

presented in this article. The acceptance of the influence that the philosophical discussion of the impacts that sport can have on communities and individuals affords valuable support to the philosophical study of sport.



Ryan Eyford, "From Prairie Goolies to Canadian Cyclones: The Transformation of the 1920 Winnipeg Falcons," *Sport History Review* no. 37 (2006), pp. 5-18. Reviewed by Anne Warner.

Because it is undeniably entrenched in both the historical and current cultural fabric of Canada, any discussion about hockey is not simply about sport. Indeed, hockey bridges class, race, and gender distinctions. In this article about the history of the Winnipeg Falcons hockey team, the author offers an analysis of the meanings attached to sport through the relationship between hockey, war, and an early immigrant group.

The Winnipeg Falcons were made up of the sons of Icelandic immigrants, and went from a mere community team in the early 1900s to Olympic gold medallists in 1920. Eyford effectively discusses the integration and acceptance of this Icelandic immigrant group by Anglo-Canadians in Winnipeg, which he believes resulted in part from their highly regarded 'Nordic race.' The author suggests that the Icelanders' willingness to conform and adapt to Canadian culture made their transition easier into, and acceptance by, the mainstream culture. Further, the integral role played by Icelanders in World War I reinforced the favourable qualities of their "race," in the eyes of Anglo Winnipeggers. Thus, it is not surprising that the Falcons attracted many supporters and fans in the city. By examining the team's positive portrayal in the popular press at the time, Eyford shows how the victory of the Falcons at the Olympics was not just about winning, but also demonstrated the capacity of sport and war to assimilate immigrant groups from a 'certain stock' into the ideal of Canadian manliness in the twentieth century.

This is an innovative and insightful contribution both to hockey's early history and to our insights into sport and ethnicity. While the article for the most part presents arguments in a convincing fashion, several unanswered questions remain. For example, while Eyford argues that the Falcons were moulded into the epitome of manliness, he does not sufficiently discuss or define the traits embodied in this term. This is surprising, since an extensive literature exists about the early 20th century view of manliness, including the strong influence of Muscular Christianity in Anglo-Canada. His arguments would have been even more insightful and thought provoking if he had framed them in this historical context. Moreover, Eyford opens his article by describing an incident in 2001 in which Wayne Gretzky and the Canadian Hockey Association mistakenly identified the Toronto Granites as the first Olympic gold medal hockey team

in Canada. While this is a meaningful and thought-provoking incident, Eyford does not pursue the reasoning behind this oversight. This is all the more puzzling, when he goes on to describe in detail the popularity and importance of the team in Winnipeg. The reader is left wondering why historical records do not accurately acknowledge the achievements of this team.

Despite these lingering questions, Eyford's study is useful in that he focuses on an 'outsider' group that was accepted and ultimately granted entry into the upper echelons of sport, while most studies concerning ethnic groups focus on their exclusion from ventures enjoyed by Anglo-Canadians. The fact that this significant achievement was almost a forgotten piece of history suggests that there might be other examples of sport being used to assimilate immigrant groups that have not been accurately remembered.



*Cesar R. Torres, "The Latin American 'Olympic Explosion' of the 1920s: Causes and Consequences," The International Journal of the History of Sport 23, no. 7 (November 2006), pp. 1088-1111. Reviewed by Megan Popovic.*

Even in the third decade of the modern Olympic Games, the Olympic Movement had yet to make significant inroads toward the achievement of Pierre de Coubertin and the aim of the International Olympic Committee (IOC) to internationalize the Games. In this article, Torres investigates the expansion of the Olympic Games into Latin America during the 1920s. More specifically, he focuses on the sudden increase in the involvement of the area in the Olympics during this period. Torres argues that various causes sparked the explosion of interest in the Games in Latin American countries that ultimately left lasting consequences on the region's sporting milieu. He dissects this pattern of dissemination and hones in on the factors and players involved in the evolution and organization of modern sport.

Torres provides a detailed overview of the external pressures and internal conundrums that played a part in the incorporation of Latin American countries into the Olympic Movement. At the onset of the paper, he notes that modern sports arrived in the early 1900s from outside influences, whereby indigenous athletic activities became victims of cultural appropriation and adaptation. The initial wave of influence began with the entry of British capitalists and the appeal of their 'modern' forms of sport, and was followed by the mass appeal of North American sports and their connection to the concept of 'progress.' Narrowing the focus on the Olympic Games, Torres details the development of the working-relationship between de Coubertin, President of the IOC, and Elwood S. Brown of the Young Men's Christian Association (YMCA), which had a tremendous impact on the internationalization of the Olympic Games. The IOC's idealistic vision in conjunction with the YMCA's established worldwide struc-