Inherit the Holy Mountain: Religion and the Rise of American Environmentalism by Mark R. Stoll (review)

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would result in expulsion. This self-regulation of the cotton exchanges was the only regulation they faced before 1914.

This was the environment in which the exchanges battled as bulls cornered the market in 1903 and 1910. The New York bears leaned on the social and political networks that connected them to powerful federal officials. They attempted to exhaust the bulls' financial resources and initiated antitrust litigation. The bulls leveraged their superior information about prevailing conditions and mobilized personal and professional networks in New Orleans and beyond to amass sufficient capital to achieve the corner.

The New Orleans traders are the heroes of *The Cotton Kings* because they broke the influence of the NYCE, which had impoverished farmers with sustained low prices. However, Baker and Hahn demonstrate that the market volatility produced by the conflict between bulls and bears was harmful to farmers and millers. Regulation was necessary to impose standard, enforceable practices across exchanges. Congress responded with the Cotton Futures Act of 1914, which addressed the institutional conditions that facilitated manipulation of information and abusive speculation. The act instituted rules about the characteristics of cotton delivered in fulfillment of contracts and provided the secretary of agriculture more control over price variations across exchanges.

The Cotton Kings argues the Cotton Futures Act adopted many of the practices of the victorious bulls and was the result of cooperation and information-sharing between futures traders and lawmakers. In so doing, the exchanges and the government demonstrated that regulation could create an environment in which futures contracts could fulfill their real purpose in the market—to act as effective hedging tools and necessary sources of information in a global commodity market.

Duke University ELIZABETH BRAKE

Inherit the Holy Mountain: Religion and the Rise of American Environmentalism. By Mark R. Stoll. (New York and other cities: Oxford University Press, 2015. Pp. xvi, 406. $39.95, ISBN 978-0-19-023086-9.)

The connection between religions and environmental attitudes and behaviors has been a subject of increasing scholarly interest since the mid-twentieth century, inspiring a multitude of interdisciplinary publications, conferences, and even a new field of religion and ecology. With *Inherit the Holy Mountain: Religion and the Rise of American Environmentalism*, Mark R. Stoll has made a substantial contribution to this field by charting the influence of Calvinist theology on the development of environmentalism and conservationist policies in the United States. Shifting focus away from commonly cited innovators such as Ralph Waldo Emerson and Henry David Thoreau, Stoll describes how the worldviews and motivations of North American environmentalists emerged within relatively mainstream and conventional Protestant communities. The result is a thorough and engaging work that should inspire discussion and debate among scholars and students of environmental history, religious history, and the environmental humanities.

Stoll's central argument is that Calvinism, "from its moralism to its suspicion of humans in the landscape to its urgent evangelism," directly shaped

the development of North American environmentalism, imbuing the movement with "tremendous social, cultural, and political power" (p. 53). The environmental movement originated among elite New England Puritans and Congregationalists who established an "enduring intellectual and moral framework" through their efforts to preserve the aesthetic and moral well-being of their communities (p. 61). Calvinist influence on environmental policy reached its zenith in the early twentieth century when the Presbyterian denomination was at its strongest and its members held a number of influential political offices. Stoll charts this thread of religious influence through the lived motivations and perspectives of artistic, literary, and scientific leaders. Puritan concerns for the aesthetic and moral common good, for example, are manifested through the works of popular nineteenth-century landscape painters, and the Presbyterian "determination to conquer avarice and save society" was evident in the popular writings of John Muir and other environmentalist leaders (p. 151). Many of the central figures of Stoll's text are thus authors and writers rather than religious leaders, and as the author acknowledges, "A big segment of my argument is art-historical" (p. 4).

Following the end of the Progressive era, the influence of Presbyterians on politics and conservation policies began to wane, and the environmental movement likewise changed course. Growing in influence through the twentieth century, Baptists and evangelicals tended to eschew the nature-revering spirituality of figures like Muir and emphasize individual salvation over the preservation of a common good. In the final chapter, "A New Era," Stoll describes how African Americans, Catholics, and Jews brought new perspectives into the environmental movement in the twentieth century. These groups focused on issues of environmental justice rather than on preserving pristine tracts of wilderness from human development. While Stoll celebrates the increased scope and inclusivism of North American environmentalism, he also suggests that the contemporary environmental movement seems to have lost influence due to these shifts in underlying religious motivation, failing to sufficiently critique the rampant individualism of the current age. Stoll concludes, "If it is not dead yet, environmentalism is certainly weak, divided, and wandering in the wilderness" (p. 275).

It becomes clear through *Inherit the Holy Mountain* that specific religious values and environmental attitudes have mutually influenced each other in some complex way through North American history. Stoll's evidence shows that many early environmentalist leaders in the United States shared similar Calvinist personal histories and frequently spoke a common Calvinist-toned language of conservation for the public good. However, Stoll's own data suggests some qualifications to his central thesis. Along with Calvinist connections, for example, elite social connections seem prevalent among many of the figures Stoll describes. Does this suggest that social and economic conditions played a more significant role in the development of environmentalism, particularly the movement for wilderness preservation, with religious identity merely being epiphenomenal?

Stoll's volume is a valuable contribution to the historical study of the interconnections between religions and environmental attitudes and behaviors. It should be required reading for any graduate students and scholars

interested in the history of North American environmentalism, religion and ecology, or environmental humanities more broadly. Stoll takes care to briefly introduce new figures and religious movements as they emerge through the chronological narrative, making the volume more accessible to introductory and undergraduate readers. While the specific connections between religious values and environmental behaviors remain a subject in need of further study, Stoll's detailed and engaging work affirms his opening suggestion that the study of religion provides "extraordinary insights into the environmental movement's past—and future" (p. 9).

Mississippi State University JOSEPH WITT

Understanding Jim Crow: Using Racist Memorabilia to Teach Tolerance and Promote Social Justice. By David Pilgrim. Foreword by Henry Louis Gates Jr. (Oakland, Calif.: PM Press, 2015. Pp. xii, 187. Paper, $19.95, ISBN 978-1-62963-114-1.)

David Pilgrim is the author of *Understanding Jim Crow: Using Racist Memorabilia to Teach Tolerance and Promote Social Justice* and the founder and curator of the Jim Crow Museum at Ferris State University in Big Rapids, Michigan. The museum is "the nation's largest publicly accessible collection of racist artifacts," which are "used as tools to facilitate a deeper understanding of historical and contemporary patterns and expressions of racism" (p. 172). The book is organized, clear, and engaging, with many high-quality color images from the museum's collection, making it an important and affordable book for teaching the history of racism and aspects of social justice to undergraduate students in many fields.

Pilgrim writes, "I am a garbage collector—racist garbage" (p. 1). The museum's primary goals are to document and provide a safe space for the discussion of the social and historical implications of structural racism in the United States through directly engaging racist material culture. Pilgrim's collections primarily focus on everyday objects—salt and pepper shakers, postcards, matchbooks, and popular culture items—where racism has been made material in quotidian ways.

Both the museum and the book point toward a truth and reconciliation process, as Henry Lewis Gates Jr. states in the foreword, to confront how racism is embedded in the history of this country. The first two chapters of the book are fascinating and original explorations of why Pilgrim came to collect racist objects and how these objects can function as unorthodox teaching tools.

In the second chapter, Pilgrim shares the basic pedagogical premise of the book. First, "you have to reach people where they are," and second, "intellectually beating down someone makes teaching them improbable" (p. 34). *Understanding Jim Crow* is an example of the importance of public history projects that bring difficult social issues out from the shadows.

Chapter 4 explores the caricatured black family—mammies, Uncle Toms, and pickaninnies. Chapter 5 offers a more detailed investigation of "Flawed Women," and chapter 6 addresses "Dangerous Men" in breaking down different racial stereotypes and addressing issues of gender, class, and region.