



THE NILE, ABOVE CAIRO

From a sketch by *W. H. P. ...* engraved by *J. ...*

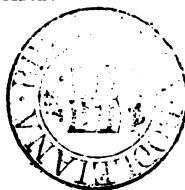
MEMOIR OF LORD HADDO.

IN HIS LATTER YEARS

FIFTH EARL OF ABERDEEN.

EDITED BY
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SIXTH EDITION, REVISED.



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ORIGINAL PREFACE BY THE EDITOR.

THE materials from which the Memoir following has been composed were drawn up originally, and put into the hands of the late Rev. H. V. Elliott, with a view to their use by him in a biographical sketch which he had purposed writing of the Earl of Aberdeen.* This purpose was frustrated by his own sudden and deeply-lamented death, within a year of that of his departed friend. The papers having then been transferred, after a while, to the Rev. H. V. Elliott's brother, the present Editor, they seemed to him so interesting as to warrant a somewhat fuller Memoir than he supposes to have been primarily intended. He has, therefore, made copious use of the

* An obituary of Lord Aberdeen had been previously drawn up by Mr. H. V. Elliott, expressing the same high appreciation of his Christian character as in this preface; which will be found in the May number of the "Christian Observer" for 1864.

materials. His task has been chiefly that of arranging and dividing into chapters ; of selecting, especially where use was to be made of letters of intimate correspondence ; of sometimes condensing, or combining ; and, here and there, adding explanatory remarks, wherever such explanation may have seemed desirable. If in this there has been some little labour, most truly may he say that it has been to him a labour of love ; and that, too, which seemed to bring its own reward with it. For the character of him who is the subject of the Memoir is one that he has felt to be as loveable as admirable ; and of such high Christian excellence, that it would be his own fault if he failed of profiting through the intimate conversancy with it into which he was brought by his editorial duties.

Certainly the history and life seem to him most remarkable. Here was one on whom it pleased God that there should be wrought all suddenly, and without any apparent predisposing cause (as narrated in the second chapter of the Memoir), religious impressions of a force and depth altogether most extraordinary. And this not on a man of weak or enthusiastic mental temperament ; but on one of great natural shrewdness, and strength of mind :—nor, again, on one who, from having previously run, like the prodigal, into all excess of riot, might the

rather be expected to experience unusually deep convictions of sin, when suddenly roused, as it were, by the alarum-voice of conscience to meet his God ; but on one of blameless life previously, and moral and even religious character. Moreover, his high social rank cannot but be regarded as adding to the remarkable nature of the case. For though, from constitutional shyness, less susceptible than many others in the same rank, of temptations to indulgence in the frivolous gaieties of what is sometimes called high life, yet were there spread out before him in the world other attractions,—political, scientific, literary, and artistic,—quite congenial with his tastes ; and to the pursuit of one or other of which it would have been very natural to him, under such favouring circumstances, to have devoted himself with much of the absorbing interest of a master passion. But what things might otherwise have been gain to him, these, it may truly be said, he counted loss for Christ. Whilst in the full enjoyment of health, and of all domestic as well as social prosperity, he was made the subject of those remarkable impressions from the Spirit of God. And from thenceforth with what intense-ness of reality in his religious convictions he lived day by day as for eternity ; with what a fixedness of faith and love on the Lord Jesus Christ as his only and all-sufficient Saviour ; with what elevation above the world and single-ness of eye to God's glory ; what earnestness of striving

after fuller victory over natural besetting infirmities; what unwearied, self-sacrificing benevolence and tenderness of sympathy in regard of the godless, the afflicted, and the sick and poor within his range of action,—finally, with what a depth of humility underlying all the rest of his Christian character, will appear abundantly in this Memoir. Nor was the active exercise of such works of faith and labours of love interrupted in his case by the depressing influences of that wasting and long-continued sickness which cast its shade over his last ten years of life. Rather, like the dark back-ground in a picture, those protracted illnesses only served to show in stronger light the enduring reality and power of his Christian principles.

With these feelings respecting him who is the subject of the following Memoir, it cannot but be the Editor's hope that Lady Aberdeen may consent to its publication. Doubly precious, of course, it will be to the surviving members of his own domestic circle, and like a family heir-loom of no common value. But it seems calculated to be a blessing on a much larger scale. And earnestly would he echo what he knows to be her prayer whose heart-sympathies are most tenderly interwoven with the Memoir, that the Christian nobleman of whom it tells, may be thereby even yet more a blessing after death than

during life, according to our Lord's own beautiful figure,
"Except a corn of wheat fall into the ground, and die,
it remaineth alone ; but, if it die, it bringeth forth *much*
fruit."

E. B. E.

Brighton, March, 1866.

PREFACE TO THE SECOND EDITION.

It is with a feeling of much thankfulness that the Editor sees the Memoir following, in its second edition, now given to the world. By those who had the privilege of reading it in the original edition (an edition printed simply for private circulation), so general and strong a sense was expressed of its deep interest, and the likelihood of its being useful, wherever known, in the highest sense of the word, that Lady Aberdeen, after some considerable hesitation, felt it a duty no longer to withhold her consent to its publication.

With a view to this it has been revised throughout ; and in various ways, as the Editor believes, improved. First on this head must be mentioned the important addition of the earlier portion of Lord Haddo's journal-letters, to his father during his first Nile-voyage, occupying in the present edition from p. 81 to p. 106. These letters were found by his brother, the Hon. Arthur Gordon, late Lieutenant-Governor of New Brunswick, now of Trinidad, shortly after the completed printing of the original edition of the Memoir. Next has to be

mentioned the transfer to their proper chronological places respectively, in Chapters X. and XI., of the sketch of Lord Haddo in the parental character, and the reminiscences of him furnished by various town-missionaries and Bible-readers whom he had employed at Blackheath and in London. These had previously been given, the one in a late chapter of the Memoir, the other in the Appendix ; material not having been supplied in time to the Editor for their proper allocation. Besides which, in various other places additions, and improvements, as it is hoped, will be found on a smaller scale, such as to increase the value and interest of the Memoir.

It is now sent into the world with renewed and earnest prayers, especially on *her* part, who is most deeply interested in it, for an abundant blessing on the publication from Him without whom nothing is strong, nothing is holy.

E. B. E.*

Brighton, March, 1867.

* In the Appendix to the *Fourth* Edition, published in May, 1868, there was added a notice of the Christian life and character of Lord Aberdeen's second son, the Hon. J. H. Gordon ; who was prematurely cut off, to the deep grief of his family and many friends, Feb. 12, 1868.

Besides which, in the present *Sixth* Edition, there will further be found in the Appendix a notice of his eldest son, the Sixth Earl of Aberdeen, a young man, like his brother, of the highest promise ; but who, in God's mysterious Providence, was also prematurely cut off by drowning, far off from his native land, on the 27th of January, 1870.

E. B. E.

TABLE OF CONTENTS.

CHAPTER I.	
HIS EARLIER LIFE, AND FIRST RELIGIOUS IMPRESSIONS	1
CHAPTER II.	
HIS REMARKABLE AND MORE DECIDED SPIRITUAL CONVERSION	15
CHAPTER III.	
IMMEDIATE PRACTICAL RESULTS OF THE CHANGE	21
CHAPTER IV.	
THE INNER MAINSPRING OF HIS CHRISTIAN LIFE ILLUSTRATED FROM HIS PRIVATE JOURNAL	30
CHAPTER V.	
HIS THREE SUBSEQUENT YEARS OF CONTINUED HEALTH	49
CHAPTER VI.	
COMMENCEMENT AND PROGRESS OF A LONG WASTING ILLNESS	58
CHAPTER VII.	
THE DEATH-WARRANT, AND HIS RECEPTION OF IT	73

CHAPTER VIII.

	PAGE
THE INVALID'S VOYAGE TO EGYPT, AND UP THE NILE ; AND CONSEQUENT AMENDMENT IN HEALTH	81

CHAPTER IX.

HIS RETURN-VOYAGE DOWN THE NILE AND TO ENGLAND, WITH REOPENING PROSPECTS OF LIFE	107
--	-----

CHAPTER X.

LORD HADDO IN THE PARENTAL CHARACTER	131
--------------------------------------	-----

CHAPTER XI.

HIS CHRISTIAN ACTING IN THE NEIGHBOURHOOD	150
---	-----

CHAPTER XII.

LORD HADDO AS A MEMBER OF PARLIAMENT	158
--------------------------------------	-----

CHAPTER XIII.

RELAPSE INTO ILL-HEALTH, IN 1859	174
----------------------------------	-----

CHAPTER XIV.

SECOND INVALID VOYAGE TO EGYPT, IN 1860	186
---	-----

CHAPTER XV.

HIS EVANGELIZING WORK IN THE NILE VOYAGE OF 1860—1	197
---	-----

CHAPTER XVI.

HIS ARYGLL-HOUSE PLANS ; AND RESIDENCE AND LIFE AT HADDO HOUSE, ABERDEENSHIRE	218
--	-----

TABLE OF CONTENTS.

xiii

CHAPTER XVII.

	PAGE
HIS SPANISH JOURNEY, ON THE MATAMOROS MISSION TO MADRID, IN THE SPRING OF 1863	240

CHAPTER XVIII.

HIS LAST DAYS OF LIFE, AND PEACEFUL DEATH.	264
--	-----

APPENDIX.

I. THE FUNERAL	288
II. THE LEAFLET DISTRIBUTED AT THE FUNERAL	291
III. A SECOND LEAFLET COMPILED BY LORD A., ON SALVATION	292
IV. FUNERAL SERMON BY REV. J. WHYTE	293
V. BIOGRAPHICAL SKETCH OF LORD A. FROM THE " ABERDEEN HERALD "	299
VI. NOTICE OF THE HON. J. H. GORDON	305
VII. NOTICE OF THE SIXTH EARL OF ABERDEEN	315
VII. NOTICE OF EVANGELIC PROTESTANT CHURCHES AT MADINEH AL FAYOUM, OSIOUT, AND GHOUS IN MIDDLE AND UPPER EGYPT	329

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FRONTISPIECE.—A scene on the Nile is given as a specimen of Lord Haddo's sketches. It is of the original size ; and, as nearly as possible, a reproduction of the drawing.

Having carried no drawing materials to Egypt, on account of his state of weakness (as mentioned p. 99), he made his sketches in a small note-book, while under the disadvantage of lying in a nearly horizontal position, and with a metallic pencil intended only for writing.

MEMORANDA OF
THE LIFE OF THE LATE LORD HADDO;
IN HIS LATTER YEARS
FIFTH EARL OF ABERDEEN.

CHAPTER I.

HIS EARLIER LIFE, AND FIRST RELIGIOUS IMPRESSIONS,—AS INTERRUPTED OCCASIONALLY, BUT NOT LOST,—TO THE EVE OF THEIR DEEPENING AND DECISION IN 1848.

THE subject of the following memoir was born on the 28th of September, 1816. The greater part of his childhood was passed at the Priory, near Stanmore, in Middlesex; and he always looked upon it with the affection which is felt for the home of one's early years. His father, as guardian of his step-son the Marquis of Abercorn, chiefly resided there at that time; so that Lord Haddo was seldom at Haddo House, the family-seat in Aberdeenshire, till he was fifteen years old.

He must have been always a shy and sensitive child; thinking and feeling much, but finding the greatest difficulty in expressing his feelings to others. An anecdote may be here mentioned which shows how much his character in this respect resembled even then what it was at a mature age. His mother one day observed that he was depressed in spirits; and that, instead of joining in play out of doors with the other children, he sat alone on a bench looking very sad and dejected. Sitting down by

him she tried to discover the cause of his trouble ;—but for a long time in vain. At last, with a gush of tears he repeated the verse, “O, my son Absalom, would God I had died for thee! O, Absalom, my son, my son!” It seems that the chapter in which these words occur had been read in the school-room in the morning; and the thoughts of the grief which so nearly broke David’s heart had been weighing down his all the day long. His attachment to his mother was very strong. He seldom mentioned her; but, when he did so, it was always with deep feeling. On occasion of a visit to Brighton in 1843, having gone to the Norfolk Hotel, and being shown into a sitting-room there, his widow remembers her surprise at seeing him all at once in a state of agitation, even to tears. He then told her that in that very room he had taken leave of his mother when he was first sent to school at Dr. Everard’s in 1825, or 1826; and the bitterness of that parting returned upon him after all those years. At the time of his death he had a little shell-box, brought by her from Nice, lying on the table near him: and, only a few days before, he said, while looking at it, “You cannot think what pleasure it gives me to look at that little box:—I suppose because it reminds me of my mother.” For the sister who, after his mother’s death, in a great measure supplied her place, he ever retained the most grateful affection; and, in speaking of her towards the close of his life, he said that he owed much to her kind sympathy and counsel in his early days.

At about fourteen years of age he went as pupil to the Rev. H. V. Elliott, of Brighton:—when the first foundation was laid of that friendship which only terminated with his life. He greatly enjoyed the change from the restriction of common school rules to being treated as one whose honour could be depended upon; though probably his ex

treme reserve and shyness made it difficult to guess that he was happy. He used to say that, among other things, he owed Mr. E. many thanks for having made him learn by heart a great deal of Milton and Cowper, and taken pains with his English composition : also for having given him "Milner's Church History" to read on Sundays ; and for having so impressed him with a sense of the evil of reading secular books on Sunday that he never gave way to the habit in after life.

He afterwards went to Tuxford, to reside with the Rev. E. B. Elliott, brother of his former tutor. It was while there that he lost his mother, in August, 1833. Probably her death, and that of Mrs. Elliott in the May previous, deepened the religious impressions which he then began to feel. His stay at Tuxford was a part of his life which he always looked back upon with pleasure. He used to speak of the feelings of interest with which he was wont to look at the spire of Tuxford Church, as he passed by the adjoining station on his passage north or south by the Great Northern Railway. And on hearing of Mr. Elliott's serious illness in 1863, Lady Aberdeen, at her husband's request, wrote to him as follows :—"It will be a satisfaction to you to know that the impressions made on his heart during the time spent with you at Tuxford, though obscured for some years, came back afterwards more vividly than ever ; and, as you are aware, have become deeper and stronger as years have passed on."

Not such was the feeling with which he looked back on the years spent at Cambridge. He often lamented the falling off which took place while he was there. He used to say : "I chose Baxter's 'Saint's Rest' for my travelling companion when I left Tuxford ; but I would not have thought of doing such a thing after I had been a year at Cambridge." Not that he ever belonged there to what

was called the “*idle set* :” for his most intimate friends were among studious and distinguished men of his College,—such as (not to mention the names of some still living) the lamented Henry Goulburn.* And during his first year he read diligently, and attained the success of a place in the first class that year, at the Trinity annual examination. A letter written him at the time by Mr. (now Dr.) Christopher Wordsworth conveys his “most hearty congratulations” on the occasion; and, after specifying the numbers of his marks on the several subjects of examination,† adds: “I hear that you astonished the examiners in sundry different ways, especially in your papers on *Æschylus*.”

Early in 1837 he took his degree of M.A.; and soon after, leaving Cambridge, accompanied Sir C. Vaughan, who, in March, 1837, was sent on a special mission to Constantinople. The mission being recalled, he proceeded alone to Smyrna, and thence to Greece. In after years he often spoke of the pleasure with which, just fresh at that time from his classical studies, he visited the most cele-

* Son to the Chancellor of the Exchequer of the same name;—a young man of the very highest promise, and as eminent for his Christian piety as for his intellectual attainments, and academical distinctions. He was in 1835 second Wrangler, first Medalist, and first in the Classical Tripos; then, on the first occasion of sitting, elected fellow of Trinity; soon after which, with the most brilliant prospects at the Bar before him, he was cut off prematurely by consumption.—Ed.

† *Euclid*, 209; *Algebra*, 86; *Trigonometry*, 55; *Cicero*, 244; *Thucydides*, 310; *Æschylus* (*Eumen.*), 330.

The *maximum* number of marks in each case is not mentioned by Mr. Wordsworth. But it will be evident that Lord Haddo distinguished himself in the *mathematical* as well as in the *classical* subjects. Indeed the Editor can vouch from personal knowledge for his having possessed a considerable natural talent for mathematics;—for *analytical* mathematics as well as *geometrical*;—though, from the small number of his marks for the Algebra paper, he appears to have neglected that branch of the science during his freshman's year at Trinity.

brated spots there. He came home in 1838, and was present at the Queen's coronation; but early in 1839 returned to Greece, and explored it thoroughly, carrying with him his father's journals, and following in his steps. It is to be regretted that his own journals, and letters to his father, during this tour, are lost. An extract from a letter addressed by his father to him while at Athens, in April, 1839, is here inserted, as one which, on account more especially of the affectionate religious tone of fatherly advice from the busy statesman, will be felt to be interesting.

“I am glad you have got Mitford with you. No doubt the interest of the history is wonderfully increased by reading it on the spot, especially when the ground is so formed as to leave you in no doubt about the scene, and to bring the events before your eyes. For instance, as to the men on the island of Sphacteria, the battle of Thermopylæ, &c. Marathon is also pretty distinct; but Platea and Chæroneia I could not very clearly comprehend, from an inspection of the ground. May God bless and preserve you, my dearest George! Let me entreat you never to pass a day without at least for a few minutes thinking of your religious duties. It is easy to do so under all circumstances and in all situations. Nothing should ever prevent it.

“Your most affectionate father,

“ABERDEEN.”

On his return from Greece he landed in Calabria, and traversed Italy from the *heel* to Genoa on horseback, for the most part alone. As he had very little knowledge of Italian, he met during this journey, as might have been expected, with many entertaining adventures. On one occasion, while travelling in a wild part of the country, after putting up for the night at a wayside house, he heard

several rough-looking men arranging to rob him before morning. They supposed him to be quite ignorant of the language. He did not undeceive them ; but, assuming an air of indifference, he quietly left the house, saddled his horse, and rode off, leaving, however, money enough to pay for his own and his horse's food. The following year he went to Spain, where he saw parts of the country seldom visited by Englishmen. It was then, at Madrid, that he made acquaintance with the eminent Spanish painter, Villa Amil ; and in his studio made his first attempt at painting, and began to discover his own great love for the art.

Lord Haddo returned to England early in 1840. In November of the same year he married Mary, daughter of George Baillie, of Jarviswoode, and sister of the tenth Earl of Haddington. The bride was sister-in-law to the Marquis of Breadalbane, and had for some time been living at Taymouth Castle, his residence in Perthshire. Here the marriage took place, and Lord and Lady Haddo soon after proceeded to Haddo House, where they met with a most brilliant reception, which was planned and carried out quite spontaneously by the tenantry, without suggestion from any other quarter. They were escorted by several hundred of the tenantry on foot and on horseback, from the borders of the property as far as the house. In the evening a banquet was given by the tenants to the Earl of Aberdeen, as a mark of their attachment to himself, and of the interest that they took in an event which gave him much pleasure. The touching and beautiful words in which he thanked the company assembled on the occasion for this expression of their kindly feeling, and introduced his newly-married daughter-in-law to their acquaintance, are still treasured up in the memories of many of those who heard them.

The young couple remained till the close of this year at Haddo House; and the year 1841 was spent partly at Argyll House in London, partly in Scotland. Painting was at this time Lord Haddo's favourite pursuit; and he took pains to improve in it by copying a landscape by Claude in the National Gallery while in London, and some other pictures by old masters, when living in Edinburgh, at Holyrood Palace. There George, his eldest child, was born. In March, 1842, having gone on before to take a house at Leamington, he wrote Lady Haddo thus from Durham. The letter illustrates the religious feeling still not dormant in him, as well as his eye for the picturesque and grand, both in nature and in art. "I went to church at 11. The sermon (a very good one) was about Ephraim being a pleasant child; Jer. xxxi. 20. I have been looking at the passage since, as I never before attended to it. Ephraim appears to signify the Gentile world,—or rather each individual who is turned and repents—becoming a dear son, and a pleasant child. These the Lord will earnestly remember. In the strong language of the East, 'His bowels are troubled for them, and He will surely have mercy on them,' &c. . . I am delighted with the Cathedral, which is very grand, and in the solid early style of architecture. The walks on the banks of the river are really capital, and, altogether, I am much pleased with Durham. In the evening I attended the service in the Cathedral. It is like a sort of religious opera. But nothing could be more grand or imposing; and, when the setting sun shone into the building, the effect was magnificent."

Four very happy years were spent at St. Leonard's, near Windsor, where he first went to reside in May, 1842. Here he devoted himself more than ever to painting, and produced a landscape which was placed in the Royal

Academy Exhibition in May, 1843, and very favourably noticed. The critic in the "Observer" remarked, that "for Claude-like effect, and artistic beauty, it was one of the best in the collection;" and regretted that the painter had not given his name. He also painted a good picture of a curious piebald pheasant, which Prince Albert shot one day that he had been invited to join the shooting party, and which the Prince presented to him. During the early part of the day thus spent by him in painting, Lady Haddo used to read aloud at the same time; and the books he chose were always of a serious and improving cast. There were thus read through by them Newton on Prophecy, Blunt's Lectures, Sheppard's Thoughts, Bridges on the 119th Psalm, and several other works of a similar kind. He did not begin daily family prayers till after the change which took place at Brighton some years later: but the household were now always assembled on Sunday evenings; when he used to read a portion of Holy Scripture, with an exposition which he composed with great care.

In December, 1842, he resolved to exercise more self-denial, and to be more active in doing good, than heretofore. The first fruit of this resolution was a large and rather indiscriminate distribution of Christmas gifts; for he was then inexperienced in the work of relieving the poor: inasmuch that his next neighbour complained that the approach was covered with "all the riff-raff of Windsor," coming to his house to ask for alms. He afterwards took more pains in the selection of cases for relief; and, by the assistance and advice of his excellent friends, the Rev. T. and Mrs. Carter, of Clewer, was enabled to give it where it was really of use. He also subscribed largely, and in general anonymously, to public charities in London, etc. It was his custom, after the birth of each child, to

divide £100 among the different maternity institutions. This was done as a thank-offering, and without his name. He led a very secluded life at St. Leonard's; scarcely mixing at all in society, and devoting the greater part of his time to painting. This he often afterwards regretted, and called it a selfish loss of time. But probably any one acquainted with the purity of his life, the regularity of his attendance on religious ordinances, and the amount of his income consecrated to the poor, would have been surprised if told subsequently how he looked back upon this as an almost wasted portion of his life, from after the time when he had made a more entire surrender of himself to the service of God.

In 1845, the Queen having made Lord Aberdeen Ranger of Greenwich Park, Lord Haddo removed with his family to the Ranger's house, as it was his father's wish that they should live there; though he could not leave St. Leonard's, and the beautiful scenery of Windsor Forest, without regret. For a short time, in the spring of 1846, he returned to St. Leonard's. Then it was finally given up. After removal to Blackheath, painting continued to be Lord Haddo's principal occupation; and he had another picture in the Academy Exhibition in 1845. At this time he used frequently to attend lectures at the Royal Institution, or at King's College. There still exist a number of pocket-books filled with notes taken by him at those lectures;—on geology, chemistry, and natural history. When at Brighton, in the early part of 1846, he studied architecture also; making expeditions to various fine old churches in the neighbourhood, such as Sompting, Shoreham, etc., and examining them with great care.

In the course of the five years intervening between his first going to St. Leonard's and the year 1848, which constituted such a remarkable epoch in his life, various

excursions or visits elsewhere were made by him, of longer or shorter duration, whether from St. Leonard's or from Blackheath. In the autumn of 1842 he made a painting excursion alone to Windermere Lake. In 1843, 1844, and 1846, he visited Brighton with Lady Haddo. The whole of 1847 was spent in Scotland; in part at Edinburgh, in part at Haddo House. And various little memorials and reminiscences still remain which show that throughout all these years his devotion to painting, and to art generally, by no means ever obliterated his religious principles and feeling. While in Regency-square, Brighton, in the autumn of 1843, after a visit to Hayling Island, sketching and painting occupied him a good deal; though much of his time too was devoted to the care of his sick wife. And many were the interesting conversations he then had with the Rev. H. V. Elliott on the inspiration of Holy Scripture, and other similar religious topics. These conversations, and the sermons heard at St. Mary's, Mr. Elliott's chapel, he felt to be profitable.

Extracts from two of his letters, written in the course of these five years,—one earlier, one later,—will further illustrate the fact spoken of.

The first extracted from was written to Lady Haddo during his excursion to Windermere, in 1842. After a humorous description of his railway journey (then a novelty) from the Euston-square station to Lancaster, he goes on to write with an artist's enthusiasm of the scenery that opened on him afterwards, on the road from Lancaster to Ulverstone and Windermere Lake. "Found a coach going next morning to Ulverstone. Got the box-seat, and crossed the sands twelve miles. Much pleased; very fine; would like to paint it. Promontories rocky, precipitous, and wooded. Would like to live here. Crossing the sands was like travelling in the desert; perfect solitude. Landed

on the other side ; heard of a place to be sold, which I really *will* buy : got to Ulverstone ; walked up the hill ; saw a capital view ; heard of a collection of pictures shown only on Wednesday ; intend returning to see them. Went by coach to Windermere ; delighted with the country. Windermere Lake most picturesque ! I hardly know where to begin sketching ; everything is so capital. . . . On arriving at Bowness, after a delightful drive along the lake, I stopped at a grand new inn on a small hill commanding a fine view. The waiters didn't know if there was any room, but called the chambermaid ; the chambermaid couldn't say, but went to ask the mistress : and the result was that the poor artist was sent to a lodging-house in the village, where he found a decent enough attic. On the arrival however, soon after, of a private carriage, and the gentleman asking for rooms in the inn, he was at once shown upstairs."—Then the letter goes on thus : " This morning, at eleven, I read in your Prayer-book the second Psalm for the morning ; a Psalm very appropriate to one who has been studying the appearance of the mountains, and is filled with a sense of the goodness and benevolence of God while looking at them. What must heaven be when this world is so beautiful ! I hope to see there something analogous to the scenery I admire. It probably was so in the garden of Eden ; and why should it not be so hereafter ? I made use of the prayers in the Morning Service ; and regretted not having my Bible, to read the chapter. After finishing my devotions and thanksgivings I went out, the rain being over : and found a most capital point of view, where I remained for a long time, watching the shadows on the hills. Thought of going to afternoon church ; but got back to the village too late, and so walked on in another direction."

The other extract is from a letter written to Lady H.

during an excursion that he made in 1847, five years later, to Loch Awe. He had hired a fishing-lodge on its banks. It was his favourite part of the Highlands; and there he delighted to sketch, and sail about among the lovely islands. "Having finished my morning prayers," he writes, "(and, to say the truth, I am more inclined to devotion in these out-of-the-way places than in the ordinary course of life,) I will give a full account of myself. Yesterday was indeed a day. I set off in the boat with M'Dougall, to hunt for my lost box, fishing-rod, paint-box, with the paints and unfinished sketches, etc. First called on Macalister. Re-embarked in a perfect storm of wind and rain; but this made immediate search more necessary. As we went before the wind, I did not mind it; and taking a short rest under the lee of the island, we rowed away, and after an hour or so ran the boat on the first shelving beach, among rocks and trees: the miniature waves dashing over us while pulling the boat up; so that wet as we were, I could not help being delighted with the picturesque appearance of the whole thing. In pelting rain and violent wind we searched the shore for two hours; then slosh through the moor to a shepherd's house; but no trace of the missing articles. Then, after fagging about for several hours in rain so heavy that the rivers, though by no means big in the morning, were before night completely flooded, carrying off the hay and corn from the fields, I trudged on to Dalmally. House quite full. No room to sit down. Got a dry pair of socks from Mr. F. Was told it would be impossible to cross the lake at the ferry. Obligated to go, wet as I was, to Taynuilt in the coach. Might have slept there; but, though dark, preferred to go on in a car eight miles more: then a mile or two of walk over the brae. There I took a guide; and got home a quarter before ten, right glad that no wife had been made anxious by waiting

so long. Now, having got dried, I don't feel a pin the worse for the wetting, and am all the better for the walk. I thank God for all the innocent sources of pleasure I enjoy, of every kind : (they are innumerable :) and not the least for a strong constitution, so as to stand two days' soaking. I pray that they may not impede our way to heaven ; but may increase our love to God who gives them, and to men, who for a great part want them. . . . Surely when we are merry we should be in a spirit to sing psalms, and hymns, and spiritual songs. In this age, when everything else is done with energy, our religion should be more brought forward. I will read the Psalms with you this evening ; and pray for you, and bless you."

It was while staying in 1847 in Edinburgh, after his youngest son was born, that Lord Haddo observed in the newspapers an appeal for subscriptions towards a new district church in Whitechapel. On this he wrote and offered £100 to meet nine other similar donations. And Mr. Champneys has since said that, humanly speaking, that subscription was the cause of St. Jude's Church being built ; as the example thus set was followed, and funds came in.

Near about the same time an emigrant ship was wrecked in the Firth of Forth : and upwards of 100 poor Prussians, passengers in it, with their little children, having arrived destitute in Edinburgh, had shelter given them by the authorities in some unused glass-houses at Leith. Lord Haddo felt much for the poor forlorn creatures ; and, in order to give them at least one day's enjoyment, he provided a dinner of roast beef and plum-pudding for the whole assemblage, and a band of music to play during the entertainment.

After his return from Loch Awe he left Edinburgh with Lady H. for Haddo House ; and had only been there two

days when the whole family were thrown into deep distress by the news of the death of his uncle, Sir Robert Gordon. He was to have arrived from Balmoral the very next day. But there came instead an express in the evening with the sad intelligence of his sudden death, as he was sitting down to breakfast ; after having risen and gone out for a morning walk, apparently in good health. The shock was great to all ; and, though Lord Haddo seldom gave way to outward emotion, yet the impression made on him was deep and lasting. Indeed it was probably one of the causes which led, in God's hand, to that striking change next year in his views and feelings, to which he ever afterwards looked back as the commencement of a new existence.

CHAPTER II.

HIS REMARKABLE AND MORE DECIDED SPIRITUAL CONVERSION.

At the end of December, 1847, Lord Haddo went with his family to Brighton, and remained there till the middle of May. He attended St. Mary's Chapel regularly; and remembered afterwards, as peculiarly impressive, one sermon preached there by the Rev. H. V. Elliott, on the last Sunday of the year, and another on the 2nd of January, on Abraham's faith, and our disbelief in the love and promises of God. He used at this time to ride a good deal, and sometimes followed the harriers on the Downs; and, as he and Lady H. had a good many relations staying at Brighton, they dined out, and went into society, rather more than usual. Nothing particular occurred till the memorable evening of Monday, the 24th of January, when that remarkable circumstance took place on which all his future life turned. It is best recorded in his own words, as written a twelvemonth after in a diary, from which further extracts will be given later on in this Memoir. The passage bears date Jan. 29, 1849.

“About this time, last year, or perhaps a few days earlier, I first began to change my habits of life. It was at Brighton, 132, Marine-parade, about seven o'clock in the evening, that I received such a deep impression of eternity that the effect has continued to the present day;—and, by the blessing of God, will remain to my dying day. I had just dressed for dinner, when the sight of the clothes

which I had thrown off suddenly impressed me with the thought of dying;—of undressing for the last time;—of being unclothed of this body.* . . . I felt the terrors of dying unprepared, in a degree approaching to reality. In the bed I saw, not a place of nightly repose, but a place intended to receive the dying struggle. In short, the prospect of death was impressed on my imagination with overwhelming force; and not of death only, but of eternity; the day of judgment, an offended God, and the sentence to eternal torment. I felt the imperative necessity of preparing for death at any cost, and any sacrifice. The prospect of heaven added little or nothing to my resolution. Safety was all I aimed at. This I felt was within my reach, and I grasped at it with the feelings of a drowning man.

“When I went to dinner, my poor wife saw from my expression that something had occurred; and, when I began to speak, she fairly thought that I had lost my senses; till, after a few days, she herself embraced the same sentiments. Some musicians came as usual, at this hour, before the house. Their tune seemed to me utter discord; and they were sent away in disgust. What madness, I thought, to be fiddling, when heaven and hell are immediately before us!

“That evening and the next I read over Baxter’s ‘Saint’s Rest,’ and Wilberforce’s ‘Practical View;’—books which I had read before, but every word of which had now irresistible force. I felt the conclusion irresistible that salvation must be sought and attained, though the path to it lay through fire and water; and that no hardships were worth a moment’s consideration, in comparison of so great a prize. In the same manner the pursuits of my life hitherto, appeared utterly frivolous,—such as

* Compare 2 Cor. v. 4.—Ed.

painting, etc. They could not advance me one step on the road to heaven. Till my title to salvation was assured, these occupations seemed an intolerable waste of time. After such assurance, they could possess no interest for one whose thoughts and affections were in heaven. I mentally abandoned, without hesitation, everything; and resolved to make an entire change in my life:—to spend the whole day in the service of God, and devote myself entirely to the promotion of his glory.

“Yet how to begin I knew not. I felt that I ought earnestly to address every one I met, beginning with my own servants:—that I ought to speak out, and not try to sneak into heaven by the back-door. For several days, however, I did nothing. I felt oppressed by an intolerable burden;—somewhat as when one might be expecting every hour to hear of the death of a dear relation. I shrunk from the idea of declaring myself; and dreaded the remarks of relations, acquaintances, and servants. I seriously debated with myself, since society presented such great difficulties in our way, whether we should not leave all, and fly with our children to a distant land: where, being quite unknown, we might commence a new life with fewer outward impediments; and spend our days in prayer and praise, and preaching to others Christ’s gospel of salvation. It was in my mind to give up our inheritance, reserving only enough for our bare support: and, taking leave of all our connexions, to burn, as it were, our ships behind us; and dying to this world, to live entirely for the next. I contended with myself, not that this scheme was necessary, but that it was lawful; and that, if it facilitated our salvation, it was desirable. . . . I reasoned that if rank, and wealth, and connexions, and land, were hindrances on our heavenly journey, they might be abandoned; and that, if this were done for conscience’

sake, the blessing of God would be upon it; as, in our Lord's own words, 'No man has left house or lands for my sake and the gospel's, but he shall receive an hundred-fold in this present time, and in the world to come, eternal life.' To the objection that we should be deserting the station in which God had placed us, I urged that our first duty is to care for our own souls. I compared it to Lot flying out of Sodom. . . . In giving up my hereditary rank and riches, I considered that I should injure no one. My children, being brought up in total ignorance of their origin, would have no cause for regret. And, if religion be true, they would be incalculable gainers; since riches (if Christ be an authority) are a great hindrance in the way to heaven; in comparison with which nothing deserves a moment's consideration. I was fully aware that, if my scheme failed, it would end in bitterness of soul; moreover, that every state has its difficulties, and that, wherever we went, we must everywhere carry our own inward corruption with us. But I was greatly apprehensive of losing my present feelings, and falling back into the level of the slime around; contented with that lukewarm profession of religion now so common in the world. But how different from the religion of St. Paul, or of Christ; whom all of us, as well as Paul, are told to imitate!

"For several days I debated the question with myself; and one consideration alone determined my conclusion in the negative. I could not reconcile it with my duty to leave my aged father; who, I knew, would deeply feel our abrupt departure. Had he died at this time, I believe I should have sought a settlement in Australia; there to lead a life of piety, which I seemed to want courage to do here. . . .

"In the meanwhile I felt uneasy at doing nothing. I called on the clergyman of my acquaintance; but, not

finding a good opening, I came away without entering on the subject, and inclined to say, 'Vain is the help of man.' How little did good Mr. E. know what was then passing in my mind!*

"On the first of February I began family prayer. My aversion to this was extreme. It was a pill so nauseous

* Let the Editor be permitted to cite an account of the conversion of Peter Valdes, the rich merchant of Lyons, in 1173—a man known afterwards as the most indefatigable and most blest of Christian missionaries of the middle ages,—as an interesting parallel to that of our young Christian nobleman, so many hundred years later.

"The first thing that would seem to have awakened Peter Valdes to other and more solemn thoughts, was the sudden death before his eyes of one of his friends and fellow-citizens. Whilst under this deep impression of the nearness of death and eternity, his attention was arrested one Sabbath-day by the song of a pilgrim minstrel in the streets of Lyons, rehearsing the story of the peaceful death of St. Alexis. He heard him with intense interest; took home the minstrel, that he might again hear and converse with him on the thrilling subject; then, on the next day, went to the schools of theology, to ask by what way he might most certainly go to God. The advice given him, in reply to his question, was the same as that given by Christ to the young rich man: 'If thou wouldst be perfect, sell what thou hast, and give to the poor, and follow me!' Peter Valdes received the advice; and determined at once, in the first instance, to follow it. But then came a new thought to his mind. It was not merely poverty in respect of the bread that perisheth, under which those about him were suffering; but poverty also, even yet more, in their want of the bread of life. And how could he so well follow Christ as by teaching them the gospel? Accordingly, a due provision having been first made for his wife and daughters, and the larger part of his wealth distributed to the poor, he employed what remained in first getting a translation of the Holy Scriptures made into the vernacular tongue, and then multiplying copies of the translation: meanwhile preparing associates imbued and furnished with those Scriptures of truth, as evangelists, who might go forth and preach the same."

Was there not in each and either of the two cases, thus paralleled, something similar to the great Apostle's instant spirit of self-renouncing resolve—"Immediately I conferred not with flesh and blood?" And may we not in each and either, though separated by the interval of near seven centuries, see the working of the self-same Eternal and Almighty Spirit?

that nothing but the certainty of death could make me swallow it. I altered the breakfast hour, as a sort of cover to the introduction of prayers in the morning. The prayers I used were short ones, published by the Society for Promoting Christian Knowledge. I began also to read the Book of Exodus, with some comments; and, those in the book I used not being to my taste, I took much trouble in myself composing notes. For many weeks my voice almost failed me, in consequence of a nervous cough, which recurred every morning for weeks.—My danger *now* is of becoming too formal and unconcerned.

“The next step I took was to visit schools and hospitals; and above all to become, and act out the duties of a member of the Brighton District Visiting Society. Nottingham-street was the street assigned to me by the Secretary of the district. In this undertaking I found abundant occupation; and consequently found cheerfulness and inward satisfaction. I began now to attend more to the courtesies of life, and to my personal appearance. I shrunk much from society;—at least from such society as that in which to mention the name of Christ is a moral impossibility: and yet I never ventured to introduce His name when I might have done so. When shall I get over this miserable shame and fear of man? I trust it is diminishing.”

CHAPTER III.

IMMEDIATE PRACTICAL RESULTS OF THE CHANGE.

THE practical result in Christian acts and labours of this mighty movement of God's Spirit on his soul was immediate ; and did indeed, as in the Journal just cited he expressed his trust it would, continue to his dying day.

Thus, from this time to the end of his life, the practice of family prayer, now begun by Lord Haddo, was scarcely ever interrupted. And it may be an encouragement to any one who feels a difficulty in undertaking it, to know that the painful sensations, which he describes at the commencement, after awhile, completely wore off : nor only so, but that he gradually became able to explain the Holy Scriptures without any written notes ; and that his expositions were listened to with the deepest interest by those who were best able to appreciate them. His style was terse and condensed, so that the time occupied was short. But much was conveyed in few words ; and he had a remarkable power of bringing out the spiritual meaning, and practical application, of even the historical parts of the Bible. It is rather singular that, having originally begun with the Book of Exodus (as he mentions in his Journal), he had come round to it again in the last years of his life. And few who had then the privilege of hearing him could forget the beauty and spirituality of his explanations of the types and shadows of "good things to come," as set forth in the tabernacle, and its services,

and in the whole history of the Israelites. He always prepared with great care for morning and evening worship in the family ; and the words which he spoke were the result of much prayer as well as study. His manner was serious, but perfectly unaffected and natural. Sometimes, alas ! he spoke very languidly, from bodily weakness ; his voice almost failing him through weariness and exhaustion ; though in general it had more power than might have been expected in one so emaciated in appearance. A degree of illness such as most people would have considered a reason for absenting themselves, was not allowed to interfere with the performance of this duty ; and the case has been when, after thirty-six hours of total abstinence from food on account of intense headache, he has risen from his bed, to conduct morning prayers, as usual, before any breakfast.

Visiting of the poor, too, which he also mentions in the Journal as having begun at this time, continued to be his practice as long as sufficient strength remained. He began by going regularly once a-week to the Sussex County Hospital ; and, when appointed district visitor in Nottingham-street, Brighton, he used often to spend six or eight hours a-day in visiting.

After quitting Brighton in the May of that memorable year, 1848, for Blackheath, his stay there before leaving for Scotland was too short for arranging any similar plan of visiting among the poor in a London district. But, while at Haddo House that summer, he became a teacher in the Sunday-school there ; and there are still some notes on passages of Holy Scripture, which show the pains he took in preparing for the lessons. He returned at the end of the year from Aberdeen ; in the course of which journey southward the Journal was begun which has already been extracted from. And in February, 1849, he entered on

his duties as a district visitor in Whitechapel, under Canon Champneys.*

To these he devoted much time. Even the dangerous illness of one of his children, from the effects of hooping-cough, did not prevent his almost daily visits to his district. It only served to make him all the more able to sympathize with the sorrows and trials of some of his poor friends. His name was unknown to them ; and their guesses at his occupation were sometimes amusing enough. On one occasion, when visiting a currier, his knowledge of the various processes of tanning, and the preparation of leather brought out the remark, " Ah, I see you are in the trade yourself, sir." After the opening of the Hospital for Sick Children he was for the first year or two on its Committee of management ; and used to visit the Hospital every week. From somewhere about this time also he began to attend the Committee meetings of the Scripture-readers' Society ; and continued to do so for years very regularly. He was one of the original members of the " Society for the Improvement of the Dwellings of the Labouring Classes" in London ; and always took much interest in the success of the Model Lodging-houses.

Meanwhile the cause of the poor in the Brighton district, where he had originally visited, was not forgotten by him ; and he formed the plan of providing a schoolroom for the children. The idea was suggested to his mind by becoming acquainted with the self-denying labours of Miss Jane Mohun, who was then in the habit of collecting a few ragged boys in a small room in Nottingham-street, and teaching them herself. In the next year, 1849, his purpose was carried into effect ; and with a large blessing as the result. How the school-building scheme originated, and

* Known to him previously in the way mentioned, p. 13.

what it led to, cannot be better described than in the words of the Rev. R. Snowdon Smith, himself then, as now, Incumbent of the district.

“It was in the winter of 1848,” he writes, “that dear Lord Haddo visited for some months in Spa-street, which was at that time called Nottingham-street ; and esteemed one of the worst streets in the district. He was very kind to the people, giving them little loans, which were generally repaid. So much *personal* interest did he show in their well-being, both temporally and spiritually, that he won at the same time their regard and respect. At that time there was a little ragged-school in the street, with about thirty children. He took a great interest in this, and kindly promised on leaving Brighton that, as soon as ground could be procured, he would build a boys’ school. The thirty children, boys and girls, were then in a poor, low tenement, roughly fitted up for the purpose. In about a year the required ground was procured in the adjoining street, and the school built at the cost of £200 ; the expense of the ground being, I believe, about £80 ; but I have no documents to show the exact amount. That school was opened in 1849 ; and there resulted from it our soon after obtaining an adjoining site for a girls’ and infants’ school, upon which a further building was erected. When a few years more had passed, the Countess de Noailles, at that time residing in Brighton, took a great interest in these schools : and it issued in her kindly making over to us for a school some property in Essex-street, consisting of an old brewery and ground, at a cost to her of about £600. We spent £1000 in altering and building upon this ; and then the *girls*, at her wish, were removed from the old school into it. Since that time the premises in Spa-street have been considerably enlarged for the *boys* and *infants*, now numbering in the registers between 400 and 500.

The girls also, in *their* school, have much increased ; so that these All Souls' Schools now number on the books altogether about 700, with an average daily attendance of at least 500. I mention these different steps in the history of the schools to show how from a little beginning in the personal warm Christian sympathy and interest shown by the late Earl of Aberdeen, very large and beneficial results have in God's good providence been obtained. I may truly say with thankfulness to Him that these schools have been a real, and, I trust, will be a lasting blessing in the neighbourhood ; and they were never altogether in a better or more efficient working order than now, or so numerously attended. I am sure it will be gratifying to you to look back to that beginning, and see how step by step the work has been built up.

“There was a stigma attaching to the name of Nottingham-street, it having been noted for a murder in times gone by. But not long after the first school-room was built, and the street had been tolerably well visited, a large body of inhabitants in the street petitioned that the name might be changed, so that they might in *that* respect be white-washed, and start under new auspices. The town authorities granted the request ; and now the former discreditable *Nottingham-street* rejoices in the name of *Spa-street*. All this is very cheering. And though I do not say that the whole street is changed in its moral character, yet some souls, I do not doubt, have been gathered out ; and the leaven of a good education in the children is making its way in the gradual improvement generally of the people around. It shows how much *one* earnest Christian can do for future generations, and how much good may spring forth from the day of small things.

“Believe me, etc.,

“R. SNOWDON SMITH.”

Very soon after his arrival in London from Brighton, in May, 1848, Lord Haddo resolved to build a church in some destitute part of the city, and applied to the then Bishop of London (Bishop Blomfield) for advice on the subject. The Bishop, in his answer, dated Fulham, June 3, 1848, expressed "his thankfulness to God for having put it into Lord H.'s heart to undertake a work of charity which was calculated so effectually to advance His glory, and the best interests of His servants." And, as the result of further communication with him on the subject, it was decided that the church should be built in Christ Church District, itself a parish cut off from the immense parish of St. George's in the East.

There Mr. Quekett, the incumbent, had already secured a piece of ground suitable for a site. For this Lord Haddo paid Mr. Quekett 800*l.*, and the building was soon after commenced. Mr. Francis was the architect employed; and the first intention was to have a simple church without spire, containing 1000 sittings, at a cost of 5000*l.* But by degrees, as Lord Haddo became more and more interested in the work, various things were added, especially the graceful spire, which is well seen in passing down the Thames, not far from the West India Docks, and which he thought would be useful in that crowded neighbourhood to show to all around *where* the church stood. The interior was arranged with open seats, to hold upwards of 1000, and all the sittings free, except a few appropriated to persons who wished to secure them, at just sufficient rent to cover the expense of lighting and warming the church. The chancel is paved with encaustic tiles, and there are scrolls painted above it with texts of Scripture. These are the only ornaments in the interior; and it is characteristic of the founder that there is of him nowhere any mark or mention. He would not allow even his

initials to be placed on any part of the building. It was ready for consecration in the spring of 1850 ; the district having been created a separate parish for ecclesiastical purposes under Sir Robert Peel's Act, on payment to the Ecclesiastical Commissioners of an endowment of 3200*l.* The whole cost, including site and endowment, was about 10,700*l.* And, notwithstanding the reductions he was obliged to make to meet this outlay, it does not appear that he diminished his subscription to a single charity, or at all lessened his accustomed almsgiving ; though, after the *strain* of building the church was over, these were largely increased. It was a cause of much regret to the Bishop of London that he was prevented by illness from consecrating the church, and so, as he wrote, "testifying my gratitude to your Lordship for the Christian liberality which has led you to accomplish so good a work, calculated to advance the glory of God and the salvation of sinners." But he requested the Bishop of Winchester to officiate for him. And accordingly, on Wednesday, the 22nd of May, 1850, the church (St. Mary's) was consecrated by that prelate. Lord H. attended the service, and had pleasure in hearing the Bishop's excellent sermon on the occasion. But he sat in the back seats, and retired immediately after, declining attendance at the public luncheon. The Rev. W. M'Call was appointed to the incumbency, who continued afterwards to be the faithful and efficient pastor of the parish till the year 1864, when, only a few weeks after the death of him who gave him the appointment, he removed to Holloway, being succeeded in St. Mary's by the Rev. H. Sinden.

Here, too, as in the case of the Brighton school, the results have been large and gratifying. On Mr. Quekett's removal to Warrington the large schools previously built by him in St. Mary's District came under the care of Mr.

M'Call. In addition to these, a ragged-school and church have also since been built in the district; galleries been added to the parish church, and lectures, mothers' meetings, clothing-clubs, and all the appliances of a well-organised parish, been brought into action, through the persevering labours of Mr. M'Call, who gradually surrounded himself with a large staff of Sunday-school teachers, district visitors, etc., as well as a Scripture-reader, and a curate from the Pastoral Aid Society. The following is extracted from a letter written by Mr. M'Call to Lady Aberdeen, on hearing of her bereavement.

"I venture to write to you; hoping that it may be some comfort to hear how fully and heartily we all sympathize with you under your great loss.

"It was to me a striking coincidence that yesterday, on a Good Friday, we had the church in mourning for him; and, when speaking to my people of his having entered into his rest, I reminded them that it was only on a Good Friday that Lord Aberdeen had been able to visit us, and take part in our worship, for the two or three years (after the consecration of the church) that his health remained. The recollection brought out so clearly the connection between our service of work here and our service of rest and praise hereafter, that we were thrilled with a kind of solemn gladness in the midst of our sorrow. I can speak for my congregation, as well as for myself, in saying that it is our earnest prayer that God may bless and keep you and yours; and that you may find still increasing comfort in Christ, for time and for eternity."

The church having been finished, it was seldom indeed that he alluded to it. Very few even of his friends ever heard of it during his life. He was very watchful over his motives; and greatly feared lest the desire of human praise should mar the free-will offering, which he wished it to be, to the glory of God.

In the summer of 1849 he went down to Aberdeen by sea. There the thought suggested itself, and was soon acted out by him, of presenting a library of useful books to the London and Aberdeen steamers ; and many of these volumes are still read by the passengers on that line.— While then in Scotland he greatly enjoyed carrying on his studies in chemistry, and performing experiments, with the help of Dr. Warburton Begbie, who was that year staying at Haddo House. In his company, too, he visited the sick poor for miles round the place ; taking very long walks ; and, where it was needed, giving the comfort of both medical and pecuniary help, together with some little book, or tract, or quiet earnest word.

After returning to Blackheath, in the winter of 1849-50, it may be mentioned that, being very anxious to join in the psalmody in church, he set himself industriously to learn music, and began attendance on Hullah's class. He had naturally a good voice, but a deficiency of ear. However, by attending Hullah's class, and persevering practice at home, he mastered the difficulty ; learnt to read music ; and in the end would sing at sight better than many more accomplished musicians. From this time it was like a new sense to him ; and to join in psalms and hymns and spiritual songs became one of his greatest pleasures. Besides the singing-class, two evenings in the week, he attended also this year three lectures weekly :—viz. lectures on geology and astronomy, and Faraday's Saturday Lectures at the Royal Institution.

His inward spiritual state, motives, and feelings, during the two or three years spoken of in this chapter, will be best seen in extracts from the private Journal written by him at that time ;—the Journal commencing with the date of Dec. 31, 1848, and ending in the summer of 1850.

CHAPTER IV.

THE MAINSPRING OF HIS CHRISTIAN LIFE, IN ITS INWARD WORKING, AS ILLUSTRATED FROM HIS PRIVATE JOURNAL.

EXTRACTS are now given from a private Journal which he began to keep from the end of the year 1848, and continued to the summer of 1850; as what may best show those inward spiritual feelings of the soul, which were the main-spring of all his Christian zeal and labours.

"*Dec. 31, 1848.*—On this the last day of the year I left Aberdeen at midnight, and arrived about six in the morning at Broughty Ferry,* where I remained all day, it being Sunday. I reproached myself, having gone to bed on my arrival, with sleeping till past church time. I employed the morning in serious reflections, prayer, and meditation, and making good resolutions for the new year. I felt something of communion with God, and much peace of mind. Went to afternoon church:—good sermon, appropriate to the season:—'Now is the day of salvation.' Went to the Sunday-school; made acquaintance with the minister, and went home and drank tea with him and his wife. Spent a pleasant evening; they full of curiosity to know my name, which I concealed. At family prayers he prayed for 'the stranger.' They thought my visit quite providential, as I gave them, unasked, some money for the school:—the very sum which they had remarked in the morning was indispensably necessary, but which they

* Near Dundee.

despaired of getting. This was the more remarkable, as my intention was to spend the Sunday at Dundee, for which I had a ticket. My getting out of the train at Broughty Ferry was the result of a mistake.—I found the inn very comfortable; and passed the day far more pleasantly than I could have done at Dundee. God be praised!

“*Jan.* 1, 1849.—Up at six. Declined the landlord’s offer of a glass of brandy, to drink the new year. Arrived at Edinburgh at ten, in time for the express, and reached London at eleven that night.

“*2d.*—Got to Blackheath. Found my dear wife and children arrived the day before. Their passage had been rather rough. Went up to London. Saw the new church for the first time: more progress made than I expected; pleased with the appearance of the stone.

“*3d.*—H. L. came to see us. He is in low spirits. I found much grumbling in the establishment, but hope to have everything arranged to-morrow. I thought it better to defer the commencement of our family prayers till peace is restored.

“*4th.*—Went up to town. Paid £1000 on account of the new church. Domestic troubles still continue. I am able to speak freely, and in a good-tempered manner, which might not have been the case a year ago. Recommended prayers in the morning; and in the evening had the servants up for the first time.

“*6th.*—Went to London. Met Mr. Francis by appointment at the new church; fine site. While there introduced to Mr. Quekett. Went to his house, and had lunch; bread and cheese very good, and ale. N.B. At Broughty Ferry the clergyman’s supper was salt herring, potatoes, oat-cake, and water;—only one maid. The Scotch minister, on my taking leave of him, prayed that the Angel

of the Covenant might go with me. The English minister contented himself in a similar case with wishing me good morning. Yet both, perhaps, are equally pious men.

"11th.—Took my little picture of Kilchurn to Landseer. He praised it much, and proposed to keep it for the Academy exhibition, instead of the Institution, as I intended. I believe I am not over-anxious about it; and yet I feel more pleasure at the prospect of the picture being publicly noticed than is consistent with the character of one who professes to seek the favour of God as his one and only object in all his doings. I have made the resolution to give up painting. But this picture was begun before I made the resolution; and I half persuaded myself that my painting might possibly recommend my religious principles to men of taste. May not this be a device of Satan, to encourage me to pursue this fascinating art, which, by occupying so much of my time, thoughts, and affections, must almost necessarily impair my usefulness in the world, and detract from my efficiency in that service of God, to which I would fully devote myself?

"12th.—Called on Mr. S. to seek information, and to offer to assist in any district visiting society, if such be existing in Greenwich.

"13th.—Thought of a semicircular railing for the chancel. Annoyed at receiving a bill from coachmaker of £5 for unnecessary repairs, of which I knew nothing. Yet perhaps God may be honoured by my submitting to this charge, as much as if the same money were expended on the chancel.

"14th.—To church.—Mr. ——— preached on St. Paul's knowing nothing but Christ. He dwelt on the Apostle's learning. Is this a tenable assumption? Is there anything in the Bible to show that St. Paul was a man of great erudition, as is commonly supposed? After his con-

version, which took place at an early age, he had no time for profane learning. Before it he appears as the leader in a popular tumult of the Jews, which is scarcely compatible with the character of a student. The reference made by him to passages (probably trite ones) in two Greek authors does not prove any profound acquaintance with literature in an age and country where Greek was the prevailing language. In conclusion, the preacher remarked that Christ might have taught the world useful arts, science, history, astronomy; anticipating the discoveries of modern times, and correcting prevalent errors. These, however, He did not teach, but the way of salvation through Himself. The other things may serve for use, or profit, or ornament, but are comparatively of no value. Whatever we are ignorant of, let us know Christ, and be wise in what concerns salvation!

"15th.—Went to Mr. Francis about the church. Settled to have a semicircular railing round the communion-table, instead of a straight one across the chancel, as he proposed. I suggested that the arch in the organ-loft should be divided in the middle, to which he agreed.

"16th.—Took a little marine sketch to the British Institution.

"19th.—Went to London, intending to call on Champneys, with a view to district-visiting, but did not find him at home; must write to appoint a meeting. Afterwards to L—. He has a noble picture;—exquisite middle tints. Poor man! little real satisfaction in this world, while the engrossing nature of the pursuit sadly unfits a man for seeking the happiness of the next. Academy studies from the naked female figure fatally destructive to the morals of the young artists, and sufficient to destroy all religious principles in the student. Sir M. S— once observed to

me that, to form one Raffaele, it were worth ruining a hundred students !*

“ 21st, *Sunday*.—Received the sacrament to my comfort. Wonderful union with Christ and God ! May it continue to eternity ! In afternoon went to Lee Church. Interior beautiful. In crossing the Heath felt cheerful. Much reason to be so, enjoying sufficient health, with a dear wife, four children, and ample fortune ! Yet what would these be without a reasonable hope of a good settlement in the world to come ? My servant went home to see his wife, dangerously ill.

“ 26th.—Called on Champneys, and proposed to be a visitor in his district. The system different from that at Brighton. He mentioned some cases of usefulness in the new church of St. Jude ; and said that the endowment was entirely owing, under God, to our subscription last year. Going to have galleries in St. Jude’s, the church being crowded. . . . I wrote to have the new church called St. Mary’s, after my dear wife.”†

* * * * *

“ *Feb. 4th, Sunday*.—Heard a powerful sermon, preached extempore, at Blackheath Church : ‘ How shall we escape, if we neglect so great salvation ? The greatness of the escape from hell, greatness of the heaven to be obtained, and greatness of means—viz., God becoming man,—will all add to our condemnation, if neglecting the offered salvation.

* This entry shows how long he had thought of, and deplored, the evil which afterwards, when a member of Parliament, he endeavoured to remedy. It was peculiarly painful to one of his disposition even to allude to such a subject ; but he felt it a matter of conscience, and of duty to God, and therefore did not shrink from it ; though he met with less sympathy than might have been expected from the religious Members of the House of Commons ; and, of course, with ridicule from the majority.

† Here, under date of Jan. 29, 1849, comes the retrospective narrative of his conversion, given pp. 15—20 *suprà*.

"5th.—Went to see the new church, which has made much progress. The estimate now stands at £5316 13s.

"6th.—Sought out the house of a man I had seen on Saturday night, and found his story correct. Gave the woman something, and promised to call again. She said her husband was in 'hope of some mudding work at the palace,' *i.e.*, cleaning out a pond. What a subject for hope! One of the children only just recovered from scarlet fever.

"7th.—Saw wife of a paralytic artist. Promised her £1.

"10th.—Met Francis by appointment at hospital church to see the benches. Had the boy in the evening to read, etc.* Dr. Kebell came about Brighton lodging-house.

"11th, *Sunday*.—In the evening to Dartmouth chapel. A good sermon from Dr. Spencer, curate of Whitechapel, whom I thought of for the new church.

"12th.—Went to the British Institution, to enquire for my picture. Found it in a room below, with many others. I put it under my cloak, and carried it off. Felt the situation rather ludicrous, though to others similarly circumstanced, poor fellows, it was no laughing matter. Something whispers in my ear that I lose nothing by giving up this pursuit; for I can make nothing of it. The fact is, as soon as a man ceases to be content with the applause of his family circle, nothing will satisfy him but a high place in public estimation; and the labour necessary to obtain this is far more than the object is worth. 'What shall it profit a man to gain the whole world, and lose his own soul?'—Visited my poor friend at 12, Mount-gardens.

"13th.—Went by appointment to Champneys, and

* It was at this time that he began the practice of giving instruction to the younger men-servants, which he continued to the end of his life.

walked with him to my district. Afterwards to Sailors' Home. The men at dinner. Fine institution. The sailors' church very handsome. Cost £6000.

"15th.—Went with my father to the British Institution. Capital pictures by Creswick, Holland, Herring, etc."

[Though Lord Haddo had the highest admiration for the old masters, he warmly appreciated the merits of modern painters; and greatly disliked to hear the disparaging remarks so often made by those who were but ill qualified to judge. He would say, that if these critics only knew the difficulties overcome in even the least meritorious picture, they would find in it something to admire. An extract from Stewart, copied into one of his pocket-books, seems to illustrate this point in his own character. "A taste for the beautiful seizes eagerly on every touch of genius with the sympathy of kindred affection; and, in the secret consciousness of a congenial inspiration, shares in some measure the triumph of the artist. The faults which have escaped him it views with the partiality of friendship; and willingly abandons the censorial office to those who exult in the errors of superior minds, as their appropriate and easy prey."]

"16th.—To a meeting in Freemasons' Hall. Lord Carlisle in the chair. Ragged-schools. Room quite full. Good speeches, chiefly by dissenters. One of them said:—'A farmer told him that one morning he was walking in a thick mist in the fields, when he saw an object that in the mist appeared to him to be a monster: on going a little nearer, however, he found that it was a man; and, when he came close to it, he found that it was his brother Thomas. Now,' said the speaker, 'this is what the lower classes are to us. Viewed at a distance, through the mist of prejudice and dislike, they appear like an evil monster. But, when we become more acquainted, we find that they are

men like ourselves ; and, if we go further, and become more intimate, we at last find that they are all brother Thomases and brother Johns, etc.' Another speaker observed : ' Never use a sixpenny word when a threepenny will do as well.'

" 18th, *Sunday*.—Received the Sacrament ; having resolved never to omit an opportunity of doing so, in consequence of reading a tract called, ' How often shall I come to the Lord's-table?' While waiting to communicate I had some grand ideas of the glorious privilege of being made one with Christ, and He one with me ;—He the Creator of the world, and the awful Judge of man at the last day. How little reason have we to fear the day of judgment if this union with the Judge be maintained? But oh, my near relatives and friends! Are they all safe? How comfortable the thought that our sins have been all washed out ; and that so we begin again, as it were, on a clean sheet. If, in spite of our endeavours, we again fall, the remedy is at hand. ' If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins.' Such an Advocate *must* succeed. Our sins are again forgiven ; again we spiritually eat Christ's body and drink His blood ; and again are united to Him. Thus we shall gradually grow a little each time, resembling more the perfect model set before us. Though the resemblance be faint, yet it is progressive ; till in another state we shall see Christ face to face. Christ, to whom we belong, will make us sit down on His throne for ever. O Jesu Christ ! enable us to confess Thee before men ! Save me, my wife, children, father, brothers, friends, servants, neighbours, all men. God was in Christ. The Creator was tortured and put to death by the creature ; slowly expiring, dying by inches, for our sakes.

" I regret to think that I gave way before church to

morose and sullen feelings without cause; but yet was unable to get rid of them for two hours. Alas, what an impediment an impatient temper is! I seldom, if ever, break into open passion; but too often give way to it in secret. O God, renew my heart! Thank God I now do things, as a matter of course, which at first seemed intolerable. Each step prepares for another; till at last we shall find ourselves higher than we once thought possible.

"19th.—Thought of giving up my singing as hopeless; but, as a last chance, began to learn the 100th Psalm. Succeeded better than could have been hoped.—Little James ill.

"20th.—To Whitechapel; and went with the Scripture-reader over my new district with a bundle of tracts. The heavy rain made us give up for the day. On coming home found little James very ill: thought him in danger.

"21st, *Ash Wednesday*.—While in church was sent for to see my boy, who appeared to be dying. In the afternoon I went, by appointment, to my district. Was much affected in one house where a child, five months old, had died the day before. The mother showed us it as it lay in a white coffin, studded with silver nails, dressed as if for a christening. It looked perhaps more pretty than it had ever done while alive. I thought I saw my poor little James. When I came home I went direct to the nursery. Three women were there, standing up. The child's bed had been moved away. M—— was not there. I concluded all was over; and asked, with a trembling voice, to see him; but found, to my great relief, that he had been moved into another bed, and was rather better.

"23d.—Poor little James still dangerously ill. At times he rallies and becomes even playful. At such moments a smile spreads over his face and makes it appear angelic.

How soon, may that face be cold and inanimate! Alas! I fear.

"24th.—Went through the Thames Tunnel to White-chapel. Offered half-a-sovereign at the entrance. Was told by the man that he had no change, the toll being one penny. Forced to leave my umbrella, and was rather discomposed by this circumstance, as it made it necessary to return that way. Tunnel a fine work. Finished going over the district with Scripture-reader. Conversed with one man, an avowed infidel. He had one print of Christ, and another of Tom Paine, side by side.

"27th.—To the district; and made about fifteen visits. Felt rather disinclined to go into the houses.

"March 1st.—Distributed more tracts in the district. Urged the people to go to church, and to regard their eternal interests. I reasoned with one man who professed to doubt the truth of religion. One of his objections was the same which I remembered proposing, when a boy, to Mr. H. Elliott; viz., How can the Bible be a guide, when pious men differ so widely in their opinions of it?

"Why do I not distribute tracts, and speak with persons in my own rank of life, instead of wearing a sort of mask? This pride and false shame must be got over before I die. Still learning the Old Hundredth Psalm, and the Evening Hymn.

"2^d.—On my making some domestic regulations, my servant spoke impertinently, and threatened to give up his place. As he had said this several times on similar occasions, I spoke to him, not angrily, but more harshly than I intended. Our Heavenly Father bears with *us*, though we often forget our duty.

"3^d.—Child improving. Rather nettled, and discomposed, to hear that the other servants thought B—— quite right in what he said to me. Let us overlook and forgive

these trifles ; and make great allowance for ill-temper in servants, whose situation is often an irksome one. In the afternoon went to a Mr. Buzzard, at Hammersmith, to propose the purchase of some ground at Brighton to build a school.

"4th, *Sunday*.—Sermon in the morning, 'Can the Ethiopian,' etc. ; and in the evening on 'The enemies of the Cross of Christ.' Felt too much self-complacency, as if I were past the danger of sin. Let us keep clear of despondency on the one hand, and false confidence on the other. O God, may I ever walk with Thee in time and in eternity ! Many blessings, very many ! To have but the hope of being at peace with God, through Christ, is infinitely the greatest.

"6th.—Saw Champneys, and proposed appointing his curate to the church. He gave him a high character. I also proposed to Champneys himself to become a trustee.—Afterwards to the district. A remarkable case of a family :—the father a Jew, the mother a Protestant Christian. The children have been allowed to go to a Christian school, and even to the Sunday-school ; but, after a certain age, they are to be compelled to become Jews, and deny the religion of Christ. The mother expressed regret at the prospect, but was not at all impressed with the awfulness of the case. I examined the children ; and found them well instructed in the facts of the Christian religion, which they will soon be taught to look at as a fable. Many of the Jews have been brought up in this manner, on account of the advantage of the superior instruction imparted in Christian schools. And the result is that they become complete infidels ; disbelieving the miracles of the old, as much as of the New Testament. In fact they have, many of them, no religion, and disbelieve in a future state of punishment. The more strict rigidly observe the Sabbath, never even lighting a fire on that

day; but keep it in from Friday night, and employ some one else to cook for them. Determined to put a steeple on tower of church. Wrote to Francis to tell him.

"8th.—Saw Francis about the steeple. My child very faint in the morning, but revived in the course of the day. This state cannot last long. Poor child, how close he may be to eternity! May we all fear death as little as he does, when our time comes.

"14th.—My father laid the first stone of Stanmore Church. The solemnity, and the recollection of his wife and children, affected him much. God grant that he may go on increasing in love to God and man! The child greatly recovered, thank God; but too much reason to fear a return of the malady. Began to try chemical experiments, to amuse the children. Declined being President of Brighton Ragged-schools, on the ground of not being connected with Brighton; and, finding the Committee rather averse to the plan of building a school, I wrote to offer £100 instead.

"16th.—Found in my district a new woman aged thirty, with three children, deserted by her husband, who went to America two years ago. She sells fruit, after the children have gone to bed.

"18th, *Sunday*.—A sermon for the Metropolitan Church Building Fund, by order of the Bishop. Sixty new churches have been built in the last twelve years. It was also mentioned that a lady (I suppose Miss B. Coutts) had built and endowed a church in Westminster, and that two other individuals had each undertaken to build a church in another part of London. One of these I knew to be myself, and felt a blush of emotion.

"19th.—Got £5 from Prince Albert, and £5 from the Queen Dowager, for a widow here.

"*April 1st*.—Sermon on humility and forbearance. Was

provoked in the morning to hear that the servant had told my boy that I ought to employ poor people to blow glass, instead of using a blow-pipe myself. How foolish to be thus easily irritated! In church I thought of giving the man a coloured glass bottle, of my own making, for his children.

“*8th, Easter Sunday.*—‘Christ is risen.’

“Fell into a discussion with — on the nature of Christ’s sufferings; she supposing that the bodily pains He underwent were not the chief part of His punishment, but that He suffered inwardly a degree of anguish equal in intensity to the eternal punishment of the whole world. I think the sacrifice consisted in the actual shedding of the blood of Christ. It was not the amount of sufferings, but the quality of the sufferer, that made His punishment, in the light of Heaven, equivalent for the eternal punishment of mankind. If we had a view of the infinite and overwhelming greatness of Christ as God, we should see that, if the bodily pains He suffered as man were placed in one scale of the balance of God’s justice, and the eternal torments in hell of millions of creatures in the other, the former would preponderate. When the wretched man thrust His spear into the side of our Lord, and occasioned a stream of blood, he little thought as it trickled to the ground, that every drop of that blood was of more importance in the eyes of the unseen world than the entire destruction of myriads of planets such as ours. Oh, the infinite condescension and love of Christ! And oh, the awfulness of the wrath of God! May we indeed be found in Christ at the last day! Received the Sacrament. Sorry to see so few people. While waiting adopted Mr. H. Elliott’s suggestion, and prayed for relations and friends.

“*22d, Sunday.*—‘To the honour of our Lord Jesus Christ.’ Strange that the glory of God, and of Christ, the

Creator of millions of worlds, should receive increase from any actions of such insignificant creatures as the inhabitants of this world! Millions of planets like ours form but a speck in the visible universe, and would scarcely be missed if destroyed to-morrow. Yet the meanest and humblest that tread this earth are objects of attention to the infinite Creator; and the minutest actions of our daily life seem spoken of in Scripture as capable of directly affecting His glory. Strange this; but stranger still that men, knowing and acknowledging this fact, should often be ashamed of the awful Being whose eye is upon them, and blush for their religion:—blush to own that they fear God, and love Christ! Alas, we have too often been ashamed of that awful Being, who for our sakes endured the cross, despising the shame. Away with this false shame! Men may pity or despise. Let them. If we have the approbation of our Lord, let them think what they will. If they despise us now, they would kiss our feet hereafter. But the applause of the whole world would not prolong our life a single-hour when we come to die. Two motives,—heaven and hell! Those who have begun the race are animated by the one; for the careless and impatient there is the other. God's infinite power and skill of contrivance are evident. If all these have been employed in preparing pleasures in heaven, how great must be those pleasures! But if the same almighty power has also made a place of torment, how great that torment! We shrink from the contemplation. What does Christ say? 'Fear him who can destroy both soul and body in hell!' O God, bring me, my wife, children, father, brothers, sisters, friends, servants, neighbours, connexions, to Thyself, by any road! For Christ's sake awaken the careless, confirm the serious!

“*May 2d.*—To please my father went to the Levée.

The entrée-room excited melancholy thoughts. So many old men, illustrious as statesmen, soldiers, sailors, diplomata-tists ;—men of the highest rank, and decorated with orders of all kinds ; but bending under the weight of years, and certain in a few years to enter eternity! Yet in spite of these feelings, I was secretly pleased ; for the Queen spoke to me, and the Prince shook hands : and in passing the window of the antechamber under which the military band was playing, I felt the fascination of the scene. Alas ! let us avoid the pride of life, and be humble followers of Christ ; else we shall not find Him at the last day.

“ 10th.—Went to the Exhibition, and saw my picture. Thought, it looked well, but too small. Quite clear that it's not worth the labour bestowed upon it, and shall paint no more.

“ 20th.—Heard Champneys preach at Lee. ‘ I was hungry, and ye gave me no meat ; thirsty,’ etc. He showed that omitting to do acts of kindness to the poor for His sake will be a cause of condemnation at the last day. Good God, help us to bestir ourselves, and to visit the sick !

“ 21st.—Requested to attend a Missionary Meeting at the Green Man, and to move the first resolution. In doing this I said that, as there was no greater duty, so there was no greater honour, than to be employed in promoting the kingdom of God.

“ June 4th.—Received an offer of being brought into Parliament for —, without expense on my part ; the present member wishing to retire. Took a day to consider. Felt unwilling to leave M., and lose the domestic life I enjoy. I felt also a dread of the ridicule I should necessarily encounter in supporting the religious questions in Parliament. On the other hand, I did not feel at liberty

to refuse so great an opportunity of usefulness ; particularly as the refusal of the seat might be taken amiss by my father, and others who heard of it. After praying to be directed in all things to the glory of God and the good of my soul, I determined to accept the offer, whatever personal inconvenience it might occasion.

“7th.—Had much talk with the parliamentary agents ; and by degrees discovered that the sitting member expected a large sum on retiring, as did also the leading men in the borough. This, I thought, altered the case entirely, and enabled me to draw back with a safe conscience, as the money is certainly better bestowed in endowing the church.—Sold all my pictures at Christie’s, but got very little for them.”*

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The Journal here breaks off ; but was resumed after his return in November, 1849, from Scotland.

“Nov. 23d.—Arrived at Blackheath from Scotland, after five days’ journey. I begin again to write my Journal. Am I better, or worse, in the sight of God than when I arrived here last year ; and more active, or less, in trying to do good ? I trust my love to God and man is increased ; and that there exists a prevailing desire to do good, if I knew how. Alas ! I am sadly provoked and irritated by opposition and contradiction, especially among

* Few would guess the full import of the short sentence with which he concludes this entry: “Sold all my pictures.” In truth he could scarcely have made a greater sacrifice than in selling his pictures :—pictures which he had been collecting for several years ; many of them by excellent artists, and which he regarded with that sort of affection which only those who have the same true love for art can understand. For one in the receipt of a yearly allowance of £3000, it was no easy matter to build and endow a church at the cost of above £10,000. This was only effected by the strictest self-denial, and sacrifices such as this. Yet he often looked back with pleasure on that time, as one when he could really feel that he was depriving himself of some of the luxuries of life for the sake of the gospel of Christ.

relations. I have probably among them the character of being unamiable. This must not be. I must and will be a Christian. I must and will go to heaven. O Christ, receive my dedication of myself to Thy service, and make me entirely conformed to Thy will : for 'if any man have not the Spirit of Christ, he is none of His.'

"25th, *Sunday*.—Alas! the passage to heaven is dark and irksome; but the King of kings has gone through it, and so must we. Necessity has no law. Let us push on, and thank God it is no worse. The broad road is glittering and attractive;—outward splendour, it may be, music, works of art, soft cushions, fragrant odours, pleasant company! God says, 'My son, strive to enter in at the strait gate.'—Heard of poor Quekett's wife's death.

"*March 30th, 1850, Easter Sunday*.—Feel at peace with God through Christ. I believe I am saved through Him, and that all my sins are as though they had never been. Received the Sacrament. Read Baxter's 'Saint's Rest,' that excellent book; and felt ready to leave wife, children, life, to be for ever in heaven. I trust this is not a delusion, yet I can scarce believe myself so near heaven. But why not, since Christ can do it? Truly the narrow way is the way of peace. As yet I have had few trials, or none. Let me be careful! Twice lately I have acted in a way that has caused me uneasy misgivings of conscience. First, after signing the Sunday Post-office Petition, I made as though I had done it without consideration. Another time, coming from church, I saw a crowd round a man lying on the pavement in a fit. Felt inclined to help him; but did nothing till the policeman carried him away, when I left as though it were not my business. In both cases I repented, and believe myself fully forgiven, Christ having borne the punishment of my sins; and I resolved that in a similar case I would act differently. May we

never be tried beyond our strength; but, as our day, so may our strength be! May we have such plain opportunities of serving God as we shall be able to make use of!

“*June*, 1850.—The Rev. W. C. came to tea. He spoke strongly against High Church and Tractarian doctrines. I felt displeased and mortified. He called it a proof of the hatred of the human heart against God. I fear he is right. Our pride takes offence at dissenters, city missionaries, and uneducated preachers. My *feelings* are with the High Church party; my *judgment* against it. I felt the High Church system to be an attempt to make that palatable to flesh and blood which in its nature is, and must be, painfully distasteful to human nature.

“The following days I felt very melancholy on reflecting how little progress I had made; how much my religion consisted in forms and observances, church-going, sacraments, and formal visiting of the poor. How little of the Spirit of Christ! Yet, ‘if any man have not the Spirit of Christ, he is none of His.’ Did not Christ and His Apostles go about trying to convert every one they met? But did I ever seriously set about the conversion of any one? How I shrink from the idea of talking to servants on religion! Alas! pride! pride! pride! There is no peace with this enemy till we are safe in heaven, where there is rest and happiness for ever. I prayed earnestly that I might swallow the pill, and not relapse into worldliness; but never be satisfied till I can really seek, and desire, the salvation of every one I meet. I must look with complacency on all city missionaries, tract distributors, and others; praying for a blessing on them, and never speaking with pity or contempt of pious men and things: be more practical in family prayers; and avoid doing or saying an ill-natured thing. To be a real Christian I must really desire the salvation of every one I meet; and,

if I am withheld from preaching to them, it must be from fear of doing them harm, and not through pride. O Lord Christ, give me Thy Spirit ; for how else will this be possible ?”

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The Journal closes here abruptly, on occasion of his leaving Blackheath for Scotland a few days after this last entry. And unfortunately it appears never to have been resumed.

How applicable to the case unfolded in it are those beautiful lines of Cowper's, on the Christian's inward self-watching and conflict :—

“ His warfare is within ; there unfatigued
 His fervent spirit labours : there he fights ;
 And there obtains fresh triumphs o'er himself,
 And never-with'ring wreaths, compared with which
 The laurels that a Cæsar reaps are weeds.”

CHAPTER V.

HIS THREE SUBSEQUENT YEARS OF CONTINUED HEALTH.

THE next three or four years, from June 1850, at which date the Journal ends, to the spring of 1854, were spent at the Ranger's House, Blackheath, with the exception of a few months each year in Scotland; and, till near the end of that period, Lord Haddo's good health continued.

When returning south in the December of 1850, he was detained with his family for some weeks at York by the alarming illness of two of the children. On the first day of the new year, attending evening service in one of the churches,* he heard a sermon preached there from Isa. xxvi. 13:—"O Lord our God, other lords beside thee have had dominion over us; but by thee only will we [henceforth] make mention of Thy name." To this sermon he often afterwards referred, as having had a quickening influence upon him; an influence increased probably by the circumstances under which he heard it, when returning thanks for the recovery of one child, and still in deep anxiety with regard to the other. Certainly from this time he began to be less under the fear of man. Instead of going to visit only in Whitechapel, he was, from the time of his return home, not ashamed to visit the poor in Greenwich and the neighbourhood. He now also took a more active part in the public charitable and religious Societies. He became President of the Blackheath

* It is supposed to have been St. John's, Micklegate, of which the Rev. E. Fox was Incumbent.—Ed.

Auxiliary Bible Society in May 1851; and, on the death of Lord Bexley, succeeded him the following year as President of the Blackheath Church Missionary Association. He was generally present at the Annual Meetings of both these Associations; and used on those occasions to address the meeting in his characteristically earnest, but quiet, modest style. His speaking at the great Annual Meeting of the parent Church Missionary Society, in Exeter Hall, occurred later, in May 1854, as will be mentioned afterwards, when his health had begun seriously to fail. On the 1st of June, 1853, he laid the first stone of a new church for the district of Hatcham (the Rev. A. K. Granville, Incumbent), and made a very earnest and impressive speech on the occasion. The Rev. T. Nolan, then Minister of St. John's, Bedford-row, now of St. Peter's, Regent-square, writes of the strong impression left on his mind of Lord Haddo's "courtesy of manner, and Christian simplicity and singleness of heart," when assisting and presiding, about this time, at the formation of a Blackheath Auxiliary to the London Pastoral-Aid Society, at which Mr. N. attended as Deputation. And he adds how this impression was confirmed and deepened when, shortly after, "we went down together to Gravesend, to bid 'good-bye' to a number of young females going out as emigrants to Australia, under arrangements by the Female Emigrant Society :--I as an examiner of candidates for the office of Matron during the voyage; Lord Haddo from his taking an interest in this, as in every other good work." "On which day," he says, "I enjoyed much of his society."

His active engagement in the various occupations and Christian labours of love undertaken by him at Blackheath, and in its neighbourhood, did not so absorb him as to prevent his interesting himself also in the religious state of the neighbourhood of his ancestral Scottish home. From

time to time he had correspondence on these matters with the Rev. James Whyte, Minister in the Scotch Established Church of the village of Methlic, on the Ythan, the parish in which Haddo House is situated. In one of some three or four letters written about this time to Mr. Whyte, after "heartily wishing God's blessing on Mr. Whyte himself, and his ministry," and mentioning his purpose of sending him "Wilberforce's Life," with commendation of the *Diary* in it, as especially interesting and instructive, he thus expresses his views on certain deep questions concerning God, suggested in a book which had been sent him by Mr. Whyte for his judgment. (The letter is dated from Haddo House, just before his leaving it for the South, Jan. 12, 1852.)

"I have looked through the little book which you were kind enough to send me. The difficulties referred to seem to belong to natural, as well as to revealed religion; and are, in fact, the arguments of the materialist against the existence of a Deity. If his existence be admitted, the contradictory doctrines of predestination and free will seem to follow as a necessary consequence of his incomprehensible nature. Is it not the fact, however, that his existence cannot be proved by direct (*à priori*) * reasoning? Our belief in his existence, though amounting to a moral

* The Editor has ventured here to insert the words *à priori* in a parenthesis: as it seems clear to him that Lord Haddo was simply speaking of that kind of evidence; not of the evidence *à posteriori*: in regard of which latter kind of evidence, reasoning comes in so effectually to prove the existence of a Creator, from the design and wisdom manifest in the world of creation.—As to what Lord H. says of the need of faith, on the point in question, from internal instinctive conviction, rather than of reasoning from metaphysical *à priori* evidence, it will, he thinks, help an enquirer to understand its justice and force, if he study the correspondence between Dr. S. Clarke and Mr. (afterwards Bishop) Butler on *à priori* evidence respecting God, as given at the end of Vol. ii. of Bishop Butler's works.

certainty, seems to be founded upon an innate conviction, rather than upon logical argument. Reasoning on such subjects seems to be out of place. Faith, rather than intellect, seems here to be required; and perhaps we must be content to leave the mystery unsolved, not only in time, but throughout eternity. . Happily we may turn from these impracticable questions to the historical certainty of the existence, and life, and death of the *Xristos*; and in that wonderful history we may find abundant matter, not only for thought, but also for practical exertion."

This last remark seems to furnish a key to the clear and unwavering faith to which he afterwards attained. A belief in the doctrines which he held had only been attained after many difficulties and objections rising in his own mind had been fought with long and anxiously. Some of these objections perhaps he never solved; but there is a sentence of deep meaning in the writings of Dr. Arnold, which he had often been heard to quote, and of which he was particularly fond; to the effect that "the mind may rest before difficulties which it acknowledges to be insuperable, with as much calmness as though they were already conquered."

The science of Geology he had studied with the deepest attention: and at length came to the conclusion that, in the present state of our knowledge, it was unwise to attempt to frame theories for reconciling the apparent contradictions between the facts of that science and the Scripture account of creation. But he was firm in the belief that, ultimately, no such contradiction would be found to exist. He had himself, at one time, gone so far as to prepare a book upon the subject. But the whole of his writings he afterwards committed to the flames; partly from the reasons given above, and partly from his own conviction, that no man

was likely to be converted through bare reasoning upon facts.

In another letter to Mr. Whyte, dated January 1853, from Blackheath, after "assuring him that his parochial intelligence was most welcome," and how especially glad he was to hear that "the Sabbath-school at Methlic was prospering," he promised him £1 to be spent at the annual New Year's Feast in prizes for good conduct and proficiency. Then, with that affectionate entering into children's feelings which always characterised him, he suggests a *Christmas-tree*, which was then a novelty, and likely to please them. "My eldest boy George has just returned from a child's party in a neighbouring house, where, among other amusements, was a Christmas-tree ten feet high. I do not know if these things have found their way into Scotland; but they have been much used here this season. They are made of a spruce fir, or some similar tree, from the branches of which hang innumerable little presents, lighted by small tapers and coloured lamps; and, being sometimes covered with artificial snow, the effect is very pleasing and gratifying to young people."

He adds, on another subject, of no little importance in its bearing on parochial management in Scotland, as follows:—"The introduction of a legal assessment I cannot help viewing with regret, having rather a partiality for Dr. Chalmers' theory. But, if the poor should imagine themselves less favourably situated than would be the case with an assessment, as in the neighbouring parishes, it might be injudicious to retain the present system."

In a third letter, dated March 1st, 1853, after expressing the interest felt by him in all the detailed parochial information sent by Mr. Whyte, he says; "I am glad you have taken pains to secure a good *precentor*, and to promote the improvement of the psalmody of the district. Whatever

tends to increase the interest of the people in their public services is surely deserving of encouragement. I hope you will adhere to the resolution you express, of making a consistent moral character a *sine qua non* with the candidates for the office." And, again, he tells Mr. Whyte how pleased he always was "to hear of the progress making in the schools, especially the Sabbath-schools;" and of his feelings of sympathy with the "school-teachers, as fully meriting all the encouragement that can be given them in their labour of love; which, indeed, is one," he adds, "that requires much patience and perseverance."

He was in the habit of intimate correspondence with his father, whenever so far separated as to prevent frequent personal intercourse; and his letters to him were always characterised by a tone of affectionate filial confidence and respect. Unfortunately most of these letters were destroyed by himself, on coming into possession of them, at his father's death. From two, however, which happen to remain of those written to him in 1852, 1853, a few extracts may, in the absence of others, be interesting: either as alluding to public affairs in which Lord Aberdeen, his father, was at the time so prominent an actor; or as illustrative of his own reading, and observant and scientific turn of mind.

In the former, dated *Blackheath, Oct. 23, 1852* (his father being then in Scotland), after observing how "the change of wind having brought warm wet weather, the large chesnut-trees were showering down their leaves," and on "the curious effect of the continual dropping of chesnuts from their tops,"* he refers to the "*Cloister Life of Charles V.*" as a book he had been lately reading. "Mr. Stirling seems," he writes, "to have got access to some very

"And only through the faded leaf,
The chesnuts pattering to the ground."

Tennyson.

interesting papers relating to his retirement, which belong to the French Government." And he remarks that "the manner in which the late King of Spain breathed his last was almost as singular as the famous funeral of Charles V.:" observing: "I was shown the gallery in the roof of the Church of the Escorial into which the King's bed was wheeled when his end approached; that the last sound which met his ear might be the chanting that was continually going on below." He then speaks of "a rather curious discovery which has lately been made. It is an optical arrangement by which the surface of the eye may be examined by the eye itself without being reflected. It would take too long to describe in a letter; but I can show it you afterwards."* And, after other topics of a more domestic nature, he thus alludes to the great Duke of Wellington's death and approaching funeral. "A., who was here yesterday, mentioned a calculation that had been made with regard to the Duke's funeral: viz. that, if carriages were admitted, the procession would occupy some twenty-three hours." "There was something very impres-

* Not himself understanding the nature of the discovery here alluded to, the Editor took the liberty of asking an explanation from Dr. Whewell, who kindly replied to the inquiry as follows:—

"The optical fact to which Lord Haddo refers in his letter must be, I think, one which excited a good deal of interest several years ago, but which I have not seen mentioned lately. If a candle be allowed to shine upon the eye, while the eye looks upon the dark vacant space beyond, so as not to look at any object, after a time there will become visible a kind of network, which is the ramifying blood-vessels at the bottom of the eye on the retina. I recollect, when the experiment was first talked of, I could manage to see this network very distinctly; but I do not find that I can do so now. Perhaps I have forgotten some of the precautions that are needed."

In the same letter, Dr. Whewell expressed the pleasure he had in hearing of a Memoir of Lord Haddo being in preparation, adding, "He was, I believe, an excellent man and Christian."

sive," he adds, "in the universal feeling which was shown at the news of his death. Almost every public building that was capable of it, and every ship in the river, had a flag half-mast high; and the shops in the principal street remained partially closed for weeks. I was struck with the appearance of the large printshop in Cockspur-street, the whole window being occupied with different prints of the Duke, and the events of his life. As no two were alike, the number is almost incredible."

The other letter to his father is dated from Scotland, September, 1853. In that month Lord Haddo had gone to Scotland, his father intending to follow immediately. But the pressure of public affairs rendered it impossible for him to leave London. So, after waiting in the hope of his arrival for three or four weeks, Lord H. returned with his family to Blackheath.

"I write to report the progress of events since you last heard from us. Your giving up all thoughts of coming here at present has been a great disappointment to us all, and I am inclined to agree with an old woman at Methlic, who told M. that, although she felt it very delightful to see her and the children at church, yet there was one thing wanting to complete her happiness, viz., to see *you* in your accustomed corner. I must confess, also, that the hints you gave of an intention to resign office occasioned much regret.* For, though the course you adopt will no doubt be eventually proved to be the right one, yet the abrupt termination of your Government, which began with such a fair promise of continuance, would be not a little mortifying.

"We intend to leave this on Friday. . . . I could willingly remain here longer; as fine weather in the

* It was not, however, till 1855, as the Russian war was progressing, that Lord Aberdeen resigned the Premiership; Lord Palmerston then succeeding him in it.

beginning of October is always enjoyable in the country, from the prevalence of autumnal tints. The view from the drawing-room window on a fine day leaves scarcely anything to be desired. I observe that several trees have disappeared from the garden since last summer. I cannot say that any of them are missed ; but it must be owned that the wind has been behaving somewhat rudely to the trees which have become unexpectedly exposed to it. It is rather a striking illustration of the progress of change, that the Aberdeen approach, which has long received so much attention, is on the point of becoming disused. For it seems certain that the railway will be opened to Inverury next summer, and that then the approach will be from the Meldrum side. We have had several drives here ; and a few days ago I went to a charming point of view close to Woodhead, where the glen of the Ythan is seen to the greatest possible advantage.

“ I will endeavour to give the right tint to the stone deer in the park ; but propose to try a solution of the nature of ink before using oil paint.”

That period during which health was granted to Lord Haddo was, at the time when he wrote this last letter, passing away. It was to be succeeded, in God's providence, by a long time of wasting and illness.

CHAPTER VI.

COMMENCEMENT AND PROGRESS OF A LONG WASTING ILLNESS.

It was in the summer of 1853, whilst in Scotland, that Lord Haddo first began to suffer with symptoms of dyspepsia, and to lose flesh ; though so gradually as to be scarcely perceptible for some time, and to allow of his still for a while continuing his usual habits of life, taking long walks, &c. But in the autumn of that year the falling off became more rapid. From about November or December, after his return from Scotland, he became daily weaker and thinner, till his family were alarmed at the alteration in his appearance ; although he did not consider himself, or like to be considered, an invalid.

The following characteristic anecdote respecting him may be here fitly inserted. It was one cold evening in February, 1854, as he was hastening on his return home to the London Bridge Station, that he was accosted by a poor little girl in ragged dress, who told a sad tale of a sick mother lying ill in bed, and without fire. Instead of dismissing the child with or without relief, as most persons would have done, he desired her to show him where her mother lived ; and followed her through street after street a long way into the east part of London. Arrived at the house, he found the child's story to have been quite correct ; the poor woman very ill, and no fire in the grate. He at once went out, bought a supply of coals, which he ordered to be continued ; saw them delivered and the fire lighted, and left the poor mother and

child provided with food and other needful comforts. The snow was at this time falling fast, and it was bitterly cold ; and by the time he reached Blackheath he had received a severe chill, which brought on an attack of influenza, by which he was much weakened. It was a downward step in the wasting illness which was then beginning to fix itself upon him. He remarked, however, that he was glad he had caught this cold in a good cause ; and that the poor woman was enjoying a good fire during the cold weather.

To please his friends, Lord Haddo consulted medical men, both at Greenwich and in London ; and continued under their treatment for several months. No amendment taking place, but the contrary, it was resolved that he should try the hydropathic treatment at Malvern, under Dr. Gully. Accordingly he went there on the 21st June, 1854, accompanied only by his eldest son George, at that time a boy between twelve and thirteen ;* having previously, however, ill as he then was, made the effort of attending, and speaking (and this with much effect), at the great annual May Meeting of the Church Missionary Society in Exeter Hall.† And at first, after his arrival at Malvern, there seemed a prospect of improvement. But this proved a delusive hope. After six weeks of increasing emaciation,

* Afterwards the sixth Earl of Aberdeen.

† The following letter was addressed to him shortly after by the Rev. H. Venn, Honorary Secretary to the Church Missionary Society :—

“MY DEAR LORD,—I cannot do justice to my feelings without expressing my thanks to you for the very efficient aid which you gave us by your Address at our Meeting.

“I have heard from all quarters that it has gratified and encouraged our friends ; and I trust that God’s blessing may rest upon this and the many other instances in which you advocate the cause of Christ. Believe me, &c.,

“HENRY VENN.

“*Salisbury-square, May 9, 1854.*”

sleeplessness, and debility, Dr. Gully gave him up ; and, while recommending Egypt as a possible means of alleviation, did not conceal his opinion that he had not long to live.

The illness being one of wasting atrophy, he did not suffer much from actual pain, but only, or at least chiefly, from that nervous irritability which is often the accompaniment of such kinds of disease. Hence, until near the end of his stay at Malvern he had no idea of the very serious character of the illness, and of its probable speedy issue in death. This appears, as will be seen from the extracts presently to be given, in the letters written by him to Lady Haddo from Malvern ; the only correspondence which, in that state of weakness, he was then able to keep up. And if, in consequence of the correspondent being, as he expressed it, "almost the same as himself," there resulted a careless ease and desultoriness in the mode of writing, and a noticing, too, from time to time, of little circumstances connected with his state of invalidism, which would not have been admitted into his letters to any other person,—yet, intermingled as these notices are continually with graver matter, the extracts given will probably be deemed by those readers who rightly appreciate the main object of the present Memoir, to be on that very account the more interesting. For they thus reflect with the more naturalness what were ever the inmost and deepest feelings of his mind ; and this, on the religious topics they refer to, almost as distinctly and particularly as in a private diary.

TO LADY HADDO.

"*Malvern, June 24th, 1854.*—I write to you, as I always or at least generally do, in a sadly desultory way. But, if you saw me with my feet on the window in the sun,

elbow on the table, and body in the arm-chair, you would wonder how I write at all. Without attempting what Chalmers calls severe composition I will give an account of myself, though the paper occasionally slips about, because I am too lazy to hold it. I got in very good time to Paddington ; and what with dozing, and looking at the beautiful country, we soon reached 'Worcester, beautifully situated on the Severn.' But indeed all the towns on the rivers, with their old bridges and buildings, are, I imagine, picturesque in the west of England, to judge from what I have already seen. From Worcester a fly took us nine miles to Malvern ;—a row of villas half-way up a wooded hill, with a superb view of rich wooded country. At Gully's establishment the only vacant rooms were scarcely good enough, so I went off in the fly in search of houses. Now, this I found tiring work, after the journey in the heat of the day. 'Your sofa is somewhat narrow,' said I to the woman on entering Bradley Cottage ; 'but, with your leave, I'll try it for a few minutes.' Whereupon I threw myself upon it ; and found the repose so agreeable that, without more ado, I settled to take the entire house, for better for worse. And really I find no reason to regret this ; nor have I seen anything that I should prefer to it : its roses peeping in at the windows : a glorious view from the bow window of the drawing-room ; snug, cheerful dining-room, three best bed-rooms, &c. The delightful weather makes a cottage life enjoyable—every door and window permanently open.

"*June 25th, Sunday.*—Disturbed by cocks crowing all the morning. While sleeping, about half-past six, in rushes the bathing man to rub ; with only ten minutes to spare, as he has 'six other gents waiting ;' obliged to get up, but much refreshed after it. I found Hill here, and Money is to come on Tuesday. I was greatly pleased to

get your letters, and will consider them in detail when next I write. God bless you in soul and body! For all His mercies God's name be praised; particularly for our hopes of Heaven, for Christ's sake!

"Went to the beautiful old church this morning. Good sermon. The preacher took for his text the Epistle for the day;* and put the questions, or tests, following, as suggested by it; (N.B., at this moment the man is rubbing my feet in the mustard bath!) without, he said, giving any interpretation of their meaning, because everyone's conscience could tell him what was meant. 'Does your heart condemn you? Do you keep His commandments? Do you believe in Christ? Do you love one another? Have you His Spirit?' What a blessing that we can both answer in some degree in the affirmative; and, having a settled desire to do the will of God, *may*, and I hope *do*, feel something of the confidence spoken of in this passage.

"*July 2nd, Sunday Morning.*—Rubbed, scrubbed, and polished, as usual.—The text from Psalm xxvii. This is one that is turned down in my book, as full of encouragement, and suitable for times of despondency. It reads better, I think, in the Bible translation than in the Prayer-book. Good old Money is going away soon. He is not a bad companion for Sunday: for it really is a comfort to get any one to talk to about the love of God, and to whom religious subjects are always welcome. He preached to-day. The expressions in the second Lesson are strong, and suggestive of thought: 'Except a man forsake all that he hath, he cannot be my disciple.' Do let us care less for earthly things; and pray earnestly that we may

* Ep. evidently for the 2nd Sunday after Trinity, from 1 John iii. 13-24; beginning, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren," &c.—Ed.

be Christ's disciples—you, and I, and all we care for ; that we may escape God's wrath, and be found in Christ at the last day. I have had a pleasant Sunday—in the morning, at the beautiful church ; in the afternoon, at the open dining-room window, in the sun, reading, and conversing with Money, while George played about in front in the garden. The window, you understand, opens down to the ground on this side ; while the lower window, on the other side of the house, is twenty feet above the ground, on account of the steep bank on which the house is built.

" *July 8th, Saturday.*—In our Bible-reading of to-day we got to, 'The Lord is very pitiful, and of tender mercy,' which, I remarked to George, was a good place to stop at ; and then gratefully and joyfully to consider the many similar expressions throughout the Bible. . . . The view to-day is very clear and charming. I must get you to see it before I leave Malvern. Then I shall say :—

'Dear companion of my walks (drives),
Whose arm this thirteenth summer I perceive
Fast locked in mine, with pleasure such as love,
Confirmed by long experience of thy worth,
And well-tried virtues, could alone inspire,
Witness a joy which thou hast doubled long.'*

" *July 9, Sunday, 4 p.m.*—This has been a very wet day. My third Sunday reminds me that the month will soon be up, when I may leave Malvern. I have very much enjoyed the change, and perfect quiet, and beautiful view ; but I scarcely expected much benefit from coming here, and believe that I shall return exactly as I came.—If we can manage the children, we may make some little tours together during the summer, and see places that we have not yet visited. This will be a pleasant and beneficial occupation in my case ; which, though one of weakness, is

* Cowper.

quite compatible with great enjoyment ;—in some respects more so than robust health. I went in the morning to Church, and heard an excellent sermon :—‘To me to live is Christ, and to die is gain.’ The whole passage most impressive :—live *in* Christ, as the branch in the vine; and *for* Christ, for we are not our own.

“ Somehow or other last night I thought about death, though I don’t at all expect it now. Anticipating, in fancy, an advance thirty years further on in life, I reflected that my present weakness would then be the warning of approaching death. Indeed, even now, if it continually increased, it would at last end in the dissolution of the body. It helps me, therefore, to realize what my feelings might be in such a case ; and also how admirably a state of weakness, unaccompanied with pain, serves as a preparation. Having as it were received notice to die, I felt in the thought a mixture of confidence and awe ; like a man holding the string of a shower-bath, fearing the act, but with comparative confidence in a pleasant result. I thanked God that death had not come six years ago, before I underwent that sudden and entire change in my views and feelings, the effect of which has lasted ever since. I thought much of the many assurances that the blood of Christ cleanseth from *all* sin ;—that He is the rock, and the wall, under whose shelter we escape the storms of God’s anger, and the dreaded torments of eternal death. If we are His disciples, and desirous of leaving all for His sake, we are perfectly safe. Peace and joy and happiness are before us. How sweet the name of Jesus (Saviour) sounds to the dying believer ! God and man,—humble and meek,—infinitely glorious and divine,—kind and condescending,—holy and sin-hating, (whence the dislike of Him among men,) ‘He was bruised for our sins,’ &c. Let us, then, take His yoke upon us : for, ‘as a hen gathereth her chickens

under her wings,' so will He receive all who come to Him in a spirit of meekness, humility, and grateful love. God has represented Himself as *running* to meet His prodigal son. 'The blood of Jesus Christ cleanseth from *all* sin.'

"Such were then my comfortable thoughts; occasioning a deep feeling of pity for those who are quite unprepared, and a real desire to promote the spiritual welfare of all the world. As to the separation which death would occasion, I felt little, perhaps too little, concern. But this, I suspect, is very generally the case. There was one person indeed whom I regretted leaving; and that on *her* account, not on *mine*. I feared you would harp on old times, and be more unhappy than you ought to be. I think, on religious grounds, that there is much poetic sentiment about love, and marriage, and widowhood, that is unhealthy and unscriptural. If we had the spirit of Paul we should feel less the loss of husband, or children, or life itself; because engrossed in things of greater interest. *Christ* says, that the whole world is of no value compared to the soul: *poetry* makes the same comparison with regard to the smile of a lover. I could, when under the effect of some softening influence, as of music, bring tears into my eyes by recalling to memory the happy months of July and August, fourteen years ago. How different from St. Paul! Such indulgence of feeling unfits us for the real business of life. It belongs, in fact, to a state of luxurious refinement which is itself unnatural, and an unnecessary burden to strangers and pilgrims hastening to another country; where they neither marry, nor are given in marriage, but are as the angels in heaven.

"All this you will understand to be the thoughts of one to whom death was at the time immediately present; who had deep views of the infinite importance of eternity; and who regarded his body as soon to become a mere heap of

clay, while his spirit fled to the presence of the Saviour. Meanwhile, my kind and faithful wife, be assured in the fullest sense that I am yours at least *till* death.—To-day I feel so well that I am in danger of forgetting the serious reflections which recurred between sleeping and waking throughout the night : the burden of my dreams then being, ‘How sweet the name of Jesus sounds,’ &c.

“I called on Dr. Duff : but he was not at home. I have lately been reading his book on India. He was wrecked on his way out ; and lost everything he possessed, except a huge Bible, which was picked up uninjured on the beach.

“*July 11th, Tuesday.*—I have received your letter, and thank God for it. . . . Let us always keep in view the real end of life, and bless God who has called us out of darkness into light. Your soul’s health is to me of infinite value ; and, whenever it may please God that we shall be separated by death, may the survivor be more than ever devoted to our gracious God and Saviour ! The recognition in their identity of the more immediate disciples of our Lord in the future world, implied in John xiv. 1—3, and elsewhere, may lead us to infer a similar recognition in others. What joy to meet in heaven !

“The day, dull as it is, has quickly passed away. I feel very comfortable. I have not gained either in strength or weight ; but my pulse keeps steadily at 60, which is an improvement. I should be glad of fine weather. Cold damp is most unfavourable.

“*July 12th.*—I have just begun the ‘Life of Cowper,’ by Southey. If something more exciting is wanted by me, there are many of Scott’s novels at hand, which I have never read, having purposely reserved them. I was saved from sea-sickness once in the Bay of Biscay by ‘Guy Mannering.’ At present, however, I rather shun a novel of any kind, unless such as may be read in the course of

an hour or two. The great concern is too important to allow oneself to be long engrossed by what is fictitious. 'One thing is needful.' This morning I had up our two women to prayers, reading 1 Pet. i. One of them has charge of the house from its owner, a lady who lives in London; the other is a girl whose whole expense to me is 5s. a week, board, lodging, &c. And yet she waits on me all day, answers the bell, goes on errands, &c. I could quite well do without her; but I thought her hire would not impoverish me too much! The Bible that I read from is a huge one, with commentary, belonging, it seems, to the cook (a present from a friend); and which, I suppose, being too grand for the kitchen, was placed as an ornament in the parlour. Yesterday, I had the pleasure of paying 15s. 5½d. to get an old woman's things from a man to whom she owed rent, and presented her with the receipt in full. Tell Harriet this was *her* poor woman, whom she found sitting on the wet bank.

"I have just been asleep outside the window in the sun for half-an-hour; but now it is cloudy again and chilly. My chief (bodily) gratification, I must privately confess, is sleeping in the sun. I am now able to sympathise with women and weak people, as I could not before; and can understand the sinking for want of food and feelings of fatigue.

"*July 14th.*— Do not take too seriously what I wrote last Sunday. At the same time, familiarise yourself with the idea of that separation which must ultimately take place. I've a good deal of life in me still, I assure you. And, were the will of God to be otherwise, I can imagine no more desirable termination of life than by a gradual loss of strength, such as that under which I am now suffering, with the prospect beyond death of a joyful resurrection.

“*July 16th, Sunday.*—I have received your letter and the tracts. I trust that you will find more and more enjoyment in the peace of God through Christ, and comfort of the Holy Spirit. I find there is an establishment here of the Religious Tract Society; so that I can amuse myself by getting plenty of tracts myself.

“I had a visit yesterday from Archdeacon Law, who is the author of several tracts. I liked him at once.* His conversation fell immediately on the love of Christ, and the happiness of believing. What a dismal prospect it would be without the promises and hopes of the Gospel! What subject so interesting, whether ill or well? Sermon to-day on ‘The ten virgins.’ There is an expression in the 23rd Psalm something to my mind very pleasing:—‘Though I walk through the valley of the shadow of death I will (the verb following is not *experience*, but) I will *fear* no evil.’ May this be our case;—not even *fear*!

“*July 17th.*—I was glad to hear of Mr. C. Money preaching in the Park, and wish I could have heard him. We should certainly undertake to supply the tracts for distribution there; so please mention it. I am pleased with the ‘Life of Cowper.’ Here is a good reflection of his: ‘Solitude has nothing gloomy in it, if the soul points upwards.’ St. Paul tells his Hebrew converts, ‘Ye are come (already come) to Mount Zion, to an innumerable company of angels, to the general assembly of the first-born which are written in heaven, and to Jesus, the Mediator of the new covenant.’ When this is the case,

* Lord Haddo had great pleasure in the visits he received while at Malvern from Archdeacon Law, now Dean of Gloucester, from Mr. Rashdall, the Vicar, from Mr. Harkness, Incumbent of Trinity Church, and Mr. Adams, brother of that Mr. Adams who wrote “The Shadow of the Cross,” &c.: but most especially in those of Dr. Duff, the missionary, who was also then at Malvern in bad health.

there is an end of the melancholy and dulness of life at once. Faith is able to anticipate in some measure the joys of that heavenly society which the soul shall actually possess hereafter.

“P.S.—Your Sunday letter has just appeared. Good-bye. Let us both serve the Lord, and be happy for ever. Amen.

“*July 18th.*—I often regret having done so little to promote the spiritual good of any one. I am by nature and long habit unsociable and unamiable; and, whatever improvement religion may have made in this respect, it has still left me much below par. I suppose it is partly this unsociable nature which makes solitude agreeable now; though I certainly feel the presence of any one, for more than a short time, to be physically fatiguing. Not of course, yours, who are almost the same as myself; but that of the children and others, would tire me.

“*July 19th.*—As to the peace and calmness I may have had in the prospect of death, I suspect it may have been partly owing to weakness, so as to make one feel indifferent about life, and death, and everything else. Though, indeed, there have been times when I hope I have fully realised the matter; and have felt that true confidence and peace which is to be obtained only by intercourse with the Saviour, and which, once established in the mind, one may hope pervades it throughout. At the present moment, however, I am no more preparing or expecting to die, than ever I was in my life. I am just going to enjoy my dinner of bread and milk, which is delicious.

“*July 20th.*—To-day is delightfully fine—threatening to be too warm, from the perfect calmness, which makes one languid and drowsy. Gully advises me to take a drive; but I feel lazy, and am lying on the grass, with cushions, and my head under the shade of a bush.

Delicious! Dear old Mr. Fenn! I am half ashamed of his giving me credit for resignation and calmness, while it is greatly owing to having nothing to fret about. I lie all day, like a Turk, thinking of nothing and doing nothing. I see plainly that (physically speaking) dying is easy work, when it is preceded by gradual loss of strength. The real bitterness of death belongs to the survivor. This I feel I could hardly bear.

*“Half-past Three p.m.—*This day, four weeks ago, at this hour, and on just such a fine day as the present, I arrived at Malvern. The time has flown indeed. I am neither stronger nor heavier, but much more cheerful; and at this moment, lying on the ground, and with the view before me, I never felt better in my life. I could go on repeating how pleasant the day is, and the view. It is a real enjoyment; and makes me less regret the time I wasted in painting, which helps to enhance my enjoyment. This, happily, I have quite given up; though I do nothing better instead. —’s loss of money, and mine of strength, have just occurred to me as similar. Should I recover my strength, I ought to make a better use of it. ‘To me to live is Christ, to die gain.’ May such be my case!

*“July 21st.—*I have scarcely read a page of anything to-day, and can hardly write—the relaxing effect this of a hot day, and a bilious attack.

“Gully has confirmed my impression that the repose of solitude is necessary for me. He says it is not unusual for persons in my case to feel the presence of any one an irritation to the nerves. With all the peace and calmness which generally prevail, I am nevertheless exceedingly irritable: and this irritability is not only unseemly and mortifying, but injurious. I am glad you read Smith’s ‘Remembrancer’ and the ‘Text-book.’ They are most instructive. What a sermon is Col. iii.—the whole of it!

—*Half-past five.*—The evening breeze has refreshed me. ‘Last Hours of Eminent Christians’ has some pleasing passages in it;—for instance, the account of Archbishop Tillotson. If you have the book at Blackheath look at it. Pray that, if it please God, you may die by gradually losing strength. Any approach to fever seems to me a great misfortune at such a season. I am now quite revived; and, were it not post-time, would not send such disjointed nonsense. I was, however, in a restless, unsatisfactory mood this morning, which I hope will not happen again. . . . Kind regards to every one. I am glad you have found a charity case of your own. Don’t be afraid of doing too much; but give whatever your feelings prompt.

“*August 6th, Sunday.*—I was not weighed last week; because I have fallen below eight stone,* and Gully’s weighing-machine does not go lower. This is rather discouraging; and, unless I get up again next week, I shall take leave of Malvern, and try a warm Southern climate. Feeling well this morning, I went to the new church (Trinity);—a very nice one. Beale, the Sierra Leone missionary,† preached:—‘The way of transgressors is hard.’ Stayed for the sacrament. Have had many good thoughts during the day, and dipped into good books, and made good resolutions. The act of receiving the holy Sacrament *seems* (for, in reality, Christ’s atonement is *always* available for the purpose) to clear off the past, and leave a clean page for the future. Dr. Duff drank tea with me yesterday, and we spent together a pleasant evening. He is going to

* Lord Haddo’s ordinary weight before his illness was about twelve stone: his height was close upon six feet.

† Mr. B. went out to Sierra Leone under the Church Missionary Society, in 1837; re-visited England in 1853; in September, 1854, returned to Sierra Leone; and in 1856 died at Lagos.

make an extensive tour on his way to Calcutta. I promised him letters, among others to Elphinstone. How easy the journey appears on the map to Palermo, or Alexandria; but alas! there's many a wearisome mile between, and much sea-sickness! Your plan of living in an iron yacht on the Nile sounds romantic. You might inquire if an English or American merchant's house and garden could be hired for the winter at Alexandria or Cairo. I had one, in old days, at Smyrna, which was clean and comfortable. I see that we must give up Scotland this year. What an odd coincidence my election just now!*

“Fourteen years ago, I obtained what I desired more than anything in the world. I gratefully record it as infinitely my greatest earthly blessing. But let us turn to still greater blessings that are open to us, if not actually yet received—an eternity to come in heaven, the assurance of union with Christ, and of God's favour and love;—all, in short, that is really worth having. I am glad you like Smith's ‘Remembrancer.’ I read it in bed. For I get up much later than I did; and I believe I shall end in breakfasting in bed this cold weather.”

* Lord Haddo had been elected M.P. for Aberdeenshire.

CHAPTER VII.

THE DEATH-WARRANT, AND HIS RECEPTION OF IT.

ON Monday, August 7th, Dr. Gully announced to Lord Haddo that his treatment of the case had failed, and that he considered recovery hopeless.

Through God's kind providence it so happened that Dr. Duff, the well-known and admirable Missionary of the Scotch Free Church in India, was then under Dr. Gully's medical care at Malvern ; (a notice of him has appeared in the previous chapter :) and, on his strongly urged recommendation, it was determined (subject to the London physicians' approval of the plan) that Lord Haddo should, as a last resort, make trial of a winter in Egypt, or some other warm southern climate. At the same time, recovery was scarcely considered possible.

Lord Haddo broke the news as gently as possible to Lady Haddo ; but explicitly, and at once, in a letter to his father, Lord Aberdeen. In this letter, and in two or three others, written about the same time, the feeling will be seen with which he received the announcement ; looking death in the face solemnly, but peacefully, as an enemy conquered through the Lord Jesus, and but the gate to the heavenly life eternal.

LETTER TO HIS FATHER.

"Malvern, August 8th.—My dear Father,—Dr. Gully told me yesterday that, unless an unexpected change should.

occur, it is not probable that I should see another spring. He recommends friction and warmth and air as the only remedies: and is confident that any other mode of treatment would extinguish life in a few months. This is rather disheartening, nor was I quite prepared for it; though increasing emaciation and weakness seem to render the event only too probable. In the meanwhile, if the fatigue of the journey be not too great, I should like to spend the winter in the south, and enjoy the warmth and sunshine which is not to be found in England; for I feel cold even to-day, with the thermometer at 70°.

“I find that I have lost several pounds in weight since coming here, and think it useless to remain much longer; although I can hardly expect to be as quiet and free from all disturbance elsewhere. I have in fact seldom passed a more agreeable or peaceful month than on the sofa at my bow-window; and have been able to look forward to what may be the end of my illness with calmness and composure. I feel that a natural irritability, increased as it is by the nature of the illness, may be too inconsistent with such professions; but were it not for the sake of those I must leave, I should not have much fear of death.

“I am sure it will be a source of satisfaction to you to know that, whatever misgivings may occur, I often enjoy that peace which passes all understanding; and am filled with love to that blessed Saviour who has turned away the anger of God, and made death itself a blessing, by rendering it the entrance to eternal life.

“That you, when the time approaches, may also experience the presence of that gracious Redeemer, is often my prayer.

“My poor dear M. sent me the enclosed; which, though

written with much simplicity, seems to contain *the great truth* of the Bible.* Your affectionate son, "HADD0."

TO LADY HADD0.

"*August 8th, Tuesday.*— . . . Just now the sun has come out, and it warms my bones delightfully. In fact it is the only thing that seems to do me any good—an emblem of God's favour shining upon me. Gully can make nothing of me; and, I suspect, thinks badly of my case. Anyhow I would gladly live like a man preparing for death. My chief difficulties to contend with are irritability and irresolution;—both being aggravated by my invalid state. They make the religious profession inconsistent.

"Before going abroad† I should like to give some little book to our friends; as Doddridge, nicely bound in vellum and gold. What book do you think best;—*Doddridge, Wilberforce, Baxter*, or *Matthew Henry* on 'Communion with God?'

"I was so very sorry this morning when D. told me that he had forgotten to put my letter in the post yesterday. It was but a scrawl; but I knew you would be disappointed; and I want much to please you in everything. I am rather disheartened; as six or seven weeks here have had no good effect, and Gully gives very little encouragement. If, as he seems to intimate, one is gradually to pine away, the only thing then to be done is to prepare for it. I don't think I should mind it much but for you; and it would be a comfort to think that it might be for your ultimate good.—To-day the sun is shining again; but one cannot

* The enclosure alluded to was a leaflet, published by Groom on the text, "Being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. v. 1.

† There had been an intimation to this effect, it will have been seen, in the letter of the 6th of August.

expect the same exhilarating effect as at first. I should much like, however, to have, wherever we live, a cheerful view ; and rooms that received the morning and the evening sun. Whatever calms the mind, and predisposes one to grateful feelings, is medicine to soul and body. Really after dinner I feel so comfortable as to doubt if I am really ill : yet I am willing to be considered a dying man : and this will help me to live as I wish to do, with much prayer, and pious talk with all I see. I can imagine no more desirable exit than a gradual painless decline, with the means of grace, and the hope of glory. How appropriate the texts for the days just now ! Poor Rogers ! I am glad you visit him.* I have found a widow to visit here.

“ August 10th.—This is one of those beautiful days like what I enjoyed so much when I first came here. But now I feel in a very different position ; and have more serious things to think of than fine views and bright days. The consequence of the fine weather is that I feel as strong and well as ever I did, with a steady pulse at 75. Could this last I should be quite well. But I know it to be mere excitement ; and that my knees will totter again before the evening, and pulse fall twenty beats. I am now convinced of my danger, and serious about it. The water-treatment has not been of any use. I am much weaker and thinner than when I came. What can be done ? If it were possible to lie perfectly passive, and literally to think of nothing all day and all night, in a warm temperature and air. But the very fact of knowing one’s situation makes this impossible. Every source of irritation should

* This was a young lad whom Lord Haddo had been in the habit of visiting almost daily, notwithstanding his own weakness, up to the time of his going to Malvern. Some months later, while in Egypt, Lord Haddo received through the Rev. J. North his dying message :—“ My kind love to his Lordship, and tell him that I die quite happy in the Lord Jesus.”

clearly be avoided. But, alas! they exist in one's own breast.

“August 11th.—It has occurred to me that, in consequence of something that I said about myself yesterday, you might suddenly resolve to set off, in order to go back with me. It would hardly be worth the fatigue, however, of such a journey; pleasant as it would be to have you. I shall go either to-morrow or Monday. I am quite well and strong to-day. Strange feeling! But I am satisfied that I shall not recover; and am contented with being altogether free from any pain or discomfort, which is really a great blessing. I can scarcely by any effort at this moment realize the possibility of an approaching death. I must endeavour to keep up serious impressions throughout the day; and not, after all, be taken unawares. I am quite willing to consult any doctor you like; and to take anything that does not disturb the tranquillity which I at present enjoy. My great object is to preserve a perfect calm, favourable to meditation and reading the Bible; for I hope to do little else. Already I have met with many texts that I never before noticed about the full pardon through Christ.

“N.B.—I wish to be considered and spoken of as a dying man. It will assist me in many things.”

At this critical time of trial Dr. Duff's visits were a great comfort to him;—visits made in a spirit of such true Christian sympathy and love. On the same day on which the above was written, Dr. Duff, after saying in a note that the exhaustion of a vapour-bath, which he had taken by Dr. Gully's direction, incapacitated him for immediately visiting Lord Haddo, promised, at 6 P.M., to go and spend the evening with him; adding, “No words can express the intenseness of my sympathy with you under present circumstances.” Nor, indeed, did those feelings of Christian

sympathy and friendship ever pass away. It may be here a fitting place to insert an extract from a letter written to Lady Aberdeen, *ten years after*, on hearing from her of her husband's death:—a letter interesting from its reminiscences of that memorable epoch of his life at Malvern; and doubly so as a testimony on the subject it refers to, coming from such a man. The letter is dated October 10, 1864:—

“Dear Lady Aberdeen,—The perusal of your letter has most deeply affected me. It has brought so vividly to my mind's eye the image of him who is gone;—gone, blessed be God, to his eternal rest; and not his external image only, but that of his loveable and loving spirit. It has also renewed the hallowed memories of those sweet and precious interviews at Malvern; especially the calm solemnity of the one when he told me he had at last received *his death-warrant* from Gully; thanking God at the same time that he was prepared for it.

“It has sometimes soothed me to think that my earnest recommendation of Egypt to himself and Dr. Gully helped, at least, to decide him on giving its climate a fair trial; and thus proved the means, under God, of prolonging his most precious life.

“Excuse me for writing thus. My heart is full; and out of the fulness of the heart the pen writeth, as well as the tongue speaketh.

“Yours, with heartfelt sympathy,

“ALEX. DUFF.”

The next day after the date of Lord Haddo's last letter, that is, on the 12th of August, Lady Haddo joined him at Malvern. Dr. Duff again came in the evening, and read the 25th and part of the 26th chapters of Isaiah; also the 103d Psalm. His remarks, and the prayer that followed, were always remembered by them afterwards.

On August 14th they left Malvern, and he reached Admiral Hamilton's house in New-street in a state of extreme fatigue and exhaustion. There, a consultation of physicians was held on the following day. Sir Jas. Clarke, Dr. Watson, Sir John Liddell, as well as Sir H. Holland, agreed that he ought to seek the comfort of a warmer climate : and Egypt was decided on as being the fittest ; though they did not apparently expect anything more from it than was conveyed in the word *comfort*. The disease was considered to be dyspepsia in an aggravated form. But it was an obscure case. The commencement of the disease was never satisfactorily accounted for, nor was any effectual remedy ever found.

A month was spent at Blackheath before embarking for Egypt. This was warmer and brighter than the whole previous summer had been, and he passed most of his time lying on the leads basking in the sun. He was thin and weak in the extreme ; and few of the friends and relations who came to take leave of him expected ever to see him again on earth. He spent hours every day in prayer ; and in this, as in all his illnesses, he was soothed and solaced by hearing sacred music sung in a gentle subdued voice.

It was during this month that he wrote the letter following to the Rev. J. Whyte, of Methlic ;—a letter dictated, as will be seen, by just the same spirit of Christian fearlessness of death as before, through his appropriation by faith of the redemption-work of the Lord Jesus.

“ *Blackheath, August, 1854.*—My dear Mr. Whyte,—I received your kind and welcome letter a few days before I left Malvern, at a time when I was much in need of Christian sympathy ; as I had just then been informed that my illness is probably of a fatal character, and that it is thought that I can hardly survive the winter. But I thank God that I was led to think of and prepare for

eternity five or six years ago ; and that I can look without dismay at the prospect of death, through Him who loved us and gave Himself for us. The promises of pardon and peace, and reconciliation with God through the blood of Jesus, are indeed of unspeakable value. His atoning sacrifice is the one subject of interest to a dying man : and my desire at present is to testify love and gratitude to Christ ; and to employ what may remain to me of life in seeking a measure of that holiness which may witness to myself and others the reality of my union with Him, and of my participation of His Spirit.

“ I have little reason to look back with complacency on the days of health and strength. I can see nothing in the retrospect but neglect of opportunities, omissions of duty, and weariness in well-doing, instead of those fruits that should have been : and, being now laid up on the sofa, little more can be done by me but to express regret as regards the past. Happily, we have a better righteousness than our own to rely upon. My disease, it is supposed, lies in the nerves which proceed from the spine ; and appears to paralyze the organs of nutrition, and thus to occasion a gradual wasting which nothing can arrest. I am recommended to leave England in a few weeks for Egypt, to enjoy the comfort of a warm climate.

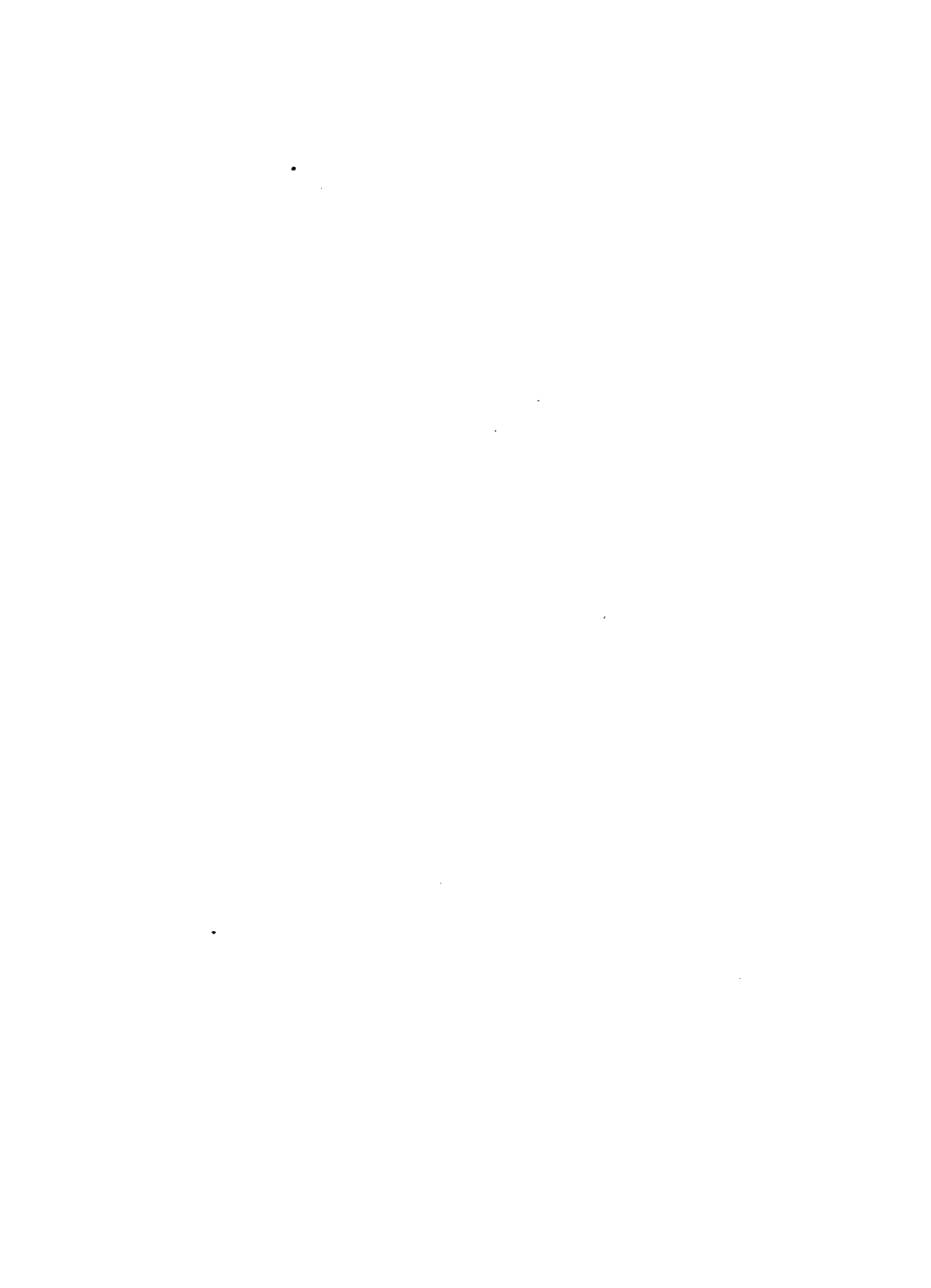
“ I sincerely pray that your faithful and efficient ministry of God’s word may long be continued ; and that you may obtain an abundant crown of rejoicing at the great day.

“ With kind regards to Mrs. Whyte,

“ Believe me, &c.,

“ HADDO.”

Enclosed in this letter was a leaflet on the text, “ Being justified by faith, we have peace with God, through our Lord Jesus Christ ;”—the same that he had previously enclosed to his father.



CHAPTER VIII.

THE INVALID'S VOYAGE TO EGYPT, AND UP THE NILE ; RESULTING,
BY GOD'S BLESSING, IN HIS PARTIAL RESTORATION TO HEALTH.

A WINTER in Egypt, and voyage up the Nile, having been recommended by the physicians, as what might offer in Lord Haddo's case the best chance of recovery, or at least of alleviation and comfort, he embarked at Southampton with Lady Haddo and his eldest son on the 15th of September, 1854, on board an Egyptian frigate belonging to the Viceroy, who had kindly placed it at the disposal of Lord Aberdeen, then Premier. And on the 28th (his own birthday) he arrived at Alexandria. For a month they took up their residence in Mr. Larking's house, a pretty place with a large garden round it, on the Mahmoudieh Canal. Almost from the first he seemed to improve ; and, when they had left both Alexandria and Cairo behind, with all the unavoidable fatigue of receiving visits, making arrangements, &c., and fairly started on the Nile voyage, the improvement became more decided. On reaching Thebes, at the beginning of January, he was able to go on horseback to the ruins of Karnac and the Tombs of the Kings, &c. ; which he could not have done when he embarked on the Nile at Alexandria. On the 16th they ascended the first cataract, and spent the next month in Nubia. This he felt to be the pleasantest portion of the voyage, and that in which he made the greatest progress. The second cataract was reached on the 6th of February ; and next day they turned their faces homewards with thankful hearts.

Such is a brief summary of the up-voyage. Fortunately

Lord Haddo's journal-letters, written to his father during the Nile voyage, having been taken by his brother, the Hon. Arthur Gordon, to New Brunswick, on his appointment to the governorship of that colony, were thus preserved from being destroyed by the writer, like his other letters. A copy of them is now subjoined.

JOURNAL-LETTERS ON THE UP-NILE VOYAGE IN
1854, 1855.*

“*Alexandria, Sunday, October 1st, 1854.*—My dear Father,—As M. undertakes to keep a sort of journal, and to make you acquainted with all our proceedings, my letters will be rather egotistical. But I am sure you will be glad to hear from myself how much I am enjoying the climate of Egypt. My only difficulty is in finding words to express the delightful feelings I experienced this morning after an unbroken sleep in an English bed ;—my first good sleep after leaving Blackheath. For the perpetual walking overhead made the nights at sea painfully wakeful.

“Larking's house is charming ;—the comfort and cleanliness of England with the beautiful sky of the south. The gardens, with their luxuriant and tropical vegetation, are on one side, and on the other winds the canal which joins the Nile with Alexandria. The large picturesque boats of the country, with their cargoes, are continually passing, and add greatly to the interest of the scene. There is a flat roof on which to luxuriate in the sunshine, and a row of dark green trees overhanging the water. The sea is on the horizon, and overhead the blue sky. The sun shines, unchecked by a single cloud, from six A.M. to six P.M. The thermometer does not rise above 75°, and there is a pleasant

* See generally, in illustration of these Journal-Letters, as also of the narrative of Lord Haddo's second Nile-voyage, given in a subsequent chapter, the Map of the Nile-valley here appended.

breeze all day. Every one says that the weather will be the same every day for some time to come. I propose therefore to remain at Alexandria till November, and then to go to Cairo.

"M. has gone to Alexandria, two miles distant, to church; and I have contented myself with reading the Psalms and Lessons at home. There occur in the service for the first day of the month two verses with which to begin and end every day, till at last we apply them to death, of which sleep is the image:—viz. Ps. iii. 5, and iv. 9.

"*Monday, 2nd.*—Another delightful morning! Beautiful sunrise! Most exhilarating is the effect of the cloudless sky and unvarying temperature. We have been overwhelmed with the attentions of the Viceroy. A boat, a carriage, a French cook, and a house, have been offered us. I wish I had your advice about accepting these things. Murray advised that the house should be declined, which I accordingly did. In the meanwhile we are fed from the King's table, in the style of the Pharaohs of old; and a supply of good things is sent every day: the last present being a basket of English apples, which are doubtless much esteemed here, though sadly thrown away upon us; and the cook looks dismally at the beef-tea and bread, which give him small opportunity of displaying his powers in the culinary art. The boat which has been sent for us is the very one that I had wished to hire, the owner having lately sold it to the Pasha. It has been beautifully fitted up. But I find it far more comfortable to live in a house; only that one feels some scruples about remaining in Larking's house during the whole of our stay here, as it was offered to us in the expectation of our wanting it for a day or two while the boats were preparing.

"However, I may take the advice which good Mr



though I fear I write scarcely legibly, while lying on the house-top among the pigeons. I hope you will not mind the scribbling, or ungraceful construction of sentences, or the selfishness of what I scrawl. I will daily put down what occurs to me. I have to report a good night, owing, as George observes, to the good effect of despotic government; the dogs and cocks in the neighbourhood having been all removed or destroyed:—an act of oppression in which I cannot but rejoice; especially as I am quite innocent of its commission; the first intimation being the sound of fire-arms, howling of dogs, and cackling of cocks. I am so refreshed this morning, and in such good spirits with the delightful weather and the certainty of its continuance, that I feel more sanguine about recovery than I have yet done.

“Mr. Bruce has been here, and the Consul, whom I knew in old times at Athens. Like all who visit Egypt I have been struck with the miserable and naked appearance of the people, and the frequent want of a fore-finger or right eye—a painful self-mutilation to avoid the hated conscription. The streets of Alexandria and the crowds of people are very picturesque. But these things have been so often painted and described, as to lose the interest of novelty; especially if one has been in the East before. The quails in Egypt are not half the size of those in London. They are taken by thousands in little cages, and fattened on the voyage. But who does not know that London is the place for everything good?

“The Pasha has gone in the steamer for a short cruise; in order, according to the report, to avoid seeing Murray, who is expected here, and with whom he is said to have had some disagreement. The steamer is then to be sold, if a purchaser can be found. It is certainly a wonderful vessel for speed, but rolls a good deal with a side wind.

grateful to that Providence by which I was brought here with so much safety and convenience.

“I much enjoy the many flat roofs of Larking’s house ; and, by changing the position according to the time of day, I can obtain either sunshine or shade. The country is extremely flat, and, by all accounts, the situation of the house is the most cheerful in the whole neighbourhood. I would gladly see you, this afternoon about four o’clock, step out of the window on to the flat roof, as you used at Blackheath. You would be pleased with the blue of the sea on the horizon, reflecting the blue and *perfectly* cloudless sky ; for the sky is blue quite to the horizon. You would see the Pasha’s fine boat moored close by, half concealed by an acacia which overhangs the water, and with a large red flag waving with its crescent and star. You would see the huge boats of the Nile continually passing and re-passing, with their picturesque crews and cargoes, their large white sails reflected in the water of the canal, which occupies the place of the gravel-walk at Blackheath. [Interruption ! Arrival of König Bey from the Pasha to inquire the state of my health. Assure him,—which is true enough,—that the sun of Egypt is doing wonders. He holds the office of Private Secretary, Prime Minister, and Dragoman ; a German, and a very superior man, by all accounts.]— You would be pleased with the deep green of the trees, not one of which is the same as those in England. The acacia has a pod a foot long, and seeds larger than a bean. Tamarisks are numerous, and very like the feathery trees in Claude’s pictures. Indeed, I am every morning reminded of Claude by an irregular building, and its group of trees, which compose in his manner ; and which, as I wake before daylight, I have every day an opportunity of studying, opposed to the beautiful pearly sky as the morning begins

to dawn. You would also admire and understand the flowers, which are really magnificent. The datura is quite a weed, and growing everywhere; and the colours of the nosegay brought in every morning, and smell of the flowers, are most attractive; though, I believe, if one flower were to be selected more beautiful than the rest, it would be the rose, which is now in full bloom.

“The fruit has the advantage of novelty, which is always agreeable to the palate. There is a fruit resembling the cone of the stone-pine; but white and succulent inside, like custard. I have kept some of the seeds, which may perhaps find a place among the more tender plants of your Pinetum; and perhaps I shall be able to pick up something for the Conservatory. There is no fall of the leaf here, or, rather, no perceptible change throughout the year. Roses flower all the year round. (Only twelve days from London!)

“M. has gone to church. I have been reading the Psalms at home. The last verse of the 39th has long been my prayer; but I begin to entertain hopes of being able to adopt the words of the first three verses of the Psalm following. Indeed, I begin to be sanguine of recovery; and, instead of looking forward to the melancholy prospect of being laid in a solitary grave in Egypt, I find myself planning a return through Europe in the spring, and making arrangements as confidently as if already back again in England. I must not forget, however, that there has yet been no increase in weight or strength, and that the excitement of novelty will soon wear off.

“It gave me great pleasure to hear that you not only had read the book I sent by Hamilton from the steamer, but that you liked it. I have two or three more books as travelling companions, into which I always look with pleasure, and which perhaps I may have an opportunity of having conveyed to you. I am also truly glad that you

have given your name to the Church Missionary Society. When I remember the repugnance I myself felt to join the Society, and that I long subscribed anonymously, I cannot sufficiently thank you for becoming a Life Governor, and I hope that you will feel the reward of an inward satisfaction.

"You are very probably to-day at Haddo, where I certainly expected to be also, instead of being on the banks of the Mahmoudieh Canal. The day reminds me of Methlic Church, with its hot atmosphere, and its good Mr. Whyte, who is a truly valuable minister, and, I believe, very sincere in his feelings. He wrote me a most excellent and touching letter before I left England.

"*Oct. 9.*—Startled in the night by a gun just below the window, fired by an over-zealous watchman at a passing dog; the remedy being worse than the disease.

"*Oct. 10.*—I am never tired of praising the climate. The mornings are delightful. We are all up by sunrise; and have prayers at seven, and breakfast immediately after. Like the temple of Janus, the doors and windows have been open day and night, ever since we arrived. The terraces, or flat roofs, serve for sitting-rooms all day long. Everything about the houses here is white, which creates rather too strong a glare for weak eyes. The contrast is remarkable between the houses and trees, which are generally of a very deep green.

"Mr. Bruce called yesterday. He came to inquire from the Pasha when we were going to Cairo, that he might have a house ready for us there. I hope to avail myself of his favourable disposition, to get for you a good specimen of Egyptian granite, in the shape of a sphinx or column. Is there anything in the vegetable kingdom that I could send home? I have not had opportunity, or inclination, to make a traveller's observation of the country. I went

yesterday to try the great boat on the canal, and found it pleasant enough. Otherwise my travels have been confined to the house-tops, from which I have a good view of the winding canal, which has the appearance of a navigable river fringed on both sides with trees and houses, and gardens of the richer inhabitants of Alexandria, the banks of the canal being the favourite resort in summer. The rest of the country appears almost a desert. The trees here resemble the acacia, (I enclose a sprig of the gum arabic,) or belong to the class of palms. But what is remarkable is the quantity of trees and plants now in blossom. (Here comes the chief of the Pasha's household, with letters to the Governor of Cairo, directing him to give me whatever I ask for in the way of houses and boats; and, as the whole of Egypt is considered his private property, the choice is tolerably extensive. I can only in reply express my hopes of being able to return my thanks in person before leaving Egypt. You will know whether any acknowledgment from yourself would be proper.) According to my dragoman, no greater personage has been seen on the Nile in modern times, except a certain Sir John Potter, from Manchester, who was followed by three boat-loads of provisions and wine! The only misfortune is, that the supply of my table is so little commensurate with my dignity.*

"Oct. 15.—The site of Heliopolis may be doubtful, but as far as my experience goes, Alexandria may well be called the City of the Sun. With the exception of a few golden clouds, which give brilliancy to sunrise and sunset, and disappear immediately after, the sky has been perfectly

* I forgot to mention that we remained one day in the harbour of Malta, and that I was greatly pleased with the view of the town from the deck of the steamer. The colour of the rocks, and the form and arrangement of the buildings on every side, are most striking and picturesque.

cloudless day and night. To those who are in health, and accustomed to the climate of England, the constant recurrence of the same bright days is rather monotonous. But to me it is delightful; and, being able always to secure the exact degree of temperature which is most favourable to the state of the skin, and the circulation of the blood, I feel sanguine of a favourable result. I have, however, got a slight attack of ophthalmia, the universal malady of Egypt, and the cause of which has not been ascertained. In other respects I am well off, being the only one of the party that has escaped a dysentery, which has attacked the others, the doctor being the worst of all. We received a letter yesterday from Hamilton, by Trieste. I rejoice to hear that you have got to Haddo, after an absence of two years; but I fear your visit will be nearly over by this time. I hope you found the new plantations thriving; and am sure you would be pleased with the new walk and seats at Formartine.

“Larking is expected here by the next packet. We shall leave Alexandria next week for Cairo, though I regret making any change, being here so very comfortable. We shall remain at Cairo till the middle of December, and then have recourse to the milder climate of Nubia; remaining at the highest point, which appears to be lat. 24°, till the end of January; and then gradually descending, so as to obtain as far as possible an equal temperature through the winter.

“*Oct. 19.*—The mail has just arrived, and leaves in a few hours. Truly glad to hear that you are all well; grateful that Alex. has escaped injury.

“Your most affectionate,” &c.

“*November 1, on Board the Yacht.*—I had made some progress in a letter, when an envious gust of wind blew

the MS. into the water. However, its contents can soon be recapitulated. We are now moored to the bank of the ancient river, which at this point is nearly a mile across, and has more the appearance of an estuary, or marshy lake, than of a stream. From the perfect flatness of the country, the water in some places appears to extend quite to the horizon, and if viewed from a height would be a noble spectacle ; but, seen from the deck of a boat, you scarcely realize that you are on a river. The water, moreover, is quite as muddy as the Thames below London. At sunrise and sunset, however, the reflection of the sky on this expanse of water is truly glorious. And the same may be said of the beautiful moonlight nights ; the water being at these time unruffled by wind, and scarcely rippled by the gliding of its noiseless current. Nothing can be more comfortable than the junks in which we live. The larger one, which belongs to the Pasha, is a splendid vessel, and was built by an Englishman, and rigged like a cutter. Over the deck there is an awning, or tent, from one end to the other, which is very enjoyable. The crew are sixteen men ; who sail, haul, pull, wade, or swim, according to the orders of the captain or reis ; for the river during this season is full of shoals and sand-banks, which in a few weeks will be covered with corn. George, the doctor, and two servants we have put into the other boat, which I hired at Alexandria, and which is known as Davidson's iron boat. It is rather smaller than ours, with lateen sails, like all the boats in this country, and with a crew of ten men. We have also on board a dragoman and a native cook ; not to mention a supply of live turkeys and fowls. The proceedings of each day are precisely the same ; nor have we had anything that can be called an adventure since we left Alexandria five days ago.

“ The order of events is very much as follows. The

boats having been moored during the night, at half-past five A.M. the cook beats a sort of drum, to give notice of the dawn. At six I get up and am dressed, after being well rubbed with the red gloves which you brought me at Blackheath. And now, having admired the glorious sunrise (for the sake of the reflexion I stop on the western bank) a little time is spent in devotion and reading, too often hurried and disturbed, till seven, when the drum beats for prayers in the large boat; after which breakfast is ready in the other, in which all the cooking and eating takes place, except what I require for myself. About nine the wind generally springs up, and we resume the slow navigation, seldom making more than three miles an hour; and which, from the incessant bending of the river, the flatness of the horizon, and the monotonous character of the scenery, would be tedious enough, unless when, as in our case, time is of no importance. At half-past twelve we stop for two hours, and dine; proceeding afterwards, as before, till a little before sunset, when the wind falls; and we look out for a quiet place, remote from villages and dogs, to pass the night, which has generally been very quiet and undisturbed. At a quarter before six the sun sinks below the horizon, the frogs immediately begin to croak, flies disappear, and mosquitoes and moths take their place. At half-past six, tea; afterwards conversation by moonlight till eight; when the drum again beats to prayer, and all hands go to bed at half-past eight or nine o'clock at latest. To-day being Sunday, the course of proceeding has been varied by remaining stationary, and having morning and evening church on deck; the doctor being chaplain.

“*Nov. 7th.*—A week since we left Alexandria. The nights are much colder away from the sea; only 54 degrees this morning. Nothing could exceed the beauty

of October' at Alexandria. I kept a register of the thermometer at sunrise, midday, and sunset, and found a remarkable uniformity of temperature both by day and night. During the five weeks I never failed each day to take breakfast, dinner, and tea in the open air; and to the uninterrupted action of the warm air on the circulation, I believe is owing my first step towards recovery.

"*Nov. 9th.*—A local governor came on board this morning, and smoked his pipe. All the governors are changed on the accession of a new Viceroy. Their office seems to be much like that of a bailiff; to collect and transmit the rents to the Pasha, who is the sole landlord. There appear to be no middle-men, except a few who have grants from the Sultan. Even the poorest hold their land direct from the Pasha. The average rent in the Delta is 15s. an acre. Without being much of a farmer, I cannot help wishing that some of the rich mould which lies buried to an untold depth could be brought to light, and spread over certain places that we know of. The mud soon parts with its moisture, and becomes clean to the touch. I send a specimen. The Nile falls at present at the rate of twelve inches in twenty-four hours. The villages have their groves of tufted palms, which at a distance present the appearance of the deer-park and other woods about Haddo; and we have often been pleased with the perfect resemblance.

"This afternoon we witnessed a distressing scene. Some men had been forcibly impressed at a village, and were lying bound in the boats which were to convey them to Cairo, and which, the wind being contrary, were slowly hauled along the shore, while the wives and mothers of the men, from whom they were thus separated for life, followed, howling and shrieking, for many miles. The resigned appearance of the men in the boat, the unconcern of the sailors, and the frantic gestures of the women on the

bank, would have been a subject for a picture. Impression is the great evil of the country at present, and the villages are deserted in consequence. The governor of the district, containing several villages, who visited me, offered me the choice of his horses or anything else, if I would speak to the Pasha in his favour. His great object was to get permission to carry arms, no one being allowed to have even a gun in his possession without special leave.

"Nov. 10th.—The lower part of the Nile is rather monotonous, the country perfectly flat, the shores and islands low and marshy; and, the wind being contrary, we made little progress, the crew having to haul, wading on the muddy bank. But this morning the wind blew strongly from the north, and we soon left the Delta. The river is here restrained within the banks, which are dry and even sandy, and has a truly majestic appearance. A fleet of boats with white sails are racing with us up the stream; the horizon is no longer flat; the Pyramids are seen in the distance, and the desert on the right, and we realize the ancient and mysterious river, the Nile of our childhood. To-morrow we shall be at Cairo.

"Nothing could be more favourable than our first view of the Pyramids, faintly illumined on one side by the afternoon sun. The form of these wonderful objects is familiar enough, and can easily be imagined. Not so the colour; the peculiar cerulean tint which belongs only to clouds and distant mountains. This can hardly be imagined without having been seen. Without pretending to be poetical, I must confess that I was much impressed by the view. The thought that Abraham may have looked upon them, that they were of unknown antiquity in the time of Herodotus, and that thousands in all ages have seen them in ascending the Nile at exactly the same point, and with the same feelings that I did, is in itself very im-

pressive. The azure tint, however, which gives to these objects, which occupy such a small space on the horizon, the effect of immense size and distance, is incapable of being described or represented.

“*Cairo, Nov. 14th.*—Much pleased with the situation. I am moored to one of the islands in the river, near Cairo, which is about three miles from the water. I have not been on shore; and, in fact, do not intend to land anywhere till returning from Upper Egypt, when I hope to be much stronger. The yacht is exceedingly comfortable. The Pasha has offered me a house, and sent a carriage and two gentlemen with silver sticks, who are to wait all day in the boat. Solyman Pasha has also sent his carriage, and offered his house, with many expressions of gratitude for the kindness you showed him in England: so that between *son Altesse le Pasha, et son Excellence le Pasha*, I am well provided.

“I was much pleased with the account of your reception, and with your speech, in Aberdeen. I had seen a short report of the latter in the ‘*Smyrna Gazette*,’ so that your words are of Asiatic as well as European importance. With regard to myself, I am certainly getting better. I have gained more than three pounds since coming to Egypt. It is impossible to describe the pleasant feeling of continual sunshine, which, from the clearness of the air, has full force as soon as the sun appears above the horizon, and which one sees every morning with the same certainty with which one finds a fire in one’s breakfast-room at Christmas in England. I spend the whole day on deck under an awning. The thermometer is about 70° in the day and 60° at night. As soon as it falls below this we shall move more southward.

“Your affectionate,” &c.

"*Tough*,* *near Thebes*, Dec. 31, 1854.—My dear father, I do not know that I can better employ the last day of the year than in beginning a letter to you. We are moored to-day at a sand-bank in the middle of the river, which is nearly a mile wide, and has all the appearance of a lake, with islands and promontories. The view on all sides is beautiful. The water is perfectly smooth; and reflects the palm-trees which fringe the banks, and the hills which lie beyond. There is a chain of mountains parallel to the course of the river, and sometimes advancing close to the water. These hills are rocky rugged limestone, without a particle of vegetation; but they present from sunrise to sunset an endless variety of the most exquisite tints and shadows. Whether from the dryness of the atmosphere, the brightness of the sun, or the sharp and marked points and outlines of the rocks, I never saw in such perfection those beautiful colours, and insensible gradations of tints and shades, which constitute the charm of mountain scenery. I often wish you could be here for a few days in our galley. A longer time might be tedious to a person in ordinary health; but to me the mode of life is perfectly delightful. I spend the whole day upon a sofa, on a raised deck; basking in the sun, and enjoying everything more than I can say. I have not gone on terra firma since leaving Alexandria, and feel not the least inclination to do so: indeed I have become so perfectly at home in the yacht that I shall scarcely know how to live elsewhere. I feel greatly indebted to the Pasha for it; though I feel rather like a man sailing under false colours, and have had greatness thrust upon me in a most unexpected manner.

* "For there is a *Tough* on the Nile, as well as in Aberdeenshire, and pronounced in the same way."

In Keith Johnston's map of Egypt the place is spelt *Toogh*. It is just below the 26th line of latitude.

At some towns the governor has come on board to kiss my hand; and a few days ago I saw two fine Arab horses on the bank which were intended to have been a present. The worst of it is that the sheikh of each village is ordered to come down to the water, with fifty men to help to haul the boat, in case the wind should fail; and the violence, and even cruelty, with which the unfortunate fellahs are driven from their fields with the sticks and whips of the cavasses, interferes with my enjoyment. For, though I have dispensed with the services of the poor people, the orders must be obeyed: and I am daily followed along the bank by armed and mounted men, with a host of ragged fellahs, till the wind freshens enough to enable me to outstrip them. All this is in honour of *the first Pasha of England*, as you are called by the Egyptians. I wish the said first Pasha could at this moment see the sun sinking behind the Lybian hills. The glowing colours of the sky, and the deep shade of the palm-trees on the other side of the broad river, are beautifully reflected on the smooth gliding surface of the water:—a glorious scene, repeated daily, morning and evening. The sun sets at present soon after five, and the darkness begins almost immediately. I can now scarcely see to write, and must finish my letter *next year*. Let me finish this page, and the old year, with the last verse of the last Psalm, which we have just been reading in what we call our little ‘church,’ and to which I have great reason to give a cordial assent;—‘Let everything that hath breath praise the Lord.’

“*Monday, January 1, 1855.*—Having accomplished the formation of the uncomfortable-looking figures which mark the date of a *new year*, the next use to which my pen shall be applied is, as is most reasonable, to wish you a good new year most sincerely, and many happy returns of the day. I fear indeed that your new-year’s-day was not

passed in such an enjoyable situation as mine. I am sure that you would be delighted with the views on this part of the Nile. There is scarcely a turn of the river at which I do not long to remain for days together. To-day, we are slowly floating on the perfectly calm water, admiring the colours of every thing. The warm dry sand, the rocky mountains, and dark groves of palms, seen under the effect of a brilliant but low sun, and reflected with endless variety in the smooth water, form a succession of beautiful pictures; to which our men with blue gowns, white turbans, and bare brown skins, make a good accompaniment in the way of figures. I often wish for Landseer to sketch the boatmen, who always put themselves into picturesque groups and attitudes. For my part, I left England with little expectation of enjoying the scenery, and brought no painting materials. And perhaps this is well. For amateur painting is of all laborious trifling the most laborious and unsatisfactory; except in the case of those who are fortunate enough to be fully satisfied with their own performances. The habit, however, of looking at objects, with a view to represent them by form and colour, adds greatly to the enjoyment of my present mode of life, and is very suitable to a weak state of body.

“You will be very glad to hear that I am certainly improving; and I already begin to think of England again. It is a cause of much disappointment and regret that the Session of Parliament will soon begin, and that I shall be unable to be in my proper place: as it is scarcely to be expected that the necessity of my absence should be fully understood; and certainly nothing less should keep me away. It is nearly twenty years since I have been so long separated from you. Very different was the case with me when I used to write from Greece; with no one then but myself to take care of, and very little care required by me.

“*January 5.*—We have at last arrived at Thebes. I went to see the ruins of Karnac, which are most wonderful as an instance of human labour, though deficient in point of beauty, and wanting the interest of historical associations. The pictures of Roberts have made one acquainted with the general appearance of these remains : but I was not prepared for the colossal size of every stone in the buildings ; every part of which, as some one has well observed, appears the conception of men forty feet high ! I was also struck with the amazing amount, and size, of the sculptures and inscriptions, which cover every part of the walls and roof, in a manner not represented in pictures. But what perhaps pleased me most was the grandeur of the scenery. The broad winding river, the steep rocky mountain of yellow sandstone, and the dark groups and groves of palm-trees, scattered over the sandy plain, make a noble landscape. I was glad to find that I was not much tired by the excursion. I was partly carried, and partly rode, attended by an immense party of Arabs. I took a very cursory survey ; but I shall be able to give a fuller account when I see it again. I found a gigantic leg of polished red granite, which I hope to bring home ; and please myself with thinking how well it may be placed at Haddo in the garden, among your Peterhead granite. To-day there is a perfect hurricane blowing, with such clouds of sand that the sun is darkened ; —a simoom which makes it painful to look up during the gale. We have seen nothing of the kind before ; and I fear it will last the usual three days of such inflictions.

“*Assouan, Jan. 14, 1855.*—In a day or two we shall leave here our large boat, and go up the river to Nubia in smaller ones, on account of the rapids ; which, as you will see on the map, will just bring us within the tropics. I am glad that you were pleased with the Egyptian pulse. I hope soon to send you a splendid specimen of granite,

worthy of the *first Pasha of England*;—the body of a colossal statue of Rameses. The polish on parts of it is as perfect as if done by Macdonald; the colour of the stone much the same as that at Peterhead. Though only a fragment, it is of enormous size; and 500 men are employed by the Pasha's orders to convey it to the water, where a large boat has been provided to take it to Alexandria. According to the French antiquary at Thebes, the statue is older than the age of Joseph; as appears from the inscription on part of it.

“*Nubia, Jan. 21.*—I begin my letter, as usual, with praises of the climate, of the perpetual sunshine, and of the colour of the sky, and of the broad river, which is quite that of the Mediterranean. The scenery, in point of colour, leaves nothing to be desired. The glowing tones of the old masters, which, on account of the prevalent verdure, are seldom seen in English landscapes, except at the moment of sunset, are here to be met with on every side, and throughout the day. The sandstone rocks and sandy plains have the colour of ripe corn, contrasting admirably with the blue water and sky; which latter, though never darkened by a cloud, is varied by light fleecy films; and for trees, the groups of palms, and the feathering foliage of the gum arabic tree, present all that the painter could wish, with the variety of light and shade which a cloudless sky produces. I continue greatly to enjoy the voyage; and regret that in a few days we shall arrive at the second cataract, which is the *ultima Thule* of travellers. However, I have many objects of interest to see in returning; as I have landed nowhere except at Thebes.

“*Jan. 23.*—Yesterday a sailing boat overtook us, and brought the contents of two mails. Your letter gave us the first news of A.'s narrow escape.* Poor fellow, it is

* His next brother, now General Gordon, at the battle of Inkermann.

really painful to contrast my peaceful life here with the danger and anxieties to which he is exposed. How truly odious war appears, when those we care for are engaged in it. We have seen no newspapers for months, and are therefore quite ignorant as to what is going on. Our old friends the 'Aberdeen Journal' and the 'Illustrated London News' have unfortunately never reached us but once.

"25th.—To-day we are sailing under a very fine mountain called Korusko. The cliffs rise perpendicularly from the water as from the sea; the rocky precipices are most beautiful in colour, though without the least particle of vegetation, or even a lichen on the surface, which is owing to the extreme dryness of the air. It is said never to rain in this part of Egypt; which I can well believe, as I have seen neither cloud, rain, nor dew. The sands of the desert reach to within twenty yards of the water on each side of the river. The whole of Nubia, or at least of the habitable part of it, consists of the narrow strip of shelving bank which is subject to the inundation: and which is supplied with water during the rest of the year by means of buckets and poles incessantly at work. On the top of the bank there is generally a natural hedge of acacias or gum trees, which serves to keep off the drifting sand that pours through the openings in the hills like drifting snow; though very different in colour, being bright yellow. The river here, from its frequent turns, resembles a succession of small Highland lakes, from half to three-quarters of a mile wide. There are many islands of rock, and extensive dry sandbanks, on which the crocodile is seen basking. It is perfectly calm to-day, and the men are therefore tracking with the tow-rope. Nothing can be more agreeable than to float along in the sunshine through the rocky desert; carrying along with one the comforts of a house, a tent,

and a ship ; and, I may almost add, without any of their disadvantages.

“There appear to be very few English this year in Egypt. The few that I have heard of seem to be invalids. Among others I met the son of Bishop Skinner, who seemed an agreeable person. One is naturally on the lookout for travellers who may bring news from England. The other day I observed, striding across the sands near the river, a tall figure, apparently in the tight-fitting dress of a European ; and from its dark colour perhaps a clergyman, who scrupled to lay aside his clerical dress even in Egypt. On having recourse, however, to the spy-glass, my good clergyman turned out to be a black Nubian, perfectly naked, and shining with castor oil, which is much used here. Indeed, Nubia is a paradise for doctors, as we literally sail between senna and castor oil !

“For myself, I feel almost daily better, and have nothing to complain of but weakness. I have gained a stone in weight, and have every reason to expect a similar increase during the next three or four months ; which, though it will leave me a stone deficient, will make me strong enough for the business of life. I must, however, endeavour not to forget the lesson which I have had good occasion to learn ; viz., that to prepare for death is the real business of life : lest, when the appointed timé does arrive, I should have the sorrow of reflecting that the warning has been lost.

“*Sunday, Jan. 28.*—To-day we have had a large party at our little ‘church.’ having met two boats coming down, each containing a gentleman and his wife and sister, sent here for consumption. They were glad to see the doctor, who prescribed cod-liver oil, the universal panacea. We hear also of a Mr. Gordon, who is somewhere in advance of us ; but whom we shall soon fall in with, as

we are within a few days' sail of the second cataract, which is impassable for boats as large as that in which we are now sailing. The first cataract is a rapid abounding in rocks; and boats are pulled from one rocky point to another by a hundred Arabs, who swim across the intervening current. I had to leave the Pasha's yacht below it, on account of its being built of iron.

"29th.—We have passed several temples; but I do not say much about them, as I neither understand nor take much interest in Egyptian antiquities. The immense size of the remains at Thebes, and the enormous amount of sculpture they contain upon them are very impressive. The squat look of the columns is doubtless partly owing to the great accumulation of soil and sand. But the enormous size and weight of the materials made it necessary to give to the walls a great inclination inwards; and causes the gateways and towers to have something of the pyramidal or obelisk shape, so characteristic of Egypt. The walls, both inside and out, are covered with gigantic engravings of the battles and exploits of ancient kings. But I must confess that the simple remains of the gateway at Mycenæ appeared to me, with its two mutilated lions, to have a far greater interest than all the remains of Thebes. How true is the observation of Horace "Vixere fortes ante Agamemnona Multi," &c. Something, however, may depend on the time of life when one sees these things. And certainly, to be in the morning of life, and fresh from college, may add to the interest of the antiquities and remains of Greece; and give an additional charm to the scenery of that beautiful and classic country.

"I shall have more to say about temples when I go down the river, as I have hitherto resisted the temptation of landing; though at each town the governor's best horses are brought down for my use, which, if I were a little

stronger, would be of great service. The most attractive spots I have as yet seen are the little island and temple of Philæ; and some interesting rocks (Hagar Silsileh,) close to the water, which contain sculptured tablets, with hieroglyphics and grottoes. The combination of elaborate carving of enormous antiquity with the picturesque forms of the natural rock, and its reflection in the water, made these,—as we slowly sailed by, almost touching the rocks,—a fine subject for painting.

“January 30th.—We have been becalmed for two days at a place called Derr, abounding in palm-trees, and famous for dates, of which I mean to bring home a cargo. There is a famous temple there, excavated in the rock. The interior is covered with sculpture, like all that I have seen, in that sort of low relief, the name of which I forget at this moment, but with which you are doubtless familiar, where no part of the figure projects beyond the surface of the stone. The subjects have much interest, and are nearly the size of life, and in perfect preservation. I often wish I could give you a share of the sunshine and the bright colours of Egypt, which no one would enjoy more than yourself. But, as this is impossible, I sincerely pray that you may have much of that inward sunshine which is independent of climate.

“February 11th.—On the 6th of February we reached the turning point of our voyage on the Nile; and are now homeward bound, with our faces towards England. The second cataract is impassable for all but small boats. I remained for two days among the rocks, and rapids, and sandbanks; and was much pleased with the scene, and with the murmuring sound of the river; which is here divided by rocky islands into a thousand small rivers, very different from the calm and lake-like appearance of the Nile in general. There is, however, no fall of water to justify

the name of *cataract*, any more than in the Ythan itself. I have been much pleased with Nubia. The valley, or gorge, through which the river passes is narrow, and the rocky hills which compose it are rugged and precipitous. And, though they have not even a single lichen, the effect of the rugged irregular surface in the sunshine is much the same as that produced by copse-wood ; and, in respect of variety and picturesque appearance, leaves nothing to be desired.

“The rocky islands and temples at Philæ are very striking. But the grand sight is the rock-temples at Abou-Simbel. Imagine figures so high as to require a telescope to distinguish their features. There is a cast of the head of one of these statues at the bottom of the staircase in the British Museum ; which I beg you to look at the next time your Trusteeship visits that institution. A coating of plaster from the cast-taking still remained on the face, giving it an absurd white look, which, by the vigorous rubbing of fifty Arabs, I have removed.

“Yours, ever,” &c.

CHAPTER IX.

HIS RETURN VOYAGE DOWN THE NILE, AND THEN TO ENGLAND ;
WITH PARTIALLY RESTORED HEALTH AND RE-OPENING PROS-
PECTS OF LIFE.

How little even a partial restoration of health had been expected either by Lord Haddo himself, or by his physicians, on his first setting out on the voyage to Egypt, will have been seen in the preceding part of this Memoir. In God's kind providence, however, this had been so far vouchsafed to him when arrived at the highest point of his up-Nile voyage in Nubia, that, in returning, he was able to take advantage of the occasion for visiting, like other travellers, the wonders of the Thebaid and of Lower Egypt : and, while looking back solemnly and gratefully at the past, to forecast the duties of re-opening life which lay before him in the future. The return-voyage was slow, owing to the large size of the boat ; which, after the river had become low, was continually running aground.

Journal-letters, in sequel to the former, addressed as before to the Earl of Aberdeen, his father, and which conclude his Egyptian narrative, will now first be given ; and will serve in part to illustrate this.

*“ February 15th.—Assouan.—*Returned here after four weeks in Nubia. Looked at the mirror in the Pasha's yacht with the complacency of a young beauty ; and pronounced myself much improved in appearance, ditto in strength and substance. After keeping on board for three months I have now begun to land, and even to ride

having got a little horse on board, which jumps on shore with great docility. I have seen several temples, and begin to be learned in the dynasties. The early sculptures are certainly very spirited and curious, while the later style is tame and monotonous. The transition from the Egyptian temple to the perfection of architecture and sculpture in Greece is a subject of much interest.

“*February 16th.*—At the first cataract on my return I found several English boats (*i.e.*, boats with the English flag), and got some torn newspapers of December. At this distance I read with peculiar pleasure any account of yourself; though the only speech I happened to find was a few well-expressed words about a proposed thanksgiving. I have quite a fleet of boats with officials following me; which is further increased by those of several sick travellers (for almost all the travellers this year are invalids) that follow for the sake of the doctor; who is as welcome on the Nile as a copy of the ‘Times.’ One poor fellow died in his boat a short time ago; and two more, the doctor says, are in the last stage. Thank God I see the shore, and shall emerge from the slough of despond, as some would call it, at least for the present; for the day is but postponed. May we be all prepared when it comes!

“The days are now furiously hot; but the mornings and evenings are delicious.

“*17th.*—A very distressing accident has happened. The Doctor and George went out riding yesterday, as they have frequently done before; and by mere accident passed the place where I was. I did not like the look of George’s horse, and made them exchange. Imagine my distress to see the Doctor in a few minutes carried back senseless; having been thrown, and nearly killed. I trust that no bone is broken. But he is unable to rise; and will not allow himself to be examined by the Duke of Brabant’s

doctor, who arrived last night in the superb white-and-gold steamer belonging to the Pasha. So he has now got a guest even greater than a grand vizier's son.

"*February 19.*—In a day or two we shall leave Assouan, though with regret. The situation is very striking; and in the neighbouring rocks are many ruins, Egyptian, Roman, and Saracenic. Our next stopping-place will probably be Thebes; our arrival at Cairo probably about the middle or end of March. You cannot think how delightful it is to take a short ride, after being confined for months to a boat. I feel uncommonly well to-day, and have put on a pair of shoes for the first time since I came here; for the simple reason, however, that my slippers are quite worn out. I have just had a ride under the palm-trees; and have seen some beautiful points of view from the high grounds, instead of from the level of the water, to which I have been long accustomed. The river here has the appearance of a spacious harbour; with steamers, and flags of all countries waving in the sun. The English are the most numerous.

"The Duke of Brabant has just sent a very civil message, and offers to take my letters. The Doctor, I am truly glad to say, is better; though he has had a most narrow escape, and will be kept in bed many days. The steamer of H.R.H. is getting under weigh, on the other side of the river, and I must therefore finish this scrawl. We have had no letters for a long time, but trust that you are all well at home. Praying that you may be ever abundantly blessed both in body and soul! I remain," &c.

"*March 15.*—I get up at six every morning, just before sunrise, in a very good humour with myself; and with good reason; for I generally sleep well, and feel almost daily stronger. The early morning is now the pleasantest part of the day; and immediately after breakfast I ride

along the shore for an hour or two, sometimes passing through groves of palm-trees, but generally over an extensive level, which at this season is green with corn, and bounded by the steep range of rocky mountains of limestone. Much as I enjoy these solitary rides I begin to wish for the bustle of Cheapside and the Strand; and recollect with pleasure the fireside and newspapers of the club. I shall take the earliest opportunity of returning home. At present I propose to leave Alexandria early in May. Being able to ride I shall be much less afraid of the cold in England than if I were unable to take exercise. For, while I feel it essential to be much in the open air, I am convinced that cold and chill are of all things the most injurious, till the strength and the circulation are sufficiently restored to resist it.

“ We are gradually dropping down the river, floating on the water like logs of wood; for, the wind being always north, there is no sailing. I left Thebes with regret, and was beginning to have the real enthusiasm for these wonderful ruins. It is not till you find yourself lying under the shade of a fallen block as under the shadow of a huge rock, and survey the masses around, in some places heaped up like a mountain in ruins, that you realize the stupendous size of the stones and the gigantic scale of the buildings. Although the columns and architraves are heavy, and from their enormous bulk and weight deficient in proportion, the doorways are magnificent, and appear to have much the same proportions as those which have been adopted in subsequent ages. The gigantic size of everything, the infinite amount of sculpture, and the perfect silence and desolation of the situation, are impressive to an overwhelming degree.

“ The news of your resignation has not reached Upper Egypt; and I have still constantly to refuse horses and

presents, offered me, I suppose, with the hope of making interest with the Viceroy, who is making a total change in the administration of the country. The Governor, who has been with me during the last month, on taking leave wished to give me his horse;—a most beautiful Arab valued at £200, and which I have daily had an opportunity of admiring as it was led after us. I wonder what — would have said if he had seen the Bishop of Esné kissing my hand; while at the same moment his secretary seized my foot, and inflicted a kiss on the toe of a very dusty black shoe. Both Copts and Arabs are in a very depressed condition. The frequent change of local governors is felt as an evil. Each new Viceroy removes those appointed by his predecessor, and places instead dependants of his own in whom he can trust,—generally his household servants; whose chief business is to collect and transmit the proper amount of rent from their district. I believe that except the customs, there is no taxation; the whole country being one vast estate belonging to the ruler. The want of hereditary succession is therefore a great obstacle to the improvement of the country; as few men would be patriotic enough to spend money in public works to enrich a successor. Mehemet Ali had a great advantage in knowing that his own children, or grandchildren, were sure to succeed him. He must have been a most remarkable and intelligent man. Many of his institutions have been discontinued; and his manufactories are in ruins, or inefficiently worked, being no longer the property of Government. But everywhere one meets the traces of his improvements. The present Pasha bears the character of being liberal and benevolent. By a recent order all the slaves in Egypt are to be made free in six months. A cheap act of benevolence, however, except to the masters.

“ You may imagine the eagerness with which I wait the

arrival of news from England : and, as I am not likely to receive it till I reach Cairo, I am leaving Upper Egypt sooner than I otherwise should have done; for the heat, though considerable, is by no means unpleasant. The mornings and evenings, and the nights, are delightful. Dr. Smith has scarcely recovered from the effects of his severe fall, but he is very anxious to return home; and, I think, may now safely leave me. I shall, however, be sorry to lose him, as he has established a strong claim on our regard.

“ We have just left Girgeh, one of the principal towns on the Nile. The steep earth-bank on which it stands being undermined by the water, the houses and public buildings are continually falling into the river. One-half of a large mosque has fallen in this manner; and, as nothing is done in the way of repairs, the appearance of the town from the water is most picturesque. I went to see the town, attended by all the officials; and, among other places, visited the prison, where I made an agreeable use of my grandeur, by ordering some of the prisoners to be set free, which was done immediately, the governor leading them out, and stroking them on the back. I took care first to ascertain that their offence was trifling. The scene was very picturesque, as is the case with almost everything in this country, except the plains; which are monotonous from being perfectly level, and devoid of moisture and vegetation. The greatest height to which the Nile rises is the limit of vegetation.

“ *Sunday, March 11.*—I feel daily better, and inclined to say, ‘ Rejoice with me; I have found the health which was lost.’ I know that you have as much pleasure in reading as I have in writing this; and I hope by expressing it to strengthen that feeling of gratitude which is so justly due to the Almighty for all His benefits. I doubt if any one

ever visited this country with greater pleasure, or derived from it more benefit. I am still delighted with the climate, the sunshine, the scenery, of the Nile, and the indolent mode of life ; though I am perhaps getting a little tired of the inactivity of aquatic existence ; and this feeling is, I imagine, a favourable symptom, indicating increasing strength. The events of our voyage are few and simple. Just at present the *sea* is so rough that some of the party have been sick ; and, out of compassion, I have stopped the fleet for dinner. The wind being always north, our progress is slow ; being merely carried by the stream, which flows at the rate of two or three miles an hour. Occasionally we are grounded upon shoals and sand-banks ; and the great size and weight of our large boat makes it matter of difficulty to get off. As the water is always diminishing, there are dismal prognostications of being *planted* till the next inundation. I take all delays with great patience ; and with good reason, as I could scarcely be better elsewhere than on the bed of the Nile.

“How wonderful is the regularity of the rise and fall of the river ! The instant the water has receded, the land, which in this part of the country is a sandy loam, is occupied by the husbandman, and sown or planted with suitable crops, though only a few inches above the river's surface ; there being a perfect certainty that no rise of water will occur till next season. The flowers at this season are very numerous ; and it is a subject of much interest to compare the familiar weeds and flowers of England with those of a similar character in this climate. I often wish that you could join us at breakfast on the after-deck, which is kept as clean and white as the deck of a man-of-war. The hour, seven o'clock, is rather early. But the sun is already hot ; and the white and red awning overhead is found to be agreeable. As we are slowly

uniform temperature, and enjoy an almost equinoctial length of day throughout the winter ; if that can be called winter which is hotter than the finest summer in England. You never here make the profound observation, so often heard at this season in England, that the days are getting longer. And, however hard up for a subject of conversation, it is vain to refer to the weather ; because the weather is always the same, bright and sunny, without the appearance of a single cloud for months together. There is but one evil connected with the dryness of the country. The sand, which the wind, when it rises above a certain point, carries with it, is often extremely unpleasant ; and must tend to produce, in all probability, the ophthalmia so prevalent here among all classes.

“ I have just had confirmed the report of the Russian Emperor's death :—a death awfully sudden ; and occasioning a painful feeling, like the death of an intimate friend !

“ *March 30.*—*Cairo* is again in sight, after an absence of four months ; and our voyage is, I fear, nearly at an end. I have much reason to thank the Almighty that I have not only found my lost strength, but received much pleasure and enjoyment which I did not expect. My morning ride along the bank of the river is very agreeable, and makes a pleasant change from the boat. It was an incident belonging to life on the river which occurred the other morning, when I was aroused in bed by my horse neighing in at the window ; as the floating stable happened to pass close alongside of the schooner.

“ Dr. Smith will return to England by the next packet. Although there has not been much occasion for his services as a doctor, I do not think that we could well have found a better person to accompany us. He confesses, however, that he is heartily tired of Egypt and the Nile. I believe

he expects to be ordained by the Bishop of London this summer.

“*Cairo, April 2.*—Arrived at Cairo, I have only a short time to write, as the mail leaves to-day. We have found a large packet of letters, which I have scarcely had time to read. Your letters enable us, even at this distance of place and time, to enter into much of the interest and excitement of affairs at home. I regret your resignation on many accounts; and I fear that, for some time at least, you will feel the want of the important occupations in which you have been so much interested. Books afford but a poor substitute for active employment; but I believe that well-written biography is more effectual than any other kind of literature in turning the mind into a new channel, and causing it to take an interest in the concerns of others rather than its own. The Queen’s letter to you must have been very gratifying; and I hear that your conduct is universally admired; which is, after all, the best consolation. I have not had time to find out what will be the effect of your resignation here. The Pasha and all the great people are away from Cairo.

“I have anchored close to Soliman Pasha’s palace and gardens, which are perfectly delightful: and, as his steward had orders to put them at my disposal on my return, intend to occupy a corner. I feel so much better than when last here that I can ride or drive, and see all the sights, and am much pleased with Cairo, which is in the highest degree picturesque and striking. I could willingly remain here, and at Alexandria, two or three months longer; but I feel that I ought on many accounts to return home as soon as possible. Alas, I shall no longer be able to have the satisfaction of supporting your measures in Parliament. I sincerely hope you have not suffered in health.

“Your very affectionate son,” &c.

"*Cairo, April 5.*—It is said that the visits of the doctor are acceptable because they afford the opportunity of talking as much as one likes about oneself. Your kindness makes me write very much on the same principle. First, I must thank you for having so well arranged things for me here, that I find myself even in a better position than before your resignation. Mr. Bruce has just heard from the Viceroy, who had received the Queen's expression of interest on my behalf; and he (the Viceroy) felt much gratified that my comfort had been in any way promoted by his attentions, which he desired to continue and increase.

"I must confess that I am not altogether sorry to find that there will be no possibility of obtaining a passage from Alexandria till the middle of May. I have rather reluctantly taken places in the *Indus*, which, leaving at that time, should arrive in England the first week in June. The weather here continues delightful; and I have never felt the heat unpleasant, although for two or three days the *khamsin*, or hot south wind, blew. We are however admirably lodged in Soliman Pasha's house, which he has given up to us. Though unfinished, it quite realizes what one imagines an Oriental palace should be:—a large open court with trees in the centre, marble halls opening into arcades, and gardens full of roses and carnations, with covered walks and walled terraces, overlooking the river. These give an agreeable coolness and a variety of scene throughout the day. The General has another house close by, in which, happily for us, if not for themselves, the family are shut up. He was absent when I arrived; but returned a few days afterwards to the harem, and playfully sent to ask leave to walk in his garden. He has gone off again to Alexandria, leaving me sole possessor of a splendid house; and, in the most hospitable manner, has given me the use of his cellar and books, and made me

occupy his own private apartments and bed-room, fitted up in the French style. I think I must ask Monsieur mon Père again to employ his pen to acknowledge the kindness of the old General, who really deserves our best thanks.

“ I am glad that you have sent a letter for me to present to the Viceroy on taking leave. The mention of the Queen’s name has very much taken off the awkwardness of my position ; who have now become a private traveller, after receiving something like royal honours. In this affair, as well as in more important matters, you have justified the remark of my newspaper ; which, in summing up your character, describes you as a ‘ wise, prudent, and successful statesman.’

“ I am pleased with Cairo, which even surpasses my expectations. The general appearance of the town, with the citadel on a rock detached from the mountain-range, has a sort of resemblance to Athens, or Edinburgh. From the citadel there is a magnificent view of the town beneath, the Nile, the level and sandy plain, the pyramids, and the distant hills. The narrow streets offer endless attractions. The most insatiable lover of the picturesque would here be abundantly gratified. The magnificent half-ruined mosques and buildings, nearly a thousand years old, make a bold contrast with the modern houses and sheds that surround them. In this country, stone being abundant and timber scarce, immense stone balustrades and projections support a slight lattice-work of wood. No two houses are alike, and no two persons dress in the same manner. Thus there is an endless succession of pictures presented to the eye. The favourite colours of white and red on the walls have a most agreeable effect. But what adds most to the scenic character of the streets is the almost total exclusion of the sky by the roofs and projecting parts of the houses. The

sunshine (which is here perpetual) being admitted through a narrow opening, and falling with concentrated brightness on some object of interest, gives a focus to the picture ; and produces the effect which is obtained in the studio of an artist by means of what is called a top light. The sculptured arabesques are often beautiful. The art has long ceased ; but there is something in the Arabic character peculiarly adapted for this sort of ornament, and which always pleases when sculptured in relief. I find that a week of sight-seeing has cost more than I can well afford ; —upwards of a pound, not *sterling*, but of *flesh*, in which I am as much a miser as Shylock himself. So, as soon as I have seen the chief objects of interest, I shall subside into a state of inactivity, and confine myself to the house, which is all on the ground-floor. The rooms are very large and high, with coloured marble floors instead of carpets, and broad divans round the wall ; which, like the ceiling, is ornamented in the arabesque style. The large folding doors of unpainted wood (for in this dry country no wood-work is ever painted) being always open from one room to another, a uniform temperature is preserved day and night, and windows of coloured glass, judiciously placed, give an agreeable tone and shade to the interior. To complete the picture, a turbaned figure glides across the tessellated pavement ; and, placing on the marble table a glass of flowers, or a porous bottle of water, disappears again with downcast eyes and noiseless steps.

“ The garden was laid out by a Scotchman of the name of Traill, employed by Mehemet Ali. It contains many flowering trees and shrubs ; among others our friends the Paulonia and Datura, in full blossom. But the best flowers, after all, here as in England, are the roses, carnations, and geraniums. The flower-beds are depressed below the level of the walks ; and are flooded, by means

of a water-wheel, every evening. I enclose the flower of a tree, apparently of the night-shade species.

“In one of your letters you mentioned the possibility of coming as far as Nice. I wish, indeed, that you could be persuaded to come as far as Cairo; where you could not fail to be much gratified, as well by the climate as by almost every object that meets the eye. The facility of coming to Egypt is so great, and its advantages so numerous, that, when they have become more generally known, the Nile will probably be a favourite winter resort. I was certainly more sedulously guarded than most travellers; but I neither saw nor heard anything that could lead to the slightest apprehension of danger to the most unprotected traveller. The only occurrence approaching to an adventure was a scuffle between our sailors and the people of a village; which arose from the man in charge of my horse stealing corn from the fields, and getting roughly handled in consequence, till rescued by the boatmen. These were attacked in turn, and driven off; one man having his arm broken, and another being so much wounded in the head that at first the doctor thought his life in danger. A shot was fired in the fray, but fortunately without damage. Two of the country people were carried off prisoners; and to satisfy our men, I had them brought before the Turkish Governor; which gave me an opportunity of witnessing Turkish justice. For, without inquiring at all into the merits of the case, his only object was to gratify me, as he supposed, by showing how he intended to take vengeance on the whole village; which, unless I had insisted on settling the matter my own way, he would certainly have carried into execution; for the next day, as we passed the scene of action, I saw the people escaping to the hills in great fear. Like the Duchess-Countess in Sutherland, the rulers in Egypt have

forbidden every one to keep fire-arms, or even weapons of any kind, without special license. The people, in consequence, all carry long heavy sticks, even when at their daily labour in the field ; like the figures in the landscapes of Gaspar Poussin, or Salvator Rosa.

“ *April 7.*—Your last letter has given us some uneasiness. You mention that you have been unwell ; and allude in a touching manner to the greatest misfortune that could happen to me. I cannot bring myself to think of the possibility of such a calamity. I well know, however, that it is true wisdom for us all to have our end continually in view.

“ The season of Easter brings irresistibly before us the subject of death and the grave, and the Saviour by whom we may hope to overcome them. This is the day on which the body of our Lord remained in the tomb. How wonderful, and yet how repulsive, if we could have looked into that dark sepulchre, and beheld the body which was its racked and lifeless occupant. How changed was the scene on the following day ; when the sun shone brightly into the open grave, and nothing remained to show the purpose for which it had been used but the linen clothes and the napkin, not, we are told, lying in disorder, but folded up and laid aside !—You have doubtless often admired the conciseness with which the reflections on this subject are expressed, or rather suggested, in the Collects for Easter Sunday and Easter-even. I shall never forget that on a very sad occasion, nearly twenty years ago, I was asked to read some of the prayers in the Prayer-book ; and how it was at these Collects that the book happened to open, and that they were then much appreciated. May a peaceful end be given to us, and to all dear to us !

“ It happens this year that the various calendars coincide as regards Easter ; and that Jews, Greeks, and

Western Christians, all celebrate the same day. It is with special interest that one reads in *this* country the account of the institution of the Passover; and the directions for using the blood, by means of which the favoured people were to escape the fate of the Egyptians:—an emblem of the Christian's safety by the blood of the Redeemer. It has, I think, been well observed that the state of mind in which these mysterious doctrines are to be received is well expressed in the words, 'The people bowed the head and worshipped :'*—a state of reverential fear, combined with implicit belief, and ready compliance.

"Between the island of Roda and the main-land is a canal, or branch of the river, which sometimes reminds me of Venice. On both sides of this canal are the walled terraces on which are placed the palaces and gardens of the rich. Our house is opposite one end of the island, and consequently the view is limited: but the yacht is moored in the middle of the river, and affords an agreeable change. The river is wonderfully reduced in size; and the former bed of it is now a flat island undergoing cultivation.

"Cairo, April 20.—I have been admiring the posture of the Arab boatmen, who have all day been lying flat on the warm sand, sleeping or basking in the sunshine. On reflection, however, I have reason to fear that I have myself done little better for the last six months than lie all day in the sun, enjoying the warmth of this delightful climate. Since I last wrote I have left Soliman Pasha's house, and am again anchored in the middle of the broad Nile, with a most agreeable prospect on every side. The boats, which are continually passing, give much animation to the scene. We are just within reach of the busy hum of men proceeding from the port of Cairo, with its crowd

* Exod. xii. 27.

of boats and merchandize. A regiment of soldiers is encamped in tents directly opposite, and enlivens us with military music. Across the level plain are seen the gigantic pyramids, rising from the horizon, and suggesting grand thoughts. But the most charming object is the water; whether sparkling in the sunshine, as the rippling waves flow in on the dry sand, or reflecting on its calm surface the white buildings and palm-trees which are scattered on the banks and islands. There is also a pleasant feeling in knowing that one can sail away at a moment's notice, and take up a new position. Except a great feeling of weakness I am quite well, and sleep well. I feel that the wisest course would be to remain floating on the Nile for another twelvemonth. But I cannot resist the pleasure of returning home for the summer, even if it should be necessary to come back here again for the winter. There is certainly no other place in the world where one can have such continual change of scene with perfect repose; and be all day in the open air without a cloud to intercept the sunshine. It is impossible to describe the feeling of pleasure, though a feeling of an animal kind, which is caused by the warm air of this country; so different from the warmth of a room. I scarcely know how I shall be able to show myself in London. The sun, and living continually in the open air, has caused me to differ little in appearance from a Nubian.

“*April 27.*—I have seen *the Pyramids!*”

“All that has been said, or written, fails to give an idea of their grandeur. The base covers eleven acres of ground. The summit rises a third higher than the cross on St. Paul's; and each of the square blocks of which the building is composed is itself a prodigy. These are the facts of description. But it is impossible by words to describe the sensation of vastness which is experienced on

approaching this mountain of masonry. Unbroken by a single window or door, hole or crevice, the enormous mass rises in simple majesty, and appears to shut out the entire sky from the view. The feeling of grandeur is succeeded by a painful sense of human toil and suffering, as associated with them. Each stone, from the base to the very summit, is of such colossal size as to appear almost immovable by man; and yet every stone was brought here from the quarries twenty miles distant. How these enormous blocks were raised to their present position it is impossible to conjecture. In the centre of this solid mass, and beneath its enormous load, lay, a mere speck in comparison, the dust of the man at whose will this infinite amount of human labour had been exerted. Strange caprice of unlimited power! The pyramids are not built on the level plain; but are placed among rugged and picturesque rocks which serve for a foundation; and with which they harmonize well in point of colour, being yellow sandstone. The scenery around is wild, and grand, and without vegetation. I remained long after sunset; and watched the parting light as it gradually faded from the upper part of the building. Twilight now gave additional sublimity to the scene: and standing, or rather lying, where perhaps Herodotus had stood, and with the same feelings of wonder and admiration, I felt it impossible not to be deeply impressed with the overwhelming interest of the spot. Painting can convey no idea of these impressions. Poetry might, perhaps, to a certain degree do so. It would have been a fine subject for Byron; but none of our poets appear to have visited the pyramids. For my part I must confess that I felt for days after as one usually does after a period of intense excitement. So much for the pyramids.

is curious to observe that the rulers of Egypt have

in all ages immortalized themselves by their tombs. The mosques all bear the name of the Sultans by whom they were built, and whose remains they contain. The mosque of Mehemet Ali stands on the rock of the citadel, and is very handsome ; but was built by Europeans. The view from this point is very fine. The appearance of a great town beneath, without the slightest indication of smoke, is very singular.—Coming home through the bazaars I bought a cane ; which, if you should ever find yourself unprovided with a suitable walking-stick, I think you would like, being both light and strong, and surmounted by a handle of rhinoceros horn. I made a farewell visit to Cairo to-day ; and drove for the last time through the dark and picturesque streets, which refresh the eye after the glare of the surrounding desert. Where glazed windows (the great enemy to the picturesque) are unknown, the buildings cannot fail to be attractive to the painter, with their huge cavernous entrances, and windows of trellis-work, and endless architectural ornament and sculpture.

“ Last week occurred one of those storms which happen at long intervals, and occasion much injury and discomfort. So little is rain expected here that corn and merchandize of all kinds is stored in the open air without covering.

“ Our view of the river was enlivened a few days ago by a bridge of boats, built by the troops here for the passage of one of our regiments of cavalry, which has come from the East, on the way to the Crimea. Poor fellows, one could not help being sorry for them going into real service.

“ The Governor of Cairo has just been here to make a farewell visit ; thanking me for the honour I have done to Egypt, and begging pardon for not receiving me better ; with other oriental expressions of civility !—It seems doubtful whether I shall see the Viceroy before I leave the

country, as he is making a tour through the Delta. One of the sons of Ibrahim is on his way to London.

“*Atfeh, May.*—Though still two thousand miles distant it seems probable that I shall be in London almost as soon as this letter. We are now again at Atfeh, where we first entered the Nile from Alexandria more than six months ago.

“The river is greatly altered since we were here, and is nearly at its lowest. How quickly the time has passed! Perhaps the change, though less apparent, may be as great in ourselves as in the river. The stream of time has been swiftly flowing on. Happy thought, if, at the end of our voyage, we have a better country, and a heavenly home, to look forward to!

“We are taking leave of our floating home; which has by degrees become so conveniently fitted up and arranged, and we have been so very comfortable in it, that it is impossible not to cast a longing lingering look behind at it.

“I have been lying for the last time on the warm sand of the Nile, basking like a crocodile. No cushion, or feather-bed, not even the heather on the Highland hills on a sunshiny day, is so delightful to lie upon as the dry sand which is left by the river here after the inundation. As soft to the touch as the finest flour, it feels like warm milk and water as you bathe your hands in it; but on account of its extreme dryness it does not in the slightest degree adhere to the dress.

“A short thick stake, and a heavy mallet, is a part of the equipment of every boat, to moor it to the shore or sandbank during the night. The fore half of the boat, being here scarcely more than a foot above the water, is nearly on a level with the low-lying and shelving bank with which it is connected by a short plank. In many places, however, the bank rises perpendicularly fifty feet:

and this cliff of rich earth, being rapidly undermined and carried away by the current, gives rise to new shoals and alluvial formations, lower down the stream. The river in consequence is continually changing its course, and the most experienced pilots are continually at fault. The general appearance of the low Nile is precisely that of an estuary at low tide ; with extensive sands, and low perpendicular cliffs.

“*Alexandria, May 20, 1855.*—Not finding enough water in the canal, I was obliged to leave the boat, and come here by railway. I miss the delightful nights on the Nile ; and have been much disturbed by the incessant barking of dogs and other nocturnal disturbances. For, this being the month Ramadan, when no Moslem is allowed to eat or drink till sunset, the nights are turned into day.

“The Indus has just arrived, bringing your kind letters ; —I suppose the last we shall receive. I quite agree with you that it will be better not to attempt much Parliamentary attendance as yet ; but I wish to take my seat immediately on arriving in London, and to be present at one or two divisions as soon as possible.

“I have seen the Pasha, and endeavoured to thank him as well as I could. He is the fattest man I ever saw. My eyes are rather inflamed, which makes it trying to write. I am also busy preparing to leave. There is something unpleasant in a final leave-taking, even of black Arabs, and swarthy attendants, notwithstanding all the roguery and cheating of which they have been guilty. I feel sorry not to bring the whole set with me. I shall endeavour at least to bring my little horse, and my she-goat ;—the latter to ensure milk to me on the voyage.

“Farewell to Egypt ! By the blessing of God I leave it much better than I arrived ; though still in point of strength, as Gully expressed it, ‘pretty bad.’ and some

bad nights here have rather pulled me down. I hope the weather will be warm in England, and that the summer will remove the uneasiness in your throat. I wonder if I shall have to come here next winter. Certainly not if I can help it.

“I was amused some time ago at receiving a letter addressed in English, ‘To his Highness the Prince.’ But what are titles? And have I not a *Brother* who is a high and mighty Prince?

“To save my eyes I employ an amanuensis; who as his lessons are happily packed up, is in the enjoyment of ample leisure. (Here enters old Mr. Briggs, who remembers you on your travels.) We sail to-morrow with an immense number of passengers; and, if there are the means, I shall write from Malta. I shall be glad to revisit the rock-temple of Abou Simbel at the Crystal Palace at Sydenham; though, without the water which flows at the foot, and the glare of the sand which surrounds it, the reality of the scene must be much lessened.”

* * * * *

Here end Lord Haddo's journal-letters from the Nile.

Two extracts from letters written by Lord Aberdeen to his son and daughter-in-law, just before they left Egypt, may here be inserted.

“I take my chance of a letter still finding you at Alexandria before the departure of the mail by which I conclude that you intend to leave Egypt. In your last letter you mentioned that for the preceding fortnight you had rather lost weight. But, as in other respects you continued to speak favourably of your progress, I trust that this slight change may have been of no consequence. Altogether your improvement has been most wonderful. Some may attribute it to the climate; others to cod-liver oil;

but it is to the blessing of God that we must look for the real cause of an event which appears to be almost miraculous. I pray that the same mercy may continue to favour your progress. After your return, however, you will require to exercise great prudence and caution in your mode of life.

* * I suppose you will wish to look into the House of Commons. But this must be done with moderation ; as the hours are bad, the air unwholesome, and the heat not exactly of the kind you like. You will probably have given directions by the mail we shall receive next week of anything you may require to be done before your arrival. In the meantime the house at Blackheath will be made ready for you. I hope you may find the season improved ; for it has hitherto been very late and ungenial. I do not know that I ever recollect all vegetation so backward ; but we may now hope for some improvement every day. May God bless you, and mercifully grant us a happy meeting !

“Your affectionate,” &c.

“ It appears hardly credible that I should be looking for your return, and calculating the time of your departure from Alexandria. Next week you will have been absent just eight months : and we must return our grateful thanks to God, who has enabled us to indulge the hopes of a happy meeting ;—hopes which, at the time of your departure, I did not dare to entertain. I agree with you, however, in finding this last month longer than all the preceding time ; and I experience an indescribable sort of longing and impatience. I hope to hear from Malta of your approach ; and shall go to Southampton to meet you, if it should please God to allow me so much happiness. .

. . . God bless you !

“Ever your most affectionate,” &c.

In the homeward voyage in the Indus he and Lady Haddo had among their fellow-passengers the late Bishop

Carr of Bombay, and several other persons, whom they always afterwards remembered with interest. When the voyage was near its end he gave to several of them, as a parting present, a copy of Baxter's "Saints' Rest," Doddridge's "Rise and Progress," or some other religious book. Of the two former, and of Bishop Wilson's "Sacra Privata," and Thomas à Kempis's "Imitation," as his special favourites, he always had some copies with him, for the purpose of giving away.

On their arrival at Southampton Lord Aberdeen was on the pier to receive them. It was a joyful meeting. And the first time afterwards that the Lord's Supper was administered in the church at which they attended at Blackheath, he came over from London, on purpose to join with them in that sacred service of thanksgiving. The younger members of the family now re-assembled from the various homes in which they had been kindly housed during their parents' absence; and very happy was the family reunion.

In a letter written to the Rev. Mr. Whyte, of Methlic, in August, soon after his re-settlement in his Blackheath home, on the occasion of sending his eldest boy for a short visit to Scotland, he expresses himself thus hopefully, as well as thankfully, on the subject of his own health. "Glad should I be to accompany him; but I am unwilling to incur unnecessary fatigue until my strength is completely restored. This I have reason to hope will soon be the case. Meanwhile I have much cause to be grateful for the improvement that has already taken place; and to wish only that the soul's improving health kept pace with that of the body."*

* In the same letter Lord Haddo requested Mr. Whyte's acceptance of a copy of Conybeare and Howson's "Life of St. Paul":—"being the life of one whose character and writings have in your pulpit," he added, "been so ably expounded and enforced."

CHAPTER X.

LORD HADDO IN THE PARENTAL CHARACTER.

It was for not more than the four years from July 1855 to the autumn of 1859 that Lord Haddo can be said to have enjoyed the blessing even of the partially restored health which he brought back with him from his visit to Egypt. In 1857, 1858, it was at its best; though never to the extent of what might be called perfect health. In the autumn of 1859 he began again to droop.

In the retrospect of these four years of comparative convalescence it may be interesting to consider his life and character in *the parental and domestic relationships*,—in *his actings and use of influence in the neighbourhood round him*,—and as *a Member of Parliament*. Accordingly, the occasion will now be taken for illustrating his character in each of these several points of view in succession; and first, and in the present Chapter, in the PARENTAL RELATIONSHIP.

Before speaking on this subject, however, with reference to the time following on his return in 1855 from Egypt, it may be well to illustrate it by notices from earlier days, ere his own health had broken down, and when his children were younger.

“No one could ever be long with him,” writes Lady Aberdeen, “without remarking his great love for his children. For, though not demonstrative in his nature, his affection for them was shown more openly than most of his feelings; and it was easy to see that they were the great object and interest of his life.

“From the birth of his eldest son he devoted himself to him in a very remarkable manner. Even when he was quite an infant he used to have him for hours with him, while he painted or read : and when he was two years old he would take him out, and make him his companion in his walks ; carrying him when he was tired, and inventing amusements for him ; and, as he grew older, making him the companion of his little excursions. From the time of his being six years old, and from after his having mastered the rudiments of learning with his mother, he had been his father’s regular pupil ; nor, till he was in his fifteenth year, had he any other teacher.* Indeed, he was scarcely ever out of his father’s sight, till sent on the month’s visit to Scotland in 1855, already mentioned, after the return from Egypt.†

“Nor did he act the part of teacher to his eldest son only, but to all his children in succession, as long as his strength would permit. And, after he was unable to do so with the boys, and had sent them to school (as will be mentioned in a later part of this Chapter), he liked his two youngest little girls to come to him for some part of their studies.

“It is a matter of opinion whether parents are the best teachers for their children or not ; but, having undertaken the duty, he was certainly most devoted and conscientious in fulfilling it. In carrying it out he was careful to guard against over-indulgence : nor, though he suffered perhaps more than the culprit, did he omit acting on Solomon’s principle, where clearly needful, in the use of the rod. At the same time he joined so heartily in all the children’s

* Except only that, during the Nile voyage in 1854, the medical friend who accompanied Lord Haddo gave him lessons, when his father was too ill to do so.

† See p. 130.

amusements, and devoted himself so much to them, that they were never so happy as in his company.

“One of the favourite home-amusements used to be showing them chemical experiments, or experiments with the air-pump, &c. ; and often the request was heard, even from the very young children,—‘Please, papa, do ’speriment!’ When their cousins or other little friends joined his own children, he was at the head of all their games. He even had a number of little puppet-figures, which he used to manage with great skill ; and, on festive occasions, often exhibited a series of entertaining mimic scenes,—a sort of domestic Punch,—to the delight of the young admiring audience.

“So long too as health permitted he joined his children in their games at cricket, &c., and taught them to boat and fish. He was himself a noted fisherman, and had all his life a great love for sailing. He used to cut out, and rig, little boats for his boys ; and it was difficult to say which was most pleased when they performed creditably. He was anxious to bring up his children with simple tastes and few wants. They had scarcely any toys but such as they made, or invented, for themselves ; and were taught to be very independent of others for their amusements.

“As the children were all accustomed to take their meals with their parents from a very early age, he had them under his own eye more than is usually the case, even before they were old enough to come under his tuition. He carefully watched their different characters ; and in one of his Note-books there occurs a detailed description of each, written when they were very young.

“He was very careful as to their health, entering even into all the details of nursery management. He was a very tender nurse in sickness ; with a natural gentleness of touch that some professional nurses might have envied.

When his eldest son, then about nine years old, was dangerously ill on the journey from Scotland, and we were detained for some weeks at York in consequence,* his father slept in his room during this illness, watching over him with the greatest care: and could scarcely be persuaded to leave him, so as to take the exercise necessary for his own health.

“Indeed, the amount of care and thought that he bestowed on their health, whether of body or of mind, can scarcely be understood except by those who witnessed it.”

A few extracts from letters written in the autumn of 1852, after he had taken his two elder boys to Scotland, while their mother remained at Blackheath, will illustrate what has been said; and especially the happy manner in which, at their then early and impressive ages of eleven and seven, he took part, almost as a playmate, in their daily amusements, at the same time that he was also the watchful superintendent of their education. They present so characteristic, as well as so happy, a view of the loving affectionateness of his fatherly intercourse with his children, that no one, it is believed, of the readers of this Memoir will deem it too free an opening to them of the privacies of his inner home-life.

“*Haddo House, August 7, 1852.*—I found the children at the Royal Hotel quite well, and in great spirits. They had a good passage, and were not at all sick; and in two hours more we were pacing down the long walk.

“To-day at noon the thermometer is 65, which answers to 70 at Blackheath. There is a fire every evening in the drawing-room, which is by no means too much; and the water feels cold. The day is calm, but dark, with hot gleams of sun. The place looks, as usual, surprisingly

* The other sick child, mentioned page 49, was an infant in the nurse's care.

beautiful for the country, but rather gloomy;—that is, with the exception of the terrace, which is really very gay and cheerful-looking, even without *you* walking on it. I am doing, or rather the children are doing, their lessons. Jim does his surprisingly well, and has made wonderful progress; which you may mention to Miss N. for her satisfaction. He is quite well this morning. George's writing is first-rate. I wish I could write equally well. Good little Jim has volunteered a letter to you.

Monday, August 9th.—We are all quite well; Jim particularly so. On Saturday George, Jim, and I fished in the afternoon in the lake; and were rather molested by the sun, and want of wind. At sunset it became cold. The evenings are much lighter than with us in the south, and I walked out after dinner. The thermometer was scarcely above 50, and I found small satisfaction in the dewy eve. Sunday morning was bright, with light south wind. During church a thunder-storm came on, and very heavy rain; real forked lightning, with torrents of water. We had a short walk after lunch; then more rain. It cleared up at seven; and for the rest of the evening a thick white fog hung over the ground below the house, and a thin white one on the other side:—a pond at the nursery window, and wet steaming grass all around. So much for the bracing air!

“What dark rooms the children live in here! When shut up at night I fear they must be close enough. However, nurse reports Jim very well, without medicine; and he certainly is very active and lively. We have just finished morning lessons. His reading is bad; but I expect to improve it. George has just got your letter, and is much pleased with it. He is to write to you to-morrow. We have been down to the lake, where the two children made themselves happy.—Interrupted by going to lunch. I hear the school at Tarves was struck by lightning yesterday.

“*Wednesday, August 11th.*—The order of the day is as follows.—About a quarter before eight I hear the voices of George and Jim; and I go into my dressing-room and dress very leisurely. At half-past eight the children’s breakfast is taken into the sitting-room. At a quarter past nine we three go out to meet grandpapa in the garden. At a quarter to ten Jim comes for his half-bun. At ten we pretend to do lessons, and remain so engaged till twelve; when we all rush down to the lake, and fish, paddle in the water, or pith rushes till dinner. After dinner come lessons for half-an-hour. Then we all rush down again to the lake; and fish, paddle, in the water, or pith rushes, till supper at half-past six! No going out after supper. Jim and George look in at dessert; and then go to bed well-satisfied with the day’s work.

“There is no particular news. Jim is very well, and has only had one dose of his wine medicine since we came. I have promised a grand treat to the children; viz., to sup on the island, light a fire, catch fish, and do Robinson Crusoe! We must wait, however, till a dry day. The grass and bushes are wet from dew, rain, and fog: for all three came here in one day.

“Here comes in your letter with a smile upon its face. I half expected you to come on Saturday, and looked out at the weather with that view. However, if you are well and cool at Blackheath, there is no object in changing. I am very comfortable here with the two children, who are all day with me. Jim reads but badly;—‘Let not the sun go down upon your wall,’ &c. I have put him into a red book which George read at Brighton when I first took him in hand. He is much pleased with your letter. But, the letters in it being *sharp*, he could not read much of it himself.

“*Friday, August 13th.*—A fine clear October day; big

white clouds, and blue sky. I reflect with pleasure that I have been here a week to-day, and consequently am so much nearer returning time. Jim is writing his exercise at the same table with me; and George is doing his Latin in the billiard-room. The former is quite well, and getting sunburnt. He is an engaging good child, but requires gentle treatment.

“My too great care of Jim yesterday produced the contrary effect to that intended. He had been left on the bank playing with a fish, and enveloped in a macintosh, while I went to assist George at a little distance. But, when I returned to where he had been, he was not to be seen. I did not look for him in the water, but immediately gave chase towards the house. The stupid little fellow, finding it beginning to rain, and not seeing me, had thought it his duty to run home,—cloak, fish, and all; and of course arrived in a state of red heat. I did not overtake him till I got to the house, and gave him rather a scold, ‘*Why* did you, &c.’? which brought on such a fit of crying that it ended in a fit of shivering, and no supper. I was rather out of sorts at dinner in consequence; but was revived by seeing him smirking in as usual at dessert, and to-day he is as well as ever.—Yesterday was a grand day for George. Thirteen lake trout! We had them for dinner and breakfast.

“I am so glad to think that you are well and comfortable. I find both occupation and amusement in the two children, who are all day with me. Yesterday we went to Formartine. The new walk is capital. With regard to children and other domestic affairs, we should meet with more pleasure, as well as feel less disappointment, if we considered them rather as a field to be cultivated, than a garden to be enjoyed. We should endeavour to view life as a field of labour; and to look upon the enjoyments

which occur in it as thrown into the bargain, and pledges of enjoyment hereafter, rather than sources of present satisfaction.

“Tell Sis that I got her letter, very nicely written. I am going to write to her, and she will get my letter on Tuesday. We are to go to Buchanness in the coach on Monday, so that I shall next write to you from thence.

“*Saturday*.—Yesterday, for the first time, I went to the river, leaving the children to follow in the carriage. I soon hooked a very large sea-trout; and was exulting in the thought of displaying the prize to them, when the fish suddenly rushed into the weeds; and, after some ineffectual manœuvres on my part, contrived to break the line. Afterwards the wind fell; and the sun came out so bright that all further fishing was hopeless. However, we amused ourselves till evening with cutting the large bulrushes and flags, and spent the time very pleasantly; which, indeed, is the case every day. I foresee, however, what may be a source of future anxiety in George’s extreme eagerness; which shows itself in his fishing, and in every other amusement of an exciting nature. Jim enjoys himself much, and is quite strong and well; and only twice has had recourse to his medicine-bottle since he came, and then only to please nurse. She has now a complete sinecure; except in so far as she pleases to employ herself in learning to cook and bake.

“Jim is now doing his sums; which he does with so much facility that one is tempted to give him rather long ones, to keep him quiet. His reading, however, must be patiently worked at. I wish little Sis was here; as she requires the excitement of novelty and amusement more than the others.*

* He here adds, on another subject:—“Kitto is exhibited in the drawing-room, and is really a first-rate book. However, I must

"*Haddo House, Monday, August 21st.*—Monday morning has the honour of being a fine day;—so fine as to make me fear it may be too hot for you at Blackheath. Yesterday the church was very hot. But Mr. Whyte gave us a good sermon, 'As you have received Christ Jesus the Lord, so walk in him;' showing what is meant by receiving Christ; how imperfect the reception generally is; and how the reception is to be shown by the walking in Him. It was well laid down, and with much earnestness.

"The children are quite well, and apparently very happy. I hope they will not suffer from the want of lessons. For, somehow or other, every day has become a half-holiday; so that they can resist my proposal to do lessons in the afternoon with, 'No, Pa, we *never do*, Pa.'—George has just informed me that, in consequence of cutting his thumb, he doubts being able to hold his *pen* satisfactorily; but adds, that it will not prevent his *fishing*. N.B.—An illustration of the meaning of inheritance:—As, for instance, 'Papa, when you die I shall get *all your flies*.' His last illustration of the want of Mama:—'Bad not to have Mama here, *because* we can't get any *pins*.'

"*August 27.*—This morning, after lessons, we went to the lower lake, and caught four large trout; much to the satisfaction of Master Jim, who repeated times innumerable, 'They are very large, Pa! Pa, the fish are very large! They're very large, Pa!' I find he is quite able to do everything by himself: dress himself, walk out, &c., &c., without a nurse. I should like him and George to have a room to

defer sending it to Mr. Whyte; as my father reads it every evening, abusing its small print. He appears to take an interest in the articles on *Creation* and *Deluge*; which you know are my pet subjects. Subjects of speculative interest are what he likes."

The reference is to Kitto's "Biblical Cyclopædia."

themselves when they return. The long walk has the effect of making objects look small. I have allowed the boys to go by themselves to the burn, and upper end of the lake. Sometimes one may see from the window a tiny figure in jacket and trousers darting across the walk near the bridge, and disappearing behind the trees. One remarks how small *Jim* looks at that distance ; when, in a moment, another figure still more tiny is seen darting across the walk in the same direction. The meaning of which is, that *George* has caught a fish in the water above the bridge, and is running to put it in the stream below ; and *Jim* is scampering after him to see the fun.

“*Buchan-ness, Tuesday Evening.*—We came here on Monday : viz., A., H. L., myself, and the two children. Yesterday it was wet and windy ; but to-day it has been fine. I spent a great part of the day on the beach below the garden, looking at the children ; who were highly delighted, sailing their boats, and building piers. As I watched the tide gradually covering the white stones on the beach, I was reminded of that pleasant day, twelve years ago, when my dear wife was mine only by anticipation. Blessings on her !

“*Haddo House, August 30.*—The children are both in high favour. I see so much of them all day that I quite regret being separated from them at night. Yesterday I took them both to the river, where we had a good day’s fishing. *George*, by a lucky accident, caught a good-natured sea-trout, weighing three-quarters of a pound. His shouts must have been audible at a great distance :—‘ You must tell Mama *immediately*, &c.’ *Jim*’s great delight at present is to bale out the water in the coble with a little tin cup ; to facilitate which I am required to sit at the end of the boat, that our united weight may cause all the water to flow to one place ; and, as a slight leakage occurs in the night,

the amusement is repeated every day. One evening he informed me that he should be very glad if Sis were to come here, *because* her weight would be so useful to tip up the coble while he was baling!

“*Monday.*—Astonished to hear that Sis and Miss N—— may now be within a few miles of us.

“*Tuesday, 11 a.m.*—Miss N—— and Sis arrived yesterday, after a good though slow passage. When I went into the room after breakfast, Miss N—— was planted on the sofa doing Jim’s lessons. So I had to retreat back to the hall! We have spent the morning very happily on the island, and baled the boat quite dry; Sis and Jim using the tin can by turns.

“*September 6th.*— The children have just gone to bed. They have been indulging in fits of laughter to the present time. It does one good to see them so merry. Here is a picture of a sea-gull, as seen through the telescope; a bit of seaweed; and a printed letter to Johnny.

“Little Sis sat for half-an-hour in the green-house with me yesterday; and talked so like a grown-up woman, that I was quite startled when she suddenly started up to catch a grasshopper; like the princess in the Arabian Nights, who was originally a cat, and jumped out of bed at the sound of a mouse! As she seems a little low in spirits she requires that *I* should take her in hand, as I have taken Jim, who is now in a capital state. (Conceited man!).

“*Monday.*—We are preparing to go on Wednesday. I am booked for Eildon Hall on Thursday, and expect to be at Blackheath on Saturday between nine and ten; when, if I arrive in time, I have promised to drink tea with *a friend of mine.*

“The children continue quite well, and in high spirits. I have found it a sufficient occupation to amuse them

during the greater part of the day, paddling in the boat, landing on the island, sailing, fishing, &c. ; all which suits me too very well, as I am an indolent fellow. I like what I see of the children. I am sometimes vexed by indications of selfishness ; but they are all very tractable. I intended this afternoon to go to Ellon with them ; but it began to rain, and we must now put it off to next year. I will settle with Cargill to land the children at Greenwich, which he will do quite safely. You may, if you like, order a good boat to be on the look-out. But this is quite unnecessary, as he will signal a boat to come off. And don't be afraid of danger ; for it will not be like *your* experience on *Loch Lomond*."

"This trip to Scotland in 1852," Lady Aberdeen writes, "was considered holiday time ; and his wish was that they should then have as few lessons as possible, while he devoted himself to their amusement. But, when returned to Blackheath, he used steadily to set apart some hours daily for his sons' instruction ; though himself then attending lectures in London, and going several days a-week, either to walk out with his father, or to visit the poor in his district in Whitechapel.

"It is generally supposed that home education makes boys over-sensitive, pampered, and afraid of what is called 'roughing it' in any way. But, as the letters above cited show, he succeeded in imparting to his boys while-young a love of out-door exercise, and a hardy energetic spirit ; with an absence, moreover, of all inclination to luxury and display. This was done more by example than by precept. His own constant self-denial, the extreme simplicity of his habits, and his contentment and enjoyment in the most natural and childlike pleasures, could not but influence them."

All this was before his illness. And even after his

severe illness had begun in 1854, and he had been sent to Malvern, to be under Dr. Gully's care, his children were never forgotten. Extracts from letters, written at the time by him to the younger children whom he had left at Blackheath, are subjoined in illustration.* Towards his eldest son, whom he had taken with him, the tenderness of his parental affection will be seen, as breathed out in the following extracts from letters to Lady Haddo.

"Among other advantages of my bow-window," he writes, "I may mention that it overlooks the cricket ground: so that, if George goes out, he is sure to re-appear in the foreground of the splendid panorama below me. And he is really such a nice fellow that it is a pleasure to

* *To his Eldest Daughter.*—"My dear Girl,—Here is a picture of the people going up the mountain, to drink the water that I told you about. When I write to Jim I shall perhaps send him a picture of people coming down the hill. I hope you are a very good girl, and do everything you can to please dear Mamma. George is very good and useful to me. . . . We never use candles, because we go to bed by daylight, about the same time that you do. I get up at six in the morning, and breakfast before eight; dinner at half-past one; and supper of bread and milk at half-past six, like you. Mamma says that you can drive the pony quite well. George sometimes drives me here. The pony is grey, with a long tail. It goes much faster than ours; and does not require to be touched with the whip, because it likes trotting better than walking. Good-bye, my dear girl. Try to say your prayers attentively, and to be good all day, that God may love you.—Your affectionate Papa."

To his Second Son.—"Here is a picture of people coming down the mountain, where they walk before breakfast. Some have long sticks, with an iron point, which keeps them from falling. The Doctor here makes excellent bread, much better than the baker's bread, and he sends the bread to the people who are not well. But he does not give any medicine. So I think you would like the Doctor very much.—Good-bye."

To his Youngest Boy, in large print.—"My dear John;—I hope you are a good boy. I hope you are quite well. One day there was a cloud on the top of the mountain; and George walked up into it, and got wet in it. There was no rain; but the cloud made his jacket wet when he came down. I send you something that you will like. Good-bye.—I am, your Papa."

see him even at that distance." Again, in another letter :—"I feel as if I could live here for ever without any companion but George ; and am rather jealous of Money, who is always taking him out to walk, which I am unable to do." And again :—"George and Money are gone to St. Anne's Well, the daily walk before breakfast. Here they come in to breakfast." "10 A.M. Off goes Money ; and I am left alone with George, who is full of spirits, and getting somewhat impertinently familiar with me, which I rather like. He is such a nice companion, I shall get too fond of him." His Scripture and other readings with him at this time were not neglected ; "though," he adds, "I gladly let him off most of his lessons."

After his return from Egypt, in 1855, it was a delight to Lord Haddo to have all his six children gathered again round him at his house on Blackheath ; the eldest being now thirteen and a half, the youngest two and a half years of age ; and, as his own health continued to improve through the summer and autumn of that year, it was a time of almost uninterrupted domestic happiness. This was, however, succeeded in 1856 by a long period of anxiety. First, the eldest boy had an attack of low fever, from which he suffered for many weeks. Then, just as he began to recover, two of the little girls were seized with scarlet fever. Through God's mercy they all recovered well ; and the bracing air of Aberdeenshire, where they went in the autumn, soon restored their strength.

During this time of illness Lord Haddo, invalid though he still was, would take his part in the nursing. Often he soothed his sick son's restless hours in the night by reading aloud to him. One instance is well remembered, when the soft tones of his voice were heard reading from the 119th Psalm, "I know, O Lord, that thy judgments are right,

and that thou in faithfulness hast afflicted me ;” though it was then nearly two o’clock in the morning, and his own wearied frame much needed rest.

For some two years after his return from Egypt, he continued to take charge of the education of his eldest son ; while the two younger boys were partly taught by their sister’s governess, but daily received lessons from their father in Latin, arithmetic, history, &c. At length, in 1857, his own health being better, and as he was thus able to attend more regularly to his duties in Parliament,—an attendance which necessarily interfered with the time that he would otherwise have devoted to the education of his sons,—he ultimately decided on sending his eldest son to a private tutor, Mr. Bradley ; and, a year or two later, the younger boys were successively sent to school. This was the first real separation which there had ever been between him and his eldest son ; and he felt it so severely that it affected his health and sleep for several weeks. It may be mentioned that the place the latter took on going to his private tutor’s, showed at once that his education had not been neglected.

It was a great pleasure to him when any of his children showed a turn for art, or any discriminating appreciation of the beautiful either in scenery, or in pictures ; and he took great pains in teaching them the reasons for what they did in drawing. For this reason he greatly preferred drawing from models to copying other drawings ; as in that case they were obliged to *think* about light and shade, &c., instead of merely imitating the copy placed before them.

He did not, however, wish to allow either drawing or music to interfere with their classical studies. The following letter to his youngest boy, written some years later (in 1864), will give his views on this point :—

“ *Iwaww*,—You wrote to ask if you might learn the

piano. In answer to this reasonable request, I humbly have to state my view of the case ; viz., that no part of your time during the first year at St. Andrew's should be employed in acquiring accomplishments of this nature. But, if you get on well in other things, I will not object to your learning music next November. You will understand that I am fully as desirous as you can be that you should learn both music and drawing. But these are things that may be taken up at any time ; whereas Latin and Greek are the studies peculiarly fitted to your age ; and the knowledge of them can hardly be acquired in after years."

Though unable, at the period now under review, to take part in the active games of his children, as he had been accustomed to do before his illness, he still, however, interested himself in their pursuits, and exerted himself for their amusement. Thus, the winter after he returned from Egypt, he set about painting in water-colours a series of Views on the Nile, enlarged from the beautiful little pencil sketches that he had taken while there. These pictures he afterwards joined together ; and arranged them ingeniously on rollers, in a sort of frame ; so that they could be unwound and displayed in succession. It was a great delight to the children when he acted as showman, and gave a short description of each scene as it slowly passed before their eyes.

It was his anxious wish to make Sunday a happy day ; not one of gloom or weariness ; and, though most of the playthings were put away on Saturday night, there were always a number of pretty illustrated books, and children's periodicals, on the table on Sunday morning, which, being kept out of sight all the week, were looked forward to as a treat. The children, while very young, had one occupa-

tion, which proved highly successful. This was drawing what they called "Sunday pictures;" and, as as they did it in serious earnest, the pictures, though, of course, they might have provoked a smile in others, awakened no irreverent feelings in their own minds. The figure of the Saviour was never introduced. But they were drawn to illustrate the Parables, or subjects from the Old Testament. For instance, there might be seen a plough, and twelve pair of oxen attached to it, extending completely across the paper; while a man with a long beard threw something supposed to be a mantle on the ploughman at their head:—or perhaps a woman, in the dress of the present day, sweeping a room; the subject of the picture being indicated by a table, on which lay nine pieces of money very distinctly drawn.

When, for a time, in 1857-58, he had so far regained strength as to be able to go on foot to visit some of his poorer neighbours, he used often to take his little girls with him; to accustom them to feel an interest in those around them; and would place in their hands whatever he intended to give.

He had a great dread of his children seeing, or knowing, anything that was wrong. With this feeling he kept them carefully from theatrical and other such-like performances. In his own household any act manifestly sinful was a cause of much grief to him. Some, even serious people, it is to be feared, allow themselves to jest about intoxication. But he never would let this be done. He used to say that none but "fools make a mock at sin:" and, as he considered intoxication a very serious sin, he spoke of it, if at all, with sadness. For the same reason he was very unwilling to believe that any had been guilty of it; and always endeavoured to attribute what was strange in their

gait or manner to some other cause.* He did not forget those servants who were no longer with him; but was always ready to help them in sickness, or when out of employment; and would often send them, unasked, a Christmas or New-Year's present. Besides the daily Scripture exposition at family prayers to his household, he was generally in the habit of instructing the younger men-servants in Bible-history, writing, arithmetic, &c.

All this could not but tend to deepen the impression of his religious teaching on the minds of his children as they grew up:—seeing, as they did, their father's Christian principles carried out so consistently in all his domestic relationships,

Most truly may it be said that, while taking care of his children in every other way, their highest interests were never absent from his thoughts. But it was not his habit to speak much to them of their feelings on religious subjects. He had a great dread himself of saying a word more than he felt; and, even in *reading* a prayer, he never would use an expression which he could not fully make his own. In the same way he dreaded inducing, or allowing, children to express anything which they did not conscientiously feel. He took care that their minds should be well stored with the facts and words of Scripture; and waited with patience for the fruit. How much, and how

* His unwillingness to think ill of any one sometimes led to persons being retained in his service, who would not have remained under his roof if he had believed the reports that he heard of their conduct. But it grieved him so deeply to think that any whom he saw daily were in the habit of committing wilful sin, that nothing short of absolute demonstration would convince him of the fact. On one occasion, when a person who had been six years in his service was found to have been guilty of a long course of systematic fraud and deception, he was deeply moved; and, though little given to outward emotion, he actually wept while writing to inform her father that she must be dismissed.

earnestly, he prayed for its appearance none can tell ; and his joy at the least indication of it was deep and true. In His great goodness God did, before his departure hence, grant him some glimpses of this joy.*

* See No. VI. in the Appendix.

CHAPTER XI.


HIS CHRISTIAN ACTING IN BLACKHEATH AND THE NEIGHBOURHOOD.

IN the present chapter some particulars will be mentioned of Lord Haddo's Christian acting through the four years following on his return in 1855 from Egypt, for promoting the welfare, spiritual and temporal, of the poor around him, and generally of the adjoining neighbourhood.

It is to be understood that throughout these four years, the period now more particularly under review, the Ranger's house at Blackheath was, as before, his usual residence; but varied by a two or three months' visit during the summers of 1856, 1857, 1858, to his father's house at Haddo in Scotland.

During all this time, as before intimated, he was never perfectly well. But the plea of invalidism was never permitted by him, so as would have been done by most other persons similarly circumstanced, to interfere with his fulfilment of what he regarded as his social duties to the best of his strength; and often, indeed, beyond his strength. His was indeed most truly the singleness of eye, and Christian fixedness of purpose, of one who endured as seeing Him that was invisible. Of men's praise, or dispraise, he was little regardful. The advantages of his social position he only thought of as a solemn and humbling responsibility. Indeed it added, in his case, to the humbleness of a mind otherwise ever very lowly and contrite before God.

1. ~~Thought~~ still unable, for many months after his



return from Egypt, to take walking exercise, yet driving himself in an open carriage, he at once resumed in that way his *visits to the poor*.

It has been mentioned at page 49 that it was in the year 1851 that he first began visiting the poor in his own neighbourhood at Blackheath and Greenwich; having previously devoted himself in that way to the poor in a district in Whitechapel. But it was after his return from Egypt in improved health that he gave his thoughts and labours more systematically to this home-mission work. Moreover, in order to the carrying out of this work more efficiently, he began to make use of city missionaries and Scripture-readers, to act as his almoners, and impart Christian instruction to the ignorant. Some reminiscences of him that have been furnished by one and another of these missionary agents, with reference to the period now under review, will well illustrate this part of our subject.

“I first saw the late Lord Aberdeen,” writes one of them, “at a meeting of the Blackheath Branch of the Sunday-school Union,—comprising the teachers of Blackheath, Greenwich, Lewisham, and Deptford Sunday-schools,—which was held at the Sheppard Schoolroom, Blackheath hill, in the autumn of 1856. His Lordship, in his opening speech, read the bill announcing it as ‘a meeting to be presided over by the Right Hon. Lord Haddo, M.P.’ and then, after expressing his sympathy with those who were there assembled, in their work of faith and labour of love, said: “But I do not come among you as the Right Hon. Lord Haddo; but as one who has been a Sunday-school teacher; and I must request that, if at any future meeting I can be of use to you by presiding, the advertising notice of it shall be expressed thus,—‘The chair will be taken by a Sunday-school teacher.’”

From 1856 to his second invalid voyage to Egypt in

1860 Lord Haddo was in constant communication with some of the missionaries about the sick and destitute around him ; and, as he generally followed up the reports that he might have heard of cases of destitution by personal visits, so far as his health admitted of it, various characteristic incidents occurred, and are mentioned by them respecting him, on such occasions.

“On one occasion,” writes another of the missionaries, “his Lordship called on a poor widow, Mrs. D., aged seventy-nine, whose name I had mentioned in a conversation with him that day. The old woman had just gone to bed, it being about seven P.M. on a winter’s night. A knock having come to the door the old woman got up, and asked, Who was there, and what might his will be? A kind voice having answered, the poor old widow, nearly blind, and not accustomed to such visitors at night, opened the door; when 2s. 6d. was put into her hand by the visitor, with ‘Good night ; I’ll call and see you again some day.’ She went again to bed, but could get no rest, thinking who it could have been. At last she concluded that it must have been *an angel sent from God*; especially as she had an article of clothing in the pawn-shop which would have been lost to her the next day if unredeemed ; and this was the exact sum wanted to redeem it.

“On another occasion, Lord Haddo called to see Mrs. G., who was bedridden. It was then the afternoon. Her fire was out, and she had got no dinner ; but was waiting till some neighbour might come in to give her tea. His Lordship had brought sago and some other little comforts with him : and, having learnt the state of things, he at once lighted a fire, and made the poor woman a basin of sago ; then left, after a little spiritual conversation ; saying, as usual, ‘I will call and see you again :’—a promise which he never failed to fulfil. Great was the astonishment of the

poor woman when she heard from her neighbours that the visitor was Lord Haddo. 'Never,' she said, 'shall I forget such an act of condescension.'

Another missionary, Mr. B., writes thus:—"I had mentioned to his Lordship four afflicted Christian persons suffering sadly from want ; when he gave me a sum of money, to expend in such things as they most needed. The next evening when I went to visit two of these parties, I found that his Lordship had himself already visited them ; and with kindly thoughtfulness, had taken them a beautiful *nosegay of flowers*, together with other more substantial comforts ; and afterwards so spoken to them of the love of God in Christ that these poor afflicted people were greatly refreshed in spirit. Nor did he forget them when he went that autumn to Haddo ; but sent me a cheque to provide them with such comforts as their afflicted condition required. These dear Christian people lived in the most degraded street in the whole neighbourhood. Policemen would only venture into it in companies of three or four. Yet did his Lordship frequently, like an angel of mercy, there visit them. They have now all passed through death to a better country, even a heavenly ; leaving a precious testimony behind them of the power of Divine grace to save even to the uttermost."

Mention is also made of his provision of bedsteads, mattresses, feather-beds, pillows, air-cushions, easy chairs, blankets, &c., &c., all of the very best quality, for the invalid and the suffering ; some of which, it seems, are still in use at Greenwich. "It was no uncommon thing," says Mr. C., "to see his Lordship carrying little comforts in his own hand to the sick ; or when driving in his carriage, to see a hair-mattress, or arm-chair, on the top of it, on the way to some invalid." To another of the missionaries he gave funds at one time to purchase forty-five warm thick

quilts, or counterpanes, for as many poor widows ; and, in his last interview with him, said, " We must never forget the *widows*."

Many were the cases, it is further stated, of " families who from adverse circumstances being unable to pay their rent, and in danger of having their goods seized by the landlord, or his agent, in payment, had their minds comforted at the eleventh hour by hearing that a kind friend (they knew not who) had paid the debt." " One house-agent in Greenwich," writes Mr. C., " told me that this was a thing of no rare occurrence. Often money was sent him by Lord Haddo to relieve people's goods, who were in better circumstances than the very poor, with no name added of the giver ;—only that he knew the handwriting : the remark being added by him, 'The one-half of Lord Aberdeen's acts of benevolence will never be known in this world.'"

In the autumn of 1855 Lord Haddo invited several Christian ministers and gentlemen to a conference at the Ranger's House, " to consider how best the glad tidings of salvation might be brought home to the poor population in Greenwich and the neighbourhood ; the great majority of whom were in the habit of entering no place of Christian worship, and seemed to be living without God in the world." From this conference there resulted so speedy and continuous an increase of city missionaries for that populous district, that they now amount, it is stated, to as many as twenty-two ; together with a corresponding increase of funds for their support.

2. This same year, 1855, he began the custom of giving *school treats* in the grounds of the Ranger's House. In the following years these treats became more numerous, and were conducted on a larger scale. Beside those schools to which he gave treats at his own expense, and the great

gatherings of all the Greenwich and Deptford ragged schools (when upwards of 1000 children, and about as many visitors, assembled) he gave permission, through the Sunday School Union, to Sunday schools from London to have the use of the grounds ; and nothing delighted him more than to see the children enjoying themselves, and to hear their shouts as they rushed joyously about the garden. The day's entertainment generally closed with the singing of hymns ; which was extremely well done by some of the schools, and which gave him peculiar pleasure. A letter from Lord Aberdeen his father, written in 1858, mentions the Greenwich Brigade of Shoeblocks as participators in these festivities. "The Admiral (Hon. J. Gordon) tells me he has seen in the 'Globe' the mention of a *fête* you have given at Blackheath to the shoeblocks ;—a useful and deserving class of little gentry. I hope it all went off well." In the years 1858 and 1859 there were schools nearly every day during the months of July and August amusing themselves in the grounds ; and, by one who was often present at the time, it has been justly asked, "Who can measure the amount of enjoyment thus afforded to these poor children ?"

3. The *preaching in Greenwich Park* on Sunday afternoons, which had begun in 1854 by permission of the Ranger, at Lord Haddo's suggestion, was still continued during the summer months till the year 1863 ; when it was put a stop to, owing to the new regulations with regard to preaching in the public parks in and near London, which had been called forth by certain disturbances that took place in Hyde Park. A committee of gentlemen, in communication with Lord Haddo, arranged as to the services : which were occasionally conducted by a clergyman of the Established Church, but more generally by two of the London

City Missionaries. There were many cases of persons, who had never previously attended any place of worship, being arrested by what they then heard, and becoming afterwards regular church-goers; and not a few dated their conversion from them.

4. In the spring of 1856 *Greenwich Fair was suppressed*. And, without depriving those who had long been labouring for this object of the credit which is due to them, it may be truly said that but for Lord Haddo's exertions, and the influence which his position gave him, it would not have been abolished. There was great opposition from some of the publicans, and others whose pecuniary interests seemed likely to suffer; and for a time he was the object of much abuse. But the respectable portion of the community were thankful for the removal of this fruitful source of sin and misery. His father entered heartily into his views, and gave his sanction as Ranger to all the arrangements proposed. And, in consequence, he too suffered his share of the obloquy. In a letter from Lord Haddo to his father, written at the time, he says:—"I was amused to hear that the report circulated among the undertaker's* friends is this;—that the Fair has been suppressed in order that *the Ranger* may receive the toll on what is brought into the park, to be sold within the gates!"

5. Early in 1858 Lord Haddo first began to employ a *Bible-woman*, to visit from house to house in a poor district of West Greenwich; and also to visit the sick with whom he was personally acquainted in other parts of the town, and read the Bible and pray with them. There is reason to believe that her labours were blessed in a number of

* A person engaged in that kind of business, who headed the opposition.

cases ; and that some died in Christian peace, who would otherwise never have known the way of salvation.—A Bible-mission was at the same time established, which, although not connected with the London Home Mission Society, was conducted on nearly the same principles : and, in connexion with it, a domestic mission and clothing club ; under the kind superintendence of a lady who still carries on the work, with the assistance of a small Committee, and of the same Bible-woman by whom it was commenced. In all the proceedings of the Bible-woman Lord Haddo took a great interest. But it was his custom not to give *relief* in any case without himself, if possible, first visiting the party to be relieved, at least *once*.

His health was so much better that autumn (1858) and the early part of the winter following, that he was able to walk further than he had done for some years ; and he improved the additional health and strength thus granted to him by visiting the poor in the back streets and lanes more than ever. And in those visits, it may be remembered, (as mentioned in the previous Chapter) it was his custom frequently to take one or another of his children with him ; in order to instil into their minds the same interest in the poor, and to habituate them from early years to the same acting out of Christian benevolence.

CHAPTER XII.

LORD HADDO AS A MEMBER OF PARLIAMENT.

LORD HADDO was first elected member of Parliament for Aberdeenshire in August, 1854. On that occasion, owing to his unavoidable absence through illness at Malvern,* his views and opinions were explained to the constituency by his proposer, Sir James D. Elphinstone.

The following letter refers to this subject :—

“ Blackheath, September, 1854.

“ Dear Sir James,— I have for some time had it in my mind to write to you, and thank you for your kindness in proposing me at the election. I was much pleased with the manner in which you expressed my sentiments ; and I find that everybody considers that you performed your rather difficult task with very great ability and judgment. I have returned from Malvern considerably weaker than when I went there. In fact, I am now told that my recovery is very doubtful. How appalling would be the subject of death, unless we had confidence in the love of a Saviour !

“ That you, my dear Sir James, and your most amiable wife, may have this consolation when your time approaches, is my earnest prayer.

“ Believe me yours most truly,

“ HADDO.”

The continued weak state of his health after his return from Egypt prevented him from doing much more in the session of 1856 than attending at the morning sittings of the

* See p. 72.

House of Commons, when private bills and county business were under consideration. There was however one important question on which he had then the opportunity of *voting*; viz., that on the war with China. Against this, under the persuasion of its being unnecessary, alike his judgment and Christian humanity of feeling revolted. As the vote of the majority in the House of Commons was against Lord Palmerston's Government on this question, a dissolution of Parliament took place. Whereupon Lord Haddo again offered himself at the General Election in April 1857, and was again elected, as member for Aberdeenshire.

He writes as follows to his father from Aberdeen shortly before the election. "I write to report progress. I have just been to the market-place to see how a man looks on the hustings, which certainly is not an enviable position. The hustings here is the old race-course stand; and a candidate bowing out of the window looks rather like Punch in his box. . . . Banchory House (Mr. Thomson's) is charming. I have seen him again to-day. He is quite willing to propose me; and I am to be seconded by our most respectable friend Shepherd, of Shethin.—The *Maynooth* subject is to be passed over in silence; though at the present moment it is, I believe, the question in which the public take more interest than any other. I should imagine that this must always be the case with subjects connected with religion; as eternity is more important than time. I confess I feel it very difficult to decide on this question between the opinions of statesmen and the opinions of good and religious men. An imperative state-necessity must, I suppose, overrule all other considerations. But does the necessity exist? . . . Sir A. L. Hay has looked in to say that, having offered himself for Aberdeen, he cannot appear with me. But I believe there will be a fair number of gentry present. There appears to be a

general feeling of regard for yourself ; which will make up for my want of acquaintance."

On the day of election he was, as anticipated, proposed by Mr. Thomson, seconded by Mr. Shepherd ; and, no other candidate appearing, the Sheriff declared "George John James Gordon, Lord Haddo, duly elected Member of Parliament for the county of Aberdeen."

It may be well to insert much of the speech made by him on this election (as also of that made by him afterwards on re-election in 1859,) in illustration of his views and character as a member of Parliament, and of the manner in which here, as in all else, Christian principle actuated him.

Advancing, it is reported, to the front of the hustings, he thus spoke.* "Gentlemen Electors of the County of Aberdeen, I thank you for the honour you have just done me, in placing me again in the honourable position of representing this important county in Parliament. Let me beg to remind you, for a few minutes, of the position in which I am placed on this occasion. It is on occasion of an appeal to the country, by which I have been sent down here to justify myself before the electors of this county for the vote which I gave on a motion respecting the Chinese war ; the overthrow of the Government on which, caused the dissolution of Parliament. I came to the conclusion on that subject that an unnecessary act of violence had been committed upon a defenceless people ; and I expressed my opinion accordingly. In the vote I gave on that occasion I had the concurrence of the member for this town, who, I am glad to see, is present to-day ; and the concurrence of every independent and eminent man in the House of Commons not connected with the Government. I am fully

* This report of his speech is taken from an Aberdeen newspaper.

persuaded that if you had seen the official papers relating to this occurrence, instead of reading the partial representations of newspapers, you would have been of our opinion. I firmly believed that no evidence existed of intended insult by the Chinese. I think that the compensation offered by the Governor might have been considered sufficient; or, at any rate, that the destruction of the forts, and of their ships, the decks of which were covered with the mangled remains of those who attempted to defend them, and the subsequent destruction of the Governor's palace, was reparation enough, even if an insult had been offered. I could not persuade myself that the British Admiral was justified in inflicting the barbarities of a bombardment on the defenceless inhabitants of an unprotected town. I consider war the most terrible calamity that can afflict the human race. The destruction of human life is an act of solemn responsibility before God and man; and the representatives of the country are not justified in placing it in that position of solemn responsibility without the most grave reasons, and after the most anxious deliberations. Happily, however, peace is now concluded. The Emperor of China has acceded to our demands. I can only express my regret that he had not been applied to sooner, so that we might have been spared the guilt of such destruction of life. I trust that the war is at an end; and that the weapons which I saw not long ago leaving Woolwich will soon return to rust for ages in the Arsenal.*

"Turning to another subject, my proposer has well ob-

* After his election one of the local newspapers, though otherwise opposed to him, remarked:—"For one thing we accord him both thanks and honour, viz., for the manly, open way in which, both in his published address to the electors, and in his speech at the hustings, he justified his vote on the China question. His firm disregard of an ignorant furor is much to his credit."

served that we have an enemy at home more difficult to conquer than a Chinese, a Russian, or any other foreign enemy. There is in our country an amount of crime, ignorance, and destitution that may well command the most serious attention of the Legislature. Gentlemen, I am most anxious to promote any measures to relieve these social evils. I am most anxious to seek any remedy, as a private individual, or as a Member of Parliament. But I confess to you that I believe the best means of cure for our social evils would be to bring the means of *religious education* within the reach of every child, alike among high and low. When you did me the honour formerly to return me as your Member, I entertained a sanguine hope that the Legislature might contrive some method of introducing a system of religious, as well as secular education, throughout the country. I must confess, however, that that vision is not likely to be realised. The difficulty does not arise from religious indifference; but rather from the depth of conviction with men of religious feeling; who rightly regard any error on the subject of religion as involving interests of infinite and momentous importance. Such men could not agree on any such general educational measure because of their differences of opinion on the subject. The Latitudinarian, while compelling children to go to school, would say, 'Why do you not have the Bible read there without sectarian teaching?' But, gentlemen, reading the Bible is like throwing a net into the sea. You must have a man to spread it out: you must have the Bible explained. Then I am not willing to grant money to Roman Catholics to explain it; or to Socinians, or men of other religious persuasions that I do not believe in; while, again, those who entertain views differing from mine cannot agree to the public moneys being given to teachers of the denomination I belong to. On the whole

I cannot see any means of contriving a system of religious education more effectual than the present system of Privy Council Grants, encouraging local and voluntary effort. With reference to Scotland, where, as regards nine-tenths of the population, we are agreed to adopt a particular catechism and a particular creed, there is more hope that a system of parliamentary education, embracing secular and religious instruction, may be introduced. And I shall be most anxious in Parliament to promote this desirable end. I think it is most reasonable, considering the state of the country, that the members of the Free Church should have admission to the parish schools. But I am not prepared to go so far as to abolish what I may call parliamentary teaching: that is, to make grants irrespective of any religious declaration, or test; leaving that as a matter of arrangement between the parents, or the school committees, and the schoolmaster. I think, in such a matter as this, religious teaching ought, if possible, to have the sanction and authority of the Legislature. I am, however, quite willing for such a modification of the test as would admit Dissenters to the parish schools."

Then, addressing his *farming friends*, "many of whom," he said, "I see around me," Lord Haddo expressed his pride at representing their agricultural county in Parliament; and how he would feel it an honour, as well as a duty, to forward and support every measure that might be for their interests:—instancing particularly the desirableness of a measure for Government protection, and Government regulation, with a view to obtaining a supply of guano, at moderate prices, for agricultural purposes:—also a provision, "in the importation of stock and raw hides, against the introduction of that terrible calamity of murrain prevalent among cattle in some parts of the Continent; which, if once introduced, may have fearful results in this

great agricultural county.”*—And then, after expressing his grateful thanks to the electors generally, both for the honour done him in his present election, and the indulgence shown him previously during his time of illness, he thus concluded :—

“I feel deeply the duty laid on the man who would fairly represent you in Parliament ; and I hope, by the blessing of God, to represent this county to the best of my ability. I am confident that you will never find me absent from my post on any occasion of importance ; and never absent when any of the interests of this county are concerned. And, should we ever be called upon to meet again in this place, I trust that I shall be able to point to past services ; and have the satisfaction of obtaining the approbation of those who have now done me the honour of sending me to Parliament.” (Loud applause.)

All this year, and the next, his health continued pretty good, so that he was then able to attend more regularly in the House of Commons. And seldom was he absent when any county business required his presence ; seldom when questions of social or educational reform were brought forward : in which latter he took a greater interest than in any of a purely political character.

In May, 1859, there was again a General Election ; and (as on the previous dissolution) he again offered himself, and was again elected, without opposition, Member for the County. It may be well here to make a few explanatory observations on home and foreign politics at this time, before giving his election speech, as it makes allusion to them. It is to be remembered that the result of Lord

* A remarkable anticipation, as read at the time when this Memoir was first printed, during the raging of the cattle plague of 1865.

Palmerston's appeal to the country in May, 1857, on the China war question, was the country's approval of what had been done in it, and his consequent continuance in the high office of Premier. In February, 1858, however, on some measure of unfit truckling, as it was judged, to the French Emperor, he was defeated by a coalition between Lord Derby and Lord J. Russell. His resignation following, he was succeeded by Lord Derby; who, in his turn, was defeated, May, 1859, on a Reform Bill introduced by him. Then came Lord Derby's appeal to the country, and the elections; the result of which proved unpropitious to his ministry. Whereupon (as may be added) he gave in his resignation, and was succeeded again by Lord Palmerston. So at home. Abroad, the grand event in May, 1859, was the outbreak of the bloody war in Lombardy, between Austria and confederated France and Italy.

Thus much premised, Lord Haddo's most prominent allusions in this his election speech will be better understood. If on one or two points there be some repetition in it of what was said by him in his former election speech, the insertion will be excused as illustrating, where it occurs, the fixity of his dominant Christian principles. The subject of *Parliamentary Reform* was on this occasion first noticed by him. Subsequent events have brought it so prominently before the country, that his opinion about it will, doubtless, be read with peculiar interest; especially as representing not his own opinion only, but also, as will be seen, his father's. And probably the majority of thinking and moderate men will approve it, as wise and just.

"You have again placed me," he said, "in the high position of Member for the County. I deeply feel how much I owe to the electors for their indulgence and for-

bearance ; and sincerely thank you for the continuance of your favour.—The next session of Parliament will probably be an eventful one. The aspect of foreign affairs is dark and threatening ; and it may require all the circumspection of Parliament to keep this country from being involved in the vortex of Continental war. War, the scourge of the human race, is again let loose on the world, through the ambition, jealousy, and political necessities of Continental despots ;—war which, however it may dazzle by its glory, and captivate by the interest of its heroic achievements, is with all its hateful evils,—the savage passions, heart-breaking sorrows, and ruinous consequences that follow in its train,—the greatest calamity that can afflict mankind. In this crisis, the duty of England is clearly this :—to pay a jealous attention to the maritime defences which our insular position demands, and be fully prepared to repel any attempt at hostile invasion ; keeping aloof from the contests of foreign powers. For what possible object has England to gain in the strife ? Circumstances might indeed arise such as to render an appeal to the sword almost unavoidable. But every nerve ought to be strained to maintain a neutral position. England can afford to rest on her laurels. Neutrality is consistent alike with the honour, duty, and happiness of the country ; and deep will be the responsibility of the Minister by whom England is led to participate in the enormous folly, or rather the enormous crime, which the Continental Powers are committing.

“ *Electoral Reform* too will of course receive the attention of Parliament.* Twenty-five or thirty years ago Reform was regarded in this country with undisguised alarm and

* On this subject Lord Haddo had previously consulted his father ; who had expressed in a letter to him his full concurrence with his suggestions.

aversion. Even my friend and right hand upon the present occasion, Sir Andrew Leith Hay, was looked upon as a dangerous man ! Subsequent events, however, have proved the erroneous nature of these apprehensions. The Reform Bill proved eminently beneficial ; and it is very possible that further changes may be equally salutary. The present system of representation abounds in inequalities which seem to demand *some* measure of reform and readjustment. Scotland, for example,—especially our own county,—receives an inadequate measure of justice as regards her numerical representation in Parliament.—On the other hand we must be careful where our principles lead us. If population be taken as the one basis of representation, the entire constituency of Scotland, with all its towns, counties, and burghs, will be liable to be swamped by the population of London alone. The present electoral system, defective as it may appear on paper, is found in practice to represent with very tolerable fairness the many various interests that have gradually arisen in the course of the growth of our admirable constitution. A system more theoretically exact would give an overwhelming weight to those classes which, however intelligent and meritorious, are hardly qualified to exercise with advantage a preponderating influence in the direction of public affairs. The fact that the course of recent legislation has uniformly been in favour of the public at large, and not for the benefit of particular classes, has occasioned a general apathy on the subject of Reform ; which, together with the general prosperity of the country, is a good and substantial reason for declining to adopt the violent changes that sanguine or scheming politicians have recommended. Reformers point to social inequalities, and partial distribution of the favours of Providence, as arguments for reform. True, there exist among us social evils of alarming magnitude, and fearful intensity. Philan-

thropy has brought to light an appalling disparity in the conditions of life, and a deplorable amount of ignorance, destitution, and crime ; which, so far as these things can be brought within the reach of legislation, demand the most anxious attention of Parliament. But experience has shown that it is not in parliamentary reform, nor in legislative restraints, that the cure for these evils is to be found. The true alleviation for our social evils is rather to be sought in the healing and silent influence of Christianity, acting through the thousand channels of individual exertion, and setting in motion an agency animated by higher motives than political considerations can supply. The knowledge of religious truth lies at the root of the performance of all social obligations, and is the best foundation of social happiness and national welfare. Consequently the greatest benefit that can be conferred upon the population of a country is to assure the greatest possible extension of the knowledge of Divine things. Now Parliament has shown itself fully alive to the importance of religious instruction and national education. The difficulty here arises, not from apathy and indifference in regard to these all-important objects, but rather from a depth of religious conviction, which forbids compromise in matters of such momentous importance as religion ; and which consequently makes it difficult to combine in any plan of general religious instruction. However this may be regretted, it is satisfactory to reflect that the same cause which prevents legislative co-operation gives promise of sustained energy in those exertions of voluntary benevolence which are more valuable, as well as more adapted to the spirit of our free institutions, than the compulsory powers of law."

Then, referring to the Aberdeen *local educational question*, and the proposed amalgamation of the Marischal and King's Colleges at Aberdeen, in accordance with the

recommendation of the Government Education Commissioners, (and which, it may here be observed, was afterwards carried into effect), Lord Haddo thus expressed himself:—

“ Whatever may be the original merits of the question, and whether favourable to the interests of education or not, I condemn the author of the ordinances* for totally disregarding public opinion on this matter. I hold that public opinion is an important element in the case, which public men are bound to take into account, and to weigh with most careful and attentive consideration. As an example of deference to public opinion allow me to point to the conduct of a Statesman who has received in this country marks of honour and regard, and whom I shall be excused if I refer to with more than ordinary feelings of filial pride and respect. You will remember how, when at the head of the Government, the Statesman to whom I allude forbore to press his own convictions on the subject from a respect of the feelings of the district; and I may add that, although advanced in years as in honours, he has taken little part in recent affairs; and though his opinions are, I believe unchanged, he has yet made more efforts than are generally known to obtain that concession to the wishes of the county in this matter which he feels, under existing circumstances, to be just and reasonable. I hope that the present Prime Minister† will follow his example. The moment is auspicious. The two members of the Government who prepared the Bill, and whose names are on the back of the measure, are both removed from Her Majesty’s councils. We have a new Lord Advocate, a new Secretary of State, and a new Parliament. It is true that our colleges are comparatively

* The rules and regulations for the new University.

† Lord Derby; whose Government, however, as has before been stated, fell a month or two after.

remote ; and have not, like Oxford and Cambridge, the advantage of royal or titled pupils to defend their cause. But they rest upon a better support than royal or noble favours. They have the hearty good will of a whole population. They have the zealous support of all classes, from the educated gentry and clergy down to a hardy peasantry ; who, however humble their attainments, possess too much intelligence and too much knowledge of the value of instruction, to allow their children to be deprived of any of those educational advantages which have been handed down from our forefathers, and which we are resolved not to surrender without a determined struggle. I shall support those efforts to the best of my power, and I shall heartily rejoice in the triumph of your cause.

“To my *farming friends*, in fine, I will only say that I hold the good old opinion that *agriculture*, after all, is the true foundation of England's power and England's glory. It will be my duty, as Member for Aberdeenshire, to take an active part in all that affects the interests of the farmer ; and I feel proud of the position which the representation of this important agricultural county will give me on these points in Parliament. My constant object, and highest ambition, will be to gain the approbation of the constituency to whose service my best energies shall be devoted ; and whom I once more beg to thank for the honour they have done me in returning me as their representative in Parliament.” (Cheers).

One motion, originating entirely from his own deep sense of imperative Christian duty, Lord Haddo himself made in the first Session of the new Parliament, July 25, 1859, on a subject peculiarly trying to his sensitive delicacy of feeling. It was for discontinuing the Government grant of £100 to schools of art where unclothed models

were employed. The report in the *Times* of July 26 is as follows. "Lord Haddo called attention to the exhibition of nude living models in the Government schools of art. He had on one occasion been accidentally a witness of the mode of study pursued in the Government schools of art; and he felt bound to say that he had never witnessed a more painful or scandalous exhibition. He brought forward the subject with feelings of sincere disgust: but, after what passed under his own observation, he could not conscientiously agree to a vote for this object unless the studies were placed under proper restrictions. As far as art was concerned, he believed it was the opinion of the best writers on the subject that the introduction of the voluptuous school had occasioned the decay of art and the decline of public taste in ancient Greece; and that of the age of Phidias and Pericles not a single example of an undraped female figure was known to exist. It was quite unnecessary to give public aid to a mode of study which was evidently so attractive and remunerative as that to which he referred. The claims of morality were more important than those of art; and, if the two were inconsistent, the latter ought to give way."

The Chancellor of the Exchequer having said that Government had taken care that the public money should not be appropriated to the purposes to which the Noble Lord objected, Lord Haddo's Amendment was for that time withdrawn. The following year, however, although then *very* weak and ill, and in the midst of his preparations for embarking for Egypt, he renewed his exertions in Parliament against the practice, sending a circular to every Member of the House of Commons to call attention to it. On Tuesday, May, 15, 1860, the *Times'* Report says, "Lord Haddo rose to call attention to what he considered to be a most vicious practice in various

schools of art to which public grants of money were made, of employing unclathed living models. Such a practice would not be tolerated in a lower class of society, but would speedily be put an end to by the interference of the police. It had been said that artists must have living models to study from. If so, it was better they should study them in public institutions, where proper regulations could be made. But he did not believe the statement that the study of art could not be carried on without the particular practice to which he invited attention. The greatest artists of ancient times did not pursue such studies: and Mr. Westmacott had expressed his opinion that they are not only useless, but injurious to art. Even, however, if the practice were of use in an artistic point of view, that benefit could not outweigh the outrage it inflicted upon public decency, and public morals. He found that four out of twelve schools of art had adopted the practice of employing nude female models. He was of opinion that public money should not be applied to such purposes; and moved accordingly that no grant of public money should be made to such schools."

Mr. Spooner supported, and Sir G. C. Lewis, Mr. Adderley, and Lord Palmerston opposed the Motion. In the division the numbers were, *For*, 32; *Against*, 147; the Majority against the motion being 115. Although, however, he met with little support in the House, he yet received many encouraging letters from clergymen and others;—some quite unknown to him personally, but who wrote to express the thanks which they felt due to him for his exertions in the cause of morality. "My dear Lord Haddo," wrote his old friend Dr. Christopher Wordsworth, "although your recent Motion in the House of Commons did not meet with the support which it deserved, yet I trust that it will not have been without effect: and

at least you will have the satisfaction of having done what was right, and having encountered obloquy in a good cause." Somewhat later a Number of the *Churchman* (a High Church periodical) was sent him; in which the writer, speaking on the same subject, expressed his difference *in toto* from Mr. Gladstone, and agreement with Lord Haddo. The *Caledonian Mercury* also had a most vigorous leading article to the same effect, written, it was believed, by Dr. Guthrie. The shrinking delicacy of his nature, as before intimated, made the whole subject most repugnant to him; and nothing but a strong sense of duty could have induced him to take it up.

CHAPTER XIII.

RELAPSE INTO ILL-HEALTH IN 1859.

IN the early autumn of 1859 Lord Haddo's health began again sadly to fail : so that he felt constrained to forego his usual visit to Scotland. In each of the three previous years, as it has been already mentioned, he passed two or three months there at Haddo House, his wife and family accompanying him. And doubly enjoyable were these visits to him, because of the intimate intercourse which they enabled him to have with his father, now free from the weighty cares of Minister of State. The ties of filial affection had ever united him very closely with his father ; and as the latter became gradually more subject to the infirmities of age, and at one time, within the period now under review, was attacked by illness which threatened life, (this was in the winter of 1857), the son's heart-longing to minister to his father's comfort, and happiness in so ministering, was increased proportionally.

His visits to Scotland in 1857 and 1858, it may here be mentioned, had been rendered memorable by circumstances of more than common interest.

First, in October, 1857, the Earl of Aberdeen was honoured by a visit of the Queen and Prince Consort, accompanied by the Princess Royal, Princess Alice, and Prince Alfred. Lord Haddo was deeply gratified by the mark of favour thus conferred by Her Majesty on his father. His feeling towards the Queen to the end of his life might almost be said to have been that of strong personal attachment ; arising partly from loyalty, partly

from gratitude for the manner in which Her Majesty had appreciated his father. Next, in the autumn of 1858, Lord Aberdeen and his family had been gratified by a visit from *M. Guizot*, at Haddo House. Very interesting it was (as one of the party present reports it) to listen to the conversation between the two old statesmen; and to hear their anecdotes and recollections of the remarkable men whom they had known. Lord Haddo observed with pleasure that his father's spirits, and even health, appeared to revive under the influence of the never-failing brightness and geniality of his distinguished friend. In reading this the thought may occur sadly to some, perhaps, of what was said by *M. Guizot* himself, when writing shortly after of contemporaries whom he had first known on occasion of his embassy to London in 1840, "All these are now dead."* For now, not of those only of whom *M. Guizot* told anecdotes to his brother statesman at Haddo House, but of the then Earl of Aberdeen, too, and of Lord Haddo, and, moreover, of the illustrious visitor in 1857, the Prince Consort, it is the record.—"All these are dead." Thus falls it out ever, sooner or later, in the fateful sweep of time. *M. Guizot* of contemporary statesman almost alone still remains; now, in his old age, himself awaiting the message to call him too away.

Time rolls his ceaseless course. The race of yore
 Who danced our infancy upon their knee,
 And told our marvelling boyhood legends store
 Of their strange ventures happ'd by land or sea,
 How are they blotted from the things that be!
 How few, all weak and wither'd of their force,
 Wait on the verge of dark eternity,
 Like stranded wrecks, the tide returning hoarse,
 To sweep them from our sight.—Time rolls his ceaseless course. †

* "Embassy to the Court of St. James's in 1840," by *M. Guizot*. Published in 1862 by Bentley.

† Scott's "Lady of the Lake."

Happy they who, like the subject of the present Memoir, rest their chief hopes not on the things of time, but of eternity.

After the close of the Parliamentary Session of 1859, Lord Haddo remained at Blackheath, not feeling well enough to accompany his family in their usual visit to Haddo House. During the time that they were absent, however, he was not much alone ; being daily surrounded by great numbers of people, as there were school-treats in the grounds nearly every day. Some of these were given at his own expense : others were provided by the friends of the schools, Lord Haddo only according to *them* the privilege of making use of the grounds attached to the Ranger's House. It was a great pleasure to him to watch their amusements. He also now, as before, superintended the Bible-woman in her work of mercy, and received from time to time the report of the cases which she visited. Two or three, moreover, of the City missionaries were in the habit of coming to acquaint him with any case that occurred in their districts where help was needed. And still he himself visited as much as he was able, though more and more incapacitated for it from the failure of strength.*

In this increasingly feeble state of health the remembrance could not but recur to his mind of Egypt, and the

* It was about this time that he had an edition of the first part of Pilgrim's Progress printed expressly for giving away, in large clear type ; also "Poor Joseph," which was a favourite tract of his : and a tract which he compiled from a longer one called "The Way of Salvation." He took the *story* of this published tract, and added the application himself. It is called "Salvation ;" and has lately been reprinted with a slight addition which was made in his own hand-writing shortly before his last illness. He also had some envelopes prepared for his own use : one sort inscribed within with three verses of "There is a land of pure delight ;" and the other with two verses of C. Wesley's hymn, "Oh for a thousand tongues to sing the great Redeemer's praise."

benefit derived by him four years before from its sunny climate, and the voyage up the Nile. Moreover, as the Pasha of Egypt, having heard of his relapse into serious illness, had kindly placed at his disposal his own yacht, there was every facility at hand for his again making the trial under the same advantageous circumstances as before. But the thought of *his father* once and again, when the question came before him for decision, induced him to put the idea aside.

In a letter to Lady Haddo, dated in August 1859, from Blackheath, he thus writes. . . . "I am writing to thank the Viceroy for the offer of his boat, and to say that I shall gladly accept it, *if my father's health allows me to leave this country*. If not, I shall do very well this winter at home; for, though I feel I am fast going down hill, yet I have a good bit of health still to go on with. I have no doubt that I have an incurable wound in the stomach; and that all that is to be done is to avoid as much as possible exertion of mind or body; to pay great attention to diet, and to eat as little as possible;—keeping clear of worry and irritation, which is no easy matter in this world, even on the Nile. In thus concluding I am conscious of making a sacrifice. But I shall not regret it at the day of judgment, and I care for little else."

So, again, in another letter.

"I have settled to give up Egypt this year. It is absurd to be always preaching self-denial, and never practising it. So, if my father asks about it, say that I hope, if he is pretty well next year, to go there. I am glad to think of giving up the Dahabiyeh, which is now floating on the Nile. I've done little enough to promote my father's comfort through life, and I would gladly do something now. Only it would not do to let him know that one is making a sacrifice for him. The fact is, I believe, that all

places are much alike. Those who go in search of pleasure often miss it. A large warm room, good fires, and bright lights, are pleasant things which one would not get in Egypt; and I dare say there'll be some sunshine in another world, to make up for what one misses here."

"Yesterday was a charming evening. I remained at the open window till after the usual bed-time, listening to the hum of the many people who were out on the common. How pleasant the distant sound of music unsought. Presently I distinguish an accordion, played with great spirit. Straightway I send out, and soon the man is brought up to the door. He turns out to be a small tradesman in Deptford, and I have engaged him to play at the tea-party on Tuesday. This evening there is to be a special prayer-meeting in church for a revival, and the outpouring of the Spirit. I would go if it was not so far. Prayers over—I took one of *Mylne's tracts, on *The axe-head*,* as an illustration of God's attention to small concerns. 'In *everything*,' it is said, 'by prayer and supplication, with *thanksgiving*, make your requests known to God;'—in regard of *small* wants, and small mercies, equally with greater."

Extracts follow from a few more of his letters, written during this time of separation from his family.

"*Sunday, August 7.* . . . I hope you are well in body and full of health in soul. I wish you all good thoughts, and the peace of God, which passes understanding. I am now waiting till prayer time; when I shall take the bit out of Smith's 'Evening Remembrancer' for to-day, and amplify it. It is on that verse, 'The Lord taketh pleasure in them that fear him, and that hope in his mercy.' I trust this includes us both. It is a pleasant expression, reconciling the fear of God with the hope in His mercy.

* 2 Kings vi. 5.

Opening Burnside's packet I found Archdeacon Law's last and 72d number, which I suppose must be the end of them all :—a general winding up of the Gospel, as shown in the types of Leviticus. The short pithy style is impressive to those who are familiar with the subject, as we are ; and I have read it with satisfaction. I shall send it for you to get next Sunday. Meanwhile weary thoughts sometimes arise. 'If ye be risen with Christ,' says St. Paul, 'seek those things which are above.' Conscience whispers, 'Has not this yet to be done with you ?'

"*August 15, Monday.* . . . On Saturday I had a very pleasant drive in an open fly to the Crystal Palace. Beautiful day. There is no shopping there, as I expected, but some fine things to see. The ferns and tropical plants are splendid, and beautifully arranged. The huge pine-stem is a stupendous object ; the Egyptian court a sad caricature. The casts in the Greek Court are beautiful, and are seen to great advantage, being what is called 'hypæthral.' The figures known as the family of Niobe are the most perfect work of art it is possible to imagine. In fact, I find it difficult to look at these wonderful remains of former times without emotion. Afterwards there was a concert. I heard a lady sing wonderfully and delightfully to a large admiring audience. There is something impressive in the exquisite cadence of a single voice, followed by the tumultuous applause of thousands. But yet, somehow, the feeling is a sad one. Great powers, and wonderful talents, are exerted avowedly without the slightest reference to what ought to be the main object of all human effort. In ancient times, and still in Roman Catholic countries, the highest powers of art have been instinctively applied to the service of religion. Our spiritual religion does not admit of this connexion. Human applause and gratification is the object of art ; and the inference is, I fear, that

a high cultivation of art is inconsistent with the religion of Christ, and unfavourable to the practice of its self-denying duties and precepts.—After the concert there was a military band in the garden; and a magnificent organ played, the tones of which I greatly admired and enjoyed. In fact, I would gladly go again to hear it.

“Coming back, such a fine view of London in the evening sun:—a new red brick building, among the trees, catching the light just in the right place! I stopped the fly to imagine myself painting the landscape. In old times I would have pitched a tent on the spot.

“*Wednesday, August 24.* I’ve begun the ‘Life of M’Cheyne.’ Rather a different being from myself! But I read with the view of learning and imitating. I wish my motto to be, ‘I fear God, and I hope to go to heaven.’ This, if kept in view, would regulate our actions and our thoughts; make our conduct consistent with our profession; and fill us with calmness, peace, and comfort; which is all that one can want in the world.

“P.S. (A transition!)—Where do you get the tea from, and what is the right quantity, for *the treats*? It was excellent yesterday; but there’s no more of it in the house.

“*Sunday, August 28.*—A good sermon. Our text, 2 Peter iii. 18. The preacher showed that deep humility and consciousness of sin were the best preparations for growth in grace; and that they lead also to confidence, hope, and peace. Without humility, and consciousness of sin, religion is sure to decline. Paul was an eminent example of humility and growth; also Daniel and Isaiah. The knowledge of Christ ever has grace attending it. Now the more we feel our sinfulness, the more must we see the excellence and value of salvation, and the more love the Saviour.—So said the preacher. All which one feels to be very true.

“To-day there begins to be a look and a feeling of autumn. How pleasant when fires begin again, and how bright the gas in the evening; and what an escape we have had from the flies and dust in Egypt. This is well to think of. Only let us also ever recollect that we are still on a journey, and that the really pleasant home is waiting for us. Oh, that will be joyful! The more we feel the disadvantages of the present life the better, if it leads us to long for heaven. But then, as the Christian books tells us, heaven is to be desired not for its comfort so much as for its holiness. Lord, make us holy! To resemble the pattern of Christ is the thing; and that, it must be owned, is somewhat distasteful to the natural mind I take up the ‘Sunday at Home,’ to see if it’s worth sending to you; whereupon I am touched by the opening description of a funeral, and pleased by the lines, ‘My frame of nature is a ruffled sea,’ &c. By the way the story of the dying child in the ‘Child’s Paper’ is affecting, and I dare say true. Oh! there’s a deal of sorrow in the world. Prayers over.—Read a tract on ‘The Lord our Righteousness:’—a most important subject, like that of the vine and the branches.

“*September 1, 1859.*—The summer came all at once, and now it has ended abruptly. As to health, I have not found this year any difference in the seasons; and am sure that inactivity and (if possible) cheerfulness are the conditions of improvement. But it is quite clear that living to oneself is not the way of happiness, though it is precisely the way we most of us live. I have got a packet of assorted books and tracts just come, but not opened yet. It is a favourite amusement with me selecting good ones, and fancying that they will be useful on particular occasions, and to particular people; though I dare say, in the end, they will all be consigned to some professed tract-

distributor, like Mr. Gordon.—Tell Johnny I used often to stop up the water, and flood the lake, when I was young. It is great fun and hurts nobody. When you write to the Hon. and Rev. John,* ask him if they take cripples into the York Blind Asylum. I think we must send Franks there. Tell Parkhill, when you write to him, that I hope he will come here when he comes to town. On turning over the Bible to-day, I opened at Luke viii. 38—40. In these verses occur two instances of Christ being cordially received and welcomed. Would that religion met with this reception always, and everywhere!

“September 5.—I received your agreeable letter, with its sweet bit of flattery. By the way, in the morning I had a nice mouthful of judicious praise from a picture-dealer; who admired the little pictures in the ante-room, without, I believe, suspecting they were mine. I daresay he told his wife (if he had one) what a good hit he made. ‘*Mens sana in corpore sano.*’ A sound mind in a sound body! Such is the heathen poet’s prayer. But a man’s life consisteth not in the good things of this life. Neither fine weather, nor sleep, nor good digestion, nor wife, nor children, nor whatever else is naturally pleasant, will make us happy. All these things are really worthless, when compared to that indwelling peace of God which may be had in any place, and under any circumstances. And yet how often we seek after other gods! ‘Christ may be found in Aberdeen’† is not a bad proverb. Feathering one’s nest is dangerous to the spiritual health; and my wisdom, and your wisdom, would be to take things more as they are. All things are indifferent to him who has heaven in his eye; and all ways equally good

* The Hon. and Rev. John Baillie, Canon of York, Lord Haddo’s brother-in-law.

† Samuel Rutherford’s Letters.

that bring him there. . . . Day-dreams, and castles in the air, should be given up. 'Strive to enter in at the strait gate.' Here is our wisdom. One thing is needful.— I am quite reconciled, even on considerations of worldly comfort, to give up Egypt. Mee (of the Bible Society) has gone to Cairo by Trieste, on a Bible tour. How I should have liked to meet him there. I have written to him about a depôt for travellers on the Nile of Arabic Bibles. It would be pleasant to have a cargo, and try to get rid of them by sale, as one went on. It is not so easy to do good by deputy. Mrs. — admits that she has had but little reading lately: what with buyings and sellings and collectings and sewings, which is pleasanter work than regular visitation. The blind girl is quite an object, and ought to be in an asylum. . . . I think you might suggest to my father that a Scripture-reader should be employed in the low district near Carnaby Market, &c. Explain to him that this is often done by rich people: also that the man would be under the direction of the clergyman of the parish, and receive the license of the Bishop, so as to be quite regular; moreover, that his own name need not be known unless he wished it; and that it would be a satisfaction to him to think of the Bible being read by his means where it would not otherwise be thought of, &c. Salary (say) £70. . . . I have a distinct recollection of more than one 10th of September: but I find it wise to forget the past, and look to the future. If we squeeze into heaven it will be joyful. Vanity is written on every *creature*. It is utterly insufficient to satisfy. But 'there is a land of pure delight,' &c. I trust that a place is prepared for both of us there; or rather, instead of mere *trust*, let us *feel sure* that there is, and be grateful. Oh, sad to think that any should be shut out! Who made us to differ?

“I don't repent having given up Egypt for this year; and keep in view the many compensations and advantages of England. I hope to go next year, when my father may want us less. But conscience will hardly allow me to reconcile it with a sense of duty to leave at present.”

Lord Haddo had, in fact, a little before the date of the last letter, so far made up his mind to go to Egypt as to have actually engaged berths on board the steamer from Trieste, for the 11th of October. But the accounts he received of the state of his father's health led him, as he mentions in the above letter, to give up this plan; in the hope that Lord Aberdeen might be stronger the following year, or that he himself might then be so much better as to render the going in his own case no longer necessary. Neither of these hopes, however, were destined to be realized. Increasing weakness was the lot of both, all through the winter and spring; and it became quite evident that, unless some decided steps were taken, Lord Haddo would sink beyond the power of rallying. In November he had placed himself under the medical care of Dr. Todd; and *he* appeared so thoroughly to enter into the case, and his prescriptions so to agree, that there was a dawning of hope that at last a cure might be effected. But this, alas! was put an end to by the sudden death of Dr. Todd, only a few weeks after he had first been consulted.—Owing to this increased want of strength, there was this winter very little visiting of the poor at their own houses. But he used to spend generally three hours a-day, often more, in receiving them, and listening to their tales of distress; and few there were who went away without some relief. The City missionaries, or Bible-women employed by him, visited the sick in the adjoining districts; and help was given by tickets for bread, coals, or meat, &c., according to their necessities. In

October he began a weekly distribution of hot tea and buns, in two different districts, to about seventy persons in each; under the supervision in one place of the Scripture reader, in the other of a City missionary. This was continued for thirteen weeks consecutively. The loan of bedsteads, bedding, and easy-chairs, or cushions, to the sick poor, was also carried out by him this winter to a greater extent than before: and though there were, of course, some cases of defalcation, it was on the whole a successful effort; and many of the articles are still in use at Greenwich and Blackheath.

so much uneasiness as to make him decide that Lady Haddo should return home for a while :—a decision formed and acquiesced in, the more readily from the wish and hope strongly felt by both that his father, although already surrounded by a tenderly attached family circle, might yet be further cheered in his now declining age and health by a visit from his daughter-in-law, and led to think of Egypt as less distant. Meanwhile Lord Haddo, invalid as he was, proposed himself to remain there alone, till the season should arrive for going up the Nile.—Accordingly, Lady Haddo embarked for England on the 4th of August, and did not again reach the Dahabiah, on her return, till the 11th of October.

The following are extracts from letters written by Lord Haddo to her during this interval.

“*Near Alexandria, August 26, 1860.* . . . On looking again over your letter from Malta, I like what you say about looking beyond the grave. I trust that we shall both enter the gates of the celestial city, and that it may truly be said by Christ of us, ‘Regions unknown are safe to you, since I your friend am there.’ I have just been reflecting that it is an advantage for which we may be grateful that we have not been too prosperous in life, although possessed of every comfort, and that we have not been engaged in the successful pursuit of any very engrossing object. We have been led by a good way ; and He who has begun the work will continue it to the end. This confidence in the favourable intentions of God, as regards our ultimate destination, ought to enable us to view with indifference what might otherwise appear to be misfortunes. All this is admitted by all, and is therefore very commonplace. But it is not really felt and acted on ; or we should enjoy more of that perfect peace which belongs to those whose minds are stayed on God. I quite

agree with you that we should daily endeavour to look forward with joy to the coming of Christ ; just as the first disciples received with unmixed satisfaction the consoling words, 'I will come again to you.' This will cause constant watchfulness over ourselves, and enable those fruits to be produced which are required as the test of the Christian character. Alas ! they are indeed to be pitied to whom the coming of Christ is an event of undisguised aversion.

"*Monday Morning.*—Have I not been delighted this morning ? Ali had but just left me when I heard his foot-step returning, which showed something uncommon. He brought a packet of letters ; and was I not pleased to see *your* handwriting, and the *Brighton postmark* ? I had given up all expectation of hearing from you, except perhaps from Gibraltar, as it is barely three weeks since you left. For a while previously I had settled in my mind that you were having a good passage. But, somehow or other, during the last few days I began to fear that I should get a bad account, and fancied all kinds of suffering for you ; so that, when I opened your letter, I felt how easy it must be to cry for joy. God be praised ! . . . Like a good wife you are thinking what to bring out with you. There is, or was, on the table in the drawing-room at Haddo a book which you might ask for, as I should like to have it to look at ; viz., a large octavo in two vols., containing engravings from the old masters, with descriptive letter-press. I believe you have already more medicine than is wanted. But let us have plenty of what they call eye-water, to give away ; as I find it is much looked for by the poor people.—I have been troubled by swarms of small cockroaches, which I suppose have been bred in the boat. I have had every box and book taken out of the cabin, and cushions lifted daily ; but they swarm in the

hold, and come up at night. The best cure is, as Walton has it, to observe the 'curiosity of their composure;' and to endeavour to overcome one's dislike of 'creeping things' like these, which are quite harmless: then familiarity will produce indifference.—I have borrowed a large telescope, and the mirage is most beautiful, seen through it. I have found a point where all Alexandria is reflected. I am making a lecture, with diagrams of the mirage, for the children.—'Love not the world,' &c. ! God be with you, and give you much communion with Himself!

"*Near Alexandria, August, 1860.*—I should like you to bring two copies of 'Golden Grove.' I am going to give my copy to Madame Vaucher, who has the companion book, 'Imitation of Christ.'—I have now been here more than two months; and I think it clear that I am not to gain so much as formerly. But, in the meanwhile, the time passes very pleasantly and quietly; and it will be an agreeable change when I return to England, and see everybody under a new aspect. My conversation is now very limited; and, if silence is good for the gastric nerve, I certainly have it. The only words spoken all the afternoon yesterday, were as follows:—H. 'Ali! No milk or tea this evening.' Ali (after a pause). 'Sope?' H. 'Yes.' Exit Ali, returning with the basin of broth, and tin box of biscuits. . . .

"When you consider the speaker in John xiv. 23, and the full import of the words, what a wonderful sentence is that, 'If a man love me he will keep my words, and my Father will love him, and we will come unto him, and ~~make~~ make our abode with him;' although the words themselves are so simple as to be easily overlooked. May you and I attain to know their full meaning! God bless you, now and ever!

"*Near Rosetta, September, 1860.*—It is pleasant work to write to you on Sunday, because one can fitly begin at

once with a text, or a blessing, or a prayer; and I like each Sunday; (though why not each day?) to have something of this kind uppermost in my mind. To-day I am thinking over the expression, 'Buried with Christ.' It is so easy and so pleasant to talk, and write, and preach about religion, that one is apt to forget that there must be a *new life*, an entire change of pursuits and objects, a dread of having our portion in this world, and desire to come out, and be separate, and live for Christ alone. I desire to bear this more in mind; lest we should deceive ourselves, and be content to glide along the stream like every one else, avoiding all that is singular or different from others, and making a nice easy road, instead of pushing on in the narrow way. Indeed there's great need for us to attend to the caution in Matt. vii. 21, 22, and the first half chapter of St. Peter. What is meant by *bearing the cross, following Christ, &c.*? An eternal reward is well worth doing and suffering for.

"I write this from the Nile, near Rosetta. I shall, of course, be at the old place in the beginning of October, unless I hear that you are not coming. Indeed, in any case I shall be there then in order to attend the Communion at the Scottish Church on the first Sunday in October. How I do hope you may have a good passage! God be with you!

"*Rosetta, Sept. 22.*—Your account of my father quite brought tears into my eyes. I pray God to bless your visit to him.—The 4th of October is Sacrament Sunday. I wish we could receive it together, and make a fresh start on the way to heaven. You will find the weather, when you return, delightful on the Nile, and the scenery charming; the water being on a level with the houses, mosques, and trees, and the reflexions beautiful when it is calm. I have, however, a touch of ophthalmia, and must be careful. God

bless you, now and ever! There is a film over my eyes, so that I can scarcely write."

Near about the same time he finished also the following touching letter to his father;—a letter which had been begun, it seems, a little earlier, ere his moving to Rosetta.

"*Alexandria, September, 1860.*—My dearest Father,—Writing to you from the waters of Egypt reminds me of old times. More than twenty years ago I used to write from the Piræus, or the Bay of Smyrna. The interval has witnessed a considerable change both as regards your condition and my own. But it has brought with it an increased desire on my part that it were possible for me to do anything that would give you pleasure; and it is one of the things that I look back to with regret, that you often had occasion to complain of the shortness and infrequency of my letters, especially while I was travelling in countries which had so much interest to you, and writing from the beautiful scenes and sites of Greek history, which present such indescribable charms to the imagination. I hope your journals in Greece are carefully preserved. I used to read them on the spot; and could even now repeat pages of them, describing the marked features of that delightful country. In Egypt there is comparatively little interest of that nature. Apart from its connexion with Holy Scripture, and its bearing on revealed religion, there is little in its ancient history to excite attention; and the physical appearance of the country is singularly dull and monotonous. Descriptions of it would not interest you: otherwise I would gladly fill page after page. The *sun* of Egypt is almost the only merit the country possesses; and this advantage it certainly enjoys in great perfection.

"I have now been three months from home, and I cannot say that I have yet obtained the benefit I expected. My coming to Egypt, however, six years ago was on the

1st of October: and I intend on that day to begin to repeat minutely the course that was then so successful; hoping for the same result, unless it prove that the *vis medicatrix* has been diminished in the interval. During the next two or three weeks I hope to visit the mouths of the Nile at Rosetta and Damietta: so that it is possible a post may be missed by me; though I hope not, as I shall endeavour to get a letter sent to Alexandria at the usual time. Egypt is not so terribly remote as we fancy it. I could join the family party in little more than ten days. I am scarcely fit, however, to live at home, as my hours are rather different from yours. I wake at four, and go to bed at eight; or, as it might be better put, I go to bed at eight and wake at four. Either way I find the best sleep in the early hours of the night; and it is too valuable to be lost. I hope you continue to eat well, and sleep well. When I hear from M. I shall learn about you more than I do at present. No one but myself can know the affection and regard which she bears towards you; and I trust that she will occupy the post I had always hoped to fill, and be a comfort to you in your declining years.

“While I am writing, an Arab messenger arrives with her welcome letter of August 24. She had arrived the day before at Haddo, and describes the first evening there. I do not know if my eyes are growing weaker than formerly; but I find that they fill with tears as I read.

“*Wednesday Morning*.—The sun has just risen, and tinges the opposite bank with golden light. A picturesque boat is slowly passing, laden with the straw of Indian corn; which is piled up in a sort of netting, so as to reach half-way up the mast. It also receives the golden light; and, reflected in the water, makes a charming picture, which, however, will not last long: for already the water is ruffled by the morning breezes, which come from the sea

with amazing constancy, and without which the days would not be so pleasant as they are.

“I now turn to a little niche in the window, close to my bed, which contains a few books and writing materials; and, as I write in bed, my letters are, I fear, not so legible as they should be. I send a few little sketches. Near the towns the palm-trees are stripped of their lower branches, like the elms near London, and present an appearance such as in the sketch below; and the distant palm-groves in the Delta continually remind me of the old fir-wood near the lower lake at Haddo House.

“I have many of your letters, written when I was abroad long ago; and they all end with an affectionate blessing. I may venture to end my letter with the same words, used as a prayer. May God bless you, and show you the light of His countenance!

“Ever your affectionate Son,

“HADDO.”

It is deeply to be regretted that, except this letter, the letter from Malvern which told of the death-warrant pronounced on him in 1854, and the series written during his former visits to Egypt,—a series fortunately saved from destruction in the manner mentioned at p. 82,—the whole of his correspondence with his father (save only some youthful letters, &c., which accidentally had been placed among those to Lady Haddo,) was destroyed by him when it came into his possession. For by his father all had been carefully preserved. It was a characteristic mark of his strong feelings of parental affection that he kept all the letters of his children and step-children by him:—a series extending from their school-days up to the time of his own last illness. Much reason is there especially for lamenting the loss of Lord Haddo's later letters to his father, written

during his second visit to Egypt. In each he used to enclose a little sketch in water-colour, which he took great delight in preparing and finishing with peculiar care. And it was touching to observe that from the time of his hearing of his father's death, when up the Nile at Thebes, he laid aside his pencil, and refused to resume his favourite occupation. "What is the use?" he would say: "there is no one to whom my drawings can give pleasure now;—no one to send them to any more." Nearly all these letters contained some text of Scripture which he had found to be precious himself; and what he said on the subject of one and another of these was expressed with the greatest delicacy, and with all the deference due from a son to a father. How warmly they were appreciated, how impatiently looked for, and read and re-read by him with affectionate interest, is well known to all the members of the family. "His letters," wrote Lord Aberdeen to Lady Haddo, "are very delightful to me." But in this the Memoir is a little anticipating.

When these two last letters were written he was suffering much from ophthalmia; and for ten days, in consequence, he was unable any way to read, or otherwise use his sight, without great pain. All this time, though quite alone, near Rosetta, in a boat full of Arabs, only one of whom, his dragoman, could speak a little broken English, he yet declared afterwards that the time passed not unpleasantly, or drearily. After return to the neighbourhood of Alexandria, his solitude (as before said) was relieved by visits from Mr. Colquhoun, the Consul-General, and various other kind friends there, whom he often mentioned in his letters. "Mr. Fleming called, and sat for an hour. His conversation was really most agreeable and instructive." Or; "Our good friend Mr. Yule has kindly been to see me," &c. At this time also he made acquaintance with

Mr. Lansing, of the American Presbyterian Mission, located at Alexandria and Cairo; with whom he had much pleasant intercourse, and who was his coadjutor (as will appear more in detail in the next chapter) in the work of distributing the Scriptures afterwards among the Copts in the Valley of the Nile.

So passed the months of August, September, and earlier half of October. Then Lady Haddo, agreeably with the previous arrangement, rejoined her husband on the 11th of October, near Alexandria; and, removing soon to Cairo, preparation was there made by them for again ascending the Nile.

CHAPTER XV.

EVANGELIZING WORK IN THE NILE VOYAGE OF 1860-61.

ILL as he was, it was Lord Haddo's purpose to make his voyage up the Nile at this time, not simply as an invalid in search of health, but also in the character of a Christian evangelist, bent on using the opportunity for distributing the Scriptures, and helping forward the preaching and teaching of the Gospel among the benighted Christian inhabitants in the villages all along the river-valley through Middle and Upper Egypt.

These Christians, it may be premised, are almost all of the *Coptic* sect and denomination. A title this which some have derived from the Greek for *Egypt*, *Αιγυπτος*; as if, abbreviating that word by the non-pronunciation of the two initiatory vowels, the *γυπτος* left were corrupted into *κοπτος*.* Against which, however, there has been urged the obvious objection that the appellative, instead of being applied (so as might be expected had this been the case) to all Egyptians,† is in fact applied distinctively and only

* So, says Mr. Lansing, the Copts themselves: their tradition being that the *Caphthorim*, spoken of in Gen. x. 13, 14, as descendants of *Mizraim*, crossed from the Arabian coast to Cosseir, a port on the Red Sea, and thence to near Kheneh (26° N. lat.) on the Nile; where they founded a City called *Koft*, or *Goft*, of which very ancient remains still exist. Hence *Αιγυπτος*, the land of *Goft*.—See the Nile Map, p. 81, *suprà*.

† The Moslem Egyptians must also, on the above hypothesis of the origin of the word, be *Copts*. But they are presumed, by those who hold this hypothesis, to have discarded that appellation under the long Mahomedan rule, as a title distinctive more and more of a Christian sect.

to Egyptian Christians of the *Eutychian* or *Jacobite* persuasion,* otherwise called *Monophysites*:—also that as *Cobit*, or *Copt*, results similarly from the elimination of the two initiatory vowels of the first syllable of *Jacobite*, this latter might rather seem to be the true etymological origin and derivation of the word in question. However this may be, it should be understood that the *Copts* constitute much the larger part of the *Christian* population in Egypt: though, nevertheless, they are only a very small proportion of the whole Egyptian population; being but some 250,000 or 300,000 out of (it is estimated) between three and four millions, the mass of whom are *Mahomedans*. It should also be understood that the *Copts*, though called *Monophysites*, fully allow that our Lord Jesus Christ was perfect God and perfect man united in one.† So that no obstacle was likely hence to arise in the way of any better instructed Christian Evangelist setting forth before them the glorious Gospel of Jesus Christ in its essential truths; such as would of course have at once intervened, had the address been to *Socinians* denying the true divinity of Jesus Christ, or to *Phantasia-doketic Gnostics* denying His real humanity. That in the midst of so overwhelming a majority of

* *Jacobite*, from *Jacobus Baradaeus*, or *Bardesanus*, a famous Eutychian monk and teacher of the sixth century; born (it is supposed) at *Barda*, a town in Armenia; in younger life a disciple of *Severus*, the Eutychian Patriarch of Antioch, under the Emperor *Anastasius*; and who died, A.D. 588, Bishop of Edessa. See *Mosheim*, vi. 2, 5, 6.

† *Mr. Lansing*, in his interesting book called “*Egypt’s Princes*” (published at New York in 1865), writes as follows at p. 111 on this point. “Going on to the second head of my discourse, viz., on the *divine and human natures* of the Son, I took pains not to use the phrases which are so obnoxious to their monophysite dogma of *two natures in one person*; but told them (what is the fact) that the whole controversy between them and the other sects is a mere verbal one; they using the word *nature* in the sense in which the others use *person*; and that we all agree that our Saviour was perfect God and perfect man united in one.”

Mahometans, now for many centuries the dominant lords and masters of the country, the little Coptic communities should still have maintained, with however dim and flickering a light, even the profession of Christianity, was a fact well calculated to invest their case with peculiar interest in the mind of any man of Christian feeling, like Lord Haddo; and their state of religious ignorance and degradation, made the case with him only the more an object of regard and pity. For, very much as in the case of other of the Oriental Churches, the blight of a long-established system of anti-Christian sacerdotalism had been seen by him in his former Egyptian visit to rest darkly upon them:—with the same unscriptural doctrine respecting the Christian ministry, as if a priesthood through which alone salvation was attainable; * the same sacramental superstitions; the same idolatrous veneration of the Virgin Mary, and certain of their more famous saints: all fortified by the popular ignorance consequent on an almost universal dearth of God's Word among them, and the celebration of a great part of their public Church services in the unknown tongue of the ancient Coptic; † the vernacular spoken language having for hundreds of years been Arabic. On the other hand there seemed reason to hope for success in the contemplated plans for their enlightenment, from the well-understood general desire of the Coptic Christians for better religious instruction, and for the personal possession of copies of the Bible. For the reading of this they were besides better prepared probably than most other Christian sectaries in the East, from the fact of a more general establishment of schools (of however poor a character) in

* Compare Lansing, p. 57, &c.

† The Lessons for the Day are read in Arabic; and on High Festivals a Homily. Some of these Homilies are as ancient as the time of Chrysostom.

their villages ; and the fact also that the long-established employment of *Copts* as chief *scribes* in the Government offices, throughout the provinces, had rendered secular education to that extent, in regard of a certain proportion of their numbers, a necessity.

The Mission of Messrs. Lieder and Kruse at Cairo, established some thirty years before by the Church Missionary Society, was at the time of Lord Haddo's visit to Egypt likely soon to terminate ; probably in consequence of inadequate prospects of success, in the opinion of the Home Committee, as compared with the promise in other parts of the world's great mission-field. Hence the evangelizing work fell here, just as also that among the decayed ancient Churches in Asia Minor and Syria, into the hands very chiefly of missionaries from the American Protestant Churches. To this work,—in regard primarily of Asia Minor, and then of Syria,—they had been called very remarkably in Divine Providence, during Sir Stratford Canning's embassy at Constantinople. And the wisdom and suitableness of such an arrangement can scarcely but be recognized even by human thinkers, from the fact of the jealousies entertained by those two great European nations, the French and the Russians, of England's influence in the falling Turkish Empire : it being the established idea with them that increased political influence there must needs accrue to one or the other of the three rival nations from increased religious influence, through the advance respectively of Greek, Roman, or Protestant Missions, under their several banners, among the Christian people in Turkey. Towards American Protestant Missions in Turkey such jealous feelings of rivalry on the part of France and of Russia were of course less applicable.

Accordingly an offshoot from the American Presbyterian Mission at Damascus was established in 1854, first at

Cairo, then (connectedly however with the Cairo station) at Alexandria : in which former city, after a while, a munificent grant was made by the Viceroy of very valuable premises in the great square of Cairo, for the purposes of the Mission. Here the Rev. Mr. Lansing had first come in 1856, to take his part in the Mission ; of whom mention has been made a little before as one of Lord Haddo's Christian visitors, during his solitary sojourn in the yacht lent him by the Pasha in the early autumn of 1860, near Alexandria. As the season drew near, after Lady H.'s return from England, for making the voyage southward up the Nile, measures for more effectively carrying Lord Haddo's Coptic evangelizing scheme into execution were concerted with the American missionaries. In preparation for it he had, before leaving England in June, provided himself with a supply of Arabic Bibles from the Bible Society ; and of smaller portions of the Scriptures in Arabic, such as the Parables and Miracles, from the Society for the Promotion of Christian Knowledge. On reaching Malta on the voyage out, he had added to his store from the depôt there. In addition, when arrived at Cairo, he bought large numbers of Bibles and tracts from the American Mission-store. All these he had stowed in his boat ; and moreover ordered a further large supply to be forwarded, to meet him after advancing a certain way up the river. The missionaries lent him also a converted Coptic Priest, Father Makhiel, or Michael, then a member of the Mission, of whose conversion to Protestant Christianity an interesting history is given by Mr. Lansing ;* in order to his acting both as

* See Lansing, pp. 369—375. As the sketch is in itself remarkable, and illustrative both of the present state of the Coptic Church, and of the Protestant reforming agency at work upon it, an abstract is here subjoined.

It seems that, when about fifteen years old, Makhiel left his

colporteur and evangelist, in the villages where Lord Haddo might stop, for the distribution of the Scriptures or of

native town Beleine; or Belianeh, (a village between Girgeh and Farahoot, up the Nile,) entered as monk into the Syrian convent of the Virgin Mary in Nitria, thirteen hours S.W. from Alexandria, and there painfully and laboriously spent much of the night, as well as day, in superstitious worship of the Virgin. Quite illiterate at first, he got one of the monks that could read to teach him his letters; then advanced himself by his own assiduity till he could read well; and, thus advanced, learnt the whole of the psalms by heart to repeat before the Virgin Mary's picture! His first gleams of religious light broke on him from his perusal of an old MS. in the convent written by a Syrian mystic of the thirteenth century, called "The Book of the Religious Sheikh." (An interesting fact this;—the book being somewhat in the style, Mr. L. says, of "Rutherford's Letters.") Then, one of the monks who had been at Cairo having brought from Messrs. Lieder and Kruse's mission a copy of the Bible in Arabic, Makhiel (though moneyless) bought it at the price of a *new pair of shoes*, which he then happened to possess. Hence gradually, but as yet only quite partially, a further advance of his mind in religious knowledge. Going some time after to Cairo, he saw something of Mr. Kruse; but still with not much effect towards his more perfect enlightenment.

After his return to his convent, a new and young bishop to the Abyssinian Church having been appointed by the Coptic Patriarch at Cairo, Makhiel was called on to go into Abyssinia with him, as a kind of assistant and secretary. And, there arrived, he spent seven years in Abyssinia; during which he thoroughly mastered the Ethiopic:—a fact well marked by the American missionaries afterwards, as indicating a fit preparation for his acting at some future time as evangelist there, should an opening for such a work appear. While in Abyssinia, however, at the time spoken of, he strangely mixed himself up with the revolutionary wars, and political intrigues, then going on, which ended in the establishment of King Theodore on the Abyssinian throne. The excellent East African Missionary of the C.M.S. Mr. Kraft happening to come there, he not only showed him no sympathy, but maligned him for his indignant rejection of Mariolatry; and was the means of forcing him to leave the country. At length, in consequence of a *political* difference with his Bishop, he was by him first imprisoned; and then sent, an outcast and exile, to travel barefoot over the rugged Abyssinian mountains to the Red Sea and Aden.

Thence sailing to Cairo, Makhiel at length came into more intimate connexion with certain Protestant converts, became

religious tracts. This arranged, Lord and Lady Haddo started from Cairo in the Pasha's Nile-boat on the 6th of November, 1860.

On a smaller scale indeed Lord H. had already begun his work of Scripture distribution; viz., at *Atfeh* and *Foaa*, on his way from near Alexandria, on the Mahmoudieh Canal, to Cairo. But those places had previously received supplies of the Scriptures from the missionaries near them at Cairo and Alexandria; so that the main work was to begin in the ascending voyage from Cairo.—A tabular schedule of nearly all the places, and sales, in both the ascending and descending voyage, is subjoined.*

Stopping as they continually did for the object above mentioned, their progress both up and down was slow. Starting from Cairo on the 6th of November, it was not till the 20th of December that they arrived at Luxor, the modern town on the site of the ancient city of Thebes. Making this, and the neighbouring towns of the Thebaid, —to Neghadah North, and Esneh South,—a kind of headquarters of the work, and being joined in it by Mr. and Mrs. Lansing, whom they found at Luxor on their arrival, they prolonged their stay there to Feb. 2 of the year 1861. After this, leaving Mr. and Mrs. Lansing behind, they ascended the Nile to Assouan, by the first cataract; there

fully convinced, and converted; avowed his Protestantism; and was thereupon cruelly beaten by command of the Bishop of Cairo, and then solemnly excommunicated. Alone, friendless, and in want, he after a while went to the American missionaries in that city: and, after further instruction by them, was sent to act as their missionary colporteur and evangelist in Alexandria; where, being less known, the prejudice against him, as excommunicated, was less likely to affect his usefulness. At length, after three years of earnest, consistent, and effective evangelistic work there, he was lent by the American Brethren to Lord Haddo, as one of fully proved character; to act under him in the same kind of work, as colporteur and evangelist.

* See pp. 204 and 205.

stopped from February 19 to 28; then, returning, reached Thebes again on the 8th of March; and from thence, having taken in Mr. and Mrs. Lansing on board a steamer sent up for their use, continued the downward voyage slowly, while carrying on the same evangelistic work as before. At length, April 3, they reached Benisouef; at which place their friends left them for a more speedy

1860—1.	Places.	Bibles.	Testa-ments.	Penta-teuchs, &c. & Smaller Books.*
<i>Up Voyage</i>				
Nov. 6.	CAIRO.			
8-11.	BENISOUEF, W. †	6	21	16; 30
13-15.	FRESH and MERADA.	9	19	10; 20
18.	COLOSANEH, W.	25	70	11; 130
22-24.	MINIEH, W.	1	108	34; 150
25.	BURGAS & SELAI MOUSA.		81	7; 7
26.	MELAWI, W.	1	23	9; 16
28.	MANFALOOT, W.		10	5
29.	OSIOUT.			25
30.	ABOUTEJ.		11	19
	{ NEGHRALE.		11	4
Dec. 1.	{ TAHTA, W.	1	41	57
4, 5.	MERAGHEH, SHENDOWIL		21	18; 11
6-15.	{ SOUHADJ, W.	Bibles	125	many
	{ EKMIM, E.	exhausted		
7-9.	MENSHIEH, GIRGEH, BELIANEH, W.		23	33; 47
15-18.	KHEMEH, E.		9	23; 14
19.	NEGHADEH, W.	1	9	19
21-Jan. 23.	{ LUXOR, E. †			
	{ KOURNOU, W.	13	23	42
23-25.	{ NEGHADEH, W.	16	54	59; 20
	{ GOOS, E.	6	15	27
26.	GAMOLA.	1	1	7
Feb. 1-6.	{ BAYADIEH.			
	{ AGALTI.	2	3	7
6.	ERMENT, W.	2	2	3
7-12.	ESMEH, W.	many	many	
15.	THEBES.			
17-28.	ASSOUAN, E.	12	43	37

* The semicolon in this column separates between the larger books, as, Penta-teuchs, Psalters, Gospels; and the smaller, as Catechisms and Tracts.

† W. means West of the river; E. East. See the Map opposite p. 181.

‡ Here a fresh supply of Bibles was obtained.

passage to Cairo. Lord and Lady Haddo resumed their voyage on the 7th; and, after staying a week at Cairo, finally reached Alexandria on the 1st of May.

Of the Scripture distribution and evangelizing work, as carried on perseveringly in the central stopping-places of the Thebaid, and more passingly elsewhere, the following reminiscences have been drawn up by Lady Aberdeen.

1860-1.	Places.	Bibles.	Testaments.	Pentateuchs, &c. & Smaller Books.
<i>Down Voyage.</i>	ASSOUAN.			
Mar. 1-3.	EDFOU, W., and ESNEH.	7	15	16; 20
6.	LUXOR.	2		
7.	NEGHADEN.	3	3	40
8.	BALLAS, W., Goos, E.	2	10	11; 20
9-13.	KHENEH, E.	34	64	186; 40
14-18.	{ SAHIL BAHJOURA, &c. HAOU, W. FARSHOOT, W.	54	140	244; 38 87
19.	BELIANEH.	13	10	14; 27
20, 21.	DRIE, ARABET EL MAD- FANEH, BAEDIS, &c.	12	31	73; 32
	GIRGEH, W.	a few	a few	
21.	EKMIM, E.	18	9	80; 50
22	SOUHADJ, W.	27	11	26; 47
	GEZERREH SHENDOWIL.	7	2	16
24, 25.	{ MERAGHEH. TAHTA and near Villages.	26	42	82; 48
26.	TIMNEH, ABOUTEEF, inland.	30	19	52; 20
28.	OSIOUT.*	9	7	14; 40
29.	HOWATKE and EGOUE.	3	10	11
30.	{ MANFALOOT, and MAHARAK CONVENT. RHODA.	31	33	81; 14
31.	MELAWI.	6	32	31
April 1.	MINIEH. †	7	4	37 G.
2-5.	COLOSANEH and ABOU GIR- GHEH, &c.	2	25	33
6.	BIBBEH and BOOSH.	4	15	10
6-11.	{ BENISOUEF. FAYOUM CONVENTS.	4	45	6 12; 12
12.	SOULEH.		2	3; 5
16-23.	CAIRO.			

* Left here for sale with Faris, 50 B., 100 T., 50 G., 1225 small books.

† Left here for sale with Doseh, 50 T., 30 G., 200 Tracts.

“ At every large town a tent, which we carried with us, was pitched ; and there Mr. Lansing used to explain the Scriptures, and exhort, and encourage enquirers ; of whom there were a few among the Christians at every place. For, ignorant and degraded as they are, they seem to have a consciousness that all is not right with them : and they have a great reverence for the Bible, though it is to be feared that in many cases the desire to possess it arises merely from regarding it as a sort of charm. It was an interesting picture to see these grave and sedate-looking Copts, with their pale faces, and large black turbans,* earnestly talking, or listening, as they sat on the ground round the Missionary, sometimes till far into the night. But, whether in company with the missionary or alone, the distribution of the Scriptures was the object which lay nearest to Lord Haddo's heart. Even when he became so weak as to be almost entirely confined to bed, he still had the Bibles arranged within sight, and superintended all that was done.”

Two incidents are mentioned by Lady Aberdeen, as each, in its own way, of peculiar interest :—the one at the extremest southern limit of the voyage, at Assouan ; the other at the northernmost limit of the evangelizing work carried on by them in their descent of the Nile, near Benisouef. (For between Benisouef and Cairo the towns and villages had been previously supplied.)

1. “ We stayed at Assouan, close to the beautiful island of Elephantina, just above which lie the rocks that form the first cataract, from the 17th to the 28th of February : and during that time sold twelve Bibles and upwards of forty Testaments ; besides some Psalters, Gospels of St. John,

* “ The different classes of people in these parts are indicated by the colour of their turbans. The Copts wear *black* turbans the Moslems *white* ; the descendants of the Prophet *green*.”—*Lansing*, p. 39.

and educational books. It was an interesting circumstance that most of these were bought by traders to sell to the Christians far up the river at Khartûm, the place of confluence of the White and the Blue Nile ; there being very few Copts at Assouan itself. The Governor of Assouan, a Turk, received a present of a Bible bound in carnation-coloured silk, bought for the purpose at Keneh. A similar one was given to Achmet Kashef :—a Nubian Chief who, with his brothers, all of them magnificent figures, looking like antique bronze statues dressed in long white robes, had been very civil to Lord Haddo on his former visit ; and who now, on hearing of his being at Assouan, came down from his own country to thank him for a rifle and an English saddle, which Lord H. had sent out as a present to him from England some years before.”

2. “ When we arrived at Benisouef, the nearest point to the Fayoum (an oasis in the desert at a considerable distance from the Nile), it was not thought advisable, as it was late in the season, and the river getting low, to delay our voyage long enough to send Bibles there. Nevertheless Lord Aberdeen could not bear to pass and leave it untouched. So Mansoor, a Syrian missionary then with us (afterwards superintendent of Miss Whately’s now well-known Mission at Cairo) was despatched thither with a donkey-load of books ; and on the fourth day returned, having disposed of a few. We could hardly have hoped ever to know of the result. Most thankful then we were, as well as surprised, when, the following year, while in Scotland, we heard that a priest had left his convent there, and travelled all the long distance to Cairo, in order to place himself under the instruction of the missionaries, in consequence of having read one of these very Bibles : and then, himself enlightened, had returned to the convent to enlighten others.*

* See further on this point, from a report by Mr. Lansing, at p. 216. It seems that he was a *secular* priest, and married.

There is reason to believe, indeed, that this was not a solitary instance of benefit received ; but that the seed sown during that voyage is in many cases elsewhere also even now bearing fruit."

" Not having begun at first to keep a note of the books sold," it is added by Lady Aberdeen, " the numbers given below as the total are perhaps not quite correct. But they are certainly *under* the mark ; as I only reckon those that are actually written down. There are 470 Bibles, 1,360 Testaments, nearly 1,000 Gospels of St. John, 32 Pentateuchs, 63 Psalters, 20 Coptic and Arabic Gospels in parallel columns, and about 4,000 small books and tracts. These were not given away, except in a few instances ; but sold, though at a very reduced price."*

Just one more extract from Lady Aberdeen's reminiscences of this memorable voyage.

* "The Bibles and Testaments were those published by the British and Foreign Bible Society, and the new edition of the New Testament printed at Beirut by the American Board of Missions. We had also the Psalms and the Gospel of St. John printed separately ; a Catechism and a few school-books. The Miracles, the Parables, the Sermon on the Mount, &c., in Arabic, published by the Society for the Promotion of Christian Knowledge, as tracts, done up in bright flame-coloured paper covers, proved very attractive, and were eagerly bought by the little Copt boys. Gilt edges also were highly prized ; and Testaments bound in red preferred to those in dark bindings. This is mentioned as a hint which may possibly be useful to travellers who intend to take books with them for distribution in the Nile-voyage."

Mr. Lansing observes, p. 331, " that he had difficulty in persuading Lord A. that the people would be willing to buy Bibles, &c., at the usual Cairo price. At Minyeh, however, in descending the river, he seems to have been forced to do so, his stock of Bibles being nearly exhausted ; and he did it successfully. " *His* object was to put the Bible into the hands of all the Copts in Egypt ; and to do this he was prepared to make, and did make, a large pecuniary outlay. *Our* object was, while supplying the demand for the book, to put the book business in Egypt on a proper and satisfactory footing ; and to maintain our reputation as *men of one price.*"

“ During both our voyages on the Nile,” she remarks, “ the *Sunday* rest was always observed ; and it was well understood by the crew that, however favourable might be the wind, there would be no sailing on that day. When other travellers’ boats were near, we used to assemble on board one or another for ‘ church ;’ and very touching were the circumstances under which these little congregations sometimes met. On one occasion each of the five families present, including that of the preacher,* had either lost some near or dear relative, or was suffering from deep anxiety on account of the illness of one of its members : and before the sermon was concluded, every one of the hearers was in tears. If we were far away from all other Christians, still we two ‘ assembled ourselves together’ for our Sunday services, in addition to our usual daily morning and evening prayers. And whenever sacred music was added, it was a delight and refreshment to him.”

Who but will realize the increased seriousness of interest that must have been felt by the Copts themselves to attach to the distribution among them of *God’s Word*, by one whose habits of life so illustrated before them the reverence with which he himself regarded and kept *God’s holy day* ! †

The subject of the evangelizing work carried on during this voyage of Lord and Lady Aberdeen is one so interesting that it is natural to wish further details. And the Editor consequently has pleasure in transcribing from Mr. Lansing’s pages two or three extracts, which bring both the scene and the work in lively colours before his readers.

Nor can he omit to give, in the first instance, Mr. L.’s

* The preacher, *Mr. Lansing*, who had shortly before lost his little child ; the place, *Luzor*.

† The Editor has heard from later travellers up the Nile that native sailors, and others employed by Lord Haddo, still speak of this as a distinctive characteristic of his religion, as compared with that of too many other English travellers.

portraiture of the chief actor in the work :—a portraiture the more interesting as sketched by an observant *American*.

“ Hereafter,” Mr. Lansing writes,* after mention of the sad news of the death of Lord Haddo’s father reaching him on the 11th of January at Luxor, (or Thebes,) “ we must call our friends Lord and Lady *Aberdeen*. And would that we could oftener see an Earl and Countess of the realm engaged in so Christian a work as that in which *they* so nobly and zealously lent a hand during that winter. I have seen people at home, in our democratic America, who scout at aristocracy ; and think that titled people must necessarily be proud : and that, even though good Christian people in their way, it may be, they are yet above distributing tracts, or other such humble methods of serving Christ ; and must do what they do in a certain conventional style, with so much of *éclat* and *circumstance* as to destroy the effect of Christian effort. Would that such persons could have seen this Earl of Aberdeen, though too weak to walk, riding through an Arab village, and selling Testaments to the astonished natives who crowded round him ; and his good Lady, day after day, keeping our book-accounts, filling our colporteur bags, selling penny tracts, and administering to the ailments and bodily wants of the little, dirty, sore-eyed Arab boys who crowded down to their boat. Such, be they titled or not, are Heaven’s aristocracy.”

Then, at p. 241, after mentioning the arrival of a fresh supply of boxes of books, such as was needed (the stock then running low) to meet the demand everywhere found for them, he thus sketches their way of proceeding at the town of Esneh, a little above Thebes.

“ This morning (Feb. 6) Lord Aberdeen proposed a measure which proved a very efficient one for facilitating our

* P. 211.

work. He had brought with him a very fine tent. This we pitched in the grove below the town; and spreading in it mats and carpets, and taking to it a box of books, we were prepared to receive buyers, and to accommodate a small audience for hearing the Word. Here Makhiel and I laboured forenoon, afternoon, and evening, with a constancy which left me neither time nor strength for keeping notes. Seldom were we left without an audience. Khaleel, Keddes, and a few others, were almost constant attendants: and they formed a nucleus around which the constant stream of passers-by eddied; most of them only remaining an hour or so, and then passing on to their business. As we had now set up house, as it were, the custom of the country required of us to observe the rights of hospitality. So we kept one of the boatmen with us to fill the pipes and boil the coffee; and then, what with books and preaching, and refreshments, our tent soon became a favourite resort. In selling, Makhiel held his hand hard on the Tracts; and would seldom sell one of *them* till the buyer had taken a Bible or Testament. He said: 'These Tracts are sweet, but evanescent. You read them once or twice, and then, like a bouquet of flowers, they wither and fade in your hands. But *this* book is like a bit of musk in a trunk. As often as you open it, it diffuses its fragrance; and it retains it unimpaired for years.'

Yet one more extract from p. 300, describing the start of the party, and their line of Nile-boats; after Mr. and Mrs. L. had embarked with an American friend of theirs in the steamer engaged to tow Lord Aberdeen's yacht on his return down the Nile, against the opposing north wind that still prevailed for the most part.

"And now that the books are all arranged, and the col-porteuring bags made, the big Dahabiyeh is fastened to our stern by a strong stout cable; and again, in her wake,

comes a little native boat, whose occupants have just tumbled in : viz., a mare (on which his Lordship daily made a short excursion) with her colt ; an ass, kept for her milk, with her foal ; a goat, kept also for the same purpose ; a cage of chickens ; and a Nubian curator, sitting in the midst of them, black as Erebus, but smiling as an Egyptian day. This Lady Aberdeen called 'her happy family : ' and over all, (for they were the Viceroy's guests) appeared the crescent waving in its field of red. Never surely did it wave over nobler work ; though I fear that we who were engaged in it were not always actuated by as firm a faith, and trust in a present God, as that employed in the war cry 'Allah Akbar' ('God is great,') with which, under it, the Moslem warrior had so often in other days hurled himself upon his own and his prophet's enemies.—When the time came each day for starting, the column of smoke would ascend for two hours to the clear sky. Then the stragglers were called in ; the 'happy family' scrambled into their boat ; the piles were drawn, and cables thrown aboard : and it was puff, puff,—whist, whist ;—and we were under weigh, the wonder and puzzle of the gazing crowds on the shore.—When we came opposite to any village at which Lord Aberdeen wished to stop, it needed a long circuit with this long train : so that we might come to the shore against the current ; and not be driven by it all on a heap, the Dahabiyeh upon the steamer, and the happy family upon us both. Then with our Turkish captain and crew, instructed by English engineers, the word was 'Ease'er, ease'er ; 'alf-a-speed, 'alf-a-speed, stop'er.' Which done, at length, we seized our full bags, and started ashore ; to find sometimes, perhaps, that the boys and young men of the village, thinking we must be agents come from the government for conscripts, or forced labourers, had fled and hid themselves. But with our flag

of truce, the Bible, in hand, we brought them back ; and then we would be soon surrounded by purchasers.

“This work done,—and it often called for a good deal of bargaining, for Orientals love bargaining, and they must have time, too, to do things deliberately,—the next things in order was conversation, and controversy. The scene of our operations was sometimes the café, or open street ; sometimes the church, school, or government offices, where the scribes may usually be found ; or perhaps the priest’s house. Sometimes we would only spend a few hours at a village ; sometimes a day or more :—the longer time especially when there were other villages in the neighbourhood ; in which case we would scatter our forces among them ; I taking the more distant ones with the horse.”

So much as regards the evangelizing work carried on during the voyage both up and down the Nile. The narrators depict the work and its varying scenes in vivid colouring, as one of ceaseless life and action. But what of him who was its mainspring ? For the greater part of the time so occupied, we must think of him, it has been seen, as laid on the couch of sickness ; broken down, after that sad news that reached him at Thebes, not in bodily health alone but in spirit. His father’s decline indeed had been so long and gradual that he might well have been prepared for the news. But, in fact, he had never realized to himself his father’s state of health ; and always cherished the hope of seeing him again. Not even though he felt fully assured that his father’s hope, like his own, was fixed on the One foundation, and that the Statesman’s busy life had been succeeded by the heavenly rest,* could he fully com-

* Though Lord Aberdeen was unable through weakness to read much to himself during the last few months of his life, a member of his family daily read to him a portion of God’s Holy Word, to which he always listened with the most earnest attention and interest. When Lady Haddo was with him in the previous

fort himself with that consolation. The shock to him was fearful. After the first violent outburst of sorrow he fell into that state of silent pent-up grief which tells even more severely on a feeble frame. For some time he was almost entirely deprived of sleep, and it seemed scarcely possible that he could long survive. Nor, indeed, did he himself expect it. In one of his note-books, penned soon after this, he wrote in Greek characters, "About this time I began to look forward to death as a probably near event." In his pocket-book under date "Thebes, January 11,"—the day on which he received the sad intelligence,—there have been found some lines by Patmore, which made a deep impression on his mind :—

" Soon, too soon, comes death to show
We love more deeply than we know :
And love in life should strive to see
Sometimes what love in death would be."

He left Thebes, as it has been mentioned, soon after this ; and went for change up to Assouan at the first cataract, where the air is considered remarkably healthful. But his weakness continued to increase ; and it was while there that he took to his bed ; only getting up to take a short ride before sunset, and lying down again as soon as he came in. And in this state he continued until his arrival in the harbour of Alexandria on the 1st of May. Yet, as regarded God's work, never would he allow either bodily illness, or grief of mind, to interrupt his efforts for promoting it.*

autumn, if at any hour of the day she offered to read to him, and asked what book he would prefer, his answer invariably was, "The Bible."

* While at Cairo in April, on his return from Upper Egypt, Lord Haddo wrote to the Rev. Mr. White of Methlic the letter following : it being then a time of sad bereavement, it seems, to Mr. White, as well as to Lord Aberdeen ; to the latter by the loss of a *father*, to the former of a *son*.

So ended his second Nile voyage. When arrived at Alexandria, the bracing sea air, through God's mercy, in a measure restored him. So that, after a fortnight's stay there, he felt sufficiently revived and braced to undertake the journey homeward by Trieste. That much-dreaded journey too was the means of still further strengthening him. And thus he arrived in England at the end of May, better than could have been hoped, though still extremely weak.

It may be observed that, at his suggestion, a Turkish Bible was presented to the Viceroy of Egypt, from whom he had received so much kindness, and a beautifully bound Testament to the Princess his wife, by the British and Foreign Bible Society, through the hands of the English Consul-General, Mr. Colquhoun.*

In the Christian missionary work among the benighted Copts in Egypt, in which he had so earnestly and so sufferingly taken part during his second visit to that country, Lord Aberdeen continued through life to feel the warmest interest. He supplied funds to the American Mission for the support of a native preacher. And much was it a subject of rejoicing with him to know that the work continued to make progress after his departure.

"I was greatly shocked," he writes, "to hear of your son's death. I had been much pleased before to learn of his success; and had already made arrangements with the professors at Aberdeen by which I thought to have had the pleasure of assisting him in his course through the University. The news of his untimely end has taken me quite by surprise. I was not aware of it till I received your letter. It is indeed most lamentable. But I thank God that you are enabled to write on such a subject in the spirit so well expressed in your letter. For your kind sympathy with myself on *my* bereavement I have to thank you. *You* are one of the few who are able to enter into my feelings on the subject of my dear father. I hope to be at Haddo House, and to see you, in the course of the summer. I am in a sad state of health; and return to England worse than when I left it."

*See this noticed in a letter from Lord Aberdeen to the British and Foreign Bible Society, in its Report for 1861, pp. 102, 103.

In the Fayoum the priest, Makar by name, mentioned by Lady Aberdeen * as having been induced, through the perusal of one of the Bibles and of another book, † sent there through Lord Aberdeen's agency, to leave his convent, and place himself under the American missionaries at Cairo for further instruction, appears to have been a nephew of the bishop there resident, and acted as his curate; the diocese being the largest in Egypt. Being a secular priest he had married, and was more than usually happy in his family. Moreover, through his uncle's favour, he had been enriched with land and houses. All this was forfeited through his profession of Protestantism; and the family were thrown into straits even for their daily food. But in spite of all this he continued steadfast. And so great was the influence of his example and teaching, on return to the convent, that a letter was written by such of the monks as were "zealous for the traditions of the fathers" to the Coptic Patriarch at Cairo, stating (no doubt with exaggeration) that sixty families in Madineh El Fayoum had become Protestants; and petitioning him to interpose with a Bull of excommunication to crush the new sect. ‡ A prelude this to direct persecution, after a while, in other scenes also of the Mission higher up the Nile. § But everywhere the converts have well stood the trial. And not without reason, in reference to their really *noble* character, Mr.

* See p. 207, *suprà*.

† A controversial work on the Protestant side, and against the superstitions of the Greek and other Eastern Churches, by the converted Syrian Mashakah, a physician resident at Damascus.

‡ Lansing, pp. 336-340. Miss Whately, in her second volume on Ragged Schools in Egypt, has stated the number at *twenty*. Mr. Lansing, writing in January, 1866, spoke of having found in the Madineh and its neighbourhood *fifteen* men more or less enlightened; and of the American missionaries' intention of immediately taking advantage of the favourable opening, and establishing station there.

§ See on this subject the last paper in the Appendix.

Lansing has designated his narrative-book of the mission by the title of "EGYPT'S PRINCES ." as if almost recognising in them the first fruits of fulfilment to that prediction in Psalm lxviii., "Princes shall come out of Egypt ; Ethiopia shall soon stretch out her hands unto God."

CHAPTER XVI.

HIS ARGYLL-HOUSE PLANS, AND RESIDENCE AND LIFE AT HADDO HOUSE.

AFTER Lord Aberdeen's return to England, at the end of May, 1861, he remained for a month at Blackheath, the Queen having kindly permitted him to retain possession till then of the Ranger's House. As at this time he had no expectation of being often able to go out of doors, (his weakness being so great that he was obliged to lie down nearly the whole day), still less of living in Scotland more than six weeks or two months of the summer, he looked forward in the first instance to making Argyll House, the mansion left him by his father in London, his permanent abode. And, thinking that it would be an interesting occupation to him to have a school under the same roof, so that he might be able to superintend it in all its details, even though unable to leave the house, he formed the plan, and during his short stay in June at Blackheath began to prosecute it, of turning part of Argyll House into an industrial school, where poor boys should be fed, as well as taught, on the principle of the Aberdeen schools. With this view he had the necessary alterations made in the house; and a master for it was also engaged. Before the end of the year, however, and when these arrangements had been completed, he changed his plan; so that *this* school never was opened.* After going in the summer

* About this school Lord A. had consulted Mr. Gordon, a gentleman resident near Blackheath, who devotes much of his time to visiting the poor, and superintending the Ragged Schools in that neighbourhood. In three letters to him from Haddo House, of

to Haddo, he found his health rapidly and unexpectedly improve. And, when the claims of the people on his estate to his best attention became distinct to his mind, he came to the resolution to live there, sell Argyll House, and give up having a house in London.*

But it could not be that his tenure of Argyll House, though so brief, should terminate without leaving behind it abiding traces of his Christian zeal and philanthropy. In January, 1862, services were commenced there for the poor who had not decent clothing in which to attend public worship. From the same month, to the time of the sale in the autumn of that year, an evening Ragged-school was also held in the house by Mr. Barber, well known to him previously as a missionary in Deptford, and whose services he had now engaged for the district adjacent to Argyll House. Afterwards, when the house was sold, Lord Aberdeen retained the stables; and had *them* fitted up as a Ragged-school. Mr. Barber has ever since continued to

the successive dates of July, October, and November, 1861, Lord A. mentioned to him his plans respecting the school:—plans formed by him, it seems, after a visit to Dr. Guthrie's Ragged School in Edinburgh, and borrowing hints from it. All the details had been carefully thought out by him:—the age of admission to be 8; one qualification, inability to read; a bath for use on entrance, with a shifting room for the clothes adjoining; but no dormitory, as involving too much difficulty. The occupations for which the children were to be trained he proposed to be those of tailoring, cutting wood, &c.—This practical arrangement of details was quite a characteristic of Lord Aberdeen's mind, and Christian plans of usefulness.

It may be observed that Argyll House was in Argyll Street; a street east of, and parallel to, Regent Street.

* He had, however, permitted "mothers' meetings" to be held in Argyll House, in 1861 and 1862, previous to the sale, by some Christian ladies of the neighbourhood. And a public tea-meeting was held in June, 1862, in the *large dining-room* there; on occasion of a testimonial being presented by the poor women to the City Missionary of the district, Mr. Jones, then invalided, who had laboured twenty-two years among them.

collect and teach the destitute children of the district ; and he has also held mothers' meetings, &c., and a Sunday evening service, in the near neighbourhood. Of the results of the work, from the time of the school being opened there in November, 1862, to the autumn of 1864, it may be well to insert here a brief notice, as *then* given in by Mr. Barber. 1st, some 600 children, it seems, had been on the books of the Ragged School during that period, though less than two years ;—viz., 326 boys, 274 girls. 2dly, out of the elder girls above thirty had been placed in respectable situations ; four had died, it was believed, "in the Lord ;" while many were living really Christian lives. 3dly, as regards the boys, on information that many of those who came were boys of the worst possible character, many homeless and friendless, and that not a few had been often in gaol, Lord Aberdeen wrote Mr. Barber, after taking some time for deliberation, that little good, he thought, would be done to them unless they could be removed to another neighbourhood, and there be placed in the way of honestly getting their own living ; directions correspondently being added. In accordance with which advice, and at his expense, 37 utterly destitute boys were thus removed, and placed elsewhere with people of Christian character, only ten of whom subsequently had disappointed the hopes entertained about them ; while 27 were still living, when Mr. Barber wrote, in different parts in England, and doing well. Besides these, seven boys had died, not without satisfactory evidence of their having been rightly prepared for death. Moreover, 34 other poor boys, of a class somewhat less destitute, but who were once, however, the pests of the neighbourhood, had been put into respectable situations ; and had shown a character so changed, through the influence of the Marlborough Mews' school on them, as to attract the notice,

and excite the surprise, of those who knew them before. 4thly, many parents, having come to the religious services in the school-room in consequence of what they had heard from their children, had been themselves brought to a more Christian state of mind; and nine of them died in Christian faith and peace. Among these Mr. Barber more especially particularizes an aged medical man, who had taken his M.D. degree, and was an M.R.C.S.; but who had subsequently fallen into poverty through long continued ill-health, and was living altogether without God in the world. This man, having through the influence of his little girl, one of the school-children, been induced to attend the Sunday evening service at Argyll House, was thereby, instrumentally, converted from irreligion and self-righteousness to God; and died happily, resting all his hopes, as a sinner saved by grace, on the Saviour, the Lord Jesus Christ.

It may be added, and is an interesting proof of the manner in which the wildest, roughest boys are accessible to kindness, that when they heard of the death of their benefactor, they subscribed among themselves, quite unknown to the missionary, and presented his widowed Lady with a book, as a token of their sympathy and gratitude; while the poor widows and mothers, who had attended at the mothers' meetings, did the same. At a later period a large handsomely-bound Bible, which had been intended for Lord Aberdeen, was given to his Widow, "as a memorial of gratitude from the sick and afflicted poor of the Golden-square District;" to use the words of the inscription on the title-page.*

* For more than a year before his death Lord Aberdeen maintained another City Missionary, in addition to Mr. Barber, in that neighbourhood; and he also employed a Scripture reader in an adjoining district. Through them he heard of many cases of distress, to the relief of which he contributed largely. One of

On finally leaving the Ranger's House, in the beginning of July, 1861, Lord Aberdeen received an address signed by many of the residents at Blackheath, both clergy and laity, expressive of their regret at his departure. The sorrow of the poor, most especially, was sincere and very touching. "Knowing," said the address, "how repugnant every semblance of publicity, or commendation, is to your unostentatious and Christian simplicity, we refrain from all allusion to the salutary influence which your example has exercised among us. But its memory is affectionately cherished; and its fruits will, we trust, be found after many days. We cannot suffer you to depart without the assurance of our warmest gratitude, and our sincere esteem and sympathy; together with the earnest prayer that every blessing may rest on yourself, and on your family, for time and for eternity."

"In this expression of feeling," it was added, "you are to understand that the poor as well as rich participate; the clergy and laity of all denominations: and the 'little ones' also of this wide-spread neighbourhood."*

So was he wafted, as it were, on the prayers of his friends, both old and young, rich and poor, at Blackheath, to his new residence in Scotland.

Here the taste and munificence of his father had changed a bleak and unsightly spot into a noble demesne, beautifully laid out, and sheltered by woods extending for miles

the ways in which he showed his consideration for the poor was by giving the missionary permission to procure the best medical advice, in cases of disease which were beyond the skill of the parish doctor, or which he had given up as hopeless. In several instances, the result, through God's blessing, was the recovery of the patient; and in two of these cases the bodily cure was followed by the conversion of the soul.

* This was signed by upwards of sixty of the clergy and gentry residing at Blackheath.

around. Through his liberal encouragement to the tenantry, the surrounding district, which had before been in great part wild and unimproved, had been converted into flourishing farms, with a comfortable dwelling-house on each. The cottages of the poor had also been greatly improved. But over so large an extent of property, and in a thickly-populated country, much necessarily remained to be done in this direction. Thus, on arriving at Haddo House, one of Lord Aberdeen's first cares was to enquire into the state of the poor ; and to set about plans, primarily, for the improvement of the dwellings of the labourers. This may be said to have been the object which he had most at heart during the short time he was permitted to remain among them ; it being second only to his earnest desire for the direct spiritual good of all around him. Few were aware how truly he longed, and thoughtfully acted, for the real welfare of the people. It was no easy matter to fill the place of one so beloved and honoured as his father had been ; and no doubt many of his actions were misconstrued, because his motives were not understood. Retrenchments were made in the expenditure on the estate, and the number of men employed on unproductive labour was reduced. But his actings were all done on Christian principle, and not without thoughtful consideration of those affected by the change. E.g., no one was dismissed without compensation, unless he obtained other employment ; and every old servant received a retiring pension. Moreover, although expenditure was diminished in some directions, it was increased in others. But he never swerved from his determination to do what he thought his duty to God, through regard to the opinion of the world. Perhaps in some conventional matters he might have consulted it more, without lessening his own usefulness. But the tenderness of his conscience, and the importance he attached to self-denial, made some

tend to drop it into the letter-box in the station at Bordeaux, as soon as I arrive.

“*Bordeaux, Thursday, May 28.*—I am again sitting on a wire-work chair at the edge of the water in the public gardens of Bordeaux; and I watch the people as they pass over the rustic bridge to the island. The gardens are well kept, and abound at this season of the year with bright red peonies.

“The roses in this country are very large and fine. Each station on the railway has a garden of roses, crimson and red; and the effect is really surprising. I wish that lady in black, whose appearance, as she comes round the corner, is not unlike yours, were *you yourself!* We might then bask in the sun, and talk of things in general. The nearest group to me, &c., &c. . . .

“Bordeaux is a fine place; and fine is the climate. I observe some English families in the garden.

“*In the carriage, between Bordeaux and Tours.*—Beautiful country! Charming weather!—What a striking difference one observes between Spain and France! The Pyrenees were an effectual barrier between the two countries before roads were made. I have not felt better I don’t know when; and feel as if I should like to set off on a new journey, if I could but have a good object. 6 P.M.—I am now arriving at Tours. I find a walk in the town pleasant, after travelling all day.

“*Folkestone, May 31.*—I am very comfortable to-day at the Pavilion Hotel, Folkestone; and, thank God, I got well over the Channel yesterday before the cold east wind came on. I stayed but one day in Paris, at a good hotel near the station, and had a pleasant journey thence to Boulogne. It was too late yesterday, after crossing, to go on to London; so I settled myself here for the Sunday. An immense hotel! My rooms are on the ground-floor,

and I can step into a sheltered garden from the window. In the garden is a glass conservatory, where I sat for several hours this morning; and I have half resolved to build one like it at Haddo House. It is simple, and not expensive; and certainly a great comfort in cold windy weather.

“I did not go to church, but remained in the greenhouse. Turning in the Testament to Matt. xxvii, I reflected on that expression ‘The body of Jesus;’*—the *dead* body! I endeavoured in imagination to see the dead body, as it really appeared to those who took it down from the cross, and carried it to the grave. With such a spectacle before us our own vile bodies would have less room in our thoughts; and the questions ‘What shall we eat, and wherewithal shall we be clothed,’ would not occur so frequently as I fear they do to most of us;—at least to me. . . . I write lying on the beach, under the lee of a pleasure-boat. For the wind is cold, and the sun has little power. And, not noticing the change of wind this morning, I began to leave off one of my many waistcoats. How much pleasanter a shingly beach is than our bleak wet rocks. One can step out of window, and on to the beach here at once, as we did at Hayling. The hotels are at the foot of the cliff, and not upon it as at Brighton. I have written to J. to meet me at Blackheath on Wednesday; and shall try to make it a happy day to him. Indeed this should be my object generally. I mean that it should be one’s object to make every one happy, as the surest way of being happy oneself.

“To-morrow I have appointed to meet Barber.† I shall endeavour to take my seat in the House; and perhaps look after a pony, buy a coat, call at Chesterfield House,

* Matt. xxvii. 58. † The City Missionary. See p. 221.

and—look in at the shop-windows?—No! let me not tempt myself to extravagance; but rather look in at some of the poor, and get a personal interest in some of their cases. May you receive a Sunday blessing to-day! Farewell.

“*House of Lords, Monday, half-past four, June 1.*—Here I am, a dusty traveller, in the gilt library of the House of Lords, waiting till after prayers to take my seat. There is something sad in seeing the place where my father sat. Of course I shall not sit in his place. But to sit at all in the House reminds one sadly of his bodily absence. I seem to see him as he stood delivering the eventful speech of his life, when he announced the formation of his ministry, and stood opposed to Lord Derby, who remains still in his place. His speech (I mean Lord Derby’s) was most cutting and sarcastic, though no doubt a brilliant display of oratory. I dare say few remember the intense interest with which every word my father spoke was listened to on that morning. How little it now matters either to him or any one else. My thoughts are with him in the grave. Though buried out of sight I can still see him. That dead face! But, as you will say, let us be stirred up to aim at immortality. ‘How bright these glorious spirits shine!’ And why not ours at length among the number?”

“ At six I am to meet Barber, and visit one or two cases among the poor of his district. I saw him at the Athenæum. He looks very ill. I suppose he does not take so much care of himself as I do.

“Yours ever,

“GORDON.*”

“For so, it seems, I am *here* to sign myself.”

* The title by which he sat as a British Peer in the House of Lords.

Immediately after taking his seat in the House of Lords, Mr. Barber relates that Lord Aberdeen visited with him ten or twelve sick people; till he became so fatigued, that at the last house, where a poor widow lived on the upper story, he was obliged to sit down on the stairs, and send Mr. Barber to request her to come to him there. He then spoke to her most kindly; bidding her sit by him on the step, and tell him her story. Mr. Barber mentions, too, that for one afflicted boy, a cripple, whom he saw that same evening, he procured a bedstead and bedding; and also took comfortable lodgings for him on the ground-floor, in order that he might without difficulty be moved into the open air. This kindness was continued to the end of his life.

At parting with Mr. Barber, he asked him why he had not mentioned all these poor people to him before. Mr. Barber's answer was, that he thought he was doing so much for the poor already that he really did not like to bring more cases of distress under his notice. On which he said, "Never do that again. What is all that I give?—only a *little money*;" adding, with deep feeling, "He gave *Himself* for me."

"Thus, as his Spanish journey had been in the first instance undertaken by him from deep sympathy on behalf of some of Christ's suffering disciples *in prison*,—spite of his inadequate strength, invalid as he was, for its fatigues and labours,*—so did it have its fit ending in visits of mercy to some of Christ's *sick and poor*. To surviving relatives and friends it is cheering to think of Christ's as-

* Cheerfully as he wrote to Lady Aberdeen during the journey, yet it is not to be supposed that he went through it without a not unfrequent sense of the wearied and sinking feelings of the invalid. His having confessed to being "*malade*" escaped from him in his own letter (p. 246) from Bordeaux. And Mr. Schmettau (one of the deputation) writes thus: "It was a cause of deep regret to us all that Lord Aberdeen was so ill and depressed at Madrid. He lived during his stay there on tea and toast."

sured approving recognition of all, on His coming again in His glory :—"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick and in prison, and ye came unto me; for, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Very surprisingly, as well as graciously, did God sustain him through all the journeying fatigues, alike in his going out and returning home; insomuch that he felt his health, as the letters tell us, to have been rather benefited than injured by it. And certainly the scheme and labours of the deputation were not in vain. That the Spanish Queen's commutation of the previous cruel sentence on the Protestant prisoners into simple exile from Spain was due (humanly speaking) to the moral influence of deputations in their favour so many and so influential, was the conviction that rested, not on his mind only, but on the minds of all the deputationists. Its truth was substantially admitted afterwards by Earl Russell, as his inference from the correspondence he had himself had on the subject with the then Spanish Prime Minister, the Marquis of Miraflores :* and indeed Queen Isabella's bigoted answer in the negative to a Petition sent her shortly before from some thousands of French ladies, praying for that very commutation of the punishment of the prisoners to simple exile which at last was granted, was in itself a demonstration of it.† With

* See Dr. Steane's "Narrative of the Deputation to Madrid," p. 41.

† "They sent their petition by the hands of M. Jules Bovet, Professor in the Sorbonne. It was presented, as promised, by the

characteristic delicacy of feeling, (here perhaps, some may think, carried too far,) and fearing too lest it might prejudice the prisoner's cause, Lord Aberdeen, when thus much had been granted, declined to join his brethren of the English and other deputations, in further pressing their sentiments and wishes on the Queen; and consequently left Madrid very soon after, on his homeward return. But doubtless it gratified him to learn afterwards that those members of the various deputations who remained behind, succeeded, after much difficulty, in lodging the petitions, with which they had severally been charged, in the hands of the Spanish Prime Minister; and also a letter, or address, which embodied their views and desires on the great subject of religious toleration, in the hands of the Queen: especially as the influence of all this must have seemed to him likely to tell for good not on Matamoros only, and his Protestant fellow-sufferers for the faith, but also on the Roman Catholics in Spain and elsewhere; on behalf of whom his feeling was ever that of deep compassion.*

Duke de Montpensier. But the Queen is reported to have answered, that had the prisoners been political offenders, or common criminals, she might have listened to its prayer: but that they were *heretics*; and thus it was a matter between her conscience and God:—emphatically adding, that she would rather have her right hand cut off than sign for *them* an act of grace." Ib. p. 23.

* Though his judgment was very strong and decided as to the gravity of the errors of the Romish Church, (insomuch that he felt it his duty to vote in Parliament against the Maynooth Grant, painful as it was to differ from one for whose opinion he had greater regard than for any other in the world,) yet he could not bear that Roman Catholics should be spoken of in a tone of asperity. On one occasion, at a public meeting held at the time of excitement caused by Cardinal Wiseman's return from Rome as the Papally-appointed Archbishop of Westminster, when one of the speakers had been indulging in acrimonious expressions regarding the Papists, he at once gave a different tone to the meeting by reminding his hearers that, if compelled to speak against the errors and ways of others, as even "enemies to the cross of Christ," it should not be with either levity or bitterness; but, in the spirit of St. Paul, "even weeping."

Yet further it must have gratified him to learn, as was probably the case ere his death in the March following, that by his life and conversation after deliverance from prison, just as by his life and conversation previously whilst in prison, Matamoros had evidenced in the opinions of Christian men well qualified to judge of it, the truth and reality of his Christian profession. This evidence continued consistently afterwards;* and for some two years his friends looked forward hopefully, as he progressed in his preparation for the ministry, to his acting at length effectively as an Evangelist for the enlightenment of some, at least, of his countrymen, in France and Switzerland, if not as yet in Spain.† These hopes have been sadly disappointed, since the first edition of this Memoir was printed, by his death.‡ It was, however, an eminently

* In what has been stated by him on this subject, the Editor has been guided in part by what will be found recorded in Dr. Steane's Narrative above quoted, the Book entitled "Manuel Matamoros," by Mr. W. Greene, and Dr. Cappadose's "Recollections of his Visit to Spain and its Prisons in 1863;" in part also by what he has heard from private friends interested in the subject, especially the Rev. H. Schmettan, Foreign Secretary to the Evangelical Alliance.

† See a Letter from Matamoros, dated Pau, November 1865, in the periodical called "Evangelical Christendom," for February 1866, p. 11. From it we learn that one Seminary had been thus opened at Lausanne, and one at Paris, very much through Matamoros' exertions, for training Spanish converts and inquirers as Evangelists; also a Seminary for the Scriptural and other useful instruction of Spanish girls, under the superintendence of an English lady at Pau: and that fifty Christian fathers of families in Spain have sought admission for their sons in one or other of the two former; the spirit of inquiry still increasingly spreading there.

‡ He died at Lausanne on the 31st July, 1866. A touching narrative of his last illness and death was drawn up by the friends who attended and ministered to him, which has since been widely circulated. As the most appropriate heading to a testimonial of the esteem and affection with which his memory was cherished by many Christian friends, of different nationalities, the following text was chosen; "To me to live is Christ, land to die is gain."

Christian death; and two of his brothers, and some few others of his countrymen, are preparing for carrying on the work. So that the good resulting from Lord Aberdeen's Christian efforts (conjointly with others') in the Spanish journey, just as that from his Christian labours on the Nile voyage in Egypt, may be thankfully looked to as still continued, and progressing.

CHAPTER XVIII.

HIS LAST DAYS OF LIFE, AND PEACEFUL DEATH.

LORD ABERDEEN reached Haddo House on the 6th of June, looking so much better that every one who saw him noticed the improvement. His strength also seemed much increased, and he was able to walk further than he had done for a long time. What a delight it was to the members of his family circle to watch him, in the long evenings of their Northern summer, slowly sauntering down the long walk to the lake, where he had not been able to go on foot for years! There seemed at last a hope that his health was about to be thoroughly re-established. He himself cherished the same hope, though in a less degree: and, together with this feeling of returning vigour, came the inclination also to mingle more in society, with the view of endeavouring to commend the Gospel of Christ to those with whom he might associate. It was for this reason that he set about some alterations in the house, enlarging the drawing-room, &c. But, alas! the apparent improvement in his health was but transient; and from the beginning of September, 1863, his strength visibly diminished.

When the Queen inaugurated the memorial-statue of Prince Albert at Aberdeen in the October following, he could not allow himself to be absent. From the time of the first suggestion of such a Memorial his heart had been all along in the work. "How well," writes Lady Aberdeen, "do I remember the sad morning when he learnt

that on the very day already sacred to him as the anniversary of his father's death our Queen had been made a widow! His agitation and distress were such as he would have felt at the loss of a near and dear relative. On the 8th of January following that event he presided at a county meeting held at Aberdeen, to vote an address of condolence to the Queen; and in his speech on that occasion dwelt on the exemplary life and character of the Prince Consort, the high place which he held in the esteem of all classes of society, and especially on the affectionate care with which he had watched over the education of the Royal children, and the perfect attachment which for all the twenty years of their marriage union had existed between himself and the Queen.*

* It will no doubt interest the readers of this Memoir to see the following fuller report of this part of his speech.

"There is one point to which I would advert, because I think that full justice has scarcely been done to him in regard to it. I think the people of England are hardly aware of the amount of attention and affectionate care which the Prince bestowed on the education of the Royal children. I know the Prince has often been heard to say that the great object for which he lived was the education of his children; and I am sure that before another generation passes away the people of England will reap advantage in no common degree from the amount of attention which he bestowed on that important object. It is unnecessary for me to remind you of the deep attachment which for more than twenty years existed between Her Majesty the Queen and her lamented husband. Few married persons, I believe, have spent fewer hours out of each other's company. I am sure that only one feeling animates the breast of every gentleman present: and that in no county in Scotland is more sincere sorrow felt, or a more earnest desire to express sympathy with Her Majesty. With this county, as I need hardly remind you, Her Majesty will feel connected by tender and painful recollections, as a county where perhaps her happiest married days were passed; and I have no doubt it will be a gratification to the Queen to know of the cordial feeling of sympathy towards her that exists here. The object of the meeting is to express the deep sympathy with the Queen, which we feel on occasion of the lamentable and untimely loss which the Almighty has been pleased to inflict upon Her Majesty, and to adopt an address of condolence."

Afterwards, when a meeting was called at Aberdeen to consider as to the Memorial to be erected to the Prince Consort, he at once suggested that, instead of discussing what form it should take, the Queen's own wish ought first to be ascertained. This he was commissioned to undertake; and it was owing to the prompt action taken at this meeting that Aberdeen had the honour of being the first place where any Memorial of the Prince was completed; and of the Queen's making her first appearance in public after the Prince's death, to inaugurate the Aberdeen statue."—Thus, on occasion of the inauguration, though so weak as to be quite unfit for the exertion, and though the rain fell all day in torrents, his feeling would not allow of his being absent at the Queen's reception. And at the time, he felt repaid by the kind manner in which Her Majesty spoke to him, and inquired after his health. But he suffered from it afterwards. He was confined to bed on his return home by intense head-ache for two days continuously. This was the last time that he was ever able to make a journey to Aberdeen.

During all this time he kept up active communication with the city missionaries employed by him in London and its neighbourhood. Mr. Barber mentions having heard from Lord Aberdeen in November, 1863, in reference to a statement he had read in the "Times" about the distressed condition of numbers of homeless poor who congregated about the metropolitan workhouses: with a request that he would not merely see to those outcasts being provided (of course at his expense) with a night's lodging, supper, and breakfast the next morning; but also to try to lift them out of their wretched state by getting them some fixed employment; so withdrawing them altogether from their bad habits and associations. "Accordingly," adds Mr. Barber, "following out his Lordship's

instructions, I was enabled to rescue in the three or four next months, from November, 1863, to March, 1864, as many as 63 poor homeless persons in the first instance (viz. 34 men and youths, 29 women and girls,) and afterwards 19 more, so making up 82 in all; obtaining employment for them, and placing them in a condition to live honestly and respectably. Of which number 17 have subsequently died, mostly from the effects of previous starvation and want; being, when I first saw them, in a state of semi-starvation, and in tattered garments which could not screen them from the cutting winds of winter."

Mr. Barber had just then returned from a visit to Haddo House. For it was Lord Aberdeen's kind habit to invite two or three of the city missionaries to Haddo, when they might get a holiday; in order to their recreation, and recruiting for the continuance of their arduous labours. "Indeed, for myself," writes Mr. B., "I may say that under God, I am indebted to Lord Aberdeen for my present health, and ability to labour in the work of the Lord." From memoranda of conversations held with him by the city missionary on occasion of that last visit at Haddo House, in August, 1863, two notices may be here inserted, as characteristic and interesting.

1. "When driving with him one day in his carriage to Aberdeen, the subject came up," says Mr. Barber, "of the remarkable conversion and Christian death, after four months of suffering, of the aged medical man previously spoken of. [See p. 221.] After hearing the details of the story, his Lordship lay down in the carriage; and, having covered his face with his cloak, remained so for at least a mile . . . then, rising up, he said with emotion,—'One soul so saved is worth more than all that God has given me;—and He has given me much.'"—2. Mr. B. states that, on the day of his leaving at the end of his holiday,

“Lord Aberdeen most kindly reproved him for not taking the proper care of his health. ‘I was told,’ he said, ‘when last in London, that this was the case with you.’ And then he suggested the temptations under which a city missionary might be induced thus to overtask his strength in his work ; for example, under the desire of being thought very earnest and zealous, more so, perhaps, than some brother missionary. And he suggested also the danger of neglecting private devotion, and the reading of God’s Word in secret ; under the thought, it might be, of having to read that Word so much in the poor families to be visited. Seeing me distressed, he took my hand, and said, ‘I know what you feel ; that there is such a work to do for the Lord, and so short a time in which to do it.’—He then expressed his wish that I should not return to London by boat ; but stay in Scotland a few days longer, and go up the banks of the Dee to Ballater, Aboyne, &c. ; desiring me at the same time to make a memorandum of my expenses, for which the Secretary of the London City Mission would have instructions to pay me. Shaking my hands at parting he again desired me to take care of myself, saying,—‘Remember, our *bodies* are redeemed, as well as our *souls*. Good-bye !’ These were his last spoken words to me.”

As the winter came on, Lord Aberdeen’s emaciation increased, but there was little alteration in his usual habits. His walks indeed had long been given up ; but he continued to take his daily rides, and was often on horseback for several hours. He always said that he felt comparatively well when riding ; and even at the last, when he could scarcely walk down-stairs, the moment he mounted his pony he felt invigorated.

Whether it was from the very gradual way in which his

strength declined, or from having seen him more than once before rally after having been apparently brought still lower, certain it is that none of his family, any more than himself, took alarm till very near the close of his life. When his eldest son embarked for New Brunswick on the 16th December, he parted with him without apprehension.

During the last week of his son's stay they had been much together ; riding out to look at various alterations and improvements which he was planning. And, on its being remarked how much he would miss him, he said, "Perhaps it is better that he should go ; for if he were always at home, and as much with me as now, it would be *too* pleasant." He bore the parting, however, as he always did, with perfect self-command : smiling, and speaking cheerfully to the last moment. But the effort was too great for his strength, and he was unable to leave his room, or taste food, the whole of the following day.

At Christmas there was a party of friends in the house for a few days, and he was able to enjoy their society ; though, at the same time, suffering some anxiety on account of a severe accident which had just then happened to his second son, who was confined to bed from it for some nine weeks.

Meanwhile there had been observable in him a ripening in the Christian character, as if preparatory for his translation to the heavenly world. From the time of his return from Spain in the summer of 1863 his expositions at family prayer seemed to grow more and more spiritual, and his habits of private devotion were more and more frequent. It may be mentioned that the Rev. Dr. D. Brown of Aberdeen and his family spent some weeks that summer at a house in the grounds ; and Bible-readings were held during the time alternately there and at Haddo House, which were a great enjoyment to him. His own private

reading was chiefly in the Bible. But he also continued to take delight, as before, in well-written Christian Biography:—the Biographies of Mrs. Sherman and Mrs. Cameron being amongst the last books read by him; and also, yet again, those old favourites of his, the Lives of Brainerd and Payson. To the latter, more especially, he always turned with ever new delight.

There was also marked in him a striking progress towards overcoming that irritability of temper which had previously seemed to be a defect in his Christian character. During the earlier years of his protracted illness the extreme irritability of the nervous system, caused by the nature of his disorder, made it next to impossible for him to refrain from sometimes speaking hastily or impatiently to those about him. Little matters of inconvenience, or inattention to his wishes, which to a person in health would have been trifles, became serious troubles to one who, in addition to the almost morbidly sensitive organisation of the nervous system, often attaching to an artist's or poet's physical constitution, had to contend also with deep-seated disease. There was a strong resemblance between the sufferings of poor John Leach the painter, and his own. Any sudden noise, such as the slamming of a door, or the bark of a dog, gave him the sensation of a violent blow on the stomach. Moreover, he had to endure almost continually the irritating pain of extreme hunger; under the certainty that to allay it by eating would entail a sleepless night, and much additional discomfort. "I starve," he sometimes touchingly said of himself, "in the midst of plenty." He had also to bear the trial of insufficient sleep; night after night spending many weary hours "watching for the morning:" and it is well known that nothing disturbs the nervous system more than want of sleep. Under these circumstances, therefore, it was not surprising that, in the earlier years of his illness,

he sometimes spoke with impatience, or seemed difficult to please. This irritability was a cause of much distress to him. Others saw the outbreak ; but none but God knew the sorrow of heart, and contrition, and humiliation by which it was followed. Surprising indeed it must be considered, were it not for the all-sanctifying power of God's grace, that his long-continued struggles and earnest prayers against this infirmity were at length so crowned with success. It may truly be said, that for *the last three years of his life* (though the physical causes of irritation were the same, or even increased), a hasty or impatient word scarcely ever passed his lips ; or, if it did, was instantly followed by ample acknowledgment and reparation. It was remarked after his death by the work-people about the place, that he was a "very forgiving man : " for, if he ever had occasion to find fault with any one, he never seemed to rest till he had found an opportunity of making it up by saying something kind and pleasant to him.

Through all the years of his illness, the fortitude, the silent patience with which he bore his sufferings, was most remarkable. He scarcely ever spoke of his health at all, and never was heard to complain, far less to plead it as an excuse for the omission of any duty.

With regard, moreover, to another constitutional difficulty,—viz., a shyness and reserve, which made his manner in early life very distant, and gave to servants especially an impression of pride and coldness,—his labours against *it*, too, had progressively been crowned with success. He was in the last years of his life kind, and gentle, and considerate to all :—a behaviour arising, it may again be said, not from that naturally frank and pleasant manner which makes it easy to some persons to be agreeable and popular, but from a real earnest desire to please God even in the smallest things. Sometimes he would look in the glass,

and say,—“What would I give to get rid of this contraction of the brow, and to look cheerful and amiable, as a Christian ought to look !”—though, while he thought thus humbly of his own appearance, friends and acquaintance often remarked on the calm and spiritual expression of his countenance. It was very touching too, more especially during the last year, to mark his ever-growing unselfishness and humility. If inclined for a moment to express his wishes at all in a peremptory manner, he would immediately check himself, and say, “But let it be as you like : *I don't want to have my own way.*” A little anecdote characteristic of his deep humility, may here be fitly mentioned, as connected with this closing period of his mortal life. On the last Sunday of his life he asked for his little Testament from the pocket of his dressing-gown : and, taking it in his hand, he smilingly said, with allusion to its worn condition, “People will say, What a good man he was ! How he read his Bible !” And then he added, in a tone of deep feeling, “They little know what I am.”

In one of his note-books, in the midst of extracts from books he had about this time been reading, there comes in suddenly the well-known couplet, “I'm a poor sinner, and nothing at all ; but Jesus Christ is my all in all :”—lines of doggerel poetry no doubt, but deeply expressive of the humility of true Christian experience.

From the beginning of the new year his weakness became alarming ; though still it was hoped for a while that, as at other times, his strength would return with the return of fine spring weather. This was however not the case. His strength gradually more and more diminished. Yet he would in no wise desist from his usual exertions for the good of those about him. He still continued to watch over his children's education. When his second son was sufficiently recovered from the accident of which mention has

been made before, it was a pleasure to his father to direct his reading, and give him advice and instruction in drawing; and even up to the very week of his death, he used to have his little girls on alternate days to receive lessons in history, Latin, and drawing.

He also persevered, according to his long-established habit, in giving weekly instruction to two young men-servants.

Some time after his death, it may here be mentioned, one who had been with him up to that period wrote thus to Lady Aberdeen about these instructions:—"My intercourse with the late Lord Aberdeen will never be effaced from my memory. The first Sabbath I was at Haddo House he took me up to the Library, and gave me advice such as a father would give to a son; after which he prayed that I might get wisdom to walk uprightly, ever looking to Jesus for grace to resist every temptation. Another time, after reading and explaining the second Psalm, of which he seemed to be very fond, he said, 'I trust that you and I will be found ready for eternity.' When I was going to the Sacrament he expressed a hope that my communion with Christ would be sweet; telling me how often he had been blessed at the table of the Lord, and that it was a season when Christ gave great blessings to His people. This was the last communication I had with his Lordship; and I can never forget how, as he was bidding me good-bye, he said, 'Pray for me, and I will pray for you: for, although different here, we are one in Christ.'"*

Moreover, every Saturday morning he still received, and attended to, the statements of any of the people on the estate who wished to see him on business. This often

* The writer, after going through the regular course of study at College for several years, is now an ordained minister of the Church of Scotland.

occupied him for several hours, and was a great fatigue ; but he could not bear to give it up. One Saturday about this time, after a slateful of names had been gone through, and he was expressing his thankfulness for it, a second slateful was brought in by one of the servants ; on which he resumed his seat with a look of quiet resignation, and went on to the last. A kind Christian woman, who herself entered into her rest only a few days after him, remarked :—"We wish his Lordship would take the advice that was given to Moses by Jethro his father-in-law, and not wear himself out by judging all this people."

So the close drew on. The last time he may be said to have appeared in public was on the 23rd of January, when there was a large assemblage of children and others in the Methlic Parish School, to see a Christmas-tree, the first ever seen there ; and, though very unequal to the exertion, yet, as Lady Aberdeen was prevented from attending by indisposition, he *would* go, to show the interest he felt in the schools. The last time he went to church was on the 14th of February. The previous day had been that of what is still remembered as the great gale ; and workmen had to be employed on the Sunday morning to remove the fallen trees which blocked up the road. The following Sunday, February the 21st, he perhaps might have been able to go, and certainly would have attempted it ; (for the Sunday, and the Sunday Church Services, he had ever made a conscience of regarding as sacred ; *) but the severity of the weather pre-

* His conscientious observance of the Sabbath will have appeared in the Journal-Memoranda both of his Nile Voyages in Egypt, and of his later Spanish journey. He would never travel on that day. However fair the wind, the Nile-boat was always moored to the bank on Sunday; and the little "church," as it was called by him, assembled for worship on the deck, or in the cabin. Nor would he allow even his anxiety for hastening on in the Matamoros mission to Madrid to interfere with his Sabbath rest. Of late years let-

vented him ; for the snow was deep, and still falling. After this he was too weak for the exertion, and the weather continued to be too severe.

He still went out, however, riding for a short while every day, and always felt better while on horseback : but he could scarcely bear the weight of the clothing which was necessary to keep him warm, and the fatigue of walking upstairs when he returned from his ride. Still he continued to attend to business ; and on Saturdays to see the people who always on that day came to speak to him about their houses, or small holdings, and to seek redress for any grievance.

“ In a note-book of my own, written about this time,” Lady Aberdeen observes, “ I find this remark :—‘ My dear husband looking very pale and ill, but remarkably peaceful.’ ” And this was indeed the characteristic of the whole of his last illness. The irritability which had been often so great a trial to him had now altogether disappeared, and a calm and thankful spirit, with great consideration for others, was the prevailing frame of his mind. He often spoke of the comforts he enjoyed ; and could not bear to

ters, excepting any from his children, lay unopened by him till Monday morning.

Not that he viewed the Lord's-day in the same light as the Jewish Sabbath ; for he considered it rather as a privilege to be enjoyed than a command to be enforced. And thus on Sunday afternoon he would often take up his pen to answer letters from persons in distress ; or to write unasked, with enclosure of a donation to some Society ; or as a reward for some act of philanthropic courage, or self-denial, of which he might have read previously in a newspaper. This he would call his *Sunday work* ;—so that Monday's post seldom left the house without carrying away cheques for such objects. On the morning after his death, out of three letters which came directed to him, one was in acknowledgment of a donation of £25 for the Home for Destitute Boys in Euston Road ; another with thanks for £5 sent to the Clerkenwell Ragged School ; the third being a begging letter from a poor widow.

have any pains taken about his food, unless something of the same kind were sent to some sick person whom he knew. He expressed his gratitude at being at home, surrounded with his books and pictures; and with the view which he so loved spread out before his window, when ill and confined to the house; and always rejoiced that he had not gone elsewhere, in the hope of benefit from the change. His delight in pictures remained with him in his greatest weakness. When reading fatigued him, the last week of his life, he had a portfolio of Turner's beautiful early drawings, and some etchings by Rembrandt, brought him; and seemed refreshed while he looked at them, and pointed out their beauties.* The letters which every mail from New Brunswick brought him from his eldest son were a source of great delight to him. The one which he received about a week before his death was kept lying within his reach to the last; and more than once he expressed the pleasure it gave him to see it. Nor must mention be omitted of a family occurrence early in February, which gave him great pleasure;—the birth of a grandson. In almost every letter dictated about that time, he alluded to his new honours, as he called them.

The last Sunday evening on which he was able to give an exposition of his own was the 28th of February. He then chose the first few verses of 1st John iii.: "We shall be like Him, for we shall see Him as He is;" and his remarks were so delightful that it seemed as if he had already a foretaste of the joy there spoken of. The two following Sundays he read from Horne on the Psalms; but he continued to make a few remarks when reading at the

* He intended to have written a catalogue of the fine collection of pictures in the house, with the anecdotes and particulars relating to them which he had heard from his father; and had begun to prepare for it. But unfortunately he could not accomplish it.

usual morning and evening prayers, down to Tuesday morning, the 15th of March.

So we come to the *last week of his life*:—and the diary of what past concerning him on each day of that week, as noted down by Lady Aberdeen, must be ever dwelt on by the bereaved members of his family with special interest.

“On *Sunday evening*, the 13th of March, the children read the Bible with him, as they were accustomed to do on Sunday evenings, in the Library. They read in Luke iv. the narrative of our Saviour’s preaching in the synagogue of Nazareth; and then, as directed by him, turned to Isaiah lxi., there cited, and read the chapter.’ On the 10th verse, ‘I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation,’ &c., he remarked, what a delightful verse it was; seeming to dwell upon it with a peculiar pleasure. And surely the doctrine it contains, and no other, was his own ground of rejoicing. Afterwards he spoke a few words of prayer, but faintly; and then said, ‘Let us all pray silently for a short time;’ which they did.

“On *Monday* the 14th he was out for the last time. He went in the carriage to see two new cottages about a mile and a half from the house, which he was anxious to examine; in order to judge whether any improvement could be made in the plan, or whether it would be suitable for a number of others for which he had already chosen sites. It was a great effort; and he was obliged to be carried up the steps when he came home. This was the only time he ever was carried up; and, though much fatigued by the exertion, yet several times afterwards he expressed his satisfaction at having been able to see these cottages. It was about them that he spoke to the architect on the Monday following, during his last hours of consciousness.

“On *Tuesday* morning, the 15th, he was wheeled in a

chair from his bed-room door along the corridor, to morning prayers, at 8 o'clock. On two or three previous days he had been only wheeled part of the way ; but this morning he was decidedly weaker. He read, however, in a clear voice a few verses at the beginning of the 9th chapter of Deuteronomy, 'Hear, O Israel : thou art to pass over Jordan this day,' &c. : and spoke of the danger of forgetting God's goodness, in the good land into which He had brought us ; and also of the Anakim, as the emblem of spiritual enemies whom we have to overcome, though not in our own strength. About the same time he expressed his great delight in the book of Deuteronomy, and the soothing pleasant impression which it left upon his mind. That evening he was not able to go to prayers ; and had his bed prepared in the Library, which he did not again leave. He would not allow any one to sit up with him, or even to sleep in the room ; but had the bell which rang down in the men-servants' apartments arranged so that he might ring without getting up. The weather was very cold with snow on the ground ; and, as he felt chilly, it was necessary to keep up the fire during the night. About two in the morning he was found in the act of rising from his bed ; and said, 'How glad I am you have come, for the fire was getting low ! I might have rung for Aleck ; but I thought to myself, Why should I make him come upstairs in the cold, when I am within a few feet of the fire-place myself ? Yet he was so weak that it would have been a very great exertion indeed for him to have put coals on the fire. During his whole illness no person was ever kept from a meal at the regular time, or called up in the night on his account.

"On *Wednesday* and *Thursday* he rose early as usual ; but was scarcely able to stand, and could not dress without assistance. He looked extremely pallid and ill, and lay on the couch all day. Both evenings, however, he stepped

out on the balcony ; and sat there on his favourite rocking-chair, while his bed was prepared.

“ On *Friday*, for the first time, he did not get up, except for a few minutes in the evening, when he lay on the sofa. His tender conscience was shown in the way in which he reproached himself for having, as he thought, spoken impatiently for a moment in the afternoon. It was so little, that most people would have forgiven themselves for it as quickly as others must have forgiven them ; but he spoke of it as a serious sin of which he had been guilty. He suffered from dryness and heat in his mouth these last days ; and took a fancy to having a spoonful of snow, to cool it before his meals. As the snow was melting fast his little girls collected some in a heap, and brought him a little when he asked for it ; and they always received a smile, and some kind playful words, in return.

“ *Saturday* was a day of exhaustion, owing to the fatigue of attending to the cases of the people who came. For even to this last Saturday of his life he persisted in receiving a report of their several cases, and decided on them ; though he only saw one of them personally,—the grand-daughter of an old man who was very ill. To him he sent a comforting message, and a present of wine. And he also that same day sent his son with a kind message of condolence, and a gift of money, to the widow of a man whom he had visited and prayed with in a former illness, and of whose death he had heard that morning.—He had, however, some rest in the afternoon ; and thus was able, as before mentioned, to have one of the men-servants in the evening, as usual.* He could not indeed sit up in bed ; but he requested me

* That young man, who has since died in the Lord, sometimes spoke of Lord Aberdeen with tears in his eyes. He said that he should never forget his first prayer with him when he entered his service.

to trace on the globe the course of Columbus's voyage, and then explained the discovery of America himself. He also looked at the man's sums on the slate, and pointed out others to be done the following week.

"That night he felt the fatigue of moving from the sofa to bed so much, that he said he must not attempt it the next evening; and indeed this proved to be the last time that he left his bed. His eyes looked sunken, but with a calm and peaceful expression, on the *Sunday morning* following. He said he had slept well, and felt better; and did not wish any one to stay away from church on his account. I remained with him, however, (adds Lady Aberdeen;) and he spoke again about having been irritable on Friday, and said that it lay heavy on his conscience. He also exhorted me against the natural tendency to saying, 'Peace, Peace;' and endeavouring only to please and be kind to people, instead of trying to save their souls. He said, 'We must try more than we have ever done hitherto, to bring souls to Jesus.' He then asked me for a pencil to mark a verse of a hymn on which his mind was resting. It was this:—

'In vain the trembling conscience seeks
Some solid ground to rest upon:
With long despair the spirit breaks,
Till we apply to Christ alone.'

"About 12 o'clock he expressed his wish to be left alone for private prayer; saying, as I left the room, 'May God Almighty bless us all with his precious promises!'—In the afternoon he asked for his Greek Testament; in order to explain that in 2 Pet. iii. 16 the Apostle's statement, '*In which* are some things hard to be understood,' does not refer to St. Paul's Epistles, but to 'those things' of which he (St. Peter) had been treating.* On the words, 'Account

* The Greek being *ἐν οἷς*, not *ἐν αἰς*.

that the long-suffering of our Lord is salvation,' he said, 'I suppose that just means that God is determined to save us; and that all we have to say is, *Wonderful!*' And then he repeated to himself once or twice, 'Free grace! free grace!' Soon after this a sort of faintness came on, and the shadow of death seemed to pass over his face. But he fell asleep at 4 o'clock, and awoke feeling much refreshed about 8. This evening he agreed that Dr. Kilgour, of Aberdeen, might be sent for next day. The peculiarly tender and affecting tone of voice in which he took leave for the night, on being left alone about half-past 1 a.m., can never be forgotten.

"At 5 on the *Monday* morning he felt chilly and exhausted, and had a mustard poultice applied to the stomach. At 8 he had a little food, and felt better. But now, for the first time, he spoke low; though he said he *could* speak louder, and only did so to save himself the fatigue. He did afterwards speak in almost his usual tone of voice; and dictated a letter and telegram to Dr. Kilgour. He also dictated a kind note to the wife of one of his tenants, enclosing a cheque for a sum of money which he said it was on his mind to send him; and he thought that this was the most delicate way in which it could be offered. He also dictated a note to the printer, on returning the proof of a little Tract, which he had arranged to have printed as a leaflet for letters.* He then arranged the conditions of a lease for a small tenant, whose aged father was to retain the house and garden for his life; and he promised, on condition of the son paying sixpence a-week towards it, to

* The same that was distributed at his Funeral, and which is given in the Appendix.

The Secretary of the Society for Promoting Christian Truth writes in 1872 that up to that time half a million of a leaflet headed "One of Lord Aberdeen's last acts" prefacing the tract with the mention of the above circumstance, had been circulated and with good results!

provide the rest of the old man's maintenance himself. After this he saw the surveyor who had drawn the plans for his new cottages, and entered into all the particulars of those which he had been to look at the week before. He charged him especially to take care that the attics were warm and dry, as *the children* would sleep there. He asked whether he had provided for bedsteads in the attics ; and, on being answered in the negative, said that in the future contracts he wished a bedstead to be included ; as otherwise he feared some very poor people might let their children sleep on the floor. At 1 p.m. he desired to be left alone for half-an-hour to rest ; (this was a time which he often set apart for prayer, if he had been prevented from having it immediately after breakfast ;) and, on a neighbour happening to call at the house, he seemed anxious that he should be hospitably received.

“ He then had a mutton-chop for his dinner, and, before eating it, received from the children, as usual for the last few days, a spoonful of snow ; on taking which he said he was sorry to hear that the snow had melted away, and that this was the last he could have. But he never needed it again. After his dinner he drank a little milk ; and, though so weak that the cup nearly dropped from his hand, he spoke cheerfully, and even playfully. He then composed himself as if to sleep, saying that he felt ‘ perfectly comfortable.’ *These were his last words.* While I read a few verses from the 10th and 11th chapters of St. John, his lips moved as if in prayer ; but he spoke no more. From three in the afternoon he was unconscious, except for a moment, just as the clock struck four ; when he looked up, took my hand, and drew it close to him. Then his countenance changed. A few minutes after this the doctor arrived, but saw at once that all human aid was vain ; and, after a few kind offices, left him to the care of

the sorrowing group round his bed. All that long evening prayers were offered by his bedside, and words of Scripture spoken aloud ; for we knew not whether he might not still be capable of hearing, though to all appearance his senses were shut to the outer world. Perhaps the spirit within was holding communion with the Saviour, into whose presence it was about to pass. At all events the countenance expressed perfect peace ; and there was a heavenly calm on his brow, which looked smooth and white as marble, all the lines traced on it by years of suffering being effaced for ever. He lay quite motionless. And at length, without a pang, without even the slightest movement, at ten minutes past midnight, the gentle quiet breathing ceased ; and, after a few more beats, the heart too was still, and he was for ever with the Lord.—Thus was fulfilled to him what he had long before remarked on as a wonderful expression of happy assurance by David, in the 23rd Psalm ;—not merely ‘I shall *feel* no evil,’ but ‘I shall *fear* no evil.’* He was spared all dread of approaching death, and the pain of parting ; and, without knowing that he was going to do more than fall asleep for an hour, he fell asleep in Jesus.

“ He was forty-seven and a half years old ; and though in his appearance emaciated to the last degree, he cannot be said to have looked older. His black wavy hair was but slightly touched with silver ; and his air and expression, when animated, was still youthful till near the end of life. His voice, too, retained its remarkable sweetness to the last.

“ One only of his sons had the privilege of witnessing his last moments, and of uniting in prayer and thanksgiving when his glorified spirit passed away from us into heaven. But his youngest son, and his son-in-law, came

* See p. 68.

as soon as they could : and his eldest brother also arrived the same day (Tuesday, the 22nd) ; having taken alarm at the account he received on the Monday, and left Dublin at an hour's notice, without waiting for the telegram which summoned him afterwards."

There was grief, real and heartfelt, at the event, not only in his own family, and among his friends, but in many and many a humble cottage, and in the poor homes of many widows and orphans, who looked to him as their greatest earthly benefactor. The number of letters of condolence and sympathy that poured in after his death was astonishing ; and several religious and charitable societies entered in their minutes a record of their sense of the loss they had sustained, and sent addresses of sympathy.*

The funeral was on the 29th of March. In the absence of his eldest son it was not thought suitable to invite many friends and neighbours to attend it ; and therefore, with very few exceptions, there were asked only the nearest relatives, and the clergy of the surrounding parishes. Between 700 and 800, however, of the tenantry were also present. Each person received a copy of the little Tract which (as already stated) he had just before compiled ; and which the circumstance of his having sent it to the printer on the very last day of his life invested with peculiar interest.†

* The Church of England Young Men's Society ; the Aberdeen and the Blackheath Auxiliaries to the British and Foreign Bible Society, of each of which he was President ; and the Religious Tract and Book Society of Scotland, of which he had been chosen President only the year before.

† So eager was the desire to read this leaflet after the funeral that it was passed from house to house, and from hand to hand, till in many cases it was more than half worn out before it was returned to the owner. It has since been published, and had a large circulation ; and it has also been translated into Gaelic, French, and *Arabic*.

It was a day, that 29th of March, of alternate hail-showers and gleams of sunshine, when the sad procession wound slowly along the green valley of the Ythan, up which he had been wont to ride Sunday after Sunday to the house of prayer; and bore his remains to be laid with those of his forefathers, in the old grey stone building under the shadow of the trees in Methlic church-yard. There was deep solemnity over the whole assemblage; and some of those present remarked afterwards on the really sorrowful expression on the faces of the spectators who lined the way along which they passed.

“Precious in the sight of the Lord is the death of His saints.” “The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, *being still united to Christ*, do rest in their graves till the resurrection.” Precious truth! Precious, that even their very dust is safe; and that they will rise up gloriously beautiful in their immortal bodies, when the Lord Jesus shall come again, bringing His saints with Him!

“In the retrospect of his life,” writes Lady Aberdeen, “we have comfort in looking back upon his many, many kind and gentle words and thoughts; and that gradual extinction of strength, without pain, which years before he had spoken of as the death to be most desired and prayed for. His memory is associated in our minds with everything that is beautiful in nature or art;—with sunshine, and the sound of running water; with the first anemone and first primrose of spring, and the tints of autumn which he so much admired: but, most of all, with those portions of God’s holy Word which were more especially precious to him; and with psalms, and hymns, and spiritual songs, in which he delighted to the very last.”

Yet must not the recollection of his protracted illnesses and suffering be expected to recur also not seldom to the minds and hearts of those that loved him ; mixed sadly, perhaps, sometimes with the questioning thought, Why was it so appointed of God in the case of one so wholly devoted to Him ? To any such thought, and in so far as he himself was affected by the trial, a fitting and sufficient answer may be furnished by his own expression of gratitude to God for having appointed that his lot in life should not be one of unmixed prosperity.* And, as regards the impression of his life on others, surely under no very different circumstances can we imagine that the power and beauty of divine grace would have been so magnified as it actually was in him. As in St. Paul's case, so in his, may we not think of this as one object with the all-wise God in appointing to him for ten years what was really a *dying* life ;—“ Always bearing about in the body the *dying* of the Lord Jesus, *that the life also of Jesus might be manifested in the body ?*”

But from the earthly scene it is well to turn the eyes to the heavenly scene ; and to think of the glory and joy that awaited the faithful Christian after the toils and sufferings of his mortal life had for ever ended. And how can we better fashion our imaginings of what eye has not seen, nor ear heard, than after the figuring in his own favourite book of the Pilgrim's Progress ?

“ I saw in my dream that he went in at the gate of the celestial city ; and lo, as he entered, he was transfigured, and had raiment put on him that shone like gold. There were also some that met him with a harp and a crown, and gave them to him !—the harp to praise withal, and the crown in token of honour. And then I heard in my

* See pp. 188, 232, &c.

dream that all the bells in the city rang again for joy ; and that it was said to him, 'Enter thou into the joy of thy Lord.' I also heard the man himself sing with a loud voice, saying, 'Blessing and honour, and glory and power, be ascribed unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

"And just as the gates were opened to let in the man, I looked in after him. And behold, the city shone like the sun ; the streets also were paved with gold ; and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings ; and that answered one another without intermission, saying, 'Holy, holy, holy is the Lord.'

"Which when I had seen I wished myself among them."

FINIS.

APPENDIX.

I.

FUNERAL OF THE LATE EARL OF ABERDEEN.

(From a local newspaper.)

THE mortal remains of George, fifth Earl of Aberdeen, were confided to the tomb on Tuesday last. The family burying-ground is a plainly enclosed spot in the pleasantly situated churchyard of Methlic, and at the east end of the Parish Church. Here the deceased Earl was laid, beside many of his noble ancestors, by sorrowing relatives and a deeply attached tenantry. The funeral was a private one; the special invitations having been confined to the immediate relatives of the deceased. The tenantry in the district were also asked to be present; including the whole of the tenantry in the parishes of Tarves and Methlic, and those on the family estates in the parishes of New Deer, Fyvie, Ellon, and Udney.

Tuesday morning was bleak and stormy; a stiff northeasterly breeze, and alternate showers of sleet, continuing till about eleven o'clock. Then the air began to clear a little; and the sunbeams to pierce the rugged edges of low flying clouds, which continued almost to cover the heavens during the rest of the day. About half-past eleven the mourners were to be seen approaching from all quarters, in groups of twos and threes, towards the stately mansion-house of Haddo; and by twelve o'clock, the hour at which they were requested to meet, most of the tenantry invited had arrived. Refreshments were served in one of the outhouses to the tenantry, while the clergy of the district met with the relatives of the deceased within the house. As the tenantry retired from the refreshment-room a copy of an affecting Tract, drawn up by Lord Aberdeen on the Monday previous to his death, and entitled "Death may be Soon," was presented to each.

A few minutes before one o'clock the tenantry were drawn up in order of procession, four abreast, to the right of the public front, or north side of the mansion. The hearse drew

up to the front of the doorway, and the mourning-carriages on the left. At one o'clock the coffin containing the body of the deceased Earl was removed from the house, and placed upon bearers on the walk in front of the outer stair. The funeral service was performed by the Rev. James Whyte, minister of the parish of Methlic, with the church of which the deceased nobleman was in full communion. Mr. Whyte was accompanied to the front of the balcony overlooking the coffin by the two younger sons of the late Earl, the Hon. James Henry Gordon and the Hon. John Campbell Gordon, who stood on his right and left. Immediately behind their nephews stood the Hon. General Alexander Gordon, and the Hon. and Rev. Douglas Gordon, Canon of Salisbury. Next in the rear stood the other relatives of the family, and the clergymen of the district. The Rev. Mr. Whyte read from the 15th chapter of 1st Corinthians, from the 43rd verse to the end. This was followed by an appropriate and impressive prayer; at the close of which were repeated the Lord's Prayer and the Benediction. During this service, which only occupied about twenty minutes, the scene in front of the house was most interesting and affecting. The emotion of the youthful chief mourners was most apparent, and was shared in by the general body of the attached tenantry. As each successive sentence fell clearly and powerfully from the speaker's lips, a placid stillness seemed to grow on the assembled crowd; and the north wind playing on the leafless boughs whispered a low response, and lent intensity to the surrounding solemnity.

Service ended, the coffin was placed in the hearse; and the procession began to move, with a slow monotonous tread, along the undulating avenue leading to the north lodge. The walk within the policies is fully a mile in length; and, at various points where the cortège could be seen to advantage, the inhabitants of the district had gathered to behold all that is mortal of a good nobleman pass to that "bourne whence no traveller returns." Passing on to the turnpike road the procession, which was about a quarter of a mile in length, moved towards the churchyard in the following order:—

The Tenantry on the Aberdeen Estate, four abreast:—

THE HEARSE,

Drawn by four horses.

FIVE MOURNING CARRIAGES:—

1st,—The Chief Mourners;—Hon. James Henry Gordon, and Hon. John Campbell Gordon; with Hon. General

- Alexander Gordon, and Hon. and Rev. Douglas Gordon, brothers of the deceased Earl.
- 2nd,—The Marquis of Abercorn, Lord Claud Hamilton, Hon. Walter Scott, Master of Polwarth, son-in-law of the deceased, and Admiral Hamilton.
- 3rd,—The Earl of Haddington, Lord Polwarth, and the Hon. and Rev. John Baillie.
- 4th,—(Colonel Gordon of Fyvie's carriage)—Colonel Gordon of Fyvie, Captain Gordon of Countesswells, Mr. John Gordon of Nethermuir, and Colonel Bertie Gordon, Ellon Castle.
- 5th,—(Mr. Gordon of Nethermuir's carriage)—Mr. George Gordon of Nethermuir, Rev. James Whyte, minister of Methlic, Professor Martin of Aberdeen, and Dr. David Brown of Aberdeen.

TWELVE CARRIAGES,

In which were the following gentlemen :—

Rev. William Alexander ; Mr. George Jamieson, Edinburgh ; Mr. Charles Chalmers, Aberdeen ; Mr. James Brebner, Aberdeen ; Mr. Andrew Ross, Tarland ; Rev. Francis Knox, Tarves ; Rev. John Leslie, Udney ; Rev. James Welsh, New Deer ; Rev. John Reid, Savoch ; Rev. John Stevenson, Millbrex ; Rev. James Smith, Ellon ; Rev. Dean Wilson, Woodhead ; Rev. John Mennie, Methlic ; Rev. John Manson, Fyvie ; Rev. George Archibald, Udney ; Rev. William Ferguson, Ellon ; Rev. Archibald Gardner, New Deer ; Rev. William Turner, Craigmadam, &c.

The entire procession numbered about 800 persons. On approaching the village of Methlic, where business had been suspended for the day, the road was lined on both sides by a population deeply sympathizing with the sorrowing family. When approaching the Church, the tenantry filed off on each side of the road ; and stood with uncovered heads till the hearse and mourning carriages had passed up the centre, and stopped at the entrance to the burying-ground. Here was probably the most touching scene on the melancholy march. Many poor persons, who had uniformly received of the bounty of the noble Earl, gazed with saddened countenance on the massive funeral car which contained the corpse of him whom they had so often seen and blessed when in life. Hard features for the time were softened by deep feeling ; and eyes melted with sympathetic sorrow, as the coffin was borne within the walls of the vaulted chamber. Inside the walls

there was room only for a few relatives of the deceased ; and by them the remains were lowered into their last resting-place.

The body, it may be mentioned, was encased in a leaden coffin, with an outer coffin of wood, bearing a plate with the following inscription :—

GEORGE J. J. H. GORDON,
FIFTH EARL OF ABERDEEN ;
Born 28th September, 1816 ;
Died 22nd March, 1864.

Immediately after the body had been interred the vault was closed, and the assemblage dispersed.

II.

THE LEAFLET DISTRIBUTED AT THE FUNERAL,

(Which had been compiled by the Earl of Aberdeen, and looked over in proof by him on the day he died.)

“IT MAY BE SOON.”

“READER, whoever thou art, it may be soon, very, very soon, that the clods of the valley shall cover thee, and the worms shall feed on thee. ‘Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not.’ (Job xiv. 1, 2.) On the day when thy poor body shall be cold and motionless the sun will shine as brightly, the birds will sing as gaily, and men will pursue their different objects with as much earnestness as when thou wast full of youth, and health, and spirits. Few, very few, will ever think of thee ; and even from the minds of those few soon wilt thou pass away, and be forgotten.

“Reader, ‘after death is the judgment.’ Thou must appear before the judgment-seat of Christ. And yet, perhaps, thou hast to this moment lived as careless about thy soul as if thou hadst none. It may be thou hast gone on, day after day, week after week, month after month, yea perhaps year after year, as unconcerned about its eternal state as if hell was a tale, and eternity a trifle. Death *may* be near at hand ; *how*

near thou knowest not. It might be this hour, this moment ; but, should it be this moment, where would thy soul be ?

“Reader, are you prepared to die ?

“Are you reconciled to God ? Can you approach Him as your friend ? Do you love Him as a Father ? Do you obey Him as a Master ? Do you love His Word, His people, and His day ? In vain do you *profess* to love Him if you do nothing for him.

“Are you, like Jesus, going about doing good ? Do you visit the sick, pity the poor, and seek the salvation of all around you ?

“Are you growing in grace ? Is the heart hard or soft ? Is Christ precious ? Are you willing to do all He bids you ; imitating His example, as well as trusting in His blood ?”

III.

A SECOND LEAFLET BY LORD ABERDEEN, ON SALVATION.

I ONCE saw a lad, says an American writer, on the roof of a very high building, where several men were at work. He was gazing about with apparent unconcern, when suddenly his foot slipped and he fell. In falling he caught by a rope, and hung suspended in mid air, where he could neither get up nor down, and where it was evident he could sustain himself but a short time. He perfectly knew his situation, and expected that in a few minutes he must drop, and be dashed to pieces.

At this fearful moment a powerful man boldly rushed forward ; and, standing beneath him with extended arms, called out, “Let go the rope, and I will receive you. I can do it. Let go the rope, and I promise that you shall escape unhurt.”

The boy hesitated for a while. He doubted ; he wanted confidence in the offered aid. At length he found faith. He believed the promise ; and, quitting his hold of the rope, he dropped safely and easily into the arms of his deliverer.

The following application was added by Lord Aberdeen :—

Such is a simple illustration of the way of salvation. The Lord Jesus stands ready to save you. He says to you in the Gospel, Look to me and be saved ; loose your hold from everything else. Let go the rope of your self-righteousness and self-confidence. Trust entirely in me ; trust in what I have done for you, and I will save you.

Many trust in their prayers, or their repentance, or their good deeds, as if they could merit heaven partly at least by these means ; and hope that, if they do all they can, Christ will supply the rest. But this is not the way of salvation in the Bible.

Salvation is entirely the work of Christ. He made a full atonement for sin, and satisfied the justice of God. Salvation is by Christ alone ; and is obtained by simply believing. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

Belief is accompanied by an inward change, which is shown in our lives and in our conduct. "There is no condemnation," says the Apostle, "to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." But, "if any man have not the Spirit of Christ, he is none of His." "If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new."

May God grant us this faith ! May He enable us to show our belief by grateful obedience, and holy conduct ; knowing that "we are not our own, but we are bought with a price," even the blood of our Redeemer !

IV.

EXTRACT FROM THE REV. J. WHYTE'S FUNERAL SERMON
ON THE EARL OF ABERDEEN,

Preached on the 3rd of April in the Parish Church of Methlic, from Prov. xiv. 32 ;—"The righteous hath hope in his death,"*

..... MY brethren, it is my duty to-day to endeavour to improve the death of one who occupied a high and prominent position among us. In the delineation of his truly Christian character I wish it to be clearly understood that my object throughout is to read a lesson for the living, and not to eulogize the dead. "The living, the living, they shall praise Thee."

Many a warning do we receive, some louder and more marked than others : but far too prone are we to listen to

* From the "Banffshire Journal," April 12, 1864. This is selected from four or five Funeral Sermons preached in the neighbourhood.

them all as to the sound of distant music. This day we cannot but hear a solemn voice,—“He being dead yet speaketh;” and these are the touching words addressed to every one of us, “Be thou also ready;” “Prepare to meet thy God;” “It may be soon.”*

From Sabbath to Sabbath he used regularly and devoutly to worship within these walls. You know the punctuality of his attendance at church, even when his emaciated frame told too plainly that he was ill able to appear among us. But his sense of duty was so irresistible that no weather, however cold and stormy, could keep him at home, till within a very few weeks of his death. It will be long before many of us will cease to associate the sound of our Sabbath bell with his well-known figure, as he rode slowly and meekly through the valley. At our Communion season he sat down with us at the Lord’s table: and now his mortal remains lie interred in the midst of us; while his spirit has gone to his Father and our Father, to his God and our God.

For the last ten years he has lived, as it were, constantly in sight of the grave; an invalid in body, but strong in faith. More than once within that period was he snatched from the very grasp of death, because our Lord had need of him here. Before the time to which I have adverted, as I shall afterwards have occasion to show, he was under deep religious convictions; working in earnest for the salvation of souls, and giving the best of his days to his Redeemer. But he has long seemed to look and speak and act as if he felt that he was on the brink of eternity. He died daily. The fruit was long ripe, and ready to drop; and at length, without a struggle, he gently and peacefully fell asleep in Jesus.

Because of bodily weakness, brought on by long-continued disease, he was unable to take his place among his peers, and discharge the more public duties of his high rank and station. In his case the leading of Providence clearly was not to attempt to work in that field in which his illustrious father, great and good, had gained a world-wide fame. He was physically disabled from doing so. But he realised his responsibilities in the sphere in which he moved as a *father*, a *landlord*, and a *man*. In these capacities he so acquitted himself as to leave a mark on the community, not unworthy of a Christian; and such as to reflect true honour on the name he bore. For I hold that *he* only deserves to be called a nobleman, in the highest sense of the word, whose glory it

* In allusion to the little tract distributed at the funeral.

is to be a *son of God*; and to walk by faith, and in the footsteps of the holy Jesus, who went about doing good.

His *home* was indeed a Christian Bethel. He fitted up a part of his stately mansion for the special use of his family and servants, that he might carry out into daily practice the noble resolution of Joshua, "As for me and my house, we will serve the Lord." In the reading of the Old Testament it is remarkable that, just before he died, he had reached the account of the death of Moses, and of the passage over Jordan of God's ancient people: and in the New Testament he concluded with the 15th verse of the 24th chapter of the book of Acts, where the Apostle Paul declares his "hope that there shall be a resurrection of the dead, both of the just and unjust." The last words from which he addressed his household on a Sabbath evening were;—"Now are we the sons of God: and it doth not yet appear what we shall be: but, when He shall appear, we shall be like Him; for we shall see Him as He is."

He was most painstaking in the education of his children, and even in giving lessons to his servants; and that from day to day. It was in no formal and perfunctory manner that he conducted family worship. I am informed by those who were privileged to listen to his short expositions of Divine truth, that they were gems of doctrine and encouragement and counsel—warm lessons from his own inner life—touching appeals to the conscience and the heart. And here I must not omit to mention an unusual and striking circumstance: namely, that he spent a considerable portion of every day in carefully studying the passage, and in praying over it for heavenly light; that he might be taught to say a word in season to some needy soul, and might be prevented from uttering a single sentence not in exact accordance with God's will.

As our *landlord* he had not been long with us. But he was rapidly obtaining in that character the esteem and confidence of all; and I have no hesitation in saying that, in many important respects, the proprietors of the soil would do well to follow his fine example. He believed in the maxim that property has its duties as well as its rights; and no sooner had he inherited his vast domains than he set himself to discover how he could best promote the welfare of his numerous tenantry. There may be room for difference of opinion as to whether he always succeeded in finding out the best plan for effecting his purpose. But it does not admit of doubt that his intentions and motives were pure; and that

his one idea was to bring glory to his God and Saviour by advancing the temporal and spiritual interests of those who dwelt on his estates. He took a large and comprehensive view of the nature and extent of his obligations as a landlord ; and he allowed no difference of condition, or creed, or age, or circumstances to interfere with the development of the just and liberal spirit by which he was actuated. He was emphatically the poor man's friend ; ever ready to listen to alleged injustice, to take the trouble to investigate, and to redress a wrong when he found it out. The very last day of his life was partly occupied in a work of considerate benevolence ; himself speaking with difficulty at the time, but making an arrangement between two neighbouring relatives, with the view to put an end to strife, and to secure harmony and good-will. I well remember his noble sire, in a large assemblage of tenants, after he had been their landlord for many years, challenging any one to say that he had ever acted harshly or unjustly towards him. It was, indeed, a noble spectacle. But, when the sun set behind those woods, did night follow ? May not the same challenge be made for him who has recently passed away in the midst of his years and usefulness, who was steadily gaining the affections of his tenantry ; who, the more he was known, was the better liked ; and who was followed mournfully to the grave by hundreds who sincerely lament his death ?

Many are the means which he zealously employed in order to propagate the knowledge of the truth among his tenantry ; and it was day after day his heart's desire by all those appliances to encourage morality, discountenance vice, and help on the cause of pure and undefiled religion. He had latterly adopted a favourite scheme to which he was wedded ; —the erecting of numerous cottages, by which he hoped to elevate the labourer in the social scale, to improve his conduct, and to augment the comfort of himself and family. His liberality to the poor since he became our proprietor has frequently been munificent ; and I can vouch for the fact that, whenever he heard of distress he was really impatient to relieve it. I scarcely ever saw him without his putting the question, whether I could mention any case of destitution ; and the very last message which I received from him, as he lay very ill upon his death-bed, was whether I could tell him of any one to whom he could be useful.

When he did appear *at all in public*, it was to promote some charitable or religious object, to contribute largely for the relief of multitudes famishing for lack of bread, or to

lend the influence of his name and example on behalf of some Bible or Missionary Society. A very erroneous impression has gone forth, and has been published in the prints of the day, that he did not become a religious man, nor manifest a concern for the salvation of souls, till, being overtaken himself by sickness, he had no longer the power of enjoying the things of this world. The state of the case is altogether different. It was when in possession of youth and health, and everything that could make life pleasant, that he gave his heart to the Lord, and his time and talents for the advancement of the Divine glory. For many long years did he contribute liberally to the religious and charitable societies in London; and many a church and school in other places also received his assistance. It may be truly said, that what he gave is not known even to his nearest and dearest relatives; and will not, till eternity disclose it. There are few who so much disliked speaking of himself, or being noticed and praised for any good that he had done. Humility was, perhaps, the most striking feature of his character, coupled with a conscientiousness that rendered him tremblingly sensitive lest he should do wrong. And he carried about with him a tender, warm, and forgiving heart, which often gushed forth in streams of kindness: and, if at any time he found that he had been led to form an incorrect opinion, he was eager to make immediate and ample reparation.

Long before he was unwell he used to go up from Blackheath to London almost daily, and labour for several hours as a district-visitor from house to house, in one of the most destitute parts of the east of London. In that locality he built and endowed a church, under Sir Robert Peel's Act, containing 1000 sittings, almost all free; where there is now a hard-working clergyman, doing much good among a poor and degraded population. About the same time, fifteen years ago, you remember that he was wont to walk down from Haddo House to church every week, and teach his class in our Sabbath school, in which he has ever since taken a warm interest; and almost the last occasion on which he appeared in public, he came, though very weak at the time, to encourage and cheer our teachers and children by his presence.

He had an abhorrence of immorality; especially of one species of it, the prevalence of which in his own Aberdeenshire has given it an unenviable precedence among the Scottish counties: and he laboured hard in thinking, and reading, and corresponding, and talking with others to discover the causes of the moral pestilence, and the means by

which it might be stayed. It will only be known in eternity how intensely he grieved over those sins which came to his knowledge, and actually made the sorrow his own ; or how much he delighted to hear of any one whose heart had been changed by the Spirit of the living God, and who was manifesting evidence of the new birth in his daily life and conversation.

My brethren, we are informed upon the highest authority that the angels in heaven rejoice over a sinner that repenteth. And surely it is no flight of imagination to say that their companions, the spirits of just men made perfect, participate in the heavenly joy.

The body of him who but a few days ago owned whole parishes is now confined within a narrow space beside us, in the house appointed for all living ; high and low, rich and poor, learned and unlearned, old and young together ;—enough to humble pride, and demolish our trust in uncertain riches. We trust that his spirit is in glory. But I know a wish, one absorbing wish, to which, could he address us, it would give utterance :—it is that his death may prove the birthday of many souls ; that the dark cloud may break on many an awakened sinner, and many a penitent believing heart, in showers of refreshing from the presence of the Lord ; and that the Sun of righteousness may arise on all with healing in His beams. Above all, I know that the leading wish of the glorified spirit is that his loving relatives, and faithful servants, and sorrowing tenantry may repent, and believe in Jesus ; and live henceforth as the heirs of glory, and, with the righteous, die in hope. I know that the meaning of the heavenly message which he would send to every one of us is this :—“ Be faithful even unto death, and ye also shall receive a crown of life.”

Oh ! let us all pray for the outpouring of the Holy Spirit ; that we may join in the words of his favourite Paraphrase,—

“ Come let us to the Lord our God
With contrite hearts return.”

V.

NOTICE OF THE LIFE AND CHARACTER OF THE LATE
EARL OF ABERDEEN.

(From the "Aberdeen Herald," March 26, 1864.)

A MAN endowed with so many gifts and graces, and who had in Providence been called to fill so important a place in Aberdeenshire as the nobleman who has this week gone to his rest, cannot be allowed to pass from among us without special remark. More particularly is this called for in the case of one whose lot it was often, during the later years of his life, to be grievously misapprehended. Why was it that a man so gentle by nature and so upright by principle,—a man of such purity and piety of purpose,—should not only have failed to achieve general popularity, but have fallen under harshness, not to say injustice, in the construction sometimes put on his motives?

One answer to the question may be found in the singularly reserved and unobtrusive character of the deceased Peer. A disposition so essentially undemonstrative might command, and did command, the affection and veneration of the select few, but could hardly take with the masses of the community. Though the lamented nobleman loved everything that was honest and of good report, popularity for its own sake had no attraction whatever in his eyes. From his earliest years to his last days he shrank from everything like avoidable publicity. Even in the happy circle around the fireside of his illustrious father, the late Earl sometimes "dwelt alone." In the boisterous amusements of his youthful companions he never could be induced to engage heartily, and seldom was induced to engage at all. While brother and fellow-scholar sallied out full of glee to their vigorous athletic sports, Lord Haddo would saunter quietly and thoughtfully, fishing-rod in hand, to the banks of the Ythan. Yet, had he chosen, he was quite able to distinguish himself as a sportsman. It is told of him that on one occasion he was passing through the deer-park when a rifle match was going on, and in a half-rallying way was invited to take a shot. He quietly put a loaded rifle to his shoulder, made a bull's eye, laid down the weapon, and walked on. The meaning to be put on the proceeding probably was this:—"If I do not join in your sports

it is neither because I object to them in themselves, nor because I could not take part in them if I would ; but because my thoughts turn another way."—It does not appear that during his youth he was influenced to anything like the same extent by the deep religious feelings that latterly moulded his whole character, and directed his whole conduct. But his retiring disposition preserved him from many of the temptations that beset young men of his station. His conduct was uniformly marked by a fine sense of propriety. He scorned the very appearance of meanness ; and the breath of scandal never sullied his reputation.

Paradoxical though at first sight it may seem, the late Lord Aberdeen was in his youth, as well as in his riper years, as impulsive as he was reserved ; but alike in his reserve and in his impulsiveness he was peculiar. Both were in some measure attributable to natural temperament ; but both were controlled by, and in a high degree were the result of, a strong sense of duty. His anxiety to make sure that he was in the path of duty was often mistaken for vacillation ; and the prompt, unhesitating decision with which he acted whenever the way of duty became plain to him, was just as often set down to arbitrary whim. When duty spoke clearly, even his natural and apparently insuperable reserve was cast aside. Almost the only question on which he can be said to have made to himself a special mission during his Parliamentary career was one from which, as a man of delicate feeling, he must have shrunk. Knowledge of this dominating feature of his character had to do with the cordial unanimity with which he was sent to Parliament as member for the county of Aberdeen. He was at the time of his election an invalid at Malvern. Not more than a few of the electors had come in contact with him ; and it was only known in a general way that he was favourably disposed to Free Trade, and would be a supporter of his father, then Premier. But he was confided in as in every sense a thoroughly reliable man ;—one not likely to undertake duties without fulfilling them. And so, when Admiral Gordon, who could never reconcile himself to the new political régime, vacated his seat to accept an appointment during the Russian War, the constituency, Whig and Tory alike, hailed with delight a man on whom they could rely as at once liberal and safe.

The late Earl was a man of more than ordinary shrewdness, and of well-cultivated mental powers. His early education was for some time conducted under the close personal supervision of his gifted and accomplished father. At Cambridge

he specially distinguished himself by his proficiency in mathematical science ; and those who had occasion to do business with him in his riper years often remarked on the intimacy of his acquaintance with the first principles of scientific truth, abstract and practical. His literary talent was also above the average ; and when called on to speak in public, his utterances were instinct with force, as well as marked by good taste and good sense. Only in one branch of education was he deficient :—his constitutional reserve had prevented him from reading human nature extensively in the original. Hence, when he assumed the personal management of his great estates, he occasionally fell into mistakes from which a little more worldly wisdom might have protected him. And, as the world is never unduly generous in its interpretation of the conduct of professing Christians, the result was that, with the best of motives, he sometimes laid himself open to plausible though unjust imputations. But a more generously disposed landlord, in the opinion of those who best knew him, never breathed. At the festive meeting on the occasion of his majority, when he was travelling to educate his mind and improve his health, his father said of him :—"I hope, whatever he may learn abroad, it will only serve to attach him the more to his tenantry at home : and my earnest desire is that he may live to do justly and love mercy, and never forget that he has one day to give a solemn account of the manner in which he shall have discharged the duties of his situation." That noble aspiration was fulfilled. Before letting vacant farms the late Earl took care to have competent and reliable information as to their fair value : but, in closing with tenants, he inquired more carefully as to what character they brought with them, than as to what rent they were prepared to give. The example that he set in the way of authorizing his tenantry to shoot hares and rabbits on their farms is well known ; and he was equally liberal in his dealings with those who against their will fell into difficulties. A few weeks ago, for instance, a tenant, who had paid nothing during his lease, and who had been reminded by the law-agent of his arrears, went to Haddo House, and paid so much to account. After the tenant had gone the Earl's heart gave way. He sent his servant to bring the man back, and returned the money with words to this effect :—"After all, I suppose you are more in need of the money than I am ; take it ; but you must pay your debts some time." Another tenant was known to be so greatly in arrears that several persons called at Haddo House, asking whether they might get the farm. His Lordship refused, some-

what indignantly ; remarking,—“ The poor man may yet pay something.” Many such incidents might be given.

That the late Earl on some occasions fell into decisions in matters of detail, that would have been different had he been able to inform himself more fully, may well be the case ; but wilful oppression has never been alleged against him. One of the last acts of his life was a deed of pure benevolence ; and his philanthropy found a still wider field of action among the peasantry than among his tenants. The prevalence of illegitimacy in this county had for years afflicted him. He was constantly asking advice, and bestowing thought on the subject ; and the conclusion at which he arrived was that the best remedy, so far as material means could go, was the building of cottages in which well-ordered homes for the industrial classes might become possible. His proceedings in this way, strange to say, led occasionally to hard thoughts of him on the part of those he was striving to benefit. They had been accustomed to huddle together in any sort of hovel ; and they could not be brought in some cases to understand paying rent for decent accommodation. On principle the Earl held, that every householder able to make a living should pay rent ; but the rents charged were hardly sufficient,—if sufficient,—to represent a moderate interest on the outlay. Some of the cottages first built were too fine, and would have required more rent than farm-labourers could be expected to pay. A plainer style was afterwards adopted ; according to which a house of two ends, with all necessary convenience, and a quarter of an acre of garden ground, was given for a rent of £3 5s. Up to the time of the Earl's death more than fifty of the new cottages were occupied, or preparing for occupation. They are in various styles ; and the Earl did not appear to think that he had got beyond the tentative stages of his experiment. On one point perhaps he erred ; though it was an error leaning to virtue's side. He appears to have made a point of letting all the cottages himself : inquiring strictly into the character of applicants ; and at once turning out any who betrayed distinct traces of the moral leprosy which it was his design to extirpate. But this task was one with which no single man could fully grapple, and which only the employers of labour can successfully undertake. One of the most essential conditions of improved cottage accommodation for the agricultural labouring classes is, that it be provided near the labourer's work. This condition cannot be met unless the cottages be placed at the disposal of the tenant-farmer. There will be plenty of candidates for empty cottages ; but the

adjoining farmers prefer to choose their own labourers, and so the cottager may be unable to find employment except at a distance, from which he cannot return to his home at night. Where this occurs the new cottages may soon reproduce in their way the deplorable state of things that has become notorious in the villages of our agricultural districts. The agricultural labourer should first find work, and then a house beside it :—not first a house, and then work where he can get it. This feature of his arrangements the noble Earl, had he been spared, would no doubt in time have seen reason to modify. In several minor enterprises he was also promoting, or preparing to promote, the best interests of the peasantry. Many striking instances could be given of his thoughtful consideration for the sick or poor, whom he visited personally, and relieved freely. He had begun to set on foot schools over his estates for farm-servants ;—not entirely eleemosynary in their character, but designed to create a taste and desire for instruction ; and he often assured those with whom he came in contact that he was ready to co-operate in any scheme fitted to raise farm-servants in the social scale. Besides the schools, he endeavoured to get the farmers interested in a plan of itinerating libraries. His idea was to have a distinct library, established at each of five or six convenient points over the estate ; interchanging the set of books at the end of every year.

The late Earl did not spend money, or keep company, in fashions usual to noblemen of his high station. But there may be various honourable explanations of this fact, to only one of which it would be proper here to refer. From the time when he succeeded to the estates he knew, alike from medical advice and from his own consciousness, that he was not long for this world. Apart, therefore, from his natural disposition, it would have been heartless in the extreme to require that such a man should spend time and money on balls, or festive display, or the gratification of his tastes. He had for years been accustomed to take what was practically a *death-bed view* of everything. Travelling in Egypt for his health, when others would have been completely absorbed in the ruins of Thebes or of Memphis, in the Pyramids and the Sphinx, Lord Haddo was making himself acquainted with the Christian missions of the country ; in which he ever after retained eager interest, and to the support of which he liberally contributed. But, while he shunned festivity and display, there was no ground for charging him with saving money in this way. On the occasion, for instance, of the

majority of Lord Haddo, now Earl of Aberdeen, there was no festive rejoicing, but each tenant on the estate was presented with a handsome copy of "The Pilgrim's Progress," suitably inscribed, and worthy to be preserved as an heirloom; while the parish ministers of Methlic and Tarves got £100 each to spend on blankets for the poor; and other districts received in proportion. The sums expended in this way might have produced a display as brilliant as was the *fête* of Ord Hill on the occasion of his own majority. No really clear and urgent call ever reached his ear without bringing a suitable and generous response; and the only apology he ever thought it necessary to offer for habits of economy was, that he would thus have more to meet the claims of religious and charitable enterprise.

Lord Aberdeen's sense of justice was ever keen; and when he came on anything like oppression of the weak by the strong, he redressed the grievance *con amore*. But he certainly attempted too much in the way of personally managing the affairs of his extensive property. The amount of work, and still more the amount of worry, in which he thus involved himself, would have been more than enough for a strong constitution. He was, as it were, continually sitting in the gate. The poorest crofter or labourer, who might fancy himself possessed of a grievance, had ready access to plead it; and it was physically impossible that one man should succeed in separating the wheat from so much chaff. But he was careful and minute in his inquiries, especially into tales of distress; and, when satisfied that the case was one calling for sympathy, he acted promptly and liberally. While taking deep interest in the moral welfare of his poorer neighbours, he was alive to the impropriety of offering religious advice alone when material help might be wanted. It is related that recently he gave a folded tract to a poor woman, who did not value the gift very highly; but who, on opening it, found that it enclosed a £5-note. The rising generation had much of the Earl's affection and solicitude. At one time he taught a class in the Sabbath-school at Methlic; and he always continued to take a lively interest in its prosperity. At the beginning of this year, though his health ill-fitted him for the task, he attended a meeting of the scholars, and presided over a liberal entertainment provided by Lady Aberdeen, who was at the time unwell. He also gave them an annual treat, when prizes were provided; besides fireworks, balloon, and other suitable amusements.

Of what the late Earl was in the domestic circle it would

not become us to say a word more than may be necessary to indicate the genuine character of the man. Never was there a more devoted husband, or a more tender father. His personal attention to the education of his amiable little girls had been unremitting; and his duties as minister in his own family were discharged with remarkable fidelity. His comments on the passages of Scripture falling to be read at morning or evening worship are described by those who have been privileged to listen to them as very striking and instructive; and the weekly catechetical exercise of the domestics was anything but formal. The late Earl's piety was not less catholic than devout. He was consistently attached to his own parish church, where he communicated and regularly attended; but he did his best to break down sectarian barriers that he might find separating Christian men. Every man who was earnest and consistent he was prepared to regard as a brother;—Established Churchman, Free Churchman, United Presbyterian, Episcopalian, or lay-teacher. Intolerance of every kind he abhorred. The more that good men come to know of the deceased Earl, the more fragrant will his memory be in their estimation.

VI. (*See page 149.*)

NOTICE OF THE HON. JAMES HENRY GORDON.

ON the 12th of February, 1868, shortly before the publication of the fourth edition of this Memoir, Lord Aberdeen's second son, the Hon. James Gordon, was by a sudden death removed from this to a better world. And it seems to the Editor that it would be almost wrong to withhold from its readers the testimony furnished by his brief history to the blessing from above which, in his case, manifestly followed on his father's Christian teaching, example, and prayers.

It was while at Cambridge, in the third year of his undergraduateship as student of Trinity College, that the event happened. The grief which it caused was deep and general. It was remarked on in the local newspapers.* One of the

* "Unfeigned sorrow was on every countenance. On the following day it seemed as if the river, on which he had so greatly distinguished himself, had gone into mourning for the departed

undergraduates wrote thus to his father :—" You would be surprised at the gloom which his death has cast over the University. I venture to say that there was not another man whose loss would have been so universally felt." Another wrote : " I think you would like to be assured of the really great respect in which his memory is held up here. He was a man that nobody could see without admiration—nobody know without respect and love. His religion was pure and unaffected. Though in a place like this other people's motives for good works might be questioned, his never were." In fact, such was the impression left at Cambridge of his every way noble character, that a tribute very unusual was paid to it by the insertion of a eulogistic memorial-sketch of his life and character, in the University monthly Periodical, entitled " The Light Blue." It is headed with the line,—

Ὁν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.

He is there spoken of as " a model University man :—a gentleman in the highest sense of the word ; courteous to all ; strictly honourable in each action of life ; afraid of nothing but unmanly vice and sin ; " " one in whom Christian principle and Christian manliness were strikingly combined ; " well known to many in the University as " a physical hero ; " but " whose deep but unobtrusive piety could be appreciated, while he lived, only by the few who knew him intimately."

It is mentioned at page 142 of this Memoir that Lord Aberdeen, in the home education of his boys, " succeeded in imparting to them, while young, a love of outdoor exercise, and a hardy, energetic spirit, with an absence, moreover, of all inclination to luxury and display : and that he did this

one. Not a man was on the river or on the banks, the flags at the boat-houses were put half-mast high, and altogether the scene was a most melancholy one. It must be a source of great gratification to his friends and relations that, with all his other qualities, Mr. Gordon was a remarkably religious man. We believe that in everything he did he was truly and unobtrusively a Christian, in the highest sense of the word. Every one knew, every one respected his piety."

more by example than by precept ; his own constant self-denial, the extreme simplicity of his habits, and his contentment and enjoyment in the most natural and childlike pleasures, being that which could not but influence them." This result of the father's plan of education was remarkably exemplified in his son James. And, in the passage above cited from "The Light Blue," the writer of the article speaks, as might be expected from a University man, with admiration of his characteristics as "a physical hero ;" particularizing the manner in which, at the call of his University, on the occasion of the great Oxford and Cambridge Boat Race in 1867, "though not naturally fond of rowing, he bent all his energies to the work, and filled his post in a manner which elicited the hearty commendations alike of friend and foe in the contest." There can be no doubt, however, that the spirit of daring, and love of exercises often requiring over-exertion, and which were sometimes highly dangerous, was indulged in by him imprudently, and to excess. We find it stated in the memorial-sketch referred to, that "in rifle practice he was constantly doing the most fearfully rash things, but always maintained that he was so perfectly aware of the danger that he ran no real risk."* Evidently an over-confidence ! And, in reference to a canoe voyage which James Gordon carried out in the summer and early autumn of 1867, and in which were marvellously exemplified his powers of self-resource and endurance, as well as his love of enterprise,† the writer in

* Here is an illustration. "When his elder brother (the last Earl of Aberdeen) was laid up at Haddo in the autumn of 1864, in consequence of having severed an artery in his foot, he nursed him with surprising skill and tenderness. But no sooner had his brother in some degree recovered, than they began to invent amusements with a reckless disregard to danger which characterised them both. James often stood at the further end of the room, holding out a small book, while his brother fired at it from his bed with a pistol." When remonstrated with, on account of the danger in case of his brother missing, his answer was, "George could not miss."

† Of this canoe voyage a very interesting and sometimes thrilling narrative, from his own pen, will be found in the numbers of "The Light Blue" for November and December, 1867, and February, May, and June, 1868. It began with a night passage

“The Light Blue” adds thus :—“There is no doubt that the extreme over-fatigue, privation, and exposure of his canoe voyage, affected his health, and produced, as a sort of reaction, a feeling of languor and want of energy very opposite to his usual character ; from which, however, he was beginning to recover at the very time of the final accident.”

Mr. Gordon's partiality for all manly outdoor exercises was by no means so indulged in at Cambridge, it should be understood, as unduly to divert his attention from the usual studies of the University. In his first college examination at Trinity he scarcely failed of a place in the first class, being placed first in the second. A college essay on a subject of English history, and yet more his graphic narrative of the canoe voyage, exhibit an ease and terseness of style, as well as a descriptive power, very like that seen in his father's letters. In what is called the “General Examination,” passed later in his University course, he was within ten marks of the first place of all, the highest number being 1194, his 1184. This examination is chiefly intended for those who purpose taking an ordinary B.A. degree. His own intention at the time, however, if able to continue his residence long enough, was to present himself as a candidate for honours in the examination for the Moral Science Tripos ; an examination which the present Master of Trinity speaks of as “growing every year in importance.” But whether he would have been able to reside so long in Cambridge was very doubtful ; as he had received a requisition asking him, young as he was, to stand as candidate for representing his own county of Aberdeen, like his father, in Parliament. Such was the high estimate that had been *there* formed of his character and talents.

across the Channel to Boulogne ; was then continued from Macon down the Saône and Rhone to the Mediterranean ; then, coasting the Mediterranean, to Marseilles ; and, after a land journey thence to Nice, from Nice by canoe to Genoa. At Genoa he went by railroad to Arona on the Lago Maggiore ; and from Magadino, at the head of the lake, by diligence over the St. Gothard to Altdorf and Lucerne. Thence the canoe voyage was resumed down the rapid Reuss, with all its attendant perils, to the Rhine ; and down the Rhine, home.

To the various testimonies already cited respecting his "unobtrusive piety" while in residence at Cambridge, the following additional illustrations are incidentally given in the memorial-sketch in "The Light Blue :"—"In the last year he taught regularly in the Jesus' Lane Sunday-school ; and at the University daily Prayer-meeting he was a frequent attendant." To which may be added that he was also a collector for the Church Missionary Society.

On quite a different scene the same noble and Christian character is testified to by those who had intercourse with him. He was a first-rate marksman, and entered warmly into the sport of rifle-shooting. A competitor with him for the Medal of the Long Range Club, in a match held at Dyce, Aberdeenshire, writes thus :—

"I had gained the medal twice, and had only to gain it a third time to become its final possessor. However, he beat me by one point ; and I shall never forget his look of disappointment when all was over, and the members were congratulating him on his victory. His countenance did not recover its wonted serenity till he had told me that he was very sorry he had beaten me ; and when I said, laughing, that it was a very unusual way of looking at a victory, he answered, with a smile,—'Yes, perhaps it is ; but I should never like to forget that when I win another loses.'"

He adds :—

"I often met him in the evenings, strolling on the open common at Wimbledon ; and he sometimes used to ask me what I thought at the time strange questions. Among the rest I recollect his asking me what I thought of missions and missionaries to foreign lands ; which led us to speak a good deal about Dr. Livingstone, whom he seemed to admire very much. I have now no doubt but that he was thinking of his Kaffrarian scheme."

The origin of this "Kaffrarian scheme" is thus described in his private journal under date Nov., 1864 :—

"There is at present a large tract of land in Africa about to be annexed to British territory. The land is to be sold at a cheap rate, so that a piece half as big as Scotland might be

got for some few thousand pounds. It has been suggested to me that part of my money should be appropriated to this purpose ; that I should then be ordained, and go out with a considerable staff of teachers and missionaries, as well as mechanics and ordinary workmen ; build churches and schools ; and sublet the land to the natives under certain conditions. By these means the Kaffirs might be elevated and Christianized, and the truth of God extended. If I do not take the land it is probable that other persons will buy it up merely as a speculation, in the hope of selling it again at a high price. Such men would most likely have no concern for the immortal interests of the natives, who would become more and more degenerate every succeeding year. It is certainly a thing worth my prayerful consideration.*

It seems to have been at the beginning of the year 1863 that his religious convictions became more deep and decided ; and "from that time," says the memorial-sketch before cited, "his growth in humility, gentleness, and all that was lovely and of good report, was visible to all." Owing to a serious accident that he met with by falling from a rock at St. Andrews the Christmas following, "he was confined to his room at Haddo for nine weeks during the closing period of his father's life ; and the conversations and prayers which they then had together left an impression on his mind which was never effaced."

The following extracts from letters written to a fellow-student, during the time when he was at St. Andrew's, illustrate the genuineness and warmth of his Christian feelings ; and seem well calculated, it is thought, to be useful, especially to young men at college :—

HADDO HOUSE,
January, 1864.

DEAR —,

I hope you are getting on quite well in every way, but especially in the way of holiness. It is a hard fight, is it not ?

* The land, after all, was not annexed to British territory, and the idea of a missionary *colony* was therefore abandoned. It is now intended, however, to found a mission in that country ; in memory of him who had it in his heart to carry thither the glad tidings of salvation.

"1873. An ordained medical missionary has since been sent out to the Transvaal territory for this purpose."

I used to think that Christians were cowards because they were afraid of displeasing God ; but now I see that I was the coward, and they were the brave warriors, fighting the good fight of faith. I was a coward because I was afraid of joining their ranks. I was afraid of being laughed at ; and I was afraid of having to give up many pleasures.

If I had thought of the terrible consequences of sin I would have seen that it was no sign of cowardice to fear them, and no sign of bravery to despise them. But I liked to have an excuse which would satisfy me for not becoming a Christian. One of these was, that all Christians were hypocrites ; and that I was rather better than they, because I was not a hypocrite, and did not pretend to be good. Perhaps you, too, have had thoughts like these ; but now I am sure you see how absurd they were, when you find how difficult it is to resist temptation, &c. . . . You will find it a great help to try and realise the continual nearness of God. Whenever you have a duty which you dare not perform, think that God is at your side wishing you to do it, and giving you strength ; or, if you have a temptation which you cannot resist, remember that God is near, watching every thought that passes through your brain : and I am sure you will find it comparatively easy to perform the one, and resist the other. . . .

Good-bye. Stand firm !—Yours truly,

J. H. GORDON.

H. H., *Saturday*.

DEAR —,

I wish I could hear from you. I want to know whether you have been enabled to make a good profession of faith, or whether the dislike of being thought a *hypocrite* has kept you back at all. . . . It is a happy thing to serve the Lord. Though we sometimes have to give up *pleasure*, we gain a great deal of *happiness* even in this world. Paul suffered a great many persecutions ; yet he said, “ Rejoice in the Lord alway ; and again I say, *Rejoice* :” so that it is a regular command to be happy.

Monday.

I have just received your letter with the sad news of —’s death. I am very sorry, though I do hope that it will be overruled for the good of others. For we know that God “ doth not afflict willingly, nor grieve the children of men ;” but “ whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” All these things show us

that there is but a step between ourselves and death at any time, and should warn us not to put off. I do hope that you will be kept from that danger, for it is one of Satan's devices which succeeds the best. Remember, his motto is "*To-morrow*," but the Holy Ghost saith "*To-day*."

Your affectionate,
J. H. GORDON.

H. H., *Wednesday*.

DEAR ---,

. . . . You say you are not sure that you are safe. It is written of Christ, "Thou shalt call His name Jesus, for He shall save His people from their sins." If you are *saved*, then you are *safe*. "Fear not, for I have redeemed thee." "Fear not, for I am with thee." "Fear not, for I will help thee."—But you must give your whole heart to Jesus. Keep nothing back. Remember He gave up all for us; and we must give up all for Him, if we would be His. And how little that is in comparison with what He gave up for us! For His were no common sufferings. . . . I am sure you must have a hard fight. But, if you confess Christ openly, and come boldly out, to take up your position under His banner, in answer to His call, "Who is on the Lord's side?" then He will give you strength. You will be more than conqueror through Him that loved you, and gave Himself for you. And, when the great day of reward has come, you will receive the palm of victory, and the crown of glory which fadeth not away. Then, I am sure, when we look back on the time of our warfare on earth, we shall wonder why we were so faint-hearted, and so cold, while we had such a glorious reward before us. We shall wonder how it was that we were not willing rather to go through fire and sword, through flood and flame, to prove our love to Him who has loved us with such exceeding love;—to prove our loyalty to Him who is the Captain of our salvation.

Ah! it is want of faith, I fear, that is the cause of all our coldness. Let us pray, then, day and night, "Lord, increase our faith!"

Try to confess Christ openly before men, and to speak often of His name. And the Lord will hearken and hear, and will write it in a book of remembrance; and you shall be His, in that day when He makes up His jewels. (Mal. iii. 16.)—
Your affectionate,

J. H. GORDON.

H. H., *March*, 1864.

DEAR —,

I got your letter on the 29th of February. I do not know where I was on the last 29th of February. But it seems a long time; and many things have happened since. And how many things must happen before next leap-year comes round!* Only think;—you will be nearly twenty years old, if you are alive: and, if not, you know best where you will be. Is it to be in the “land of pure delight, where saints immortal reign?” Are you to stand before the Lamb, with the palm in your hand and crown on your head? Are you to see the King in his beauty, and the land which is very far off? Are you to lay your head on the bosom of Jesus, and to be at rest for ever? Ask yourself; for you alone can answer. You only know whether you have given yourself to the Lord;—whether you are united to Him in an everlasting covenant, which can never be broken. Ask yourself yet again; and think how much depends upon the answer. Oh, why will you halt between two opinions? . . . What could the Lord have done more for you that He has not done? Has He not watched over you every moment? Has He not been knocking at the door of your heart continually? And will you keep the King of glory outside, till his head is filled with dew, and his locks with the drops of the night? . . .

Think what an honour to have the Lord of Glory dwelling in us! When we have Christ the hope of glory formed in us, then we must be willing to serve Him without fear. . . . On, then, to victory and glory! “No cross, no crown.” No battle, no palm of victory. Then take to you the whole armour of God, that you may be able to withstand all the fiery darts of the wicked one, and, having done all, to stand.

“Oft in sorrow, oft in woe,
Onward, Christians, onward go:
Fight the fight, maintain the strife,
Strengthened by the Bread of Life.”

Yours affectionately,

J. H. GORDON.

The last of these letters was written a short time before the

* Very remarkably, his own death occurred, it will have been seen, only about a fortnight before February 29th of the next leap-year, 1868.

death of his father. On the first anniversary of the day of that sad bereavement he wrote the following beautiful letter to his widowed mother, dated from St. Andrews, March, 1865 :—

DEAREST MAMMA,—

And so a whole long year has passed away since *we* were made orphans, and *you* a widow. And yet how short a time it seems since we wept together that 22nd of March ! Oh, how short a time since we gave one last fond kiss to that dear body, as it lay so calm and still, ready for the grave ! Oh, that we could see it once more ! And yet we must not wish him back ; for he is happy now. He is greatly rejoicing in the Lord ; his soul is joyful in his God ; for He hath clothed him with the garments of salvation ; He hath covered Him with the robe of righteousness.

I suppose this year has been the saddest in your life. . . . But there have been many mercies for which we must all be thankful. Your own health has been good ; and none of us, except Mary, have been ill at all. You have seen us all, though not quite all together at the same time. You have had the sympathy of many earthly friends ; and, above all, the comfort of the Holy Ghost and the sympathy of Jesus. “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” “Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.” “Cast thy burden upon the Lord and He shall sustain thee.” “He hath not despised nor abhorred the affliction of the afflicted ; neither hath He hid His face from him ; but, when he cried unto Him He heard.” “Let not your heart be troubled, neither let it be afraid.” “Lo, I am with you always.” “Fear not ; I am the first and the last.”

Since we have such precious promises and words of counsel as these, let us not faint nor be weary in our souls ; but press on to glory, whither Christ has gone before us. We have now one less tie binding us to earth. What before made this world more pleasant, now makes heaven more like our home,—makes it more natural to think of it as such. I hope this day will be one not of grief only, but one of good resolutions and self-dedication also. We shall be praying for you, and you will pray for us, that we may meet an unbroken family above, without one missing. “Oh, that will be joyful, when we meet to part no more.”

Your affectionate son,

J. H. GORDON.

So it was not long before the father and the son were reunited in the Paradise of blessed spirits. The Cambridge writer prefaces his memorial with the verse from the Greek heathen poet which speaks of the favourites of the gods dying early. Thus generally expressed, the Christian cannot adopt the sentiment. The Omniscient One alone knows whether they whom He loves shall most honour Him by longer or shorter life. But in every case, when the summons comes, we may be sure that it is dictated in the same spirit with that of the message spoken of by Bunyan as addressed to one of the pilgrims to the celestial city: its purport being that "he must prepare for a change of life, *because that his Master was not willing that he should be so far from Him any longer.*"

The time, the place, the way,
 He knows it all.
 Do well thy work to-day;
 And wait His call.

VII.

NOTICE OF THE SIXTH EARL OF ABERDEEN.

SINCE the last edition of the "Memoir of Lord Haddo" was published, another of his sons has been suddenly called away. George Hamilton Gordon, who succeeded his father in March 1864, was at that time on a visit to his uncle, the Hon. Arthur Gordon, Governor of New Brunswick. (See pages 269, 276.) He at once returned to Scotland, and remained there for nearly a year and a-half. During that period his exceeding tenderness to his widowed mother, his kindness to his brothers and sisters, and his bright and unselfish disposition, made him the centre of happiness in his own home; while the decision, judgment, and self-reliance which he exhibited on assuming the administration of his estates, were such as to excite surprise in many who were unacquainted with his real character and capacity.

Though firm in his own views, he was always courteous

and accessible to his tenants and dependants. They liked him much for his manly bearing, and the affability of his manners; and they looked forward with confidence to finding in him an exemplary landlord. One of his first acts on succeeding to the property was to build a large and handsome church at Methlic; which circumstance was feelingly alluded to in the sermon preached there on the first Sunday after news of his death. He took a lively interest in the Volunteer movement, and was a successful and popular officer. His free and frank familiarity (a familiarity, however, which never led to any forgetfulness of discipline) will long be remembered by the corps which he commanded.

His skill as a marksman was well known, and his name twice appears as one of the Scottish Eight at Wimbledon.

He and his brother James, who were united by a close and intense affection, shared the same taste for feats of daring and physical power. As they both excelled in rifle-shooting they were much together at competitions; and their delight in each other's society was observed by many who saw them there. Even when competing for the same prize no trace of jealousy ever appeared; each was as much pleased with the success of the other as if it had been his own.

While staying with their mother at Hastings, in the spring of 1865, they embarked in a small open skiff, and crossed over to Boulogne. On their return voyage they were overtaken by a storm, and exposed to the greatest danger. The captain of the Folkestone steamer, who saw them start, expressed his astonishment when they reached that port in safety, never having expected that their boat could have lived in such a sea.

In January, 1866, George sailed for New Brunswick from Liverpool, as a passenger in the 'Pomona.' Writing from Fredericton, he remarks in a letter to his mother that, as the Captain never had any service, he and some of the men used to read the Bible together on Sundays, and bits out of a Roman Catholic prayer book. In this voyage he made use of the surgical knowledge he had acquired at St. Andrews by setting the broken thigh of a man who fell from aloft. He says; "We had no materials, but I made splints out of a board; and his leg is now joined, and quite straight, and as long as the other." The month of April was chiefly spent with his uncle in New Brunswick; and he then made a short tour in the United States with the Earl of Gosford and Mr. Grant Peterkin. But in the month of May he returned to Boston; and, laying aside his name and rank, he began that arduous career which only ended with his life.

The motives which induced him to take this step can never be *fully* known. But he appears to have been influenced partly by the belief that his lungs were weak, and that his health would be benefited by sea-voyages in a warm climate ; partly by a mistaken idea that retrenchment in his expenditure was necessary ; but chiefly, no doubt, by his intense love for a sea life, which dated from his boyhood, and was then so strong that his father had given his consent to his entering the Royal Navy, had he not been found to have passed the age prescribed by the rules of the service.

When once engaged in the duties of a merchant-seaman, he was so much struck with the wrongs and hardships to which that class of men are exposed, that he turned his thoughts earnestly to the best means of improving their position. He felt and spoke strongly on the subject ; and, had he lived to return home, after the experience he had personally acquired, he would assuredly have endeavoured to obtain some reforms in the Mercantile Marine, on which no one could have spoken with more authority. One who knew him intimately in America, writes thus :—"None have better cause to mourn his early departure than the seamen of this and his own country ; for, had he been spared to carry out his plans, I think he would have instituted a radical change in the Mercantile Marine, and would have been regarded by sailors almost with veneration. To think of his abandoning the luxuries of his high position, and assuming the burdens of a sailor, for the sake of learning how best to ameliorate their position ! He was temperate and devotional ; and I loved him for the kind Christian spirit he exhibited, and believe that he is not 'lost, but only removed to a sphere of wider usefulness.'"

His first voyage, after assuming the name of George H. Osborne, by which he was ever afterwards known, was from Boston to the Canary Islands, in the summer of 1866. His description of the peak of Teneriffe shows both the admiration for natural beauty which he inherited from his father, and the touching affection with which he dwelt on his memory. "I saw the most magnificent spectacle in passing far-famed Teneriffe at sunset ; the bold, rugged, volcanic rocks, lighted here and there by the setting sun, with a glorious golden background of sky ;—high up a veil of fleecy clouds ; and, all aglow, far above this, the famed peak of Teneriffe. It was a grand sight, and one that called up in my mind solemn thoughts and good resolves, and especially vivid and pleasing reminiscences of dear papa."

Having returned to Boston in October, he offered himself as first officer in a missionary ship about to sail for Honolulu, but was disappointed; as, in order to satisfy the insurance company, a man of known experience was required. The chairman of the American Board of Missions remembered afterwards his having applied to him for the berth. He said that the young man in question was above six feet in height, stood very erect, and was handsome in face and figure. He was impressed with surprise at his appearance and address; and at once felt sympathy with him, and regretted that he could not place on board the 'Morning Star,' a man of such cultivated and gentlemanly manners.—After being disappointed in regard to the mission-ship, George spent the winter at Boston, studying both at the Nautical College and at a Commercial School. On his return-voyage from the Canary Islands, the vessel in which he sailed had been nearly wrecked through the incapacity of the captain and mates. She was saved by his skill and energy; and the idea then entered his mind that he would devote himself to the study of navigation, in order to be fitted for taking command of a ship.

He had much natural talent; and was considered the leader at the College, at which there were 150 students. He was often called on to work out a difficult problem; and the unselfishness of his nature was shown in the readiness with which he helped those less gifted than himself. A fellow student, who became very intimate with him there, writes thus:—"I was first attracted toward him by noticing with how much kindness and patience he assisted a dull companion; and, as sailors need no formal introduction, I accosted him, and we soon became quite intimate. I found him possessed of great ability; and, as our intercourse continued, I wondered at the inconsistency of his station with his rare attainments and scholarship. His theoretical knowledge of nautical astronomy surpassed that of any one I ever met, in my experience of nearly thirty years at sea. I remember his remarking that one of his habits was to think of a problem on awaking at night; and immediately to rise and work out its solution." The writer also described him as very enthusiastic on the subject of navigation, which he had at the tips of his fingers; and very willing to impart his information. He adds that he was, however, very modest in speaking of himself, and always disposed to under-rate his own powers and acquisitions. His moral character at College was high. He lived quietly and economically, was very reticent about himself, and exceedingly shy and sensitive. While at the College he

maintained himself by giving lessons in navigation in the ships in harbour. An offer was also made him of half the profits of a school in a neighbouring town, if he would consent to teach navigation and mathematics. During the whole period of his absence George never but once drew for any money; and he not only supported himself on the scanty pay he received, but laid by a considerable sum in the Savings Banks of Philadelphia, Richmond, and Boston, in order that he might have something to fall back upon should he find himself in any emergency.

After obtaining from the examiner in the Nautical College at Boston a certificate that he had passed as a first-class navigator, and in seamanship second-class, he proceeded to New York to present himself for examination before the Board of the American Shipmasters' Association. The result in his case is inserted in the books as follows:—"4969. George H. Osborne. Lunars and D. Alts. good. Chron: Very good, 9." The 9 shows the number of marks; the highest given is 10; 4 is the pass number.

He passed therefore very high; indeed almost perfect. The examination is very strict. He only obtained a mate's certificate, not having been long enough at sea to entitle him to a captain's. But the following year he passed satisfactorily for the master's certificate; indeed his examination was little more than a form; he had passed so high at first.

Immediately after receiving his certificate George took passage to Galveston with Captain John Wilbur, for whom he ever afterwards felt a strong regard. It was of him that in writing to his brother James from Houston, Texas, he said:—"I was with a very nice captain; he is a very good man; I got much comfort and good in that vessel. There is no better or happier place in the world than a *good* small *American* vessel; a person has few or no temptations to contend with."

In this letter, dated March 15, 1867, as, indeed, in all his letters, there occurs the strongest expression of affection to his mother, and of his hope and purpose at that time,—a purpose unfortunately changed afterwards,—of soon returning to her. "I have never seen an approach to a double of you, or of mamma. I know there cannot be her double in the world. I wish to see her again as soon as possible; and hope to do so this summer. My best love to her. I think of her only; she is always in my thoughts."

Captain Wilbur, on his side, felt greatly interested in George, and often wondered at his appearance, manner, and

character. As they walked the deck on fine evenings George gave him much information about the planets and stars. They also had frequent conversations on the subject of religion. There were prayers, and reading of the Scriptures with the men, on Sunday mornings, and on one or two evenings during the week. George entered into this most heartily. Captain Wilbur says :—"He was grateful for any kindness I had shown him, and he wrote me a most warm-hearted and affectionate letter after we parted. . . . I saw him again about the end of March, 1869, at Galveston, Texas, in command of the 'Walton.' We then saw each other frequently, and went together to church. He seemed to make a good captain, and was very attentive to his duties on the wharf. That is the last time I saw him."—George made now but a short stay in Texas; and in April, 1867, wrote to his mother from New Orleans;—"I am here with the design of getting to Trinidad (where his uncle was then Governor), but find no chance. I mean to return to New York; so please to direct to P. O. there. How I should like to know that you are well. . . . I have learnt much this year, more than I ever learnt before. It has been a most useful year to me; but I hope you have not suffered from not hearing from me regularly, though I have written whenever I had the chance, and shall continue to do so."

Soon after writing this letter he shipped as second mate on board a barque taking in old iron and machinery at Mobile. Here he got his fingers crushed, and had to return to New Orleans; from whence he sailed as a seaman for Vera-Cruz on the 28th April, 1867. The vessel was long detained on account of the war, and he wrote from Vera-Cruz, May 10th: "The worst is, I fear we cannot get away for more than a month; and then I find we are going down the coast, so that no one knows when we may be loaded, and ready to go home. Vera-Cruz is being besieged by liberals, and we can see the shot and shell falling in and around the city. They are only waiting for ammunition to make a general attack. It is but little use your writing till June, as there is no hope now of getting back to New York before the middle of July. I do hope you are still in good health and happy, and not too much troubled about me. . . . It is very delightful seeing all these strange places and things. Many things that I used to read about in that book grandpapa gave me years ago, I have now seen and admired.* . . ."

* Captain Basil Hall's "Fragments of Voyages and Travels."

His next letter was written after his return to New York, "12th August, 1867. . . . I have just arrived here from Mexico. As I told you in my letter from Vera-Cruz, I thought I was in for more than I expected; and so it turned out. For I have been all this time on a barren coast, with nothing interesting except the wrecks of other vessels, which have ventured on this inhospitable and dangerous coast, and paid dearly for their rashness. We too got ashore, and were a whole night and part of a day bumping on a sand bank. We toiled all night, laying out the kedge, and hauling it home. At length we undertook to lay out the bower anchor, but it was a ticklish job; for the ponderous anchor sank our boat so low in the water that every swell washed into her, and threatened to swamp her. We succeeded at last, however; and glad we were to get back safe to the vessel, for the sea was full of sharks. We remained on this howling coast, where sand-flies, horse-flies, and mosquitoes abound; and where at night can be heard the savage roar of the tigers and wild animals which inhabit the impervious tropical jungle that lines the coast and comes quite down to the beach. We remained here till the glorious 4th July; when we up anchor, and away for New York. But for many days we beat against head winds all along the Campeachy banks, knowing nothing of the tragic scenes that were being enacted not far to leeward of us. At last our provisions ran short; and for the remainder of our passage we lived on beans, of which we had plenty. We arrived here all in good health, the day before yesterday. I went to the Post Office expecting letters from you; but great has been my disappointment at finding none. I am the more grieved, as this leads me to fear that you never received my letter from Vera-Cruz.* I hope you will get this letter, and that it will cheer your heart. It tells you of my undiminished love, though I have not heard of or from you for more than a year. . . ."

He wrote from Boston, 28th August, 1867. " . . . One day in Vera-Cruz a cannon ball came and struck a tailor's shop

* Though, with two exceptions, all the letters he wrote seem to have reached their destination safely, none of those sent to him were delivered, owing to his change of name, and the greater number were returned from the American Post Offices. Thus he never knew of the deep affliction caused by the death of his brother in February, 1868; (he was absent on a voyage at the time when it appeared in the newspapers;) or he would certainly have returned home at once.

close to me, just about six feet from the ground. I immediately went and stood with my head in the hole until the cannonading ceased. I thought it unlikely that another shot would come just to that same spot, but while I was there seven people were killed in the square. . . . We had a truly good crew, and were just like brothers. I never heard an angry word during all the three months and ten days. They are all scattered on the face of this continent now; but each has little to recollect of the others except what is pleasant and satisfactory. We used to read the Testament every other morning after breakfast, before we went to bed; and a spell after supper too."

Mr. Small, the mate of the vessel, says:—"While we were in Boston together we went one Sunday to the Sailors' Bethel, where the Rev. Phineas Stowe was the minister. We heard him preach that day. George always went there when in Boston, and he used to speak a good deal of Father Stowe." In a letter dated Philadelphia, November 4th, George writes:—"Philadelphia is a magnificent city, and has some very fine buildings; besides the ever-interesting old Independence Hall, which stands a little back of Chesnut Street, looking just as it did when the Delegates met and there signed the Declaration. There are no such men now as those fathers of their country, and I fear never will be again. In Boston I had some very pleasant intercourse with the Rev. Phineas Stowe. He is rather a remarkable man, and has done probably more good than any other live man for sailors. He is a Baptist, and, like all his sect, rather bigoted and uncharitable to other sects. What a pity they cannot all unite in brotherly love! How much more chance there would then be of doing good to outsiders. I was at a magnificent Presbyterian Church last Sunday evening; probably the largest and finest Presbyterian place of worship in the world. . . . I hope to get across the first warm weather, but it would be madness to think of coming now. . . . I hope you are not fretting much on my account. If you knew how happy and healthy and contented I am you would be so too."

His next voyage was to Trinidad, where he spent his birthday, Dec. 10th, 1867, rowing the captain ashore from the ballast ground; and on both Sundays of their stay he went ashore to Church. On one of these occasions he *saw* his uncle, the governor; but of course could not make him aware of his presence without losing his incognito, and having to leave the ship. The vessel touched at Turk's Island in returning, and took in a heavy load of salt. Soon afterwards they

were in very great danger in a gale, which lasted for four days, in crossing the Gulf stream. On this occasion George's journal was destroyed by the sea-water; but the log-book of the voyage, most of which is in his hand-writing, has been preserved.

George spent some time in 1868 at Richmond, Maine; to which place he returned, and made it his home between his subsequent voyages. Mr. Sewell Small, at whose house he lived at this time, says:—"He and I, when he first went to Richmond with me, used to fish together in a boat which we bought; and after that he bought a boat for himself. He knocked off the fishing business about the month of August, and employed himself in the business of shipping ice." In October he was engaged as mate on board the 'Walton,' and in December was promoted to the command of the vessel, and sailed for Jacksonville, Florida. Writing to his mother on the 1st December from New York, he says:—"Not many weeks ago I thought my last hour was come. I was in a small vessel, deep-loaded, and very leaky. A furious gale came on, right on shore: the water gained on us; we could not keep her free. As morning dawned the gale increased if possible in violence. To windward there was nothing but rain and wind, and the ever-rising white-capped billows. To leeward were the low quicksands with roaring breakers, on to which we were slowly but surely drifting. We carried an awful press of sail; but the poor water-logged schooner lay over on her beam-ends, and made two miles to leeward for every one ahead. We were toiling at the pumps, and throwing overboard our deck load; but already there were five feet water in the hold; and nothing could have saved us but a miracle, or a change of wind. At 10 a.m., God in His mercy sent a sudden change of wind, all in a moment, right off shore, with perfect floods of rain, which beat down the sea; and in half an hour the wind moderated. After toiling seventeen hours we got a suck on the pumps, and took heart of grace, and ate a little food. Next day we made the harbour of New York, where I now am. To-morrow we start for a coast famed for its tales of piracy, wrecking, and murder,—the coast of Florida. But those times are passed; and now it is only dangerous on account of its numerous shoals and sunken rocks. Give my love to all dear ones, and believe in the never-dying love of your affectionate son George."

His next voyage was to Galveston, Texas; from whence he went to Pensacola, Florida. While there he wrote as follows to his mother:—"Do not fret for me; for though I

should like to see you now, I must defer it a little longer. You may see me before you expect it. At present I am prevented by circumstances beyond my control from going, or doing just what I might wish. Lest you may think that I am hard up, or otherwise unfortunately situated, I may mention that thousands of dollars are entrusted to me, and pass through my hands every few months; also, more than a few lives and much property are dependent upon my capability. The secret of all this is that I have been for two years, and am, a rigid teetotaller.*

He returned to Richmond on the 6th June, 1869, and made several other coasting voyages in the 'Walton.' But, in consequence of some difference of opinion with the owners, with regard to repairing and rigging the ship, he resigned his command, and returned to Richmond in October. Here he boarded for some time with Mr. Green, who had been mate in the 'Walton,' and afterwards at the house of Mr. and Mrs. Loomis. But, wherever he was, the same testimony was given to the simplicity and usefulness of his life, and to the warm attachment felt for him by all who knew him. He spent much of his leisure time, as he had done at Boston, in the public library, reading many books on history, biographies, &c., but seldom works of fiction. His love of children, and great kindness to them, were remarkable. He would sit for hours with the little ones on his knee, telling them stories, and amusing them. It is remembered by some little girls who lived in the house next to the one where he lodged, how, if they had been at a lecture, and did not understand all that was said, George would make it plain. He wrote out for them in pencil, Longfellow's verses, "The Rainy Day," on a scrap of paper now in his mother's possession. A copy set to music, in his own handwriting, was found in his sea-chest.

He was fond of drawing, and often amused children by making pictures for them. His love of music was not lost during his absence from cultivated society. Mr. Green mentions his often playing on the piano in his house; and that he was also fond of listening to music, and much pained at any discord. The Chairman of the Lodge of Good Templars states that George first attracted his attention at their weekly meetings by his clearness of expression and the exceeding purity of his language. He says:—"I have seldom heard a man speak the English language with such purity as he spoke it. All his speeches

* He had always been very abstemious; and, before he left home he had taken an interest in the Temperance movement.

were full of thought, and very suggestive. In our discussions I noticed that he was cautious in taking up his position; but, having once taken it up, he was tenacious in maintaining it. The effect of his speeches on the Society was latterly very perceptible. He read a great deal, while off work, and on Sundays. His character was without a blemish."

Mrs. Pearson, at whose house he lodged when in Boston, thus gives her recollections of him. "George came to our house to lodge sometime in October, 1866, and stayed three or four months. He was such an honest good fellow,—George was: I liked to do anything for him. He was full of information about everything; he made himself quite at home with us: but there was always something of the gentleman about him that I could not understand. He often spoke of becoming a captain, and that he hoped to be one some day. George mended all his own clothes; he was first-rate at his needle. He would say a sailor had to do all his own sewing at sea, and he might as well do it on land too. He was very friendly with me and my son; but he seemed to be naturally quiet and retiring, at least with strangers."

One who knew him at Richmond observes:—"I knew from Captain Osborne's conversations that he was a well-educated man. He used good language, and was very respectful in all his questions and answers. In my business intercourse with him he was very precise and accurate in all he had to do. His character was very upright and honourable. Although he was connected with rough working men, and I was afraid he might be drawn into their ways, I noticed that he kept aloof from them."

Though it never struck them that he was other than he appeared to be, all his friends noticed his learning and accomplishments, his studious habits, his constant attendance at Church, and his upright honourable ways. A gentleman who was part owner of a brig mentions that he offered him the situation of mate; and that he went to Boston to join the ship; but, finding the old mate wished to return, he would not stand in his way, but at once gave up the situation to him. "This conduct," he adds, "struck me as very remarkable."

About the 1st of January 1870, Lord Aberdeen went to Boston, and engaged himself as first mate with Captain Kent of the 'Hera,' a new schooner bound for Melbourne, owned by Messrs. Peabody and Co. He joined the ship on the 14th; and from that time until sailing was closely employed in shipping the cargo and stores, and giving receipts. He was very attentive to his duties; and slept on board every night, though

he need not have done so. He told Mr. Blankberg, a very intelligent young man, shipping-clerk at Messrs. Peabody's office, that he regretted having agreed to go in the 'Hera,' because she was a small vessel, and he thought he could ship in a larger one, having already been a captain. But he would not break his word, as Captain Kent had taken him on his looks, without references or enquiries. Mr. Blankberg noticed this observation at the time; because it was quite common for mates to load a vessel, and then leave it, if dissatisfied.

He goes on to say that Mr. Osborne was evidently well-read both in American and English history; and that the observations he made on a picture, exhibited at the time, showed that he had some knowledge of and taste for art. He never used profane language, nor even a harsh or rough word to the men under him, although there was a good deal to provoke this on the wharf; but was always calm and civil, and very obliging to every one. The last time that Mr. Blankberg saw him was on the day the vessel sailed, January 21st. He says,—“When I was bidding him good-bye on the morning the vessel sailed, I mentioned that I was going that day to the funeral of an intimate friend; and he showed great sympathy and good feeling. The way in which he spoke struck me at the time, and came back to me forcibly when I heard of his own death so soon after. He spoke very solemnly of the approach of death to us all, and the little time we may have for preparing for it, ‘if we once begin to put it off.’ He also said something to the effect that, though we did our utmost, it was very little we could do for God in return for what He had done for us in the work of our redemption. He spoke with great seriousness, and seemed to feel very deeply what he said. He had a deep honest look about him at the time, which seemed to express in his face what was in his heart. I noticed what he said on this occasion more particularly, because he was a very modest man, and seldom spoke of his own feelings. He never bragged, or boasted, of anything he had done. In this respect he struck me as different from many captains and mates; and unlike almost all of them, he never expressed any dislike to the sea.”

Just before starting he received his captain's certificate, which had been accidentally lost, and of which he wrote for a renewal to the Shipmasters' Association. He expressed great satisfaction on receiving it; and remarked that it would enable him to obtain a captain's berth at Melbourne, in either an American or an English vessel. More than once while in harbour he alluded, in conversation with the shipkeeper, to

his hope of soon seeing his mother ; and, as it had always been his ambition to sail round the world, it appears probable that he intended to finish his voyages by returning *via* Melbourne to England. But God had willed otherwise for him than a return to his earthly home.

The entries in the log-book of the 'Hera' for the first days of the voyage are in George's handwriting. To one of these pages, now in the possession of his family, is added a brief notice of his death. It was *before* the dawn of the sixth day's sail from Boston, on the 27th January, 1870, that his end came. The following is the account given by one of the sailors who was standing near him at the time. "I was in the watch of the first mate, George H. Osborne. He had the watch from four to eight a.m. We were lowering the main sail. Osborne and I were side by side hauling on the same rope. The ship gave a heavy roll, and the down-haul got slack ; then with another roll the down-haul got taut. Osborne and I were both caught in the bight of the down-haul. The first shock came on him because he was nearer the sail than I. I had time to lay myself down, and the rope passed over me, while Osborne was dragged across me, and into the sea. I saw him fall into the sea, but I could do nothing to prevent it. It was the work of a second. I saw him come to the surface. It was not a dark night. I threw him a rope as soon as I possibly could. I heard him call out to launch the boat and call the captain. We threw him planks and ropes, but he did not succeed in laying hold. The boat was cast loose as quickly as we could ; but by the time the boat was loose it was too late. I don't think any men could have gone in the boat without great danger to life. Some of the Boston men volunteered to go in her, but the captain thought it was not right to risk their lives. I heard what I believed to be Osborne's last cry before the boat was ready. We never heard or saw him again."

Such was the close as described by those who witnessed it. But can we doubt that when his cry of "Save me" proved vain as to human help, it changed to "Lord, save me ;" and that even as unto Peter, when beginning to sink, the Lord Jesus stretched forth His hand, and drew him to Himself ? It must have been but a short struggle ; and then his mortal frame was laid to rest under the waves of the great Atlantic. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet. So he bringeth them unto their desired haven."

His prolonged absence, and the unusual period which had

elapsed without letters, had caused so much anxiety to his family that in November, 1869, the Rev. W. B. Alexander, whose name is known to the readers of the Memoir, most kindly volunteered to go in search of him, resigning the charge of a Presbyterian Church at Birkenhead for the purpose. After thousands of miles of travelling, and many weary months of watching and waiting, he at length by great perseverance and ingenuity succeeded in obtaining a clue; and, after his meeting with Captain Wilbur in April 1870, the rest of the history was gradually traced out. It was not till the middle of August that the sad tidings arrived from Melbourne; and Mr. Alexander embarked the following day, to fulfil the painful task of conveying them to the family. Their grief was shared by very many. Few events of a private nature have given rise to more deep and general regret. That a young man, endowed with gifts both in mind and person which won the admiration and love of all who knew him, and who seemed likely not only to adorn the position in which he was placed, but to be a man of mark in his day, should have been removed at the very time when all that he had toiled for and suffered in learning would soon have been turned to account, may seem strange and mysterious to us. But the event, which to our short-sighted view seems sudden, was ordained by God long before. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Yet all the while "He is leading His people like a flock."

It was of course necessary to obtain legal evidence in order to prove the title of Lord Aberdeen's brother to the succession; and Commissioners were sent to America, by whom the case was clearly made out, and fully proved both in the Scotch Court of Chancery and in the House of Lords. One of these Commissioners wrote thus:—"How few of us could stand a microscopic examination of his life from the age of 24 to 28!" And again;—"It has been a pleasure of the highest and rarest kind to trace out step by step the course of his noble career in America; and, although I knew absolutely nothing of his history and character when I went out, it required but to see a very few of his associates there, and to hear them speak of him, to make one feel certain that the more closely his life should be scanned, the more surely would all the world know what a beautiful life it was."

Truly God is faithful; and the parental prayers and teaching bore their promised fruit in both the sons who so soon followed their father.

VIII. (See page 216).

NOTICE OF THE ESTABLISHMENT AND SUBSEQUENT PROGRESS OF CHRISTIAN PROTESTANT CHURCHES, IN THE FAYOUM, AND AT OSIOUT, AND GHOUS, THREE CHIEF CENTRES OF LORD ABERDEEN'S DISTRIBUTION OF THE HOLY SCRIPTURES.

1. *Madineh al Fayoum*.—Here, as intimated at p. 216, preparation having been made by the teaching of Makar (the priest who had been converted through perusal of the books sent there by Lord Aberdeen, and subsequent teaching of the American Missionaries at Cairo), a Mission Church was in 1865 established in that city; and the Rev. Messrs. Ewing and Harvey settled there as resident missionaries, with Makar as the native helper. At first much opposition was encountered by them from the Coptic resident priests; which was renewed for awhile on occasion of the Coptic Patriarch's persecuting measures in 1866-7 against native converts to Protestantism. At length, in 1868, all open hostility having ceased, the Mission schools in this city have since then been more numerous attended; children of the leading men of the resident Copts being among the pupils, and Christian truth, as well as secular knowledge, taught them. Also the Sabbath and other religious services of the Mission have been generally attended by the children of the schools, both boys and girls, as well as by other persons; not without evident impression for good on many of the children. Moreover, an offshoot from the schools at Madineh has been established at *Sinaris*, a town ten miles distant: the desire for such a school, and for religious services in connexion with it, having been excited by visits from the Missionaries, and seeing the value of the school instruction at Madineh. Hence a deputation, not once only but twice, to the Missionaries there, requesting it; with the promise of providing a schoolroom, and paying one fourth of the teacher's salary. And, very providentially, a young man, a native of Sinaris, but who had been

taught in the Missionary School at Cairo, and had there made a public profession of the pure faith of the Gospel, and been subsequently an assistant teacher in the American Mission schools, was at hand to answer the appeal ; and he has now a school with about twenty boys in his native town, and holds there also Scripture readings and religious services. At Madineh itself, among other converts, there is specially particularized one who was once a Moslem ; but who, through teaching in the Mission school at Alexandria, having been convinced of the truth of Evangelical Christianity, has at length, not without counting of the cost, made an open Christian profession, and been baptized.

2. At *Osiout* similarly (a town on the Nile, 270 miles above Cairo) a Mission church was founded in 1865, and the Rev. J. and Mrs. Hogg, with Dr. Johnson, M.D., and Mrs. Johnson, located there as Missionary labourers. A special importance attaches to this Mission station ; because, besides other schools as elsewhere, a training-school for native young men preparing for the ministry has been there established, under the able and faithful superintendence of Mr. Hogg ; and which had fifteen students already in it by the last accounts, at the close of 1868.

3. At *Ghous* also, or *Goos*, 230 miles higher up the river, and 15 north of the ancient Thebes, the Rev. E. Currie has been fixed as resident Missionary Pastor to a church of Coptic converts, with Makhiel el Beliani as his native assistant. Circumstances of peculiar interest had attended the first formation of this church in 1866. It seems that Makhiel (of whose earlier life, and association with Lord Haddo in his evangelizing work up the Nile, a sketch has been given at p. 201 *suprà*), having been sent to Ghous in the spring of that year by the American Missionaries, had first prepared the way :—"labouring in season," Dr. Lansing reports, "and out of season ; holding a daily service in his house, and preaching from house to house ; less controversial in his preaching than formerly, but dwelling with especial earnestness on the doctrines of human corruption and a Divine Saviour." And "finding on a voyage up the Nile," continues

Dr. Lansing, "that the Word had taken root there, we gave notice of holding a communion with the converts ; and, after some days spent in examining and preparing the candidates, held it the next Sabbath, after the usual service. On that occasion twenty-five people of Ghous (fourteen men and eleven women) sat down with us to the Lord's table. It was a joyous occasion. Most of the men were men of age and experience, some with beards white with age : and we were delighted at seeing so many women, and they so intelligent and earnest ;—more so, indeed, than our Cairene women, who have enjoyed Gospel privileges for years.

"On the Monday we had another service. And then, after we had explained to them the nature and offices of the Christian Church, they organized one for themselves ; choosing Makhiel for their pastor, and three elders and three deacons : a petition being written to the Presbytery to have them ordained in due time.* In the evening a large number of the people accompanied us to the ship ; when we finally committed them to God, and the Word of His grace ; and left them praising God for what He had done at Ghous."

Such was the happy first formation of the Coptic Evangelic Church at Ghous, and nearly about the same time as of that at Osiout. But soon persecution was destined to try the faith of these infant churches up the Nile. Some two or three years after Lord Aberdeen had quitted Egypt, the former liberal Viceroy was succeeded by one hostile to Frank influence in Egypt, and the former comparatively liberal Coptic Patriarch also by one of quite contrary spirit. Jealous of the increasing influence of the American missionaries, and conversion of so many of the Coptic population through their means to Evangelical Protestantism, the new Patriarch sought occasion against them ; and the abuse of the rights of foreign

* It seems that Makhiel himself, though ordained to the ministry many years before (as mentioned p. 201, *suprà*) by a Coptic Bishop, regarded that ordination as invalid, in consequence of the superstitious formalities that characterized it. Hence he wished re-ordination by the American Missionaries ; and was accordingly ordained by them in February, 1868.

citizenship by many foreign residents and Frank Consuls, in favour of their native *protégés*, furnished him with a plausible plea, just such as he wanted, with the Viceroy and the Viceroy's chief minister. "The American Missionaries," he said, "were making sad inroads on his flock, especially by their schools: their object being in part *political*; to withdraw the Protestant converts from their allegiance to the Viceroy, and make them *American protégés*."

On this the Viceroy, having first given the Patriarch 1500 acres of land, and yet other donations afterwards of land and money, in order to enable him to get up schools such as might effectually compete with the American schools, but all in vain, proceeded to severer measures. An order was issued, early in 1867, for a sweeping levy of labourers for the Viceroy's railway works: together with a rescinding of the exemption from liability to such a levy of pupils in schools like those of the American Mission, which had been in force ever since the days of the former Viceroy, Mohammed Ali. Hence the temporary scattering of the Mission-school at Osiout, which was then the only school of the Mission in Upper Egypt. Finally, in March, 1868, there was arranged a voyage of the Coptic Patriarch up the Nile into Upper Egypt, in a steamer lent him by the Viceroy; with soldiers in his retinue, and authority from Government for the use of the local authorities everywhere up the Nile, for the distinctly-avowed purpose of crushing Protestantism.

Now began persecution in its severer forms:—not excommunication only, and burning of Bibles and other religious evangelical books, but bastinadoing also, and imprisoning, in spite of the existing law of religious toleration. Nor, when appeal was made by the American Missionaries on the strength of the Turkish law of toleration, in favour of their persecuted Coptic co-religionists, was it of any avail; the reply being that there could be granted no intervention by foreigners in their favour, seeing that they were Turkish subjects. The universality of the persecution, wherever there were adherents of the devoted sect, showed (what, as before said, was confessed) that the object was to root out Pro-

testantism. Especially at Eckhmen, Osiout, Ghenneh, and Ghous, the persecution had to be felt in its severity. When other measures had proved fruitless for bringing back to his Church the Coptic converts at Ghous, and other towns (such as Ghenneh) in its neighbourhood, the Patriarch intrigued successfully for a penal sentence against the leaders of the sect there of *banishment to the White Nile*: a sentence this of *death*; as the persons so sentenced, when arrived at a certain point of the river, near the first cataract, are there thrown out and drowned. Accordingly Fam Stephanos* and two other leaders of the Evangelic Church at Ghous, named Anton Matta and Basily Basada, were, on the 29th September, 1868, seized and put on board a boat by the Governor of Ghenneh, and sent off up the river under a strong escort of Government soldiers. It was understood by themselves and all else that their fate was sealed. But the spirit of martyrs for the faith was given them. "God will *never*, *never* forsake them that put their trust in Him," were Fam's words of farewell to his family and friends. And wonderfully did He in whom they trusted interpose for their deliverance. The winds were strangely contrary for that time of the year. In four days after starting,—a time sufficient with ordinary winds to have carried them to the point where their lives were to have been sacrificed; but when, in consequence of the contrary winds, they had only reached Esneh,—a Government order arrived from Cairo for their release. It seems that the earnest and determined efforts of the British Acting Consul, Mr Reade, backed by the help of the British Ambassador at Constantinople, had brought a moral force to bear upon the Viceroy which he felt unable to resist. So the order was sent for their release; and, owing to that strange contrariety of the winds, arrived just in time to save their lives.

What were the gratulations of their families and friends on their return to Ghous is a tale the Missionaries delight to dwell on. It seems that during the whole of these persecu-

* Respecting Fam Stephanos see an interesting notice in Dr. Lansing's book entitled "Egypt's Princes," p. 287.

tions only four of the Coptic converts shrunk back from steadfastness in the faith ; and all these have since penitently returned. One effect of such an issue of the contest, which was a matter of notoriety throughout Egypt, has been, it is said, "a great revulsion of popular feeling in favour of the Mission and the converts." And now, concludes the Report from which the above details have been abridged,* "our churches have rest : and it is felt to be more than ever our duty to labour that they may be edified ; and that, walking in, the fear of the Lord, and in the comfort of the Holy Ghost, they may be multiplied."†

* "Annual Report of the American Board of Foreign Missions, for 1868."

† The reader will find it interesting to compare the above with the account given in Chapter XIV. of the first sowing of the seed of God's Word by Lord Aberdeen in the places specified.

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