

existence of  
was decided  
dependent by  
on the 30th  
if it was not  
of another  
observation,  
of great astro-  
pply them-  
consecrating  
licated cha-  
communicate

מבדריא ויחז  
דהיכלא ובכ  
חשתא בעגל

have instituted  
(owing), on the  
of the month.  
speedily. May  
may the dis-  
eyes behold the  
temple, and the  
of the city of  
Amen.' Then  
the names of the  
Adar, the last  
an interlunary  
year." "Hence," for Ja-  
of the antiquity

that the Jewish  
passage where  
another mean-

Judaism," who  
the consecration  
argument with  
overruled. It  
he. The case  
weak enough,  
been answered  
Fleury, in his  
air is so serene  
on; but when  
stified, and not  
Allan seems to  
he stands self-  
l, 1816.) "All  
intercalation  
abbies." (Ib.  
no are not fol-  
this writer,  
y recommends

the appearance of the new moon was adopted, it became obligatory upon those living distant from Jerusalem, who could not receive the news sufficiently early, to observe an extra day as a festival, since they could not be aware whether the month had been pronounced a full one, or not. And these duplicate festivals are yet observed by the body of Israelites living out of the Holy land, notwithstanding the certainty of present calculations, on pleas and for reasons which cannot be stated here. The names, and other matters connected with the months we shall consider in our remarks upon YEARS to which we now proceed.

In the Mishna (Treat. Rosh Hashanah ch. I, § 1.) we learn that "there are four periods of commencement of years, viz. on 1st Nisan is a new year for computing the reign of kings\* and for festivals, (i. e. it commences the ecclesiastical year.) The first of Eloul is a new year's day, whence to compute the titheing of cattle. The 1st of Tishri is new year's day for the ordinary or civil year; for the computation of the sabbatical years (Lev. xxv. 1.) and of the Jubilees; for the planting of trees, (Lev. xix. 23,) and for herbs. On the 1st of Shebat, according to Beth Shammai, on the 15th according to Beth Hillel, is the new year for the titheing of trees." It has been shown by Hebrew writers that Israel, during their sojourn in Egypt, reckoned their years from the 1st Tishri, whereon, it is most generally asserted, creation commenced.† But that, as we learn from Ex. xii. 2, from their departure out of Egypt, Abib or Nisan was to be henceforth the first month of their ecclesiastical year, while for all civil purposes, the commencement of the year was still to be observed from the first of Tishri. In proof of this, we have, besides the just cited passage, Ex. xxiii. 16, where it is said the feast of Tabernacles is to be observed near the going out or close of the year, בוצאת השנה, when the produce of the fields was gathered in. Secondly, from Ex. xxxiv. 22 where its time is said to be at, or, near the year's revolution or end חקפת השנה.‡ Further, we have Lev. xxv. 9, where

another, unknown to himself, doubtless, when he says, "The more correct presumption is, that Moses constructed Lunar and Solar Tables for the direction of his successors, in the regular solemnization of their Passovers and feasts." One does not even become the advocate of Rabbinical dicta, when he requires in the name of common justice and common fairness, something more than a reference to biased Latin translations, upon which these would-be-critics of the ancient writings of the Jewish people, found chiefly their groundless and unworthy attacks. For a longer notice of Mr. Allan's remarks here, see "Hebrew Authors and their Opponents," by Abraham de Sola.

\* If a king's reign commenced but a week before Nisan, this week would be accounted the first of his reign.

† In the Talmud (Treat. Rosh Hashana) we find R. Eleazar refers the creation to the month Tishri, at the period of the autumnal equinox; but R. Joshua, to Nisan, the vernal equinox. R. Joshua's dictum is generally adopted. The question is fully discussed by Abarbanel, and R. Menasseh ben Israel in his "Conciliator," (vol. 1, p. 127, Lindo's edition.)

‡ The fact of these texts, referring rather to the season than to the month, is sufficient refutation of Mr. Allan's objection to Abendana's remarks in the same connexion, in which he has been followed literally, by David Levy.