when he says that baseball and the players are better today than ever. But when he says that "there are no truly awful teams today," you have to wonder if George Will gets TBS on his cable system.

FITNESS IN AMERICAN CULTURE: IMAGES OF HEALTH, SPORT, AND THE BODY, 1830-1940.
By Kathryn Grover, Ed.

In the recent scholarly historical literature on the development of sport, health, and fitness in the nineteenth and twentieth centuries, several historians have addressed the interplay between sport and larger social and cultural forces. In this collection of essays from papers delivered at the Strong Museum in Spring, 1986, six leading cultural historians explore the interconnections between sport and health and changes in American culture at the turn of the century. As historian Harvey Green, author of *Fit for America: Health, Fitness, Sport, and American Society. 1830-1949* (1986), writes in his Introduction, "That sport and the quest for fitness are important parts of the ethos of life in the United States and that they have been so for at least one and one-half centuries is no longer debatable" (pp. 5-6). As the six historians demonstrate in their essays, the history of sport, health, and fitness reveals various ways Americans sought to respond to social, economic, and technological changes in the late nineteenth and early twentieth centuries. An important part of the analysis offered by the essayists focuses on material culture and images of the body. Using literary sources, photographs, and graphics, the authors demonstrate how images of the body provide insight into the cultural context of sport over time.

In "Sport in American Life: From National Health to Personal Fulfillment, 1890-1940," historian Donald Mrozek examines how cultural attitudes about sport changed between the two world wars. Mrozek asserts that a new rationale for sport emerged different from the rationale at the turn of the century. The change of thinking about sport and play focused on "these realms as sources of personal pleasure and fulfillment that needed little, if any, external social justification" (p. 18). By the early twentieth century, rather than the justification of sporting pursuits as a way to achieve virtue and national health, as espoused by professionals in education, the
military, and other Progressive Era reform-minded groups responding to the complex, industrial, urban society, sport now emerged as part of the quest for personal gratification. "Having fun meant using your body as a vehicle of gratification and pleasure. It meant caring less about personal health than personal amusement" (p. 20). The "Golden Age" of sport became part of a concern for an American way of life. According to Mrozek, sport emerged as a key component of the mass culture. The love of the human body emphasized feeling good. Physical culturists such as Bernarr MacFadden advocated "body love" in achieving a transformation of the body similar to "the experience of a religious conversion" (pp. 32-33). Focusing on male physical culturists Bernarr MacFadden and Charles Atlas, advertisements for physical culture courses, and images of male celebrities like Douglas Fairbanks, Mrozek demonstrates the shift in Americans’ quest for sport as a form of personal pleasure. An analysis of gender and female body images and female celebrities would add to his analysis of the changing view of sport. Mrozek does not address how sport as a form of mass culture relates to class issues and consumption in the quest for "feeling good". However, Mrozek has effectively demonstrated the powerful appeal of sport as one form of entertainment and fulfillment for Americans.

Historian T.J. Jackson Lears offers an insightful analysis of American advertising and "a fundamental reorientation in attitudes toward the body during the late nineteenth and early twentieth centuries" (p. 47). Lears contends in his essay, "American Advertising and the Reconstruction of the Body, 1880-1930," that advertising "collaborated with other cultural institutions in redefining the body as a universe of discourse - recasting the ways Americans conceived of sensual pleasure, physical attractiveness, and bodily health" (p. 49). The male Anglo-Saxon Protestant, middle and upper class ad-makers claimed to lead a cultural transformation at the turn of the century by emphasizing a new civilization in their progressive ideology. Lears explains, "There was a mix of continuity and change in transit from nineteenth-century advertising and its symbolic universe" (p. 50). The promise of physical and spiritual revitalization from a product was rooted in the evangelical culture of nineteenth-century rural America. Yet, a shift emerged in advertising. As "religious language was diluted and drained of spiritual significance, the quest for health deepened and intensified" (p. 52). Twentieth century health and beauty advertising moved away from "primitivism and exoticism toward what might loosely be called scientism, as the worldview animating the iconography" (p. 53). Lears demonstrates an imperialistic theme in the text and graphics of advertisements for such products as Warner's Safe Remedies, cosmetics, and food.
By 1900, advertisers emphasized the need for civilized values for the Anglo-Saxon population centering on cleanliness and good grooming. Lears asserts that "it was only with the corporatization of advertising at the turn of the century that the iconography of the body became sterilized and controlled." (p. 56) Americans seemed obsessed with odors such as bad breath and perspiration. Lears analyzes advertisements for hygiene products such as a 1930s Lysol ad of a callaphone-wrapped guest at the front door: "If callers also arrived in sanitary packages, we wouldn't need Lysol" (p. 58). While Lears contends that advertisements for farm implements reflect the change in attitudes toward dirt at the turn of the century, some "progressive" farmers had begun to respond to the perceived unsanitary environment of farm life and the cultural phenomenon of bad smell and filth in rural literature of the mid-nineteenth century.2 This reorientation in body imagery went together with the turn of the century social disorder, immigration concerns, Darwinian theories, and racism. As Lears explains, "it was no accident that the ideal males in advertisements began to look like heroes from the burgeoning realm of upper-class revitalization, the college football field, or that ideal females looked like their coed admirers" (p. 61). The body imagery in advertisements became a signifier of civilized, organized society. Thus, the 1920s and 1930s rhetoric about constipation and "auto-intoxication" reflected the concern for eliminating filth from one's body and the American body politic. Lears concludes that behind the redefinition of bodily discourse "was not a hedonistic quest for pleasure but a pervasive anxiety and fear" (p. 62) as the world outside the self underwent changes.

Michael R. Harris explains the perceptions of iron as a cure for sickness and as a promoter of strength. He documents the beliefs in the therapeutic value of iron over time in his essay "Iron Therapy and Tonics." Harris explains, "This belief in iron's wonder-working properties persisted long after it passed into general use and still survives in many of our superstitions" (p. 70). In the ancient world, iron was believed to have therapeutic powers. Harris identifies the eighteenth century as an important time period in the increasing importance of iron. During this time, the concept of iron as a "tonic" emerged. A tonic referred to those substances that remedied disease. In the nineteenth century, iron seemed especially useful for curing a variety of ailments, including "green sickness" which afflicted young girls and women, today known as anemia. Harris examines various iron tonics pointing out that in the twentieth century the themes recursed: "iron tonics will restore to health and strength the body harmed by the wasting effects of diseases caused by overwork, poor digestion, and old age" (p. 80). Moreover, iron products also promised health and strength in advertisements featuring athletic champions. While the use of iron products has often been scrutinized
by some health advisors, Harris demonstrates that iron "stands in mass culture as a general symbol of health and vitality" (p. 84). Harris makes good use of material culture to show the advertising rhetoric of the powers of iron.

In another essay in this volume focusing on diet and health, James Whorton explores the emphasis on diet and human performance. In "Eating to Win: Popular Concepts of Diet, Strength, and Energy in the Early Twentieth Century," Whorton examines the "newer nutrition" from the late 1910s into the 1930s as part of the reform crusades. Diet became one of the evils to be attacked by nutrition experts. Specialization became a key to proper diet. Certain foods such as vitamins and milk were praised for increasing one's physical efficiency. Advertisers promoted health claims for products to cure such digestive ailments as "Auto-intoxication". While laxative manufacturers promised relief for stomach problems, breakfast cereal manufacturers presented their products as the best way to cure auto-intoxication. Whorton explains how cereal manufacturers such as John Harvey Kellogg and C.W. Post marketed their products to play on consumers' anxieties about the use of laxatives. He writes, "For most producers, . . . healthfulness was the pitch more than ever, for the newer nutrition meant new science to manipulate and a new level of consumer food awareness to take advantage of" (p. 107). The emphasis on bran as a natural way to gain health appeared in cereal advertisements. For consumers seeking to perform like victorious sports stars in their occupations, "bran became the national mania" (p. 110). Whorton explains that women too became targets of advertisers touting the benefits of bran. As guardian of her own health, a woman ought to eat bran to secure beauty. Whorton does not explore women's quest for beauty and female consumerism in the early twentieth century to strengthen his analysis. Presenting other nutritional food debates in the pursuit of health, Whorton asserts, "It was truly (and continues to be) one damn system after another, and identification of the many systems remaining would overly belabor the point that in industrial society the ancient pursuit of health has been made a far more taxing endeavor" (p. 117).

The final essay in this collection examines the development of physical exercise and athletics in the nineteenth century. Roberta J. Park analyzes how Americans' enthusiasm for sport and physical fitness became linked with concepts of manliness in "Healthy, Moral, and Strong: Educational Views of Exercise and Athletics in Nineteenth-Century America." At the end of the nineteenth century, competitive athletics surpassed physical training as the best form of exercise. Drawing on popular literature and professional literature, Park discusses how physical educators promoted calisthenics and gymnastics as a means to achieve physical health, while advocates of athletics and coaches promoted games and sports. The popularity of football
embodied the concern for "making men healthy, moral, and strong" (p. 126). One of the chief promoters of intercollegiate football, Walter Camp stressed in his writings that football promoted physical and moral ends for men. In developing the physical well-being of men, members of the American Association for the Advancement of Physical Education in 1885 viewed gymnastics and calisthenics, not athletics as the best system for promoting health. The ideology of sport in the late nineteenth century had its roots in the American attitudes toward physical education and athletics from 1800 to 1865, presented by Park. She surveys a variety of sources such as transcendentalist Ralph Waldo Emerson's views on health and the body, writings of educational reformers like William Alcott, medical journals, health reform journals, and the writings of Catharine Beecher. More attention needs to be given to the views on health and physical education in the antebellum agricultural journals besides the American Farmer, in addition to the urban-based health journals cited.3

By the late nineteenth century, Park explains that sports became increasingly popular. Factors in the growth of sport included the impact of urbanization, industrialization, technology, the dissemination of sporting manuals, and the growth of higher education. "It was in the sports contests," Park writes, "with their focus on the icon of the male body, that the most salient cultural values of late nineteenth-and twentieth century American college life have been, quite literally, 'acted out' (p. 145). While physical educators sought an American system of physical training, sports began to be adopted in the physical education curriculum. Yet, cries about excesses in intercollegiate sport such as commercialism and professionalism also occurred at the turn of the century. Sporting advocates, like Walter Camp and Theodore Roosevelt, however, hailed athletics as a beneficial pursuit for developing manliness. According to Park, "Health, strength, and moral rectitude may derive from participation in exercise and athletics, but, during the twentieth century, the ideal and the real have often been uneasy companions" (p. 160).

The essays in this volume focus more on the ideology of sport, health, and fitness, than the historical reality. The essays advance our knowledge of the emergence of a sporting ideology and rhetoric about health and fitness. Historians of sport, health, and fitness need to consider, too, both urban and rural contexts, how different classes and ethnic groups, as well as gender issues, shape the sporting experiences and beliefs of past social actors. The historians contributing to Fitness in American Culture certainly provide constructive interpretations about the complexities and significance of sport, health, and the body in American culture and history.
ENDNOTES


THE MAGNIFICENT MOUNTAIN WOMEN: ADVENTURES IN THE COLORADO ROCKIES

By Janet Robertson


Janet Robertson, professional photographer, writer, and a skilled hiker and climber, chronicles the adventures, struggles, and achievements of more than forty women active in the mountains of Colorado from 1858 to 1988. Her underlying themes are that these women "related to the mountains in ways that should be remembered" and that "It's time to set the record straight." (p.xiv) More than 30 of these women are considered as recreationists or, perhaps, sportswomen. Chapters 1 and 2 cover the early women mountaineers from 1858 to 1937 and Chapter 6 the modern recreationists. Chapters 3, 4, and 5 deal with women who contributed to mountain history in a variety of ways. The life of each woman is told from