained popularity. Middle-class folks centered their Sunday sport in three locations—the river and sea, roads, and golf courses. Of these, golf posed the greatest problem. By 1914, Sabbatarianism was dead, and religion, not sport, was the peripheral activity. Based on primary sources, government documents, and secondary works; 80 notes.

—Ralph B. Ballou, Jr.

V-10 Sandiford, Keith. "Victorian Cricket Technique and Industrial Technology," *British Journal of Sports History*, 1, No. 3 (December 1984), 272-285.

Cricket was the least touched of the established games by the industrial revolution since the game's rules and mores were well entrenched by the mid-eighteenth century. Improvements came from within the game by professionals developing batting and bowling techniques to overcome new offenses and defenses. Technology aided primarily the playing surface, where mowers and heavy rollers contributed to consistent play on smoother surfaces. Groundsmen's knowledge of horticulture and drainage were also helpful in this area. The deep traditions of the game (as the hand-made bat) could not be altered by common technology. 61 notes.

—John Schleppei

V-11 Rühl, Joachim K. "Religion and Amusements in Sixteenth-and Seventeenth-Century England: 'Time might be better bestowed, and besides wee see sin acted,'" *British Journal of Sport History*, 1, No. 2 (September 1984), 125-165.

Historical evidence indicates that the British have always enjoyed engaging in sporting amusements. During the sixteenth and seventeenth centuries, citizens of England frequently faced the dilemma of approval of their amusements by ruling kings or queens versus disapproval by their church. Beginning with the reign of Henry VIII, while the English were still on good terms with Rome, and going through various religious sects and their leaders until the reign of Charles I, the study looks at four periods of British history—the eve of the Reformation, the Reformation, Post-Reformation, and the turn of the century. This article also surveys attitudes toward amusement practices by clergy and rulers, presents in great detail the amusement perspectives

of William Perkins, King James I, King Charles I, the Puritans, and the British people in general. Based on primary sources and secondary works; 322 notes.

— Jerry J. Wright.

- V-12 Schofield, J. A. "The Development of First-Class Cricket in England: An Economic Analysis," *The Journal of Industrial Economics*, 30, No. 4 (June 1982), 337-360.

The author presents a unique look at the development of English cricket throughout the past century selecting previously untried tools of economic analysis. A view of first-class cricket as a formal cartel, a model of industrial organization and behavior forms the framework. Balancing a desire for profit-seeking with a resistance to profit-maximization born of international representation, tradition, and the protection of self-interest among individual clubs, the author maintains that "contrary to romantic myths the cartel appears to have displayed a pronounced commercial strain . . ." Based upon secondary works; 44 notes.

—Ralph C. Wilcox

- V-13 Sprigley, Michael. "The Great Frost Fair," *History Today*, 10 (December 1960), 848-855.

During the winter months for nearly four hundred years while the old London Bridge still spanned the Thames, Londoners used the frozen Thames River to engage in recreational pastimes. With the opening of the new London Bridge in 1831-which was designed to alter the flow of the Thames to prevent freezing-Londoners could no longer use the Thames for winter recreation so London merchants occasionally organized Frost Fairs. The Frost Fair of 1883-84 commenced on November 16 and continued until the middle of January. Along with carnival entertainment, this festival included a number of recreational activities and competitions in nine pins, speed skating, horse and coach racing, trick ice skating, and football. Based on primary sources; no notes; 5 illustrations.

—Alar Lipping

- V-14 Murray, Bill. "Celtic v Rangers : Ideology or a Business in Bigotry," *Proceeding of the First Australian Symposium on the History and Philosophy of Physical Education and Sport* (1980), 152-169.

The Glasgow Celtic football team was founded in 1888 by Catholics for Catholics. The Rangers became their major on-field challengers and were identified as the Protestant team and over time became hardline sectarians. The bigotry on which these clubs fed has benefited the clubs financially as matches between the two were financial bonanzas. Based on newspapers and secondary works; no notes.

—Wray Vamplew

- V-15 Vamplew, Wray. "The Influence of Economic Change on Popular Sport in England 1600-1900," *Proceedings of the First Australian Symposium on the History and Philosophy of Physical Education and Sport* (1980), 126- 151.

Economic influences alone have not determined the nature and timing of sports activity, yet variations in four major economic variables-the structure of the economy, the volume of non-working time, income levels, and the supply of energy-explain much of the change in popular sports between 1600 and 1900. This thesis has been

developed by an examination of the character and structure of popular sport in pre-industrial Britain, during the Industrial Revolution, and in the era of commercialized leisure. Based on primary sources and secondary works; 58 notes.

—Wray Vamplew