

The only manuscripts of the fragments on the Trojan war are appended to two manuscripts of Lydgate's poem on the same subject, one in the Bodleian and the other in the Cambridge University Library. They have been printed by the Early English Text Society. The 'Legends of the Saints' exists only in a single manuscript in the same Cambridge Library. The 'Legend of St. Machar' was printed from it by Horstmann in his 'Altenglische Legenden, neue Folge,' Heilbronn, 1881, and the remainder, along with the fragments of the poem on the Trojan war, were published by the same editor at Heilbronn in 1882.

[For the facts of Barbour's life see Exchequer Rolls of Scotland, vols. ii. and iii.; Registrum Episcopatus Aberdonensis, Spalding Society; Rymer's Fœdera. Brief memoirs are prefixed to the various editions of the Bruce, and his position as a poet is estimated in Warton's History of English Poetry, Irving's History of Scottish Poetry, and Mätzner's Altenglische Sprachproben.] Æ. M.

BARCHAM, JOHN. [See BARKHAM.]

BARCLAY, ALEXANDER (1475?-1552), poet, scholar, and divine, was born about the year 1475. The question whether he was by birth a Scotchman or an Englishman has been abundantly disputed; Bale says of him, 'alii Scotum, alii Anglum fuisse contendunt' (*Scriptorum Britannicæ Centuriæ*, ix. 723). But there is no evidence to support the latter contention. Pits considered that Barclay's native district was probably Devonshire, apparently on no other ground than that of his having held preferment there. Wood adds a DE to his name (for which the occurrence of the same prefix in the Prologe of James Locker, 'Ship of Fools,' ed. Jamieson, i. 9, is hardly a sufficient voucher), and idly supposes him to have been born at Berkeley in Somersetshire, for which should be read Gloucestershire. On the other hand, not only do his baptismal name and the spelling of his surname *primâ facie* suggest a Scotch origin; but there remains the distinct statement of a contemporary, Dr. William Bulleyn, who lived many years in the northern counties of England, that 'Bartley' was 'borne beyond the colde River of Twede.' In an earlier publication than that quoted above (*Illustrium Majoris Britannicæ Scriptorum Summarium*) Bale introduces Barclay simply as 'Scotus,' and Holinshed, cited by Ritson, likewise calls him a Scot. The Scotchman Dempster also claims him as his countryman (*Historia Ecclesiastica Gentis Scotorum*, i. 106), adding that he lived in England,

having been expelled from his native country for the sake of religion; which statement, however, cannot be correct, if Barclay was settled in England by 1508 or earlier, up to which time no religious disputes had occurred in Scotland (RITSON). Little importance attaches to the cavil that, had Barclay been a Scot, he would have taken more frequent opportunities of singing the praises of his native land. This would not have added to his comfort in England; moreover, one of his chief patrons, as will be seen, was the victor of Flodden Field. In the 'Ship of Fools,' however (sec. 'Of the ruyne, &c. of the holy fayth') occurs, subjoined to 'a speycall exhortacion and lawde' of Henry VIII, a warm tribute to James IV of Scotland, consisting of several stanzas, one of them an acrostic, and including a recommendation of a close alliance between the lion and the unicorn. At the time of their publication, hardly any one but a Scotchman would have indited these stanzas. Lastly, the argument in favour of Barclay's Scottish nationality is still further strengthened by the Scottish element in his vocabulary. The words in question are not numerous, but it is difficult otherwise to account for their presence (JAMIESON, i. xxix-xxx).

Probably Barclay may have first crossed the border with the view of obtaining a university education in England, according to a practice not unusual among his countrymen even in his day (IRVING, 326). He is conjectured to have been a member of Oriol College, as it would seem solely on the ground that he afterwards dedicated his chief literary work to Dr. Cornish, bishop of Tyne (suffragan bishop of Bath and Wells), who was provost of Oriol from 1493 to 1507. As a matter of course, we have a suggestion that Cambridge and not Oxford, and a third that Cambridge as well as Oxford, may have been Barclay's university. Warton cites a line from 'Eclogue I,' which at all events shows that Barclay once visited Cambridge; to this it may be added that in the same Eclogue 'Trompyngton' and 'good Manchester' (query Godmanchester, though the reference may be to Manchester, with which James Stanley, bishop of Ely, 1506-15, was closely connected) are mentioned among the well-known places of the world. But so much familiarity with Cambridge and its neighbourhood might well be acquired by an Ely monk. At the one or the other of the English universities, if not at both, he may be assumed to have studied and to have taken his degrees. In his will he calls himself doctor of divinity, but where and when he took this degree is unknown. Either

before or after his university career, while he was still 'in youth,' he resided at Croydon in Surrey, of which place repeated mention is made in 'Eclogue I.'

Barclay's student life had, according to his own testimony in the 'Ship of Fools' (sec. 'Of unprofytable Stody'), been full of 'foly;' and it has been supposed that this may have induced him to travel abroad before his entrance into holy orders (JAMIESON). The shepherd Cornix, by whom in his 'Eclogues' Barclay evidently, as a rule, designates himself, speaks of Rome, Paris, Lyons, and Florence as towns which he visited among many others, when he saw the world in his youth. We know of no authority for Mackenzie's assertion that he also travelled in the Netherlands and in Germany. In any case his years of travel must have fallen in a most active period of the continental Renaissance, when Englishmen were freely gathering in the learning which they were to acclimatise at home. It is impossible to determine how much of his scholarship Barclay acquired in England. He seems to have had but a slight acquaintance with Greek. Of his knowledge of Latin poets his 'Eclogues' were to furnish ample evidence; of other writers he specially quotes Seneca. But the monument proper of his Latin scholarship is his translation of Sallust's 'Bellum Jugurthinum,' which he published at some date unknown in obedience to the wish of the Duke of Norfolk. It is prefaced by a dedication to this nobleman, in which the author speaks of 'the understanding of latyn' as being 'at this time almost contemned by gentylnen,' and by a Latin letter, dated from [King's] Hatfield in Hertfordshire, to John Veysy, bishop of Exeter. His familiarity with French he showed by composing for publication in 1521, again at the command of the Duke of Norfolk, a tractate 'Introductory to write and to pronouche Frenche,' which is mentioned by Palsgrave in 'L'Esclaircissement de la langue Françoise,' printed in 1530. A copy of Barclay's treatise, probably unique, exists in the Bodleian.

In the early years of the sixteenth century the union between churchmanship and learning was still hardly less close in England than it was in that group of continental scholars, among whom Sébastien Brant was already a prominent figure. Soon after Barclay's return to England he must have been ordained by Bishop Cornish, through whom he was appointed a priest in the college of Ottery St. Mary, in Devonshire, of which the pluralist bishop held the wardenship from 1490 to 1511. The college of secular priests, of which Bar-

clay was a member, was founded in 1337 by John Grandisson, bishop of Exeter; the manor and hundred had been obtained by him in exchange from the dean and chapter of Rouen, to whom they had been granted by Edward the Confessor. It was here that Barclay, in 1508, accomplished the work to which he owes his chief fame, the English verse translation of the 'Ship of Fools,' first published by Pynson in December 1509, with a dedication by the author to Bishop Cornish on the back of the first leaf. In this dedication he speaks of the work as 'meorum primiciæ laborum quæ in lucem eruperunt,' but he had previously, in 1506, put forth without his name a book called the 'Castell of Laboure,' a translation from the French poet, best known as a dramatist, Pierre Gringore's 'Le Chateau de Labour' (1499), a moral allegory which, though of no novel kind, was speedily reprinted by a second publisher.

During his residence at Ottery St. Mary Barclay made some other friends and enemies. Among the former was a priest, John 'Bishop by name,' his obligations to whom he warmly attests in the 'Ship of Fools' (sec. 'The descripcion of a wyse man'), gravely playing on his name as that of 'the first ouersear of this warke.' A certain 'mayster Kyrkham,' to whose munificence and condescension he offers a tribute in the same poem (sec. 'Of the extortion of Knyghtis'), professing himself, doubtless in a figurative sense only, 'his chaplayne and bedeman whyle my lyfe shall endure,' is with much probability supposed to be Sir John Kirkham, high sheriff of Devonshire in the years 1507 and 1523 (see the authorities cited by JAMIESON i. xxxvii, and cf. as to the family of Kirkham LYONS, *Magna Britannia*, part i. ccii-cciii). In the same section of the poem he departs from his general practice of abstaining from personal attacks, in order to inveigh against a fat officer of the law, 'Mansell of Otery, for powlynge of the pore;' elsewhere (sec. 'Inprofytable bokes') the parsons of 'Honyngton' (Honiton) and Clyst are glanced at obliquely as time-serving and sporting clergymen; and to another section ('Of hym that nought can and nought wyll lerne') an 'addicion' is made for the benefit of eight neighbours of the translator's, secondaries (priest-vicars) of Ottery St. Mary, without whose presence the 'ship' would be incomplete.

Barclay's residence in Devonshire may have come to an end with Bishop Cornish's resignation of the wardenship of Ottery St. Mary in 1511, which was followed two years later by the bishop's death. Remi-



niscences of the West occur even in his later poems ('Bristowe' in *Ecl.* iv., 'the Severn' in *Ecl.* ii.); but in the dedication of 'The Myrrour of Good Maners, translated 'at the desyre of Syr Gyles Alyngton, Knyght,' and printed without a date by Pynson 'at the instance and request' of Richard, earl of Kent, Barclay calls himself 'prest: and monke of Ely.' This 'Myrrour' is a translation from Dominic Mancini's elegiac poem 'De quatuor Virtutibus' (1516); and the address prefixed to it contains the interesting statement that Sir Giles Alington had requested Barclay to abridge or adapt Gower's 'Confessio Amantis,' but that Barclay had declined the undertaking as unsuitable to his age, infirmities, and profession (WARTON, iii. 195). The 'Eclogues,' the early editions of which are again undated, were manifestly also written at Ely (see in *Ecl.* iii. the passage on Bishop Alcock, 'now dead and gone,' Alcock, the founder of Jesus College, Cambridge, who is also lamented in *Ecl.* i., died in 1500; and see in *Ecl.* v. the reference to 'Cornyx whiche dwelled in the fen,' and the detailed description of a mural painting in Ely Cathedral). In the introductory lines he states that he was thirty-eight years of age when he resumed a subject at which he had already worked in his youth; and inasmuch as it is clear that at least one event mentioned in the 'Eclogues,' the death of Sir Edward Howard (*Ecl.* iv.) in 1513, could not have occurred long before the allegory concerning it was composed, the above-mentioned statement fixes his birth about the year 1475 (see the argument in JAMIESON, i. lv-lxiii, but here the death of Howard is misdated 1514; see Lord HERBERT of Cherbury's *Life and Reign of Henry VIII.*, 31). While, then, still in the prime of life, Barclay had taken the vows as a Benedictine monk, and thus enrolled himself in the most conservative and aristocratic of the orders (it is curious that in *Ecl.* v. he should rather contemptuously introduce 'a gentell Cluner,' i.e. Cluniac monk, as a purveyor of charms to women). At Ely he also translated from Baptist Mantuan the 'Life of St. George,' which he dedicated to Nicholas West, bishop of Ely (FAIRHOLT); from this translation Mackenzie (ii. 291) quotes some lines in the old fourteen-syllable metre, which are without any striking merit. When certain lives of other saints, said to have been written by Barclay, but all non-extant, were composed, can only be conjectured; the 'Life of St. Thomas of Canterbury' is thought by Jamieson to have been written when its author had become a Franciscan at Canterbury; of the 'Lives of St. Catharine, St. Margaret,

and St. Ethelreda,' the last-named, of course, directly connects itself with Ely.

Under Henry VII, for whom Barclay cherished, or professed to cherish, a deep regard (see *Ecl.* i.), learning and letters were already coming into fashion, and the early years of Henry VIII were the heyday of the English Renaissance. It is therefore not surprising that Barclay, whose efforts as an author began towards the close of the first Tudor reign, and achieved a conspicuous success at the end of the second, should have had a liberal experience of patrons and patronage. He seems to have enjoyed the goodwill of Henry VII's trusted adviser, Cardinal Morton, a prelate of literary tastes (see *Eclogues* iii. and iv.); but this must have been in the earlier part of his life, as Morton died in 1500. Perhaps, as Archbishop of Canterbury, he had come into some contact with Barclay at Croydon. He was befriended in his maturity by Thomas, duke of Norfolk, the victor of Flodden Field and lord treasurer of England—to whom, as has been seen, he dedicated his translation of the 'Jugurtha,' and the memory of whose second son, Sir Edward Howard, he, after the death of the latter off Brest, 25 April 1513, as lord high admiral in the war with France, sang in the graceful eclogue of the 'Towre of Vertue and Honour,' introduced into his 'Ecl. iv.' Other patrons of his, as has been seen, were Richard, earl of Kent, who died in 1523, and Sir Giles Alington. To another contemporary, of tastes and tendencies similar to his own, he pays in passing a tribute which to its object, Dean Colet, must have seemed the highest that could be received by him. 'This man,' we read in 'Ecl. iv.,' 'hath won some soules.' Little is known as to his relations to Cardinal Wolsey, an allusion to whom has been very unreasonably sought in the mention of 'butchers dogges wood' (mad) in the eulogy of Bishop Alcock in 'Ecl. i.' On the other hand, Jamieson has directed attention to a letter from Sir Nicholas Vaux to Cardinal Wolsey, dated 10 April 1520, and begging the cardinal to 'send to them . . . Maistre Barkleye, the black monke and poete, to devise hystoires and convenient raisons to florrishe the buildings and banquet house withal' at the famous meeting called the Field of the Cloth of Gold (see *Calendar of State Papers, Foreign and Domestic, Henry VIII.*, vol. iii. pt. i. 259). It would probably not have interfered with Barclay's execution of his task had he been the author of a tract against the French king's (query Lewis XII?) oppression of the church, which has been ascribed to him. In the same connection it may be added that a strong antipathy

animated Barclay against a prominent contemporary man of letters. Against Skelton, as a wanton and vicious writer, Barclay inveighed with little or no pretence of disguising his attack. At the close of the 'Ship of Fools' (sec. 'A brefe addicion of the syngularyte of some newe Foly's') he alludes with lofty contempt to the author and theme of the 'Boke of Phyllyp Sparowe,' a hit very good-humouredly returned, as it seems, by Skelton in his 'Garlande of Laurell' (DYCE's *Skelton*, i. 411-12). Very probably, also, it is in allusion to Skelton that, in his 'Ecl. iv.,' Barclay upbraids a 'poete laureat' who is a graduate of 'stinking Thais' (cf. DYCE, xxxv-xxxvi). But though Skelton paraphrased and presented to Wolsey three portions of Locher's Latin version of the 'Ship of Fools' under the title of the 'Boke of Three Fooles' (see DYCE, i. 199-205, and cf. ii. 227), neither jealousy nor partisanship, nor even professional feeling is needed in order to explain Barclay's abhorrence of the Bohemian vicar of Diss, with whose motley the sober hue of his own more sedate literary and satirical gifts had so little in common. Bale mentions (*Scriptorum Brytanniae Centuria*, ix.) a book by Barclay, 'Contra Skeltonium,' which, according to Ritson, 'was probably in metre, but appears neither to have been printed, nor to be extant in manuscript.'

How Barclay fared at the time of the dissolution of the monasteries we do not know. Some time before this he had left Ely, where he had become a *laudator temporis acti*, and deprecated the violence which, in contrast with his predecessors, the 'dreadfull Dromo' used towards his flock (see *Ecl.* iii. One would be tempted to identify this personage with Thomas Goodrich, bishop of Ely, 1534-54, who 'reformed' his see, but that the 'Eclogue' must have been written far earlier). At some date unknown he assumed the habit of the more rigorous Franciscan order at Canterbury (BALE, *MS. Sloan*, cited by Jamieson; cf. Dempster). It is probably a mere coincidence that an Alexander Barclay is mentioned in 1528 as a vehement promoter of the Lutheran reformation and refugee in Germany (see Arber's reprint of Roy and Barlow's *Rede me and benott urothe*, Introduction, 13). The reaction of the last years of Henry VIII's reign was clearly not disadvantageous to Barclay, who was presented, 7 Feb. 1546, by Mr. John Pascal with the vicarage of Much Badew, in Essex, and 30 March of the same year with the vicarage of Wokey, in Somersetshire.

During the reign of Edward VI, through the greater part of which he survived, he must have acquiesced in the religious changes

that seemed good to those in authority; for not only did he hold Much Badew till his death, but he was in 1552 presented by the dean and chapter of Canterbury to the rectory of All Hallows, Lombard Street, in the city of London. Jamieson has pointed out that Wadding (*Scriptores Ordinis Minorum*), who promotes Barclay to a suffragan-bishopric of Bath and Wells, probably confounds him with Gilbert Berkeley, who was actually consecrated to that see in 1559, and that the same mistake may be at the bottom of a scandalous anecdote against Barclay related by Bale and repeated by Wood, of which the scene is laid at Wells, 'before he was Queen Mary's chaplain.' Queen Mary did not ascend the throne till more than a year after Barclay's death. One is altogether inclined to regard as resting on no better foundation Bale's characteristic assertion that Barclay throughout remained not only 'ueritatis osor,' i.e. a Roman catholic at heart, but also 'sub cœlibatus fuco fœdus adulter.'

A few weeks after his presentation to his city rectory, Barclay died at Croydon, where he had spent some of his younger days. He was buried in the church there on 10 June 1552. Since, as has been seen, he was born about 1475, he had attained to a good old age. In his will, which is extant, he leaves bequests to the poor of Badew and of 'Owkeley' (Wokey). The other bequests are numerous, but have little significance for posterity; a liberal legacy of 80*l.* to the poor and other gifts are dependent on the payment of debts owing by one Cutbeard Croke, of Winchester (see JAMIESON, i. lxxxvi-lxxxix). Prefixed to Pynson's editions of Barclay's 'Mirror of Good Manners' and 'Sallust' is a representation of the author in monastic habit presenting a copy of his work to his patron. The face is (at least in the Cambridge 'Sallust') interesting; but Jamieson points out that the picture is used for a similar purpose in other publications, so that its chief figure cannot be identified with Barclay.

Even considering the length of his life, Barclay was a very productive writer. No intrinsic importance, however, belongs to any of his minor writings, incidentally mentioned above; in addition to which there has also been attributed to him, on no very satisfactory evidence, the English translation printed by Pynson, as is supposed, between 1520 and 1530, of the travels of Hayton, a Præmonstratensian friar, in the Holy Land and Armenia, originally written in French, and then rendered into Latin by command of Pope Clement V. Warton further mentions, as by Barclay, 'Orationes variæ' and a tractate,



'De fide orthodoxa.' His literary fame rests on his 'Ship of Fools,' and in a less degree on his 'Eclogues.' The former of these works remains essentially a translation, though Barclay truly states himself to have added and given an English colouring to his work. It is in any case the most noteworthy translation into a living tongue of a production of very high literary significance. The 'Narrenschiiff' of Sebastian Brant was published at Basel in 1494, and its immediate popularity is attested by the appearance of three unauthorised reprints in the course of the same year. A Low-German translation was published probably as early as 1497, and in the same year Jacob Locher produced his celebrated Latin version, the 'Stultifera Navis.' On this Barclay's translation was founded. He professes, indeed, to have 'ouersene the fyrst inuention in Doche, and after that the two translations in Laten and Frenche' (see the *Prologe of James Locher* in JAMIESON, i. 9; the French translation was probably that of Pierre Rivière of Poitiers, whose original was Locher, and whom, in 1498, Jehan Droyn paraphrased into prose). But at the conclusion of the argument (JAMIESON, i. 18) Barclay directly refers to certain verses by Locher as those of his 'Actour,' or original; and the order of the sections, as well as the additions made to the original German text, generally correspond to those in Locher's Latin version of 1497. Even the preliminary stanzas, headed 'Alexander Barclay excusynge the rudenes of his translacion,' correspond to the 'Excusatio Jacobi Locher,' whereas Brant's 'Entschuldigung' occurs near the end of the German book. Curiously enough, however, the poem of Robert Gaguin, of which Barclay inserted a version near the end of his work, had made its appearance, not in Locher's Latin translation, but in that of Jodocus Badius Ascensius (1505). On the other hand, the woodcuts of Barclay's translation are copied from the original Basel edition, for which it has been supposed that these illustrations, that contributed not a little to the popularity of the satire, were invented by Sebastian Brant himself (see ZARNCKE, 234 seq.)

Barclay's 'additions' are mostly of a personal or patriotic nature; but he also indulges in an outburst against French fashions in dress (sec. 'Of newe fassions and disgyred garmentes'), indites a prolonged lament, the refrain of which suggests a French origin, on the vanity of human greatness (sec. 'Of the ende of worldly honour and power,' &c.), and makes a noteworthy onslaught upon the false religious (this is the substance of his 'brefe addicion of the syngularite of some

newe Foly's'). The ballad in honour of the Blessed Virgin, which concludes his work, seems also to be his own. As to his general execution of his task, he on the whole manages his seven-line stanza not unskilfully, and thus invests his translation with a degree of dignity wanting to the original. Like Brant, he never forgets his character as a plain moral teacher. He is loyal and orthodox, and follows his original in lamenting both the decay of the holy faith catholic and the diminution of the empire, and in denouncing the Bohemian heretics, together with the Jews and the Turks. The English 'Ship of Fools' exercised an important direct influence upon our literature, pre-eminently helping to bury mediæval allegory in the grave which had long yawned before it, and to direct English authorship into the drama, essay, and novel of character.

Barclay's 'Eclogues' (or 'Egloges,' as they were first called in deference to a ridiculous etymology) were the first poetical efforts of the kind that appeared in English proper: in Scotland, as Sibbald points out, they had been preceded by Henryson's charming 'Robene and Makyne' (dated about 1406 by H. Morley). The earliest modern bucolics were Petrarch's, composed about 1350, but these are in Latin. Barclay's more immediate predecessor, and one of his chief models, was Baptist Mantuan, whose eclogues appeared about 1400; and before the close of the century the 'Bucolics' of Virgil had been translated into Italian by several poets. The first three of Barclay's 'Eclogues' are, however, adaptations from the very popular 'Miseriæ Curialium' of Æneas Sylvius (Piccolomini, 1405-64). The theme was one familiar enough to the Renaissance age, and its echoes are still heard in our own literature in the poetry of Spenser. Though Barclay's execution is as rude as his manner is prosy, his very realistic complaints furnish a very lively picture of contemporary manners: thus, Ecl. iii., which was probably known to Spenser, and perhaps to Milton, introduces an excellent description of an inn; but a more famous passage in this 'pastoral' is the eulogy of Bishop Alcock. Eclogues iv. and v. are imitations of the fifth and sixth of Mantuan. Into Ecl. iv., which treats of the neglect of poets by rich men, is introduced the allegory already mentioned in honour of Sir Edward Howard; the Duke of Norfolk, the Earl of Shrewsbury, and King Henry VIII appear among the inhabitants of the Tower of Virtue and Honour. The effort is as well sustained as any that remains from Barclay's hand. The whole poem has a touch of bitterness resem-

bling that in the October eclogue of the 'Shepherd's Calendar.' Ecl. vi., under the title of the 'Cytezen and Uplondyshman,' treats the familiar theme of the relative advantages and disadvantages of town and country, here discussed by two shepherds warming themselves in the straw at night. After Amyntas has related the curious and pathetic tale of 'Cornix' concerning the unequal distribution among Eve's children of the honours and the burdens of life, Faustus defends the shepherd's estate by dwelling on its representatives from Abel to Christ. In the entertaining colloquy which follows, the town has decidedly the worse of the dispute, though the author is man of the world enough to mingle a little satire in his praise of rustic simplicity.

The following list of Barclay's extant works is abridged from Jamieson, i. xcvi-cix. The doubtful works are queried. Bale's list is incomplete, as is that of Pits. Dempster's and Warton's include several works, already mentioned, which have been attributed to Barclay, but are not extant. 1. 'The Castell of Laboure,' Wynkyn de Worde, 1506; Pynson, n. d. 2. 'The Shyp of Folsys of the Worlde,' Pynson, 1509; Cawood, 1570, &c. &c. 3. 'The Egloges of Alexander Barclay, Prest,' n. d.; John Herforde, n. d.; Humfrey Powell, n. d.; Ecl. iv. Pynson, n. d.; Ecl. v. Wynkyn de Worde, n. d., &c.; Powell's edition is in the Cambridge University Library. 4. 'The Introductory to write and to pronounce Frenche,' Copland, 1521. 5. 'The Myrrour of Good Maners,' Pynson, n. d.; Cawood, 1570. 6. 'Cronycle compiled in Latyn, by the renowned Sallust,' Pynson, n. d.; Waley, 1557; Pynson's edition is in the Cambridge University Library. 7. ? 'Alex. Barclay, his Figure of our Mother Holy Church oppressed by the Frenche King,' Pynson, n. d. 8. 'The Lyfe of the Glorious Martyr saynt George, translated by Alexander Barclay, while he was a monk of Ely,' Pynson, n. d. 9. ? 'The Lyfe of saynte Thomas,' Pynson, n. d. 10. ? 'Haython's Cronycle,' Pynson, n. d.

[The best account of Barclay and his works will be found prefixed to T. H. Jamieson's excellent edition of the *Ship of Fools*, 2 vols. Edinburgh, 1874. Every kind of information as to Sebastian Brant's *Narrenschiff*, with a review of its reproductions, is supplied in Zarncke's celebrated edition, Leipzig, 1854. Of the Eclogues there is no complete modern edition; but Ecl. v. is reprinted in Sibbald's *Chronicle of Scottish Poetry*, ii. 393-424, and in vol. xxii. of the *Percy Society's Publications*, with a valuable introduction, containing extracts from Ecl. iv., and notes by F. W. Fairholt. See also Bale's

*Scriptorum Britanniae Centuriæ*, 723, Basel, 1559; Pits's *Relationes Historicae de rebus Anglicis*, i. 745, Paris, 1619; Th. Dempster's *Historia Ecclesiastica Gentis Scotorum*, 2nd ed. (Bannatyne Club), i. 106, Edinburgh, 1829; Wood's *Athenae Oxonienses*, ed. Bliss, i. 205-9; Warton's *History of English Poetry*, ed. Hazlitt, iii. 189-203, London, 1871; Sibbald's *Chronicle of Scottish Poetry*, ii. 396-7; Ritson's *Bibliographia Poetica*, 44-46\*; D. Irving's *History of Scottish Poetry*, ed. J. A. Carlyle, Edinburgh, 1861. The article on Barclay in Mackenzie's *Lives and Characters of Scottish Writers*, ii. 287-95, is discursive and incorrect.]

A. W. W.

**BARCLAY, ANDREW WHYTE, M.D.** (1817-1884), physician, was born at Dysart, N.B., and educated at the High School of Edinburgh. He studied medicine at Edinburgh University, and after visiting Berlin and Paris took the M.D. degree in 1839. He afterwards entered at Caius College, Cambridge, and proceeded to the M.D. degree in 1852. He was elected assistant physician to St. George's Hospital in 1857, and devoted much attention to the interests of the medical school, lecturing on medicine, and serving as physician from 1862 to 1882. At the College of Physicians he was examiner in medicine, councillor, censor, Lumleian lecturer, and Harveian orator (for 1881), being elected treasurer in 1884. He was president of the Royal Medical and Chirurgical Society for the year 1881, and contributed to the transactions of that society two papers on heart disease. He was shrewd and cautious as a physician, concise and polished as a writer. He wrote the following works: 1. 'A Manual of Medical Diagnosis.' 2. 'On Medical Errors.' 3. 'On Gout and Rheumatism in relation to Diseases of the Heart.'

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**BARCLAY, DAVID.** [See under **BARCLAY, ROBERT**, 1648-1690.]

**BARCLAY, SIR GEORGE** (*f.* 1696), the principal agent in the assassination plot against William III in 1696, was of Scotch descent, and at the time of the plot about sixty years of age. He is characterised as 'a man equally intriguing, daring, and cautious.' He appears to have been a favourite officer of Viscount Dundee, and at the battle of Killiecrankie was joint commander of the regiment of Sir Donald McDonald of Sleat, along with that baronet's son (MACPHERSON, *Original Papers*, i. 370). After the death of Dundee he passed over into Ireland, landing there from Mull with the Pink, 19 March 1690 (MACPHERSON, i. 173). Being held by the Highlanders 'in high esteem,'



he returned in 1691 to Scotland, with 'a warrant under King James's hands to treat with the Highland clans' (CARSTARES'S *State Papers*, 140). As an opportunity for a rising did not present itself, he returned again to France; but though he held the appointment of lieutenant in the ex-king's regiment of horse guards, commanded by the Duke of Berwick, he was also frequently employed along with Captain Williamson in negotiations with the adherents of James in England. In 1696 he arrived in England with a commission from James 'requiring our loving subjects to rise in arms and make war upon the Prince of Orange, the usurper of our throne.' According to the Duke of Berwick, 2,000 horse were to be raised to join the king on his arrival from France, Sir John Fenwick to be major-general, and Sir George Barclay brigadier (*Memoirs of the Duke of Berwick*, i. 134). Barclay, however, interpreted his commission as allowing him a certain discretion in the methods to be employed against 'the usurper.' Making the piazza of Covent Garden his headquarters, he gathered around him a body of conspirators—forty men in all, well mounted—who were to pounce on William as he was returning from Richmond to London, the spot selected being a narrow lane between Brentford and Turnham Green, where his coach and six could not turn. The time fixed was 15 Feb., but the plot having been revealed, the king remained at home both on that day and on the 22nd. The principal subordinates were captured, with the exception of Barclay, who made his escape to France. In a narrative published in Clarke's 'Life of James II,' Barclay exonerates his master from all knowledge of the plot; but that he did not strongly reprobate it, is sufficiently proved by the fact that he received Barclay again into his service. During the negotiations with France in 1698, the Earl of Portland demanded that Barclay should be delivered up; but Louis replied that the regiment he commanded had been disbanded, and that he did not know what had become of him.

[Clarke's Life of James II; Howell's State Trials, vol. xiii.; Melville and Leven Papers; Macpherson's Original Papers; Carstares's State Papers; Memoirs of the Duke of Berwick; Dalrymple's Memoirs; Barnet's History of his own Times; Wilson's James II and the Duke of Berwick; the Histories of Macaulay, Ranke, and Klopp.] T. F. H.

BARCLAY, HUGH (1799–1884), a Scottish lawyer and sheriff substitute of Perthshire, was descended from the old Barclay family of Fifeshire, and was born on

18 Jan. 1799 in Glasgow, where his father was a merchant. After serving his apprenticeship as a law agent he was admitted a member of the Glasgow faculty in 1821. In 1829 he was appointed sheriff substitute of the western district of Perthshire, and in 1833 sheriff substitute of the county. He died at his residence at Early-bank, Craigie, near Perth, on 1 Feb. 1884, having for several years been the oldest judge in Scotland. Sheriff Barclay was the author of 'A Digest of the Law of Scotland, with special reference to the Office and Duties of the Justice of the Peace,' 1852–3, a work which has passed into several editions, and has proved of invaluable service to the class of magistrates for which it was intended. Besides editions of various other legal works, he also published 'Law of Highways,' 1847; 'Public House Statutes,' 1862; 'Judicial Procedure in Presbyterian Church Courts,' 1876; and other minor tracts, such as 'Hints to Legal Students,' 'The Local Courts of England and Scotland compared,' and 'The Outline of the Law of Scotland against Sabbath Profanation.' He was a frequent contributor to the 'Journal of Jurisprudence' and other legal periodicals, and his papers on the 'Curiosities of the Game Laws' and 'Curiosities of Legislation' were also published by him in a collected form. For many years he was a prominent member of the general assembly of the church of Scotland, and, taking an active interest in ecclesiastical and philanthropic matters, he published 'Thoughts on Sabbath Schools,' 1855; 'The Sinaitic Inscriptions,' 1866, and a few other small works of a similar kind.

[Scotsman, 2 Feb. 1884.]

T. F. H.

BARCLAY, JOHN (1582–1621), author of the 'Argenis,' was born 28 Jan. 1582 at Pont-à-Mousson, where his father, William Barclay [q.v.], was professor of civil law in the college then recently founded in that town by the Duke of Lorraine. His mother, Anne de Malleviller, was a French lady of distinguished birth; but Barclay always considered himself a Scotsman and a subject of James I, and the attempt to affiliate him to France, of which his native town at that period formed no part, has been renounced even by the French critics who have of late done so much to elucidate the circumstances of his life. He is said to have been educated by the jesuits, and this may partially have been the case; but his father is little likely to have resigned the main charge of his education to other hands, and his writings show no trace of the false taste which had already begun to infect the jesuit colleges. Like

Pope's, his youthful fancy was captivated by Statius, and his first performance was a commentary on the 'Thebaid,' composed at the age of nineteen. The jesuits may well have desired to enlist so promising a recruit in their order; but the usual story that his father carried him off to England to avoid their persecutions is rendered doubtful by the different account of the motive of his visit assigned by himself in one of his poems. The accession of a Scottish king to the English throne would seem quite sufficient inducement to draw a gifted and enterprising young Scotsman to London; at the same time his antipathy to the jesuits, from whatever cause it may have arisen, was unquestionably very genuine, and found vent in his next work. The first part of the 'Satyricon,' published under the name of Euphormio Lusinius, is said to have appeared in London in 1603, but no copy of the edition has ever been found. A second edition was printed at Paris in 1605. Barclay's stay in England was but short; he repaired first to Angers, and in 1605 to Paris, where he married Louise Debonnaire, daughter of an army paymaster, and herself a Latin scholar and poetess. The married pair removed in 1606 to London, where, in the same year, Barclay published his Latin poems under the title of 'Sylvæ,' but the second part of the 'Satyricon' was published at Paris in 1607, an edition entirely unknown until recently brought to light by M. Jules Dukas. Barclay continued to reside in London for nearly ten years, enjoying, as the statement of his friend Thorie and the internal evidence of his works attest, the favour of James I as a countryman and a scholar; but the assertions of some of his biographers fail to convince us that he was entrusted with state secrets or employed in foreign missions. The obloquy occasioned by the attacks made in the 'Satyricon' on the jesuits and the Duke of Lorraine compelled him in 1611 to vindicate himself by the publication of an 'Apologia,' usually but improperly regarded as a third part of the work. This has been usually stated to have been designed as a reply to a particular attack of which the author has remained unknown, but M. Dukas demonstrates that this latter cannot have been written before 1616 or 1617. In 1608 Barclay lost his father, and in 1609 he edited the latter's posthumous treatise, 'De Potestate Papæ,' a work boldly attacking the usurpations of the mediæval popes, which involved him in a controversy with Bellarmine. By other jesuit adversaries he was accused of having dissembled or forsaken his religion to gratify James I, a charge which could have been easily established if it had been well founded. In 1614 he published

the 'Icon Animorum,' generally reckoned as the fourth part of the 'Satyricon,' an animated and accurate sketch of the character of the chief European nations. In 1616 he quitted England for Rome, a step imputed by himself to penitence for having published and defended the errors of his father on the extent of the papal authority; but which the internal evidence of his Latin poems shows to have been rather occasioned by the disappointment of his hopes of reward and advancement at the English court. Though his works continued to be prohibited at Rome, he was pensioned by Paul V and well received by his old antagonist Bellarmine; he repaid their protection, 'meliore voluntate quam successu,' says one of his biographers, by a controversial work against protestantism, the 'Parænesis ad Sectarios,' printed at Cologne in 1617. It was probably discovered that theology was not his forte; at all events, his services were not again put into requisition, and he spent his last years in retirement, indulging the innate Scottish taste for gardening by cultivating tulips, and his special literary gift by the composition of his masterpiece, the 'Argenis.' According to a manuscript note in a copy belonging to M. Dukas, founded on information derived from Barclay's son, this memorable work was completed on 28 July 1621; on 1 Aug. the author was stricken with a violent fever, and he expired on the 15th. Ralph Thorie, in his anonymous elegy on Barclay's death (London, 1621), more than insinuates that he was poisoned, and the suddenness of his decease is certainly suspicious. His romance was printed the same year at Paris, under the supervision of his friend Peirescius, whose letters to him remain unedited in the public library at Carpentras. Barclay, by his own direction, was interred in the church of St. Onofrio, which also holds the remains of Tasso. A monument erected to him in another church was subsequently removed, either from the revival of suspicions respecting his orthodoxy; or, according to another account, from his widow's displeasure at a copy having been made for Cardinal Barberini as a monument to a tutor in his own family. Barclay left a son, who became an abbé. His widow returned to France, and died at Orleans in 1652.

Barclay is a writer of the highest merit, who has adapted the style of Petronius, elevated by the assiduous study of more dignified models, with signal success to the requirements of his own day. His 'Satyricon' shows how completely at an early age he had appropriated the fascinating elegance of Petronius, while good taste or good morals kept his



matter singularly pure, considering his age and his vocation as a satirist. There is more of youthful vigour in the 'Satyricon,' more weight and finish in the 'Argenis,' which enjoys the further advantages of an interesting plot and a serious purpose. The 'Satyricon' is partly autobiographical, partly based on his father's adventures, and one main object is the ridicule of persons individually obnoxious to him, such as the Duke of Lorraine, who figures under the name of Callion. The jesuits are attacked under the collective designation of *Aeigni*; and the puritans, whom Barclay hardly liked better, are impersonated under the figure of *Catharinus*. In the 'Argenis,' though most of the characters are real personages, the merely personal element is less conspicuous; the author's purpose is graver, and his scope wider. He designed to admonish princes and politicians, and above all to denounce political faction and conspiracy, and show how they might be repressed. The League and the Gunpowder plot had evidently made a strong impression on his youthful mind. The valour and conduct of *Archombrotus* and *Poliarchus* (both representing Henry IV), the regal dignity and feminine weakness of *Hyanisbe* (*Elizabeth*), the presumptuous arrogance of *Radiobanes* (*Philip II*), are powerfully depicted. As a story, the work occasionally flags, but the style and the thoughts maintain the reader's interest. Fénelon's 'Telemachus' is considerably indebted to it, and it is an indispensable link in the chain which unites classical with modern fiction. It has equally pleased men of action and men of letters; with the admiration of statesmen like Richelieu and Leibnitz may be associated the enthusiastic verdict of Coleridge, who pronounces the style concise as *Tacitus* and perspicuous as *Livy*, and regrets that the romance was not moulded by some English contemporary into the octave stanza or epic blank verse. Barclay's own Latin verse is elegant and pleasing, and rarely aspires to be anything more. Very little is known with certainty respecting Barclay's character and personal traits. His elegist *Thorie* extols his personal qualities with most affectionate warmth, but in very general terms. He is usually said to have been grave and melancholy, but *Thorie* celebrates his '*facilis lepor,*' and *Bugnot* speaks of his '*frons ad hilaritatem porrecta.*' He evidently sought the favour of the great, and would concede much to obtain it, but he cannot be reproached with flattery or servility. His adherence to the catholic religion was probably the result of a sincere preference, but his writings are by no means those of a zealot.

[Barclay's biography, as usually narrated, is disfigured by many errors, and many passages in his life are unknown or obscure. The notices of contemporaries and writers of the next generation, such as *Bugnot*, *Pona*, *Crassus*, *Erythreus*, were condensed, with many corrections, into an article in *Bayle's Dictionary*, which has since served as the standard source of information, but which *M. Jules Dukas*, in the preface to his bibliography of the *Satyricon* (*Paris, 1880*), has shown to abound with errors. *M. Dukas* has discovered many new facts, and his essay is the most valuable modern work on Barclay. There is a good Latin dissertation on the *Argenis* by *Léon Boucher* (*Paris, 1874*). See also *Dupond*, *L'Argénis de Barclai* (*Paris, 1875*). There is no collected edition of Barclay's works, and *M. Dukas's* exhaustive bibliography of the *Satyricon* is the only important contribution to their literary history. His separate poems appear in the *Delitiae Poetarum Scotorum*. A fifth part was added to the *Satyricon* by *Claude Morisot*, under the pseudonym of *Alethophilus*, and has frequently been published along with it. A translation of the *Argenis* by *Ben Jonson* was entered at Stationers' Hall on 2 Oct. 1623, but was never published. Two other translations appeared shortly afterwards. The *Icon Animorum* was translated by *Thomas May* in 1633.] R. G.

**BARCLAY, JOHN** (1734-1798), minister of the church of Scotland and the founder of the sect of the *Bereans*, otherwise called *Barclayites* or *Barclayans*, was born in 1734 at *Muthill*, in *Pertshire*, where his father, *Ludovic Barclay*, was a farmer and miller. From an early age he was destined for the church. He entered the university of *St. Andrews*, and took the degree of *M.A.*, afterwards passing through the ordinary theological curriculum. He became an ardent supporter of the views of *Dr. Archibald Campbell*, then professor of church history. On 27 Sept. 1759 Barclay received license to preach the gospel from the presbytery of *Auchterarder*, and soon after became assistant to the *Rev. James Jobson*, incumbent of the parish of *Errol*, with whom he remained nearly four years, when he was dismissed for his inculcation of obnoxious doctrines. In June 1763 he became assistant minister to the *Rev. Antony Dow*, incumbent of *Fettercairn*, in *Kincardineshire*, where he spent nine years. His eloquence filled the church to overflowing. A change in his opinions was indicated by the publication, in 1766, of a 'Paraphrase of the Book of Psalms,' to which was prefixed a 'Dissertation on the Best Means of interpreting that Portion of the Canon of Scripture.' The presbytery of *Fordoun*, in which *Fettercairn* is situated, summoned Barclay to appear before them. He escaped from their bar without censure. The antagonism

against him was revived, however, by his re-assertion of doctrines obnoxious to the presbytery in a small work entitled 'Rejoice evermore, or Christ All in All,' against the dangerous teaching of which the presbytery drew up a *libel*, or warning, to be read publicly on a specified day in the church of Fettercairn. The libel had little effect upon the people, whom Barclay continued to instruct in his old methods, publishing in 1769 one of the largest of his treatises, entitled 'Without Faith, without God; or an Appeal to God concerning His own Existence,' which has been several times reproduced, either alone or as part of the works of the author. He produced also in the same year a polemical letter on the 'Eternal Generation of the Son of God,' which was followed in 1771 by a letter on the 'Assurance of Faith,' and a 'Letter on Prayer, addressed to a certain Independent Congregation in Scotland.' The death of Mr. Dow, minister of Fettercairn, 25 Aug. 1772, left Barclay to the mercy of the presbytery, who not only inhibited him from preaching in the church of Fettercairn, but used all their influence to close his mouth within their bounds, which lie in what is called the Mearns. The clergy of the neighbouring district of Angus were much more friendly, and Barclay was generally admitted to their churches, in which for several months he preached to crowded congregations. The parish of Fettercairn almost unanimously favoured the claims of Barclay to the vacant living, and appealed on his behalf to the synod of Angus and Mearns, and then to the general assembly, to support him against his rival, the Rev. Robert Foote. But it was ordered that Foote should be inducted. The presbytery of Fordoun refused Barclay a certificate of character. The refusal of the presbytery was sustained on appeal successively by the synod and the general assembly, who dismissed the case 24 May 1773. Barclay was thus debarred from holding any benefice in the church of Scotland. Hereupon adherents of his teaching formed themselves into congregations in Edinburgh and at Fettercairn, both of whom invited him to become their minister. He preached at Fettercairn two Sundays in July 1773 in the open air to thousands of hearers, and the people of that and the neighbouring parishes erected a large building for worship at a place called Sauchyburn; to the pastorate of which, in default of Barclay's acceptance, James M'Rae was unanimously called. He was accordingly 'set aside as their pastor early in spring, 1774, by the assistance of Mr. Barclay, who was present; and from that period till 1779 Mr. M'Rae

was minister to from one thousand to twelve hundred communicants, all collected together by the industry of Mr. Barclay during his nine years' labour at Fettercairn' (*Life of Mr. John Barclay*). Meanwhile Barclay himself had preferred to accept the call to Edinburgh, in view of which he had repaired to Newcastle for ordination, to which he was admitted 12 Oct. 1773. His followers, sometimes called Barclayans or Barclayites, after their founder, designated themselves Bereans (Acts xvii. 11). Barclay described himself as 'minister of the Berean assembly in Edinburgh.' Their doctrines are in the main those of ordinary Calvinism; but they also hold the opinions (1) that natural religion undermines the evidences of christianity; (2) that assurance is of the essence of faith; (3) that unbelief is the unpardonable sin; and (4) that the Psalms refer exclusively to Christ. 'There are Berean churches in Edinburgh, Glasgow, Crieff, Kirkealdy, Dundee, Arbroath, Montrose, Brechin, Fettercairn, and a few other places' in Scotland (*Biographical Dictionary of Eminent Scotsmen*), where, however, they are described as a 'small and diminishing party of religionists' (EADIE'S *Ecclesiastical Cyclopædia*), and there are, it is believed, a few congregations of them in America (M'CLINTOCK and STRONG'S *Cyclopædia*, &c., New York). When Barclay had preached for about three years in Edinburgh, he took a two years' leave of absence, during which he proceeded to London. Here he laid the foundation of a church of Bereans, and also established a debating society. Barclay had made ready his way as a propagandist by the publication of a 'New Work in three volumes, containing, 1. The Psalms paraphrased according to the New Testament. 2. A select Collection of Spiritual Songs. 3. Essays on various Subjects,' 12mo, Edinburgh, 1776; including, besides the works already particularised, a treatise on the 'Sin against the Holy Ghost.' Other selected works were published, both before and after this date. To some of these are prefixed short narratives of Barclay's life, as in an edition of the 'Assurance of Faith,' published at Glasgow in 1825; in an edition of his 'Essay on the Psalms,' &c., Edinburgh, 1826; and in an edition of his 'Works,' 8vo, Glasgow, 1852. In 1783 Barclay published a small work for the use of the Berean churches, the 'Epistle to the Hebrews paraphrased,' with a collection of psalms and songs from his other works, accompanied by 'A Close Examination into the Truth of several received Principles.' Barclay died suddenly of apoplexy at Edinburgh, on Sunday, 29 July 1798, whilst kneeling in



prayer at the house of a friend, at which he had called on finding himself unwell whilst on his way to preach to his congregation. He was interred in the Calton old burying-ground, where a monument was erected to his memory.

[Foote's Essay appended to a Sermon, &c., Aberdeen, 1775; A Short Account of the Early Life of Mr. John Barclay, prefixed to various works; Thom's Preface to Without Faith, without God, &c., 1836; Biog. Dict. of Eminent Scotsmen, 1868; Scott's *Fasti Ecclesiæ Scotticæ*, pt. vi. p. 867; McClintock and Strong's *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, 8vo, New York, 1867-81.]  
A. H. G.

**BARCLAY, JOHN** (1741-1823), one of the oldest and most distinguished officers who ever served in the marines, entered that corps in 1755 as a second lieutenant, and became first lieutenant in 1756. He served throughout the seven years' war, at first in the Mediterranean, then in the expedition to Belle Isle in 1760, and lastly on the coast of Africa; he was promoted captain in 1762. He served with distinction through the American war, particularly at the Red Bank and in the mud forts, and was in command of the marines on board the *Augusta*, when that frigate answered the fire of the forts, and was deserted on being herself set on fire in the Delaware river. For these services he was promoted major by brevet in 1777. He was one of the commanding officers of marines in Rodney's great action with De Grasse, and was after it promoted lieutenant-colonel by brevet in 1783. He saw no further active service at sea, but was for the next thirty years chiefly employed on the staff of the marines in England. He became major in the marines in 1791, and lieutenant-colonel in the marines, and colonel by brevet in 1794. In 1796 he became major-general, and in 1798 second colonel commandant in his corps. In this capacity he had much to do with the organisation of the marines, and effected many reforms in their uniform and drill. In 1803 he became lieutenant-general and colonel commandant of the marines, and in 1806 resident colonel commandant. He was now practically commander-in-chief of the whole corps under the admiralty, and the universal testimony borne to its good character testifies to the excellence of its organisation, and it must be remembered that not only in the mutinies of Spithead and the Nore, but in all the mutinous manifestations which occurred, the marines proved that they could be depended on to check mutiny among the sailors. In

1813 he became general, and in 1814 retired from the service after continuous employment for fifty-nine years. He went to live at Taunton, where he died in November 1823.

[For Barclay's services see the Royal Military Calendar, and occasional allusions in the common military and naval histories.] H. M. S.

**BARCLAY, JOHN** (1758-1826), anatomist, was born in Perthshire 10 Dec. 1758, his father being a farmer, brother of John Barclay [q. v.], founder of the Berean sect in Edinburgh. Obtaining a bursary in St. Andrew's University, he studied for the church, and became a licensed minister; but entering the family of Mr. C. Campbell as a tutor, he devoted his leisure to natural history, afterwards concentrating his attention especially on human anatomy. In 1789 he passed as tutor into the family of Sir James Campbell of Aberuchill, whose daughter Eleanora he long afterwards married, in 1811. The young Campbells, his pupils, entered Edinburgh University in 1789, and Barclay became an assistant to John Bell, the anatomist, and was also associated with his brother Charles, afterwards Sir Charles Bell. To Sir James Campbell Barclay owed the means of completing his medical course. He became M.D. Edin. in 1796, then went to London for a season's study under Dr. Marshall of Thavies Inn, an eminent anatomical teacher, but returned to Edinburgh and established himself as an anatomical lecturer in 1797. Thenceforward until 1825 he delivered two complete courses of human anatomy, a morning and an evening one, every winter session, and for several years before his death gave a summer course on comparative anatomy. His classes gradually grew in reputation; in 1804 he was formally recognised as a lecturer on anatomy and surgery by the Edinburgh College of Surgeons, and in 1806 he became a fellow of the Edinburgh College of Physicians. His style of lecturing was extremely clear, and illuminated by a thorough knowledge of the history of his subject. He contributed the article *Physiology* to the third edition of the 'Encyclopædia Britannica' (1797), and in it showed good scientific perception, although the amount of knowledge then available for such an article appears extremely small to a modern reader. He developed his ideas of a nomenclature of human anatomy based on scientific principles, and ridiculed many absurdities, which, however, have for the most part persisted, in 'A New Anatomical Nomenclature' (1803). In 1808 he published a treatise on 'The Muscular Motions of the Human Body,' arranged according to regions and systems, and with many practical appli-

cations to surgery. This was followed in 1812 by his 'Description of the Arteries of the Human Body,' the result of much original study and dissection. A second edition appeared in 1820. He was ever on the lookout for opportunities of dissecting rare animals, and thus he acquired an unusual knowledge of comparative anatomy, by which he illustrated his lectures. He furnished descriptive matter to a series of plates illustrating the human skeleton and the skeletons of some of the lower animals, published by Mitchell of Edinburgh in 1819-20. Several of his lectures on anatomy were published posthumously in 1827. He died on 21 Aug. 1826, after two years' illness, during which his classes were carried on by Dr. Knox. He left his large museum of anatomy to the Edinburgh College of Surgeons, where it constitutes the Barcleian Museum. One of his most interesting works is 'An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organisation,' published in 1822 (pp. 542). He paid considerable attention also to veterinary medicine, and was chiefly instrumental in the foundation of a veterinary school by one of his pupils, Professor Dick, under the patronage of the Highland Society of Scotland.

[Memoir by Sir G. Ballingall, M.D., prefixed to *Introduct. Lectures to a Course of Anatomy* by John Barclay, M.D., Edinburgh, 1827; *Memoir* by G. R. Waterhouse, prefixed to vol. viii. of Sir W. Jardine's *Naturalists' Library*, Edinburgh, 1843; *Struthers's History Sketch of Edin. Anat.* School, Edinb. 1867.] G. T. B.

**BARCLAY, JOSEPH, D.D.** (1831-1881), bishop of Jerusalem, was born near Strabane in county Tyrone, Ireland, his family being of Scotch extraction. He was educated at Trinity College, Dublin, and proceeded B.A. in 1854 and M.A. in 1857, but showed no particular powers of application or study. In 1854 he was ordained to a curacy at Bagnelstown, county Carlow, and on taking up his residence there began to show very great interest in the work of the London Society for promoting Christianity among the Jews. The question of Jewish conversion was at that time agitating the religious world in England, and Barclay supported the cause in his own neighbourhood with great activity, till in 1858 his enthusiasm resulted in his offering himself to the London Society as a missionary. He left Ireland, much regretted by his parishioners and friends, and, after a few months' study in London, was appointed to Constantinople. The mission there had been established in 1835, but no impression had been made on

the 60,000 Jews calculated to inhabit the town. Barclay stayed in Constantinople till 1861, making missionary journeys to the Danubian provinces, Rhodes, and other nearer districts. He acquired a thorough knowledge of the Spanish dialect spoken by the Sephardic Jews, and diligently prosecuted his studies in Hebrew. In 1861 he was nominated incumbent of Christ Church, Jerusalem, a position requiring energy and tact to avoid entanglement in the quarrels of the parties whose rivalries Barclay describes as a 'fretting leprosy' neutralising his best efforts. In 1865 he visited England and Ireland on private matters, received the degree of LL.D. from his university, and married. On his return he found it impossible to continue in his post unless his salary was increased, and the refusal of the London Society to do this necessitated his resignation. This was in 1870; he returned again to England and filled for a time the curacies of Howe in Lincolnshire and St. Margaret's, Westminster, till in 1873 he was presented to the living of Stapleford in the St. Albans diocese. The comparative leisure thus afforded him enabled him to publish in 1877 translations of certain select treatises of the Talmud with prolegomena and notes. Opinion has been much divided as to the value of this work, but Jewish critics are unanimous in asserting that it is marked by an unfair animus against their nation and literature. In 1880 he received the degree of D.D. from Dublin University. In 1881 the see of Jerusalem became vacant, and Dr. Barclay's experience and attainments marked him out as the only man likely to fill the post successfully. He was most enthusiastically welcomed to Jerusalem, and entered on his duties with his usual vigour, but his sudden death after a short illness in October 1881 put an end to the hopes of those who believed that at last some of the objects of the original founders of the bishopric were to be realised. Bishop Barclay's attainments were most extensive. He preached in Spanish, French, and German; he was intimately acquainted with Biblical and Rabbinical Hebrew; he was diligently engaged at his death in perfecting his knowledge of Arabic; and he had acquired some knowledge of Turkish during his residence in Constantinople.

[An elaborate critical biography of the bishop, giving copious extracts from his journals and letters, was published anonymously in 1883.]

R. B.

**BARCLAY, ROBERT** (1648-1690), quaker apologist, was born at Gordonstown, Morayshire, 23 Dec. 1648. His father, David



Barclay, the representative of an ancient family formerly called Berkeley, was born in 1610, and served under Gustavus Adolphus. On the outbreak of the civil war he accepted a commission in the Scotch army. He was a friend of John, afterwards Earl Middleton, who had also served in the thirty years' war. Barclay commanded part of the force with which Middleton repelled Montrose before Inverness in May 1646. On 26 Jan. 1648 he married Catherine, daughter of Sir R. Gordon, and bought the estate of Ury, near Aberdeen. During Hamilton's invasion of England in the same year he was left in a command at home; but retired, or was dismissed, from active service when Cromwell entered Scotland after Preston. We are told that Barclay and Middleton were 'always on that side which at least pretended to be in the king's interest.' Barclay's estate was forfeited, and, in order, it is said, to regain possession, he obtained a seat in the Scotch parliament after the death of Charles, and was also one of the thirty members for Scotland returned to Cromwell's parliament of 1654 and 1656 (*Acts of Scotch Parliaments*, iii. part ii.). He was also a commissioner for the forfeited estates of the loyalists. He was arrested after the Restoration, apparently in 1665 (see a warrant for his committal to Edinburgh Castle, 23 Aug. 1665, in *Additional MS.* 23123); but was released by the interest, it is said, of his friend Middleton.

He had lost his wife in 1663, and at her dying request recalled his son Robert, who had been sent for education to his uncle, then rector of the Scotch college at Paris. The father was afraid of catholic influences, and the son tells us (treatise on *Universal Love*) that he had in fact been 'defiled by the pollutions' of popery. He obeyed his father's orders, and returned at the cost of losing the promised inheritance of his uncle, and for a time remained in an unsettled state of mind. His father was converted to quakerism, through the influence, it is said, of a fellow-prisoner in Edinburgh, James Swinton, and declared his adhesion to the sect in 1666. Robert Barclay followed his father's example in 1667. He studied hard at this time; he learned Greek and Hebrew, being already a French and Latin scholar, and read the early fathers, and ecclesiastical history. In February 1670 he married one of his own persuasion, Christian, daughter of Gilbert Mollison, an Aberdeen merchant, by his wife, Margaret, an early convert to quakerism. He soon afterwards turned to account a degree of learning and logical skill very unusual amongst the early quakers in controversy with one William

Mitchell, a neighbouring preacher. 'Truth cleared of Calumnies' appeared in 1670, and 'William Mitchell unmasked' in 1672. In 1673 he published a 'Catechism and Confession of Faith'; and in 1676 two controversial treatises. The first of these, called the 'Anarchy of the Ranters,' was intended to vindicate the quakers from the charge of sympathy with anarchy, whilst repudiating the claim to authority of the catholic and other churches. The second was the famous 'Apology.' Barclay had already put forth 'Theses Theologiæ,' a series of fifteen propositions referring to quaker tenets. They were printed in English, Latin, French, Dutch, and divines were invited to discuss them. A public discussion took place upon them (14 March 1675) in Aberdeen with some divinity students. It ended in confusion, and conflicting reports were published by the opposite parties. The 'Apology' itself, which is a defence of the 'Theses,' was published in Latin at Amsterdam in 1676. A copy of it was sent in February 1678 to each of the ministers at the congress of Nimeguen; and an English version was printed in the same year. It provoked many replies, and has been frequently republished.

Meanwhile Barclay was suffering persecution at home. In 1672 he had felt it incumbent upon him to walk in sackcloth through the streets of Aberdeen, though at the cost of grievous agony of spirit (*Seasonable Warning to the People of Aberdeen*). He was imprisoned at Montrose in the same year. In 1676 he travelled in Holland and Germany, and there made the acquaintance of Elizabeth, Princess Palatine, who had taken an interest in quaker principles. She was, it seems, distantly related to him through his mother. He heard during his journey of the imprisonment of his father and some thirty other quakers in the Tolbooth at Aberdeen. He returned with a letter from the princess to her brother, Prince Rupert, asking him to use his influence for the prisoners. Prince Rupert, however, was unable to speak to the king on account of a 'sore leg.' Barclay obtained an interview with the Duke of York, afterwards James II, and the king gave him what he calls 'a kind of a recommendation,' referring the matter to the Scotch council. The council declined to release the prisoners unless they would pay the fines and promise not to worship except in the common form. Barclay returned to Ury, and was himself imprisoned in November 1676 (see letters in *Reliquiæ Barclaiianæ*). His father had apparently been released on parole (BESSE'S *Sufferings of the Quakers*). Robert was released in April 1677, after a confinement

of five months, during which he composed a treatise on 'Universal Love,' and wrote a letter of remonstrance to Archbishop Sharp.

After his release Barclay joined Penn and George Fox in a visit to Germany, and they had an interview with the Princess Palatine, which has been described by Penn. In 1679 Barclay was again arrested, but released after three hours' detention. By this time he, like Penn, was enjoying favour at court. He frequently saw the Duke of York during his government of Scotland, and was a friend and cousin of James's adherent, Perth. In 1679 he obtained a charter from the crown, in consideration of the services of himself and his father, constituting the lands of Ury a 'free barony, with criminal and civil jurisdiction;' and his charter was confirmed by an act of the Scotch parliament in 1685. He probably hoped to use the privilege on behalf of his sect. Another appointment was more useful for the same purpose. In 1682 a body of twelve quakers, under the auspices of his friend Penn, acquired the proprietorship of East New Jersey. In 1683 the Duke of York gave a patent of the province to the proprietors, who had added to their body twelve associates, including Perth and Barclay. Barclay was appointed nominal governor, with right to appoint a deputy at a salary of 400*l.* a year, and with a share of 5,000 acres of land. One of his brothers, John, settled in the province, and another, David, died on his passage thither. The constitution of the province was intended to be a practical application of the quaker theory of toleration, and to provide an asylum to the persecuted.

Barclay continued to reside at Ury, where his father died, 12 Oct. 1686. He continued to have much influence with James. In a 'Vindication,' written in 1689 (*Reliquiæ Barclaiane*), he defends himself against the suspicion, explicable by his intimacy with James and Perth, of being a Jesuit and a catholic. His wife and seven children were a sufficient proof that the first suspicion was groundless, and he denies that he had any leaning to catholicism, though he confessed to loving many catholics. He says that he never saw James till 1676; but he believed in the sincerity of James's zeal for liberty of conscience, and, he adds, 'I love King James, and wish him well.' Barclay admits that he used his influence with James on behalf of his friends, but denies that he had ever spoken of public affairs. He had received no pecuniary favour, except a sum of 300*l.* in payment of a debt incurred by his father on behalf of Charles I. He disowns, he says, all political bias; but he held that

every established government would be found to favour the doctrine of passive obedience maintained by the quakers. It is said that Barclay visited James at the time when William was expected. Barclay asked whether no terms of accommodation could be arranged; and James replied that he could consent to anything not unbecoming a gentleman, except the abandonment of liberty of conscience. (This is stated on the authority of his widow in the *Genealogical Account*, p. 86.) Barclay visited the seven bishops in the Tower, to justify a statement of which they had complained, that they had been the cause of the death of quakers, but assured them that the statement should not be used to raise prejudice against them.

In his later years Barclay seems to have published nothing except (in 1686) an English version of a letter to a Herr Paets in defence of the quaker theory of personal inspiration, originally written in Latin in 1676. It has been praised as a pithy exposition of his principles.

He died at Ury 3 Oct. 1690. He left three sons and four daughters, who were all alive fifty years after his death. His wife died 14 Dec. 1722, in the seventy-sixth year of her age.

Barclay's great book, 'The Apology,' is remarkable as the standard exposition of the principles of his sect, and is not only the first defence of those principles by a man of trained intelligence, but in many respects one of the most impressive theological writings of the century. In form it is a careful defence of each of the fifteen theses previously published. It is impressive in style; grave, logical, and often marked by the eloquence of lofty moral convictions. It opens with a singularly dignified letter to the king, dated 25 Nov. 1675. The essential principle (expressed in the second proposition) is that all true knowledge comes from the divine revelation to the heart of the individual. He infers that the authority of the scriptures gives only a 'secondary rule,' subordinate to that of the inward light by which the soul perceives the truth as the eyes perceive that the sun shines at noonday. The light is given to every man, though obscured by human corruption, and therefore the doctrine of reprobation is 'horrible and blasphemous.' All men, christian or heathen, may be saved by it. The true doctrines of justification, perfection, and perseverance are then explained and distinguished from the erroneous doctrines of catholics and protestants which, according to him, imply rather a change in the outward relation than the transformation of the soul which accepts



the divine light. He then proceeds to deduce the special doctrines of the quakers in regard to the ministry, worship, and the sacraments from the same principle, rejecting what seems to him to be outward and mechanical; and (in the fourteenth proposition, on the power of the civil magistrate) argues against all exercise of conscience by secular authority. The last proposition defends the quaker repugnance to outward ceremonies and worldly recreations. Barclay's affinity to the so-called Cambridge Platonists and to the mystical writers is obvious. He quotes Smith's select discourses with approval; and speaks with reverence of 'Bernard and Bonaventure, Taulerus, Thomas à Kempis,' and others who have 'known and tasted the love of God.' His recognition of a divine light working in men of all creeds harmonises with the doctrine of toleration, which he advocates with great force and without the restrictions common in his time. For this reason he was accused of leaning towards deism, and is noticed with respect by Voltaire. In fact, if we dropped the distinction which with him is cardinal between the divine light and the natural reason, many of his arguments would fall in with those of the freethinkers, who agreed with him in pronouncing external evidences to be insufficient, though with a very different intention. Barclay's principal writings are as follows:

1. 'Truth cleared of Calumnies,' 1670.
2. 'William Mitchel unmasked,' 1672.
3. 'Seasonable Warning to the Inhabitants of Aberdeen,' 1672.
4. 'Catechism and Confession of Faith' [1673].
5. 'Theses Theologicae,' 1675.
6. 'The Anarchy of Ranters,' 1676.
7. 'Apology for the true Christian Divinity, as the same is set forth and preached by the people called in scorn Quakers,' 1678: a version of the 'Theologia veræ Christianæ Apologia,' published at Amsterdam, 1676.
8. 'Universal Love, considered and established upon its right foundation,' 1677.
9. 'The Apology vindicated,' 1679.
10. 'The Possibility and Necessity of an Inward and Immediate Revelation,' 1686: an English version of a Latin letter to Paets, written in 1676.

The 'Catechism' and 'Apology' have been frequently reprinted; and the 'Apology' has been translated into Dutch, German, French, Spanish, Danish, and (part of it) into Arabic.

Barclay's works were collected in 1692 into a folio volume, called 'Truth Triumphant,' with a preface attributed to Penn. They were republished in three volumes in 1717-18, and have also been published in America. Full details and references to

some manuscripts still unpublished are given in Smith's Catalogue.

[A Short Account of the Life and Writings of R. Barclay, 1802; Genealogical Account of the Barclays of Urie, 1740; the same edited by H. Mill, 1812; Life by Wilson Armistead (adding little to the above), 1850; Reliquiæ Barclaianae, a (lithographed) collection of letters, privately printed 1870 (a copy in the British Museum); Life by Kippis, in the Biographia Britannica; Diary of Alexander Jaffray, by John Barclay, (1833); Besse's Collection of the Sufferings of Quakers, vol. ii.; Smith's Catalogue of Friends' Books; Sewel's and Croese's Histories of the Quakers.]

L. S.

**BARCLAY, ROBERT** (1774-1811), lieutenant-colonel, entered the army as an ensign in the 38th regiment on 28 Oct. 1789, and embarked with his regiment for the East Indies, where he signalised himself in most of the actions fought there in 1793. He was so distinguished by his talents and courage that he was promoted to a lieutenancy on 31 May 1793, and to a company on 8 April 1795, and on both occasions out of his turn. Having been taken prisoner by the enemy, he suffered much in captivity, and in the year following his promotion he returned to England. Though entitled to six months' leave, he hastened to rejoin his regiment, then in the West Indies.

His distinguished qualities having become known to Lieutenant-general Sir John Moore, he was promoted to a majority in the 52nd on 17 Sept. 1803, and on 29 May 1806 to a lieutenant-colonelcy. In 1808 he accompanied Sir John Moore in the expedition to Sweden, and afterwards to Portugal. He was mentioned in despatches for his distinguished conduct at the battle on the Coa on 24 June 1810. He afterwards commanded a brigade, at the head of which, when charging the French on the heights of Busaco, he received a wound below the left knee. For his conduct at Busaco he was again honourably mentioned in despatches. His wound obliged him to leave the service, and he died from the effects of it on 11 May 1811.

[Historical Record of the 52nd Regt. p. 122; Despatches of Field-Marshal the Duke of Wellington, iv. 184-306; Army Lists.] A. S. B.

**BARCLAY, CAPTAIN ROBERT** (1779-1854). [See ALLARDICE.]

**BARCLAY, ROBERT** (1833-1876), ecclesiastical historiographer, was born 4 Aug. 1833 at Croydon. He was the younger son of John Barclay (b. 1797, d. 1838), a lineal descendant of the apologist in a younger

branch, the editor of Alexander Jaffray's diary (1833) and other biographical works, of whom his son remarks that 'perhaps no member of the Society of Friends, excepting Sewell, the historian, ever had a more intimate acquaintance with the literature, both printed and manuscript, of the early Society of Friends' (*On Membership*, p. 46). After passing through a preparatory school at Epping, he went to the Friends' school at Hitchin, conducted by Isaac Brown, afterwards head of the Flounders Institute, Ackworth. His education was finished at Bruce Grove House, Tottenham. He attained a good knowledge of botany and chemistry, was fond of electrical experiments, and had skill as a water-colour artist. Trained to business at Bristol, he bought, in 1855, a London manufacturing stationery concern (in Bucklersbury, afterwards in College Street and Maiden Lane), taking into partnership his brother-in-law, J. D. Fry, in 1867. In March 1860 he patented an 'indelible writing paper' for the prevention of forgery, the process of manufacturing which he described in a communication to the Society of Arts. Both at home and abroad he was interested in efforts for the evangelisation of the masses; though not 'recorded' as a minister of the Society of Friends (to which body he belonged), he preached in their meetings and missions. A posthumous volume gives thirty-six of his sermons, which were usually written, an uncommon thing with Friends. In 1868 he delivered a lecture on the position of the Society of Friends in relation to the spread of the gospel during the last sixty years. He endorsed the view of Herbert Skeats (*Hist. of the Free Churches*, 1868) that the early Society of Friends was the first home mission association, and was anxious to see the body regaining its position as an aggressive christian church. He was strongly in favour of the public reading of the Bible in Friends' meetings, and thought Richard Claridge's 'Treatise of the Holy Scriptures,' 1724, presented a more correct view of the sentiments of the early Friends than their controversial writings. He was as strongly opposed to the practice of birthright membership, introduced among Friends in 1737. His opinions on these points led to his undertaking the important series of investigations which culminated in his work on the inner life (meaning the internal constitution) of the obscurer commonwealth sects, whose origin, ramifications, and practical tendencies, he traced with a tact and labour and a novelty of research which make his book of permanent value, 'not merely for theologians and students of ecclesiastical history, but for histo-

rical inquiry in its wider sense' (PAULI, in *Göttinger Gelehrte-Anzeigen*, April 1878). His presentment of the doctrinal aspects of primitive quakerism is ably criticised from the standpoint of an old-fashioned Friend, in an 'Examen' (1878), by Charles Evans, M.D., of Philadelphia. Too much application undermined his health, and before the last proof-sheets of his book had been finished, the rupture of a vessel in the brain produced his death on 11 Nov. 1876. He married, 14 July 1857, Sarah Matilda, eldest daughter of Francis Fry, of Bristol, the bibliographer of the English Bible, and had nine children, of whom six survive him.

He published: 1. 'On the Truth of Christianity, compiled from ... works of Archbishop Whately. Edited by Samuel Hinds, D.D., formerly Lord Bishop of Norwich,' 1865, 18mo (three later editions). 2. 'On Membership in the Society of Friends,' 8vo [1872]. 3. 'The Inner Life of the Religious Societies of the Commonwealth,' &c., 1876, large 8vo, two plates and chart (actually published 18 Jan. 1877; since twice reissued, 1877, 1878, from the stereotyped plates).

[Smith's Cat. of Friends' Books, 1867; Sermons by Robert Barclay, with a brief memoir, edited by his widow, 1878, 8vo (portrait).]

A. G.

BARCLAY, THOMAS (*fl.* 1620), professor at Toulouse and Poitiers, was one of the numerous Scotch scholars who, in the sixteenth and seventeenth centuries, studied in foreign universities, where they, in many cases, ultimately became professors. He was a native of Aberdeen, but as a young man studied humane letters and philosophy at Bordeaux. Here, we are told, his success was such as to merit the special praise of 'that Phoenix of Greek and Latin learning,' Robert Balfour [q. v.], the Aristotelian scholar, whose edition of 'Cleomedes' has remained the standard work on that author to almost our own days. The reputation acquired by Barclay at Bordeaux led to his being called to preside over the 'Squillanean' school at Toulouse, where the Scotch historian Dempster tells us he served his first literary campaign under his fellow-countryman's guidance. This fact supplies us with an approximate date, for it was about 1596 that Dempster left Paris, intending to work his way to Toulouse (IRVING, *Lives of Scottish Writers*, i. 350). At this town, the birthplace of Cujas, the great founder of the systematic study of ancient and modern law, Barclay's attention was directed to this subject; and finding himself unable to pursue this branch of learning in its native place, he accepted the offer of a regius professorship at



Poitiers. His fame and his eloquence while holding this office soon procured his recall to Toulouse, where he was still living when Dempster drew up his 'Historia Ecclesiastica' about 1620. Dempster tells us that his lectures on civil law were largely attended. There seems to be no record of the precise date of his birth or his death. In some biographical works they are given as 1582-1619; but this is almost certainly due to a confusion of Thomas Barclay with his namesake, John Barclay, the author of the 'Argenis.' For in this case he would be holding his first, if not his second, professorship at about the age of fourteen, and would at the same time, though a younger man, be the instructor of such a prodigy of learning as Dempster.

Barclay's chief works are said to have been commentaries on Aristotle, and dissertations on certain titles of the Pandects. The last probably implies a confusion with William Barclay [q. v.]

[Dempster's *Historia Ecclesiastica.*]

T. A. A.

**BARCLAY, THOMAS, D.D.** (1792-1873), principal of Glasgow University, was born in June 1792, at Unst, in Shetland, of which parish his father, the Rev. James Barclay, was minister. He was entered of King's College, Aberdeen, in 1808. Here he attained considerable distinction. He took the degree of M.A. 28 March 1812, and subsequently prosecuted his theological studies for four years, during which he taught elocution at Aberdeen. Later he proceeded to London, where for four years, 1818-22, he acted as one of the parliamentary and general reporters of the 'Times.' He received license to preach the gospel from the presbytery of Lerwick 27 June 1821, and quitted the 'Times' in the following year, when he was presented by Lord Dundas, and ordained 12 Sept. 1822, to the parish of Dunrossness, in Shetland. Here he remained until his presentation by the same patron to the parish of Lerwick in October 1827, to which he was admitted 13 Dec. following. He was elected clerk of the synod of Shetland 27 April 1831. In 1840 Sir Henry Holland heard 'an admirable sermon' from Mr. Barclay, whom he accompanied the next day on a boating excursion to the Isle of Noss. A sudden and furious squall arose. Mr. Barclay was the only one who retained his presence of mind; but he, 'deemed,' as Sir Henry Holland says, to be 'one of the best boatmen in Scotland, seized the tiller, and by his firmness and skill brought us into safety.' Sir Henry Holland in 1858, on the occurrence of a vacancy in the principalship of the university of Glas-

gow, urged the claims of Dr. Barclay to the appointment upon Sir George Grey, expressing his conviction that the man who could preach such a sermon on Sunday, and next day by his firmness and promptitude save a boat from being swamped, was one eminently fitted for the government of young men and of a great college. 'How far this contributed to it I know not; but Dr. Barclay received the appointment, which he has ever since held with high honour and usefulness' (Sir H. HOLLAND'S *Recollections of Past Life*, 1872). Barclay had removed, September 1843, to Peterculter, in Aberdeenshire, and in July of the following year accepted a call to Currie, in Mid-Lothian, the presentation of Sir James Gibson-Craig, bart., of Riccarton. On 10 Feb. 1849 the university of Aberdeen conferred on Barclay the degree of D.D. Dr. Barclay took a somewhat prominent part, along with the late Dr. Robert Lee, in 'waging in the church courts the battle of religious liberalism' (*Scotsman*, 25 Feb. 1873). Barclay supported Dr. Lee in the liturgical innovations introduced by the latter into the Scottish system of worship. From the time of his appointment, however, to the principalship of the university of Glasgow, in succession to Dr. Duncan Macfarlane, to which he was admitted 13 Feb. 1858, he devoted himself exclusively to the duties of that office. Latterly his energy was impaired by delicate health and advanced age. For over twenty years, indeed, he was a sufferer from asthmatic bronchitis, and he found it necessary to spend a portion of each winter in Egypt, on the climate of which he wrote a long and valuable article for a medical journal. Dr. Barclay died at his official residence, on Sunday afternoon, 23 Feb. 1873, and was buried at Sighthill Cemetery. The Rev. Dr. Caird, his successor, preached a university sermon, 'In Memoriam,' on Sunday, 9 March, which was afterwards published, with a dedication 'to Mrs. Barclay and her family.'

Barclay married in 1820 the daughter of Captain Adamson, of Kirkhill; his wife, two married daughters and a son, who was settled as a medical man in China, survived him. Dr. Barclay was not eminent as a pulpit orator, but he was a sound and varied scholar, deeply read, not only in biblical learning, but in various branches of philology, and more particularly in the languages of northern Europe. As Dr. Caird said, he 'wrote no books.' He contributed, however, a sermon on 'Charity the Characteristic of Christianity' to the first volume of the 'Church of Scotland Pulpit,' Edinburgh, 1845, and also published in 1857 his 'Speech

against the Transmission of an Overture condemning the System of Government Education in India.'

[Scott's *Fasti Ecclesiæ Scoticanæ*, pt. v. pp. 422, 426; Story's *Life and Remains of Robert Lee*, D.D., 1870; Sir Henry Holland's *Recollections of Past Life*, 1872; Edinburgh Courant, 24 Feb. 1873; Scotsman, 25 Feb. 1873; Glasgow Herald, 24 Feb. and 1 March 1873; Caird's Sermon preached before the University of Glasgow, &c., on Sunday, 9 March 1873, Glasgow, 1873.]

A. H. G.

BARCLAY, WILLIAM (1546 or 1547–1608), a Scottish writer on jurisprudence and government, is stated by Sir Robert Sibbald (appendix to the *History of Fife*) to have been descended from the Barclays of Collairnie in Fife; but according to a note attached to James Gordon's 'History of Scots Affairs,' i. xvii, published by the Spalding Club in 1841, he was a grandson of Patrick Barclay, baron of Gartly, Aberdeenshire. As the inscription on the portrait prefixed to his 'De Regno,' but now wanting in most copies, states that in 1599 he was in his fifty-third year, he must have been born about 1546 or 1547, not 1541, the date sometimes given. He was educated at Aberdeen University. In early life he frequented the court of Queen Mary, where he is said to have dissipated his fortune. About 1571 he emigrated to France, where he devoted himself to the study of law, first at Paris and then at Bourges, under Cujacius, Donellus, and Contius. Soon after taking the degree of LL.D. he began to teach law in the university. His uncle, Edmund Hay the jesuit, rector of the recently founded university of Pont-à-Mousson, recommended him to the Duke of Lorraine, who, besides appointing him chief professor of civil law in the university, made him also councillor of state and master of requests. In 1581 Barclay married Anne de Malleveiller—not De Malleville, as M. Dubois shows—a lady of Lorraine, by whom he had one son, John [q. v.], the author of 'Argenis.' The son the jesuits endeavoured to attract to their order, and the father's resistance to their efforts having, it is said, provoked their enmity, he lost the favour of the Duke of Lorraine, and deemed it advisable in 1603 to resign his chair. In 1600 he had published at Paris his most important work, 'De Regno et Regali Potestate, adversus Buchananum, Brutum, Boucherium, et reliquos Monarchomachos.' The work was dedicated to Henry IV of France, and consisted of six books, the first two being devoted to a refutation of the arguments of George Buchanan in his dialogue, 'De Jure Regni apud Scotos;' the third and fourth being

directed against the 'Vindiciæ contra Tyrannos' of Hubert Languet, who wrote under the name of Stephanus Junius Brutus; and the last two to an examination of the treatise, 'De Justa Henrici III Abdicatione e Francorum Regno,' written by Jean Boucher, the seditious doctor of the Sorbonne. The doctrine of Buchanan that all power is derived from the people he endeavours to refute by a reference to the patriarchal system, and the appointment of a king over the Jewish people by God. He, however, admits the possibility in certain cases of the king so acting as to unking himself, and therefore to render it lawful to resist his will. The views of Barclay are discussed at some length in the 'Civil Government' of Locke, who names him 'the great assertor of the power and sacredness of kings.' A year before the publication of the work of Barclay James VI of Scotland had published his 'Basilicon Doron,' and possibly Barclay was led to resign his chair and remove to England by the hope that James, who had just succeeded to the English crown, might be inclined to manifest special favour to such a distinguished champion of his own views regarding the divine right of kings. James, it is said, offered him high preferment, but only on condition that he should renounce the catholic faith, whereupon Barclay decided in the beginning of 1604 to return to Paris. The chair of civil law at Angers had been vacant since 1599, and such was the fame of Barclay in France that as soon as his return to Paris was known a deputation was sent, requesting his acceptance of the chair. In addition to this, notwithstanding the strenuous opposition of two professors, he was appointed dean of the faculty of law, the appointment being confirmed by a special decree of the university 1 Feb. 1605. Possibly in order to impress his opponents with the dignity of his position he was accustomed, when he went to lecture, to be habited in a superb robe lined with ermine, with a massy chain of gold about his neck, and to be attended by his son and two valets. Shortly after his appointment he published at Paris 'In Titulos Pandectarum de Rebus Creditis et de Jurjurando.' In the dedication of the work to King James he mentioned his intention of writing a book to record his majesty's character and actions. This purpose he never carried out. He died at Angers 3 July 1608 ('Actes de l'État Civil d'Angers, paroisse Saint-Manville,' quoted by M. Dubois in his 'Discours' on Barclay), and was interred at the Cordeliers. A treatise which he had written, 'De Potestate Papæ: an, et quatenus, in Reges et Principes seculares jus et imperium habeat,' was published in 1609,



probably at London, without an indication of the place of publication, and the same year at Mussiponti (Pont-à-Mousson), with a preface by his son [see BARCLAY, JOHN, 1582-1621]. It was directed against the claims of the pope to exercise authority in temporal matters over sovereigns, and produced so great an impression in Europe that Cardinal Bellarmine deemed it necessary to publish an elaborate treatise against it, asserting that the pope, by virtue of his spiritual supremacy, possesses a power in regard to temporal matters which all are bound to acknowledge as supreme. An English translation of the work of Barclay appeared in 1611. It is also included in the 'Monarchia' of Goldast, published in 1621. The treatise on the Pandepts was inserted by the jurist Otto in his 'Thesaurus Juris Romani,' 1725-29. The 'De Regno' and the 'De Potestate Papæ' have both been frequently reprinted.

[The principal source for the facts of Barclay's life is Menage's *Remarques sur la Vie de Pierre Ayrault* (1675), 228-30. There are less correct notices in Ghilini's *Teatro d'Uomini Letterati* (1647), ii. 162; and Crasso's *Elogii degli Uomini Letterati* (1666), ii. 195. The later authorities are Mackenzie, *Writers of the Scots Nation* (1722), iii. 468-78; *Biographia Britannica*, ed. Kippis, i. 587-8; Irving, *Lives of Scottish Writers* (1829), i. 211-30; and especially M. Dubois, in *Mémoires de l'Académie de Stanislas*, série iv. tom. 4 (Nancy, 1872), pp. lviii-clxxv.]  
T. F. H.

BARCLAY, WILLIAM, M.D. (1570?-1630?), miscellaneous writer, was a brother of Sir Patrick Barclay, of Towie, and was born about 1570 in Scotland. He was educated for the pursuit of medicine, but is best known by a pamphlet, printed in Edinburgh in 1614, and entitled 'Nepenthes, or the Vertues of Tobacco.' Barclay studied at Louvain under the learned Justus Lipsius, to whom he afterwards addressed several letters which have been printed, and who is recorded to have said of his pupil 'that if he were dying he knew no person on earth he would leave his pen to but the doctor.' To Justus Lipsius's edition of 'Tacitus' (Paris, 1599), Barclay contributed an appendix. At Louvain he appears to have taken the degrees of M.A. and M.D. He became professor of humanity in Paris University, and after a short interval, during which he practised medicine in Scotland, returned to France to pursue his former occupation at Nantes. The tract 'Nepenthes, or the Vertues of Tobacco,' which is dedicated to the author's nephew Patrick, son and heir of Sir Patrick Barclay, of Towie, contains a warm panegyric on the herb, which, the author says, is adapted

to cure all diseases when used with discretion, and 'not, as the English abusers do, to make a smoke-box of their skull, more fit to be carried under his arm that selleth at Paris *du noir à noir* to blacke men's shoes than to carry the braine of him that cannot walk, cannot ryde, except the tobacco pype be in his mouth.' As in prose, so also in verse, Barclay sings the praises of his favourite weed, in six little poems attached to the treatise, and addressed to friends and kinsmen, all in praise of tobacco, to which he alludes as a 'heavenlie plant,' 'the hope of healtie,' 'the fewell of our life,' &c. Two years after the appearance of Barclay's work, King James published his famous 'Counterblaste to Tobacco,' in which his majesty denounces smoking as a 'custome loathsome to the eye, hatefull to the nose, harmefull to the brain, dangerous to the lungs, and in the blacke stinking fume thereof nearest resembling the horrible stigion smoke of the pit that is bottomlesse.' Barclay's tract is very rare, but has been reprinted by the Spalding Society. He was also author of 'Oratio pro Eloquentia. Ad v. cl. Ludovicum Servinum, Sacri Consistorii Regii Consiliarium, et in amplissimo Senatu Parisiensi Regis Advocatum,' Paris, 1598; 'Callirhoe, commonly called the well of Spa, or the Nympe of Aberdene resuscitat,' 1615 and 1670; 'Apobaterium, or Last Farewell to Aberdeen' (of which no copy is now known to exist); 'Judicium de Certamine G. Eglisemmii [Eglisliam] cum G. Buchanano pro Dignitate Paraphraseos Psalmi ciii. . . . Adjecta sunt Eglisemmii ipsum judicium, ut editum fuit Londini, typis Eðuardi Aldæi, an. Dom. 1619, et in gratiam studiosæ juventutis ejusdem Psalmi elegans Paraphrasis Thomæ Rhædi, Lond. 1620,' 8vo, Lond. 1628; and some Latin poems in the 'Delitiæ Poetarum Scotorum,' i. 137. Barclay died about 1630.

[Spalding Society Miscellany, i.; Works of King James I, folio; Anderson's *Scottish Nation*; Irving's *Lives of Scottish Poets*; Dempster's *Hist. Ecclesiast.*]  
R. H.

BARCLAY, WILLIAM (1797-1859), miniature painter, was born in London in 1797. He practised his art both in London and in Paris, and whilst in the latter city he was much occupied in making copies from the works of the great Italian masters in the Louvre. He exhibited portraits and some copies in water-colours at the Salon between the years 1831 and 1859, as well as at the Royal Academy between 1832 and 1856. He died in 1859.

[Redgrave's *Dictionary of Artists*, 1878; Royal Academy Exhibition Catalogues, 1832-56; *Livrets du Salon*, 1831-59.]  
R. E. G.