

serve as a rich mine of information and data for soccer historians. The biographies of British professionals are particularly well researched and informative, and seem to suggest that not all imports were opportunists after a quick buck (the parallel with the NASL here is not unnoticed). Many settled in the States, became citizens, remained involved in American soccer, as coaches or administrators. For every sojourner who stayed a summer or less there was a Malcolm Goldie, who after his playing career worked as soccer coach at the MIT, or a Harold Brittan, who bought an automobile dealership and later an ASL club. The handful of Austrians, Hungarians, Czechs, and Swedes who moved to the ASL, most of whom had reached international status, are also covered extensively. Ironically, but perhaps not surprisingly, much less is known about the majority of native North American players, with the exception of "stars" such as Archie Stark and Billy Gonzales or others like Joe Kennaway and Barney Battles who made their name in British soccer.

This book is much more than a statistical history. It provides the best account of the ASL and the so-called "Golden Years" of American soccer to date and, as such, is invaluable to the professional historian of the game as much as the soccer enthusiast. But it is also testament to the long years of research by Jose, and other historians, who in a very real sense have managed (to borrow E.P. Thompson's famous phrase) to rescue the ASL from "the enormous condescension of posterity." With no official records and little reference to the league in contemporary (or subsequent) writing, Jose should be applauded for meticulously piecing together such an authoritative record of these "forgotten years of American soccer" (ix).

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LADD, TONY, AND JAMES A. MATHISEN. *Muscular Christianity: Evangelical Protestants and the Development of American Sport*. Grand Rapids, MI: Baker Books, 1999. Pp. 288. Notes. \$20.99 pb.

Rational standards of acceptability are often defined by the religious ethos of a society. In nineteenth-century America, in large part evangelical Protestants defined the religious ethos. A gradual change in the theology of these evangelicals had dramatic effects upon the broader culture. Tony Ladd and James Mathisen recognize this important element that shapes social history, but has been ignored by most historians. In their book *Muscular Christianity: Evangelical Protestants and the Development of American Sport*, Ladd and Mathisen argue that evangelical Protestants were one of the driving forces in the growth of physical culture in the latter half of the nineteenth century. When part of their accepted theology changed, they withdrew from their role as leaders and promoters of sport, until they learned to find usefulness for sport that matched the objectives of their new theology.

Ladd and Mathisen demonstrate how muscular Christianity quickly diverged from its British parent, evolving into a social movement that was uniquely American in culture and evangelical and postmillennial in its theology. Most evangelical Protestants of the nineteenth century held a postmillennial theology. If sport participation really improved a person's character, it could be used to improve the human condition. These nineteenth-century

“muscular Christians” certainly helped to articulate the popular philosophy of sport for character development. Although it lent credibility to the growing popularity of sport, it is not clear from this work how much evangelical Protestantism led (or followed) in this social movement.

Sport for character development was typically the language and objective of nineteenth-century postmillennial evangelicals. Prominent muscular Christians included Henry Ward Beecher and D.L. Moody, who preached it from the pulpit, as well as Dio Lewis, Edward Hitchcock, Dudley Sargeant, Luther Gulick, James Naismith, and Amos Alonzo Stagg. One might be compelled to single out one or two and argue that although they commonly used Christian jargon, they may not have truly been evangelicals. The authors demonstrate their Christian influence, and insightfully focus on Moody as their symbol of muscular Christianity (and evangelicalism) for the era. Moody was the prototypical nineteenth-century American muscular Christian. His role in the YMCA movement is thoroughly covered, and this work is a fine reference for an historian researching the YMCA.

Evangelical Protestantism underwent a dramatic change in theology in the nineteenth century. The authors seamlessly tie the change in evangelical theology from postmillennial to premillennial eschatology to the disengagement from sport in the early twentieth century. Evangelicals may have undergone a change in who they were that would undermine this analysis. Nineteenth-century evangelicals were very different from twentieth-century evangelicals which is ignored by the authors. Prior to the growth of premillennial eschatology, muscular Christianity enjoyed a consensus of purpose among evangelicals.

Twentieth-century evangelical Protestantism was premillennial in theology, and much more pessimistic. Evangelicals recognized a decline in morals. These evangelicals believed the only way to improve society was to change individuals, and since only God can do that, they expended more of their efforts on evangelism and less on social action. This shift in evangelical theology not only contributed to the disengagement of evangelicals from sport, but also of evangelicals from many other social movements. It is unclear how much of this disengagement was truly a result of changing theology, or merely a reaction to a more-liberal social gospel. Unfortunately, the authors never considered the evangelical reaction to the growing liberalism of the progressives, or whether evangelicals were simply absorbed into the broader culture. In fact, they ignore the role played by progressives altogether.

Billy Sunday was used as the symbol of disengagement in the early twentieth century. Very early in his ministry he renounced the sporting culture from whence he came. As he matured, he came to believe that the lifestyle and culture surrounding the professional athlete could not coexist with the Christian lifestyle. Upon discovering this, he disassociated himself from professional baseball. Ladd and Mathisen argue that evangelical Christians broke away from the dominant culture of sport as it professionalized. Although the authors recognize the debauchery of prizefighting, they falsely assume that sport was value-rich and not for profit in the nineteenth century. Sport became one of many American institutions that became more secularized because of the disengagement of Christian leaders. The authors recognized that in the early twentieth century, evangelicals did coexist in part with sport, but as a whole, they were silent on their endorsement of sport in serving a Christian purpose. The authors view Sunday as a critical catalyst for this change, but do little to consider the impact of sport upon evangelicalism. This portion of their analysis lacks depth.

Instead of attempting to improve society through sport, the emphasis had shifted to using sport as a vehicle of interest to open doors to evangelism. The discovery of sport as a tool for evangelism precipitated the reengagement of evangelical Protestants. The authors use Billy Graham as the symbol of muscular Christianity's reengagement. Muscular Christianity became institutionalized in the years following World War II, beginning with Sports Ambassadors, and then followed by such organizations as the Fellowship of Christian Athletes, Athletes in Action, National Christian College Athletic Association, and many more-specialized others. The muscular Christianity of the late twentieth century is a completely new organism, and very distinctive from the earlier nineteenth-century version.

Ladd and Mathisen seek to explore the symbiotic relationship that exists among sport, the church, and the Christian college, but they are never clear—other than to suggest that it lends credibility—on just what benefits sport obtains from the later two. They do a fine job explaining the differences between fundamentalists and modernists within the twentieth-century American Protestantism, but their discussion of the 1925 Scopes trial as defining these differences fails to make clear how the trial itself affected the divide. There is hardly any mention of women and minorities in telling this story. The authors recognize this limitation.

The research was carefully and painstakingly collected from both primary and secondary sources. A glossary or a greater explanation of theological terms is necessary to appeal to a broader audience. It is a valuable and important work, but unfortunately Ladd and Mathisen assume their readers are familiar with evangelical jargon that typically is used only by theology professors at members of the Coalition of Christian Colleges and Universities. In doing this, they unfortunately have narrowed their audience when they have something very important to say to a much broader readership.

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DADDARIO, GINA. *Women's Sport and Spectacle: Gendered Television Coverage and the Olympic Games*. Westport, CT: Praeger, 1998. Pp. 167. Notes, bibliography, index. \$49.95 cb.

Daddario's book is the result of studying women, media, and sport for many years; several of the chapters are adapted from earlier pieces published in sociology journals. The book is an examination of television coverage of the 1992 Summer and Winter, 1994 Winter, and 1996 Summer Olympic Games.

The first chapter provides a theoretical grounding in feminist sport studies and genre criticism as a background for her book. She points out that popular sport magazines, such as *Sports Illustrated*, continue to show sexism, heterosexism, and racism in their choices of coverage in both stories and photographs.

The second chapter provides a historical overview of female Olympic athletes, and attempts to demonstrate how the media transforms sport into spectacle and the athletes into commodities. The history in this chapter is especially weak, and the references selected for her work are dated and sometimes of questionable quality. Examples of these weaknesses include Daddario's illustration to show that women were taught to run, wrestle,