

have risen to distinction both in his own and in other churches, and gave him private lessons for a time. In 1822 young George quitted Auchterarder and attended Dollar Academy; in the following year he matriculated in the College of St. Andrews, but he took the greater part of his literary course in Glasgow University, completing it in 1825. His father was a staunch member of the Church of Scotland; but as it was a *Secession* Minister who first took notice of him, as admission into the dissenting Church was easier to one in his circumstances, and as at that time his sympathies and convictions probably favoured a Church free from State connection, he set himself to prepare for the Ministry of that Church. To that end he began the study of Divinity under Dr. Jehn Dick, by whose prelections, not of the *dry-as-dust* order, but full, scholarly and instinct with religious life, he profited largely; and any of his students who are familiar with "Dick's Theology" can discern the hand of Dr. George's master in this department of enquiry, although, as sometimes happens, the pupil, of a higher order of genius than the teacher, has excelled him in the luminous and forcible exposition of truth. At this period young George had for his fellow-student, friend and companion, Robert Pollok, author of the "Course of Time," whose own *course of time* was so early ended. In Mr. George the youthful poet found an ardent sympathizer, and one who lent a willing ear to his tales and verses; for he too had drunk at the *Castalian* fount, and was trying to climb the slopes of *Parnassus*. On the appearance of Pollok's great work, his friend wrote in a popular magazine what was admitted to be the best criticism of it that appeared at the time. About this period he himself composed a poem of considerable length, which, however, never saw the light, and it is not likely ever will now, but which, competent judges who have read it say, would have given him a right to a niche in the "Poets' Corner," had his severe taste permitted him to publish it.

It was when he was a student that the great agitation, led by the Edinburgh Review, against Lord Liverpool and his *tory* colleague in Scotland, Lord Melville, was at its height; and like all young poets of ardent temperaments he ranked himself on the side of democracy and against the privileged classes, his acquaintanceship with the radical weavers of Auchterarder having no doubt helped him to his advanced views.

So strong were his leanings in this direction that he resolved to quit his native land rather than witness what he then looked upon as the tyranny exercised by the governing classes of Great Britain, and find for himself a home in the Western Republic, the boasted "land of the free and home of the brave." This was in 1829, just after his college course was completed. He took up his abode at the foot of the Alleghanies, in Delaware County, State of New York, where several of his brothers with their families have continued to reside. Soon after this he applied to the Presbytery of Saratoga, Associate Reformed Church, to be taken on trials for license, and being successful in obtaining it, he remained in the United States a couple of years, preaching with great acceptance for a time in Philadelphia and afterwards in Fort Covington, having declined a call to the former place. This brief sojourn in the U.S. cured him, he was wont to say, of his youthful republicanism; and he was glad once more to place himself under the old flag by removing to Upper Canada. Like many others that have been rampant liberals in their youth, when mere plausible theories have great attractions for them, he exchanged his early Utopian principles, which he found it necessary from further reading, thought and experience to abandon as impracticable, for a sturdy conservatism and admiration of the British constitution. So hearty did his loyalty to the old rule soon become that he was found in the troubles of 1837-8 marching to Toronto at the head of the "Men of Scarborough" to aid in quelling the incipient rebellion, ready to do battle, if need be, *pro aris et focis*; and his matured views on limited monarchical institutions, thrown into the shape of a lecture on the "Mission of Great Britain to the World," formed one of his latest publications.

At the time of his settlement in Scarborough in 1834 his congregation adhered to the secession church, known as the Synod of Upper Canada; but in the year 1834, he and three other ministers of that body with their congregations were admitted into the Presbytery of Toronto in connection with the Church of Scotland, the Church in which he was born and baptized. And here it may be remarked that he was a moderate churchman, occupying an intermediate position between those who look upon an establishment and endowment as *essential* to the existence of a Christian Church, and those who can see nothing but *evil* in