

war, where these statements are contradicted by Geology or any of the Natural Sciences?

It is not the Historic Record but Human pre-conceived opinion, that precludes the existence of Predamite Man and living creatures and vegetation, &c. &c. It is not Divine Revelation but Human opinion, which requires the results attending an operation such as the Flood, as a Possible production of Superstition (Power) to be only such as would attend a Natural Operation of such a description. Yes, and it is Man's assertion alone, and an assertion of no great reputation, that can *understand* and acknowledge a Power capable of feeding Five thousand men with Fire-locks, and yet maintain the incapability of increasing, (should the True Record really require such an increase,) an inconsiderable number of men, beyond the Natural rate of increase.

To argue against the Historic Truth of general Revelations, without demonstrating the impossibility of the occurrence of an impugned Event, even under the operation of the greatest exhibition of Miraculous Power, simply because it does not accord with what would naturally have occurred, has been and is unquestionably done, but it is done only in the violation of the just laws that Reason prescribes.

Bp. Colenso, The Writers of Essays and Reviews, Dr. Kallsob, and many many other Authors may write volumes upon volumes, without convincing any one of more than that they have extended their remarks so as to cover many pages, so long as they state their propositions in terms, that, not openly, but covertly, avoid the possibility of the recognition of their opponent's Principles. If these Authors will fairly examine the difficulties that are present to their own minds they will discover, that they have no connection with the Historic Truth of the Divine Record, but with the Existence or Non-existence of Miraculous Agency. Let them state that which they generally understand their object, and should their positions be true, many may possibly be convinced of that which they uphold.

When Bp. Colenso can shew, what hitherto he has not done, that he has yet shewn, that the Divine Record of any event cannot be Historically True, even if all just latitude be allowed for the exercise of the Miraculous Power which his opponents claim to have been exercised in effecting it, he will then go far to entitle his views to serious attention; but to trouble himself to point out the Historical Inaccuracies of the Sacred Text, as if only Natural Causes were in operation, is a thoroughly useless undertaking, as no one is yet bold enough to claim, that under such circumstances, his statements are to be received as Historically True.

Another of Bp. Colenso's Principles it is desirable he should further elucidate. He objects to its being stated, "That he denies the Inspiration of the Modern use of the word, as The Inspiration of *Shah-jahan*, and *Milton*, &c. &c. his assertion can be perfectly understood, seeing that that only embraces the acceptance of that which the Natural mind of man esteems; but if by Inspiration he means that which Man obtains by the medium of such Inspiration, can be subjected to the same Principles of examination and scrutiny, as are the matters derived from any purely Natural Sources.

He who does not understand his own state of mind, and desires that others should understand it, also, let him in his utterances use Language and Terms in the sense which those who differ from him use them, and subject his arguments to those Principles and Conditions which those who differ from him understand and acknowledge.

He that desires to express himself as a Christian should express himself, would do well to observe in Bp. Colenso's writings the absence of applying *Heavenly names*, and of attributing *God-worthiness* to those who differ from him.

I remain, dear Brother Members, ever truly yours,
HERMAN HEINFETTER.

17, Fenchurch Street, London, July 7th, 1863.

MARC ANTONY.

Lo, we are side by side!—One dark arm furls
Around me like a serpent warm and bare;
The other, lifted mid a gleam of pearls,
Holds a full golden goblet high in air;
Her face is shining thro' her cloudy curls,
With light that makes me drunken unaware,
And with my chin upon my breast, I smile
Upon her, darkening inward all the while.

And thro' the chamber curtains, backward rolled
By spycy winds that fan my fever'd head,
I see a sandy flat slope yellow as gold
To the brown banks of Nilus wrinkling red
In the slow sunset; and mine eyes behold
The west, low down beyond the river's bed,
Grow sullen, ribb'd with many a brassen bar,
Under the white smile of the Cyprian star.

A bitter Roman vision floateth black
Before me, in my dizzy soul's despatch;
The Roman armour bristles on my back,
My swelling nostrils drink the fumes of fight;—
But then . . . she smiles upon me, and I lack
The warrior will that frowns in lewd delight,
And, passionately proud and desolate,
I smile an answer to the joy I hate.

Joy coming uninvoked, asleep, awake,
Makes sunshine on the grave of buried powers—
Ofttimes I wholly loathe her for the sake
Of manhood slipt away in enseful hours;
But from her lips mild words and kisses break,
Till I am like a ruin mock'd with flowers;
I think of Honour's face, then turn to hers—
Dark, like the splendid shame that she confers!

Lo, how her dark arm holds me!—I am bound
By the soft touch of fingers light as leaves;
I drag my face aside, but at the sound
Of her low voice I turn, and she perceives
The cloud of Rome upon my face, and round
My neck she twines her odorous arms and grieves,
Shedding upon a heart as soft as they
Tears 'tis a hero's task to kiss away.

And then she loosens from me, trembling still,
Like a bright throbbing robe, and bids me "Go!"
When pearly tears her drooping eyelids fill
And her swart beauty whittens into snow,—
And, lost to use of life and hope and will,
I gaze upon her with a warrior's woe,
And turn, and watch her sidelong in annoy,
Then snatch her to me, flushed with shame and joy.

Once more, O Rome, I would be son of thine!
This constant prayer my chain'd soul ever saith.
I thirst for honourable end—I pine
Not thus to kiss away my mortal breath;
But comfort poor as this may not be mine,
I cannot even die a Roman death:
I seek a Roman's grave, a Roman's rest;
But, dying, I would die upon her breast.

ADAM CAYRESWALL.

PRICES OF PICTURES.

120, Pall Mall, July 7, 1863.

IN reviewing my pamphlet on 'Piracy of Artistic Copyright,' in last week's *Athenæum*, you notice a statement which it contains, "that 5,500*l.* paid to Mr. Holman Hunt for 'The Finding of the Saviour in the Temple' is the largest sum paid for a modern picture,"—and you inquire whether that statement is a slip of the pen, or whether there has, or has not, been a general misconception as to the price paid for Mr. Frith's 'Railway Station.'

Allow me to say, that I believe my assertion to be perfectly correct. The contract under which I purchased Mr. Hunt's picture was drawn up by Messrs. Martineau & Reid, of No. 2, Raymond Buildings, Gray's Inn, and is open to inspection here. A similar document relating to the 'Railway Station' was drawn up by Mr. Jacob Birt, of No. 1, Southampton Street, Fitzroy Square; and if the duplicate copies in the possession of the parties are examined, it will appear that the price received by Mr. Frith for the picture and copyright of the 'Railway Station' was very considerably below 5,500*l.* The sum of 8,760 guineas which has been so circumstantially mentioned as having been paid for the last-named picture has no existence, except in newspaper reports. As to the still more startling report, that 20,000*l.* had been paid last March for the same picture on a re-sale, it is simply a fiction, no re-sale having then taken place.

In justice to Mr. Frith, allow me to add that he expressed a wish to me that the mis-statements about the price of his picture should be corrected.

E. GAMBART.

P.S. It is reported, and with probability, that the list of subscribers to the forthcoming engraving after the 'Railway Station' picture, the result of two years' industry, and amounting to over 16,000*l.*, together with the plate in its progressive state, the original picture, the use of a replica, and other things, have been sold *to-day* for, as I believe, about 13,000*l.*

THE SOURCE OF THE NILE.

Dublin, July 6, 1863.

ALLOW me to join with Col. George Greenwood in expressing my doubts as to the accuracy of Capt. Speke's supposition that it is possible for the Lake Nyanza to have several rivers running out of it. One who, with Col. Greenwood, has paid any attention to the science of physical geography and the machinery by which the form of the surface of land has been produced, would be aware that such a phenomenon would be a most remarkable exception to an almost universal rule, and one most difficult to account for.

It is to be regretted that our gallant explorers, who do so much honour to themselves and their country, should neglect to make themselves masters of the elementary facts and principles of the science of geography before they commit themselves to rash assertions like those made by Livingstone with respect to the supposed network (!) of rivers in Central Africa, and the fabulous earthquake crack which opened the ravine of the Falls of the Zambesi! or the present supposition of Capt. Speke. A great lake with two outlets would be almost as great an anomaly as a river running into two basins of drainage, or a freshwater lake without a river running out of it at all.

Will you also allow me to take this opportunity

of stating the pleasure with which I have recently perused the little work called 'Rain and Rivers,' by Col. Greenwood, and my regret that I was not before acquainted with it, that I might have cited him as an authority in my address to the Geological Section of the British Association at Cambridge and elsewhere.

J. BRETJE JUKES.

Bekesbourne House, Canterbury,
July 6, 1863.

THE remark of Col. Greenwood in your journal of last week (p. 19) respecting the word "water-shed," induces me to request you to give insertion to the following extract from my work, 'The Sources of the Nile,' published in 1860. It is a note on the word "water-parting," in page 3 of that work.

"The term 'water-parting' is used instead of the usual expression 'water-shed,' for the following reason. The line of division and separation between the contiguous basins of two rivers, called by the ancients *divortium aquarum*, the parting (or flowing in opposite directions) of the waters, is in German called *die Wasserscheide*, which means literally the same. English geographers, following the example of geologists, have adopted the expression 'water-shed,' which is evidently a corruption of the German *Wasserscheide*, and was probably first introduced among us by miners from Germany. The term is, however, objectionable; because to the mere English scholar it appears to be a native compound of the words 'water' and 'shed,' as if meaning that the water is shed in opposite directions, and hence leads to the belief that the side of the basin of a river, rather than the division between the adjoining basins of two rivers, is intended. In fact, the expression has, of late years, been frequently used in that sense. The substitution of the term 'water-parting' renders the idea intended to be conveyed intelligible to all, and exactly expresses the Latin *divortium aquarum* and the German *Wasserscheide*."

CHARLES BEKE.

THE SCIENTIFIC BALLOON ASCENT.

Blackheath, July 6, 1863.

IN my eleventh ascent,—that from Wolverton,—I had furnished myself with a second spectroscope, whose slit I could open at pleasure, leaving the larger with its slit adjusted for observations on the sun itself.

The circumstances of the ascent, however, were so remarkable, experiencing clouds to the height of 4 miles, and encountering a snow-storm on descending from 3 miles to 2 miles, that I had no opportunity of using the larger spectroscope at all, and the smaller for a few minutes only, at our highest elevation, viz., exceeding 4 miles: there the sky was of a very pale blue colour, the atmosphere was misty and the spectrum as seen through the small spectroscope was exactly as when viewed from the earth when the air is misty and the sky of the same degree of faint blue.

The action of the wet-bulb thermometer on this occasion, when the temperature was approaching to and passing below 32°, was remarkable; its reading continued to descend to 26°, whilst the reading of the dry-bulb was above 32°: but on the latter passing below 32° the wet-bulb increased to 32°, and continued there for some time, whilst the dry-bulb continued to decrease; then a slight decrease of the wet to 31° took place, and then very suddenly it passed to its proper reading some degrees below the dry, and then acted well at all temperatures till the reading of the dry-bulb ascended above 32°; its proper action was then checked for a time, till, in fact, all the ice was melted from the conducting thread and bulb, a process which alone can be performed in the situation by taking the bulb and conducting thread into the mouth, being, in fact, the only source of heat at command. Mr. Lowe had forwarded to me to Wolverton, on the day of ascent, several bottles of ozone powders made from starch, derived from different grains and vegetables; but the circumstances were not favourable: they were all, however, deeply tinged, whilst ozone papers were very slightly coloured.

At the highest point reached, about 4½ miles, the