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1964

The 1964 Mormon bibliography follows the pattern adopted in the previous issues of the *Brigham Young University Studies*. It consists of items noted in the 1964 (v.5) *Mormon Americana*, a cooperative listing of books dealing with Utah and the Mormons. In the following, only items concerning the church have been considered.

A librarian and bibliographer, on first receiving a new book on Mormonism examines it bibliographically; that is, finds out when it was published and by whom; if it has been enlarged from a previous edition; what material has been used to create this work; and if it is adequately indexed. It is unfortunate that many of the regional publishers are very careless in these areas.

The problem of edition rather than printing is one of the most confusing for persons trying to collect all editions of a given work. The 1961 edition of *The Naked Communist* by W. Cleon Skousen is listed as the tenth edition, yet has been copyrighted only three times. The 1963 printing of *Essentials in Church History* by Joseph Fielding Smith is listed as the eighteenth edition, and though it has been revised many times, no difference is apparent between the eighteenth and the seventeenth editions. On the other hand *A Marvelous Work and a Wonder*, 1961 edition, places 1950 on the title page, but on the verso reads "Revised Printing, 1961." The differences between edition and printing are very important to the scholar who needs to know whether the material has been revised. These two terms have definite accepted usage. For instance, the 1957 printing of *No Man Knows My History* by Fawn Brodie, published by Alfred Knopf, has that date on the title page, but on the verso states "Published November 22, 1945; second printing, January, 1946; third printing, June, 1946; fourth printing, March, 1954; fifth printing, May, 1957." The scholar has thus been told that the work has not been revised.

Although Webster's dictionary does not make a clear distinction between these two terms, scholars and publishers are well aware of it. The definition of an edition as given in Geof-

frey Ashall Glaister's *An Encyclopedia of the Book* (London: George Allen and Unwin, Ltd., c1960) is "The whole number of copies of a work printed from the *same set of type* and issued at *any* time. An edition may consist of a number of impressions *if the matter is not altered to any appreciable extent.*" (italics ours). An impression (or printing) is defined as "all copies of a book printed at *one* time from the same type or plate."

A more serious problem is that of bibliography or bibliographic citations. This is particularly critical in a subject as controversial as the Mormon church. For years many important sections from Whitney's *History of Utah* have been ignored by the careful scholar due to the fact that this great work lacks bibliography or citations, and material should not be used which cannot be verified. On the other hand *De-Profeet der Mormonen Joseph Smith* by M. H. A. Van der Valk, has such a long and complex bibliography (1395 bibliographical entries and 601 citations) that one must conclude that Mr. Van der Valk had no scholarly ability to eliminate those materials that would not contribute to his thesis. A long bibliography and a multitude of citations will never take the place of critical evaluation.

An example of modern lack of bibliographic care is *He Walked the Americas* by L. Taylor Hansen; an attempt to show that in the legends and ceremonies of the Indians, there is proof of Christ's visit to the western hemisphere. Unfortunately, not a legend has a bibliographic citation, with the result that the scholar is not able to examine the original to see if the material is out of context, translated incorrectly, or even exists. There is a bibliography in the work, but it is almost impossible to use. It is unfortunate that an otherwise provocative book should be rendered relatively useless by the lack of scholastic apparatus.

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