compelling first-hand accounts and rationalizations by fundamentalists themselves for participation in and allegiance to their movements and leaders, and, second, phenomenological accounts of the religious experiences of fundamentalist participants, and how those experiences are translated into religious militancy. Any serious, in-depth "accounting for fundamentalisms" absent this essential line of inquiry is incomplete. It is largely missing from the pages of the book under review.

This particular criticism is not minor due to two internal factors. First, the editors urged the authors of each paper to be sympathetic in rendering a portrait of the fundamentalist experience to the extent that the fundamentalist, even if he/she disagreed with the author's conclusions, would at least recognize him/herself in the scholar's portrait. Second, the editors promised an examination of the relationship between organization and "worldviews" (4). How can either of these criteria be met when the immediate encounter between the religious "actor" and Transcendent Reality—which surely must be the very basis for belief and activism—is left unexamined or dismissed by one author as only "psychological" (789)?

The examples of missed opportunities are too numerous to mention. But representative of them is in Hugh Roberts's otherwise excellent historical and sociological account of Algerian Islamic fundamentalism (428-89). In this massive article, he opines that the resurgence of mosque building in the aftermath of the Algerian struggle for independence and religious reform can be ascribed merely to the support for the project given by businessmen "anxious to consolidate or enhance their social standing" (444). While materialist explanations are surely in order, they cannot account exhaustively for this or other examples of public piety. Tod Swanson's account of Andean evangelical practice (78-98), and Aviezer Ravitzky's rendering of the Lubavitcher Hasidic cosmology (303-27), come closest to answering this need. Both are exemplary in their sympathetic and imaginative renditions of unique evangelical and hasidic beliefs and practices.

To critique is easier than to create. I am well aware of my derivative undertaking (see Mark Lilla, "The Riddle of Walter Benjamin," *New York Review of Books*, 25 May 1995, 38). *Accounting for Fundamentalisms* is ambitious, instructive, and challenging. And yet I look forward to a future volume entitled *The Varieties of Fundamentalist Religious Experience: A Book of Sources*.

Mormons and UFOs

Millennium. By Jack Anderson (New York: Thomas Doherty Associates, 1995).

Reviewed by Scott S. Smith, Thousand Oaks, California.

TOWARDS THE END OF JACK ANDERSON'S first novel, *Millennium*, syndicated columnist Mick Aaronson announces: "What I am about to tell you

is the most important message I have ever written in all my years of Washington combat . . . "

After four decades of investigative journalism, Anderson seems to be saying the same thing about a novel which he says is based on intimate knowledge of the U.S. government's best-kept secret: its awareness of extraterrestrials and unidentified flying objects.

That such a prominent figure in the world of journalism should stoop to such a subject will undoubtedly bewilder respectable people. That Anderson is LDS may disturb those who feel he is speculating about matters on which the prophets have had little specific to say. And the Mormon intelligentsia will probably be embarrassed.

This is, however, another example (the environment, animal rights, and nutrition are others that come to mind) of how the secular world has to lead us back to our own theology. No one who has taken a serious look into the strange world of UFO phenomena can underestimate its implications for religion. Zecharia Sitchin's *The Twelfth Planet* makes a case for extraterrestrial manipulation of Sumerian religion. In *Miracles,* Scott Rogo points out that the major visions of the Blessed Virgin Mary included reports of a large silver disk next to her figure. William Bramley's *The Gods of Eden* draws parallels between reports of encounters with ETs and Joseph Smith's visions.

It would make sense that a Latter-day Saint, versed in a theology about numerous worlds populated by the offspring of the gods, would feel comfortable building a novel around visitors from outer space. There are, however, pitfalls in the process. Anderson's story begins, as the title implies, at the end of this decade, with millennialist fever rising. An alien scientist who specializes in *homo sapiens* defies a cosmic ban on interacting with our corrupted race and decides to give us a warning that our evil ways will lead to the planet's destruction, our sins bringing on environmental disaster. As soon as he arrives in Washington, D.C., he gets mugged and a device he carries to bend others to his will is stolen by a punk, who uses it in a crime spree.

The alien ends up living with an alcoholic socialite, out of sight of a secret government agency designated to track UFO reports (it was a review of Pulitzer Prize winner Howard Blum's investigation of such an agency, *Out There,* which introduced me to the man who claims to have told Jack Anderson about it in 1957, and Timothy Good's *Above Top Secret* provides declassified documents in support). Others trying to find the Visitor end up being whisked away to a secret location by this agency.

Anderson knows his subject and provides readers with a thumbnail sketch of the government's effort to understand UFOs while denying their existence to the public. None of what Anderson relates will convince the uninformed that this is more than "swamp gas," the classic dismissal of alleged UFO sightings by the government's real-life leading propagandist, astrophysicist J. Allen Hyneck, who later jumped ship and founded the Center for UFO Studies.

The strength of the case for an otherworldly origin now lies less with disk-in-the-sky reports than it does for the bizarre abduction phenomena alluded to by Anderson. I find it difficult to read *Missing Time* by Budd