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by Martin, this seems to have taken longer to appear elsewhere. Deborah Gaitskell's chapter on Anglican schooling for African girls in Johannesburg in the first half of the twentieth century relates a slow transition between an education focused on preparation for domestic service and a broader programme incorporating recreational and athletic pursuits. Christine Weir describes a similar process in her comparative study of Methodist education in Australia and Fiji. A move away from conventional routines towards the use of entertainment and sport was observable in both contexts during the early twentieth century (pp. 106–111, 116–117).

The editors of this volume are to be commended for assembling such a wide and stimulating array of case studies. Not least among the merits of these contributions are the future research directions which they prompt us to consider (both directly and indirectly) for the historical study of religion and childhood, still a relatively neglected field. Further work on the reception of children's religious literature would complement well the discussions of its content by Hillel and other contributors. The 'High Church' Anglican contexts described by Martin and Gaitskell would also repay further attention, redressing an imbalance in scholarship that has tended to favour Evangelical perspectives. Additionally, much remains to be investigated concerning the relationship between religious education and its socio-political context. In the pursuit of such lines of enquiry, this volume will prove invaluable to students of the history of childhood and religious history alike.

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A New History of Yachting, by Mike Bender, Woodbridge, Boydell Press, 2017, 462 pp., £30 (hardback), ISBN 9781783271337

Skiing Into Modernity: A Cultural and Environmental History, by Andrew Denning, Oakland CA, University of California Press, 2015, 256 pp., £24.95 (paperback), ISBN 9780520284289

Many years ago, a majority of histories of sport were simplistically dismissed by mainstream academics as written by 'fans with typewriters'. From the 1980s however, historians of sport increasingly became a small but distinctive feature of university history and sports studies departments, though their work was largely rooted in social history and theory. From about the same time, this subfield began to develop its own specialist journals, societies and teaching materials, building on its links to mainstream history. More recently, it has widened its range of topics, approaches and conceptual frames, debated post-modern perspectiveness and adopted a more multi-disciplinary approach and a wider range of interpretative tools. The earlier concentration on popular, mass and male-dominated sports such as football, rugby and cricket has expanded substantially to incorporate minority, prestige, physically impaired and other forms of sport, while interest in topics such as gender, culture, representations, class, identity, ethnicity, diversity, space and place, environment and technologies is much more commonplace.

Each of the two books reviewed here in its own way reflects such changes, and both cover minority sports which for part of their history were largely confined to the better-off, though the middle classes slowly gained access to them. In Britain, for example, yachting and skiing, like mountaineering, have in the past mainly been attractive to the wealthier social elite and salaried or fee-earning professionals. Neither sport has the amount of secondary literature associated with sports like cricket.

Both books have titles that suggest rather broader global reach than the content offers, though this may be a tactic more driven by the publishers than the authors themselves. The 'history of yachting' is largely confined to Great Britain and Ireland, albeit with a brief but very useful section on the cultural transfer of yachting to British colonies. The study of skiing largely focuses on the Alps though there is some material on its Scandinavian origins and on Europe more broadly. Readers hoping to explore the relationship between Nordic and Alpine skiing or find details of skiing practice in regions such as the Rockies will be disappointed. Both books end with future gazing on a somewhat negative note. Bender makes the point that Britain's relationship with the sea has changed. He sees yachting in danger of falling 'on the wrong side of history' (p. 379) and facing a crisis, as leisure sailing shrinks, with people lacking means, time and desire to devote to it, while club membership is in decline. Denning points out that climate models of global warming suggest that in the future only ski resorts at higher elevations will remain viable, with good 'snow security', able to maintain enough snow on the slopes to retain custom. This will certainly 'shift practice markedly' (p. 181).

While Bender is clearly a fan of his sport and a highly experienced yachtsman, he has a background in psychology and history, and his original Exeter University master's and doctorate studies of yachting, completed in 2011, are impressively exploited here. Compared to previous authors writing on yachting, he has a much more solid grasp of the historical contexts in which such sports are set. So, for example, the reader gains an understanding of how transport changes such as the railways and motorways have impacted leisure sailing. Bender extends the existing chronology of yachting, pushing back its early history to demonstrate that it was already a well-established elite sport well before the end of the eighteenth century. The Water Club of Cork, Ireland, was founded as early as 1720, and there was a take-up of yachting across the United Kingdom, especially on the Thames from the 1740s onwards, and in the seaside resorts, as yachts became part of the landscape of elite recreation. Bender's comprehensive overview identifies three periods when yachting in both its cruising and yacht-racing forms appears to have had social, cultural, economic and political cachet: the first from the second half of the eighteenth century until the end of the Napoleonic wars; the second from circa 1880 to 1900 during which the Yacht Racing Association became the rule-making body (and sought to exclude those in trade, artisans and marine professionals); and a final one from 1965 to 1990. He shows how women have increasingly played a role, with growing involvement from the inter-war years onwards. He demonstrates their achievements in the face of difficulties and restrictions associated with access, club membership, treatment and even dress.

Bender makes judicious use of basic statistics, and exploits a vast array of sources, from novels and art work, to handbooks, logs, accounts of voyages and autobiographies. Until I read Bender's book, I had not realised the sheer volume and richness of yachting literature. His careful choice of quotation is one of the book's strengths, and enables him to convey some of the ways in which people have related to yachting. In class terms, he provides insight into what he terms the 'aristocratic' and 'Corinthian' racing, with its big yachts owned by the titled and wealthy, with large professional crews, much concentrated upon by earlier histories, but also provides equally in-depth analysis of cruising, keelboats and dinghies, but not motor-yachts. He sets out their hierarchies of prestige and belief systems. Dinghy racing often operates on inland waters like loughs

or reservoirs and has been largely un-researched in the past. In general, Bender does well here, though surprisingly there is no mention of what was probably the most elite northern English example, the Royal Windermere Yacht Club in Cumbria, founded in 1860 and given royal warrant in 1887. Despite its length this is a very readable book, with an extensive bibliography. The footnotes are a delight. Overall, this is likely to remain a standard text on yachting for years to come.

Yachting has hitherto lacked a more rigorous academic book-length study and relatively few shorter studies. By contrast, skiing has been attracting historians of sport for several decades, with books by leading authors like J.B. Allen and a number of scholarly journal articles. But Denning offers a sophisticated, novel and more cultural approach to skiing's history, informed by a wide range of sociological and literary theory, including John Urry's studies of the consumption of place and tourist gaze, Denis Cosgrove's work on cultural symbolic landscapes and Doug Brown's

examinations of modernist aesthetic. It is further informed by wide reading in French and German as well as English language sources. Denning sets out to explore skiing as a vector of civilised modernity, the environment and technological and cultural change. It is very much more than earlier studies a cultural and environmental history, exploring skiing's meanings, showing how skiing grew in specific regions of the Alps, became widely practiced and celebrated in cultural discourse, and then impacted and transformed the Alpine landscape.

The first part of his book shows how and why skiing took root in the Alps. It had its origins in Norway and the Scandinavian counties and was first introduced into those Alpine resorts already catering for summer visitors. Encouraged by hoteliers and rail companies from the later 1880s up to 1914, the main adapters were German-speaking and English skiers, while Italians and French were slower to take up the sport. The technical adaptations, such as different bindings and new forms of ski that Alpine skiing required quickly led to two types of skiing, each with their specific proponents, practices and aesthetics. Alpine skiing by 1914 had already developed its own unified international ski culture. Thereafter, both types developed transnational associations and competitions, rules and regulations, objective measurements, more commercialised approaches and mass media reportage. The initial debates, rivalries and antagonisms took some time to settle.

The two key sections of Denning's book provide explanations of how and why over the past century Alpine landscapes have been produced and transformed for tourist consumption. The first section offers three chapters concerned with 'modern mobilities' (joy in movement, a visceral ecstasy in speed, and modernity in sport). Earlier attitudes to nature and the environment had to blend and shift to accommodate the new technologies. Nordic skiing had used longer skis on its more undulating cross-country terrain. Skiers going downhill on the far steeper Alpine slopes required a different approach, combining speed and controlled sinuous movement, a different form of joy, and what Denning describes as 'a new kinaesthetic' of movement, which 'led Alpine skiers to understand the sport as reconciling modern divisions between body and mind and nature and culture' (78). New philosophies of the relationship between modern industrialised society and sport, leisure and nature in the Alps emerged as a result.

The next section offers two chapters with the changing 'landscapes of leisure' (the consumption of Alpine skiing and the engineered pursuit of snow availability, the 'white gold' of the Alps). He shows how Alpine leisure and landscapes have been transformed materially and perceptively, with cable lifts, gondolas, snow cannons, artificial snow and other innovations that opened up

skiing and embedded tourism in the Alpine landscape, while reinforcing particular understandings of Alpine nature. By the end of the twentieth century, Alpine skiing had been harmonised with modern cultural values and social practices. Denning's book offers the reader new insights into skiing's cultural history and the history of sporting landscape, one which encourages historians of sport to explore further the interconnections between sport, the environment and technological change.

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The Roadhouse Comes to Britain: Drinking, Driving and Dancing, 1925–1955,

by David W. Gutzke and Michael John Law, London and New York, Bloomsbury

Academic, 2017, viii + 181 pp., £85.00 (hardback), ISBN 9781474294508

For a brief period of about a decade from the late 1920s to the mid-1930s, roadhouses became de rigueur as an entertainment venue for the 'smart set' in Britain, providing drinks, dancing, cabaret, swimming and other entertainments around the clock in out-of-town venues made accessible to city dwellers by the newly popular motor car. Proprietors competed with each other to attract patrons with increasingly elaborate facilities and fashionable entertainments. At the Ace of Spades on the Kingston Bypass, for example, patrons had a restaurant, ballroom, clubroom and swimming pool, and dancing and cabaret were key attractions. It went on to provide a riding school, polo ground and even its own landing ground for aircraft. Who went to these roadhouses? A cosmopolitan blend of aristocrats, socialites and others at the margins of society were the original patrons of roadhouses – the kind of clientele who enjoyed the nightlife of London's West End. Like the inner city nightclub, the roadhouse too became associated with a culture of excess and hedonism and, most notably, developed a risqué reputation as a venue for sexual liaisons and 'immoral' rendezvous. Yet this brief moment of success and notoriety faded as quickly as it had emerged, and from 1935 onwards the roadhouse began to decline in popularity. Gutzke and Law see three main causes of this decline. The first, 'fashion', meant that the smart set soon became bored with the roadhouse as their initial novelty wore off and they moved on to new fads. In addition, an influx of suburban middle-class car owners as clientele from the mid-1930s made them less exclusive and thus less attractive to the smart set. Finally, and perhaps most importantly, breweries responded to their success by building roadhouse-style pubs and hotels to cater for the new and growing passing drink trade.

The Roadhouse Comes to Britain, the first full-length book on the topic, attempts to position these developments within the wider social, cultural and economic contexts of interwar Britain. Thus, roadhouses are seen as the result of a number of elements of post-First World War 'modernity' – car ownership; the growth of arterial roads and suburbanisation; changing public roles for women; and the transformation of drinking culture. It seeks to make an important contribution to the neglected topic of the leisure of both the elite and the middle class. One of the most suc-