

duce objects under the conditions specified in the challenge. Needless to say Bailey did not accept the conditions laid down. Mr. Driver offered to modify the conditions, but without inducing Bailey to agree. Since then Mr. Driver has given public exhibitions of producing apports under much more rigid conditions than Bailey was subjected to, one noticeable feature being that he dispensed entirely with putting the lights out.

I sent your account of Mr. Withrow's "ghost" to several papers in the Dominion and I challenged Charles Bailey to answer it, but he did not respond. Bailey has not yet finished his tour through New Zealand and while he still finds people to believe in the genuineness of his apports, the general opinion is that he is not trustworthy.

ARTHUR TALBOT.

WANGANUI, NEW ZEALAND.

TO THE MARTYR OF NEW SPAIN.

BY CHARLES J. WOODBURY.

So speaketh Law: "With rule and plan
I hold you safe. You shall not stray."
Lo, from the ranks an outlaw man!
His feet transgress the beaten way.
His speech is new and strange and far
And where he journeys is no road,—
Yet soon we travel by his star,
His words become our future's code.

COMMENTS ON "NAZARENES AND SRAMANAS."

BY A. KAMPMEIER.

I would call the attention of Dr. Deinand to the following: The rendering of \aleph in the Septuagint wavers between \aleph and Σ . I can at least refer to two passages, perhaps there are more, where \aleph is rendered by \aleph . In Gen. xxii. 21, we read $\text{O}\check{\zeta}$ for \aleph ; Jer. xxxi. 34 in the Septuagint, corresponding to the Hebrew text of Jer. xlviii. 34, reads \aleph for \aleph . \aleph is also given in the New Testament by \aleph . Further the form *Nazarenos* (\aleph) in Mark i. 24; xiv. 67; xvi. 6; Luke iv. 34, is very probably formed from *Nazara* (a reading occurring in some important manuscripts for *Nazareth* in Matt. iv. 13 and Luke iv. 16. i. e, Cod. S. B, \aleph and early Church-fathers) like *Magdalene* (\aleph) from Magdala. Further the dominant form for designating Jesus and his followers in the New Testament is *Nazoraïos* or *Nazaraïos* in some manuscripts. These forms, especially if we consider the confusion between the vowels *a* and *o* in Syriac, might also go back to the form *Nazara*, which some claim to be the original form, for instance Keim, in his *Geschichte Jesu von Nazara*. Further in the Talmud the Jewish-Christian sect is called *Nozrim* (\aleph), thus Sanh. 43a, 1076; Sot. 47a; Taan. 27b; and not *Nasirim* (\aleph). Here again the *o* of the first syllable may only be a dimming of the sound *a*. With all this the enigmatic form *Nazoraïos* may not yet be solved. I have other conjectures for its origin but do not consider them well enough founded to mention here. Still if *Nazara* was another form for *Nazareth* the form *Nazoraïos* or *Nazaraïos*, could, as far as I can see, be derived from it. From all this I do not see any necessity of bringing *Naza-*