

nificant to the serious reader by bearing on the individual or social needs which various practices or attitudes seem to serve: whether those needs are basic to human nature or are products of particular social structures. They might bear on whether or not institutions, attitudes and beliefs are designed intentionally to serve certain needs, or whether they simply have sprung from past successes. Questions could be raised about the effectiveness of various institutions in dealing with these needs. Other questions could be raised about the internal consistency of beliefs, attitudes and practices. One could explore philosophical or theological arguments for or against the coherence, ap-

propriateness or moral correctness of the attitudes and institutions considered.

Each of these issues calls for its own methodological approach, employing the arguments and evidence appropriate to it. But these issues are not distinguished clearly in these essays, nor are they supported by evidence or argument. In fact, the essays are so anecdotal that they even fail to provide guidelines for informed speculation.

Although these essays were not intended to be technical papers, the scholars who wrote them could have outlined some of the ways in which their information could contribute to a better grasp of basic issues. It is regrettable that they did not do so.

Panorama of the First Century

A Mormon Bibliography, 1830-1930: Books, Pamphlets, Periodicals, and Broad-sides Relating to the First Century of Mormonism. Edited by Chad Flake with Introduction by Dale L. Morgan; University of Utah Press, xxxii, 828 [84] pp., illus., index. \$75.

Reviewed by Donald R. Moorman, professor of history at Weber State College.

Confirmed scholars are a tenacious lot, and when a combination of learned men pool their genius great things occur. Such is this magnum opus. The product of over a quarter century of labored research, this bibliography is the finest thing since Hubert H. Bancroft completed the first great study of Utah's history in the closing years of the nineteenth century.

A brief review cannot do justice to the scholarship, wealth of materials, or the variety of literature found in this massive study, but those who pursue specific research related to Mormon matters will find the bibliography an index to this western religious culture. "Anyone who leafs through this volume," Dale Morgan writes in his introduction, "even in idle curiosity, is going to acquire a new and panoramic view of, a fresh insight into, Mormonism as a phenomenon in American and world history. The titles and authorship of the various

books speak eloquently not only of Mormonism, but also of the general culture exemplified by Mormonism as a religion, society and personal experience."

The work is restricted to books, periodicals, Mormon or predominantly Mormon newspapers, pamphlets, and broadsides pertaining to the first century of Mormonism. But it was not the intention of its editors to provide a complete union catalog of Mormonism; rather, they included numerous listings of adequate locations when items could be found.

This long awaited volume was conceived in 1949 by the masterful student of the Mormons, Dale L. Morgan, a native of Utah, who was awarded a Guggenheim fellowship to study early Mormon history. Morgan was a many faceted scholar who found new interest in the settlement of the West, particularly in the fur trade of the Rocky Mountains. The quality of these works led the academic world to look forward with great anticipation to the continuation of his Mormon bibliography, as well as to his exciting projected study of related church histories; however, Morgan lost interest in the work and allowed the bibliography to be resumed by John James, then librarian at the Utah Historical Society. Over the years other names were given custodial care until Chad Flake finally completed the massive project.

After maddening delays, Chad brought

the work to its final form, again drawing on the mind of Dale Morgan for needed criticism. Sadly, Dale Morgan never lived to see it in print; he died suddenly on March 30, 1971. But even in death his influence remains, seldom faulted, always admonishing historians on the use of discriminating evaluation of evidence. While Morgan believed that the final product would be a success, his enthusiasm was dampened by the fear that too much would be claimed for the bibliography. "From here on it is going to be a basic tool, but other tools must join it in the chest before Mormon scholarship can be considered adequately equipped for its job. We badly need a bibliography of articles pertaining to Mormonism published in general American periodicals from early times." Thousands of volumes of county histories are also in need of careful evaluation, Morgan would plead. In addition newspapers from 1820 must be examined and Mormon materials extracted.

This suggestive introduction raises many interesting questions and merits careful study and reflection. Although Morgan's observations are of the highest caliber, he failed to note important research being carried out by Davis Bitton and others who have tried to answer his plea for excellence in historiographical research. Bitton's *Mormon Diaries and Autobiographies* was published in 1977 and favorably reviewed by this writer in *Dialogue* (Summer, 1978).

A man of quiet ways and gentle persua-

sion, Chad Flake worked from his position as special collections librarian at Brigham Young University to amass 12,000 entries from church, private and university libraries around the nation. Financial assistance, long needed by the study, finally came from the University of Utah Research Council. Guided by a sound historical approach, he pursued his destiny with the zeal and determination of a true believer. Although this massive work of painful erudition bears the trademark of the scholars mentioned, as well as Everett Cooley, Lyman Tyler and Norma Mikkelson, director of the University of Utah Press, central credit must be given to Chad Flake. The extraordinary synthesis of so much widely dispersed information would have discouraged scholars of lesser determination. The editor has employed rigorous standards of accuracy, both in content and execution. Proofreading is uniformly careful, though human error could not be totally avoided in the finished product. The work is well organized and clearly written; its quality augers well for successive publications.

While readers and historians together might be stunned by the high cost of this quality work, its sound scholarship, rich contents, skillful exposition, informative reading and first class contribution to Mormon history will more than balance its cost. I congratulate Chad Flake and his associates for this lasting gift to future generations of readers.

Natural Theology

Science and Religion in America, 1800-1860. By Herbert Hovenkamp. Philadelphia: University of Pennsylvania Press, 1978. xii + 273 pp. \$16.00

Reviewed by Erich Robert Paul, assistant professor of the history of science at Dickinson College, Carlisle, Pennsylvania.

The birth of modern science in the seventeenth century fostered an intellectual climate which favored the growth of Natural Theology. Conditions were such during this period that scientific and religious views

complemented and supported mutual intellectual concerns. Indeed, as the noted Newtonian scholar Richard S. Westfall has argued, these developments have made it increasingly apparent that the relation of science to religion in the seventeenth century is the central question in the history of modern Western thought. As a study in rational religion, Natural Theology asserted that the Christian God created a universe in which laws, design, purpose and harmony were paramount, and that the scientist, being a Christian, could find justification for his religious convictions in his scientific