book. It would be of greater value, I believe, if it had an index, particularly a
subject index. Nevertheless, this book realizes Ellis' prayer "that the principles
contained . . . will play a role in building bridges of understanding and facilitating
reconciliation where there has been alienation" (16).

Ellis is clear that African-Americans are not free as long as me-ism,
materialism, libertarianism, secularism, humanism, or Islam, dominate the agenda.
The Bible is our basis for freedom and dignity. We are free only in God.

Oakwood College,  
KENNETH D. MULZAC
Huntsville, AL

Feldman, Louis H., and Meyer Reinhold. Jewish Life and Thought among Greeks

This ambitious collection of primary readings will prove extremely helpful
to anyone interested in how Jews and Jewish culture were regarded by the great
classical civilizations of the Mediterranean world. The two editors, appropriately,
also have feet in both worlds, and are scholars of vast erudition: Louis H. Feldman,
the well-known authority on Josephus, is Professor of Classics at Yeshiva
University, while Meyer Reinhold held a similar post at Boston University.

The original source material in these pages breathes life into the many
occasions of congruence and clash between Jews and the world of antiquity during
the approximate thousand years from Alexander the Great to Justinian. As the
Jewish Diaspora penetrated the ancient world, both anti- and philo-Semitism
characterized the attitudes of Gentiles toward their Jewish neighbors, who
responded in a spectrum ranging from antagonism to assimilation.

The editors chose from a wide variety of sources, including the writings of
ancient historians and literati, legal documents, government edicts, treaties,
treatises, memoirs, inscriptions, letters, and rabbinical traditions. Any evidence
illuminating Jewish-Gentile relations contained in ancient epigraphy, papyri,
coinage, or literary documents was marshalled for this collection—the broadest I
have seen in one volume.

Several excerpts from this anthology will illustrate the color and immediacy
of these "living" documents from the dead past. They also demonstrate the editors'
care in offering a fair and balanced presentation of the evidence, without glossing
over or explaining away any of the attitudes in their sources. The great thoughts
of a Philo are ventilated, for example, but also his misogyny:

The female is nothing more than an imperfect male. (Questions on Exodus 1.7)

Or:

A wife is a selfish creature, excessively jealous and adept at beguiling the morals
of her husband. (Hypothetica 11.14)

Evidently, such an opinion was widespread among Jewish men of the time, since
an earlier document, Testaments of the Twelve Patriarchs (c. 100 B.C.), claims:

For women are evil, my children, and by reason of their lacking authority or
power over man, they scheme treacherously how they might entice him to
themselves by means of their looks. (Testament of Reuben 5)
On the other hand—and incidentally showing strong belief in the afterlife—here are the tender words from a Jewish catacomb in Rome, inscribed in Latin by a husband on the tomb of his dead wife:

Here lies Regina, covered by this tomb, which her husband decided was appropriate for his love. . . . She will live again, and will return to the light again. . . . This your piety has accorded to you, this your chaste life, this your love of your people, this your observance of the Law, your devotion to your marriage, whose repute was your concern. For all these deeds your hope for a future life is assured. From all of this your sorrowing husband seeks comfort. (CII, no. 476)

While Greco-Roman anti-Semitism is well known, even notorious, the pro-Jewish attitude of many governmental figures and intellectuals in antiquity is often overlooked. Again this collection provides a welcome balance by devoting two chapters—at least 43 pages—to citations from Greek and Roman statesmen and thinkers that are distinctly philo-Semitic. These include not only the familiar extracts of decrees in Syria, Asia Minor, Greece, and Italy favorable to the Jews that are found in the pages of Josephus, but laws and exemptions of Roman emperors ruling in the second to fifth centuries A.D. that were supportive of Jewish rights and privileges.

The Theodosian Code, for example, even permitted Jews to own Christian slaves, and this at a time—A.D. 415—when most of Rome had converted to Christianity:

We order the Jews who are owners of Christian slaves that they shall have them without [legal] chicanery, on this condition, however, that they shall permit them to keep their proper religion. (Th. Code 16.9.3)

If there is any deficit in this comprehensive collection it would be only this minor complaint: at five or six places in the text where important numismatic evidence is presented, it would have been helpful to have had line-drawings or other representations of the coins themselves, rather than only the lettering on their obverse and reverse. Otherwise, the concise descriptions of the sources used in this book and the excellent introductions to the various citations, as well as the glossary, maps, and bibliographical aids demonstrate that the editors did far more than merely extract quotations and string them together.

Western Michigan University
Kalamazoo, MI 49008

Paul L. Maier


Stephan Graham is professor of church history at North Park Theological Seminary in Chicago and has written a number of articles on Philip Schaff including a chapter in the forthcoming Broadman History of Church Historians. His book follows four publications on Schaff: Romanticism in American Theology: Nevin and Schaff at Mercersburg by James H. Nichols (1961), a focus on Schaff’s early American career; Philip Schaff: Christian Scholar and Ecumenical Prophet by