



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Spanish-Jewish Chrestomathy is the Spanish-Jewish proper, or, to speak more plainly, the Spanish printed with Jewish, or so-called Rashi letters, with a transcription in Roman characters. If this had been done, the book would be of use to such also who can only read books with Hebrew characters, and the learning of the Ladino would thus become easier and more general.

M. Grünbaum's transcription is usually correct, and I shall only note here some slips. P. 67, read instead of *siendo el, siendo es* לַאִלְנוֹת ב'הַזֶּרְלוֹ, *hazerlo* instead of *hazerto*, and *y con este se le* instead of *se te perdona*. P. 68, read *Le dimando como te* for *lo . . . pasas en aquel mundo? Loamos el Dio* for *à Dio*. P. 69, in the *Conplas de ט'וֹ בִּשְׁבַט*, rather incompletely reproduced, is found אַסְיִנְרֵר לֵה מִינֹרָה, which Grünbaum transcribes: *à cenda la מנורה!* It should be: *hacender la menorá*. P. 75, *desnudo y vario*: In the Ladino is read וַאֲזִיאוֹ, i.e. *vacio*, and means, in connexion with the preceding *desnudo*. "naked and bare." אַנְוִנְטָאָרוֹ = *ajuntando*, אַוּאֲנַשְׂאֵשׁ = *usanzas*, not *asanzas*, for *fraguado* read *fraguado*, &c. פֶּאֲשִׁיאוֹ (p. 73) must not be read *fuxiado*, which is nowhere found, but *paseado*. *Ainde* (p. 89) is Old-Spanish, and means "before," &c.

The book, which is enriched by the learned author with many important bibliographical references, linguistic explanations, and several indices, is a valuable contribution to the Spanish-Jewish literature.

M. KAYSERLING.

SERMONS BY M. A. LÉVY.

Les Doctrines d'Israël: Sermons par ALFRED LÉVY, Grand Rabbin de Lyon. Lyon: Schneider Frères, 1896.

THIS volume is a collection of sermons of very unequal merit. Perhaps it will receive respectful attention on account of the position of the author, but depending entirely on its own virtues, it would hardly be welcomed with enthusiasm and delight. It is evidently a conscientious work, animated by a pure and lofty purpose; but it cannot be regarded as a rich contribution to the best pulpit literature of the day. In the preface (iii) the author sets himself the task of combating ignorance of Judaism from within and prejudice against Judaism from without, but the promise is hardly realized in the performance. To the general reader we fear the work will prove somewhat disappointing. It will appeal more readily to those who have preserved a natural taste for sweet and wholesome admonition of the old-fashioned type, and herein lies the main interest of the

sermons contained in this collection. But in justice to the preacher it should be noted that it is not at all improbable that some of these addresses, which are not too inspiriting to read, give the impression that they would have been stimulating to hear. With the exception of the sermons on state occasions, there is, however, an old-world air about the topics chosen, and a placid manner in which the subjects are treated. Pages often follow one another without a gleam of poetry or a spark of inspiration.

The arrangement also is far from being up to date. The selected sermons, ranging from the year 1871 to 1895, follow one another in chronological order, and are not divided according to their matter or the occasion of their delivery. Even the chronological order is not consistently adhered to, for in the Funeral Addresses, one delivered in 1886 (p. 326) and another in 1889 (p. 335) come *after* the one delivered in 1894 (p. 313).

The sermons comprise three for Passover, entitled "Feminine Piety" (p. 107), "Patriotism" (p. 252), and "Moral Freedom" (p. 293); three for Pentecost, "Ye are God's Children" (p. 31), "Respect for Life" (p. 191), and "The Virtuous Woman" (p. 229); two for New Year, "Creation" (p. 131), and "Prejudice" (p. 273); one for the Day of Atonement, "Reparation for and Pardon of Sin" (p. 151); and one for Purim, "Purim and the Alliance Israëlite" (p. 171). The author's inaugural sermon, "The Mission of a Rabbi," begins on p. 79. Addresses at the consecration of a synagogue, "The Brotherhood of Man" (p. 55), the reconsecration of a synagogue, "The Temple" (p. 4), and the sermon delivered on the occasion of "The Centenary of the Revolution" (p. 211), constitute the remainder.

Many of the sermons contain attacks on anti-Semitism. The taste of such passages may be justified in the place and under the circumstances of their delivery, but the wisdom of their publication may be seriously doubted. While such attacks may confirm wavering French Jews in their faith in Judaism, they may be the cause of counter-replies, swelling the number of anti-Semitic writings.

The two best sermons in the volume are those entitled "Feminine Piety" (p. 107), and "The Centenary of the Revolution" (p. 211). These are pre-eminent, not so much for their homiletical value as for their eloquent historical summaries of certain episodes in French Jewish history. The following passage from the sermon on the Revolution is a fair specimen of the author's style at his best. "It is because we have proved to our dear France that the love of religion and the love of country strengthen and complete each other; that when necessity arises, even certain religious prohibitions

disappear before national obligations; it is because, from the time she gave us access to every career, we have served her with ardour and devotion in every path of human activity; it is because she has seen us and ever will see us ready to undergo any sacrifice and encounter any danger, even to shed our last drop of blood in defence of her integrity and honour, that she counts us among her children, and shows us the same tender affection as we feel for her. Whatever our detractors may say, France has not children more loving, more devoted, and more grateful than ourselves" (p. 221).

In England, where duelling is no more, the following extract will be read with interest: "But if it be our duty to follow the opinion of the majority, it is on the express condition that that opinion should be in conformity with the immutable laws of truth and justice. To follow it under all circumstances would be to expose ourselves sometimes to the sanction of great wrongs. What, for example, is more iniquitous than the duel? Is it not the height of absurdity that in order to save our honour we should have to incur the risk of receiving a mortal wound from him who has committed an outrage on our dignity?" (p. 287).

The author's treatment of quotations is tantalizing. Sometimes references are given, at other times they are omitted. In the former case, the quotations are usually familiar, and the best citations from Talmud or Midrash are left without any indication as to their exact source.

Although the volume is unequal in parts, one cannot fail to recognize the piety and the learning of the author. In closing the book one's only regret is that, as the primary facts of religion and morality are changeless, nothing would have been lost and much gained by these principles being clothed in a more modern garb.

S. LEVY.

THE PSALMS OF SOLOMON.

1. *Die Datierung der Psalmen Salomos, ein Beitrag zur jüdischen Geschichte*, von Lic. th. W. FRANKENBERG (Beihefte zur *Zeitschrift für die alttestamentliche Wissenschaft*, Giessen, 1896).
2. *Les Dix-Huit Bénédictiones et les Psaumes de Salomon*, par M. ISRAËL LÉVI (*Revue des Études Juives*, tome XXXII, No. 64, pp. 161-178).
3. Review of Frankenberg's essay, by Prof. E. SCHÜRER (*Theologische Literaturzeitung*, Feb. 6, 1897).

I HAVE placed these three publications together for obvious reasons. The review of Prof. Schürer, indeed, effectively disposes