notes, for raising the question of the historicity of the biblical accounts of Jesus’ life. His own answer to the question was that these accounts cannot be historically verified; they are myths, creative expressions of belief in Jesus as the fulfillment of Jewish messianic hopes. Because of his position, Strauss was excluded from a university post in theology and his other major works, Die christliche Glaubenslehre (1840-1) and The Old Faith and the New (1873) were not given serious attention by his contemporaries.

Horton Harris maintains that theological scholars in the nineteenth century and today have overlooked a thinker who might well be seen as the most important theological personality of the mid-nineteenth century. He attempts to bring Strauss’ thought to light in this *theological* biography, presenting a true picture of Strauss’ exciting life while focusing on the development of his theological positions. His translations of Strauss’ extensive autobiographical writings are excellent and his treatment of his central theological works is thorough and clear. Strauss emerges from the company of Hegel, Schleiermacher, F. C. Baur, and Feuerbach as the thinker who formed most sharply the issues confronting the Christianity of his day. He moved from his early challenge to the historicity of the accounts of the life of Jesus to question the meaningfulness of the concept of a transcendent personal God for a scientific age and finally to deny the possibility of even “metaphysical” faith for a post-Darwinian culture.

Harris’ study not only presents Strauss’ ideas with their original force and clarity but it also takes up central issues of Strauss criticism, particularly those raised by Karl Barth and Albert Schweitzer. Harris’ excellent bibliography should also be noted. This book is a major contribution to nineteenth century theological and philosophical studies.

M. C. M.

Pelli, Moshe. MOSES MENDELSSOHN: BONDS OF TRADITION.

Professor Pelli, now at the Ben-Gurion University of the Negev and formerly of the University of Texas, Austin, has produced a cohesive and cogent re-evaluation of Moses Mendelssohn’s deism. He has also uncovered new and significant contact-points between European religio-cultural trends of the 18th century and the rejuvenated Jewish tradition, of which he was a prime — if not the prime — factor.

In the vortex of theological casuistics of the period, Pelli succeeded in clarifying inadequately defined ideas and thus contributed to further enlightening the Enlightenment. It is a meticulous work and enduringly important.

I. T. N.