

CONCORDIA THEOLOGICAL MONTHLY

Editorial

Helsinki – After One Year

Jesus Christ: Conservative and Liberal
ERWIN L. LUEKER

The Process of Americanization

Homiletics

Theological Observer

Book Review

VOL. XXXV

July – August 1964

Nos. 7 and 8

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.

MOVING FRONTIERS. Edited by Carl S. Meyer. St. Louis: Concordia Publishing House, 1964. 500 (T) pages. 9 maps. Cloth. \$8.50.

This is a most welcome book. At the human level, institutions — including church bodies — are what they are very largely because of what they have been and because of the environment in which they have developed and to which they have reacted. Changes are continually taking place, but developments of the past frequently continue to determine the decisions of the present. Men's memories are notoriously short, however, and the influence of history is frequently — all too frequently — discounted chiefly because it has been forgotten.

Moving Frontiers is an effective aid to the fickle memory of the older generation and an instructive resource for those whose life span is too short to have lived through a great deal of the past.

Whether the reader is a member of The Lutheran Church — Missouri Synod who seeks a better understanding of the church body to which he belongs or whether he stands outside the Synod's fellowship and wishes to learn what has led the Synod to its present complex of attitudes and positions, he will find *Moving Frontiers* vastly illuminating. This issue of *CONCORDIA THEOLOGICAL MONTHLY* contains on pages 407 to 419 a sufficiently representative excerpt to make a description of the book's method unnecessary. This sample adequately illustrates the authoritative and admirably succinct introductions, the original documentation that in nearly every case manages to be neither too short nor too long and the wide range of the subject matter.

Editor Meyer has assembled a distinguished panel of highly knowledgeable collaborators — Thomas Coates, William J. Danker, Erwin L. Lueker, Herbert T. Mayer, Everette Meier, Robert C. Schultz, Lewis William Spitz, Sr., and August R. Suelflow. The nine chapters cover "The Lutheran Church in America, 1619—1857," "The European Background," "The Beginnings of 'Missouri, Ohio, and Other States' in America," "The Missouri Synod Organized," "Early Growth of the Missouri Synod," "The Missouri Synod and Other Lutherans Before 1918," "Into All the World," "The Process of Americanization," and "Four Decades of Expansion, 1920 — 1960." The translated sections in part reproduce existing publications; in part they are new. A very high degree of readability has been achieved. (Only very occasionally an overly literal rendering, like "deacon" for the German *Diakon* in the sense of "curate" or "assistant pastor," may mislead the unwary, or a recon-dite term like "shrove money," the voluntary gift made by a penitent after receiving holy absolution, may demand recourse to more than a collegiate dictionary.)

This volume provides documentation for a history of The Lutheran Church — Missouri Synod, not of the Lutheran community in America as a whole. The attitude of the authors toward the Synod of which they all are members is not wholly uncritical, but at certain points some readers might have been grateful for more in the way of outside appraisals of and reactions to Missouri Synod positions. The galley proofs on the basis of which this review is written do not contain the introductory material to the work. On principle, apparently, the authors have re-

produced official documents where these were to be had. Official documents are certainly more authoritative than private expressions. But official documents are also likely to be a little stuffer, a little stiffer, a little less personal, a little less revealing, and a little less lively than private expressions of opinion. The reader will therefore be grateful for the leavening provided by the private expressions of opinion.

At the same time the authors are sober historians, and they have wisely refrained from the incorporation of too much "human interest" material solely to provide "human interest." There is enough of this, however, to make the nonhistorian (as well as the historian) happy. This reviewer thinks of such items as the instructive excerpts from the diaries of Muhlenberg and Paul Henkel. Or Claus Harms describing his reaction to Schleiermacher's *Reden über die Religion*. Or Duden's glowing descriptions of mid-19th-century mid-America. Or the evidence of the poverty of Löhe's North American apostles. Or Craemer's report of his Indian school. Or the dedication of Trinity Church, Freistadt, Wisconsin (along with the Northern District's urgent plea to the same congregation not to discontinue private confession and absolution). Or the ordination (in connection with a celebration of the Holy Communion) of C. J. Hermann Fick in 1847. Or the schedule of increases in professors' salaries in 1860 (Walther's was doubled from \$500 to \$1,000 a year). Or Chaplain Richman's experiences as a Civil War padre. Or Walther's 9-word cablegram to Carl Manthey Zorn. Or the moving account of Naether's death in India.

No anthology is ever completely satisfactory to everyone, but in this case the editor and his collaborators deserve extremely high marks for effort and achievement. The selection of materials is splendid. A great deal of screening and pruning has obviously taken

place, and it is hard to see what could have been omitted. A measure of the comprehensiveness of the work is its inclusion of both "A Statement of the Forty-four" and the *Confessional Lutheran's* reaction to it. The major difficulty clearly is that space limitations prevented the treatment of certain areas which probably even the editor and the authors skirted with regret.

One such area is the role played by the nonofficial religious press of our Synod. The contribution which the *Walther League Messenger* from Walter A. Maier to Alfred Klausler made to the development of attitudes within The Lutheran Church — Missouri Synod is barely hinted at. The formative role of the organ of the American Lutheran Publicity Bureau, the *American Lutheran* — which from Paul Lindemann through Adolph Meyer to John Tietjen has pioneered in sponsoring so many new ideas and so many new types of church activity — is not, as far as this reviewer could discover, even hinted at. Similarly, for an earlier generation the *Abendschule* played a formative role of great significance.

A second important area that deserves more than the casual attention which it receives is that of "stewardship." The present relative liberality of the members of The Lutheran Church — Missouri Synod is not an accident. It has a history of trial and error that ought to have been more fully documented.

A third significant area is the history of worship within The Lutheran Church — Missouri Synod. The worship of God in Christ is at the very least a major activity of the church militant. It too has a history, not least in The Lutheran Church — Missouri Synod. The frontiers of worship among us have moved, thanks be to God. But *Moving Frontiers*, alas, all but wholly ignores the subject.

Omissions like these can be corrected in

a second edition. They do not reduce the value of the actual contents of the first edition. Even as it stands, *Moving Frontiers* is an admirable book in conception, in design, and in execution. It ought to be in the personal library of every professional servant of The Lutheran Church — Missouri Synod, pastor, professor, executive, teacher. The nonprofessional church member who buys it for himself or as a gift will not regret the purchase. In a parish library—and no parish library will from now on be complete without it—it will enhance the useful information of church members and inspire them to devout praise of God for what He has done for them and for the whole church through their synod. And in any community that has a church of The Lutheran Church — Missouri Synod there should be no public library or college library that does not receive *Moving Frontiers* within a month. (If the library's budget will not permit immediate acquisition, the gift of a copy by the church would be an elementary public relations action!)

ARTHUR CARL PIEPKORN

A HISTORY OF MISSION HOUSE-LAKE-LAND. By Euge C. Jaberg, Roland G. Gley, Reinhard Ulrich, Arthur M. Krueger and Theophilus F. M. Hilgeman. Philadelphia: The Christian Education Press, 1962. xvi and 277 pages. Cloth. \$4.95.

Mission House-Lakeland near Sheboygan, Wisconsin, now Lakeland College and a part of the United Theological Seminary in the Twin Cities, began in 1862 as an institution of the German Reformed Church in the United States. Its history as a German school, its early struggles, its efforts to become Americanized, and its development have parallels to aspects of the history of some Missouri Synod schools. The five authors have succeeded in producing an interesting account of an essential aspect of the westward expansion of the German Reformed Church.

CARL S. MEYER

BIBLICAL AND OTHER STUDIES. Edited by Alexander Altmann. Cambridge, Mass.: Harvard University Press, 1963. viii and 248 pages. Cloth. \$6.00.

This first volume of *Studies and Texts* to be published by the Philip W. Lown Institute of Advanced Judaic Studies contains a number of articles which should appeal also to students not primarily interested in Talmudic studies. Cyrus H. Gordon leads off with an article demonstrating how archaeology confirms the nature of the milieu sketched in the patriarchal narratives of Genesis. E. A. Speiser underscores this with a comparative study of the Nuzi tablets and the stories related concerning the attempts of Abraham and Isaac to pass off their wives as sisters.

A determined challenge to Paul Kahle's thesis on Old Testament textual history is made by Moshe Goshen-Gottstein in "The Rise of the Tiberian Bible Text." The Aleppo Codex now being edited in Jerusalem was, according to Gottstein, the first codex of the complete Old Testament and marks a climactic stage in the Tiberian text tradition because it is, he claims, the acme of the achievement of the dynasty of Masoretes, being the "only known true representative" of Aaron Ben Asher's text. (P. 103)

H. L. Ginsberg, who holds that Koheleth is translated from Aramaic, offers in "The Quintessence of Koheleth" an interpretation of Eccl. 3:1—4:3 based on this thesis as an antidote to geologicistic literary interpretation. Robert Gordis tells us that Elihu's contribution to the argument of Job is not the product of an orthodoxizing interpreter. Those who are interested in the rise of historical-critical method will find Arthur Hyman's study on "Spinoza's Dogmas of Universal Faith in the Light of Their Medieval Jewish Background" helpful, while students of Gnosticism should consult Saul Lieberman's answer to the question "How Much Greek in Jewish Palestine?"

FREDERICK W. DANKER

BIBLE ET CLASSICISME. By Jean Laloup. Tournai, Belgium: Casterman, 1958. 299 pages. Paper. 84 Belgian Francs.

HEBREW THOUGHT COMPARED WITH GREEK. By Thorlief Boman. Translated from the German by Jules Moreau. Philadelphia: Westminster Press, 1960. 224 pages. Cloth. \$4.50.

These two books each compare Biblical and classical thought. Both have strengths and weaknesses. A full discussion of either would require many pages. This review must content itself with a few general comments about methods and results.

Laloup organizes his book somewhat like a systematic theology, treating in order such topics as World, God, Man, History, Salvation, Society, Love, Death, and Immortality. His basic criticism of Greek thought is that it is either too rigidly dualistic or monistic, leaving no place for the Creator-God of Biblical revelation, who keeps Biblical thought from this difficulty, since it conceives of Him as an active force in history. Laloup's major weakness is that he assumes that later Christianity, especially Roman Catholicism, has the same vitality as Biblical thought. In this respect he is a false guide.

Boman's book has attracted much attention, both favorable and critical, since its first appearance. It has already gone through three German editions. Basically, Boman attempts to prove that Hebrew thought is dynamic, Greek static. $\eta\eta\eta$, for example, does not mean "to be," but "to become," while $\epsilon\lambda\upsilon\alpha$ expresses for the Greek a state of being. He analyzes in similar fashion such concepts as Word, Time, Space, and History.

Unfortunately, Boman is able to make his case only by severely circumscribing the evidence he will accept from Greek thought. He uses Plato as his primary source. Heraclitus' flux he will not admit as evidence of a more dynamic approach to thought. Even Epicurus is disregarded. The view that time is motion,

$\kappa\acute{\iota}\nu\eta\sigma\iota\varsigma$, does not receive adequate consideration. By restricting himself, basically, only to philosophic thought, Boman does not seriously consider the views of drama and history that human life is noncyclical in nature. Had Boman restricted himself to only one genre of Hebrew literature, he would have found his picture of Hebrew thought altered quite a bit. For that reason, one can suspect that his view of Greek thought is quite one-sided, as it is. Nowhere does he really consider that one basic difference between Hebrew and Greek lies in the area of approach to life. The Greek can be playful, even in most serious things such as religion. The Hebrew could not. There are many such points that Boman never mentions. His book would be more adequately titled *Hebrew and Platonic Thought*.

EDGAR KRENTZ

BIBLICAL WORDS FOR TIME. By James Barr. Naperville, Ill.: Alex R. Allenson, 1962. 174 pages. Paper. Price not given.

In 1961 Barr published *The Semantics of Biblical Language*, a severely critical examination of linguistic argumentation in current Biblical theology, especially in Kittel's *Theologisches Wörterbuch*. The present work is an application of his remarks to a number of recent studies of the Biblical concept of time, including those by John Marsh, Oscar Cullmann, Gerhard Delling, and J. A. T. Robinson.

A number of important points emerge:

1. The concept approach reveals some serious weaknesses, since it tends to concentrate on words in isolation, emphasize etymological work far beyond its value, and disregard the word in syntactical relations. This last, in Barr's view, is disastrous. "A valid biblical theology can be built only upon the *statements* of the Bible, and not on the *words* of the Bible" (p. 147). The concept method tends to impose a scheme on words that disregards the actual linguistic phenomena.

2. Barr insists that actual use of words in syntactical arrangement must finally determine theological evaluations.

3. In this light Biblical words, qua words, are not distinctively Biblical. The current usage of a word in contemporary authors may be of more value than the usage in Old Testament.

4. One must be far less dogmatic about supposed Biblical views, insofar as they are derived from the structure of the words. This is not to say there are no Biblical attitudes toward time. Rather, it is to say that mere linguistic analysis, as presently used, is inadequate to discover them.

5. All of this should be comforting, for it gives a much higher value to translations than most current Biblical scholars will admit. Translation substitution is a respectable scholarly procedure, even necessary. Translation can reveal the fundamental points of Biblical assertion.

What shall we say to all this? Barr's book at some points, perhaps, overstates its case. Nonetheless, it dare not be dismissed. Any person who uses one of the theological word-books so popular now ought to read this work (and Barr's *Semantics*). Barr may lead to a general revision of method in Bible study.

EDGAR KRENTZ

ABRISS DER BIBELKUNDE, ALTES UND NEUES TESTAMENT. By Claus Westermann. Stuttgart: Kreuz-Verlag, 1962. 318 pages. Cloth. DM 14.80.

This knowledgeable popular introduction to the entire Bible, Volume I of the *Handbücherei des Christen in der Welt*, is written with a fine pedagogical sensitivity. Westermann is not interested in trees for their own sake, but rather aims to limn the landscape of 66 beautiful parks. In the process he demonstrates skillfully how to bridge the scholar's study and the pew.

FREDERICK W. DANKER

DID THE EARLY CHURCH BAPTIZE INFANTS? (Die Säuglingstaufe im Neuen Testament und in der Alten Kirche). By Kurt Aland; translated by G. R. Beasley-Murray. Philadelphia: Westminster Press, 1963. 120 pages. Cloth. \$3.50.

Aland, professor at the University of Münster, herein points out in brilliant detail the weaknesses that he sees in Joachim Jeremias' *Die Kindertaufe in den ersten vier Jahrhunderten* (Göttingen, 1958), the English translation of which, *Infant Baptism in the First Four Centuries* (London: SCM Press, 1960), was reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, XXXIII (April 1962) 247, 248. The publisher promises the answer of Jeremias in the near future.

Aland is not attacking the theological necessity of infant baptism, nor is he suggesting that the practice of infant baptism be discontinued. He is merely examining the historical evidence from the New Testament and the early Christian writings for the practice. Even though Aland feels that the evidence for this practice in the early churches is hardly convincing, he also feels that "theological fidelity" to the apostolic Gospel is more important than "methodological continuity."

In his piece-by-piece refutation of Jeremias' evidence Aland holds that the early writers obviously have adult baptism in mind, and that Jeremias' evidence actually illustrates that infant baptism was first introduced, except for unusual cases, in the early third century, when Tertullian tries "to stem the tide of development toward infant baptism." Aland rather caustically restructures the evidence that Jeremias accumulates from second-century writings and inscriptions, arguing that it points at most to "youthful" rather than "infant" baptisms and sometimes actually seems to suggest that only adults were baptized.

If infant baptism was not practiced in the primitive church, the big question is *why*

it was ever introduced. Aland suggests, as one reason, the growing belief that infants were not innocent. This is not at all clear. The early fathers teach that infants are innocent, but they also teach that infants inherit the consequences of Adam's sin. (One cannot argue from the silence of some of the apostolic fathers.) Indeed, when Aland quotes Tertullian's cautions against infant baptism to support his thesis that these demonstrate a recent introduction of the practice, he is overlooking the fact that it is precisely Tertullian who has a deep theological grasp of the inherited character of the human plight.

This reviewer does not feel that Aland has destroyed the significance of the so-called *oikos*-formula. Again, the statements he records from the documents of the third century demonstrate anything but excitement over the introduction of a new practice. Aland has made clear, however, that here, as in other areas of thought and practice, the early churches may not have been uniform in their development and may have differed on the question of infant baptism from the very beginning.

WALTER W. OETTING †

CHRISTIANITY IN A REVOLUTIONARY AGE: A HISTORY OF CHRISTIANITY IN THE NINETEENTH AND TWENTIETH CENTURIES. Vol. V: *THE TWENTIETH CENTURY OUTSIDE OF EUROPE: THE AMERICAS, THE PACIFIC, ASIA AND AFRICA, THE EMERGING WORLD CHRISTIAN COMMUNITY.* By Kenneth Scott Latourette. New York and Evanston: Harper and Row, 1962. vii and 568 pages. Cloth. \$8.50.

The impact of forces coming from "the erstwhile Christendom" continued in the 20th century to be powerful; in Europe the process of de-Christianization was continuing, while outside Europe Christianity was

advancing. This is Latourette's view of developments since 1914. The ecumenical movement gives him considerable hope for the further advance of Christianity. His global survey of Christian activities in the 19th and 20th centuries comes to an end with this fifth volume, a survey of the countries outside of Europe in the last half century. The author's wide range of reading, his evident grasp of details, his ability to organize materials and to present them lucidly all stand out prominently in this volume, as they do in the previous four volumes of the history of Christianity in the 19th and 20th centuries. The work has been widely acclaimed. It will stand with the *Expansion of Christianity* among the very foremost of the author's many contributions to history. Pastors ought to see to it that this valuable reference work is added to parish libraries and to the public libraries of the towns or cities in which they find themselves. It is not likely that it will be duplicated or superseded for at least a century.

CARL S. MEYER

ANONYMOUS PROLEGOMENA TO PLATONIC PHILOSOPHY. Translated by L. G. Westerink. New York: The Humanities Press, 1963. lii and 69 pages. Cloth. \$5.50.

Westerink has for some years been editing the works of late classical commentators on Plato, gradually compiling an entire corpus of late Platonism. His editions are concise, accurate, and clear. The present text illustrates the type of philosophic teaching done by Christian philosophers of Alexandria in the sixth century after Christ. The edition includes text with apparatus, a very full introduction, complete references to parallels, and complete Greek indices. These editions enable the historian of the church to fill in one area of the progress of Christian thought. They deserve a place in every seminary library.

EDGAR KRENTZ

THE PROBLEM OF SOVEREIGNTY IN THE LATER MIDDLE AGES: THE PAPAL MONARCHY WITH AUGUSTINUS TRIUMPHUS AND THE PUBLICISTS. By Michael Wilks. Cambridge: University Press, 1963. xi and 619 pages. Cloth. \$12.50.

Augustinus Triumphus (c. 1270—3 to 1328) or Augustinus of Ancona, a Paris-educated Augustinian, was an adviser of Charles, the son of King Robert of Naples. He wrote the *Summa de potestate ecclesiastica* (1326), regarded by Charles McIlwain as "one of the half dozen most influential and most important books ever written" about the nature of papal supremacy in the Middle Ages. Augustinus Triumphus wrote 35 other books, but none of them outranks the *Summa de potestate ecclesiastica*. This theological, as well as political, treatise has as its main purpose the defense of the papal supremacy. In the 16th century it was used widely, as was Marsiglio of Padua's *Defensor pacis* (1324), which set forth theories of state supremacy. There were many others in the late 13th and early 14th centuries who wrote on the relation between the ecclesiastical and the civic spheres, the temporal and the spiritual. Augustinus, however, will not have these distinctions, since to him the unity of universal society is embraced in the *ecclesia*, of which the pope is the head, *rector totius collegii*. The identification of the head with the body makes the pope, according to Augustinus Triumphus, the head, the heart, and the soul of the body politic.

Wilks' scholarly, comprehensive treatment has also a noteworthy section on "conciliar theory," which provides many insights. The appendices, especially the "Notes on the Publicists and Anonymous Works," and the bibliography are very helpful. The footnotes with their copious quotations add greatly to the value of the work.

The volume is the ninth in the new series of *Cambridge Studies in Medieval Life and*

Thought, edited by David Knowles. As a companion to Tierney's *Conciliar Theory*, for instance, it joins an illustrious group and makes a highly significant contribution to an understanding of the thought of the Later Middle Ages.

CARL S. MEYER

RÖMISCHE GESCHICHTE. By Alfred Heuss. Braunschweig: Georg Westermann Verlag, c. 1960. xvii and 621 pages. Cloth. DM 34.00.

PROPYLÄEN WELTGESCHICHTE: EINE UNIVERSALGESCHICHTE. Ed. by Colo Mann and Alfred Heuss. Vol. III: *GRIECHENLAND, DIE HELLENISTISCHE WELT.* By Fritz Achachermeyr, Alfred Heuss, C. Gradford Welles, and Olof Gigon. Berlin: Propyläen Verlag, c. 1962. 723 pages, plus 101 illustrations, 18 colored illustrations, 5 facsimiles, and 10 maps. Cloth. DM 90.00.

Works of popularization are always needed to keep the interested laymen alert to new developments in the humanistic disciplines. These two popular histories enable the German-reading public to follow the course of ancient history with interest and profit. Both are workmanlike, no-nonsense books, with none of the false romanticizing often found in popular works.

While both accomplish their aim well, they differ slightly in content and form. Heuss' Roman history is quite strictly devoted to political history. Cultural expression is only touched upon as necessary to explicate political development. The volume is not provided with any illustrations or maps (the second certainly a handicap to the lay reader). The 100 pages of the concluding section, which surveys modern literature on Roman history, will enable the interested reader to pursue any topic further. Indeed, scholars will find this section of value.

This third volume of the *Propyläen Weltgeschichte* is a delight both esthetically and in so far as content is concerned. The text

presents in clear form the intellectual and political history of the ancient Greeks. The plates are superb and carefully chosen, almost an anthology of Greek art in themselves. Unfortunately no specific references to them are found in the text. In addition to the illustrations, helpful maps, genealogical tables, and similar aids orient the lay reader. One might wish that further subheadings had been placed into the text to aid him.

Neither volume presents new views or interpretations. They would be out of place if they did. Nor do they document the text with references to sources of modern literature. In short, both do precisely what they set out to do, to give a detailed overview of ancient history for modern readers.

EDGAR KRENTZ

RATIONALISM IN GREEK PHILOSOPHY. By George Boas. Baltimore: The Johns Hopkins Press, 1961. xii and 488 pages. Cloth. \$7.50.

This book deals with ancient Greek thought on four basic problems, the distinction between appearance and reality, the method used to make the distinction, the appraisal of human life, and the nature of ethics. It examines Greek thought from Anaximander to Plotinus, though the chapters dealing with later Stoicism, Philo and Gnosticism, and Plotinus are really outside the self-imposed limits the author has set.

This is an intensely personal book. Boas has no sympathy with anything that is non-rational, that is, with anything that does not attempt to arrange all phenomena into a classified body of information, into which new information can be fitted. He has little sympathy with anything that is religious or that recognizes a reality beyond that inherent in phenomena. Thus Epictetus and Marcus Aurelius to him have betrayed the Greek rational system.

It is a pessimistic book in some ways. Boas really feels that the irrational always con-

quers the rational; for example, Christianity conquered Greek thought. At the same time it is an honest book. While this reviewer is out of sympathy with the basic view of the book's author, he must nevertheless state that this is an important book, to be slowly and carefully digested. It sets the scandal of Christianity into a new, if sometimes strange, light.

EDGAR KRENTZ

DIE RELIGIONSGESCHICHTLICHE SCHULE. By Carsten Colpe. Göttingen: Vandenhoeck und Ruprecht, 1961. 265 pages. Paper. DM 27.00.

The basic problem for the student of the history of Gnosticism is to determine whether primitive Christianity is in debt to a Hellenistic redeemer myth or whether Christianity is itself the source for the aberrations that follow. Colpe is wary of unassured "assured results" of criticism and especially of the tendency among students of the history of religions to accept uncritically the conclusion that despite the nonexistence of the redemptive role of the primal man in the Hermetic tractates his existence must be inferred from the fusion of Jesus and the primal man made by gnosticized Christianity. The redeemed-redeemer myth, he concludes, is a modern construction and does not adequately serve as a heuristic device for understanding the texts themselves. Colpe's own suggestion is to capitalize on what he calls the "Selbstbegriff," a category to be employed in his second volume, in which he plans to trace the *nous*-idea as it develops from a personal concept into a redeemer figure. A third volume is contemplated to discuss the New Testament and Gnostic Christology with special reference to the two-fold development into active and passive soteriological elements. This study is bound to be treated with great respect and cannot be ignored by anyone whose researches touch on the history of Gnosticism.

FREDERICK W. DANKER