

ences (Paris), the Central National Library of Bologna, and the Medicine History Library (Copenhagen). The bibliography contains citations to eighty-five important publications pertaining to the history of pharmacy and medicine.

ENRICO CINGOLANI

Stewart Elliott Guthrie. *Faces in the Clouds: A New Theory of Religion.* xii + 290 pp., frontis., illus., bibl., index. New York/Oxford: Oxford University Press, 1993. \$17.95 (paper).

In the first chapter of *Faces in the Clouds*, Stewart Guthrie distinguishes three types of humanistic theories of religion: religion as wish fulfillment, as social glue, and as a primitive science. The first two theories are inadequate, as religions may in fact fuel anxiety and social divisiveness. Hence, in Guthrie's view religion is not a matter of emotion, morality, or social function; rather, religions are to be understood as attempts to interpret the world. Guthrie, then, sees religion as a cognitive enterprise, like science and the exercise of common sense, although more deeply dependent upon anthropomorphisms than these.

The next five chapters are not about religion but about the tendency to "anthropomorphize"—to see faces in the clouds, for example, or punishments in accidents, or purpose behind illness (p. viii). Animism and anthropomorphism, both of which "credit our environment with more organization and more organisms than it has" (p. 39), are not accidental mistakes but effective strategies for dealing with uncertainty in perception. They focus on that which—if correct—matters most to the perceiver; for example, Guthrie examines at some length explanations that see comfort or familiarity as the source of anthropomorphism, but such alternatives are unsatisfactory. He discusses at some length too the arts and the history of the sciences (e.g., "attraction") and of philosophy. Although philosophers and scientists have repeatedly sought to expel anthropomorphism (consider Bacon's criticisms of the idols of the tribe), it keeps cropping up in their writings. Religions anthropomorphize in attributing human characteristics to gods or to nature. Theologians have objected to this human habit because it threatens the transcendence attributed to God or may undermine belief in the objective existence of a god. Guthrie offers an interesting and energetically defended antidote to the common understanding of religion as, primarily, noncognitive.

Anyone with an interest in the history of anthropology, religious studies, or the philosophy

of religion will, in particular, find this book worth reading. And as the history of science is also the history of the way science became a distinct enterprise, well demarcated from religion and from other enterprises, the historian of science may also benefit from this book, especially from its discussion of the various ways in which religion is understood. By emphasizing perception and cognition as common ground, Guthrie locates religion far closer to science than do many others who emphasize emotion or morality.

WILLEM B. DREES

Mark Stoll. *Protestantism, Capitalism, and Nature in America.* xii + 276 pp., bibl. index. Albuquerque: University of New Mexico Press, 1997. \$40 (cloth); \$19.96 (paper).

In his essay "The Historical Roots of Our Ecologic Crisis" (1967), Lynn White, jr., argued that Christian dogma was in large part responsible for the sorry ecological mess that we humans have made of the Western world. Christianity, unlike ancient paganism, for example, posited the man/nature dualism, insisting that humans dominate and exploit the natural world for their own ends. The instrumental assumptions at the root of Christian theology, goes the argument, were used as the pretext for the rank exploitation of nature.

In his new book Mark Stoll offers a rather different perspective on the role of religion in our conversation with nature. Evangelical Protestantism, he claims, played a key role in inspiring capitalist domination of nature, to be sure. But it also emerged as a critical force in shaping the worldview and actions of those involved in efforts to conserve nature. "It is a curious fact of American history," writes Stoll, "that the people who dominated the early, formative years of both capitalism and environmentalism grew up with the same cultural and religious values" (p. ix). Ultimately, he concludes, the pursuit of money and concern for ecology both have their roots in the Protestant tradition.

Stoll provides a set of short biographies focusing on the role of religion, nature, and capitalism in the lives of such figures as Anne Bradstreet, Cotton Mather, Benjamin Franklin, and Ralph Waldo Emerson, proceeding sequentially through time to the present and ending with James Watt and Dave Foreman (of Earth First!). His goal is to tease out for readers the strain of evangelical Protestantism that informed the