

of a right angled triangle, the base of which (or the space he had gone horizontally) it had taken him many seconds to fly. I sent one of the Chikimers, who were accustomed to descend the mountain, to fetch him, and I went into the hut and remained eight or ten minutes. On coming out and a flag for the bird I was surprised to see that the man was not half-way to him; and although he descended and ascended very actively, his return was equally long. The fact was, that the bird had reached the ground a great distance from us; but this distance was so small in proportion to the stupendous objects around us that, unaccustomed to their dimensions, we were unable to appreciate it.—*Sir Francis Head's Journey across the Pampas.*

## SELECTIONS.

**CHRISTIANITY AND PAGANISM.**—If we decide according to numbers, paganism must be pronounced to be the religion of the British empire. There are in it more pagans than Mohammedans. The numerical order of the four great religious distinctions prevailing in the empire, is, first, Paganism; second Mohammedanism; third, Protestantism; fourth, Romanism. Africa and New Zealand are reckoned pagan countries; London is reckoned a Christian city; yet the Rev. H. Venn, secretary to the Church Missionary Society, has recently drawn a comparison, based upon authentic data, illustrative of the relative progress of missionary labour between two districts of the metropolis, and the colonies of Sierra Leone, in Africa, and the northern part of New Zealand, which does not say much for the state of religion in this country. The two districts selected for the comparison were, first, that in which the church missionary house is, including the parish of St. Bride's, Fleet Street; St. Dunstan's-in-the-West, the liberty of the Rolls, Trinity district (St. Bride's), St. Andrews, Holborn; and St. Ann's, Blackfriars; the second district was the parish of Islington, the scene of the present bishop of Calcutta's early labours, and in which there are now a great number of zealous and efficient clergymen. The result of the comparison between these two foreign missionary stations, inhabited by a semi-savage population, and those two metropolitan districts, representing so large an aggregate amount of wealth and intelligence, is, that, considered with regard to the relative population, religion has made more progress in the savage than in the civilised districts. The population of the London district (St. Bride's) is estimated at 29,000; the population of Sierra Leone at 41,058. The attendants on public worship in the former were 5670; in the latter, 8686. The communicants in the former, 1026; in the latter, 1658. The proportion between the whole population and the attendants on public worship in the city district, was 1 in 5, while in Sierra Leone it was 1 in 4. The proportion of communicants in the city district was 1 in 28; in Sierra Leone, 1 in 25. The population of Islington was 60,000; of New Zealand 110,000. The attendants on public worship in the former were 15,500; in the latter 40,000. Of communicants in the former, 2063; in the latter, 4103. The proportion between the whole population and the attendants on public worship, in the Islington district, was 1 in 4; and in New Zealand, one in 3. The proportion of communicants in Islington, was 1 in 30; in New Zealand, 1 in 29. It will be observed, that the comparison instituted has direct reference to districts which may be assumed to be, one the most civilised, the other the most savage, and such are the results obtained.—*English Paper.*

**THE OLD RACE OF SQUIRES AND THE NEW.**—Merry England must have possessed something in former days very different from what she possesses now, for it is seldom that proverbial expressions are so inappropriate. Now, what did she possess which was calculated to give joyousness and hilarity to her rural population of former days? She possessed her country squires. Now we are impressed with the conviction, that a country squire of the last generation was a very different being from the class of men into whose hands the soil of England has fallen at the present day. Now-a-days, men are all like articles of manufacture of the same pattern, and reduced to the same standard. They come from the banking-house, the counting-room, or the university, all with the stamps of their respective patentees. Not so the English squire of the last generation. The freshness of nature was about him. He grew; he was not made. Whatever he had was his own. He had a religion of his own; not that which the university gave him in his youth, but that which came to him from his own private cogitations. He had another rule of life than the fashion of the times. His heart was the seat of generous sentiments. Such a squire we know, for we served him. But he was like the rest of his race, and a column in a scene of ruins. Such a man was calculated to produce happiness and create confidence everywhere, even in a lawless country. And there can be no doubt but England was indebted for much of her happiness to such men as he. As long as the squire devoted himself to the pursuits of agriculture, the men upon the property devoted themselves to his service, body and mind. Every man was a magistrate in his way, because his actions and conversation reprobated the evil intentioned. But now evil breaks out in every direction, and it becomes necessary to introduce a system of strict surveillance—a body of rural police for the estate. At the head of this establishment is the game keeper. And, if theft or poaching

increases upon an estate, the order with the proprietor is to increase the number of keepers, until you have keeper, under-keeper, and assistant keeper, and every labourer upon the property a species of constabulary keeper. "Make a thief catch a thief," is also a maxim with them; for they take a poacher and make a keeper of him. No doubt the qualities of mind which make a man a poacher, also fit him to catch a poacher. But the proprietor who avails himself of this fact does not reflect, that he inevitably and of necessity increases the number of poachers and thieves upon his property, because he inoculates the population upon it with those elementary qualities of mind from which stealing and poaching arise.—*Edinburgh Witness.*

**CHINESE KITES.**—In our evening walk on the wall we saw a curious specimen of the kites they use. Looking at it from the front, it had precisely the appearance of an enormous worm, twenty or thirty feet in length, with long tentacula stretching out on each side. It was black on the back and white underneath, and the whole representation was horribly natural. To see it wriggling about in the air, its tail floating aloft, and its enormous head moving about as if in search of its prey, and apparently just ready to drop upon you, might call forth an involuntary shudder from one of ordinary strength of mind. It was composed of elliptical pieces of stiff paper attached at short intervals, to a string, with light strips of bamboo passed through them to constitute the felers. A common form of the kite is that which is so cut as to resemble a large bat on the wing. The delusion is so perfect that it requires some scrutiny to distinguish the kite from the bird when both are seen together. The wings are sometimes constructed of light silk, and so attached as, with a little management, flap like a bird flying. To lend a greater interest to this sport, it is common to attach an Indian larp, which gives forth a loud musical sound.—*Miss. Chron.*

**PROFIT OF BEES.**—It was asserted in our presence the other day by a practical and thriving farmer of much intelligence, that the profit from a hive of bees, would, with proper management, be found equal to the profit from an acre of wheat. Should this assertion prove true, the keeping of bees must prove a very lucrative business. Those, however who keep bees should be careful to provide them with pasture, as without it they will be productive of more expense than profit. Honey, (German *honig*) "varies," says A. T. Thompson, "according to the nature of the flowers from which it is collected. Thus the honeys of Minorca, Nauronne, and England, are known by their flavours." Buck-wheat, in consequence of its innumerable blossoms, and well filled nectaries, is in some respects an excellent plant for bee pasture, but the honey obtained from it is of a dark colour, and not so highly esteemed as that obtained from other plants, although its flavour is not inferior, it is said, to the best.—*Maine Cultivator.*

**A NEW LIGHT IN PHOTOGRAPHY.**—We have been much gratified by the sight of some studies—we can hardly call them Daguerreotypes—which Mr. Kilburn has succeeded in obtaining by a new agent in photography. One is got by the light of a common dip candle, the other by the smallest tar burner. Both are portraits of Mr. Lyell, the geologist—small in scale and rendered with nearly as much precision as those done by day-light. A difference is perceptible in the mass of dark in the dress—which is nearly of one uniform tint. That in which the sitter has been most strongly illuminated by the tar burner is the most defined. These are highly interesting specimens of a novel application of the powers of this art. The Queen and Prince Albert, we may add, have been sitting to Mr. Kilburn for their portraits in photography—and the artist has received an acknowledgment of his success by his appointment as Her Majesty's Daguerreotypist.—*Athenæum.*

**TREES.**—Remember that every tree planted in the immediate vicinity of your dwelling decreases the chances of loss by fire from external communication. "Did every person," remarks a late writer, "realize the truth of this, there would not be a scarcity of green spreading branches visible."

**TOMB OF THE PROPHET EZRA.**—On the Muntifj, or Chaldean side of the river, and opposite to the Hadd, was a village called Zeit-chiyah, with a few palm-trees and olives, and a ruined mosque, and beyond this was the most interesting object on the lower Tigris—the tomb of the celebrated Jewish scribe and priest Ezra—who about the year B.C. 458, led the second expedition of the Jews back from the Babylonian exile into Palestine. The tomb is of the form common to Imams of the second class; an elliptical dome, roofed with glazed tiles, surmounts a square mausoleum, and over the door-way are two tablets of black marble with a commemorative inscription in the Hebrew language. The mausoleum is surrounded by an outer wall of sun-dried bricks, and within the inclosure grows a solitary palm tree. This monument, as seen from the river rising out of these monotonous wastes, had a striking appearance, and more especially so when the sun shone upon it. The statement of the Talmud is that Ezra died at Zamzuma, a town on the Tigris, while on his road from Jerusalem to Susa, whither he was going, as usual, to plead the cause of the captive Jews before King Artaxerxes. The name of Zamzuma is unknown in the present day, but the position of the tomb is on the Tigris, and certainly on the way to Susa. According to Josephus Ezra died and was buried at Jerusalem with great magnificence, but the traditions of the Babylonian Jews coincide with the Talmudic statement. They perform frequent pilgrimages to the tomb of their great benefactor, upon which occasion the Arabs waylay, rob, and strip them, and in this state they almost invariably return to their homes.—*Colburn's New Monthly Magazine.*