

## VI. North American Sport

- VI-1 Dufresne, Sylvie. "The Winter Carnival of Montreal, 1803-1889," *Urban History Review*, 11, No. 3 (February 1983), 25-45.

At the end of the nineteenth century, a new form of public entertainment appeared in Montreal—the winter carnival. Organized by athletic clubs, encouraged by the municipal government, and financed by private enterprise, it involved an extensive advertising and tourist campaign aimed at both boosting economic activity during the off-season by attracting visitors and at promoting the interests of the city by making others more aware of the latter's commercial and industrial potential. Underneath its merry exterior the carnival was deeply marked by the needs, aspirations, and antagonisms which dominated the history of Montreal during the nineteenth century. The monuments and decorations reflected the cultural values of those who designed them. The middle-class character of the event was revealed in the choice of recreational and social activities. The tensions that existed bore witness to the complex relationships among the French and the English. [written in French] Based on primary sources; 46 notes.

—R. Wayne Simpson

- VI-2 Higgs, Robert J. "Muscular Christianity, Holy Play, and Spiritual Exercises: Confusion about Christ in Sports and Religion," *ARETE: The Journal of Sport Literature*, 1, No. 1 (Fall 1983). 60-85.

During the past quarter of a century, sport and religion have become allies rather than opponents in the cause of Christ. Even though sport and religion have parallels, they are not equitable. Three forms—Muscular Christianity, holy play, and spiritual exercises—are analyzed to point out some of the fundamental differences between sport and religion. Significant to each is the role of the body and the ideals of holiness through a knowledge of God. Sport, play, and exercise have a rightful place in society, but to attribute to them spiritual qualities through which one can become "holy" is, perhaps, to perpetuate the conflict between sport and religion. Based on primary sources, magazine articles, and secondary works; 4 notes; bibliography.

—Ralph B. Ballou

- VI-3 Gorn, Elliott J. "'Gouge and Bite, Pull Hair and Scratch': The Social Significance of Fighting in the Southern Backcountry," *American Historical Review*, 90, No. 1 (February 1985). 18-43.

Backwoods brawling flourished in the American South from the end of the Revolutionary War through the antebellum era. Gorn explores the rich, Southern, oral tradition of this all-male subculture of frontiersmen who, untouched by bourgeois self-restraint, lived violently in semi-subsistence. As poor whites, they feared poverty and servitude, yet they mocked the decorum of gentlemanly dueling. Prompted by the slightest insult, southern backcountry fighting erupted frequently. Without restraints, the combatants fought fiercely as gouging out eyes was the *sine qua non* of brawling.

The fights, accompanied by loud boasting, performed the social function of maintaining a man's most precious possession—his honor and status within the community. 83 notes.

—June A. Kennard

- VI-4 Kirsch, George B. "The Rise of Modern Sports: New Jersey Cricketers, Baseball Players, and Clubs, 1845-60," *New Jersey History*, 101 (Spring/Summer 1983), 52-84.

The growing number of cricket and baseball clubs in Newark and Jersey City from 1845-1860 coupled with an increased bureaucratic structure signaled an emergence of modern, organized sport in New Jersey. Drawing from sporting and daily periodicals, city directories, and federal censuses, 365 sportsmen were grouped on the basis of ethnic origin, age, occupation, wealth, and neighborhood residence. Further, the membership lists of cohesive sports clubs were examined with particular emphasis on the identification and explanation of common ties. Consideration was afforded club rules, patterns of competition, moral associations with play, and the relationship of team names to the idea of patriotism. Based on primary sources; 53 notes; 2 illustrations; 6 tables.

—Ralph C. Wilcox

- VI-5 Lucas, John. "Deerfoot in Britain: An Amazing American Long Distance Runner," *Journal of American Culture*, 6 No. 3 (Fall 1983), 12-18.

Louis Bennett (alias "Deerfoot"), a Seneca Indian, raced in the United States at distances of five to ten miles prior to the Civil War. An English trainer discovered him in a ten-mile race against two of England's leading runners staged at the Fashion Race Course on Long Island on June 10, 1861. He convinced Deerfoot to return to England with him to run in high stakes races throughout Britain. For more than two years Deerfoot defeated the best of English runners for large purses and larger side bets. In races from four to ten miles, he ran at just over a five-minute mile pace. On April 3, 1863, he raced 11 miles, 970 yards in one hour, a record which stood for 34 years. He returned to the United States and continued to race for purses up to \$2,000 until 1870. When he retired in his forties, he had accumulated considerable wealth. His records verify his status as one of America's greatest track athletes. Based on primary sources and secondary works; 45 notes.

—R. T. Bowen

- VI-6 MacLeod, David. "A Live Vaccine: The YMCA and Male Adolescence in the United States and Canada, 1870-1920," *Social History*, 11, No. 21 (May 1978), 1-25.

Just prior to the turn of the century job opportunities for teenagers and formal education interfered more and more with paid employment by lasting nearly year-round. As a result, growing numbers of boys had to wait far past puberty to seek full independence. Prolonged adult tutelage and the need for institutions to provide instruction and control brought the influence of the YMCA to its zenith. MacLeod traced the historical influence of the YMCA and suggested reasons why the Association became so popular in the early 1900s. Specific reference was made to G. Stanley Hall, who created the theoretical framework around which the YMCA had become well known; that boys should strengthen their physical, mental, social, and religious capacities

thereby staving off moral degeneration. Based on primary sources and secondary works; 87 notes.

—R. Wayne Simpson

VI-7 Mitchinson, Wendy. "The YWCA and Reform in the Nineteenth Century," *Social History*, 12, No. 24 (November 1979), 368-384.

The latter years of the nineteenth century saw the beginning of what was to have become a strong and energetic reform movement in Canada. This movement encompassed many causes: urban reform, temperance, women's rights and suffrage, child welfare, and conservation to name a few. The YWCA responded to and recognized the changing needs of Canadian women, particularly those attracted to cities by prospective employment. The YWCA wanted to help these women in any way possible and wished to prevent any circumstance which could lead to moral waywardness. Yet, it was hindered by several factors. The duality of goals, religious and secular, weakened the Y's national organization and ability to provide leadership to its local unions. Following the example set by earlier benevolent societies, the YWCA aligned itself with the church as its focus on the temporal welfare of working women lessened. This was reinforced by the YWCA's organizational structure, dominated by a select group of women and leading to little innovation and certainly little challenge to the accepted role of women's involvement in society. The YWCA had been a long-time supporter of the domestic role of women but were now facing the challenge of the working woman. Yet, the YWCA's response was limited and was further constrained by the tension between a strong, charitable orientation and the perceived need for a new spirit of reform to cope with the changing nature of society. Based mainly on primary sources with some secondary works; 76 notes.

—R. Wayne Simpson

VI-8 Rush, Anita. "The Bicycle Boom of the Gay Nineties: A Reassessment," *Material History Bulletin*, 18 (Fall 1983), I-12.

The bicycle craze of the 1890s has been credited with initiating numerous social reforms including the good roads movement, liberating women by introducing bloomers and divided skirts, and bringing all socio-economic classes together in wholesome recreation. However, Canadians were followers, not leaders, in the cycling movement, and the bicycle in Canada seemed to have reflected attitudes and changes begun elsewhere. Nonetheless, the popularity of cycling had a profound effect on journalism, recreation, and popular culture in Canada since it was closely allied with the Victorian enthusiasm for healthy exercise and, although accessible only to an elite few, influenced the masses. Based on primary sources and secondary works; 76 notes.

—Mary Lou LeCompte

VI-9 Smith, Ronald A. "Preludes to the NCAA: Early Failures of Faculty Intercollegiate Athletic Control," *Research Quarterly for Exercise and Sport*, 54, No. 4 (December 1983), 372-382.

Eastern colleges attempted to establish inter-institutional faculty control of athletics more than 20 years before the founding of the NCAA in 1905-06. Faculties were aware that their laissez-faire attitudes toward student-controlled athletics were not working. Princeton formed the first faculty athletic committee in 1881 followed by Harvard in 1882. Unsuccessful attempts were made to unite colleges for the governance of intercollegiate athletics led by Princeton, Harvard, and Brown and opposed by Yale. Not

until the 1905 crisis in football were the involved institutions able to impose order into intercollegiate athletics—a quest still in progress. Based on primary sources and secondary works; 53 notes; 4 illustrations.

—John Neville