universities was also a function of the market. It was the market that allowed the Carnegie Foundation to begin dictating unified educational policy by offering a good pension fund only to approved colleges. "Monetary leverage for the standardization of American higher education" is a powerful lever indeed (282).

The second theme is rooted in Protestantism itself. Protestantism claims to support free inquiry by individuals while always maintaining boundaries for acceptable belief or thinking. Marsden is the most knowledgeable student of the split between Fundamentalism and the dominant American Protestantism. His study of the founding of Fuller Seminary by Evangelicals breaking from Fundamentalism is poignant and agonizing (Reforming Fundamentalism, 1987). The demise of a Protestant establishment in post 1960s universities resulted largely from an internal tension in Protestantism between absolute free inquiry and limited inquiry.

But that is not to say that the inquiry of secular universities is unlimited. The tensions and limitations of a Protestant establishment were traded for the limits of another: dogmatic anti-dogmatism and belief in unbelief. Marsden concludes by pointing the way to a better system of higher education in the future. The future should de-emphasize "system" and strive for real intellectual diversity.

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Cotton Mather originally titled this book The Christian Virtuoso but Boyle's short work by the same name preceded his. The Christian Philosopher (1721) should have been titled Christian Natural Philosopher since the book is about how the new science of the late seventeenth and early eighteenth-centuries "is no Enemy, but a mighty and wondrous Incentive to Religion" (7). Although the book is largely derived (by modern standards plagiarized) from popular English books on the same theme, Winton Solberg has done us a great service to introduce and edit a definitive scholarly edition of an important book on an important subject by one of Colonial America's most important thinkers.

Cotton Mather will be forever fascinating. As pompous as he was pious, more often relying on his prodigious memory rather than his own intellect, constantly ambitious for himself, church, and colony, a benevolent patron to many young intellectuals, Cotton Mather ponderously dominated a New English on the verge of the Enlightenment and continues to dominate colonial American studies. He is amazing. Even after showing how Mather pillaged 79% of this massive book from other authors and that the central argument is just the old design argument in different clothes, Solberg rightly
encourages us to wonder at the hunger of Mather's compendious mind and rightly shows the author of The Christian Philosopher to be standing with a foot in the Age of Lent and another in the Enlightenment.

Mather was not a very sophisticated thinker, but he did have an open, inquisitive, and modernizing attitude throughout his life. Maybe Mather should be compared to Issac Azimov—a prodigious author roving the intellectual world evangelizing about whatever interests him. In his own day, Mather was more a patron of science than a practitioner. John Foster, Thomas Brattle, and Thomas Robie were much more sophisticated and made important contributions—the kind Mather aspired to. Charles Morton's Compendium Physicae, a Harvard textbook written over three decades before The Christian Philosopher, also published in a definitive edition (ed. Theodore Hornberger, Colonial Society of Massachusetts, 1940), and covering much of the same material, is a much more deeply learned and better organized compendium of scientific knowledge for Christian service. Morton's textbook was solidly taught to students at Harvard long before and long after Mather's The Christian Philosopher was published. Tutors such as Robie could easily add a Newtonian gloss to the older but more sophisticated textbook.

But this should not diminish the importance of Solberg's work. The Christian Philosopher exposed a Puritan mind—and a Puritan society—full of open and rational piety, desiring to merge any new empirical knowledge with their intuitive knowledge of God and inherited knowledge from the Bible and Christian tradition. Mather's section on the faculties of the soul declared the compatibility of the traditional and Enlightenment sources of knowledge—experience and intuition. In the conclusion Mather is even willing to speculate favorable on Origin's "high flight" of unorthodox that all creation may be restored to the creator (313-314) and show that such an idea does have a biblical base.

Winton Solberg, emeritus professor of history at the University of Illinois, deserves our appreciation for an amazing amount of work writing a monograph-length introduction, tracing obscure sources, offering extensive notes, a bibliographical register, and charts on the sources of biblical and non-biblical quotes. I finished the book full of wonder at both Mather and Solberg. The University of Illinois Press deserves praise also for producing an important book that will probably not sell enough copies to justify the quality of printing, the many reproduced illustrations, and 168 pages of important apparatus at the end of Mather's text. This is a definitive book that deserves to be in every college library.

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