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note 1, for הר"ם read הר"ם.—P. 10, l. 16, read עיוות (= עיוות).—P. 17, l. 22, read יתנה.—P. 21, l. 10, for כנענה read כנענה.—P. 23, last line but one, for הארץ ההיא read ההיא (this error, ההוא for ההיא after הארץ, occurs again very often, and seems to be based on the MS.).—P. 28, l. 23. Before השם supply מן.—P. 30, l. 15, for מניע read מניע.—P. 33, l. 25, for חושבים read חושבים.—P. 35, l. 17, for בכלם read בכלם.—P. 54, l. 25, for נ"ד read נ"ד.—P. 55, l. 21, for ענה read ענה.—P. 56, l. 19, for ייער read ייער (יער).—P. 58, l. 1, for הבחירים read הבחירים (cf. p. 72, l. 26, והתנועות הבחירות, p. 79, l. 1, בדברים, (הבחירים).—P. 62, l. 20, for הכוללות read הכוללות.—P. 64, l. 6 from bottom, for ממינו read ממינו; for מאישיו read מאישנו.—Ib., l. 2 from bottom, for מכוונתי read מכוונתי.—P. 67, l. 19, for הידיעה read הידיעה.—P. 68, l. 6, for תקופות read תקופות.—P. 81, l. 4, for הדרכים הבחוריים read הדרכים הבחוריים.—P. 85, l. 1, for בראותה read בראותה.—P. 88, l. 5, for התבודדת read התבודדת.—P. 102, l. 1, for נשאה read נשאה.—P. 122, l. 7, for והאמירים read והאמירים (plur. of אמיר).—P. 124, l. 7, for ואילו read ואילו.—P. 138, l. 23, for שנפסקה read שנפסקה.—P. 143, l. 2, for גלאם read גלאם.—P. 150, l. 7, for סדורים read סדורים.—P. 163, l. 19, for ההטעאה read ההטעאה.—P. 165, l. 25. The editor does not understand the words כי ערות הוא קבוץ מעדת המצבה and puts an interrogation mark. But for מעדת we must read מעדה; the words mean: ערות (Deut. vi. 20) is plural of ערה (Gen. xxxi. 52).

The second part of the work will contain Ibn Kaspi's *לכסף*: a running commentary on the Pentateuch, which is closely connected with the work in the first part. May the efforts of the diligent and self-sacrificing editor on behalf of the publication of Ibn Kaspi's works be attended with fruitful results!

W. BACHER.

BUDAPEST, June, 1905.

DR. LÉVY'S MAIMONIDES.

La Métaphysique de Maimonide, par LOUIS-GERMAIN LÉVY, Rabbin de Dijon, Docteur ès lettres. Dijon, Imprimerie Barbier-Marilier, 1905. Pp. 149.

CONSIDERING Maimonides' colossal services in the orderly arrangement and systematization of Rabbinic thought, it seems a strange irony of fate that his own philosophic masterpiece should need

similar re-arrangement and systematization. And granted that such re-arrangement and abridgement were desirable for some purposes, Dr. Lévy's monograph may be recommended as a useful and very readable summary of the philosophy of Maimonides. Those who have not the time or inclination to attack the *Guide for the Perplexed*, will find here a reliable account of the salient features of the cosmic and religious philosophy of our greatest mediaeval thinker. Students of the *Guide* may also welcome this compendium, the value of which is considerably enhanced by constant references to sources. The subjects are treated in the following order:—Préparation à la métaphysique (notions métaphysiques générales); Dieu (existence de Dieu, nature de Dieu); le Monde (le monde supérieur, le monde inférieur, la création); Rappports de Dieu avec le monde (omniscience, providence, finalité, le problème du mal, le miracle); l'Âme (connaissance, prophétie, liberté et immortalité). A full bibliography is also given.

A. WOLF.

DR. MENDES' JEWISH RELIGION.

The Jewish Religion Ethically Presented, by H. PEREIRA MENDES.
New York, 1905. Pp. 188.

"Ethically presented" is a provoking superfluity in the title of a book on Judaism. The phrase only invites misapprehension by suggesting that the Jewish religion may also be presented otherwise than ethically. It would have been far better if the subject had been more "logically" presented. The ethical side of Judaism can take care of itself; no accurate account of it can be anything except ethical. But logical treatment, let alone loftiness of style, that is another matter. This is where the book before us is very disappointing. Unnecessary repetitions, extravagant fancies, and inexactness of language all betray this radical weakness. It seems not improbable that by "ethically" the author meant "homiletically," for the book has all the features of a certain class of homilies. The book, however, contains a rich store of Bible texts, which may be turned to good account; but care must be taken to avoid an occasional mistranslation or misapplication (e. g. on p. 125, Hos. xiii. 14 is adduced in support of immortality). A "Jewish Glossary" forms a somewhat significant appendix.

A. WOLF.