

Inherit the Holy Mountain: Religion and the Rise of American Environmentalism

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look at the contemporaneous processes by which it is also forgotten. "Rather than facilitating memories of Simmons," she explains, "Floyd of Rosedale was designed to make people forget" (73). The welter of anger that resulted from how Simmons was treated in that 1934 game disappeared as Governors Herring and Olsen redirected the public's attention from a serious confrontation with racial issues to a porcine absurdity. "Political intervention not only calmed interstate anxieties," Schultz observes, "it also glossed over and de-racialized any controversy concerning Simmons's place on the gridiron" (89). This was a fate to which Simmons resigned himself once his playing days were done. "Football's a racket," he said. "I play it because I love it. I know I'll be forgotten in two or three years" (98). Floyd of Rosedale is thus a talisman for how forgetting shapes remembering, indelibly fostering narratives that obscure as much as they crystallize popular historical memory. Schultz, in turn, challenges her readers to remember Simmons, Trice, and Bright, rather than "allowing their legacies to drift into the ether of neglect" (146). Yet, in that act of remembrance, "the racialized memories of these three men and the injuries and insults they sustained while playing college football best serve contemporary society by reminding us that coming to terms with the past must also include efforts to engage with the present" (146).

Inherit the Holy Mountain: Religion and the Rise of American Environmentalism, by Mark R. Stoll. New York: Oxford University Press, 2015. xiii, 406 pp. Illustrations, appendix, notes, bibliography, index. \$39.95 hardcover.

Reviewer Bill R. Douglas is an independent historian—and Presbyterian—based in Des Moines. His work focuses on Iowa's religious history.

Environmentalists were Presbyterians. That's the short summary of this long, engaging, and partially persuasive book. The longer summary is that Congregationalists in the nineteenth century, with their ordered commons, and Presbyterians in the early twentieth century, with their call for stewardship of the vast lands left for federal management, formed and dominated the American environmental movement. To be precise, Stoll argues that environmental leaders of the first half of the twentieth century had grown up Presbyterian, though they were often lapsed. The book's most important and provocative contribution is in recovering denominationalism as an essential category in American thought and practice.

This is a quirky book. The entire first part is a description of American nineteenth-century landscape artists. Patient readers may admire the full-color plates. Impatient readers may wonder about their relevance.

Rest assured that the artists whose work is depicted had Congregationalist connections and environmentalist convictions.

Stoll is at his best in tracing the political nature of Presbyterianism from its Scottish roots to American adaptations. Its representative polity made it more attuned to a national perspective than its Congregationalist cousins. With this wider social vantage point, God as manifested by nature needed to be protected from the depredations of a fallen humanity. Presbyterianism's strong preaching tradition reinforced the moral certitude with which prophets like John Muir attacked environmental degradation.

Iowans Stoll lists include United Presbyterians Henry Wallace and James Wilson. Stoll's reliance on minimal biographical information is not always sufficient. It is true that Henry A. Wallace was deeply influenced by his grandfather Henry Wallace, but his religious proclivities veered much wider, as an article by Mark Kleinman in this journal in 1994 and the most comprehensive biography (by John Culver and John Hyde) have explored, but which Stoll does not cite.

More troubling for Stoll's thesis are three non-Presbyterian environmentalists from Iowa that Stoll does include: cartoonist Jay N. "Ding" Darling, the son of a Methodist minister; Aldo Leopold, of German Lutheran background; and William Temple Holladay, who helped save the bison from extinction and who grew up Seventh-Day Adventist. Stoll brackets them as defenders of wildlife, but it is not clear why that subcategory of environmentalism should exempt its proponents. Leopold, at least, cannot be so easily pigeonholed, but Stoll argues that he was most influential posthumously.

It would be intriguing to chart a denominational study of Progressivism. There must have been considerable overlap with the environmentalists Stoll lists. How much of Presbyterians' influence on environmentalism was simply a result of their proximity to power in the Progressive era?

One aspect of Stoll's edifice that merits further study is his use of the "lapsed" category as stand-ins for actual active Presbyterians. Certainly the most noted category in contemporary American religious surveys is the emergence of the "nones." Closer examination has suggested that this is a very diverse group. I believe it was Martin Marty who proposed that there are no generic atheists—it is always a particular God and set of religious beliefs that they deny. Stoll's insights on lapsed Presbyterians suggest that a revival of the category of denominationalism should not be restricted to card-carrying members.

Stoll's knowledgeable summary of late twentieth-century environmentalism indicates that he is pessimistic about the chances of saving

the planet. I am less pessimistic and less willing to admit the virtues of history as a predictor.

Sometimes a book can be better at being provocative than being right. *Inherit the Holy Mountain* can be useful to both environmental and religious historians—to the former in tracing religious roots of environmentalism and to the latter in suggesting that there may be many connections between denominations and American culture that are not yet fully explored.

A Complex Fate: William L. Shirer and the American Century, by Ken Cuthbertson. Montreal: McGill-Queen's University Press, 2015. xxviii, 548 pp. Illustrations, notes, bibliography, index. \$34.95 hardcover.

Reviewer Jeff Nichols is a doctoral candidate in history at the University of Illinois at Chicago. His research has included investigating the role of newspapers in wartime Chicago.

Just weeks after graduating from Coe College in 1925, William L. Shirer left his family home in Cedar Rapids, eventually working as a deckhand to pay for passage to Europe. By the time he returned for his fiftieth class reunion, he had been a print journalist who had sat with Charles Lindbergh, Mahatma Gandhi, and Hermann Göring; a pioneering broadcaster who managed to scoop the Nazis in reporting the surrender of France; a blacklisted novelist who could not afford to fix his furnace; and the author of *The Rise and Fall of the Third Reich*, possibly the best-selling historical work written in modern times. Shirer's courageous reporting from Berlin, which included a remarkable partnership with Edward R. Murrow, guarantees his place among the greats of American journalism.

Canadian journalist Ken Cuthbertson is not the first to write a biography of Shirer, although Steve Wick's *The Long Night* (2011) is mostly set in the 1930s. Cuthbertson begins by exploring the deep Iowa roots of the Shirer family. In 1913, when Shirer was just 9 years old, his father, an assistant U.S. attorney, died from peritonitis, and his mother made the unhappy decision to move to her hometown of Cedar Rapids.

Shirer was an inconsistent student who could pass as an adult, and his adolescence was defined by work. At 15, he worked as a civilian clerk at Camp Funston in Kansas. Abetted by his mother, Shirer again lied about his age to tour the Midwest on the Chautauqua circuit, an experience that deepened his sense of wanderlust. Through Ethel Outland, his journalism mentor at Coe, Shirer won a job in the newsroom at the *Cedar Rapids Republican*, earning his first exclusive by barging into Jack Dempsey's private Pullman car and waking the sleeping boxer.