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. KAMPMIEIER.

I would call the attention of Dr. Deinard to the following: The rendering of $N$ in the Septuagint wavers between $Z$ and $Z$. I can at least refer to two passages, perhaps there are more, where $N$ is rendered by $Z$. In Gen. xxii. 21, we read Ωάδζ for γάζ; Jer. xxxi. 34 in the Septuagint, corresponding to the Hebrew text of Jer. xlviii. 34, reads Ζάογος for Ζαογ. נַשְׂרָן is also given in the New Testament by Ναζαρέτ. Further the form Nazarenos (Ναζαρηνός) 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. $B$, $Z$ and early Church-fathers) like Magdalene (Μαγδαληνή) from Magdala. Further the dominant form for designating Jesus and his followers in the New Testament is Nazoraios or Nazoraioi 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 Nōzrin (נזרין), thus Sanh. 43a, 1076; Sot. 47a; Taan. 27b; and not Nasirin (נסירין). Here again the $o$ of the first syllable may only be a dimming of the sound $a$. With all this the enigmatic form Nazoraios 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 Nazoraios or Nazoraioi, could, as far as I can see, be derived from it. From all this I do not see any necessity of bringing Naza-