

vote of 60,000*l.* for founding hospitals. After this he practised some time at Sheffield, but returned to Edinburgh about 1766, and practised for some years with success. Ferguson, the well-known popular lecturer on natural philosophy, at his death left Buchan his valuable apparatus. Buchan thereupon began to lecture on the subject, and drew large classes for some years. In 1769 appeared, at the low price of six shillings, the first edition of his 'Domestic Medicine; or the Family Physician,' the first work of its kind in this country. Its success was immediate and great. Nineteen large editions, amounting to at least eighty thousand copies, were sold in Great Britain in the author's lifetime; and the book continues to be re-edited, as well as largely copied in similar works. It was translated into all the principal European languages, including Russian, and was more universally popular on the continent and in America than even in England. The Empress of Russia sent Buchan a gold medal and a commendatory letter. It is said that Buchan sold the copyright for 700*l.*, and that the publishers made as much profit yearly by it. Having unsuccessfully sought to succeed the elder Gregory on his death, Buchan in 1778 removed to London, where he gained a considerable practice; less, however, than his fame might have brought him but for his convivial and social habits. He regularly practised at the Chapter Coffee-house, near St. Paul's, to which literary men were then wont to resort. Full of anecdote, of agreeable manners, benevolent and compassionate, he was unsuited to make or keep a fortune: a tale of woe always drew tears from his eyes and money from his pocket. About a year before his death his excellent constitution began to give way, and he died at his son's house in Percy Street, Rathbone Place, on 25 Feb. 1805, in his seventy-sixth year. He was buried in the cloisters at Westminster Abbey.

Among his minor works are 'Cautions concerning Cold Bathing and Drinking Mineral Waters,' 1786; 'Observations concerning the Prevention and Cure of the Venereal Disease,' 1796; 'Observations concerning the Diet of the Common People,' 1797; 'On the Offices and Duties of a Mother,' 1800.

[New Catalogue of Living English Authors (1799), i. 352; Gent. Mag. lxxv. pt. i. 286-8, 378-80; European Mag. xlvi. 167.] G. T. B.

**BUCHANAN, ANDREW** (1690-1759), of Drumpellier, lord provost of Glasgow, was descended from a branch of the old family of Buchanan of Buchanan and Leny. He

was the second of four sons of George Buchanan, maltster, Glasgow, one of the covenanters who fought at Bothwell Bridge, and Mary, daughter of Gabriel Maxwell, merchant, and was born in 1690. His name appears in M'Ure's list of the 'First Merchant Adventurers at Sea' (*View of the City of Glasgow*, p. 209), and by his trade with Virginia, where he had a tobacco plantation, he became one of the wealthiest citizens of his day. In 1735 he purchased the estate of Drumpellier, Lanarkshire, and the older portion of Drumpellier house was built by him in 1736. Adjoining Glasgow he purchased three small properties in what was then known as the 'Long Croft,' the first purchase being made in 1719, the second in 1732, and the third in 1740 (*Glasgow, Past and Present*, ii. 196). Through his grounds he opened an avenue for gentlemen's houses, which he named Virginia Street, and he planned a town house for himself called Virginia Mansion, which he did not live to complete. Along with his three brothers he founded in 1725 the Buchanan Society for the assistance of apprentices and the support of widows of the name of Buchanan. He was also one of the original partners of the Ship Bank, founded in 1750. He was elected dean of guild in 1728, and lord provost in 1740. When after the battle of Prestonpans John Hay, quartermaster of the Pretender, arrived at Glasgow with a letter demanding a loan of 15,000*l.*, Buchanan and five others were chosen commissioners to treat with him, and succeeded in obtaining a reduction to 5,500*l.* (*Memorabilia of Glasgow*, p. 361). On account of his zeal in raising new levies on behalf of the government, Buchanan made himself so obnoxious to the rebels that in December 1745 a special levy of 500*l.* was made on him under threats of plundering his house, to which he replied 'they might plunder his house if they pleased, but he would not pay one farthing' (*Scots Mag.* viii. 30). He died 20 Dec. 1759. By his wife, Marion Montgomery, he left two sons and four daughters.

[Old Country Houses of the Old Glasgow Gentry, 2nd ed. pp. 186-8; Cochrane Correspondence, pp. 107, 114, 132; Glasgow, Past and Present, ii. 196; Scots Mag. viii. 30, xxi. 663.]

T. F. H.

**BUCHANAN, SIR ANDREW** (1807-1882), diplomatist, only son of James Buchanan of Blairvadoch, Ardinconnal, Dumbar-tonshire, and Janet, eldest daughter of James Sinclair, twelfth earl of Caithness, was born 7 May 1807, entered the diplomatic service 10 Oct. 1825, and was attached to the embassy at Constantinople. On 13 Nov. 1830

he was named paid attaché at Rio de Janeiro, but he did not remain long in South America, as he served temporarily with Sir Stratford Canning's special embassy to Constantinople from 31 Oct. 1831 till 18 Sept. 1832, after which he became paid attaché at Washington on 9 Nov. He was with Sir Charles Vaughan's special mission to Constantinople from March 1837 to September 1838, and then proceeded to St. Petersburg as paid attaché 6 Oct. of the same year. Few men seem to have gone through a greater number of changes in the diplomatic service; he was secretary of legation at Florence 24 Aug. 1841, and chargé d'affaires from July 1842 to October 1843, and from March to May 1844. At St. Petersburg he was secretary of legation 1844, and between that time and 1851 several times acted as chargé d'affaires. He was then rewarded for his various services by the appointment, 12 Feb. 1852, of minister plenipotentiary to the Swiss Confederation. In the following year, 9 Feb., he was named envoy extraordinary to the king of Denmark, and he acted as her majesty's representative at the conference of Copenhagen in November 1855 for the definite arrangement of the Sound dues question. He was transferred to Madrid 31 March 1858, and then to the Hague 11 Dec. 1860. He became ambassador extraordinary and plenipotentiary to the king of Prussia 28 Oct. 1862, ambassador extraordinary to Russia 15 Sept. 1864, and ambassador to Austria from 16 Oct. 1871 to 16 Feb. 1878, when he retired on a pension. Previously to this he had been made C.B. 23 May 1857, K.C.B. 25 Feb. 1860, G.C.B. 6 July 1866, and a privy councillor 3 Feb. 1863. He was created a baronet 14 Dec. 1878, and died at Craigend Castle, Milngavie, near Glasgow, 12 Nov. 1882. He married first, 4 April 1839, Frances Katharine, daughter of the Very Rev. Edward Mellish, dean of Hereford (she died 4 Dec. 1854); and secondly, 27 May 1857, Georgiana Eliza, third daughter of Robert Walter Stuart, eleventh baron Blantyre.

[Hertslet's Foreign Office List, 1882, p. 211; Times, 15 Nov. 1882, p. 8.] G. C. B.

**BUCHANAN, CLAUDIUS, D.D.** (1766–1815), Bengal chaplain and vice-provost of the college of Fort William, was born on 12 March 1766 at Cambuslang, a village near Glasgow. His father, Alexander Buchanan, was a schoolmaster at Inverary, and here Claudius commenced his education. At the age of fourteen he became tutor in a gentleman's family, and two years later entered the university of Glasgow, where he spent the two following years, leaving the university again to engage in private tuition. He had

been intended for the ministry in the Scotch church, but at the age of twenty-one he abandoned the idea of taking holy orders, and left Scotland with the intention of travelling through Europe on foot, supporting himself by playing on the violin. In forming this wild scheme, which he carefully withheld from the knowledge of his parents, telling them that he had been engaged by a gentleman to travel on the continent with his son, he appears to have been fired by the example of Goldsmith; but Buchanan did not get beyond London, where, after undergoing great privations for some months, he eventually obtained employment, on a very small salary, in a solicitor's office. After a residence of nearly four years in London, he made the acquaintance of a young man whose conversation revived the religious feelings which he had imbibed earlier in life, and shortly afterwards he introduced himself to the Rev. John Newton, then rector of St. Mary Woolnoth, in the city, under whose influence a complete change in his character speedily took place. The intimacy with Mr. Newton led to his becoming acquainted with Mr. Henry Thornton, by whose liberality he was provided with funds, repaid a few years afterwards, which enabled him to go to Cambridge and to qualify for ordination. Entering Queens' College in 1791, Buchanan speedily formed an intimacy with Charles Simeon. Buchanan's studies at Cambridge were chiefly theological. He did not compete for university honours, but won college prizes both in mathematics and in classics. He took his degree in 1795, and in the same year was ordained a deacon of the church of England, commencing his clerical life as a curate of Mr. Newton. In the following year he was appointed to a chaplaincy in Bengal, and, having taken priest's orders, sailed for Calcutta shortly afterwards.

On his arrival at Calcutta early in 1797 Buchanan was hospitably received by the Rev. David Brown [see BROWN, DAVID, 1763–1812], then presidency chaplain, and afterwards Buchanan's chief and colleague in the college of Fort William. The provision existing at that time in India for ministering to the religious wants of the British community was extremely scanty. There was no episcopate, few chaplains, and fewer churches. Buchanan was sent to Barrackpur, where there was no church, and, there being no British regiment quartered there, very little occupation for a chaplain. He remained at Barrackpur for two years, passing much of his time in studying the scriptures in the original tongues, and also the Persian and Hindustani languages. He seems to have felt a good deal the want of congenial friends and the

effects of the depressing climate. In 1799 he was transferred to a presidency chaplaincy, and shortly afterwards was appointed vice-provost of the college established by Lord Wellesley at Fort William. One of the earliest duties which Buchanan was called upon to discharge as presidency chaplain was that of preaching a sermon before the governor-general and the principal officers of the government on the occasion of a general thanksgiving for the successes achieved in the late war in Mysore. For this sermon Buchanan received the thanks of the governor-general in council, and it was directed to be printed and circulated throughout India.

During the next few years Buchanan was much occupied with his duties as vice-provost of the college, and with the question of promoting the formation of a more adequate ecclesiastical establishment for India. Regarding the college he appears to have entertained views assigning to it a wider scope than was generally ascribed to it, although not more comprehensive than that indicated in the minute of Lord Wellesley on the establishment of the college. His opinion was that it had been founded to 'enlighten the oriental world, to give science, religion, and pure morals to Asia, and to confirm in it the British power and dominion ;' and this was the aim he continually set before him. The college continued in existence for many years, but in 1807 the appointment of vice-provost was discontinued, and the staff of teachers, and also the work, were reduced within narrower limits than Lord Wellesley had contemplated. Although, as a chaplain of the company, Buchanan was in a great measure debarred from engaging directly in missionary operations, he laboured zealously and in various ways for the promotion of christianity and education among the natives of India. Out of his own means, which his emoluments as vice-provost of the college for a time rendered comparatively easy, he offered liberal money prizes to the universities and to some of the public schools of the United Kingdom for essays and poetical compositions in Greek, Latin, and English, on 'the restoration of learning in the East,' on 'the best means of civilising the subjects of the British empire in India, and of diffusing the light of the christian religion throughout the Eastern world,' and on other similar topics. The college had originally comprised a department for translating the scriptures into the languages of India, and the first version of the gospels into the Persian and Hindustani languages, which was printed in India, had issued from the college press. When this department was abolished, Buchanan, from

his private purse, paid the salary of an Armenian christian, a native of China, who was employed for three years at the missionary establishment at Serampore in translating the scriptures into Chinese. But perhaps the most important services in connection with the propagation of christianity in India in which Buchanan was engaged were his tours through the south and west of India, undertaken for the purpose of investigating the state of superstition at the most celebrated temples of the Hindus, examining the churches and libraries of the Romish, Syrian, and protestant christians, ascertaining the present state and recent history of the Eastern Jews, and discovering what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the scriptures in India (*Christian Researches in Asia*, by the Rev. CLAUDIUS BUCHANAN, D.D., ed. 1840, p. 4). The first of these tours received the sanction of the Marquis of Wellesley just before his departure from India, and an account of it and also of the second tour was embodied in the above-mentioned work, which Buchanan published shortly after his return to England in 1811. In the first tour he visited the celebrated temple of Jagannáth, some of the temples in the northern districts of Madras, Madras itself, and the missions in Tanjore, Trichinopoly, Madura, Ceylon, Travancore, and Cochin, from which latter place he returned to Calcutta in March 1807. At the end of that year he started on a second tour, in the course of which he revisited Ceylon and Cochin, and touched at Goa and several other places between Cochin and Bombay, whence he embarked for England in March 1808, after a residence in India of eleven years.

His account of these tours is extremely interesting, especially those parts of it which relate to his intercourse with the Syrian christians in Travancore and Cochin, and the narrative of his visit to the inquisition at Goa. The result of his visit to this part of India, in addition to the information which it enabled him to supply, was a translation of the New Testament into Malayálam, the language of the British district of Malabar and of the native states of Travancore and Cochin.

The remaining years of Buchanan's life, after his return to England in 1808, were spent in active efforts to promote the objects upon which he had been chiefly engaged while in India. He took a prominent part in the struggle in 1813 which resulted in the establishment of the Indian episcopacy.

Among other writings which he published on this subject was a volume entitled 'Colonial Ecclesiastical Establishment, being a brief view of the state of the Colonies of Great Britain and of her Asiatic Empire in respect to Religious Instruction, prefaced by some considerations on the national duty of affording it.' While the contest was proceeding he was vehemently attacked in parliament as a calumniator of the Hindus, and as having given to the world an exaggerated statement of the cruelty and immorality of their superstitions; but he was defended with vigour by Mr. Wilberforce and other promoters of the new legislation. Another work which he published about this time was 'An Apology for promoting Christianity in India, containing two letters addressed to the Honorable East India Company concerning the idol Jagannáth, and a memorial presented to the Bengal Government in 1807 in defence of the Christian Missions in India. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in reply to the Memorial—with an appendix containing various official papers, chiefly extracted from the Parliamentary Records relating to the promulgation of Christianity in India.'

Buchanan received the degree of D.D. from the university of Glasgow, and also from that of Cambridge. He died in 1815 at Broxbourne in Hertfordshire, where he was engaged in revising a Syriac translation of the New Testament. He was twice married, and left two daughters by his first wife.

[Pearson's *Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D.D.*, 3rd ed., London, 1819; *Christian Researches in Asia*, with notices of the Translation of the Scriptures into the Oriental Languages, by the Rev. Claudius Buchanan, D.D., new edition, London, 1840; *Memorandum on the Syrian Church in Malabar*, 19 Feb. 1875, India Office Records.] A. J. A.

**BUCHANAN, DAVID** (1595?–1652?), Scotch writer, was, Sibbald says, descended from the same family as the famous George Buchanan. This statement is confirmed by William Buchanan of Auchmar (*Historical and Genealogical Essay upon the Family and Surname of Buchanan*, 1723), who asserts that David was the second son of William Buchanan, son of the first Buchanan of Arnprior, who was second cousin to George Buchanan. A David Buchanan was admitted to St. Leonard's College at St. Andrews in 1610 (IRVING, preface to *Davidis Buchanani de Scripturis Scotis*). He appears to have resided some time in France, for in 1636 he published at Paris a work

of about seven hundred pages, entitled 'Historia Humanæ Animæ.' In 1638 he followed this up with 'L'Histoire de la Conscience, par David Buchanan,' which was probably printed also at Paris, though the place of publication is not mentioned. Between 1638 and 1644 he appears to have returned to his native land, and in 1644 issued an edition of John Knox's 'Historie of the Reformation in Scotland,' to which he prefixed a life of the author and a preface. In both the 'Historie' and the 'Life' he took unusual liberties, and interpolated in the former a great deal of original matter, apparently with the view of adapting it to the times. The preface, which professes to be a sketch of the previous history, is historically worthless. In 1645 a second edition was published at Edinburgh. In the same year he published at London 'Truth its Manifest; or a short and true Relation of divers main passages of things in some whereof the Scots are particularly concerned.' This work was an account of the conduct of the Scotch nation during the civil war. It provoked considerable ire in England, was voted by both houses of parliament false and scandalous, and ordered to be burnt by the hangman. A scurrilous refutation appeared entitled 'Manifest Truths, or an Inversion of Truths Manifest,' London, 1646. Buchanan's pamphlet, according to Baillie's letters (to William Spang, 24 April 1646), was really a collection of authentic state papers edited by him, with an introduction and a preface. Parliament, not being able to deny the authenticity of the papers, attacked the introduction, and declared the editor to be an incendiary. The next notice of him is to be found in the 'Scottish Historical Library,' London, 1702. Here Bishop Nicolson mentions that a great deal of the work in the 'Atlas of Scotland,' published in 1655, was really done by Buchanan, and that he died before he had finished all he had projected. Nicolson also says that he wrote 'several short discourses concerning the antiquities and chorography of Scotland, which in bundles of loose papers, Latin and English, are still in safe custody;' and that these 'discover their author's skill in the Hebrew and Celtic languages.' Perhaps these are what Buchanan of Auchmar refers to when he says that David wrote a large 'Etymologicon' of all the shires, cities, rivers, and mountains in Scotland, from which Sir Robert Sibbald quotes some passages in his 'History of the Shires of Stirling and Fife.' Sibbald also states, in the 'Memoirs of the College of Physicians,' that he received the greatest assistance from some manuscripts of Mr.

David Buchanan, who has written on the learned men of Scotland in excellent Latin. Here he probably refers to the manuscript entitled 'De Scriptoribus Scotis,' preserved in the university library at Edinburgh, and attributed to David Buchanan, which was for the first time edited by Dr. David Irving, and printed for the Bannatyne Club in 1837. In the appendix to this work there is inserted the last testament of a David Buchanan. Among the 'Miscellanies' of the Bannatyne Club (vol. ii.) is to be found a Latin 'Urbis Edinburgi Descriptio per Davidem Buchananum,' dated circa 1648. The date of his death can be more nearly fixed than that of his birth, for it appears to lie between 1652 and 1653. Most of the authorities agree in assigning the first year; but in a note to the 'Descriptio Edinburgi' it is stated that according to the registers of wills he must have died in 1653.

[Anderson's Scottish Nation (articles 'Buchanan,' 'David Buchanan,' 'Sir Robert Gordon of Straloch'); Bannatyne Club Publications, notes and prefaces (Descriptio Urbis Edinburgi; De Scriptoribus Scotis); Scottish Historical Library; William Buchanan's Essay on the Family and Surname of Buchanan; Baillie's Letters.] B. C. S.

**BUCHANAN, DAVID**, the elder (1745–1812), printer and publisher, a descendant of the ancient family of Buchanan of Buchanan, was born at Montrose in 1745, and studied at the university of Aberdeen, where he graduated M.A. He began the business of printing in his native town at a time when the art was practised in few of the provincial towns of Scotland, and his enterprise as a publisher was also shown by the issue of good editions of the dictionaries of Johnson, Boyer, and Ainsworth. He abridged Johnson's dictionary for the earliest pocket edition ever printed. Among his other publications special mention may be made of his miniature series of English classics, also revised and corrected by himself. He died in 1812.

[Anderson's Scottish Nation.] T. F. H.

**BUCHANAN, DAVID**, the younger (1779–1848), journalist and author, son of David Buchanan, printer and publisher [q.v.], was born at Montrose in 1779. He learned the business of his father, and, like him, also possessed intellectual tastes and sympathies. At an early period of his life he contributed to Cobbett's 'Political Register' a reply to the editor on a question of political economy. He also became a contributor to the 'Edinburgh Review' shortly after its commencement. In 1807 he published a pamphlet on the volunteer system originated by Pitt,

which attracted considerable attention. The following year he accepted an invitation to start in Edinburgh a liberal newspaper, the 'Weekly Register.' The paper did not live above a year, and on its discontinuance he transferred his services to the 'Caledonian Mercury,' which he continued to edit from 1810 to 1827, when he accepted the editorship of the 'Edinburgh Courant.' This paper he edited until his death at Glasgow, 13 Aug. 1848.

Amidst his editorial duties Buchanan found time to devote his attention to a variety of literary projects. He made political economy his special study, and in 1814 he brought out an edition of Adam Smith's works, with life, notes, and a volume of additional matter, in which some of the more important subjects treated of by Smith were examined in the light of further progress and experience. A considerable portion of the volume was afterwards utilised by him in 'Inquiry into the Taxation and Commercial Policy of Great Britain, with Observations on the Principles of Currency and of Exchangeable Value,' published in 1844. Of this book the more noticeable features are its arguments against taxes on manufactured goods, its opposition to the income-tax as inconsistent with the spirit of freedom, and its attempted refutation of Ricardo's theory of rent. Buchanan also brought out an edition of the 'Edinburgh Gazetteer,' in six volumes, contributed numerous geographical and statistical articles to the seventh edition of the 'Encyclopædia Britannica,' and supplied a large portion of the letterpress for the 'Edinburgh Geographical Atlas,' published in 1835.

[Montrose Standard, 18 Aug. 1848; Anderson's Scottish Nation.] T. F. H.

**BUCHANAN, DUGALD** (1716–1768), Gaelic poet, was born at the mill of Ardoch in the valley of Strath tyre and parish of Balquhiddy, Perthshire, in 1716. After conducting a small school in a hamlet in his native county, he procured, in 1753, the situation of schoolmaster and catechist at Kinloch Rannoch in the parish of Fortingale, on the establishment of the Society for Propagating Christian Knowledge in Scotland. His accurate acquaintance with the Gaelic language enabled him to render essential service to the Rev. James Stewart of Killin in translating the New Testament. He died on 2 July 1768, and was interred at Little Leny in the parish of Callander, the burial-place of the Buchanans of Leny and Cambsmore.

His 'Laoidhibh Spioradail' (Spiritual Hymns) were first published in 1767, and

have been often reprinted in Gaelic. They have been translated into English by A. McGregor (Glasgow, 1849, 12mo), and by L. Maclean (Edinburgh, 1884, 8vo). An English translation of his 'Day of Judgment,' by J. Sinclair, appeared at Aberdeen in 1880, 8vo.

Reid says that Buchanan's poetical genius was of the first order, and that he may be called 'the Cowper of the highlands.' His poems are admitted to be equal to any in the Gaelic language for style, matter, and the harmony of their versification. 'Latha a' Bhreitheanais' (The Day of Judgment), 'An Claigeann' (The Skull), 'Am Bruadar' (The Dream), and 'An Geamhradh' (The Winter) are the most celebrated, and are read with enthusiasm by all highlanders.

Besides his 'Hymns' Buchanan left a 'Diary,' which was published at Edinburgh in 1836, with a memoir of the author prefixed.

[Memoir prefixed to *Diary*; *Beatha agus Iompachadh Dhùgail Bochannain* (Edinb. 1844); Reid's *Bibl. Scoto-Celtica*, 63; Mackenzie's *Sarobair nam Bard Gaelach* (1872), 167-81; Rogers's *Modern Scottish Minstrel*, i. 323; Rogers's *Monuments and Monumental Inscriptions in Scotland*, ii. 151.] T. C.

**BUCHANAN, FRANCIS HAMILTON**, M.D. (1762-1829), a medical officer in the service of the East India Company, author of 'A Journey from Madras through the countries of Mysore, Canara, and Malabar,' of a 'History of Nepal,' and of other works on Indian subjects, was the third son of Thomas Buchanan of Spittal and Elizabeth Hamilton, heiress of Bardowie. He was born at Branziet in the parish of Callander, Perthshire, on 15 Feb. 1762. Having been educated for the medical profession, he took his degree at Edinburgh in 1783, and was shortly afterwards appointed a surgeon on board a man-of-war, but was compelled by ill-health to relinquish this appointment. Eventually, in 1794, he entered the East India Company's service as a surgeon on the Bengal establishment. Shortly after reaching India he accompanied a mission to the court of Ava, and devoted himself to botanical researches in Ava, Pegu, and the Andaman islands. On the return of the mission, being stationed at Lakkipur, near the mouth of the Brahmaputra, he wrote an admirable description of the fishes of that river, which was published in 1822. In 1800 he was deputed by Lord Wellesley, then governor-general of India, 'to travel through and report upon the countries of Mysore, Canara, and Malabar, investigating the state of agriculture, arts, and commerce; the religion, manners and customs; the history,

natural and civil, and antiquities in the dominions of the Rájá of Mysore, and the countries acquired by the Honorable East India Company in the late and former wars from Tippoo Sultan.' This report, which is very voluminous and cast in the form of a journal, was published in England in 1807 by order of the court of directors, in three quarto volumes. A second edition, in two octavo volumes, was published at Madras in 1870. It is full of valuable information on all the points which Buchanan was ordered to investigate, and is illustrated by explanatory engravings, but it would have been far more useful if the matter contained in it had been entirely recast and condensed previous to publication. Buchanan's tour in southern India was followed by a visit to Nepal, in company with another British mission, in 1802, which resulted in his writing a history of Nepal, and making large additions to his botanical collections. On his return he was appointed surgeon to the governor-general, and accompanied Lord Wellesley on his voyage to England in 1806. Shortly afterwards he was deputed by the court of directors to make a statistical survey of the presidency of Bengal, an enormous work upon which he was employed for seven years, and which then was only partially accomplished. The results of this survey, which were forwarded to the East India House in 1816, do not appear to have been published, if we except a geographical and statistical description of Dinájjur, published at Calcutta after Buchanan's death. In 1814 Buchanan was appointed superintendent of the Botanical Garden at Calcutta, but returned to England in the following year. His latter years were spent principally in Scotland, where, on the death of his eldest brother, he succeeded to the estate which had been the property of his mother, and took the additional name of Hamilton. He was a fellow of the Royal Society, and a member of the Royal Asiatic Society. In 1826 he was appointed deputy-lieutenant of Perthshire. The same year he made good his claims to be regarded the chief of the clan Buchanan. He died on 15 June 1829, in his sixty-seventh year.

[Buchanan's *Mysore, Canara, and Malabar* (Madras, 1870); Men whom India has known (Madras, 1871).] A. J. A.

**BUCHANAN, GEORGE** (1506-1582), historian and scholar, third son of Thomas Buchanan, a son of Buchanan of Drumnakill, a poor laird, and Agnes Heriot, was born at the farm of Mid Leowen, or the Moss, in the parish of Killearn in Stirlingshire, in February 1506. At an early age he lost his father.

Giving promise of scholarship, he was at the age of fourteen sent by his uncle, James Heriot, from the parish school of Killearn to Paris, where he studied chiefly Latin. In less than two years he was forced to come home by the death of his uncle and the poverty of his mother. His health was restored by residence in the country, and when only seventeen he served with the French troops brought by Albany to Scotland, and was present at the siege of Werk in October 1523. Campaigning hardships brought on an illness which kept him in bed for the rest of the winter. In 1524 he went to St. Andrews to attend the lectures of John Mair, or Major, a man of acute intellect, who, like Erasmus, did not embrace the reformed doctrine, but prepared the way for it. His pupils did not stop where their master did, and Buchanan ungratefully refers to him in the epigram—

Cum scateat nugis solo cognomine Major,  
Nec sit in immenso pagina sana libro,  
Non mirum titulis quod se veracibus ornat:  
Nec semper mendax fingere Creta solet.

Mair went to Paris in 1525, whither Buchanan, after taking his degree of B.A. at St. Andrews on 3 Oct. of that year, followed him in 1526, and was admitted B.A. in the Scottish College on 10 Oct. 1527. His elegy, 'Quam misera est conditio doctentium literas humaniores Lutetiæ,' bears the mark of personal experience. He describes the spare diet and frequent fasts, the midnight oil, the shabby dress, the perpetual round of studies. Marriage is forbidden to the scholar who can afford no dowry. Old age comes swiftly and mourns a youth wasted in studies. He ends with a farewell to the muses. In March 1528 he became M.A., and though defeated in a contest for the office of procurator of the German nation by Robert Wauchope, afterwards bishop of Armagh, on 3 June 1529, he was elected to this coveted distinction. About the same time he began to teach grammar in the college of St. Barbe, and became tutor of Gilbert, earl of Cassilis, with whom he remained for five years in Paris and its neighbourhood. While thus engaged he published a Latin version of Linacre's 'Rudiments of Latin Grammar' at the press of Robert Stephen, which he inscribed to his pupil, and wrote his poem entitled 'Somnium,' an imitation of Dunbar's 'Visitation of St. Francis,' directed like it against the Franciscans. Buchanan returned to Scotland in 1536, and various gifts to him as servant (i.e. tutor) to 'Lord James' occur in the treasurer's accounts between 16 Feb. 1536 and July 1538. This 'Lord James' was not the future regent, but another of King James's natural sons, on

whom the pope conferred the abbacies of Melrose and Kelso. About this time the king gave Buchanan a commission to write a sharper satire against the friars, a dangerous task he tried to evade by the 'Palinodia,' which pleased neither his patron nor his adversaries. The king having again applied to him he produced his 'Franciscanus et Fratres.' Sir David Lindsay appealed to the people in the vernacular; Buchanan addressed the learned, and both struck the Roman sacerdotal system in its most vulnerable point—the morals of the clergy—and hastened the Scottish reformation. But James, who urged the literary attack for political ends, did not embrace the new doctrines, and allowed Cardinal Beaton to persecute those who did so. In 1539 five Scottish reformers were burnt and many driven into exile. Buchanan escaped from a window of his prison at St. Andrews to London, where he found Henry VIII intent on his own ends rather than on the purity of religion, burning, says Buchanan, men of opposite opinions at the same stake. Old habit and the toleration of religion in France drew him to Paris. Here his implacable enemy, Beaton, who had already tried, he says, to purchase his life from James V, was employed in an embassy, and to escape him Buchanan went to Bordeaux on the invitation of Andrew Govea, principal of the college of Guienne. The scholarship of which he gave proof in a poem addressed to Charles V on his visit to that town gained him speedy employment, and he taught Latin in the newly founded college for three years. In Bordeaux he composed four tragedies, 'Baptistes,' 'Medea,' 'Jephtes,' and 'Alcestis,' which were acted by the students, whom he desired to withdraw from the allegories then in fashion to classic models. In the 'Baptistes' especially the virtue of liberty, the fear of God rather than of man, and the infamy of the tyrant, are the themes. 'Let each judge for himself,' he says in the prologue, 'whether this is an old or a new story.' Among the pupils who took part in acting these tragedies was Montaigne, in whose essays there are several kindly notices of his old tutor; among his colleagues Govea, Muretus, Tevius, and Tartæus; among his friends the leading lawyers and magistrates of Bordeaux. At Agen, where he and some of his brother professors spent vacation, he gained the friendship of the elder Scaliger. To this period belong his verses, which are open to the censure of a license not excusable in a censor of the morals of the clergy. The Amaryllis of his poem, 'Desiderium Lutetiæ,' was Paris, not a lady; but the hard-hearted 'Næra' and the meretricious 'Leonora,'

names borrowed from classical masters, are realistic, probably real. It is possible that Milton's lines,

Were it not better done, as others use,  
To sport with Amaryllis in the shade,  
Or with the tangles of Nææra's hair?—  
(*Lycidas*, 67)

glanced at Buchanan as well as at the classic elegiacs. Between 1544 and 1547 Buchanan returned to Paris and taught in the college of Cardinal le Moine, where the loss of his Bordeaux friends was compensated by the companionship of another circle of scholars, Turnebus, the great Grecian, Charles Stephen, the physician and printer of the family which gave its chief fame to the press of Paris, and Groscollius, and Gelida, less known scholars. Buchanan here became a victim of the gout, which never left him, and aggravated a temper naturally hasty. Govea, the principal at Bordeaux, was a Portuguese, and was summoned by John III of Portugal to preside over the newly founded college at Coimbra. He brought to his aid some of his learned friends, and among them Buchanan and his brother Patrick. John of Portugal, the friend of learning, though not of the Reformation, had already admitted the inquisition into his dominions, and on the death of Govea in 1548 Buchanan was accused of the use of flesh in Lent, of writing against the Franciscans, and of the remark that Augustine would have favoured those whom the Roman church condemned. Two secret witnesses reported that he thought ill of Roman doctrine, and he was immured in a monastery for some months, in the hope that seclusion and the monks might reclaim him. He occupied himself instead with translating the Psalms into Latin. On his release he was invited to remain in Portugal, but sailed for England in 1552. There he remained only a short time, and returned to Paris in the following year. At the solicitation of his friends he composed a poem on the raising of the siege of Metz, though with some reluctance, as Melinde de St. Gelais, a poet of the school of Marot, had already written on the subject. A graceful elegy on his return to France, 'Adventus in Galliam,' celebrates its praises in contrast with Portugal. After teaching a short time in the college of Boncourt he was engaged by Maréchal de Brissac, governor of the French territory on the Italian coast, as tutor for his son, Timoléon de Cossé, an office he held for five years, residing partly in Italy and partly in France. He was fortunate in his pupil, who, short as his life was, acquired credit in letters as well as a place among Brantome's great captains of France. Brissac's confidence in Buchanan was so great

that he was sometimes admitted to the council of war. During this period several of his works were first published; his 'Alcestis' and a specimen of his version of the Psalms, which Henry Stephen brought out without his consent, along with four other versions by scholars of different countries, among whom he gave Buchanan the palm, and his own Greek version. At this time he wrote new poems on the 'Taking of Calais' and the 'Epithalamium of the Dauphin and Mary Stuart.' He also studied the Bible that he might form an opinion on religious controversies. The date of his return to Scotland is not certain, but he was there in 1562, and in April Randolph writes to Cecil: 'The queen readeth daily after her dinner, instructed by a learned man, Mr. George Buchanan, somewhat of Lyvie.' He now openly embraced the doctrines of the reformed church, and at once took part in its government. He was a member of the general assembly at Edinburgh on 25 Dec. 1563, and of a commission for revising the 'Book of Discipline.' He sat in the assemblies of 1564-7, and served on their judicial committee. In that of June 1567 he was moderator, one of the few laymen who have held that office. The year before he had been appointed by Moray principal of the college of St. Leonard's, and in that, as well as the following year, his name occurs among the electors, assessors, and deputies of the rector. In the register he receives the epithet already given him by foreign scholars, 'Hujus sæculi poetarum facile princeps.' He also appears as auditor of the accounts of the quæstor for the year 1566-7, and as assessor of the dean of the faculty of arts in 1567-9. In the parliament of 1563 Buchanan was appointed one of the commissioners to inquire into the foundations of St. Andrews and other universities. No report of this committee is extant, but a sketch for it, of which a copy exists in the Advocates' Library, Edinburgh, is credited to Buchanan. It differs from the scheme in the 'Book of Discipline,' but, like it, aimed at an organisation of the separate colleges of St. Salvator, St. Leonard, and St. Mary, which overlapped each other. According to his plan there was to be a college of humanity, with a principal, public reader, and six regents, for the teaching of languages on the model of the academy of Geneva; a college for philosophy with a principal, a reader in medicine, and four regents; and a college of divinity, with a principal who was to read Hebrew, and a reader in law. This inadequate scheme, in which languages were given too great preponderance, was much improved by the reform projected and in part effected by

Buchanan's pupil, Andrew Melville, under a subsequent commission in 1578. While chiefly engaged in the affairs of the church and education Buchanan was employed by the privy council to translate Spanish state papers for the use of the council. He still continued to exercise his talent for Latin verses, celebrated the marriage of Mary and Darnley in 'Strenæ and Pompæ,' dedicated his version of the Psalms to the queen, composed valentines in honour of the ladies Beaton and Fleming, two of the queen's Maries, and the verses spoken by the satyrs in the masque after the baptism of the young prince at Stirling. In reward for these services he received a pension of 500*l.* a year out of the revenues of the abbey of Crossraguel; but the resistance of the savage Earl of Cassilis, son of his old pupil, made it impossible to obtain payment of this pension, his chief livelihood, without recourse both to the privy council and the courts. Buchanan was probably at St. Andrews during the months between Darnley's murder (10 Feb.) and Bothwell's marriage (15 May); and when he came to Edinburgh for the June assembly (25 June) Mary was a captive in Lochleven, and Bothwell in full flight to the north. The assembly over which Buchanan presided issued a missive summoning the nobility and others to a meeting on 20 July, but transacted no other business of importance. It was only five days before the June assembly that the famous casket with the letters alleged to be written by the queen is said to have been found, and taken possession of by Morton; but there is no proof that Buchanan at this time knew their contents. On 16 Sept. the casket was delivered by Morton to Moray, who was then preparing to go to the conference at York which Queen Elizabeth had summoned. Buchanan went as the secretary of the commission. At the conference, if not before he left Scotland, he must have become cognisant of the letters. On 27 Sept. the commissioners and Buchanan started for England, with a guard of a hundred horse. Narrowly escaping being waylaid by the Earl of Westmorland, they arrived at York in the beginning of October. The real debate began on 8 Oct., when Mary's commissioners gave in her complaint. On 10 Oct. Lethington, Macgill, Balnavis, and Buchanan were sent to the English commissioners, and protesting they did not appear before them as commissioners, but only for their instruction, exhibited a portion of the contents of the casket. Lethington, who had been her secretary, and Buchanan, who had been her tutor, declared that the letters were written by the queen. It is difficult to believe that either was igno-

rant as to her handwriting. The result of this disclosure was to lead Elizabeth and Cecil to transfer the conference to Westminster. Buchanan went with the Scottish commissioners. A tortuous diplomacy delayed the production of the proofs, whose existence must now have been known to all the principal parties, but Cecil and Moray desired to use the letters so as to force Mary to a compromise rather than to close the door to it. At last, however, all reluctance was overcome, and on 6 Dec. Moray gave in the 'Book of Articles,' in which the charge against Mary was first formulated. This was long supposed to be the same document as the 'Detection' which Buchanan afterwards published. A copy recently found among Lord Hopetoun's manuscripts proves it to have been different, though many passages are in almost the same words, and the proof is the same as in the 'Detection.' Two days after, with a renewed protest, the casket and a portion of its contents were brought forward. The queen's commissioners lodged in her name an answer to the accusation, charging Moray and his party with being the real authors of the murder. Elizabeth's counsellors now gave their opinion that she ought not to admit Mary to her presence. Finally on 11 Jan. 1568-9 the commissioners on both sides, of whom Buchanan is named as one, met for the last time face to face at Hampton Court, when Mary's commissioners repeated the accusation against Moray, but declined to take the responsibility of it on themselves, and Moray offered to go to Bowton to see whether Mary would stand by her accusation, an offer which her commissioners declined. Elizabeth had already on the 10th stated her decision through Cecil, refusing to condemn either Moray or Mary, and giving the former license to return to Scotland. Mary's commissioners were some weeks later allowed to return. Such was the impotent conclusion of these long conferences. The unfairness to Mary, who was not allowed either personally or by her commissioners to see the principal documents brought forward against her, is palpable. Buchanan must bear his share in the discredit of these transactions. What that share is it is not so easy to determine. At best Buchanan's conduct must be regarded as that of a willing agent of Moray's policy. But Mary's vindicators brought against him a much graver charge—the forgery of the documents produced from the casket. His life and character as represented by the closest observers do not warrant this, nor are the best judges inclined to see his style in their composition. A letter written from London, it is supposed at the instigation of Cecil after the publication of

Buchanan's 'Detection,' expressly says that 'the book was written by him, not as of himself nor in his own name, but according to the instructions to him given by common conference of the privie counsel of Scotland, by him only for his learning penned, but by them the matter ministered,' and this, though coming from a source not beyond suspicion, appears probable. As to the letters themselves, the preponderating opinion of impartial writers now is against their genuineness, though Mr. Hosack's ingenious theory suggested by Miss Strickland that some are letters to Darnley is not more than a conjecture. The mystery cannot be said to be solved until the forger is discovered. Assuming their falsity, it is difficult to stop short of the further conclusion, that Buchanan must have shut his eyes to the inquiry which would have produced the necessary knowledge. He returned to Scotland with Moray early in January 1568-9, and at once resumed his position as principal of St. Andrews. Buchanan does not refer either in his 'Detection' or in his 'History' to the examination at St. Andrews, on 9 and 10 Aug., of Nicholas Hubert, commonly called French Paris, which attributes to Mary full knowledge of the conspiracy to murder her husband, and even of the particular mode devised for carrying it out. It cannot, however, be reasonably concluded from the omission that he disbelieved it; for it was not the method of either work to be precise in the citation of authorities, and the Latin edition of the 'Detection,' first printed in 1571, was probably written before Paris was examined, as the 'Book of Articles' on which it is founded certainly was. Before that publication events occurred which heightened if possible the virulence of the war of parties, both in Scotland and in England. On 23 Jan. 1570 the regent Moray, Buchanan's patron and friend, was shot at Linlithgow by Hamilton of Bothwellhaugh. Shortly before this the plot for the marriage of Mary to the Duke of Norfolk, and the rising in the north of England for her liberation, had been discovered, and Norfolk had been sent to the Tower. It was at this juncture that Buchanan produced his only writings in the vernacular. These must be regarded as party pamphlets. One was entitled 'Ane admonition direct to the tre Lordis Maintenaris of Justice and obedience to the Kingis Grace,' and the other 'Chamæleon,' a satire against Maitland of Lethington, who had now openly gone over to Mary's side. The 'Admonition' is an invective against the house of Hamilton, the principal opponents of the late regent, one of whom was his murderer, and an exhorta-

tion to the true lords to support the cause of the young king, on which the great issue of protestantism against papacy depended. The 'Chamæleon' is a curious sample of the sudden changes of this age of intrigues, as little more than a year before the satirist and the object of his satire had acted together in the accusation of Mary. Shortly after the assassination of Moray, Buchanan, by an act of council dated August 1569 (*Lord Haddington's MS.*, Advocates' Library), was appointed tutor to the king, then in his fourth year; and as it was necessary that he should reside at Stirling, where James was kept under the guardianship of the Earl of Mar, he resigned his office of principal. In the following year the 'Detection' was published in London, first in Latin and then in the Scottish dialect. In it the charges against Mary in the 'Book of Articles,' in the form of a judicial paper, are reiterated and adapted to the purposes of a polemic. The date of the English edition is fixed by a letter of Cecil of 1 Nov. 1571, which states that it is newly 'printed in Latin, and I hear is to be translated into English, with many supplements of like condition.' Next year it was reprinted in Scotch at St. Andrews by Lekprevik, and a French edition was put out, purporting to be printed 'à Edinburg, ville capitale d'Ecosse, le 13 Fevrier 1572, par moi Thomas Watters,' a fictitious name, for in reality it was published at Rochelle by a Huguenot editor. After all allowance for party spirit and the well-founded belief of the reformers that Mary was a subtle and dangerous enemy, the 'Detection' must be deemed a calumnious work, which not only sought out doubtful and trivial incidents to blacken her character, but invented others for which there was no warrant. Buchanan charges Mary with an attempt to make Darnley and Moray quarrel, in the hope of ridding herself of both; with encouraging Darnley to seduce Moray's wife; with shameless adultery with Bothwell, both in Edinburgh and at Jedburgh; with a design to poison Darnley, and with the intention, gradually formed, to murder not only Darnley but her own child. For these charges there is no evidence, and they have been silently dropped even by historians who believe her capable of any wickedness. We cannot wonder that she describes this work, when Elizabeth, with peculiar spite, sent her a copy of the 'Detection' instead of the priest she asked for, as 'a defamatory book by an atheist, Buchanan, the knowledge of whose impiety had made her request a year before that he should not be left near her son, to whom she heard he had been given as preceptor' (*Letter from Sheffield to La Mothe Fénelon*, 22 Nov.

1571, LABANOFF, iv. 5). The post of tutor suited Buchanan better than that of a political writer, and there can be little doubt that he devoted himself with diligence and zeal to the discharge of his office. Melville writes in his 'Memoirs' that Buchanan was one of James's 'four principal masters,' and 'that he held the king in great awe,' that unlike another of these masters who carried 'himself warily, as a man who had a mind to his own weal, by keeping of his majesty's favour, Mr. George was a Stoick philosopher, who looked not far before him. A man of notable endowments for his learning and knowledge of Latin poesie. Much honoured in other countries, pleasant in conversation, rehearsing on all occasions moralities short and instructive, whereof he had abundance, inventing where he wanted. He was also of good religion for a poet; but he was easily abused, and so facill that he was led with any company that he haunted for the tym, quhilk maid him factious in his old dayis; for he spoke and writ as they that were about him for the tym informed him; for he was become sliperie and careless, and followed in many things the vulgar opinions; for he was naturally populair and extreme vengeable against any man that had offendit him, quhilk was his gratest fault.' James entertained a lively recollection of the discipline of his tutor, and when a person in high office whom he disliked came near him he used to say 'he trembled at his approach, it reminded him so of his pedagogue.' Yet his references to Buchanan are not so severe as might have been anticipated. He denounced his 'History,' indeed, as well as that of Knox, as an infamous invective, and coins for the authors the epithet 'Archibellones of Rebellion.' But on the 'De Jure Regni' he pronounces the curious judgment: 'Buchanan I reckon and rank among poets, not among divines, classical or common. If the man hath burst out here and there into some traces of excess or speech of bad temper, that must be imputed to the violence of his humour and heat of his spirit, not in any wise to the rules of treu religion rightly by him conceived before.' In his speech at Stirling to the university of Edinburgh James praised his Latin learning. 'All the world knows,' he said, 'that my master, George Buchanan, was a great master in that faculty. I follow his pronunciation, both of his Latin and Greek, and am sorry that my people of England do not the like; for certainly their pronunciation utterly fails the grace of these two learned languages.'

The death of Morton in 1578, and the emancipation of the king from any regency, also emancipated him from his tutors. On

3 May 1578, a new 'ordour of the keeping of the king' was framed, to which his own signature is attached. John, earl of Mar, was given the custody of his person, with an injunction that he was not to be removed from the castle of Stirling, and his instruction was still committed to 'Masteris George Buchanan and Peter Young, his present pedagoguis, or sic as sall be hereafter electit by his Hiness . . . of his said counsale to that charge, agreing in religion with the saidis Maisteris George and Peter.' But though Buchanan still nominally held this office, to which he refers in the dedications of the 'De Jure Regni' and of his 'Historia Scotorum,' James was allowed to leave Stirling in the following year, and growing age and infirmity prevented Buchanan from acting personally as the king's tutor. His active spirit did not confine itself at any time to the education of the king. He had been rewarded for his services by the post of director of chancery in 1570, which he seems to have held only for a short time, since in the same year he was appointed to the higher office of keeper of the privy seal, which he held till 1578, when he resigned in favour of his nephew Thomas. This office gave him a seat both in the privy council and in parliament, and he acted on commissions for the digest of the laws, for the reform of the universities, and for the compilation of a Latin grammar, over which he presided, and for which he compiled a short prosody, printed in his works. He was also one of the commission appointed by parliament in 1578 to examine a book on the 'Policy of the Kirk.' In 1574 the general assembly placed under his revision, along with Peter Young, Andrew Melville, and James Lawson, Adamson's Latin version of the Book of Job, which was to be published if found agreeable to God's Word.

So busy a life probably left little time for correspondence, and few of Buchanan's letters have been preserved; but those of his correspondents are of considerable interest from their various nationalities, and the light they throw on the literary commerce of the sixteenth century. They were the leading scholars who had embraced the reformed doctrines in England and the Low Countries, France, and Switzerland. All express the greatest interest in Buchanan's writings, and request him to publish or revise them. Randolph presses him to write his own life; but all that came of this request was the brief fragment prefixed to his works, written in 1580, which unfortunately stops short at his return to Scotland. Among his friends whose letters have been preserved are Theodore Beza, Elias Vinet,

Hubert Languet, Roger Ascham, and Walter Haddon. The greatest name in the list is that of Tycho Brahe, whom Buchanan thanks for his present of his book on the new star, and mentions that ill-health has prevented him from completing his astronomical poem on the Sphere, which was only published after his death. A portrait of Buchanan, presented probably by King James to Brahe, was seen by him when he visited the astronomer at Uranienberg on the occasion of his marriage. In the beginning of 1579 Buchanan published his tract 'De Jure Regni,' the most important of his political writings. The contents of this work—in the form of a dialogue between Buchanan and Thomas Maitland, brother of Lethington—are a defence of legitimate or limited monarchy, a statement of the duty of monarchs and subjects to each other, in which he lays stress chiefly on the former, and a plea for the right of popular election of kings, and of the responsibility of bad kings, in treating which he does not shrink from upholding tyrannicide in cases of extreme wickedness. The book had an immense popularity; three editions were published in three years. Similar doctrine was then in the air of Europe. 'The three great sources of a free spirit in politics,' remarks Hallam, 'admiration of antiquity, zeal for religion, and persuasion of positive right, which animated separately La Boétie, Languet, and Hottoman, united their stream to produce the treatise of George Buchanan, a scholar, a protestant, and the subject of a very limited monarchy.' Suppressed by an act of parliament in 1584, the 'De Jure Regni' was a standard work in the hands of the men of the Long parliament, and the writer possesses a copy carefully indexed by Sir Roger Twysden. As might be expected, Buchanan's work was not allowed to pass without criticism. It was answered in his own time by his catholic countrymen, Blackwood, Wyzet, and Barclay; by the lawyers of the Restoration, Craig, Stewart, and Mackenzie; and by Sir James Turner in an unpublished work; but the English writers who have formed the theory of the constitution now accepted, Milton and Sidney, Locke, Hallam, and Mackintosh, acknowledge most of its positions as well founded. Buchanan now addressed himself to his last, and in some respects greatest work, the history of his own country. This had been in his thoughts for more than twenty years, and was mainly composed several years before. His friends had often urged him to complete it, and it was at last published in 1582. He again addressed himself to James in the dedication. 'An incurable illness having made

me unfit,' he says, 'to discharge in person the care of your instructions committed to me, I thought that sort of writing which tends to inform the mind would best supply the want of my attendance, and resolved to send to you faithful narratives from history that you might make use of trew advice in your deliberations, and imitate trew virtue in your actions.' This book was at once translated into the continental languages, and was long the chief, almost the only source from which foreigners knew the history of Scotland. Nineteen editions attest the value which succeeding generations attached to it, but it is significant that the last was published in 1762. Judged by a modern standard, the history of Buchanan is antiquated not merely on account of its Latin, but from the absence of criticism in the examination of authorities. Its different parts are of unequal merit, probably because they were composed at different times. The first three of its twenty books contain its best portions, a description of the physical characteristics of the country, and an erudite collection of passages from Greek and Latin writers relating to Britain. Buchanan proceeds, in the steps of Hector Boece, to narrate the reigns of the eighty-five kings down to Malcolm Canmore, in a manner not more deserving of credit than their portraits, painted to the order of Charles II, which hang in the gallery of Holyrood. But from Malcolm the history improves. The characters of the kings are well drawn, though the publication of the original records has enabled modern historians to present a larger and more exact picture of their reigns. From the middle of the thirteenth book to the close Buchanan's history still retains a certain value. This portion from James V to the death of Lennox, where it somewhat abruptly stops, is practically the work of a contemporary, and though it is that of a partisan who vilifies Mary, panegyrises Moray, hates all the Hamiltons, and dislikes Morton, no future historian can safely neglect the view of Scottish history which impressed such an intellect, and was the popular opinion, not merely in his own time, but for two centuries after. Of literary style Buchanan is an acknowledged master. It has even been rashly contended by his admirers that he surpassed Livy. More important than mere style is the clearness of his narrative, which dispenses with the rhetorical art, though he was capable of using it.

In September 1581, when his work was in the press, Andrew and James Melville, who had been his pupils at St. Andrews, and his cousin Thomas Buchanan, came to see him

in Edinburgh. They found him teaching his servant to read, and after they had spoken of his industry he showed them his epistle of dedication to the king. Andrew Melville pointed out some defects in it. 'Saves he,' James Melville writes in his diary, "I may do na mair for thinking on another mater." "What is that?" says Mr. Andro. "To die," quoth he, "but I leave that and many ma things for you to helpe." We went from him to the printars' wark hous, whom we fand at the end of the 17 Buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occasion of steying the haill werk onent the buriall of Davie. Therefor steying the printer from proceeding, we cam to Mr. George again and fund him bedfast by his custome, and asking him how he did, "Even going the way of weifare," says he. Mr. Thomas his cusing schawes him of the hardness of that part of his Storie, that the king wald be offendit with it, and it might stey all the wark. "Tell me man," says he, "giff I have tauld the treuthe?" "Yes," says Mr. Thomas, "sir, I think sa." "I will byd his fead and all his kins then," quoth he. "Pray to God for me, and let him direct all." Sa be the printing of his Cornicle was endit that maist lerned, wyse, and godlie man endit this mortal lyff."

The history of Buchanan has not escaped severe criticism, but the most acute of his critics, Father Innes, while successful in impugning the earlier portions as wanting in research and accuracy, fails to establish the point of his attack, that the whole was written to support a republican theory of government. Buchanan did not survive the publication of this work, and the death which he had long calmly anticipated came on 29 Sept. 1582, about five months before his seventy-seventh birthday. He died poor; a sum of 100*l.* due to him from his pension of Crossraguel is the whole of his means in the inventory of his testament. He was buried in the churchyard of Grey Friars in Edinburgh, but the place of his tomb is unknown. Tradition dating from a short period after his death ascribes to him the skull preserved in the Anatomy Museum of the university, of which there is a print in Irving's life, and which certainly resembles the best authenticated portraits of him which have been preserved, that by Boinard, engraved in Beza's 'Irones,' and of which a copy is in the university of Edinburgh. On the continent his name is mentioned with respect for his learning, and the epitaph of the younger Scaliger has been often quoted. When the universities of foreign countries greeted the

VOL. VII.

college founded by his royal pupil at Edinburgh on its three hundredth anniversary, many of them recalled his memory. While his title to learning is thus beyond dispute, the rest of his character has been the subject of vehement controversy. Nor is it a character easy to read. Some points will be generally allowed. With him the love of education was not merely a virtue but a passion, early conceived and never abandoned. But he was not only a professor but a man of the world. The world in which he lived was distracted by the deepest and widest controversy in modern history; between tradition and the new learning, between absolute and constitutional government, between the romanist and the reformed doctrines and discipline. In this controversy, not only in the field of literature, but of action, Buchanan took a prominent part on the side of the reformers. He is still deemed a traitor, a slanderer, and an atheist by some, while to others he is a champion of the cause of liberty and religion, and one of its most honoured names. His character may perhaps be more justly represented as combined of strange contradictions; he was at the same time humane and vindictive, mirthful and morose, cultured and coarse, fond of truth, but full of prejudices. It is these contradictions and his great learning and literary power which make him so striking a figure in the history of Scotland and of literature.

[Irving's Life, 2nd edition, 1817, contains one of the best literary histories of the time, and portraits of Buchanan, his contemporaries, and friends. It is ungrateful to criticise a work of so much learning, but it is necessary to supplement this memoir from records published since Irving wrote, and to correct his view of Buchanan's character. The best editions of his works are those of Ruddiman, 1715, reprinted by Burman, Lugduni Batavorum, 1735, where a full bibliography of Buchanan will be found. Irving gives a list of the chief publications relating to him, p. 427; Chalmers's Life of Ruddiman contains a sketch of some value; the brief fragment of a life by Buchanan himself, often printed, should also be referred to; there is an able, but too favourable sketch of Buchanan in the North British Review, No. xlii., by Hannay; an account of his portraits is given in Drummond's monograph on the Portraits of Knox and Buchanan, 1875.] Æ. M.

**BUCHANAN, GEORGE** (1790?–1852), civil engineer of Edinburgh, third son of David Buchanan, a printer and publisher at Montrose (1745–1812) [q. v.], was born about 1790. His father was a Glasite and an accomplished classical scholar, who published numerous editions of the Latin classics, which were in high repute for their accuracy. George

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Buchanan was educated at Edinburgh University, where he was a favourite pupil of Sir John Leslie. About 1812 he began business as a land surveyor, but his strong scientific bent soon led him to devote himself to the profession of a civil engineer. In this capacity he was engaged upon several public works of importance, in the construction of harbours and bridges, and made a considerable local reputation. In 1822, on the invitation of the directors of the School of Arts, he delivered a course of lectures on mechanical philosophy in the Freemasons' Hall, remarkable for the original and striking experiments. Buchanan afterwards gave one or two courses of lectures on natural philosophy, but his increasing business as an engineer interfered with any further educational work. In 1827 he drew up a report on the South Esk estuary at Montrose in relation to a question then in dispute concerning salmon fishing. This report attracted the attention and gained the marked commendation of Lord-justice-clerk Hope, then solicitor-general, who afterwards, as long as he remained at the bar, always gave the advice in any case involving scientific evidence to 'secure Buchanan.' Subsequently in all the important salmon-fishing questions which arose, and which embraced nearly every estuary in Scotland, Buchanan's services were enlisted, the point being generally to determine where the river ended and the sea began. When the tunnel of the Edinburgh and Granton railway was being constructed under the new town, and the adjacent buildings were considered in imminent danger, Buchanan was commissioned by the sheriff of Edinburgh to supervise the works on behalf of the city. In 1848 he began the work of erecting the huge chimney, nearly 400 feet in height, of the Edinburgh Gasworks, and carried out an exhaustive series of experiments to assure its stability. He communicated an account of this work in detail in two papers read before the Royal Scottish Society of Arts. Buchanan was the author of several scientific treatises. He published a 'Report on the Theory and Application of Leslie's Photometer' (Edinburgh, 1824, 8vo). He communicated a series of papers in 1851 to the 'Courant' newspaper upon pendulum experiments relating to the earth's rotation, and was a constant contributor to the 'Transactions of the Royal Scottish Society of Arts.' He also contributed the article on 'Furnaces' to the eighth edition of the 'Encyclopædia Britannica.' He was a fellow of the Royal Society of Edinburgh, and was elected president of the Royal Scottish Society of Arts for the session

1847-8. He died of lung disease on 30 Oct. 1852. David Buchanan (1779-1848) [q. v.] and William Buchanan (1781-1863) [q. v.] were Buchanan's elder brothers.

[Scotsman, November 1852; Courant, 19 June 1851; Proceedings Roy. Scot. Soc. of Arts.]  
R. H.

**BUCHANAN, JAMES, D.D., LL.D.** (1804-1870), preacher and theological writer, was born in 1804 at Paisley, and studied at the university of Glasgow. In 1827 he was ordained minister of Roslin, near Edinburgh, and in 1828 he was translated to the large and important charge of North Leith. In this charge he attained great fame as a preacher, being remarkable for a clear, vigorous, and flowing style, a graceful manner, a vein of thrilling tenderness, broken from time to time by passionate appeals, all in the most pronounced evangelical strain. Most of his parochial duties being discharged by assistants; he read and wrote much in his study. While at North Leith he wrote: 1. 'Comfort in Affliction,' a series of meditations, of which between 20,000 and 30,000 copies were issued. 2. 'Improvement of Affliction.' 3. 'The Office and Work of the Holy Spirit.' In 1840 Buchanan was translated to the High Church (St. Giles'), Edinburgh, and in 1843, after the disruption, he became first minister of St. Stephen's Free Church. In 1845 he was appointed professor of apologetics in the New College (Free church), Edinburgh, and in 1847, on the death of Dr. Chalmers, he was transferred to the chair of systematic theology, continuing there till his resignation in 1868. During this time he published: 4. 'On the Tracts for the Times.' 5. 'Faith in God and Modern Atheism compared,' 2 vols. 8vo, 1855. 6. 'Analogy: considered as a Guide to Truth, and applied as an Aid to Faith,' 2nd edit. 1867. 7. 'The Doctrine of Justification,' being the Cunningham Lectures for 1866. In 1844 the degree of D.D. was conferred on him by Princeton College, New Jersey, and some time after that of LL.D. by the university of Glasgow. Though not eminent for his powers of original thought, Buchanan had a remarkable faculty of collecting what was valuable in the researches and arguments of others, and presenting it in clear form and lucid language. His work on 'Faith in God' is a very valuable summary of facts and reasonings applicable to the state of the apologetic question, both in natural and revealed religion, some thirty years ago. The book on 'Analogy' follows so far the lines of Butler, but makes much wider application of the principle than Butler's purpose required. Owing to delicate

health and a retiring disposition, Buchanan did not enter much into the public business of the church. He threw himself very cordially, however, into the disruption controversy. On the question of union between the Free church and the United Presbyterian his views were against the proposal. He died in 1870.

[Disruption Worthies, 1881; College Calendar of the Free Church, 1870-1; Records of General Assembly of the Free Church, 1871.]

W. G. B.

**BUCHANAN, JOHN LANNE** (fl. 1780-1816), author, was a native of Menteith, Perthshire, and was educated at the grammar school of Callander and the university of Glasgow. For some years he was assistant to Robert Menzies, minister of Comrie, and on his death in 1780 he went as missionary of the church of Scotland to the Western Isles. He afterwards resided in London. He was the author of 'Travels in the Western Hebrides from 1782 to 1790,' 1793; 'A Defence of the Scots Highlanders in general, and some learned characters in particular,' 1794; and a 'General View of the Fishery of Great Britain,' 1794. Having entrusted his 'Travels in the Highlands' to the editorial care of Dr. William Thomson, the latter without his knowledge inserted some severe criticisms of the Scotch clergy and others, which Buchanan in his 'General View of the Fishery of Great Britain' indignantly disclaimed.

[Biog. Dict. of Living Authors (1816), p. 44; Notes and Queries, 2nd series, x, 412-13.]

T. F. H.

**BUCHANAN, ROBERT** (1813-1866), socialist, was born at Ayr in 1813. He was successively a schoolmaster, a lecturer advocating the socialistic views of Robert Owen, and a journalist. Manchester was an important centre of Owenism, and Buchanan settled in that town, where his small books were published. These are: 1. 'The Religion of the Past and Present Society, founded upon a false fundamental principle inimical to the extension of real knowledge opposed to human happiness,' Manchester, 1839. 2. 'The Origin and Nature of Ghosts, Demons, and Spectral Illusions generally, fully and familiarly explained and illustrated,' Manchester, 1840; this is a sensible pamphlet, in which some of the commoner causes of hallucination are exposed. 3. 'An Exposure of the Falsehoods, Calumnies, and Misrepresentations of a Pamphlet entitled "The Abominations of Socialism Exposed," being a refutation of the charges and statements of the Rev. Joseph Barker,' Manchester, 1840; this went through two

editions. 4. 'Concise History of Modern Priestcraft, from the time of Henry VIII until the present period,' Manchester, 1840; this is a bitter attack on the church of England. A chapter is devoted to the 'persecution of the socialists,' and another sets forth the 'crimes of the clergy.' 5. 'The Past, the Present, and the Future,' Manchester, 1840. In the preface to this work the author disclaims 'pretensions to the character of poet,' but adopts blank verse, from a strong natural love of poetry and a belief in its superiority as a vehicle for instruction. 'The object of the writer is . . . to contrast the evils of the old world with advantages of the new moral world of Robert Owen.' 6. 'Socialism Vindicated' is a reply to a sermon preached by the Rev. W. J. Kidd, Manchester, 1840. Mr. Kidd was the rector of St. Matthew's, which was opposite to the 'Hall of Science' built by the Owenites in 1839. The socialists were prosecuted for having lectures on Sunday and charging for admission, contrary to the statute of Geo. III, c. 79. They were prepared to show that the 'collection' had been a voluntary one, but as their witnesses declined to take the oath there was no legal defence, and they were fined. The building was registered as the meeting-house of a society of dissenters by the name of 'Rational Religionists.' Mr. Kidd, aided by Mr. T. P. Bunting, the son of the well-known Wesleyan minister, the Rev. Jabez Bunting, D.D., induced the stipendiary magistrate to tender to Buchanan the oaths which by statute were required from dissenting ministers. Mr. Bunting then managed to elicit from him a declaration that he did not believe in the orthodox doctrines of damnation. This was a fatal objection, and after several adjournments Buchanan was fined 50s. for refusing to take the oaths of supremacy, &c. After the decline of Owenism, Buchanan, who was a contributor to the 'Northern Star,' the organ of the chartist movement, but never joined its physical force section, removed to Glasgow, where he engaged in literary work as the editor of a newspaper, and there his son Robert, who has since attained distinction as a poet and dramatist, was born. Buchanan died at this son's house at Bexhill, Sussex, 4 March 1866.

[Sutton's List of Lancashire Authors; information supplied by Mr. Abel Heywood, J.P., Manchester; Manchester Guardian, June and July 1840.]

W. E. A. A.

**BUCHANAN, ROBERT** (1785-1873), professor of logic in the university of Glasgow, was a cadet of the clan Buchanan, and a native of Callander, where he was born in

1785. At the university of Glasgow he specially distinguished himself in the philosophy classes. After completing his divinity course, he was in 1812 licensed as a preacher of the church of Scotland by the presbytery of Haddington, and in 1813 was presented to the parish of Peebles. In 1824 he was appointed assistant and successor to Professor Jardine in the chair of logic in Glasgow University, and becoming sole professor in 1827, he held the office till 1864, when he retired to Ardfillayne, Dunoon. He died on 2 March 1873. He was the author of 'Fragments of the Table Round,' 1860; 'Vow of Glentreuil, and other Poems,' 1862; 'Wallace, a Tragedy,' 1856; and 'Tragic Dramas from Scottish History,' 1868, containing 'The British Brothers,' a tragic drama, 'Gaston Phœbus,' a tragic drama, 'Edimburga,' a tragic drama, and the tragedies of 'Wallace' and 'King James the First.' He also published anonymously, in 1868, 'Canute's Birthday in Ireland, a Drama in Five Acts.' His tragedy 'Wallace' was performed twice for a charitable object at the Prince's Theatre, Glasgow, in March 1862, the principal characters being personated by students of the divinity and art classes. Though averse to independent and original speculations, he had a thorough mastery of the Scottish philosophy, and his highly cultivated taste was manifested not only in his verse, but in the correct and chaste style of his lectures. In commemoration of his services while occupant of the logic chair for forty years, the Buchanan prizes were instituted in 1866, consisting of the interest of 314*l.* for students of the logic, moral philosophy, and English literature classes. By his will he bequeathed 10,000*l.* for the founding of Buchanan bursaries in connection with the arts classes of the university.

[Hew Scott's *Fasti Eccles. Scot.* i. 237; *Glasgow Herald*, 3 March 1873; *Ralston Inglis's Dramatic Writers of Scotland*, pp. 24, 25, 128; *Glasgow University Calendar*.] T. F. H.

**BUCHANAN, ROBERT, D.D.** (1802-1875), church leader and theological writer, was born in 1802 at St. Ninian's, near Stirling, and educated at the university of Glasgow. He was licensed as a probationer by the presbytery of Dunblane, ordained in 1826 minister of Gargunnoch, and translated thence in 1829 to Salton in East Lothian, the parish of which Dr. Gilbert Burnet had been minister. In 1833, on a vacancy occurring in Tron parish, Glasgow (where Dr. Chalmers had begun his Glasgow ministry), Buchanan was called to fill the charge. He proved an earnest and like-minded minister, but owing to the calls

of public business, in which he became involved at an early period, some of his most important plans for the good of the parish had to be postponed. Later in life, when the disruption of 1843 had brought rest from public controversy, he carried most successfully into effect a project for a territorial church and schools in connection with the Free church, in the district of 'The Wynds,' probably the most degraded portion of the city of Glasgow. The ideas of Dr. Chalmers as to home mission work were there carried out with remarkable success. By-and-bye, a portion of the 'Wynds' congregation proceeded to form a new church; and, by a widely extended system of ecclesiastical colonisation, many of the most needy districts were supplied with churches and ministers, and with bands of energetic and earnest spiritual labourers.

The conflict between the church and the civil courts of Scotland began to get very serious about the year 1838. A decision in the 'Auchterarder case' having been given, in which the civil courts claimed a jurisdiction to which the evangelical majority in the church could not agree, a celebrated 'Independence resolution' was moved by Dr. Buchanan, and carried in the general assembly of 1838, in which the position was defined which the church proposed to occupy in the conflict with the civil courts, which continued for the next five years. The resolution declared the readiness of the church to defer to the civil courts in all civil matters, but its firm determination in the strength of God to maintain the jurisdiction in spiritual things which had been conferred on it by its great Head. From this time Dr. Buchanan came to stand in the front rank of his party, and till his death, thirty-seven years afterwards, he was one of the guiding spirits of the movement. In counsel, in debate, as a deputy to London, on the platform and from the press, he maintained the principles which he had announced, and strove to get them acknowledged. On 18 May 1843, when the disruption took place, he was one of the speakers on the platform at Canonmills who, standing round Dr. Chalmers, encouraged the Free church to grapple with the difficulties of her position, and to proceed energetically with the work of reconstruction.

The thirty-two years that followed were crowded with important services rendered by Buchanan to his church. Pre-eminent among these were: 1. His presiding over the sustentation fund committee from 1847 to 1875. 2. His 'History of the Ten Years' Conflict,' an elaborate work in 2 vols. 8vo,

where, with great care, the whole movement was traced from its beginning, and ample extracts given from all the authoritative documents in the case. 3. His presiding over the 'Union' committee, and guiding the long-continued negotiations and discussions as to a proposed union of the Free church, the United Presbyterian, the Reformed Presbyterian, and the Presbyterian church of England. In this case his efforts proved unsuccessful, owing to the opposition of Dr. Begg and others. In the business of the general assembly Buchanan always took a leading part. While thus active in the affairs of his church, he was a useful citizen of Glasgow, and was deeply interested in all that concerned its prosperity. He was elected a member of the first school board, and laboured unweariedly to the last day of his residence in Glasgow in that and other undertakings for the good of the city.

Buchanan promptly received from time to time whatever honours were suitable to a man in his position. In 1840 the university of Glasgow conferred on him the degree of D.D. In 1860 he was appointed moderator of the general assembly. In 1864 a presentation of four thousand guineas was made to him by his friends, in token of their appreciation of his services. And in 1875, if death had not intervened, he would have been appointed by acclamation principal of the Free Church College of Glasgow.

Though not much of a literary man, Buchanan published several volumes besides his 'History of the Ten Years' Conflict.' Among those may be mentioned his 'Clerical Furlough,' being an account of a holiday trip to the Holy Land and other countries of the East; and a commentary on the book of Ecclesiastes.

He had been appointed to conduct the services in the Scotch Free church in Rome in the spring of 1875, and with his family reached that city on 4 Feb. He was greatly interested in all the wonderful sights in Rome, and entered very cordially into the work which he had been requested to undertake. A slight but not alarming illness confined him to the house for a few days in the end of March; on the morning of the 31st it was found that during the night he had quietly expired. The body was taken to Glasgow, and a great public funeral testified to the esteem in which he was universally held.

[Robert Buchanan, D.D., an ecclesiastical biography, by Rev. N. L. Walker, 1877; Disruption Worthies; Records of the General Assembly of the Free Church, 1875; Scott's Fasti.]

W. G. B.

**BUCHANAN, ROBERTSON** (1770-1816), civil engineer of Glasgow, was the author of 'Essays on the Economy of Fuel and Management of Heat,' 8vo, 1810; 'A Practical Treatise on Propelling Vessels by Steam,' 8vo, Glasgow, 1816; and of 'Practical Essays on Millwork and other Machinery, Mechanical and Descriptive,' 3 vols. 8vo, published in 1814; edition by Tredgold, roy. 8vo, with atlas in folio, 1841; supplement to third edition by Rennie, roy. 8vo, 1842. He also contributed various papers to the 'Philosophical Magazine' and to the 'Edinburgh Encyclopædia.' He died, 22 July 1816, at the house of his uncle, Dr. Innes, of Creech St. Michael, near Taunton, in his forty-sixth year.

[Gent. Mag. vol. lxxxvi. pt. ii. p. 188.]

R. H.

**BUCHANAN, WILLIAM** (1781-1863), Scotch advocate, born in 1781 at Montrose, was the son of David Buchanan, printer and publisher (1745-1812) [q. v.], and brother of David Buchanan, editor of the 'Edinburgh Courant' (1779-1848) [q. v.], and of George Buchanan, civil engineer (1790?-1852) [q. v.] He was educated at Edinburgh University; he studied law and was called to the bar in 1806. At the outset of his career he showed a strong leaning to whig principles, but he never made politics a profession, and devoted himself simply to the bar. In 1813 he published 'Reports of certain Remarkable Cases in the Court of Session and Trials in the High Court of Justiciary.' These reports are marked by purity of diction and methodical arrangement. In 1856 he was appointed queen's advocate and solicitor of teinds, or tithes, on the death of Sir William Hamilton. He was now the oldest member of the Scottish bar, and peculiarly fitted for his office by his antiquarian bent. He published in November 1862 a 'Treatise on the Law of Scotland on the subject of Teinds,' immediately recognised by the whole profession as the standard authority on the subject. Towards the end of his career his infirmity compelled him to withdraw in a great measure from active work. In the autumn of 1863 his health began to give way, and he expired after a lingering illness on 18 Dec.

For the last forty years of his life he was one of the elders of the Glasite church. He married Elizabeth, daughter of the Rev. James Gregory, minister of the parish of Banchory, by whom he had numerous children.

[Gent. Mag. new ser. 1864, xvi. 392; Edinburgh Courant; Buchanan's Remarkable Cases in the Court of Session; Brit. Mus. Cat.]

B. C. S.