

SOURCES

gy of the books of the Bible, highlighting the main themes and events as treated in the different books. The final chapter, “A Book-By-Book Summary of the Bible,” is especially valuable as a reference source, providing quick access to each book of the Bible and its place in the canonical literature. The main text is followed by a glossary of terms; a list of abbreviations; a bibliography of nearly one hundred sources for further reading, arranged by topics such as Biblical interpretation and translation, literary background, history and archaeology, anthropology and folklore, geography, theology and literature, and other reference works; and finally a comprehensive index and illustration credits.

Color illustrations appear on nearly every page of the book, including reproductions of art from Europe and the Middle East as well as photographs of artifacts and architectural and archeological sites featured in the Bible. Numerous maps orient the reader to the places where biblical events took place.

Many other illustrated Bible references exist but are often uncritical texts produced by religious publishers and written by and for religious believers and practitioners, for example, Kendall Easley's *An Illustrated Guide to Biblical History* (Holman Bible Publishers, 2003). *How to Read the Bible* by James Kugel (Free Press, 2007) is a critical theological text (with few illustrations) based on modern biblical scholarship, yet the author finds it necessary to warn some readers that “many of the things it discusses contradict the accepted teachings of Judaism and Christianity and may thus be disturbing to people of traditional faith” (xiv). Metzger Coogan's *Oxford Guide to People and Places of the Bible* (Oxford, 2001) is a standard dictionary reference with no illustrations, but it does feature an excellent appendix of Bible maps based upon the *Oxford Bible Atlas* by Herbert May (Oxford, 1985).

This new paperback edition of *The Illustrated Guide to the Bible* is an inexpensive and essential addition to any reference collection (public, school, or college library) that does not already own the earlier editions of Porter's work.—Molly Molloy, *Reference and Research Services*, New Mexico State University Library, Las Cruces, New Mexico

Military Communications: From Ancient Times to the 21st Century. Ed. by Christopher H. Sterling. Santa Barbara, Calif.: ABC-CLIO, 2008. 565p. alkaline \$95 (ISBN 978-1-85109-732-6).

Horatio Nelson's voice couldn't be heard by most of his sailors when he uttered his famous general order, “England expects every man to do his duty,” off Cape Trafalgar on that decisive October day in 1805. It could be communicated, however, because Nelson used an alphabetical flag system recently designed by Sir Home Riggs Popham. The flags not only communicated inspiration from ship to ship, but also complex orders that divided the British fleet and allowed it to destroy a larger fleet of French and Spanish vessels and end Napoleon's dreams of conquering England.

The Trafalgar drama is one of the few juicier bits in a generally dry but ground-breaking encyclopedic project. Mastery of communication is essential in warfare, but it has not re-

ceived the attention of tactics, weapons, and other more glamorous aspects of military science. This new volume appears to be the only English-language reference book devoted to the subject. There are books that address certain places or eras or particular technologies, but *Military Communications* tries to cover the whole field. Editor Sterling acknowledges, however, that the contents are skewed to the Western experience, particularly to the modern English-speaking world. David L. Woods's *A History of Tactical Communication Techniques* (Arno, 1974) also attempts a global approach, but uses conventional chapters telling chronological histories of each form of communication. It is the livelier choice for general reading.

Military Communications employs a standard reference book alphabetical format and addresses countries, conflicts, inventors, and technologies. It does have nuggets of human interest, but much of the text addresses bureaucracies or complex signaling systems that only the military science student will appreciate. Some of the topics seem tangential, such as a page and a half devoted to Alexander Graham Bell with no indication that he did any military work. Nonetheless, the writing is clear, the articles are sourced and cross-referenced, and there are thoughtful extras, such as a listing of military communications museums. The book belongs in the collections of large libraries and of any that specialize in military affairs.—Evan Davis, *Librarian*, Allen County Public Library, Fort Wayne, Indiana

The New Encyclopedia of Unbelief. Ed. by Tom Flynn. Amherst, New York: Prometheus Books, 2008. 897p. alkaline \$199 (ISBN 978-1-59102-391-3).

The New Encyclopedia of Unbelief is a successor publication to Gordon Stein's *Encyclopedia of Unbelief* (Prometheus Books, 1985), a “comprehensive reference to unbelief in religion” (15). Unbelief is defined as “a foundational disbelief in any religious system or supernatural domain” (16).

With more than one hundred contributors, five hundred entries, and a foreword by evolutionary biologist Richard Dawkins, *The New Encyclopedia* covers the history, philosophy, tenets, and “beliefs” of freethinkers, humanists, agnostics, and atheists. Each article is signed and includes a short bibliography. In-text cross-references lead the reader to other related articles within the text. The volume contains several very useful indexes, including a general index, an index of both periodical and nonperiodical publications, and a list of organizations and institutions.

The editorial policies and “house stances” (17) are clearly articulated and laid out for the reader, and there is candid admission of inconsistencies of application among entries due to the diversity of the authors and their opinions, a quite refreshing attitude for a reference volume. The entries themselves range from concepts of unbelief in certain faiths and ethnic groups (such as “Unbelief within Islam” and “African-Americans and Unbelief”); famous freethinkers in history; unbelief in countries and disciplines (“Australia, Unbelief in,” “Cognitive Science and Unbelief”); and unbelief in movements, philosophies, and