

44a. 'Said R. Jeremiah to R. Zarika, "Go and study (למד) in your Mechilta." He went out, examined carefully (בדק), and found that there was a tradition,' etc. The question whether this contains an allusion to books must depend on the sense of the words rendered 'study' and 'examine carefully.' The former word, according to Levy, only means 'nachdenken,' to see with the *mental* eye; and Kohut, who thinks it can have the sense to see with the physical eye, quotes for this sense evidence which is quoted by Levy for the opposite purpose. Hence it is impossible to argue from this word that the Mechilta was written, and still less from the word meaning 'to examine carefully.' It looks rather as if the compiler of the passage had taken trouble to avoid words that could suggest a written book.

I do not think Rashi infallible, but on Talmudic matters he seems a first-rate authority, and therefore there is no probability of his words on *B.*

Mezia being due to error or inadvertence. De Coucy (*circa* 1240) in the preface to his Great Code places a whole epoch between the completion of the Talmud in the fifth century and its being written down. He agrees, therefore, with Rashi, though from the vagueness of his language it is hard to say how long he supposed the epoch to have been. Whether it follows (as was suggested in this magazine) that the division of the matter into Orders was also post-Mohammedan is not so certain; but a Responsum, assigned to Hai Gaon (Livorno collection, near the end), speaks of the six Orders of the Mishnah having been destroyed (אשתכח) in the days of Hillel and Shammai, and (apparently) having just come to light. Should I come across any further arguments *against* Rashi's view, I shall communicate them to this magazine.

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Entre Nous.

THIS is the month of the greatest literary output. More and more the publishing season gets contracted. November and March see half the books of the year issued.

The chief feature of the season in the biblical way is the issue of three 'Lives' of Christ. One is the result of a co-operative movement, the other two are highly individual and independent. But they are all characterized by their determination to be modern. Our Lord is not treated as an object of study; He has to do with life, with our life, and there does not seem to be any department of life that He is kept out of.

This is the season still for giving and receiving. Now if a book may be recommended that is artistic enough to please everybody, good enough to do good to everybody, young enough to be enjoyed by the young, fresh enough to instruct the old, the book is Abbé le Camus's *The Children of Nazareth* (4s). It reached and charmed us in its French edition, but Lady Herbert's translation is better for the purpose. And there is no doubt that the illustrations come out keener, because the paper is so smooth and good. They are very attractive and homely, scattered all over the page.

Abbé le Camus went to Nazareth to *see* the children before he began to describe them. Which recalls a story the *Literary World* tells. It is the story of a camel. Three men of different nations were told off to describe it. The Englishman went out to Egypt to observe its habits; the

Frenchman went home and wrote charmingly of many things, among which the camel was mentioned near the end; the German entered a public library, gathered the authorities together, and is still working at the subject. But in the case before us it was the Frenchman that went to see his subject.

Abbé le Camus came in too late for the regular review, and so did the usual three books of the Church of England S.S. Institute. But they too must be mentioned this month, the next would be too late. They are: (1) the volume for 1901 of *The Church Worker*; the same of *The Boys' and Girls' Companion*, and Mr. Resker's course of illustrative lessons which he calls *Bible Scenes and Pictures*. There is also this year a small volume of elementary lessons on the Book of Common Prayer, by the Rev. John Dickenson, with the title of *The Child and the Prayer Book*.

The fourth volume of the *Dictionary of the Bible* is nearly ready, but it cannot be published till the spring. It will be found, we think, the finest of the four. There are great articles by Dr. Sanday, Dr. Driver, Dr. Davidson, and many others.

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