

ascended the throne Sept. 29, 1833, aged 3 years. The government is a limited monarchy, with a Legislature (the Cortes.) The population is 12,286,941. Territory, 176,480 square miles. Religion, Catholic.

Maria II. Queen of Portugal, was born April 4, 1819. Ascended the throne May 2, 1826, aged 7 years. Government, limited monarchy, with one Chamber. Population 3,550,000. Territory, 34,500 square miles. Religion, Catholic. Switzerland is a Republic, with a Diet. Population, 2,135,480. Territory, 17,208 square miles. Religion, Catholic and Protestant.

Charles Albert, King of Sardinia, born October 2, 1798. Ascended the throne April 27, 1831, aged 32. Government, absolute monarchy. Population, 4,168,000. Territory, 28,820 square miles. Religion, Catholic.

Leopold II. Grand Duke of Tuscany, born October 3, 1797. Ascended the throne June 18, 1824, aged 26. Government, absolute monarchy. Population, 1,436,785. Territory, 8,302 square miles. Religion, Catholic.

Pius IX. Pope of Rome, is the temporal Sovereign of the States of the Church. Born, Dec. 23, 1792. Was elected by the College of Cardinals, June 21, 1846, at the age of 54.—Elective Sovereignty. Population, 2,732,436. Territory, 17,048 square miles. Religion, Catholic.

Ferdinand II., King of the Two Sicilies, born January 12, 1810. Ascended the throne Nov. 8, 1830, at the age of 20.—Government, limited monarchy, with a Council. Population, 7,975,850. Territory, 41,531 square miles. Religion, Catholic.

There are also Duchies in Italy—Parma, Modena and Massa; and the Principality of Monaco. Neither should we forget the small Republic of San Marino, in Italy, with 7,000 inhabitants, that of Andorre, in the Pyrenees, with 7,000—and that of the Ionian Islands, with 208,100 inhabitants, in the Mediterranean, under British protection.

Otho, King of Greece, was born June 1, 1815. He ascended the throne May 7, 1832, aged 27. The Government is a limited monarchy. Population, 928,000. Territory, 10,206 square miles. Religion, Greek Church.

Abdul Medjid, the Sultan of Turkey, was born April 20, 1823. He ascended the throne July 1, 1839, aged 16. Government, absolute monarchy. Population 9,545,000. Territory, 183,340 square miles. Religion, Mahometan.

The foregoing outline possesses unusual interest at the present time, and will be found useful as a matter of reference.

Sir Walter Scott and Wilberforce.

In reading a few evenings since, the diary of the great and good Wilberforce, we were struck with the following passage in reference to the Waverly novels, (which were just then in course of publication):—

"I am always sorry that they should have so little of moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying up with me 'The Shepherd of Salisbury Plains,' than bearing the load of all those volumes, full as they are of genius."

Without entering here into the vexed question of the lawfulness of writing and reading romances, we must be permitted to express our earnest sympathy with this beautiful and truthful sentiment. For Walter Scott, the man so full of generosity, of hearty genial humor, and of hospitality, we have a warm admiration. To him we are indebted for many delightful hours. In the living tapestries of his unrivalled romances we have seen the shape and spirit of the stirring days of chivalry, "bodied forth" with a strange and picturesque beauty. We have laughed with Caleb Balderstone and Dugald Dalgetty, and mourned with old David Deans over that sad calamity for which "he wrestled in privacy on his knees; and followed that most perfect of his heroines, Jeanie Deans, up to London; and, listening to the sweetly eloquent appeal for her sister's life, have found ourselves ready "to gush out with tears." And yet after reading all his most celebrated productions, with a hearty admiration for the splendor of their conception, we are tempted to ask ourselves, Why all this vast expenditure of so much that was rich and precious, and

that, too, without even the outward show of devotion manifested by her, who had expended so much of her substance in order to anoint her Master's feet? Were there no great living truths for him to defend? Were there no contests waging with error that called for the aid of his powerful arm? Were there no burning wrongs for him to expose and labor to correct, that he should have squandered the treasures of his mighty intellect in devising cunning romances for a winter evening's entertainment?

Contrast his career with that lofty philanthropist whom we have just named, who, although his inferior in point of natural gifts, has yet rendered his own life sublime. Wilberforce, like Scott, was a man of great geniality of temper.—like Scott, he seemed to "touch life at a great many points." But he did not live merely for the amusement of his fellow-men. He lived for their higher good. He had a quick eye for all the wrongs and sufferings of his fellow-beings, and a warm heart for their relief. All day long his cottage at Clapham was thronged by men—not like those who crowded the doorway at Abbotsford, in order to pay homage to high intellect alone—but by those who came to ask of him alms for some of God's poor, or to devise some plan to enlighten the ignorant of London, or to supply the Bible in some destitute region, or to suppress the infamous traffic in the bodies and souls of men on the coast of Africa. For thirty-three long years, through sneers, and taunts, and discouragements—with a lofty moral heroism, unsurpassed, since the days of the Apostle of the Gentiles, he had waged a war upon this monstrous traffic—and when the triumph was at last gained, and Sir Samuel Romilly announced, amidst the cheers of the House, that William Wilberforce would that night lay his head upon his pillow a more honored man than the Emperor of France—what mere literary triumph was worthy to be mentioned in the comparison? Follow these two men to the bar of God; and in that awful hour, big with the fate of coming eternities, who among the myriad hosts that turn their eyes upon the Infinite Glory, and the "great white throne," would willingly step forth and prefer the place of Walter Scott to the place of William Wilberforce?

But we need no such supposition as this. The close of their lives had a portentous significance. Wilberforce's death was a calm and holy falling into sleep. The last hours of Walter Scott were but sorrowful records of pain, anxiety, and darkness. His dying words were, "Lockhart, be a good man—be virtuous—be religious—be a good man—nothing else will give you any comfort when you come to lie here." Mournfully expressive words, wrung from him by that great "detector of the heart," a dying bed. In the midst of those trying agonies there was a thought that might have buoyed them up—(but, alas! it was denied him)—the thought that amid all his splendid literary achievements, he had ever written a single page which had for its aim the highest, greatest interests of the immortal soul.—*Presbyterian*.

The Education of the Young.

CHILDREN should be early taught to look up and find their standard of life far above the common throng. They should not be taught to rest contented in inactivity, or that Providence would have them satisfied with any small attainments so long as higher attainments are within the reach of their utmost efforts. Providence calls no child to sit down in the dust and amuse itself with such things as glow-worms and snail-shells. They are called to higher spheres—to soar among the stars, to roam o'er mountain tops, to penetrate the depths, and to commune with angels. They are called upon to rise higher and still higher, never resting satisfied until they have placed their feet far above all former foot-prints, and carved their names above all other names. "Excelsior" should ever be the motto. He who looks upon the children in our streets, fast growing, many of them, to be vagabonds and pests in society, and is satisfied, either is deaf to the voice of duty and of God, or he is guilty of basely disregarding that voice. He, only, who is willing to labor for the elevation of the rising race—to guide them into spheres of improvement and usefulness, and to foster with them a disposition to run the race for honorable and meritorious distinction, is a true patriot. He, only, is true to his nature, true to posterity, true to his country, true to his God.