expensive purchase.—Nevin J. Mayer, Coordinator of Instruction, John Carroll University, University Heights, Ohio


This collection of essays, aphorisms, and admonitions by Bill Cooke is a topical guide to the rationalist-humanist worldview, written for a popular audience. Cooke defines concepts, gives biographical sketches, explains philosophical and religious movements, and critiques cultural trends. He traces historical and contemporary traditions of atheism, skepticism, and humanism from around the world, and exposes some of the excesses of their opponents, religious and nonreligious. To his credit, Cooke’s tone is not combative and his overall goal is a positive one, as he shows in his introduction: “this book is not about the falsity of religion—it is about the possibility of a morally engaged, intellectually full, and laughter-filled life without it” (14).

Cooke is an enthusiastic and chatty writer who editorializes freely. In the introduction he nods to those famous single-author dictionary predecessors, Voltaire and Ambrose Bierce. His best passages are indeed reminiscent of Bierce’s The Devil’s Dictionary, as in this assessment of Descartes: “A mathematical genius and (along with Plato) by far the most influential philosopher whose main conclusions were almost all wrong” (144).

The character and direction of the entries vary greatly. Some are careful and coherent essays (for example, “Humanism in the Ancient World”). Some are statements of ethical positions (“Abortion”). Some offer advice on writing and rhetoric (“Scare Quotes”). Some are summary accounts of their topics drawn from a single source (“Twentieth Century Philosophy; Main Features of”). Some are appreciations of popular writers, comedians, and musicians written in the tone of a fan Web site (“Pink Floyd”). Several entries contain errors or odd omissions. For example, the entry on “Apostate” is mostly a discussion of Epicurus because, Cooke claims, “the word derives from Apikoras, the Greek spelling of Epicurus; a sign of Christian fear of him and his subversive message” (41). (In fact, the word “apostate” has a straightforward Greek cognate meaning “to revolt.”) Another example is the entry on Immanuel Kant, which does not mention his phenomena-noumena dualism. Though the entry on Helen Keller notes she was blind, it does not mention that she was also deaf.

Dictionary of Atheism, Skepticism, and Humanism cannot be recommended as a scholarly reference work. A better alternative would be to rely on general dictionaries and encyclopedias of philosophy and theology or to use The Encyclopedia of Unbelief (edited by Gordon Stein and Paul Edwards, 2 vols., Prometheus Bks., 1985). This is not to say it does not belong in the library at all. It is an earnest, popular statement of a worldview that is usually misrepresented.—Alistair Morrison, Product Manager for LexisNexis, Bethesda, Maryland, and MLS Candidate at the University of Maryland, College Park


There has been a spate of books published recently on the rise of China as America’s rival for superpower status. Amidst the rampant speculation about future relations between the reigning world superpower and its potential rival, reference staff may see an increase in interest in the past relations between the two countries. To assist library users who want a basic overview of Sino-American relations, librarians may turn to reference works that focus on U.S. foreign relations. The four-volume Encyclopedia of U.S. Foreign Relations (Oxford Univ. Pr., 1997) has one of the best articles on the topic. With the entire range of U.S. foreign relations to cover, however, this excellent work can devote only one fifteen-page article and a handful of shorter articles to Sino-American relations.

Encyclopedia of Chinese-American Relations fills the need for a reference book focusing entirely on the relations between the two countries. More than four hundred articles written by experts in the field cover such topics as the “Anti-American Boycott of 1905,” “Spy Plane Incident of 2001,” and “Ping Pong Diplomacy,” subjects that are difficult to find in other reference sources. Biographical entries on lesser-known Chinese political figures and on American diplomats and missionaries who devoted their careers to China are another feature that sets this work apart. And although entries on well-known military and political leaders, writers, and businesspeople, such as Franklin D. Roosevelt, Mao Zedong, and Clare Booth Luce, can be found in plenty of reference sources, in this work the focus is on their contributions to Sino-American relations. Each article includes a short list of references. Useful appendixes include a chronology of events from 1784 to 2005, lists of ambassadors, two maps, and a conversion table showing the different methods of romanization of Chinese names.

It is unfortunate that such an important reference work contains many entries that are riddled with typos, misprints, and grammatical errors. For example, the title of the entry for President William McKinley lists his birth year incorrectly: “McKinley, William (1943–1901)”—it should be 1843. In the entry on the transcontinental railroad there is this indecipherable sentence: “By 1867, 12,000 of the 13,500hinese immi-grants.” Several entries incorrectly omit articles and misuse singular and plural word forms, making the text difficult to read. Better editing and proofreading would have eliminated these and other mistakes that detract from the usefulness and readability of this source.

This work fills an important gap in reference collections for large academic and public libraries. A revised and better-proofread edition would be welcome.—Peter Bliss, Reference Librarian, University of California, Riverside