

II. United Kingdom and Europe

- II-1 Barlow, Stuart. "The Diffusion of 'Rugby' Football in the Industrialized Context of Rochdale, 1868–1890: A Conflict of Ethical Values," *The International Journal of the History of Sport*, 10, no. 1 (April 1993). 49–67.

Fearing the disruptive effects of industrialization might foment lower class unrest, English upper classes in the 1860s devised a recreational complement to the work ethic. They hoped "muscular Christianity" would be disseminated to all social strata through rugby football clubs. The sport became popular and the number of clubs grew, increasingly without middle-class sponsorship. Clubs became local icons, and the importance of winning overtook the values the upper classes hoped to promulgate. Based on primary and secondary sources, 66 notes.

—Samuel J. Katz

- II-2 Bloomfield, Anne. "Muscular Christian or Mystic? Charles Kingsley Reappraised," *The International Journal of the History of Sport*, 11, no. 2 (August 1994) 172–190.

Charles Kingsley (1819–75) was a passionate proponent of human movement. He was inspired by many, but in particular the Swedish philosopher Emanuel Swedenborg. Kingsley's views on the importance of physical strength, courage, health, family life and married love as they relate to a person's spiritual life are best revealed in his drawings, sermons, and writings, in particular, letters to his wife-to-be and a children's story titled *The Water Babies*. Based on primary and secondary sources, 27 notes.

—Laird R. Veatch

- II-3 Smith, Adrian. "An Oval Ball and a Broken City: Coventry, its People, and its Rugby Team," *The International Journal of the History of Sport*, 11, no. 3 (December 1994), 506–515.

The history of the Coventry Rugby Club mirrors that of the town itself. Player defections brought new talent with "no real love of club or city." The closely knit bond of the people in the industrial town "rooted in civic pride" has been broken in the name of progress. Foreign ownership of factories, immigration, political upheaval, educational reform, and the arrival of soccer all combined to literally drive away the town's "best and brightest." Based on primary and secondary sources, 16 notes.

—Robert N. Jacobs

- II-4 Wedemeyer, Bernd. "Body-building or Man in the Making: Aspects of the German Bodybuilding [sic] Movement in the Kaiserreich and Weimar Republic," *The International Journal of the History of Sport*, 11, no. 3 (December 1994), 472–484.

From 1890 to 1930, body-building gained popularity in Germany through the Olympic Games, weightlifting and wrestling competitions, and celebrated body-building and training authorities. Body-building aids, literature on different exercise theories, and membership in weightlifting associations grew simultaneously. People exercised most at home, using tight weights and applied gymnastic techniques. Incorporating nudity, macrobiotics, yoga and vegetarianism, Germans used body-building as a way to achieve strength, beauty and harmony in a technological and industrial world. Based on primary and secondary sources, 25 notes.

—Susan S. Lorenzen

- II-5 Yttergren, Leif. "The Nordic Games: Visions of a Winter Olympics or a National Festival?" *The International Journal of the History of Sport*, 11, no. 3 (December 1994), 495–505.

The Nordic Games were intended to enhance Swedish nationalism and boost tourism. Lacking an internationalist agenda, they should not be considered a forerunner of the Winter Olympics. The early Nordic Games were a mixture of athletics and social events, reflecting the upper-middle class values of its creators. The Games ceased after 1926 due to a movement toward internationalism in the sociopolitical climate, a shifting bureaucracy, poor weather conditions, and the absence of charismatic leadership. Based on primary and secondary sources, 33 notes.

—Samuel J. Katz