

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.

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Feldman, Louis H., and Meyer Reinhold. *Jewish Life and Thought among Greeks and Romans*. Minneapolis: Fortress, 1996. 436 pp. \$48.00.

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.

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Graham, Stephen. *Cosmos in the Chaos: Philip Schaff's Interpretation of Nineteenth-Century American Religion*. Grand Rapids: Eerdmans, 1995. xxv + 266 pp. \$22.00.

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