In reply to Mr. Mearns, I only ask permission to prove my statement that Josephus (Bell. Jud. iv, 1) does interpret Emmaus to mean, in the particular place referred to, Hotwells. Mr. M. contends “The word he uses is θέρμα, warm baths, referring to the gentle heat of baths. But if he had meant hot springs he would have used the feminine, θερμαί.” Whatever the lexicon may say, Josephus leaves no doubt as to his own employment of θέρμα in the passage before us. His words are: μεθορμησμένη δὲ Ἀμμάους, θερμὰ λέγουσθαν, έστι γάρ ἐν αὐτῇ πηγὴ θερμῶν ἰδάτων πρὸς ἄκεσιν ἐπιτίθειτον. Mr. Mearns paraphrases this passage in the following somewhat imaginative manner:—“Josephus says that the meaning of a warm bath was peculiarly applicable to the Tiberian Emmaus; for in it was a spring of hot water to supply the bath, and useful for healing. The historian distinctly says that the name always points to a warm bath.” (The italics are mine.) If Mr. Mears reads his authors in this fashion, I think I may safely leave my argument to take care of itself on other points on which he animadverts.

A. Kennion.