

Price, David, with Jaroslav J. Pelikan and Valerie R. Hotchkiss. *The Reformation of the Bible; the Bible of the Reformation*. New Haven, CT: Yale Univ. Press; and Dallas, TX: Bridwell Library, 1996. xv + 197 pp. \$45.00.

The intriguing double title of this volume about the Bible in the Reformation indicates "two sides of one coin. For the Reformation of the sixteenth century—whether Protestant, Roman Catholic, or Radical—is unthinkable apart from the Bible; and the Bible—at any rate as we know it in the realms of Western literature, culture, and faith—is almost equally unthinkable apart from the Reformation" (1). This book examines "that symbiotic relation: across language and cultures, between churches and theologies, through libraries and printing presses, in pulpits and lecture halls" (2).

The volume has two main parts, the first of which consists of four essays. The occasion for these essays was a Bible exhibition at the Bridwell Library of Southern Methodist University in Dallas, Texas. Renowned Reformation historian and theologian Jaroslav Pelikan, the author, explains that his "friend and student Valerie Hotchkiss, librarian of the Bridwell Library . . . invited me, in observance of my impending retirement in June 1996 after fifty years of teaching, to serve as guest curator for the exhibition . . . and to compose these four essays" (ix). The titles are as follows: "Sacred Philology" (3-21), "Exegesis and Hermeneutics" (23-39), "Bibles for the People" (41-62), and "The Bible and the Arts" (63-78). For presenting only a broad overview, these essays contain an amazing wealth of information; and they display, of course, the expertise, insightfulness, and compelling style which is so characteristic of Pelikan.

The second main part is a "Catalog of the Exhibition" (79-177). Divided into four sections, it contains a total of 84 numbered entries treating 88 documents (four entries are double, with "a" and "b" parts). Some 50 of these documents are Bibles or Bible portions, including a picture Bible (item 4.9) and a poetic paraphrase of the Psalms (4.10). The other entries are classical and patristic works (1.1-1.8) and a variety of medieval and Reformation publications (*passim* in sections 1, 2, and 4). Section 3 is the only one that is almost exclusively devoted to Bible editions (the only exception, 3.2, treats Luther's *Sendbrieff* on Bible translation of 1530). Included are the earliest German printed Bible (the "Mentelin Bible" of 1466; 3.1), some of Luther's and Emser's German editions (3.3-3.7), a fifteenth-century manuscript of the Wyclif Bible (3.8), and the following further English Bibles: Tyndale's version, the Coverdale Bible, the Bishops' Bible, the Geneva Bible, the Rheims (Catholic) NT, and the KJV (3.9-3.14). Next come the first or other early editions in Arabic (a NT), Czech (two editions), Danish, Dutch (a Delft NT), French (Pierre-Robert Olivétan's translation), Italian, Natick-Algonquin, Portuguese, and Spanish, plus editions by Michael Servetus and Sebastian Castellio (3.15-3.25).

Brief historical essays accompany the entries in all four sections, followed by bibliographical references. Most of the entries also have facsimile reproductions to illustrate title pages, pages of text, woodcuts, etc. For the most part, the facsimiles appear on pages corresponding with the appropriate Catalog text, or at least a portion of it. The exceptions which occasionally occur, though somewhat

annoying, pose no real problem inasmuch as the illustrations are always keyed to the text. On the whole, the varied types of illustrative matter give a good "bird's-eye view" of what the publications are like, even though one who is interested in the text style and artwork could have wished for more facsimiles.

The essays accompanying the entries are unusually informative for their shortness in length, and they serve as a good supplement to the four essays in the earlier part of the volume. In fact, they frequently present material beyond the immediate historical setting for the specific item treated.

Just two Catalog items where a change or an addition seems desirable may be noted: The caption to 3.21 refers to the "title pages of Old Testament (1663)" for the Algonquin and English versions of John Eliot's Bible, whereas those title pages are actually for the whole Bible, mentioning not only the OT but also the NT (157). The illustrations accompanying 3.4, Luther's September Testament, and 3.7, Jerome Emser's NT, both depict the "Harlot of Babylon" of Rev 17, the former woodcut showing a triple crown on her head, and the latter the identical woodcut except that the triple crown has been reduced to a single one (134 and 139). The caption to 3.7 indicates "original block modified." Since the Emser edition was a Catholic Bible, the reader may assume that the block was modified for this particular edition, when in reality it had already been modified to a single crown for Luther's December Testament of 1522, a fact that could (and probably should) be mentioned in the text to either 3.4 or 3.7.

As informative as this volume is in both of its major parts, another feature must not be overlooked: It is *itself* truly a magnificent piece artistically. A large clear typeface is used throughout, with single columns per page for the essays of the first main section and double columns for the Catalog. The printing has substantial white space on large pages (10.0 x 7.875 inches trim size). The paper stock is a sturdy semi-gloss, which heightens the attractiveness of both the printed text and illustrations. Most of the latter are in black-and-white, with many of them occupying only a portion of one column. There are, however, also a number of full-page illustrations, about half of which are in color, ranging from rubricator's markings on letters (and/or in border designs) to an artist's use of multiple colors (as in the picture of the "Sacrifice of Isaac" on a page from the 1483 Koberger German Bible, 4.2).

This publication contains an extensive bibliography (179-189) that is wide-ranging in scope. Although it is certainly adequate, I would suggest as helpful additions Albert Schramm's multi-volume publication of woodcuts from early German Bibles and Stanley Rypin's *The Book of Thirty Centuries: An Introduction to Modern Study of the Bible*.

Making this publication even more helpful are its two indexes: (1) to Bible passages (191-192), in which the numbers that pertain to illustrations are in italics; and (2) to names (193-197), mostly personal, but also some others (e.g., "London Polyglot" and "Rheims-Douai Bible (Douai Version)" [195, 196]), again with italicized page numbers indicating illustrations.

For persons interested in Bible versions, Bible history, the Renaissance and Reformation, and the history of art, this book is a veritable "gold mine" of valuable and intriguing information and insights. I recommend it highly for its

broad coverage, its competent and perceptive presentation, and its eminent readability.

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KENNETH A. STRAND

Ratzsch, Del. *The Battle of Beginnings: Why Neither Side Is Winning the Creation-Evolution Debate*. Downers Grove, IL: InterVarsity, 1996. 248 pp. \$14.99.

Del Ratzsch analyses the public debate between biblical creationists and naturalistic evolutionists in light of contemporary philosophy of science. He aims to sort out "misconstruals, philosophical confusion, logical missteps and various other snarls" that characterize the objections each side levels against the other (11), evaluating scientific arguments "only to the extent that they exhibit misunderstandings of theory or of philosophy of science" (11), and avoiding any extensive discussion of Scripture.

Stating at the outset, "It is not my aim to convince readers to accept any particular resolution of the issue, but rather to point out those things that should not convince one" (8), he directs attention to two main categories of mistakes: arguments against misperceived positions, and charges from each side claiming that the other side is "unscientific." The first half of the book therefore seeks to describe the history of erroneous criticisms against the positions of the creationists (largely from Ron Numbers, *The Creationists* [University of California Press, 1992]), and evolutionists (unfortunately perpetuating the common impression that evolutionism originated in eighteenth and nineteenth-century Europe, although his bibliography includes a definitive work on its earlier roots: Henry M. Morris, *The Long War Against God* [Grand Rapids: Baker, 1989]). The second half of the book explores the history of the philosophy of science and the illegitimacy of claims that either or both sides cannot properly be called "scientific." After a discussion of objections to theistic evolution, the book ends with a call for more understanding and communication rather than criticism.

Because he has amassed so many "misconstruals," providing us a handbook of improper objections, the tone is necessarily somewhat negative. The reader will find many double negative sentences with limiting qualifiers to make them logically valid (e.g., 147). Ratzsch does not waste time on fringe creationistic theories, and mercifully refrains from dwelling on the spirit of ridicule that pervades some creationist-evolutionist exchanges. There is an impressively long section of end notes (26 pp.) and a large bibliography (23 pp.), but no indices or appendices, and no tables, charts, diagrams or other illustrations. The reader may easily make his own timelines and comparison charts.

Surveying the history of science since the 1600's, Ratzsch points out that mankind has had to "learn from nature itself how to investigate nature" (103). The very definition of science has changed as the study of nature has deepened. Baconian inductivism sought to extract truth from nature directly, "free of any distorting human taint" (106), but so much of what science seeks to explain is not directly observable that the domain of science has had to be expanded to include the non-empirical.

Ratzsch describes the scientific process as a dynamic interaction among data,