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## Book Review. - Literatur

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## BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

**STUDIES IN MEDIEVAL AND RENAISSANCE HISTORY.** Vol. II. Edited by William M. Bowsky. Lincoln, Nebr.: The University of Nebraska Press, 1965. 310 pages. Cloth. Price not given.

This is the second in a series of annual volumes in the field of medieval and renaissance history. It contains four articles: (1) *Adalbero, Bishop of Laon*, by Robert T. Coolidge, an account of the most influential bishop in France between 970 and 1030; (2) *The Estates and Finances of Richard, Duke of York*, by Joel T. Rosenthal, a meticulous investigation, complete with charts and graphs, of England's wealthiest landlord in the 15th century; (3) *Analysis of Military Forces in the Principality of Liège and the County of Looz from the Twelfth to the Fifteenth Century*, by Claude Gaier, an interesting qualification and revision of Ferdinand Lot's dictum on medieval military sources, "the numbers transmitted by narrative sources are not worthy of any confidence," with Gaier proving his point by documenting the medieval sources cited for the military strength of two small territories; (4) *The Monastery of S. Alessio and the Intellectual Renaissance in Tenth-Century Rome*, by Bernard Hamilton.

CARL VOLZ

**THE VESPASIAN PSALTER.** Edited by Sherman M. Kuhn. Ann Arbor: The University of Michigan Press, 1965. 327 pages. Cloth. \$12.50.

The *Vespasian Psalter* (British Museum MS. Cotton Vespasian A. 1) is one of the earliest surviving copies of Jerome's first version of the Psalter, the *Romana*. As a means to the recovery of Jerome's own text, and through that, of the original text of the Hebrew Psalter, it has an importance that is in-

creasingly recognized. The *Vespasian Psalter* is an interlinear text containing the most extensive Mercian dialect that has survived to modern times. Since Mercian is the nearest thing we have to a direct ancestor of modern English, the gloss has received a great deal of attention from linguists and historians of the English language. Kuhn places the origin of the manuscript in Litchfield during the third quarter of the eighth century, with the interlinear addition added during the first third of the ninth century. He has added notes on the text, in addition to a Mercian and West Saxon glossary.

CARL VOLZ

**VERUS ISRAEL.** Étude sur les Relations entre Chrétiens et Juifs dans l'Empire Romain (13—425). By Marcel Simon. Paris: Éditions E. de Boccard, 1964. 518 pages. Paper. Price not given.

This reprint of a 1948 dissertation demonstrates that its high reputation is deserved. Simon argues that Judaism contained two competing tendencies even after A. D. 70 and 135: a narrow isolationist one and a more open universalistic trend. It was a long process, whose primary feature was confrontation with Christianity, that led to the triumph of the narrow, Pharisaic Rabbinism.

Simon maintains his thesis by a history of Jewish-Christian relations in the Roman Empire (pp. 1—55), an examination of the features of the conflict (Biblical exegesis, anti-Jewish polemic, the Christian in the Talmud, anti-Semitism [pp. 166—276]), the fortunes of Judaeo-Christianity (pp. 277 to 315), the history of Jewish proselytism (pp. 316—355), judaizing Christian movements (pp. 356—393), and superstition and magic in each group (pp. 394—431). Judaism becomes Pharisaic, Christianity legalistic.



A valuable appendix (pp. 477—512) discusses the contributions which the Qumran texts and recent archaeological finds (e. g., the catacomb on the Via Latina in Rome) make to the discussion. In other areas criticisms of the volume are discussed and evaluated: (1) Jewish proselytism, in spite of Johannes Munck's views, was carried on in the period. (2) Anti-Semitism does exist in this period, though one must admit that the line between it and a theological argument against Judaism is often hard to draw. (3) The difficulty of adequately defining Judaeo-Christianity is recognized. The only common element seems to be a legalistic orthopraxy as measured by the Torah.

This massive, learned, and judicious volume should have been translated long ago. It is a work that has proved to be the starting point for many studies of this period and thus is indispensable for the proper understanding of the recent discussions of Judaeo-Christianity and early church history.

EDGAR KRENTZ

*HARVARD STUDIES IN CLASSICAL PHILOLOGY*. Vol. 68. Cambridge: Harvard University Press, 1964. xiv and 422 pages. Cloth. \$9.50.

The present volume of the Harvard Studies is dedicated to Arthur Darby Nock. It is this fact that justifies a review of the volume in a theological journal. Nock combined a profound knowledge of classical and Hellenistic religions with an interest in the New Testament. Two works that have earned him a lasting place in the study of early Christianity are his monograph *Conversion* (1933) and his little *St. Paul* (1936).

Though apparently not planned as a memorial to Nock, this volume is surprisingly fitting in content for this purpose. A number of articles deal with Greek religion, notably Segal's on Pindar's First and Third *Olympians*, Whallon's on the *Oresteia*, and Angier's on Hesiod's *Theogony*. Philosophic interests are represented by articles on Plato and the opening the Cleanthes' *Hymnus in Iovem* (possibly cited in Acts 17:28). The entire volume breathes the devotion to precise knowledge that characterized Nock in

all he did. Planned or not, the volume is a good tribute to Nock, whose portrait graces it as frontispiece.

EDGAR KRENTZ

*ACCEPTANCE*. By Sarah Patton Boyle and others. Valparaiso, Ind.: Lutheran Human Relations Association of America, 1965. 84 pages. Paper. \$1.00.

Frequently publications of a conference's collection of papers become quite a bore. Continuity and relationships are tenuous and the vibrant personalities that are frequently required to put across a body of material are missing. Perhaps one or two papers are outstanding. But they are buried amid others of much less worth.

In clear, direct contrast to such a depiction, however, is this collection of papers presented at the 1964 Workshop and Institute on Human Relations, sponsored by LHRAA at Valparaiso University. Each paper is worth reading; the collection itself becomes a definite contribution to the field.

Those who have not read Mrs. Boyle's books will find her account of growing into acceptance, awareness, and love of the Negroes around her both moving and educational. Hopefully it is also a prelude to similar personal action. Prof. Edward Schroeder's three major theological essays on suffering and acceptance are highly perceptive, possess a profound Biblical base, and challenge the reader mightily as he looks within himself. Mrs. Sherman's account of the Neighbors Unlimited organization in Tulsa presents a realistic appraisal of such community organizations. Dr. Fredrik A. Schiotz speaks both as a pastor and church executive and comes off well on both counts. An interview with Vera Piggee, which centers on her personal experiences in Clarksdale, Miss., reveals firsthand the indignities, the frustrations, and the pathos of Negro leaders in such communities.

For readability and interest value in addition to its depth probing of several facets of the struggle to achieve acceptance for our fellow Negro citizens this collection is worth much more than its one-dollar price tag.

RONALD L. JOHNSTONE



*A COMPANION TO WITTGENSTEIN'S TRACTATUS.* By Max Black. Ithaca, N. Y.: Cornell University Press, 1964. 450 pages. Cloth. \$8.50.

*PHILOSOPHICAL INVESTIGATION.* By Ludwig Wittgenstein. Translated by G. E. M. Anscombe. New York: The Macmillan Co., 1964. 232 pages. Cloth. \$6.95.

The student of linguistic analysis needs no introduction to these works. But it has undoubtedly seemed easier for many theologians to be content with Wittgenstein's interpreters than to pay the massive entrance and tuition fee required by the old master himself. There is no philosophical classic harder to master than the *Tractatus*. For this reason the advanced student will owe a huge debt to Black for the fantastic labor and thought represented by his *Companion*.

The ancient problem of philosophy remains the puzzle of our day: What is the connection between thought and reality? That there must be "an order *in the world*" is a basic conviction of the *Tractatus*. Black believes that Wittgenstein's metaphysical underpinning is the reason why he thinks "Wittgenstein's conceptions of the nature of language and the nature of logic to be splendid failures."

Black's judgment is not excessive. Wittgenstein states his dissatisfaction with the *Tractatus* in his preface to the publication of his *Philosophical Investigations*. The astounding aspect about Wittgenstein is his ability, despite his own fascination for his grand philosophical myth, to overcome both his fascination and the myth in this work of 1945, of which this is the ninth printing. The text is bilingual. Those who have struggled with Kant's or Hegel's German will probably agree with Black's view that Wittgenstein's lapidary German repudiates Carlyle's verdict on German philosophers, that none could dive so deep nor come up so muddy.

The study of the *Philosophical Investigations* is bound to alter permanently a theo-

logian's conventional view of language. It is not merely likely that he will strive for far greater precision in his formulations, but he will acquire an intensified awareness of language as symbol, as a reel of pictures, and a heightened sense of the mystery of communication.

RICHARD KLANN

*SCEPTICISM, MAN, AND GOD: SELECTIONS FROM THE MAJOR WRITINGS OF SEXTUS EMPIRICUS.* Edited by Philip P. Hallie. Translated from the Greek by Sanford G. Etheridge. Middletown, Conn.: Wesleyan University Press, 1964. xi and 236 pages. Cloth. \$8.00.

Scepticism, the third major philosophic sect of Hellenistic-Roman times, has not received much attention by English-speaking scholars. The collaborators who produced this volume hope that it may help fill this gap, since they regard doubt as one of the major creative forces in the history of thought. Hallie provides a short historical introduction sketching the history of Greek scepticism down to Sextus Empiricus, emphasizing that practical life was not affected by their philosophic doubt.

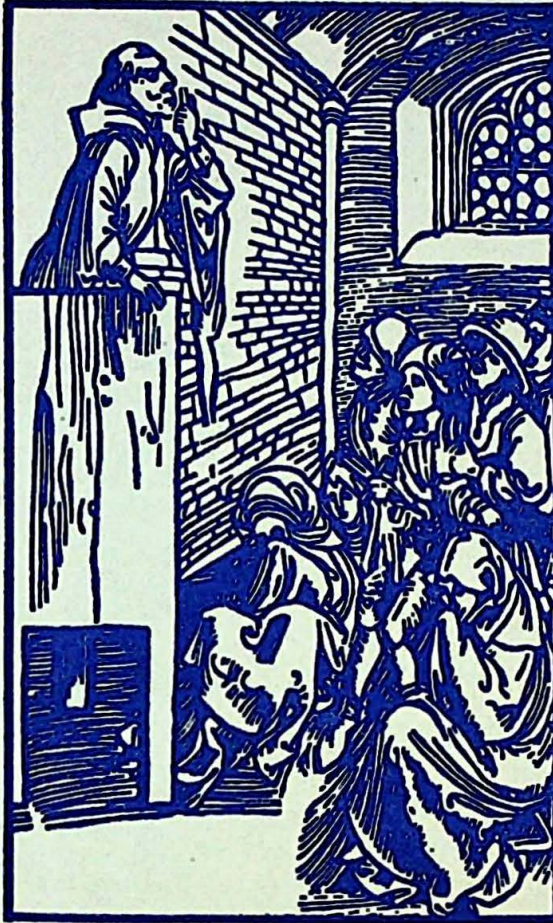
Selections are given from Sextus' *Outlines of Pyrrhonism* (Book I entire) and his two books *Against the Logicians*. The translation is accurate. Few references, unfortunately, are given to the parallels in Diogenes Laertius. No attention is given to Sextus' arguments against the encyclical studies or to his writing *Against the Teachers of Ethics*. His entire theory of language and its meaning is bypassed.

It was surprising not to find the works of L. Robin and M. Dal Pra on Greek Scepticism in the bibliography, since they are the two most recent general treatises we have. Similarly, J. A. Fabricius' edition of the text with commentary (the only one ever written) should have been mentioned. Nonetheless, this edition may help revive interest in the third force of philosophy in Hellenistic-Roman times. For that we should be grateful.

EDGAR KRENTZ



## A word from ADOLF KOEBERLE to preachers



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