

whom he thought worthy of his good offices, and would confer the most solid and important benefits without taking to himself any credit, or letting the obliged person know to whom he was indebted. A stranger to caprice, he was consistent in all his actions; and whether the rays of vice-regal favour shone on the College, as under the administration of its estimable founder Sir John Colborne, or whether it was left to rely for support on its own intrinsic claims, he never was in the one case unduly puffed up, or disheartened in the other. This quality of consistency, together with his scrupulous sense of justice, rendered him especially respected among the Masters. While he exercised the due authority of his situation over them, and never failed to point out what was wrong or defective in their departments, he never harassed them with any needless or vexatious assumption of power, or manifested any want of confidence in their integrity or zeal. The consequence was that a gentle word of admonition, or even of suggestion from him sunk deep into the mind of the person to whom it was directed, and won a more cheerful compliance than imperious mandate, or unnecessary aggravated censure. The Boys looked up to him with that kind of feeling, which induced the Athenians to surname Aristides, The Just. Never using any means beyond the conscientious discharge of his duty to gain their confidence or good-will, he reled them by an ascendancy of reason, and not of passion. Favouritism, that besetting sin of school-boys, was a charge never whispered against him. Every boy felt sure of receiving strict justice at his hands; and he never addressed them on any occasion in public, but that his words were regarded as the sober truth, and not, as is too often the case, mere ministerial comminations directed to the fears, instead of appeals to the understandings and feelings, of youthful delinquents. When the last moment of his officiating as Principal arrived, and he had to perform the farewell duty of concluding the day with evening prayer, there was not a countenance in the whole assemblage, whether of master or boy, that did not plainly indicate the general sorrow, either by the working of the features, or the trickling of an irrepressible tear.

Thus happily founded, and thus fortunate in its first Principal, may Upper Canada College for ever flourish the nursery of British hearts, the fountain of British feeling, dispenser of sound and Christian education! While the Masters are supported by a liberal income that sets them above the reach of servile dependence, and the necessity of submitting to the caprices and interference of injudicious parents, they are placed under a superintendence that ensures the faithful performance of their duties,—and they daily sit in the full gaze of so many scrutinizing eyes, that they cannot go astray or flag in their exertions, without being recalled to watchfulness or activity by the loud intonations of the public voice. While the Boys are imbued with solid and various learning, they inevitably imbibe a love for this and the other institutions of the country, and grow up with a determination to maintain the loyal and honourable character of their native or adopted land. Destined to move hereafter in the same sphere of life they contract intimacies which, in future years, soften the asperities of political collision, and become united to each other by bonds of affection stronger than those of affinity or blood. A fragile spirit like that of Cowper's, may be broken by the trials and hardships of a public school, but by its discipline the timid learn courage, the presumptuous modesty, the contumacious subordination, the cruel mercy, and the purse-proud arbitrariness that mind is the measure of the microscopic man. To such a discipline do we owe the long array of England's glorious names, her Pitts and Cannings,—her Lyndhursts and Peels,—her unequalled army of divines,—her unfailing succession of Hardwickes, Tenterdens, and Tindals,—her princely merchants, her heroes to achieve victories, her poets and historians to record them. Long then, I repeat, may Upper Canada College flourish! and when those who have been indebted to it for their education revisit the haunts of their boyhood after a long absence, and behold with surprise the lofty trees that were but saplings when they last beheld them, may they, in fancy, for a moment,

"obtain

Their innocent sweet simple years again!"

As they tread the green lawn, no longer 'hastening across' its once forbidden sward 'with truant steps,' or pause in contemplation beneath the shade of some tree co-eval with themselves, may their hearts be not so seared by the selfish intercourse of the world, or their souls so dead, as to prevent them from exclaiming in the musical strains of Memory's sweetest bard,

"Up springs at every step to claim a tear
Some little friendship formed and cherished here:
And not the lightest leaf but fluttering teems
With golden visions and romantic dreams."

Hail and Farewell to Upper Canada College! May Time never falsify the motto that the Boys have chosen for it,—but

Esto Perpetua!

Toronto, July 27, 1838.

ALAN FAIRFORD.

RELIGION IN THE ARMY.

From the Report of the Naval and Military Bible Society, 1838.

I am often asked (says an officer in the East India Company's service, addressing the Marquess of Cholmondeley) to write some instructions for the guidance of young men going to India. I think, my lord, that the lives of those who are not dead, but only gone before, may be studied with great advantage; and I will relate the conduct of a departed comrade, whose memory is very dear to the humble individual now addressing this meeting. The name of Showers is known to some on the platform. In the early part of our professional career we passed together some time in the tented field and on the waves of the ocean. He was distinguished for all those amiable qualities, which are so attractive; brave, generous, active cheerful—not querulous, but possessing that high sense of honour, falsely so called, which could endure the slightest offence—a taunt or sneer would have made his sword leap out its scabbard. We parted as brethren in arms; but in a few years we met again as brothers in Christ. 'Tis said that religion changes a man, and many times it destroys many valuable qualities in a soldier. My lord, my comrade was indeed much changed; old things passed away, and all things had become new. The keen sense of personal injury was gone. The taunt, the sneer, the sarcasm, were not spared him. The reproach of psalm-singing and cant was often heard; but they were all laid at his Saviour's feet. His high sense of honour was directed in the cause of the great captain of his salvation. His resentment was turned towards the enemies of his Master. His ingenuity was wonderfully active in discovering faults in his own character, his walk and conversation, which he thought justly exposed him to censure. He discovered that it was his own deficiencies which prevented his brother-officers from discerning the beauties of holiness. His servants were all most attentive and well behaved; it was his own want of temper and forbearance which made things go sometimes wrong. He could see those things, my lord, when I could only discern a light shining brighter and brighter. His cross he bore manfully, and found it light. But I would point to his character as a soldier. He was suddenly ordered to place himself at the head of a detachment formed of select or flank companies, and attack the enemy, whom he found posted behind a deep trench, with the earth thrown up as a parapet. Not having any cannon, he endeavoured in vain to dislodge them by a sharp fire of musketry; quickly perceiving that the attack must be made in a different way he commanded his men to cease firing, and turn all their attention to himself, whose movements they must follow; and then, having recourse to his well-known activity of body, he leaped like an antelope over the trench, and, to the amazement of the foe lighted in the midst of them. He was spontaneously followed by his men, and the panic-struck enemy quickly fled. Shortly after this occurrence he paid me a visit, and two sergeants called to see him. I inquired how they happened to know an officer of a different regiment: they replied, 'Why, has he not told you? When he leaped across the trench we happened to be the first whose feet touched the ground after him; and with that eminent coolness and self-

possession for which he is known, he seized our hands to learn our names, and when the action was over applied to the commander-in-chief for our promotion.' My lord, this is a valuable proof of what religion does for a soldier. Trusting to his God, he fears no evil; and in the midst of imminent danger he is collected, has the free use of his judgment, with a heart capable of feeling for the lowest soldier under his command. But I must hasten to the closing scene. Years rolled on; the Gowkabs had rapidly conquered a very extensive tract of country in the mountains of Thibet, and at last had the temerity to suppose they could with impunity possess themselves of detached portions of the British territory. In the war which ensued, the troops had for the first time to leave the burning plains of India to carry on their operations amidst snow-capped mountains. I received a letter from my friend, describing the amazing difficulties they had to surmount. Contending with a bold and active enemy under numerous disadvantages, he had still around him a little band of Christ's flock; but their physical powers were greatly exhausted, and he feared their spiritual state was declining. For himself, his desire was to depart and he with Christ. A few days after this, a grand attack upon the strongest post of the enemy was determined upon and Showers was selected to command one of the columns. He carefully reconnoitred the mountain tract, and, writing to the officer commanding the adjoining column he expressed his determination to push forward, and not to retreat, whatever opposition he might encounter. The troops anxiously awaited the appointed signal; and thoughts would arise that ere the sun was set the mountain would entomb many a gallant soldier now eagerly desiring the fight. On such occasions, of what unspeakable importance it is to have been conversant with the Bible, and to have been taught by the Spirit of God to look up to Him in whose hands are the issues of life! The signal was heard—the column advanced. It was soon found that the path was so steep and narrow that two men could not walk abreast. The bold mountaineers skilfully availing themselves of their local advantages—a murderous fire soon brought to the ground the leading section, and every British officer attached to it. The advance was checked—my gallant friend cheered the men, and sprang forward to lead them to victory. The Gowkab chieftain, who was watching this decisive moment, saw that he had to contend with no mean foe, and rushed down the mountain to check his progress. Then was seen what in days of chivalry was no uncommon sight, but is seldom known in modern warfare; two commanders engaged in single combat in the presence of their troops. The struggle was short, the Gowkab weltered in his blood. The mountaineers, stung to fury at the loss of their chief, rushed on with a horrid yell, surrounded my noble friend and destroyed him with the most forward of his gallant band before the main body could come to their rescue. Thus his immortal spirit took its flight to dwell for ever with that Master whom he served, and who had died that he might live. His conduct made such an impression on the enemy, that instead of insulting his remains, as savage tribes too often do, the moment the action had ceased they sent in a flag of truce, requesting a party might come to remove the chieftain's body, who had so greatly distinguished himself, and who deserved every tribute of respect which could be paid to him.

My lord I have related this for the benefit of young soldiers, who may learn that genuine religion is perfectly compatible with zealous and faithful discharge of their professional duties.

SCRAPS.

The heart is a small thing but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.—*Hugo de anima.*

THAT humility which courts notice, is not FIRST RATE. It may be sincere, but it is sullied. Do not sound a trumpet, nor say "Come and see how humble I am!"—*Cecil.*

The idea of having heaven, without holiness, is like the idea of having health without being well—it is a contradiction in terms.—*Erskine.*