
 SCIENCE & TECHNOLOGY

The distinctions between German and American science faded after 1945, as postwar German universities adopted U.S.-style departments and reduced professors' power to hire and fire. German and American scientists became more alike in their interests.

 RESOURCES & ENVIRONMENT

God Goes on Vacation

"Toward a Consumer Culture: 'Adirondack Murray' and the Wilderness Vacation" by David Strauss, in *American Quarterly* (Summer 1987), 303 College Hall, Univ. of Pa., Philadelphia, Pa. 19104-6303.

When vacationing Americans go camping or mountaineering, or otherwise answer the call of the wild, they follow a trail first blazed by liberal New England Protestant ministers of the 19th century.

Before the 1850s, the "vacation" was an upper-class indulgence, for Southern planters and Northern merchants who could afford summer refuges such as Newport, Rhode Island, and New York's Saratoga Springs. Yet, observes Strauss, a Kalamazoo College historian, even when industrialization brought more free time, middle-class Americans had to reconcile such leisure with "the value placed on work" in a Protestant culture.

Help came. Invoking a benign rather than a judgmental Deity, preachers like Henry Ward Beecher assured urban, middle-class churchgoers that simple, restorative vacations in the countryside would improve their job performance and "not endanger salvation." Others, such as Edward Everett Hale, viewing cities as unhealthy, urged gymnastics and visits to parks as alternatives to less godly urban amusements. But it was William Henry Harrison Murray (1840-1904), minister of Boston's Park Street Congregational Church, who pioneered *rigorous* recreation in the wild.

An advocate of "muscular Christianity," Murray once shocked a congregation by showing up for services in hunting garb. For those in the unwholesome cities, he prescribed forays in the wilderness. Thus would weary lawyers and bankers—and "shrivel-skinned" clergymen—become "vigorous outdoorsmen like Moses and Jesus." The adventure stories he wrote argued that Christianity favored "piety of a broad-chested sort."

Murray's *Adventures in the Wilderness or Camplife in the Adirondacks* (1869) appeared after the New York mountains were opened to rail travel. He offered guidance on where to stay and what to do, foreshadowing the "packaging" of travel. Indeed, the Adirondacks' summer population soared. The threat that "Murray's fools" (and lumbermen) posed to the environment spurred what became known as the conservation movement. New periodicals like *Forest and Stream* backed the creation, in 1885, of the Adirondack Forest Preserve, a precursor to U.S. national parks.

"Adirondack Murray" eventually drifted away from the pulpit; for a time he ran a ranch in Texas, then a restaurant in Montreal. Eventually, Strauss observes, his countrymen would forget all about the original "religious rationale" for occasionally roughing it in the wild.