

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.

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### 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.

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### 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  $\Sigma$ . I can at least refer to two passages, perhaps there are more, where  $\aleph$  is rendered by  $\aleph$ . In Gen. xxii. 21, we read  $\text{O}\aleph\zeta$  for  $\aleph\aleph$ ; Jer. xxxi. 34 in the Septuagint, corresponding to the Hebrew text of Jer. xlviii. 34, reads  $\aleph\text{og}\text{o}\rho$  for  $\aleph\aleph$ .  $\aleph\aleph$  is also given in the New Testament by  $\aleph\alpha\zeta\alpha\rho\acute{\epsilon}\tau$ . Further the form *Nazarenos* ( $\aleph\alpha\zeta\alpha\rho\eta\nu\acute{o}\varsigma$ ) 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.  $\aleph$ , B,  $\aleph$  and early Church-fathers) like *Magdalene* ( $\aleph\alpha\gamma\delta\alpha\lambda\eta\nu\acute{\eta}$ ) 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* ( $\aleph\aleph$ ), thus Sanh. 43a, 1076; Sot. 47a; Taan. 27b; and not *Nasirim* ( $\aleph\aleph$ ). 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-*

*renes* in connection with *Nasirim* and further with the Essenes, though they surely had points in common. Besides this the ascetic institution of *Nasirites* is an ancient Hebrew one and not necessarily of Buddhist origin. Almost every ancient religion has had such ascetics. Perhaps finally, if Dr. Deinard has read my article on "Mohammedan Parallels to Christian Miracles," he may conclude that Jesus, though we know positively very little of him, may after all be a real personality and not absolutely a myth.

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### BOOK REVIEWS AND NOTES.

AN INDIAN STUDY OF LOVE AND DEATH. By *Sister Nivedita*. London: Longmans, 1908. Pp. 75. Price, 75c.

In this book Sister Nivedita (Margaret E. Noble), the author of *Cradle Tales of Hinduism*, sets forth most sympathetically what she regards as the Hindu conception of death, and the subjective reunion of the living with the dead. It opens with an "Office for the Dead" which is mostly beautiful and poetic. The portion in this devoted to "The Salutation of the Dead" includes this exquisite litany:

"For all wounds and loneliness,  
For all angry and impatient thought,  
For all wherein we failed in love,  
Or loving, failed to say to thee, we loved,  
Forgive!

"For all thy need in life  
For all thy need in death,  
For labor that left thee weary,  
And for love that failed to comfort thee,  
Forgive!"

In the "Prayer" preceding the "Rest in Peace" we are surprised to find an invocation to

"Krishna, Thou loving Shepherd of the people,  
Buddha, Lord of infinite compassion,  
Jesus, Thou lover and Saviour of the Soul,"

but we must remember that the author comes from Western traditions even while adopting the forms of Oriental devotion.

The rest of the book is devoted to "Meditations" on love, the soul, peace, etc., followed by "The Communion of the Soul with the Beloved," "A Litany of Love," and "Some Hindu Rites for the Honored Dead."

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THE MYSTERY OF EXISTENCE IN THE LIGHT OF AN OPTIMISTIC PHILOSOPHY.  
By *Charles Wicksteed Armstrong*. London: Longmans, 1909. Pp. 131,  
Price, 2s. 6d. net.

This book is a brave attempt of a busy headmaster in a Brazil academy, to cull from the accumulated results of a world's progress in science and philosophy what he considers the comprehensive view of a thinker not limited by engrossing interest in any one branch of research, and to present the result in a popular exposition. The author mentions Plato, Marcus Aurelius,