

ent colonialist constructions of the native, he points to three modes characteristic of the representation of the Masai: patronizing surveillance, idealization, and appropriation.

Jennifer Hargreaves discusses physical education in English schools under Conservative governments during the 1990s. She demonstrates how the Tory attempt to narrow and reduce physical education to training in organized sport was a clever, but destructive and masculine, “attempt to gain popularity for a flagging government by appealing to an aspect of popular culture that most people see as innocent and beneficial” (144). Knut Dietrich also focuses on the reduction of children’s opportunities for physical development. He describes the townscape as a “play desert” and points to the Game Boy as a relevant but poor surrogate for children living in the big city.

Finally, Kirsten Roessler reflects on the embodiment of history. Her examples concern the third postwar generation in Germany, and the analysis ends up in a methodological discussion on whether Foucault’s “archaeological” discourse theory excludes Gestalt therapy, at least insofar as traditional Gestalt therapy presupposes the synchronous, existentialistic production of an authentic self

Except for Bale’s contribution, the articles are faithful to the common theme of sport and body in relation to health. Without exception they reject universalism in the discussion of body culture and health, revealing instead diverse examples of the discursive construction of bodily reality.

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PUMROY, ERIC L., AND KATJA RAMPPELMANN. *Research Guide to the Turner Movement in the United States*. Westport, CT: Greenwood Press, 1996. Pp. xxx + 340. Notes, tables, bibliography, index. \$94.00 cb.

HOYT, DOLORES. *A Strong Mind in a Strong Body: Libraries in the German-American Turner Movement*. New York: Peter Lang, 1999. Pp. xv + 190. Bibliography, index. \$48.95 cb.

In 1998 the first *turner* societies established in the United States celebrated their 150th anniversary. Besides physical *turnen*, these *vereine* (societies) also had mental *turnen* among their many offerings. These included political discussions, lectures, and German language classes, as well as social meetings. Through this variety of activities the *turners* tried to follow their motto “a sound mind in a sound body,” which until today has remained their main principle. Of over 300 *Turnvereine* existing at the end of the nineteenth century, approximately 60 societies remain with a total of 13,000 members.

Ten years ago sport historian Robert Knight Barney complained about the quantity of research done on the American turner movement, which he called “disappointing.” As one possible reason for this neglect he mentioned language problems of American scholars who cannot read the German sources. But the situation is not as “disappointing” as Barney described it, especially from a German perspective. Starting in 1968, a major turner study

has been published every ten years. One of the first extensive works on the American turners was written by the German sport historian Hannes Neumann. Neumann gave an overview of the work of the early *turner* pioneers in the 1820s and ended with the Civil War, comparing the American to the German *turner* movement. The most elaborate writing was published a decade later by another German. In his "*Turner unterm Sternenbanner*," Horst Ueberhorst covered the history of the American *turnwesen* (*turner* movement) from its beginnings until the end of World War I. The final chapter of this book gives a short sketch of the time following until the 1970s. Roland Wagner, another German scholar, took up the *turner* topic again in 1988. Using a sociohistorical approach, he concentrated on the *turners* in Milwaukee and Chicago from 1850 to 1920. His main aim was to show their participation in local as well as national politics. Several of Barney's own essays (published in English) reviewed the *turners'* history, concentrating on their involvement in the Civil War and their *turnfests*. Later on, Kevin Wamsley followed in Barney's footsteps.[†]

Many studies and documents on the American *turner* movement or *turner* literature remain unknown or unavailable to researchers on either side of the ocean. The 380-page *Research Guide to the Turner Movement in the United States* compiled by the American Eric L. Pumroy and the German Katja Rampelmann in 1996 is of great help for future scholars interested in the *turners* as both a reference and compilation. The guide includes about 2000 documents and publications dealing with the German American *turner* movement. Sponsored by the *Turner* Research Project begun in the 1980s, the book was funded by the National Endowment for the Humanities. Rampelmann had the time-consuming task of visiting all American *turner* societies, as well as historical societies and public and academic libraries located near them to inventory their historical records, then collecting as many documents as possible for storage in the Ruth Lily Special Collections at the Archives of the Indiana University-Purdue University in Indianapolis (IUPUI). Most material listed in the research guide can be found there. This university's School of Physical Education descends from the Normal College of the American *Turners*, founded first as a teaching institute in 1866 with its permanent home in Indianapolis since 1907. In the 1940s it became part of Indiana University.

The *Turner Research Guide* starts out with a summary of the history of the *turner* movement, followed by a systematic discussion of publications and documents of the *Turner* Union and its districts and societies; documents and sources from the *Turner* Normal College; publications dealing with physical education written by *turners*; and other writings on the American *turner* movement, limited to publications and masters and doctoral theses that primarily deal with the *turners'* history, philosophy, or activities. Each subject includes a brief history and summary of the most important dates and influential persons. The documents are organized by author, title, and year, followed by keywords indicating their contents and location. Another division in this guide discusses the *turners'* periodicals and newsletters, such as *Die amerikanische Turnzeitung*, today's *American Turner Topics*, and other magazines that concentrated on *turnen* or physical education like *Mind and Body* or *The Gymnasts*. This discussion includes publishing dates, locations, and editors. Some documents not in the Lily Collection can be either found at *turner* societies or in other archives spread across the United States. The appendix lists both the founding, merger, and dissolution dates of over 700 *turner* societies and the addresses of the still-

extant societies and districts belonging to today's union (American *Turners*) and of independent *turnvereine*.

Dolores Hoyt's book *A Strong Mind in A Strong Body: Libraries in the German-American Turner Movement*, based on her dissertation, was published in 1999. As a librarian Hoyt did not focus on the history and development of this movement, but on their libraries and their contents as part of mental *turnen*. The *turner* union urged its societies from 1854 on to establish libraries to foster the education of their members. In 1858, sixteen societies owned libraries with a total of about 4,300 books. By 1860 this had risen to 30 libraries holding 7,000 volumes. Between 1866 and 1920 more than half of the *turnvereine* in the *turner* union had their own libraries. Library capacity peaked in 1909, when the *turner* libraries altogether held over 70,000 books according to the *turner* union's annual reports. Especially in the beginning these libraries functioned as public libraries for the German-speaking population in the United States. They served as a means of self-education and cultural development (170).

Hoyt's research included examining the contents of the *turner* libraries of the Louisville (Kentucky) *Turnngemeinde*, the Lawrence (Kansas) *Turnverein*, the Aurora (Illinois) *Turnverein*, the Wilmington (Delaware) *Turnngemeinde*, and the Milwaukee (Wisconsin) *Turnverein*. A comprehensive examination of all libraries was not possible because many collections no longer exist or only partially survived. Her analysis of the different remnants of the former *turner* libraries which she mainly found in archives and local historical societies showed that books on German literature were most common, followed by political, scientific, and historical publications and English literature. There were also publications on art, French literature, and philosophy, and a variety of encyclopedias. Specific literature dealing with *turnen* only accounted for between 0.2 and 5.4 percent of the total holdings Hoyt analyzed. By comparison, German literature ranged between 24.5 and 65.4 percent (64-84).

Besides such German classics as Schiller, Goethe, and Humboldt, the libraries contained, especially in their beginnings, the publications of radical German authors who belonged to the revolutionary Forty-Eighter generation, whose representatives founded the first American *turner* societies after they had found refuge in the United States. However, the analysis of the libraries' stocks also indicates that the German immigrants did not concentrate exclusively on German culture; they showed some interest in the literature of the United States and other countries as well. According to the list of books loaned, Hoyt noticed that the most popular American authors were James Fenimore Cooper, Washington Irving, and Harriet Beecher Stowe; the most popular English authors were Sir Walter Scott, Edward Bulwer-Lytton, William Shakespeare, and Charles Dickens. In French literature, the *turners* seemed to have been very fond of the publications of Alexandre Dumas, George Sand, and Eugene Sue (108).

Hoyt's thoroughly researched study, which includes a precise analysis demonstrated in many tables, is insightful in tracing the importance of former *turner* libraries for the *turners* and German-American community. However, a short historical overview on the *turner* movement would have helped readers who do not have a background in sport, history, and German culture to understand the role of this movement. Hoyt's use of the term "American *Turners*" as the name for the union throughout the whole book is also a

bit confusing. This name was taken up in 1938; before that the union's names were *Socialistischer Turnerbund von Nordamerika* from 1850 to 1865, then the *Nordamerikanischer Turnerbund*. I think these names are important because they signify the political attitude and the state of Americanization of the *turners*. There are also some aspects that could have been included in the study. Were there other German-American societies that had libraries? If so, how did their collections differ? What about publications written by or for women? By the end of the nineteenth century, the membership of women in many societies rose substantially, as did the number of activities organized by or for them. They must have taken advantage of the libraries as well. Are there any remnants of library stock of Southern *turner* societies or those in the West? Do they differ from those of the Midwestern societies analyzed? But one should not blame Hoyt for this shortcoming. She accentuated in her final chapter that her study only provides an overview on one segment of the German-American community, especially in the Midwest, and pointed out that there needs to be much more research to completely understand the role of libraries for the German immigrants (170).

Both books indicate that there still seems to be an interest in the American *turner* movement, which influenced the development of American physical education in the nineteenth century, and thus helped shape American sport. There are still many aspects of this movement yet to be explored; perhaps these two books will inspire further efforts.

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† See Robert Knight Barney, "The German-American *Turnverein* Movement: Its Historiography," in ed. Roland Naul, *Turnen and Sport* (New York: Waxmann Verlag, 1991); Hannes Neumann, *Die deutsche Turnbewegung in der Revolution 1848/49 und in deramerikanischen Emigration* (Schorndorf, Germany: Hofmann Verlag, 1968); Roland Wagner, "Zwischen Tradition und Fortschritt: Zur gesellschaftspolitischen Entwicklung der deutschamerikanischen Turnbewegung am Beispiel Milwaukees und Chicagos, 1850-1920," PhD diss., Universität München 1988.