potatoes to a shipboard diet previously dominated by oatmeal. These improvements — and the shortening of time aboard ship by an average of more than two weeks — must have made the voyage much easier.

Sonne paints a rather negative picture of conditions for steerage passengers on nineteenth-century sailing vessels and steamships. True, they were "primitive" by comparison with today's living standards. However, three persons in a bunk and one cooked meal a day was hardly a step down for many Mormon emigrants. Franklin D. Richards was probably not exaggerating when he told Brigham Young in November 1855 that with recent improvements "many of our people are . . . enabled to live much better on ship board, with nothing to do, than they can at home with hard, laborious work."

Sonne's treatment of Mormon mortality at sea also begs for further analysis. Although he suggests that overcrowding and other conditions aboard the ships were to blame, the greatest losses were overwhelmingly due to epidemics, usually measles, which struck down Scandinavian infants and children. These came mostly *after* improvements were made in diet and living space. Unaccountably, Sonne misses the forty-five deaths aboard the *Monarch of the Sea* in 1864.

Finally, while Mormon immigration was clearly at "ebb tide" by 1890, Sonne's brief explanation could have been amplified. The demise of the Perpetual Emigrating Fund was hardly a factor; other avenues of financial aid to immigrants had long since predominated. The Manifesto notwithstanding, the year 1890 hardly seems pivotal to Mormon immigration; and the Panic of 1893 might have made a better ending point, in view of the role played by economic conditions.

Sonne deserves much credit for what he has achieved. It is now hard to imagine anyone pursuing an interest in Mormon immigration without consulting *Saints on the Seas*. Hopefully, Sonne's Encyclopedia of Mormon Maritime Migration, which promises to be an equally significant contribution, will be published soon.

Study in Mutual Respect

Mormons and Muslims: Spiritual Foundations and Modern Manifestation, edited with an introduction by Spencer J. Palmer (Provo, Utah: Religious Studies Center, Brigham Young University, 1983), xii, 225 pp., $12.95.

Reviewed by Robert C. Woodward, history faculty Northwest Nazarene College, Nampa, Idaho.

IT MAY WELL BE TRUE, as Arnold H. Green, professor of Near Eastern history at American University (Cairo), pointed out at a conference devoted to Mormons and Muslims in October 1981, that Protestants like to recite the similarities between Islam and Mormonism to degrade Mormonism. But when such comparisons were made in a sympathic setting, the experience appeared to be quite rewarding. The purpose of the conference was to help bridge the distance between the two faiths in the present world. *Mormons and Muslims* is a compilation of papers given by seventeen participants including Spencer J. Palmer, director of world religions in the Religious Studies Center at Brigham Young University, who edited the book and wrote the introduction. The book is the eighth volume of the Religious Studies Monograph Series published by the Religious Studies Center at Brigham Young University.

Several of the participants, writing from a Mormon perspective, went to considerable lengths to show parallels with Islam. In welcoming the participants, the associate academic vice president of Brigham Young University, Noel B. Reynolds,

asserted that there are ways in which Mormons "would feel closer to the followers of Muhammed than to the contemporary Christian culture" (p. 44). William J. Hamblin, a graduate student at the University of Michigan in the History Department, went as far as to speculate, although with considerable caution, that the pre-Islamic tradition of the prophet Hud so closely parallels that the Mormon prophet Lehi that Lehi's teachings might have been the basis of the Hud tradition. Palmer found many points of similarity between the two faiths, including the lifestyle required of the members; but he pointed out that there is a significant difference in their respective approaches to God. For the Muslim, God "is unapproachable," while Joseph Smith "talked with God face to face as a man might communicate with his friend" (p. 41). The high priority given to education was yet another value held in common according to Orin D. Parker, of the American-Mideast Educational and Training Service. Carlos E. Asay, representing the Presidency of the First Quorum of the Seventy of the Church of Jesus Christ of Latter-day Saints, made a humanistic contribution by the way of a quote from the First Presidency of the LDS Church in 1978 proclaiming that such religious leaders as Muhammed and Confucius and "philosophers including Socrates, Plato and others" (p. 208) all had truths given to them by God.

A major paper by the Indonesian Minister of Religion, Haji Alamsjah Ratu Perwiranegara (read by another due to the absence of the author), gave considerable attention to the character of Islam including its uniqueness. Alamsjah believes that "Islam is the last religion, the religion for all mankind" (pp. 29–30). After giving a general discussion of Islam, he turned to the condition of Islam in his home country of Indonesia, noting some of the consequences of Dutch colonialism. It was his contention that Islam could adjust to a world of diverse philosophies and maintain the basic tenets of the faith. A rather curious statement appeared in his paper referring to the eighteenth century as the end of the "Dark Ages" (p. 37). A subsequent participant, Frederich M. Denny, chairman of religious studies at the University of Colorado, portrayed Indonesia as having developed its Islamic faith from mixed origins. His point was that the diversity of religions in Indonesia and the great geographical sweep of the nation including thousands of islands had resulted in a significant flexibility for Islam.

Umar F. Add-Allāh, who presides over Islamic Studies at the University of Michigan, gave a long, detailed, and scholarly discussion of Islamic doctrine regarding "the perceptable and the unseen." Since the "unseen" is an important aspect of reality, the role of the prophet was crucial. God can be known by intuitive knowledge and therein lies the importance of the unseen.

Three papers on Muslim women from different Islamic countries were presented by Jane I. Smith, lecturer in comparative religion and associate dean of academic affairs at Harvard University, Anne H. Betteridge, a former faculty member at Pahlavi University in Shiroz, Iran, and presently a Ph.D. candidate in anthropology at the University of Chicago, and Donna Lee Bowen, from the Department of Government at Brigham Young University. They discussed such subjects as birth control, the freedom found in the Islamic religion from male domination, and the importance of the family for Muslim women. These papers rewarded the reader for the insights they gave, yet they failed to find analogies with the corresponding conditions among Mormon women, even though the subjects suggest the values of such a study. In like fashion, Robert J. Staab, from the Middle East Center at the University of Utah, presented a study of a small Muslim town in Turkey. He considered the importance of the mosque, the nontheologically trained religious leaders, the issue of separation of church and state, the hospitality of Islam, and the developing equality be-

tween men and women. But he fell short of making the application of these provocative characteristics to a small Mormon town.

Two very brief statements of a personal nature by David M. Kennedy, an LDS church leader and former United States Ambassador (to NATO and at large), and David C. Montgomery, coordinator of the Near Eastern Studies Program at Brigham Young University, were also included in the book.

The subject matter of this small book encompassed far more diverse ideas than can be properly commented on in a review. Anyone interested in the subject of these studies will be amply served by reading the book. A capstone to the book may well be best expressed by two of the participants. The first, Mahamand Mustafa Ayouba, from the Centre for Religious Studies at the University of Toronto, had returned to his former Muslim faith after several years as a fundamentalist Protestant who had "shouted more amens and hallelujahs than any of you." From his point of view, Mormons would not succeed in "converting Muslims" any more than others who have tried. But he felt that Mormons could succeed in creating "an important dialogue that will lead to a fellowship of faith between you and us" (pp. 116). The second, Omar Kader, who now teaches at BYU and is a Mormon convert from Islam, observed that Brigham Young University was well suited as a place "to reduce the spots of ignorance within our own thinking" (p. 61).

Rx with a Historical Slant

Medicine and the Mormons: An Introduction to the History of Latter-day Saint Health Care by Robert T. Divett (Bountiful, Utah: Horizon Publishers, 1981), 222 pp., $9.95.

Reviewed by N. Lee Smith, a Salt Lake City physician.

IT IS EASY FOR ME TO BE enthusiastic about this relatively short, readable volume, which in many ways breaks new ground in Mormon historiography. It is a book for all fascinated with Mormon health attitudes as well as Mormon history aficionados who have wondered at the intriguing array of often-passionate medical inclinations among Mormons. This fascinating story of evolving biases reveals much, not only of Mormon medicine, but also generally of nineteenth-century medicine on the American frontier. That period was certainly one of the most colorful and revolutionary in all medical history with attitudinal overtones which persist to our own day.

Robert Divett, certainly one of the top two or three LDS medical historians, is well qualified for the task. His careful documentation draws on new sources that will delight the scholar; and his very readable, objective style likely contributed to the prizes he was awarded by the American Medical Library Association for articles partially incorporated into this volume (which also includes much of the material in his Autumn 1979 DIALOGUE article).

A variety of matchmakers have, from ancient times, promoted the natural marriage of medicine and religion. The priest-physician concept of ages past, still literal in the medicine men of the "less developed" cultures today, parallels the desire of many latter-day Mormons for their earthly healer to be in tune with the Divine Healer. Divett chronicles the Mormon struggles with such intertwined issues: faith-priesthood healing confronted with man's medicines; (and which medicines? — man-designed or natural?); the role of sin or devil-possession in causing disease; the "eternal laws" governing health and healing; the Word of Wisdom as a spiritual principle; and the role of "God's chasten-