

Gaustad, Edwin Scott, and Philip L. Barlow, with Richard W. Dishno. *New Historical Atlas of Religion in America*. New York: Oxford University Press, 2001. xxiii + 435 pp. Hardcover, \$189.00.

"Anyone hoping to comprehend religion in its historical context ignores geography at severe peril" (xxi). With that premise, Edwin Scott Gaustad, Philip L. Barlow, and Richard W. Dishno launch their *New Historical Atlas of Religion in America*. In 1962, Gaustad published his *Historical Atlas of Religion in America*, which provided students of American religion with a graphic overview of religion in America from 1650-1960, using approximately 129 figures. That rather modestly sized reference work of 179 pages was updated and somewhat revised in 1976.

The current edition builds upon its predecessors but also moves beyond them in every way. The updated model, for one thing, is much larger. It now contains nearly 450 pages and the trim size for each of those pages has been expanded from 11 3/4" to 13." Beyond that, the 129 original figures have been replaced by some 460 maps, charts, tables, graphs, and diagrams. And in place of black-and-white figures, those in the latest edition are nearly all in full color, making the original atlas but a faint shadow of the newest edition. The additions and other improvements have greatly added to the usefulness of the volume and made it easier to interpret.

But even more important and revolutionary than the physical transformation of this classic reference work on American church history are the content expansions, which run along several lines. First is general context expansion. Parts 1 and 2 of the latest edition provide a comprehensive historical account in words and figures of American religious history from early colonial times to the present. This task was undertaken in the 1962 and 1976 versions, but in those editions those two parts provided the total content contribution of the work. The latest edition moves into new territories in its Parts 3 and 4. Part 3 offers detailed histories of three representative denominations in order to "illustrate promising areas for future historical mapping of American religion by examining, in more detail than is possible throughout the book as a whole," case studies on Lutheranism, Mormonism, and Roman Catholicism (xxii). Part 4 transcends the essentially denominational frame of reference of the first three parts by exploring issues such as religiously based place names, the religious makeup of the United States Congress, and the interaction of religion and education. The discussions in Part 4 are well illustrated, making them visually meaningful.

Beyond general expansion of coverage, the *New Historical Atlas* also reflects conscious treatments in special areas. First, there is coverage of Muslim, Hindu, Jain, Sikh, Buddhist, and other religious communities that matches their importance in the rapidly changing configuration of religion in America. Beyond that, the latest version of the atlas incorporates Native and African Americans as an intrinsic part of the main story rather than treating them almost as appendages in a catch-all section at the back of the book.

The above review refers to the *New Historical Atlas* as an edition of Gaustad's original work. There is a sense in which that label is true, since the latest version builds upon Gaustad's original format. But there also is a sense in which the label is false. After all, the entire text has been rewritten, and the book has so much fresh coverage that it truly deserves its revised title.

For all of its excellent contributions, the volume is not without its faults. At times, the colors representing such things as denominational institutions are so close together in tone as to make the illustrations difficult to interpret. But given the complexity of the material, there is probably no way to escape some of these technical problems.

On another level, the authors of any such volume are faced with the issue that many things of importance simply cannot be quantified. This problem is, of course, beyond the control of all researchers. And in spite of this inherent limitation, the authors show that a great deal can be learned from the quantification and mapping of those entities that exist in visible and quantifiable form.

Gaustad, Barlow, and Dishno have provided students of American religion with an indispensable reference work that will need to be consulted by all those in the foreseeable future who seek to grasp the shape of American religious history or the contour of any of its various constituent parts.

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Giberson, Karl W., and Donald A. Yerxa. *Species of Origins: America's Search for a Creation Story*. Lanham, MD: Rowman and Littlefield, 2002. 277 pp. Paperback, \$24.95.

American academics are writing books about the creation-versus-evolution debate at a furious pace. Most of these books take one position or the other and argue for its validity, but Giberson and Yerxa take a different approach in *Species of Origins: America's Search for a Creation Story*. Instead of arguing for or against creation, they follow the lead of Moreland and Reynolds in *Three Views on Creation and Evolution* (Grand Rapids: Zondervan, 1999), attempting to document what the different positions are. Giberson and Yerxa do make an argument, but it is not that one position is correct; rather they seek to convince the reader that both creationism and Darwinism offer strong arguments, especially when taken within the context of the worldviews from which they spring.

Early chapters of *Species of Origins* present in stark contrast classical Darwinian and creationist positions. The middle chapters present what Giberson and Yerxa call "via media" positions that seek to reconcile differences between Darwinism and creationism. These "via media" positions include theistic evolution, the day-age model, and others, but the primary focus is on theistic evolution. The final chapters deal with Intelligent Design (ID), exploring the arguments and reactions to ID publications with special emphasis on those written by William Dembski and Michael Behe. Included in these chapters is a concise history of the ID