challenge therefore is twofold. First, one must think through again the very premises of scientific inquiry, both in general as well as in their specific relationships to biological inquiry. For example, if something like evolution has occurred, why is it nevertheless unscientific to believe that the course of evolution has been designed by a Providential hand? Gillespie writes as if such a view were demonstrably wrong, but nothing he says justifies such an assumption. More fundamentally, positivism itself is not all it was claimed to be and many philosophers have rejected it, a fact of which Gillespie seems unaware. Many philosophers, such as Stanley Jaki, have argued there may yet be a place for faith even in the most rigorous physical science. One needs to think through what such a place might be.

The second challenge is particularly appropriate for Mormons. As Mormons, we need to reexamine many of the naive ways in which we have presented our beliefs to others. Many of the so-called "scientific arguments" for religious belief simply will not stand up in the post-Darwinian world. Continuing to use them may please those who are already converted but will do little for those who are not. We might do better to learn from the example of certain scientists whom Gillespie unfortunately neglects—those who remained deeply religious even in the face of Darwin. Those scientists did not give up on science; many of them became devoted followers of Darwinian biology. However, they knew something that some of us might learn better—that true religious faith concentrates on man and his relationship to God, not on the facts of biology or geology. True religious faith is a matter of testimony, not lab work. People remain faithful because of the relationship they have established with God. A faith built on such a rock will not wash away. But, as Gillespie shows all too well, a faith built on the facts of geology and biology may be swept away with any latest discovery. Admittedly, true faith is harder to attain than belief in a bogus science passing itself off as faith. But it is that quest for true faith that is precisely the challenge for all of us.

KIMBALL, STANLEY B. *Heber C. Kimball: Mormon Patriarch and Pioneer*. Urbana: University of Illinois Press, 1981. 343 pp. $17.95.

Reviewed by Ronald W. Walker, senior research historian for the Joseph Fielding Smith Institute of Church History, Brigham Young University.

Writing a biography of President Heber C. Kimball, Brigham's First Counselor and pioneer Utah's number two man, requires a

skillful and steady hand. The man was a kaleidoscope of jarring images. When standing behind a pulpit, he could be irrepressible to the point of coarseness and gaucherie. In contrast, his domestic moments were often filled with tenderness and timidity. His contemporaries saw him as incurably optimistic; yet there is ample evidence that he doubted, at times severely, his own abilities. His boisterous humor, like the celebrated wit of his son J. Golden Kimball, masked a serious-minded, meditative, and private soul. The Eastern press caricatured him as an artless bumpkin, but those who knew him best recognized his integrity and even spiritual majesty. In short, he was Heber—unique and idiosyncratic, a phenomenon.

Stanley B. Kimball is the second kinsman to attempt a biography. Orson F. Whitney, a grandson, completed his Victorian portrait in 1888. The two works show the distance Mormon biography has traveled in the last century. The first, like most religious biography of its era, was heavy with quotation, exhortation, and adulation—and correspondingly weak in research and characterization. At first glance, Stanley B. Kimball's sketch is far removed from the other work. It is a "historical" biography, displaying the tools and mood of a twentieth-century research historian. Footnote paraphernalia show the author's wide-ranging, longtime study of the sources, and the reader will be introduced to a large body of new and interesting material. There is also candor. As the author pledges in his preface, "Heber has not been prettied up for contemporary tastes" (p. *xiii*). The result may be distressing for those who like their biographical figures to be universally praiseworthy. But after one notes how the author has stacked Heber's discordant features against his considerable strengths and remembers that Utah was a rough-and-ready frontier, this portrait is not unflattering. Indeed, while Stanley Kimball's prose is far more detached than Orson Whitney's, it still conveys Mormon sympathy and idiom.

Stanley Kimball sees his progenitor as a Mormon archetype. From his conversion in 1832 to his death in 1868, thirty-six years later, Heber charted the Mormon experience. He embraced the new faith in New York, experienced the trials of Kirtland and Missouri, opened the British Mission, and after a brief tenure in Nauvoo pioneered the western plains, and settled in Utah. Moreover, his personality reflected his own generation and perhaps succeeding ones as well. Heber is seen as "voluble, visible, totally lacking in sophistication" (p. *xii*). When speaking before the Saints (and one suspects on a larger stage as well), he was "plain, definite, unpremeditated, eccentric, rough, disjointed, hard, and severe" (p. 269); yet there

were also "imagination and humor" (p. 269) and "total integrity, raw courage and indomitable faith" (p. 260). But, his final years were touched by tragedy. The author argues that while Heber's Mormon devotion was unrivaled, as the Church matured his rough-hewn talents increasingly fell by the wayside. He died defensive and at times cantankerous, his influence decreasing or replaced. Events had passed him by.

The book's subtitle is apt, for emphasis is given to Heber as "patriarch and pioneer." His numerous wives are listed, catalogued, and repeatedly mentioned throughout the text, though without the precision and feeling the task probably requires. Questions of spouse relationship and obligation in the complicated marriage system remain unanswered, and until someone sorts out the meaning and reality of the respective "wives," it is premature to rank Heber as more married than his file-leader Brigham. However, serving as a case study, the book confirms previous scholarship that Mormon polygamy had little salacious passion. Heber is a dutiful, reluctant, and at times insensitive husband whose "portion of domestic discord and disappointment was probably greater than that of any other modern Western man" (p. *xii*)—not too much of an exaggeration given the magnitude of his endeavor.

The biography skillfully describes Heber's western trek, taking advantage of the author's unsurpassed knowledge of the trail. Fully a quarter section of the book is devoted to the hegira (about a sixth of its pagination), and the time is well spent. Here the narrative is at its best, having a confident sense of detail and place, allowing the reader to smell the campfires and observe the picturesque. Heber himself becomes animated: "Hunting, riding, fishing, exploring, he investigated caves, climbed vertiginous promontories, rolled stones down steep mountains, stood guard, scouted, fought quicksand and prairie fire, [and] was chased by a she-bear" (p. 155).

Unfortunately, the narrative is not as surefooted when it moves into the Utah period. The usual (and often picayune) errors which normally plague first editions become more frequent in this section of the book. The map of pioneer Salt Lake City has several mistakes, including limiting the pioneer fort to a city block and confusing the Seventies Council Hall with the never-built Seventies Hall of Science. Certainly more than a "few" Saints deserted Zion for California gold. The implication that Heber was basically orthodox on the Adam–God question, at least by modern standards, is problematic.

Moreover, Heber's claims as Brigham's possible successor rested on his apostolic seniority, not on his position as President Young's First Counselor.

There are several problems with documentation. The book's first endnote incorrectly suggests that the George Q. Cannon journals are lodged in the Mormon Library–Archives instead of in the First Presidency Office. With historians long eager to use this restricted source, LDS Librarian–Archivist Donald T. Schmidt can expect an unseemly clamor at his door. The author has inexplicably chosen to identify the Kimball diaries in his endnotes by an abandoned and cumbersome archival description and not by the present identifying system which was adopted by the LDS archives almost a decade ago. And the book's bibliographic note is so brief and vague that it has little utility.

Despite its refreshing honesty, detail, and character dimension, *Heber C. Kimball* leaves much unsaid. What were Heber's administrative duties beyond his presiding over the Endowment House and his frequent consulting with President Young? Did he exert "informal" or indirect influence in other ways besides his unusual preaching? How important was he? The intimate Kimball–Young friendship, perhaps pivotal in understanding both men, is explored only lightly and psychologically not at all. More perplexing, in contrast to exploring Heber's public image, the narrative gives little attention to his private dealings and relationships—where Heber Kimball most revealed himself as a warm and compassionate human being. And in a broader context, how would Heber "stack up" if measured by his nineteenth-century norms and peers?

What is most lacking is a sense of the inner man, a solution to the enigma of Heber C. Kimball. While the text chronicles a career and while its adjectives seem accurate, an understandable human life fails to emerge. We look vainly for a key to Heber's personality, evidence of psychological tension, or insights into how his experiences molded him. And we ask for meaning. "A man's life of any worth," Keats held, "is a continual allegory" into the "mystery of life." Biography must speak beyond the experience of a man or woman to comment on the human spirit. This transcendent quality, revealing the universals of everyday experience, never quite emerges from the narrative.

The science and research of a historian is most evident in this work, not the penetrating art of a narrative biographer. Yet within its parameters, this is a solid contribution to the growing body of Mormon biography and in this category may be ranked as one of the half dozen best. That more is requested confirms the relative youth of serious LDS life–writing. It also shows, as the book suggests, that

Heber C. Kimball was "larger-than-life." These are the ones for whom no portraitist's canvas is ever sufficient.

SELTZER, ROBERT M. *Jewish People, Jewish Thought: The Jewish Experience in History*. New York: Macmillan Publishing Company, 1980. 874 pp. $19.95.

Reviewed by Dennis Rasmussen, associate professor of philosophy at Brigham Young University.

As its title, *Jewish People, Jewish Thought: The Jewish Experience in History*, suggests, Robert Seltzer's book treats not only the events of Jewish history but also the development of Jewish thought. Seltzer has produced a substantial, rewarding, and demanding book. But the reader must come to it prepared for intellectual effort. This is a book to be studied and not merely read.

The dual emphasis in the book on Jewish events and thought is a successful attempt on Seltzer's part to provide an introductory survey which is "at the same time an account of a people and a religion" (p. *xi*). A people, a religion, a culture, a language, a scripture, a law, a set of ceremonies, a pattern of conduct—one could multiply such terms and still not exhaust the tradition of Judaism. Seltzer offers a rich and rewarding discussion of these and other topics as well. Instead of trying to isolate his subject and its concerns, Seltzer shows how Judaism developed by interaction with its environment. He emphasizes the "reciprocal influence" (p. *x*) between Jewish and non-Jewish elements in history. Religion, philosophy, politics, economics, geography, military strategy—all of these played a role in shaping and directing the course of Jewish history. The breadth of Seltzer's book is impressive and important. Because it traces the development of one of the two fundamental sources of Western civilization (the other, of course, being the Greek heritage), this book will give any reader a perspective on Western history as a whole.

The book is organized into four parts, beginning in the ancient Near East with the origin of the people who came to be called Israel and ending with the Jewish experience in the twentieth century. But more than half the book deals with the post-Rabbinic Period of Jewish history. (The Rabbinic Period, roughly 200 B.C. to A.D. 500, is second only to the biblical in its effect upon the structure of Judaism.)